BYZANTINE GREEK SERIES · VOLUME 66

The Instructions

Dorotheos of Gaza

ΔΙΔΑΣΚΑΛΙΑΙ ΨΥΧΩΦΕΛΕΙΣ ΔΙΑΦΟΡΟΙ

The Instructions

With the Letters

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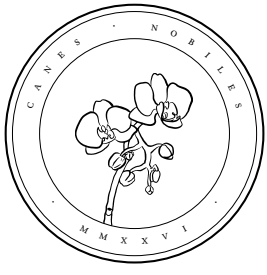
with a word-for-word interlinear English translation

preserving the original word order



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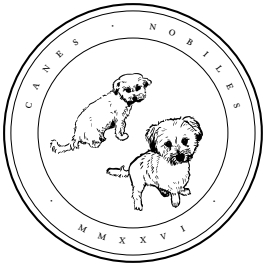

Volume 66 of the Canes Nobiles Byzantine Greek interlinear texts

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DOROTHEOS OF GAZA

The Prologue and the Prefatory Letter

Ἀνωνύμου πρόλογος

PROLOGUE

There were two men named Dorotheos and two named Barsanuphius: one pair sick with the errors of Severus, the other holding orthodoxy and perfect asceticism, and the second are the men of this book. Theodore the Studite's testament accepted Mark, Isaiah, Barsanuphius, Dorotheos, and Hesychius against the slanders of Pamphilus, distinguishing them from the headless heretics Sophronius anathematized.

Ἰστέον ὅτι δύο γεγόνασι Δωρόθεοι καὶ δύο Βαρσανούφιοι· 1
(one)-must-know that two have-been Dorotheoses and two Barsanuphiuses
οἱ μέν, τὰ Σεβήρου νοσήσαντες, οἱ δὲ
the(-ones) indeed the(-errors) of-Severus having-been-sick-with the(-others) but
ὀρθοδοξίαν καὶ τελείαν ἄσκησιν ἀσπασάμενοι. Καὶ οὗτοί
orthodoxy and perfect ascesis having-embraced and these
εἰσιν οἱ ἐμφερόμενοι τῇδε τῇ βίβλῳ· ὅθεν καὶ
are the(-ones) contained in-this the book whence also
ἀποδεκτέαν ταύτην ἔχομεν καὶ ἐνάρετον καὶ ψυχωφελῆ
acceptable this we-hold and virtuous and soul-profiting
ὅτι μάλιστα, ὡς τοῦ μακαρίου Δωροθέου, τοῦ ὀρθοδόξου
as most as of-the blessed Dorotheos the orthodox
καὶ ἐπισήμου φανέντος ἐν τοῖς Πατράσι, τῷ ὄντι
and distinguished having-appeared among the Fathers in-the reality
ὑπάρχουσαν πόνημα, καὶ οὐ τοῦ ἑτερόφρονος καὶ σκαιοῦ.
being (a)-work and not of-the heterodox and perverse(-one)
Καθὼς καὶ ὁ πατὴρ ἡμῶν καὶ τοῦ Χριστοῦ ὁμολογητὴς
as also the father our and — of-Christ confessor
Θεόδωρος ὁ τῶν Στουδίου πεφηνὼς πάνσοφος
Theodore the(-one) — of-Studios having-been-shown all-wise
ἡγούμενος, ἐν τῇ διαθήκῃ τῇ πρὸς ἑαυτοῦ μαθητὰς εὖ
abbot in the testament the(-one) to his-own disciples well

μάλα ἐδίδαξε μετὰ τὸ ὑποσημήνασθαι τῆς ἑαυτοῦ πίστεως
very taught after the to-indicate of-the his-own faith
τὸ φρόνημα, καὶ ἀποκηρύξαι συλλήβδην τοὺς ἀθέους
the mind and to-renounce altogether the godless
αἱρετικούς, φήσας οὕτως προσέτι· «Καὶ πᾶσαν βίβλον
heretics having-said thus besides and every book
θεόπνευστον Παλαιᾶς τε καὶ Νέας Διαθήκης ἀποδέχομαι·
God-inspired of-Old both and New Covenant I-accept
ἔτι γε μὴν καὶ πάντων τῶν ἁγίων τῶν θεσπεσίων
still indeed truly also of-all the holy the divine
Πατέρων, διδασκάλων τε καὶ ἀσκητῶν τοὺς βίους τε
Fathers teachers both and ascetics the lives both
καὶ τὰ θεῖα συγγράμματα. Τοῦτο δὲ εἴρηκα διὰ τὸν
and the divine writings this and I-have-said because-of the
φανερυβλαβῆ Πάμφιλον τὸν ἀπὸ ἀνατολῆς φοιτήσαντα,
manifestly-harmful Pamphilus the(-one) from (the)-east having-come
καὶ τούσδε τοὺς ὁσίους διαβαλόντα, λέγω δὲ Μάρκον,
and these the holy(-men) having-slandered I-mean and Mark
Ἡσαΐαν, Βαρσανούφιον, Δωρόθεόν τε καὶ Ἡσύχιον· οὐ
Isaiah Barsanuphius Dorotheos both and Hesychius not
μὲν Βαρσανούφιον, καὶ Ἡσαΐαν, καὶ Δωρόθεον, τοὺς
indeed Barsanuphius and Isaiah and Dorotheos the(-ones)
τῶν Ἀκεφάλων συνακεφάλους, καὶ τοὺς λεγομένους
— of-Acephali fellow-headless(-ones) and the(-ones) called
Δεκακεράτων συνομοκεράτους, καὶ ὑπὸ τοῦ ἐν ἁγίοις
of-(the)-Decacerati fellow-horned(-ones) and by the(-one) among saints
Σωφρονίου ἐν τῷ λιβέλλῳ αὐτοῦ ἀναθεματιζομένους·
Sophronius in the libellus his anathematized
ἑτέρων δηλόνοτι παρὰ τούσδε ὄντων τῶν προειρημένων·
others plainly than these being the aforesaid
οὓς ἐγὼ πατροπαραδότως ἀποδέχομαι διὰ ἐρωτήσεως
whom I by-tradition-of-the-fathers accept through questioning

τοῦ ἤδη ἀρχιερατεύσαντος Ταρασίου τοῦ ἁγιωτάτου
of-the already having-been-high-priest Tarasius the most-holy
πατριάρχου· ἑτέρων τε ἀξιοπίστων προσώπων αὐτοχθόνων
patriarch of-others both trustworthy persons natives
τε καὶ ἀνατολικῶν. Καὶ τὰ τὸ καὶ τὴν εἰκόνα
both and easterners and the(-things) the(-fact) also the image
Βαρσανουφίου ἐν τῇ θείᾳ ἐνδυτῇ τῇ τῆς Μεγάλης
of-Barsanuphius on the divine altar-cloth the(-one) of-the Great
ἐκκλησίας συνίστασθαι ἁγίοις Πατράσιν, Ἀντωνίῳ, Ἐφραΐμ
church to-stand-with holy Fathers Antony Ephrem
καὶ ἑτέροις· καὶ ὡς μήτι ἐν ταῖς διδασκαλίαις αὐτῶν
and others and as not-at-all in the teachings their
εὑρηκὼς ἀσέβημα, τοὐναντίον δὲ καὶ πολλὴν ψυχικὴν
having-found impiety on-the-contrary but also much of-soul
λυσιτέλειαν.» Ἰδοὺ τοίνυν διευκρινήσατο ὁ μέγας πατὴρ
benefit behold therefore distinguished the great father
ἡμῶν Θεόδωρος τὴν τῶν ἑκατέρων Δωροθέων δόξαν, καὶ τὴν
our Theodore the of-the both Dorotheoses opinion and the
τοῦ ἐνταῦθα ἐμφερομένου διδασκαλίαν, ὡς ὠφελιμωτάτην
of-the here contained(-one) teaching as most-profitable
εἶναι ἀπεφήνατο· ὥσπερ οὖν καὶ ἔστιν ἀληθῶς ψυχωφελὴς
to-be declared as then also it-is truly soul-profiting
πάνυ· καθ᾽ ἣν ὁ ἀκριβαζόμενος τὸν ἑαυτοῦ βίον,
very according-to which the(-one) being-exact-about the his-own life
εἰς τὸ τέλειον μέτρον ἐν Χριστῷ τῆς ἀρετῆς ἐλάσειε· καὶ
to the perfect measure in Christ of-the virtue may-drive and
τῷ τῆς ἀπαθείας στεφάνῳ ἐφθακὼς ἐγκοσμηθήσεται,
with-the of-the passionlessness crown having-arrived will-be-adorned
καὶ τῆς αἰωνίου ζωῆς μετὰ τῶν ἁγίων ἀξιωθήσεται.
and of-the eternal life with the saints will-be-deemed-worthy

Ἐπιστολὴ πρὸς τὸν αἰτήσαντα ἀδελφὸν πεμφθῆναι αὐτῷ τοὺς εὑρεθέντας λόγους τοῦ ὁσίου Πατρὸς ἡμῶν Δωροθέου

THE PREFATORY LETTER

The writer praises the brother who asked for the abba's collected words. From cutting off his own will Dorotheos learned humility, took from the elders the saying "be merciful and meek," and always quoted their saying that whoever cuts off his own will reaches the place of rest; he drew on useful sayings of the pagan philosophers, such as nothing too much and know yourself. The letter promises a short account of Dositheus, his first disciple, which this text does not carry.

1 Ἐπαινῶ σου τὴν προαίρεσιν, μακαρίζω τῆς περὶ τὸ ἀγαθὸν
I-praise your the choice I-bless(-you)-for the about the good
σπουδῆς τὴν εὐλογημένην σου καὶ φιλόκαλον, ὡς ἀληθῶς,
zeal the blessed your and beauty-loving as truly
ψυχήν, ἀδελφὲ ποθεινότατε. Τὸ γὰρ οὕτω φιλοπόνως
soul brother most-longed-for the for thus laboriously
ἐρευνᾶν καὶ γνησίως ἐπαινεῖν τὰ κατὰ τὸν ὄντως
to-search and sincerely to-praise the(-things) concerning the truly
μακάριον καὶ ἀξιόθεον ἡμῶν πατέρα, τὸν τῆς δωρεᾶς
blessed and God-worthy our father the(-one) of-the gift
τοῦ Θεοῦ φερώνυμον· ἀρετήν ἐστιν ἐπαινεῖν, τὰ μετὰ
— of-God bearing-the-name virtue it-is to-praise the(-things) after
τὸν οὕτως μακάριον, καὶ Θεὸν ἀγαπᾶν, καὶ μεριμνᾶν
the thus blessed(-one) and God to-love and to-care
περὶ τῆς ὄντως ζωῆς· ζήλου γὰρ κατὰ τὸν μακάριον
about the truly life of-zeal for according-to the blessed
Γρηγόριον, ὁ ἔπαινος πρόξενος· ζῆλος δέ, ἀρετῆς· ἀρετὴ
Gregory the praise (is)-procurer zeal and of-virtue virtue
δέ, μακαριότητος. Χαίρειν οὖν ἔστι καὶ συγχαίρειν,
and of-blessedness to-rejoice then it-is(-fitting) and to-rejoice-with(-you)

ὡς ἀληθῶς, ἐπὶ τῇ τοιαύτῃ σου προκοπῇ· ἐκεῖνον γὰρ
as truly at the such your advance that(-one) for
ἔοικας ἰχνηλατεῖν, τὸν τοῦ πράου μιμητὴν καὶ ταπεινὸν
you-seem to-follow-the-track-of the of-the meek imitator and humble
τῇ καρδίᾳ· ὃς τὴν νοητὴν Πέτρου καὶ τῶν κατ᾽ αὐτὸν
in-the heart who the spiritual of-Peter and of-the(-ones) like him
ἀποταγὴν θεωρήσας, οὕτως ἑαυτὸν τῆς τῶν ὁρωμένων
renunciation having-beheld thus himself from-the of-the seen(-things)
ἐξέδυσε προσπαθείας, οὕτω τοῖς ἑαυτοῦ κατὰ Θεὸν ἑαυτὸν
stripped attachment thus to-the his-own according-to God himself
ἐξέδωκε πράγμασιν, ὡς μετὰ παῤῥησίας, εὖ οἶδα, καὶ
he-gave-over affairs as with boldness well I-know also
αὐτὸν πρὸς τὸν Σωτῆρα λέγειν, ὅτι Ἰδοὺ ἡμεῖς ἀφήκαμεν
him to the Savior to-say that behold we have-left
πάντα, καὶ ἠκολουθήσαμέν σοι. Ὅθεν ἐν ὀλίγῳ σὺν Θεῷ
all(-things) and have-followed you whence in little(-time) with God
τελειωθείς, ἐπλήρωσεν χρόνους μακρούς· οὐκ αἰσθηταῖς
having-been-perfected he-fulfilled times long not in-perceptible
μὲν ἐρημίαις, καὶ ὄρεσιν ἐνδιαιτώμενος, οὐδὲ τὸ ἄρχειν
indeed deserts and mountains dwelling nor the to-rule
σωματοβόρων θηρίων ἐν μεγάλῳ τιθέμενος· τῆς δὲ ψυχῆς
body-devouring beasts in great(-account) placing of-the but soul
τὴν ἐρημίαν ἀσπαζόμενος, καὶ ὄρεσιν ἐγγίζειν ἐπιποθῶν
the desert embracing and to-mountains to-draw-near longing
αἰωνίοις, φωτίζειν θαυμαστῶς ἐπιστάμενος, καὶ ψυχοκτόνων
eternal to-illumine wonderfully knowing-how and of-soul-killing
κεφαλὰς πατεῖν ὄφεων καὶ σκορπίων· ὧν καὶ συντόμως
heads to-tread of-serpents and scorpions which also swiftly
τῇ τοῦ Χριστοῦ συνεργίᾳ τυχεῖν ἠξιώθη διὰ τῆς
by-the — of-Christ co-working to-obtain he-was-deemed-worthy through the
τοῦ ἰδίου θελήματος ἀθλητικῆς ἀναιρέσεως· ἥτις αὐτῷ τὴν
of-the own will athletic slaying which for-him the

ἀπλανῆ τῶν πατέρων ὁδὸν προεξένησεν· ἥτις ἐλαφρὸν
unerring of-the fathers road procured which light
αὐτῷ τὸ μακάριον ἀπέδειξε φορτίον, καὶ τὸν σωτήριον
for-him the blessed showed burden and the saving
καὶ χρηστὸν ζυγόν, χρηστὸν ὡς ἀληθῶς ἐφανέρωσεν.
and kind yoke kind as truly made-manifest

2 Ἐξ ἧς ἀρίστην ἔμαθεν ὕψους ὁδόν, τὴν ταπείνωσιν, καὶ
from which (the)-best he-learned of-height road the humility and
τό, Ἐλεήμων γίνου καὶ πρᾶος, ἔργῳ καὶ κατὰ
the(-saying) merciful be and meek by-deed and according-to
τὸν λόγον τῶν ἁγίων γερόντων παραλαβών, πάσαις διὰ
the word of-the holy elders having-received with-all through
τούτων ἐκοσμήθη ταῖς ἀρεταῖς· ὅθεν ἐπὶ στόματος ἐκεῖνο
these he-was-adorned the virtues whence on (his)-mouth that
ἀεὶ τὸ γεροντικὸν ἔφερεν ὁ μακάριος, Ὁ φθάσας,
always the elders'(-saying) bore the blessed(-man) the(-one) having-arrived
λέγων, εἰς τὸ κόψαι τὸ ἴδιον θέλημα, ἔφθασεν εἰς τὸν
saying at the to-cut the own will has-arrived at the
τόπον τῆς ἀναπαύσεως. Ἐπειδὴ γὰρ εὗρε, καθὸ καὶ
place of-the rest since for he-found according-as also
ἀξίως ἐζήτησεν, πάντων μὲν ῥίζαν οὖσαν τῶν παθῶν τὴν
worthily he-sought of-all indeed (the)-root being of-the passions the
φιλαυτίαν· ταύτην δέ, τῷ γλυκυπίκρῳ ἡμῶν συνισταμένην
self-love this and with-the bittersweet our joined
θελήματι, τῷ δραστηρίῳ τούτῳ φαρμάκῳ χρησάμενος,
will with-the active this medicine having-used
συναπομαραίνει τῇ ῥίζῃ, καὶ τὰ πονηρὰ βλαστήματα, καὶ
he-withers-together with-the root also the evil shoots and
γίνεται ἀθανάτων εἰλικρινὴς γεωργός, καὶ καρποφορεῖ
becomes of-immortal(-things) (a)-pure farmer and bears-as-fruit
τὴν ὄντως ζωήν, τὸν ἐγκεκρυμμένον τῷ ἀγρῷ θησαυρὸν
the truly life the hidden in-the field treasure

καλῶς ὑπ᾽ αὐτοῦ ζητηθέντα καὶ εὑρεθέντα κτησάμενος, καὶ
well by him sought and found having-acquired and
πλουτήσας ὄντως, τὰ μὴ κενούμενα. Ἐβουλόμην
having-become-rich truly (in)-the(-things) not being-emptied I-wished
μὲν οὖν ἱκανὸς εἶναι καὶ γλώσσῃ καὶ διανοίᾳ, ὡς
indeed then sufficient to-be both in-tongue and in-understanding so-as
ἀξιωθῆναι καὶ τὸν ἅγιον αὐτοῦ κατὰ μέρος ἐκθέσθαι
to-be-deemed-worthy also the holy his by part to-set-forth
βίον, εἰς κοινὸν ὄφελος καὶ τύπον ἀρετῆς ἀκριβέστατον·
life for common benefit and (a)-pattern of-virtue most-exact
ὅπως τε τὴν στενὴν καὶ εὐρύχωρον ὁδὸν καὶ παράδοξον
how and the narrow and spacious way and paradoxical
ὁ μακάριος ἐκεῖνος ἀνέδραμε· τὸ μέν, διὰ τὸ
the blessed that(-man) ran-up the(-one) indeed because-of the
ἀπλανὲς καὶ ἀδιάχυτον, καὶ τῆς κρημνώδους ἐφ᾽ ἑκάτερα
unerring and unscattered and of-the precipitous on either-side
παρεκβάσεως φυλακτικόν. Οὕτω γὰρ τοῦ Θεοῦ φίλος, καὶ
deviation guarding thus for — of-God friend and
μέγας ὄντως Βασίλειος, τὸ στενὸν τῆς τεθλιμμένης ὁδοῦ
great truly Basil the narrowness of-the afflicted way
καὶ σωτηριώδους ὁρίζεται· τὸ δέ, διὰ τὸ ἀπροσπαθὲς
and saving defines the(-other) but because-of the unattached
καὶ πρὸς τοὺς ἄγοντας αὐτὴν ἐπὶ τὸν Θεὸν ἐλευθέριον,
and toward the(-ones) leading it to — God free
καὶ μάλιστα, τὸ τῆς ταπεινώσεως ὑψηλόν, τὸ μόνον,
and especially the of-the humility height the(-thing) alone
κατὰ τὸν μέγαν Ἀντώνιον, πασῶν τῶν τοῦ διαβόλου
according-to the great Antony of-all the of-the devil
παγίδων ἀνώτερον. Διὸ καὶ ὑπ᾽ αὐτῷ ὡς ἀληθῶς
snares higher wherefore also under him as truly
ἐπληροῦτο τό, Πλατεῖα ἡ ἐντολή σου σφόδρα.
was-fulfilled the(-word) broad (is)-the commandment your exceedingly

3 Ἀλλὰ τοῦτο μὲν ὡς ἀδυνάτως ἔχον, ὑπερβήσομαι. Οἶδα
but this indeed as impossibly being I-shall-pass-over I-know
γὰρ πρὸς ἅπασι τοῖς τοῦ μακαρίου καλοῖς, καὶ ταῦτα
for besides all the of-the blessed(-man) good(-things) also these
δή, τὰ τῶν ἔξωθεν λεγομένων φιλοσόφων· ἅπερ
indeed the(-sayings) of-the outside called philosophers which
κατὰ τὴν σοφὴν ὄντως μέλισσαν ἀνθολογῶν φέροντά
like the wise truly bee gathering-flowers bearing
τι χρήσιμον εὕρισκεν, ἀόκνως ἑαυτὸν εἰς διδασκαλίαν
something useful he-found untiringly himself for teaching
ἐν καιρῷ προβαλόμενος· οἷον τό, Μηδὲν ἄγαν, Γνῶθι
in season putting-forward such-as the(-saying) nothing too-much know
σεαυτόν, καὶ τὰ τοιαῦτα, πρὸς ἅπερ, εἰ καὶ μὴ προαίρεσις
yourself and the such(-things) toward which if even not (a)-choice
εὐγνώμων, ἀλλά γε τὸ τῆς ἀδυναμίας ἀναγκαῖόν με,
well-disposed but at-least the of-the incapacity necessity me
καθὼς εἴρηται, συνελαύνει. Ὅ δέ μοι ἡ σπουδαία καὶ
as it-is-said drives-together what but me the zealous and
φιλόκαλος ὑμῶν ἐκέλευσε ψυχή, τοῦτο δὴ θαῤῥῶν
beauty-loving your bade soul this indeed taking-courage
καὶ πεποίηκα· τό τε βαρὺ τῆς παρακοῆς ὑφορώμενος,
also I-have-done the both heavy of-the disobedience suspecting
καὶ τὸ τῆς ὀκνηρίας δεδοικὼς ἐπιτίμιον· καὶ δὴ τοῖς
and the of-the sloth fearing penalty and indeed with-the
παροῦσι συναπέστειλα γράμμασιν ὑμῖν τοῖς φρονίμοις σὺν
present I-have-sent-along letters to-you the wise with
Θεῷ τραπεζίταις, τὸ κείμενον παρ᾽ ἐμοὶ ἀργὸν τάλαντον,
God bankers the lying with me idle talent
τὰς εὑρεθείσας λέγω τοῦ μακαρίου διδασκαλίας, ἅς τε
the found I-mean of-the blessed(-man) teachings which both
αὐτὸς ἐκ τῶν αὐτοῦ παραλαβεῖν ἠξιώθη πατέρων,
he from the his to-receive was-deemed-worthy fathers

καὶ ἃς τοῖς ἰδίοις μαθηταῖς παραδέδωκε, κατὰ τὸν
and which to-the own disciples he-has-handed-down according-to the
πρῶτον ἡμῶν καὶ ἀληθινὸν καθηγητὴν καὶ Σωτῆρα
first our and true guide and Savior
ποιῶν τε καὶ διδάσκων. Εἰ δὲ καὶ μὴ πάντας αὐτοὺς
doing both and teaching if but even not all them
τοὺς ἁγίους εὑρεῖν δεδυνήμεθα λόγους, πάνυ δὲ ὀλίγους,
the holy to-find we-have-been-able words very but few
καὶ τούτους σποράδην ὑπὸ σπουδαίων τινῶν προνοίᾳ
and these scattered by zealous some by-providence
Θεοῦ συνειλεγμένας, ἀλλ᾽ οὖν ἱκανὸν ἔσται σου τῇ
of-God collected but nevertheless sufficient it-will-be your for-the
δεξιότητι καὶ τὸ βραχὺ παραστῆσαι, κατὰ τό, Δίδου
dexterity also the little to-present according-to the(-word) give
σοφῷ ἀφορμήν, καὶ σοφώτερος ἔσται.
to-(a)-wise(-man) (an)-occasion and wiser he-will-be
Πρότερον δέ, ἐν συντομωτέρῳ, καὶ τὰ κατὰ τὸν
first but in more-concise(-form) also the(-things) concerning the
μακάριον Δοσίθεον, τὸν γενόμενον πρῶτον μαθητὴν τοῦ
blessed Dositheus the(-one) having-become (the)-first disciple of-the
μακαρίου ἀββᾶ Δωροθέου ἔτι ὄντος αὐτοῦ ἐν τοῖς
blessed abba Dorotheos still being him in the(-monastery)
τοῦ ἀββᾶ Σερίδου, καὶ τὸν ἀγῶνα τῆς κατὰ Χριστὸν
of-the abba Seridos and the contest of-the according-to Christ
ὑποταγῆς ἐξανύοντος.
subjection accomplishing

DOROTHEOS OF GAZA

ΔΙΔΑΣΚΑΛΙΑΙ ΨΥΧΩΦΕΛΕΙΣ ΔΙΑΦΟΡΟΙ

The Instructions

Περὶ ἀποταγῆς

I · ON RENUNCIATION

God placed man in paradise with one commandment; through pride he fell, and neither the law nor the prophets could heal him, until the Son became man and freed him from the enemy's tyranny. The Lord taught humility as the cure for pride; the Fathers renounced the world and offered virginity and poverty as gifts beyond the commandments. The monk's habit is explained piece by piece, and cutting off one's will leads to passionlessness, as Dositheus shows, and with him a disciple who swam a flooded river at his elder's word and Basil's obedient brother.

Ἐν ἀρχῇ ὅτε ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, ἔθετο 1
in (the)-beginning when made — God the man he-placed
αὐτὸν ἐν τῷ παραδείσῳ [καθὼς λέγει ἡ θεία ἁγία Γραφή]
him in the paradise as says the divine holy Scripture
κοσμήσας ἁπάσῃ ἀρετῇ· δοὺς αὐτῷ ἐντολὴν τοῦ
having-adorned(-him) with-every virtue having-given him (a)-commandment of-the
μὴ φαγεῖν ἐκ τοῦ ξύλου τοῦ ἐν μέσῳ τοῦ παραδείσου.
not to-eat from the tree the(-one) in (the)-middle of-the paradise
Καὶ ἦν ἐν τρυφῇ τοῦ παραδείσου, ἐν εὐχῇ, ἐν θεωρίᾳ,
and he-was in delight of-the paradise in prayer in contemplation
ἐν μέσῃ δόξῃ καὶ τιμῇ, ἔχων σώας τὰς αἰσθήσεις· καὶ ὢν
in midst-of glory and honor having sound the senses and being
ἐν τῷ κατὰ φύσιν καθὼς καὶ ἐκτίσθη. Κατ' εἰκόνα
in the(-state) according-to nature as also he-was-created after (the)-image
γὰρ Θεοῦ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, τοῦτ' ἔστιν
for of-God made — God the man that is
ἀθάνατον, αὐτεξούσιον, κεκοσμημένον πάσῃ ἀρετῇ. Ὅτε
immortal self-determining adorned with-every virtue when
δὲ παρέβη τὴν ἐντολὴν καὶ ἔφαγεν ἐκ τοῦ ξύλου οὗ
but he-transgressed the commandment and ate from the tree of-which
ἐνετείλατο αὐτῷ ὁ Θεὸς μὴ φαγεῖν αὐτόν, τότε ἐξεβλήθη
commanded him — God not to-eat it then he-was-cast-out

τοῦ παραδείσου, καὶ ἐξέπεσε τοῦ κατὰ φύσιν, καὶ
of-the paradise and fell-away from-the(-state) according-to nature and
ἦν ἐν τῷ παρὰ φύσιν, τοῦτ' ἔστιν ἐν τῇ ἁμαρτίᾳ, ἐν τῇ
was in the(-state) contrary-to nature that is in the sin in the
φιλοδοξίᾳ, καὶ φιληδονίᾳ τοῦ βίου τούτου, καὶ τοῖς λοιποῖς
love-of-glory and love-of-pleasure of-the life this and the other
πάθεσι, κατακυριευόμενος ὑπ' αὐτῶν· κατεδούλωσε γὰρ
passions being-mastered by them he-enslaved for
αὐτοῖς ἑαυτὸν διὰ τῆς παραβάσεως. Τότε λοιπὸν ηὐξήθη
to-them himself through the transgression then henceforth grew
κατὰ μέρος ἡ κακία, καὶ ἐβασίλευσεν ὁ θάνατος· οὐδαμοῦ
by part the vice and reigned the death nowhere
ἦν θεοσέβεια, πανταχοῦ δὲ ἀγνωσία Θεοῦ, ὀλίγοι τινές,
was godliness everywhere but ignorance of-God few some
ὡς εἶπον, οἱ Πατέρες ἐκ τοῦ φυσικοῦ νόμου κινούμενοι,
as I-said the Fathers from the natural law moved
ἐγίνωσκον τὸν Θεόν· οἷος ἦν ὁ Ἀβραάμ, καὶ οἱ λοιποὶ
knew — God such-as was — Abraham and the other
πατριάρχαι, καὶ Νῶε, καὶ Ἰακώβ, καὶ ἁπλῶς εἰπεῖν ὀλίγοι
patriarchs and Noah and Jacob and simply to-say few
τινές· καὶ πάνυ σπάνιοι ἦσαν οἱ γινώσκοντες τὸν Θεόν·
some and very rare were the(-ones) knowing — God
τότε γὰρ ἤπλωσεν ὁ ἐχθρὸς πᾶσαν τὴν κακίαν αὐτοῦ,
then for spread-out the enemy all the vice his
καθότι ἐβασίλευσεν ἡ ἁμαρτία, τότε ἤρξαντο εἰδωλολατρία,
because reigned the sin then began idolatry
πολυθεΐα, γοητεία, φόνοι καὶ ἡ λοιπὴ κακία τοῦ διαβόλου.
polytheism sorcery murders and the other vice of-the devil
Τότε λοιπὸν ὁ ἀγαθὸς Θεὸς ἐλεήσας τὸ πλάσμα αὐτοῦ,
then henceforth the good God having-pitied the creature his
ἔδωκε τὸν γραπτὸν νόμον διὰ Μωσέως· ἐν ᾧ τὰ μὲν
gave the written law through Moses in which the(-things) indeed

ἀπηγόρευσεν, τὰ δὲ διηγόρευσεν, οἷόν τι λέγων·
he-forbade the(-things) but he-prescribed such-as something saying
Τόδε ποιήσατε, τόδε μὴ ποιήσατε. Ἔδωκεν ἐντολήν, καὶ
this do this not do he-gave (a)-commandment and
εὐθέως λέγει· Κύριος ὁ Θεός σου Κύριος εἷς ἐστιν· ἵνα
immediately says (the)-Lord — God your (the)-Lord one is that
τέως ἀποστήσει τὸν νοῦν αὐτῶν ἀπὸ πολυθεΐας. Καί,
meanwhile he-may-withdraw the mind their from polytheism and
Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ ψυχῇ σου, καὶ
you-shall-love (the)-Lord — God your in whole the soul your and
ἐν ὅλῃ τῇ διανοίᾳ σου. Πανταχοῦ κηρύξεις ὅτι ὁ Θεὸς
in whole the understanding your everywhere you-shall-proclaim that — God
εἷς ἐστι καὶ οὐκ ἔστιν ἄλλος. Εἰπὼν γάρ, ὅτι Ἀγαπήσεις
one is and not there-is another having-said for that you-shall-love
Κύριον τὸν Θεόν σου, ἔδειξεν ὅτι ὁ Θεὸς εἷς ἐστι, καὶ εἷς
(the)-Lord — God your he-showed that — God one is and one
Κύριός ἐστι. Καὶ πάλιν εἰς τοὺς δεκαλόγους· Κύριον τὸν
Lord is and again in the ten-words (the)-Lord —
θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις, καὶ
God your you-shall-worship and him alone you-shall-serve and
πρὸς αὐτὸν κολληθήσῃ, καὶ τῷ ὀνόματι αὐτοῦ ὀμῇ·
to him you-shall-cleave and by-the name his you-shall-swear
λοιπὸν ἐπάγει τό, Οὐκ ἔσονταί σοι θεοὶ ἕτεροι, οὐδὲ
henceforth he-adds the(-word) not shall-be to-you gods other nor
παντὸς ὁμοίωμα ὅσα ἐν τῷ οὐρανῷ ἄνω καὶ ὅσα ἐπὶ
of-any likeness whatever in the heaven above and whatever on
τῆς γῆς κάτω. Ἐσέβοντο γὰρ πάντα τὰ κτίσματα.
the earth below they-worshiped for all the creatures
Ἔδωκεν οὖν τὸν νόμον ὁ ἀγαθὸς Θεὸς πρὸς βοήθειαν, 2
gave then the law the good God for help
πρὸς ἐπιστροφήν, πρὸς διόρθωσιν τῆς κακίας· καὶ
for turning-back for correction of-the vice and

ὅμως οὐ διωρθώθη. Ἔπεμψε προφήτας, καὶ οὐδ' αὐτοὶ
nevertheless not it-was-corrected he-sent prophets and not-even they
ἠδυνήθησαν. Ὑπερίσχυε γὰρ ἡ κακία, ὡς λέγει ὁ Ἡσαΐας,
could prevailed for the vice as says — Isaiah
οὔτε τραῦμα, οὔτε μώλωψ, οὔτε πληγὴ φλεγμαίνουσα· οὐκ
neither wound nor bruise nor blow inflamed not
ἔστι μάλαγμα ἐπιθεῖναι, οὔτε ἔλαιον, οὔτε καταδέσμους·
is(-it-possible) (a)-poultice to-apply nor oil nor bandages
οἷον εἰπεῖν, οὐκ ἔστι μερικὴ ἡ κακία, οὐδὲ ἐν ἑνὶ τόπῳ,
as to-say not is partial the vice nor in one place
ἀλλ' ἐν ὅλῳ τῷ σώματι· ὅλην περιέχει τὴν ψυχήν·
but in whole the body whole it-encompasses the soul
ὅλας τὰς δυνάμεις αὐτῆς συνέχει· οὐκ ἔστι μάλαγμα
all the powers her it-holds not is(-it-possible) (a)-poultice
ἐπιθεῖναι· καὶ τὰ ἑξῆς· οἱονεί, πάντα δεδούλωται
to-apply and the(-words) following as-it-were all(-things) are-enslaved
τῇ ἁμαρτίᾳ, πάντα κεκράτηται ὑπ' αὐτῆς. Λέγει δὲ καὶ
to-the sin all(-things) are-mastered by it says and also
ὁ Ἱερεμίας· Ἰατρεύσαμεν τὴν Βαβυλῶνα καὶ οὐκ ἰάθη·
— Jeremiah we-treated — Babylon and not she-was-healed
τοῦτ' ἔστι· Τὸ ὄνομά σου ἐφανερώσαμεν, τὰς ἐντολάς
that is the name your we-made-manifest the commandments
σου ἀνηγγείλαμεν, τὰς εὐεργεσίας, τὰς ἐπαγγελίας, ἐχθρῶν
your we-announced the benefactions the promises of-enemies
ἐπαναστάσεις προεσημηνήσαμεν, καὶ ὅμως οὐκ ἰάθη·
(the)-risings we-signified-beforehand and nevertheless not she-was-healed
τοῦτ' ἔστιν οὐ μετενόησεν, οὐκ ἐφοβήθη, οὐκ ἐπέστρεψεν
that is not she-repented not she-feared not she-turned-back
ἀπὸ τῆς κακίας αὐτῆς. Ὥσπερ καὶ ἀλλαχοῦ λέγει, ὅτι
from the vice her as also elsewhere he-says that
Οὐκ ἐδέξαντο παιδείαν· τοῦτ' ἔστι νουθεσίαν, διδασκαλίαν.
not they-received discipline that is admonition teaching

Καὶ ἐν τῷ ψαλμῷ λέγει· Πᾶν βρῶμα ἐβδελύξατο ἡ ψυχὴ
and in the psalm he-says every food abhorred the soul
αὐτῶν, καὶ ἤγγισαν ἕως τῶν πυλῶν τοῦ θανάτου.
their and they-drew-near to the gates of-the death
Τότε λοιπὸν ὁ ἀγαθὸς καὶ φιλάνθρωπος Θεὸς πέμπει τὸν 3
then henceforth the good and man-loving God sends the
μονογενῆ αὐτοῦ τὸν Υἱόν. Θεοῦ γὰρ ἦν μόνον τὸ ἰᾶσθαι
only-begotten his the Son of-God for was(-it) only the to-heal
καὶ περιγενέσθαι τοιούτου πάθους· καὶ οὐκ ἠγνόησαν
and to-overcome such (a)-passion and not were-ignorant-of
τοῦτο οἱ προφῆται. Ὅθεν καὶ φανερῶς ἔλεγεν ὁ Δαβίδ·
this the prophets whence also openly said — David
Ὁ καθήμενος ἐπὶ τῶν Χερουβίμ, ἐμφάνηθι, ἐξέγειρον
the(-one) sitting upon the Cherubim appear stir-up
τὴν δυναστείαν σου, καὶ ἐλθὲ εἰς τὸ σῶσαι ἡμᾶς. Καί·
the might your and come for the to-save us and
Κύριε, κλῖνον οὐρανοὺς καὶ κατάβηθι· καὶ ὅσα τοιαῦτα.
Lord bow (the)-heavens and come-down and whatever such(-things)
Καὶ ἄλλοι δὲ προφῆται πάντως ἕκαστος αὐτῶν διαφόρως
and other too prophets by-all-means each of-them variously
πολλὰ ἔκραξαν· τὰ μὲν παρακαλοῦντες ἵνα κατέλθῃ·
many(-things) cried the(-ones) indeed beseeching that he-come-down
τὰ δὲ πληροφορηθέντες ὅτι πάντως κατέρχεται.
the(-others) but being-fully-assured that by-all-means he-comes-down
Ἦλθεν οὖν ὁ Κύριος ἡμῶν, γενόμενος δι' ἡμᾶς ἄνθρωπος·
came then the Lord our having-become for us man
ἵνα, ὡς λέγει ὁ ἅγιος Γρηγόριος, τῷ ὁμοίῳ τὸ ὅμοιον
that as says the holy Gregory by-the like the like
ἰάσεται· τῇ ψυχῇ τὴν ψυχήν, τῇ σαρκὶ τὴν σάρκα.
he-may-heal by-the soul the soul by-the flesh the flesh
Πάντα γὰρ γίνεται χωρὶς ἁμαρτίας ὁ ἄνθρωπος· αὐτὴν
all for he-becomes without sin the man the-very

τὴν οὐσίαν ἡμῶν ἔλαβεν· τὴν ἀπαρχὴν τοῦ φυράματος
the substance our he-took the firstfruits of-the lump
ἡμῶν· καὶ γίνεται νέος Ἀδάμ, κατ᾽ εἰκόνα τοῦ
our and becomes (a)-new Adam after (the)-image of-the(-one)
πλάσαντος αὐτόν· ἀνανεοῖ γὰρ τὸ κατὰ φύσιν, καὶ
having-fashioned him he-renews for the(-state) according-to nature and
σώας πάλιν ποιεῖ τὰς αἰσθήσεις ὡς ἐξ ἀρχῆς ἐγένετο·
sound again makes the senses as from (the)-beginning he-was
ἀνενέωσεν αὐτὸν πεσόντα ἄνθρωπον γενόμενος ἄνθρωπος·
he-renewed him fallen man having-become man
τὸν καταδουλωθέντα τῇ ἁμαρτίᾳ ἠλευθέρωσε, τὸν
the(-one) enslaved to-the sin he-freed the(-one)
βίᾳ ὑπ᾽ αὐτῆς κρατούμενον. Βίᾳ γὰρ καὶ τυραννίδι
by-force by it held by-force for and tyranny
ἤγετο ὑπὸ τοῦ ἐχθροῦ ὁ ἄνθρωπος· καὶ σχεδὸν καὶ οἱ
was-led by the enemy the man and almost also the(-ones)
μὴ θέλοντες ἁμαρτῆσαι, βίᾳ ἡμάρτανον· ὡς λέγει ὁ
not wishing to-sin by-force sinned as says the
Ἀπόστολος ἐν προσώπῳ ἡμῶν· Οὐ γὰρ ὃ θέλω ἀγαθόν,
Apostle in (the)-person our not for what I-wish good
τοῦτο ποιῶ· ἀλλ᾽ ὃ οὐ θέλω κακόν, τοῦτο πράσσω.
this I-do but what not I-wish evil this I-practice

4 Γενόμενος οὖν ὁ Θεὸς ἄνθρωπος δι᾽ ἡμᾶς, ἠλευθέρωσε
having-become then — God man for us freed
τὸν ἄνθρωπον τυραννίδος τοῦ ἐχθροῦ. Πᾶσαν γὰρ τὴν
the man from-(the)-tyranny of-the enemy all for the
δύναμιν αὐτοῦ καθεῖλεν, αὐτὴν τὴν ἰσχὺν αὐτοῦ συνέτριψε,
power his he-destroyed the-very the strength his he-crushed
καὶ ἐῤῥύσατο ἡμᾶς τοῦ εἶναι ὑποχειρίους αὐτοῦ, τοῦ
and delivered us from-the to-be subject to-him of-the
εἶναι καταδεδουλωμένους αὐτῷ· εἰ μήτοι γε ἡμεῖς
to-be enslaved to-him if not indeed we

αὐτοὶ ἑκουσίως θελήσωμεν ἁμαρτῆσαι. Ἔδωκε γὰρ ἡμῖν
ourselves willingly wish to-sin he-gave for to-us
ἐξουσίαν, καθὼς εἶπε, πατεῖν ἐπάνω ὄφεων καὶ σκορπίων,
authority as he-said to-tread upon serpents and scorpions
καὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καθαρίσας ἀπὸ
and all the power of-the enemy having-cleansed(-us) from
πάσης ἁμαρτίας διὰ τοῦ ἁγίου βαπτίσματος. Πᾶσαν
all sin through the holy baptism all
γὰρ ἁμαρτίαν συγχωρεῖ τὸ ἅγιον βάπτισμα, καὶ ἐξαλείφει.
for sin forgives the holy baptism and wipes-out
Πάλιν δὲ ὁ ἀγαθὸς Θεὸς γινώσκων τὴν ἀσθένειαν ἡμῶν,
again but the good God knowing the weakness our
καὶ προειδὼς ὅτι μέλλομεν καὶ μετὰ τὸ ἅγιον βάπτισμα
and foreseeing that we-are-about even after the holy baptism
πάλιν ἁμαρτῆσαι (ὡς γέγραπται· Ὅτι ἔγκειται ἡ καρδία
again to-sin as it-is-written that is-set the heart
τοῦ ἀνθρώπου ἐπιμελῶς ἐπὶ τὰ πονηρὰ ἐκ νεότητος
of-the man diligently on the evil(-things) from youth
αὐτοῦ), ἔδωκεν ἡμῖν κατὰ τὴν ἀγαθότητα αὐτοῦ
his gave to-us according-to the goodness his
ἐντολὰς ἁγίας καθαιρούσας ἡμᾶς· ἵνα ἐὰν θελήσωμεν,
commandments holy cleansing us that if we-wish
δυνηθῶμεν πάλιν καθαρθῆναι διὰ τῆς φυλακῆς τῶν
we-may-be-able again to-be-cleansed through the keeping of-the
ἐντολῶν· οὐ μόνον ἀπὸ τῶν ἁμαρτιῶν ἡμῶν, ἀλλὰ καὶ
commandments not only from the sins our but also
ἐξ αὐτῶν παθῶν. Ἄλλα γάρ εἰσι τὰ πάθη, καὶ ἄλλαι εἰσὶν
from the-very passions different for are the passions and different are
αἱ ἁμαρτίαι· τὰ πάθη εἰσί, θυμός, κενοδοξία, φιληδονία,
the sins the passions are anger vainglory love-of-pleasure
μῖσος, ἐπιθυμία κακή, καὶ ὅσα τοιαῦτα· αἱ δὲ ἁμαρτίαι
hatred lust evil and whatever such(-things) the but sins

εἰσίν, αὗται αἱ ἐνέργειαι τῶν παθῶν, ὅτε τις ἐνεργῶς
are these the workings of-the passions when someone actively
ποιεῖ αὐτά· ὅτε πράττει διὰ τοῦ σώματος ἐκεῖνα τὰ
does them when he-practices through the body those the
ἔργα ἃ ὑπαγορεύουσιν αὐτῷ τὰ πάθη. Ἀμέλει ἐνδέχεται
works which suggest to-him the passions of-course it-is-possible
τινὰ ἔχειν μὲν τὰ πάθη, μὴ ἐνεργεῖν δὲ αὐτά.
(for)-someone to-have indeed the passions not to-work but them
Ἔδωκεν οὖν ἡμῖν, ὡς εἶπον, ἐντολὰς καθαιρούσας καὶ ἀπ'
gave then to-us as I-said commandments cleansing also from
αὐτῶν τῶν παθῶν ἡμῶν, αὐτῶν τῶν κακῶν διαθέσεων τοῦ
the-very the passions our the-very the evil dispositions of-the
ἐντὸς ἀνθρώπου ἡμῶν. Παραπέμπει γὰρ αὐτῷ τὴν διάκρισιν
within man our he-sends for to-him the discernment
τοῦ καλοῦ καὶ τοῦ κακοῦ, ἐξυπνίζει αὐτόν, δεικνύει αὐτῷ
of-the good and of-the evil he-awakens him he-shows him
τὰς αἰτίας ὅθεν ἔρχεται εἰς τὸ ἁμαρτάνειν· καὶ λέγει· Ὁ
the causes whence he-comes to the to-sin and he-says the
νόμος εἶπε· Μὴ μοιχεύσῃς· ἐγὼ δὲ λέγω· Μηδὲ ἐπιθυμήσῃς.
law said not commit-adultery I but say not-even lust
Ὁ νόμος εἶπε· Μὴ φονεύσῃς· ἐγὼ δὲ λέγω· Μήτε ὀργισθῇς.
the law said not murder I but say not-even be-angry
Ἐὰν γὰρ ἐπιθυμήσῃς, κἂν σήμερον μὴ μοιχεύσῃς, ἀλλ'
if for you-lust even-if today not you-commit-adultery but
οὐ παύσεται ἔσωθεν ὀχλοῦσα ἡ ἐπιθυμία ἕως οὗ ῥίψῃ σε
not will-cease within troubling(-you) the lust until — it-throw you
καὶ εἰς τὴν ἐνέργειαν. Ἐὰν θυμοῦσαι καὶ ἐρεθίζῃς σεαυτὸν
also into the act if you-are-angry and provoke yourself
κατὰ τοῦ ἀδελφοῦ σου, ὅτε δή ποτε ἐμπίπτῃς, καὶ
against the brother your when indeed at-some-time you-fall also
εἰς τὸ καταλαλῆσαι, εἶτα εἰς τὸ ἐπιβουλεῦσαι· καὶ οὕτω
into the to-slander then into the to-plot and thus

προβαίνων κατὰ μικρὸν ἔρχῃ λοιπὸν καὶ εἰς τὸ φονεῦσαι.
advancing by little you-come henceforth also to the to-murder
Πάλιν ὁ νόμος λέγει· Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ
again the law says (an)-eye for (an)-eye and
ὀδόντα ἀντὶ ὀδόντος· καὶ τὰ ἑξῆς. Αὐτὸς δὲ παραινεῖ
(a)-tooth for (a)-tooth and the(-words) following he but exhorts
μὴ μόνον δέχεσθαι μετὰ μακροθυμίας τὴν πληγὴν τοῦ
not only to-receive with long-suffering the blow of-the(-one)
ῥαπίζοντος ἡμᾶς, ἀλλὰ καὶ τὴν ἄλλην σιαγόνα στρέφειν
striking us but also the other cheek to-turn
αὐτῷ μετὰ ταπεινώσεως. Τότε γὰρ ὁ σκοπὸς ἦν τοῦ
to-him with humility then for the aim was of-the
νόμου, διδάξαι ἡμᾶς τοῦ μὴ ποιεῖν ἃ μὴ θέλωμεν παθεῖν.
law to-teach us of-the not to-do what not we-wish to-suffer
Ἀνέκοπτεν οὖν ἡμᾶς τοῦ ποιεῖν τὸ κακόν, διὰ τὸν
it-checked then us from-the to-do the evil because-of the
φόβον τοῦ μὴ παθεῖν. Ἄρτι τὸ ζητούμενόν ἐστιν, ὡς
fear of-the not to-suffer now the(-thing) sought is as
εἶπον, ἐκβαλεῖν αὐτῷ τὸ μῖσος, αὐτὴν τὴν φιληδονίαν,
I-said to-cast-out (from)-him the hatred the-very the love-of-pleasure
αὐτὴν τὴν φιλοδοξίαν· καὶ τὰ λοιπὰ πάθη.
the-very the love-of-glory and the other passions
Σκοπός, εἶπον ἁπλῶς, ἄρτι τῷ Δεσπότῃ ἡμῶν Χριστῷ, 6
(the)-aim I-said simply now for-the Master our Christ
διδάξαι ἡμᾶς πόθεν ἤλθομεν εἰς ὅλας τὰς ἁμαρτίας ταύτας·
to-teach us whence we-came to all the sins these
πόθεν ἐνεπέσαμεν εἰς ὅλας τὰς κακὰς ἡμέρας. Πρῶτον
whence we-fell into all the evil days first
μὲν οὖν ἠλευθέρωσεν ἡμᾶς, ὡς ἤδη εἶπον, διὰ τοῦ ἁγίου
indeed then he-freed us as already I-said through the holy
βαπτίσματος, δοὺς ἡμῖν τὴν ἄφεσιν τῶν ἁμαρτιῶν·
baptism having-given us the forgiveness of-the sins

καὶ ἔδωκεν ἡμῖν ἐξουσίαν ποιεῖν τὸ καλόν, ἐὰν θέλωμεν·
and he-gave us authority to-do the good if we-wish
καὶ μηκέτι ἕλκεσθαι, ὡς ἂν εἴποι τις, μετὰ βίας εἰς τὸ
and no-longer to-be-dragged as — might-say someone with force to the
κακόν. Ὁ γὰρ δεδουλωμένος ἁμαρτίας, βαρεῖται καὶ
evil the(-one) for enslaved to-sins is-weighed-down and
ἕλκεται ὑπ᾽ αὐτῶν· καθὼς λέγει· Σειραῖς δὲ τῶν ἑαυτοῦ
is-dragged by them as he-says with-cords and of-the his-own
ἁμαρτιῶν ἕκαστος σφίγγεται. Εἶτα διδάσκει ἡμᾶς διὰ
sins each is-bound then he-teaches us through
τῶν ἁγίων ἐντολῶν πῶς καθαρθῆναι καὶ ἀπ᾽ αὐτῶν τῶν
the holy commandments how to-be-cleansed also from the-very the
παθῶν, ἵνα μὴ διὰ τούτων πάλιν τοῖς αὐτοῖς ἁμαρτήμασι
passions that not through these again into-the same sins
περιπίπτωμεν. Λοιπὸν δεικνύει ἡμῖν τὴν αἰτίαν ὅθεν ἔρχεται
we-may-fall henceforth he-shows us the cause whence (one)-comes
εἰς καταφρόνησιν καὶ παρακοὴν καὶ αὐτῶν τῶν ἐντολῶν
to contempt and disobedience even of-the-very the commandments
τοῦ Θεοῦ· καὶ οὕτως παρέχει ἡμῖν καὶ ταύτης τὴν
— of-God and thus he-provides us also of-this the
ἰατρείαν, ἵνα δυνηθῶμεν ὑπακοῦσαι καὶ σωθῆναι. Τί οὖν
healing that we-may-be-able to-obey and to-be-saved what then
ἐστιν αὕτη ἰατρεία, καὶ τίς ἡ αἰτία τῆς καταφρονήσεως;
is this healing and what the cause of-the contempt
Ἀκούσατε τί λέγει αὐτὸς ὁ Κύριος ἡμῶν· Μάθετε ἀπ᾽
hear what says the-very the Lord our learn from
ἐμοῦ ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε
me that meek I-am and humble in-the heart and you-will-find
ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Ἰδοὺ ὧδε ἐν συντόμῳ δι᾽
rest for-the souls your behold here in brief through
ἑνὸς λόγου, ἐδίδαξεν ἡμᾶς τὴν ῥίζαν καὶ αἰτίαν πάντων
one word he-taught us the root and cause of-all

τῶν κακῶν, καὶ τὴν ἰατρείαν αὐτῆς· πάντων τῶν ἀγαθῶν,
the evils and the healing its of-all the goods
ἔδειξεν ὅτι ἡ ἔπαρσις κατέβαλεν ἡμᾶς, καὶ ὅτι ἀδύνατόν
he-showed that the exaltation cast-down us and that impossible
ἐστιν ἄλλως ἐλεηθῆναι, εἰ μὴ διὰ τοῦ ἐναντίου· ὅπερ
it-is otherwise to-obtain-mercy except — through the opposite which
ἐστὶν ἡ ταπεινοφροσύνη. Ἡ γὰρ ἔπαρσις γεννᾷ τὴν
is the humility the for exaltation begets the
καταφρόνησιν καὶ τὴν παρακοὴν τὴν ὀλεθρίαν· ὥσπερ καὶ
contempt and the disobedience the destructive as also
ἡ ταπεινοφροσύνη γεννᾷ τὴν ὑπακοὴν καὶ τὴν σωτηρίαν
the humility begets the obedience and the salvation
τῶν ψυχῶν. Ἐκείνην δὲ λέγω, τὴν ὄντως ταπεινοφροσύνην,
of-the souls that but I-mean the truly humility
οὐ τὴν ἐν λόγῳ μόνῳ ἢ σχήματι ταπείνωσιν· ἀλλὰ
not the in word alone or in-outward-form humility but
διάθεσιν ἰδικῶς ταπεινὴν γενομένην ἐν αὐτῇ τῇ καρδίᾳ.
(a)-disposition properly humble having-come-about in the-very the heart
Ὁ θέλων οὖν εὑρεῖν ἀληθινὴν ταπείνωσιν, καὶ ἀνάπαυσιν 7
the(-one) wishing then to-find true humility and rest
τῇ ψυχῇ αὐτοῦ, μαθέτω τὴν ταπεινοφροσύνην, καὶ βλέποι
for-the soul his let-him-learn the humility and let-him-see
ὅτι ἐν αὐτῇ ἐστι πᾶσα ἡ χαρὰ καὶ πᾶσα ἡ δόξα, καὶ
that in it is all the joy and all the glory and
πᾶσα ἡ ἀνάπαυσις· ὥσπερ καὶ ἐν τῇ ὑπερηφανίᾳ πάντα
all the rest as also in the pride all
τὰ ἐναντία. Πόθεν γὰρ ἤλθομεν εἰς ὅλας τὰς θλίψεις
the opposite(-things) whence for did-we-come to all the afflictions
ταύτας; Οὐ διὰ τὴν ὑπερηφανίαν ἡμῶν; οὐ διὰ
these (was-it)-not because-of the pride our not because-of
τὴν ἀπόνοιαν ἡμῶν; οὐ διὰ τὸ ἀνέχεσθαι ἡμᾶς καὶ κακῆς
the madness our not because-of the to-put-up-with us also (an)-evil

προαιρέσεως ἡμῶν; οὐ διὰ τὸ κρατῆσαι τὴν πικρίαν τοῦ
choice our not because-of the to-hold-fast the bitterness of-the
θελήματος ἡμῶν; Ἀλλὰ πόθεν; Οὐκ ἐκτίσθη ὁ ἄνθρωπος
will our but whence not was-created the man
ἐν πάσῃ τρυφῇ; ἐν πάσῃ χαρᾷ, ἐν πάσῃ ἀναπαύσει, ἐν
in all delight in all joy in all rest in
πάσῃ δόξῃ; Οὐκ ἦν ἐν τῷ παραδείσῳ; Ἐκέλευσε· Μὴ
all glory not was-he in the paradise he-commanded not
ποιήσῃς τόδε· καὶ ἐποίησε. Βλέπεις ὑπερηφάνειαν; βλέπεις
do this and he-did(-it) you-see pride you-see
τράχηλον; βλέπεις ἀνυποταξίαν; Λοιπὸν ὁ Θεὸς ἰδὼν
(a)-neck you-see insubordination henceforth — God having-seen
τὴν ἀναίδειαν ἐκείνην, λέγει· Οὗτος μωρός ἐστιν, οὗτος
the shamelessness that says this(-one) (a)-fool is this(-one)
οὐκ οἶδε χαρῆναι. Ἐὰν μὴ ποιήσῃ κακὰς ἡμέρας οὗτος,
not knows-how to-rejoice unless — he-make evil days this(-one)
ὑπάγει, τελείως ἀπόλλυται. Ἐὰν γὰρ μὴ μάθῃ τί ἐστι
goes-off completely he-perishes if for not he-learn what is
θλίψις, οὐ μανθάνει τί ἐστιν ἀνάπαυσις. Τότε ἔδωκεν αὐτῷ
affliction not he-learns what is rest then he-gave him
τὰ ἄξια αὐτοῦ, καὶ ἐξέβαλεν αὐτὸν τοῦ παραδείσου.
the(-things) worthy of-him and cast-out him from-the paradise
Παρεδόθη λοιπὸν τῇ ἰδίᾳ φιλαυτίᾳ καὶ τοῖς ἰδίοις
he-was-handed-over henceforth to-the own self-love and to-the own
θελήμασιν, ἵνα συντρίψῃ τὰ ὀστᾶ αὐτοῦ, ἵνα μάθῃ μὴ
wills that it-may-crush the bones his that he-may-learn not
στοιχεῖν ἑαυτῷ, ἀλλὰ τῇ ἐντολῇ τοῦ Θεοῦ, ἵνα αὕτη ἡ
to-follow himself but the commandment — of-God that this the
ταλαιπωρία τῆς παρακοῆς διδάξῃ αὐτὸν τὴν ἀνάπαυσιν
misery of-the disobedience may-teach him the rest
τῆς ὑπακοῆς, ὡς λέγει ἐν τῷ προφήτῃ· Παιδεύσει σε
of-the obedience as he-says in the prophet will-discipline you

ἡ ἀποστασία σου. Ὅμως ἡ ἀγαθότης τοῦ Θεοῦ, καθὼς
the apostasy your nevertheless the goodness — of-God as
πολλάκις εἶπον, οὐ παρεῖδε τὸ ἴδιον πλάσμα, ἀλλὰ πάλιν
often I-said not overlooked the own creature but again
προτρέπεται· πάλιν παρακαλεῖ· Δεῦτε πρός με πάντες
exhorts again entreats come to me all
οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω
the(-ones) toiling and burdened and-I will-give-rest
ὑμᾶς· οἷον εἰπεῖν· Ἰδοὺ ἐκοπιάσατε, ἰδοὺ ἐταλαιπωρήσατε,
you as to-say behold you-toiled behold you-suffered
ἰδοὺ ἐπειράσθητε τοῦ κακοῦ, καὶ ἀνυποταξίας ὑμῶν· δεῦτε,
behold you-made-trial of-the evil and insubordination your come
λοιπόν, ἐπιστρέψατε, δεῦτε, ἐπίγνωτε τὴν ἀδυναμίαν ὑμῶν,
henceforth turn-back come recognize the weakness your
ἵνα ἔλθητε εἰς τὴν ἀνάπαυσιν καὶ τὴν δόξαν ὑμῶν.
that you-may-come into the rest and the glory your
Δεῦτε, ζήσατε διὰ τῆς ταπεινοφροσύνης, ἀνθ' ὧν
come live through the humility instead-of which
ἐθανατώθητε διὰ τῆς ὑψηλοφροσύνης· Μάθετε ἀπ' ἐμοῦ,
you-were-put-to-death through the high-mindedness learn from me
ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε
that meek I-am and humble in-the heart and you-will-find
ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.
rest for-the souls your
Βαβαί, ἀδελφοί μου, τί ποιεῖ ἡ ὑπερηφανία; Βαβαί, 8
alas brothers my what does the pride alas
τί δύναται ἡ ταπεινοφροσύνη; Τίς ἦν ἡ χρεία ὅλων
what can the humility what was the need of-all
τῶν κύκλων τούτων; Ἐξ ἀρχῆς γὰρ εἰ ἐταπεινώθη
the circlings these from (the)-beginning for if he-had-been-humbled
καὶ ὑπήκουσε τοῦ Θεοῦ, καὶ ἐφύλαξε τὴν ἐντολήν, οὐκ
and obeyed — God and kept the commandment not

εἶχεν ἐκπεσεῖν. Πάλιν μετὰ τὸ ἀσχημονῆσαι, ἔδωκε
he-would-have to-fall-away again after the to-disgrace(-himself) he-gave
πρόφασιν τοῦ μετανοῆσαι καὶ ἐλεηθῆναι, καὶ ἔμεινεν ὁ
(an)-occasion of-the to-repent and to-obtain-mercy and remained the
τράχηλος αὐτοῦ ὑψηλός. Ἦλθε γὰρ λέγων αὐτῷ· Ἀδάμ,
neck his high he-came for saying to-him Adam
ποῦ εἶ; ἀντὶ τοῦ, Ἀπὸ ποίας δόξης εἰς ποίαν
where are-you instead-of the(-saying) from what glory to what
ἦλθες αἰσχύνην; Καὶ λοιπὸν ἐρωτᾷ αὐτόν· Διὰ τί
have-you-come shame and henceforth he-asks him for what
ἥμαρτες· διὰ τί παρέβης; προτρεπόμενος αὐτὸν ἰδικῶς,
did-you-sin for what did-you-transgress urging him properly
εἰς τὸ εἰπεῖν· Συγχώρησον. Οὐδαμοῦ ταπείνωσις. Καὶ ποῦ
to the to-say forgive nowhere (was)-humility and where
ἐστι τό, Συγχώρησον; Οὐδαμοῦ μετάνοια, ἀλλὰ τὸ
is the(-word) forgive nowhere repentance but the
ἐναντίον. Ἀντιλέγει καὶ ἀντέρει· Ἡ γυνὴ ἣν δέδωκάς μοι,
opposite he-contradicts and answers-back the woman whom you-have-given me
οὔτε λέγει, Ἡ γυνή μου ἐχλεύασέ με, ἀλλ', ἡ γυνὴ ἣν
nor does-he-say the woman my mocked me but the woman whom
δέδωκάς μοι· ὡς ἄν τις εἴποι· Ἡ συμφορὰ ἣν ἤνεγκας
you-have-given me as — someone might-say the calamity which you-brought
κατὰ τῆς κεφαλῆς μου. Οὕτως γάρ ἐστιν, ἀδελφοί, ὅταν μὴ
upon the head my thus for it-is brothers when not
κρατῇ ἄνθρωπος τὸ ἑαυτὸν μέμφεσθαι, οὐκ ὀκνεῖ οὐδὲ
holds (a)-man the himself to-blame not he-shrinks not-even
αὐτὸν τὸν Θεὸν αἰτιᾶσθαι. Εἶτα ἔρχεται πρὸς ἐκείνην, καὶ
the-very — God to-accuse then he-comes to that(-woman) and
λέγει αὐτῇ· Διὰ τί καὶ σὺ οὐκ ἐφύλαξας τὴν ἐντολήν;
says to-her for what also you not did-you-keep the commandment
ὡς τί ποτε ἰδικῶς λέγων· Εἰπὲ κἂν Συγχώρησον,
as something ever properly saying say at-least forgive

ἵνα ταπεινωθῇ ἡ ψυχή σου καὶ ἐλεηθῇς· καὶ πάλιν
that may-be-humbled the soul your and you-may-obtain-mercy and again
οὐδαμοῦ τό, Συγχώρησον· ἀποκρίνεται γὰρ καὶ αὐτὴ
nowhere the(-word) forgive she-answers for also she
λέγουσα· Ὁ ὄφις ἠπάτησέ με· ὡς ἄν· Εἰ αὐτὸς ἥμαρτεν,
saying the serpent deceived me as — if he sinned
ἐγὼ τί ἔχω πρᾶγμα; Τί ποιεῖτε, ἄθλιοι; βάλλετε
I what have matter what are-you-doing wretched(-ones) make
μίαν μετάνοιαν, ἐπίγνωτε τὸ πταῖσμα ὑμῶν, ἐλεήσατε
one prostration recognize the fault your have-pity-on
τὴν γύμνωσιν ὑμῶν· καὶ οὐδὲ εἷς ἐξ αὐτῶν ἠξιώθη
the nakedness your and not-even one of them was-deemed-worthy
μέμψασθαι ἑαυτόν, οὐδὲ εἷς εὑρέθη ἔχων μικρὰν ταπείνωσιν.
to-blame himself nor one was-found having small humility
Καὶ λοιπόν, ἰδοὺ ἁπλῶς βλέπετε, ποῦ ἔφθασεν ἡ 9
and henceforth behold simply see where has-arrived the
κατάστασις ἡμῶν· ἰδοὺ εἰς ποῖα καὶ πόσα κακὰ
state our behold to what(-kind) and how-many evils
ἤνεγκεν ἡμᾶς τόδε δικαιοῦν ἑαυτούς, τὸ κρατεῖν τὸ ἴδιον
brought us this to-justify ourselves the to-hold-fast the own
θέλημα, καὶ στοιχεῖν ἑαυτοῖς· ἅπερ εἰσὶ τέκνα τῆς ἐχθρᾶς
will and to-follow ourselves which are children of-the hostile
τοῦ Θεοῦ ὑπερηφανίας. Ὥσπερ καὶ τῆς ταπεινοφροσύνης
— to-God pride as also of-the humility
τέκνα εἰσί, τὸ ἑαυτὸν μέμφεσθαι, τὸ μὴ πιστεύειν τῇ
children are the himself to-blame the not to-trust the
ἰδίᾳ συνέσει, τὸ μισεῖν τὸ ἴδιον θέλημα. Ἐκ τούτων
own understanding the to-hate the own will from these
γὰρ ἀξιοῦταί τις ἀναλαβέσθαι ἑαυτόν, καὶ ἐπανελθεῖν
for is-deemed-worthy someone to-recover himself and to-return-to
τὸ κατὰ φύσιν, διὰ τῆς καθάρσεως τῶν ἁγίων
the(-state) according-to nature through the cleansing of-the holy

ἐντολῶν τοῦ Χριστοῦ. Δίχα γὰρ ταπεινώσεως, οὐ δύναται
commandments — of-Christ without for humility not one-can
ὑποταγῆναι ταῖς ἐντολαῖς, οὐδὲ ἐλθεῖν εἰς τί ποτε ἀγαθόν,
to-be-subjected to-the commandments nor to-come to any whatever good
ὡς εἶπεν ὁ ἀββᾶς Μάρκος· ἄνευ συντριβῆς καρδίας,
as said the abba Mark without contrition of-heart
ἀδύνατον ἀπαλλαγῆναι κακίας, καὶ κτήσασθαι ἀρετήν. Εἰ
(it-is)-impossible to-be-rid of-vice and to-acquire virtue if
οὖν διὰ τῆς συντριβῆς τῆς καρδίας καταδέχεταί τις τὰς
then through the contrition of-the heart accepts someone the
ἐντολάς, ἀπαλλάσσεται τῆς κακίας, κτᾶται τὰς ἀρετάς,
commandments is-rid of-the vice acquires the virtues
καὶ λοιπὸν ἐπανέρχεται εἰς τὴν ἰδίαν ἀνάπαυσιν. Τοῦτο καὶ
and henceforth returns to the own rest this also
οἱ ἅγιοι πάντες ἐπιστάμενοι, ἔσπευδον διὰ πάσης ταπεινῆς
the saints all knowing hastened through every humble
ἀγωγῆς, ἑνῶσαι ἑαυτοὺς τῷ Θεῷ· ἐγένοντο γάρ τινες
way-of-life to-unite themselves — to-God there-were for some
φιλόθεοι, οἵτινες μετὰ τὸ ἅγιον βάπτισμα, οὐ μόνον τὰς
God-loving(-men) who after the holy baptism not only the
ἐνεργείας τῶν παθῶν περιέκοψαν, ἀλλὰ καὶ αὐτὰ τὰ πάθη
workings of-the passions cut-off but also the-very the passions
νικῆσαι ἠβουλήθησαν, καὶ γενέσθαι ἀπαθεῖς· οἷος ἦν ὁ ἅγιος
to-conquer wished and to-become passionless such-as was the holy
Ἀντώνιος, καὶ Παχώμιος, καὶ οἱ λοιποὶ θεοφόροι Πάτρες.
Antony and Pachomius and the other God-bearing Fathers
10 Ἐπεὶ οὖν ἔσχον σκοπὸν καθᾶραι ἑαυτούς, ὡς λέγει ὁ
since then they-had (the)-aim to-cleanse themselves as says the
Ἀπόστολος, ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος,
Apostle from every defilement of-flesh and spirit
ἐγίνωσκον ὅτι διὰ τῆς φυλακῆς τῶν ἐντολῶν, ὡς ἤδη
they-knew that through the keeping of-the commandments as already

εἴπομεν, καθαίρεται ἡ ψυχή, καὶ οἷον εἰπεῖν καθαίρεται καὶ
we-said is-cleansed the soul and so-to speak is-cleansed also
ὁ νοῦς, καὶ ἀναβλέπει, καὶ ἔρχεται εἰς τὸ κατὰ φύσιν
the mind and sees-again and comes to the(-state) according-to nature
(ἡ ἐντολὴ γὰρ Κυρίου τηλαυγὴς φωτίζουσα ὀφθαλμούς)·
the commandment for of-(the)-Lord (is)-far-shining enlightening (the)-eyes
κατενόησαν ὅτι ἐν τῷ κόσμῳ ὄντες, οὐκ εὐχερῶς δύνανται
they-perceived that in the world being not easily they-can
κατορθῶσαι τὴν ἀρετήν, καὶ ἐπενόησαν ἑαυτοῖς ξένον
to-accomplish the virtue and they-devised for-themselves (a)-strange
βίον, ξένην τινὰ διαγωγήν, λέγω δὴ τοῦ μονήρους βίου,
life strange some conduct I-mean indeed the solitary life
καὶ ἤρξαντο φεύγειν τὸν κόσμον, καὶ οἰκεῖν ἐν ταῖς
and they-began to-flee the world and to-dwell in the
ἐρήμοις, ἐν νηστείαις καὶ χαμευνίαις, καὶ ἀγρυπνίαις καὶ
deserts in fastings and sleepings-on-the-ground and vigils and
τῇ λοιπῇ κακοπαθείᾳ, καὶ ἀποταξίᾳ πάσης πατρίδος καὶ
the other hardship and renunciation of-every fatherland and
συγγενῶν, χρημάτων, κτημάτων· καὶ ἁπλῶς ἐσταύρωσαν
of-kinsmen of-money of-possessions and simply they-crucified
ἑαυτοὺς τῷ κόσμῳ. Καὶ οὐ μόνον τὰς ἐντολὰς ἐφύλαξαν,
themselves to-the world and not only the commandments did-they-keep
ἀλλὰ καὶ δῶρα προσήνεγκαν τῷ Θεῷ. Καὶ λέγω πῶς· Αἱ
but also gifts they-offered — to-God and I-say how the
ἐντολαὶ πᾶσι τοῖς Χριστιανοῖς ἐδόθησαν, καὶ ὑπόκειται πᾶς
commandments to-all the Christians were-given and is-bound every
Χριστιανὸς φυλάξαι αὐτάς· ἀννῶναί εἰσιν, ὡς ἂν εἴπῃ τις,
Christian to-keep them grain-dues they-are as — might-say someone
βασιλεῖ κεχρεωστημέναι. Τίς λέγων· Οὐ δίδωμι ἀννώνας
to-(the)-king owed who saying not I-give grain-dues
τῷ βασιλεῖ, ἐκφεύγει κόλασιν; Εἰσὶ δὲ ἐν τῷ κόσμῳ
to-the king escapes punishment there-are but in the world

μεγάλοι ἄνθρωποι καὶ λαμπροί, οἵτινες οὐ μόνον ἀννώνας
great men and illustrious who not only grain-dues
παρέχουσι τῷ βασιλεῖ, ἀλλὰ καὶ δῶρα προσφέρουσιν αὐτῷ·
provide to-the king but also gifts offer to-him
καὶ ἀξιοῦνται οὗτοι μεγάλης τιμῆς, μεγάλων δωρεῶν
and are-deemed-worthy these of-great honor of-great gifts
καὶ ἀξιωμάτων. Οὕτως οὖν καὶ οἱ Πάτρες οὐ μόνον τὰς
and dignities thus then also the Fathers not only the
ἐντολὰς ἐφύλαξαν, ἀλλὰ καὶ δῶρα προσήνεγκαν τῷ Θεῷ.
commandments kept but also gifts offered — to-God
Δῶρα δέ εἰσι, παρθενία καὶ ἀκτημοσύνη· ταῦτα οὐκ εἰσὶν
gifts and are virginity and poverty these not are
ἐντολαί, δῶρά εἰσιν· οὐδαμοῦ γὰρ γέγραπται· Μὴ λάβῃς
commandments gifts they-are nowhere for is-it-written not take
γυναῖκα, μὴ παιδοποιήσῃς. Οὐδὲ πάλιν ἔδωκεν ἐντολὴν
(a)-wife not beget-children nor again gave (a)-commandment
ὁ Χριστὸς λέγων· Πώλησόν σου τὰ ὑπάρχοντα. Ἀμέλει,
— Christ saying sell your the possessions of-course
ὅτε προσῆλθεν αὐτῷ ὁ νομικὸς λέγων· Διδάσκαλε ἀγαθέ,
when came-to him the lawyer saying teacher good
τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; ἀπεκρίθη· Τὰς
what having-done life eternal shall-I-inherit he-answered the
ἐντολὰς οἶδας· Οὐ φονεύσῃς· οὐ μοιχεύσῃς· οὐ κλέψῃς· οὐ
commandments you-know not murder not commit-adultery not steal not
ψευδομαρτυρήσῃς κατὰ τοῦ πλησίον σου, καὶ τὰ ἑξῆς.
bear-false-witness against the neighbor your and the(-words) following
Τοῦ δὲ εἰπόντος, ὅτι Ταῦτα πάντα ἐφύλαξα ἐκ νεότητός
the(-one) and having-said that these all I-have-kept from youth
μου, ἐπιφέρει τό, Εἰ θέλεις τέλειος εἶναι, πώλησόν σου
my he-adds the(-word) if you-wish perfect to-be sell your
τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς, καὶ τὰ ἑξῆς. Ἰδοὺ
the possessions and give to-(the)-poor and the(-words) following behold

οὐκ εἶπε· Πώλησόν σου ὑπάρχοντα ὡς ἐντελλόμενος, ἀλλ'
not he-said sell your possessions as commanding but
ὡς συμβουλεύων. Τὸ γὰρ εἰπεῖν, Εἰ θέλεις, οὐκ ἔστιν
as counseling the for to-say if you-wish not is
ἐντελλομένου, ἀλλ' ὡς συμβουλεύοντος.
(the-part)-of-one-commanding but as of-one-counseling
Καθὼς οὖν εἴπομεν, προσήνεγκαν οἱ Πάτρες τῷ Θεῷ, 11
as then we-said offered the Fathers — to-God
πρὸς ταῖς ἄλλαις ἀρεταῖς, δῶρα τὴν παρθενίαν καὶ τὴν
besides the other virtues (as)-gifts the virginity and the
ἀκτημοσύνην, καί, καθὼς προείπομεν, ἐσταύρωσαν ἑαυτοῖς
poverty and as we-said-before they-crucified to-themselves
τὸν κόσμον, καὶ ἠγώνιζον τὸ λοιπόν, ἵνα καὶ ἑαυτοὺς τῷ
the world and strove the henceforth that also themselves to-the
κόσμῳ σταυρώσωσι, καθὼς λέγει ὁ Ἀπόστολος· Ἐμοὶ
world they-might-crucify as says the Apostle to-me
κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ. Τίς οὖν ἡ
(the)-world has-been-crucified and-I to-the world what then (is)-the
διαφορά; Ὁ κόσμος σταυροῦται τῷ ἀνθρώπῳ, ὅτ' ἂν
difference the world is-crucified to-the man when —
ἀποτάσσεται ἄνθρωπος τῷ κόσμῳ· καὶ δῆθεν μονάζῃ,
renounces (a)-man the world and indeed becomes-a-monk
καὶ ἀφήσει γονεῖς, χρήματα, κτήματα, πραγματείας,
and leaves parents money possessions business
δοσοληψίας, τότε σταυροῦται αὐτῷ ὁ κόσμος· ἀφῆκε γὰρ
dealings then is-crucified to-him the world he-left for
αὐτόν· καὶ τοῦτό ἐστιν ὃ λέγει ὁ Ἀπόστολος, Ἐμοὶ
it and this is what says the Apostle to-me
κόσμος ἐσταύρωται. Εἶτα ἐπάγει, κἀγὼ τῷ κόσμῳ. Πῶς
(the)-world has-been-crucified then he-adds and-I to-the world how
λοιπὸν σταυροῦται ὁ ἄνθρωπος τῷ κόσμῳ; Ὅτ' ἂν
henceforth is-crucified the man to-the world when —

μετὰ τὴν ἀπαλλαγὴν τῶν ἔξω πραγμάτων ἀγωνίζεται
after the release from-the outward affairs he-strives
καὶ πρὸς αὐτὰς τὰς ἡδονάς, πρὸς αὐτὰς τὰς ἐπιθυμίας
also against the-very the pleasures against the-very the lusts
τῶν πραγμάτων, καὶ πρὸς τὰ θελήματα αὐτοῦ, νεκρώσει
for-the things and against the wills his he-mortifies
τὰ πάθη αὐτοῦ· τότε καὶ αὐτὸς σταυροῦται τῷ κόσμῳ,
the passions his then also he is-crucified to-the world
καὶ ἀξιοῦται, κατὰ τὸν Ἀπόστολον, εἰπεῖν τό,
and is-deemed-worthy according-to the Apostle to-say the(-word)
Ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ. Οἱ Πάτρες
to-me (the)-world has-been-crucified and-I to-the world the Fathers
ἡμῶν, καθὼς εἴπομεν, σταυρώσαντες ἑαυτοῖς τὸν κόσμον,
our as we-said having-crucified to-themselves the world
ἐσπούδασαν δι᾽ ἀγώνων, καὶ ἐσταύρωσαν ἑαυτοὺς τῷ
were-eager through contests and crucified themselves to-the
κόσμῳ. Ἡμεῖς μὲν ἐδόξαμεν σταυροῦν ἑαυτοῖς τὸν κόσμον,
world we indeed seemed to-crucify to-ourselves the world
ὅτι ἀφήκαμεν αὐτὸν καὶ ἤλθομεν εἰς τὸ μοναστήριον,
because we-left it and came to the monastery
ἑαυτοὺς δ᾽ οὐ θέλομεν σταυρῶσαι τῷ κόσμῳ· ἔτι γὰρ
ourselves but not we-wish to-crucify to-the world still for
ἔχομεν τὰς ἡδονὰς αὐτοῦ, ἀκμὴν ἔχομεν τὰς προσπαθείας
we-have the pleasures its still we-have the attachments
αὐτοῦ, προσπάσχομεν τῇ δόξῃ αὐτοῦ, προσπάσχομεν
its we-are-attached to-the glory its we-are-attached
βρώμασιν ἱματίοις. Ἐργαλεῖον καλὸν ἂν ᾖ, προσπάσχομεν
to-foods to-garments (a)-tool good if it-be we-are-attached
αὐτῷ, καὶ ἀφοῦμεν τὸ μικρὸν ἐργαλεῖον ἐκεῖνο ποιῆσαι ἐν
to-it and we-let the small tool that to-make in
ἡμῖν, ὡς εἶπεν ὁ ἀββᾶς Ζωσιμᾶς, καὶ ἐδόξαμεν ἐξελθεῖν
us as said the abba Zosimas and we-seemed to-go-out

τοῦ κόσμου, καὶ ἀφεῖναι τὰ αὐτοῦ, καὶ ἐρχόμεθα εἰς
from-the world and to-leave the(-things) its and we-come to
τὸ μοναστήριον, καὶ δι' εὐτελῶν πραγμάτων πληροῦμεν
the monastery and through cheap things we-fill-up
τὴν προσπάθειαν αὐτοῦ· τοῦτο δὲ πάσχομεν ἀπὸ πολλῆς
the attachment its this and we-suffer from much
ἀφροσύνης ὅτι ἀφέντες μεγάλα καὶ πολύτιμα πράγματα,
folly that having-left great and very-precious things
εἰς ἐλάχιστά τινα πληροῦμεν τὰ πάθη ἡμῶν. Ἕκαστος
in least some we-fill-up the passions our each
γὰρ ἡμῶν ὃ εἶχεν, ἀφῆκεν, ὁ ἔχων μεγάλα, τὰ
for of-us what he-had left the(-one) having great(-things) the
μεγάλα, καὶ ὁ ἔχων εἴ τι δήποτε, καὶ αὐτὸς
great(-things) and the(-one) having if anything whatever also he
ὃ εἶχεν ἀφῆκεν, ἕκαστος πρὸς τὴν δύναμιν αὐτοῦ,
what he-had left each according-to the power his
καὶ ἐρχόμεθα εἰς τὸ μοναστήριον, καὶ καθὼς εἶπον, δι'
and we-come to the monastery and as I-said through
εὐτελῶν πραγμάτων, καὶ μηδαμινῶν, πληροῦμεν τὴν
cheap things and worthless we-fill-up the
προσπάθειαν ἡμῶν. Οὐκ ὀφείλομεν δὲ οὕτως ποιεῖν· ἀλλ'
attachment our not we-ought and so to-do but
ὥσπερ ἀπεταξάμεθα τῷ κόσμῳ καὶ τοῖς πράγμασιν αὐτοῦ,
as we-renounced the world and the things its
οὕτως ὀφείλομεν καὶ αὐτῇ τῇ προσπαθείᾳ τῇ περὶ
thus we-ought also the-very the attachment the(-one) concerning
τὰς ὕλας ἀποτάξασθαι, καὶ εἰδέναι τί ἐστιν αὕτη ἡ
the material(-things) to-renounce and to-know what is this the
ἀποταγή, καὶ διὰ τί ἤλθομεν εἰς τὸ μοναστήριον, καὶ τί
renunciation and for what we-came to the monastery and what

ἐστι τὸ σχῆμα ὃ λαμβάνομεν, καὶ πρὸς αὐτὸν καταρτίζειν
is the habit which we-receive and to it to-fit
ἑαυτούς, καὶ ἀγωνίζεσθαι κατὰ τοὺς πατέρας ἡμῶν.
ourselves and to-strive according-to the fathers our

12 Τὸ σχῆμα ὃ φοροῦμεν, κολόβιόν ἐστι, μὴ ἔχον χειρίδια,
the habit which we-wear (a)-tunic is not having sleeves
καὶ ζώνη δερματίνη, καὶ ἀνάλαβος, καὶ κουκούλιον. Ταῦτα
and (a)-belt leathern and (a)-scapular and (a)-cowl these
δὲ σύμβολά ἐστι· καὶ ὀφείλομεν μαθεῖν τί σημαίνουσιν
and symbols are and we-ought to-learn what signify
ἡμῖν τὰ σύμβολα τοῦ σχήματος ἡμῶν. Διὰ τί φοροῦμεν
to-us the symbols of-the habit our for what do-we-wear
κολόβιον μὴ ἔχον χειρίδια· τῶν ἄλλων ἐχόντων πάντων
(a)-tunic not having sleeves the others having all
χειρίδια, ἡμεῖς διὰ τί οὐκ ἔχομεν; Τὰ χειρίδια, σύμβολά
sleeves we for what not do-we-have the sleeves symbols
εἰσι τῶν χειρῶν. Αἱ δὲ χεῖρες λαμβάνονται εἰς πρακτικήν.
are of-the hands the and hands are-taken for practice
Ὅτε οὖν ἔρχεται λογισμὸς ἐνεργῆσαί τι διὰ τῶν
when then comes (a)-thought to-work something through the
χειρῶν τοῦ παλαιοῦ ἀνθρώπου, ὑπόθου κλέψαι ἢ δεῖραι,
hands of-the old man suppose to-steal or to-beat
ἢ ἁπλῶς οἵαν δήποτε ἁμαρτίαν ποιῆσαι διὰ τῶν
or simply whatever-kind at-all sin to-do through the
χειρῶν, ὀφείλομεν προσέχειν τῷ σχήματι ἡμῶν, καὶ μαθεῖν,
hands we-ought to-attend to-the habit our and to-learn
ὅτι οὐκ ἔχομεν χειρίδια· τοῦτ᾽ ἔστιν, οὐκ ἔχομεν χεῖρας
that not we-have sleeves that is not we-have hands
τοῦ ἐνεργῆσαί τι τοῦ παλαιοῦ ἀνθρώπου. Ἔχει δὲ τὸ
of-the to-work anything of-the old man has and the
κολόβιον ἡμῶν καὶ σημεῖόν τί ποτε πορφυροῦν· τί θέλει
tunic our also mark some at-all purple what means

τὸ σημεῖον τὸ πορφυροῦν; Ἕκαστος στρατευόμενος τῷ
the mark the purple each(-man) serving-as-soldier to-the
βασιλεῖ, πορφύραν ἔχει εἰς τὸ χλανίδιον αὐτοῦ. Ἐπειδὴ γὰρ
king purple has on the cloak his since for
ὁ βασιλεὺς πορφύραν φορεῖ, πάντες οἱ στρατευόμενοι
the king purple wears all the(-ones) serving-as-soldiers
αὐτῷ, βάλλουσιν πορφύραν εἰς τὸ χλανίδιον αὐτῶν, τοῦτ᾽
to-him put purple on the cloak their that
ἔστιν τὸ βασιλικὸν ἔνδυμα· ἵνα διὰ τούτου δείξωσιν ὅτι
is the royal garment that through this they-may-show that
τοῦ βασιλέως εἰσί, καὶ ὅτι αὐτῷ στρατεύονται· οὕτως καὶ
of-the king they-are and that for-him they-serve-as-soldiers thus also
ἡμεῖς λαμβάνομεν τὸ σημεῖον τὸ πορφυροῦν εἰς τὸ κολόβιον
we receive the mark the purple on the tunic
ἡμῶν, δεικνύοντες ὅτι τῷ Χριστῷ ἐστρατεύθημεν, καὶ
our showing that — for-Christ we-have-enlisted and
χρεωστοῦμεν ὑπομεῖναι ὅλα τὰ παθήματα αὐτοῦ, ὅσα
we-owe to-endure all the sufferings his as-many-as
ὑπέμεινε δι᾽ ἡμᾶς. Καὶ γὰρ ὅτε ἔπαθεν ὁ Δεσπότης ἡμῶν,
he-endured for us and for when suffered the Master our
ἐφόρεσε τὸ πορφυροῦν ἱμάτιον. Πρῶτον μὲν ὡς βασιλεύς·
he-wore the purple garment first indeed as king
αὐτὸς γάρ ἐστιν ὁ βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος
he for is the king of-the reigning(-ones) and Lord
τῶν κυριευόντων· ἔπειτα δὲ καὶ ὡς ἐμπαιζόμενος ὑπὸ τῶν
of-the lording(-ones) then but also as being-mocked by the
δυσσεβῶν ἐκείνων. Καὶ ἡμεῖς οὖν ἔχοντες τὸ σημεῖον τὸ
impious those and we then having the mark the
πορφυροῦν, ἐπαγγελλόμεθα, ὡς εἶπον, ὑποφέρειν πάντα τὰ
purple promise as I-said to-bear all the
παθήματα αὐτοῦ, καὶ ὥσπερ ὁ στρατιώτης οὐκ ἀφῇ
sufferings his and as the soldier not may-leave

τὴν στρατίαν αὐτοῦ, καὶ ὑπάγων γίνεται γεωργὸς ἢ
the service his and going becomes (a)-farmer or
πραγματευτής, ἐπεὶ ἐκπίπτει τῆς ἀξίας αὐτοῦ, ὡς λέγει ὁ
(a)-trader since he-falls-from the dignity his as says the
Ἀπόστολος· Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου
Apostle no-one serving-as-soldier entangles-himself in-the of-the life
πραγματείαις· ἵνα τῷ στρατολογήσαντι ἀρέσειεν· οὕτως
affairs that the(-one) having-enlisted(-him) he-may-please thus
καὶ ἡμεῖς ὀφείλομεν ἀθλῆσαι καὶ ἀμεριμνῆσαι ἀπὸ πάντων
also we ought to-contend and to-be-free-from-care from all
τῶν τοῦ κόσμου τούτου, καὶ Θεῷ μόνῳ σχολάσαι, ὡς
the(-things) of-the world this and God alone to-give-time-to as
λέγει, ἵνα ᾖ παρθένος εὐπάρεδρος, καὶ ἀπερίσπαστος.
he-says that she-be (a)-virgin attending-well and undistracted

13 Ἔχομεν δὲ καὶ ζώνην· διὰ τί δὲ φοροῦμεν; Ἡ ζώνη
we-have and also (a)-belt for what and do-we-wear(-it) the belt
ἣν φοροῦμεν, σύμβολόν ἐστι πρῶτον μέν, ὅτι ἐσμὲν
which we-wear (a)-symbol is first indeed that we-are
εὐτρεπισμένοι εἰς ἔργον. Ἕκαστος γὰρ θέλων ἐργάσασθαι,
made-ready for work each for wishing to-work
πρῶτον ζώννυται, καὶ οὕτως ἄρχεται τοῦ ἔργου, ὡς λέγει,
first girds-himself and so begins the work as he-says
Ἔστωσαν αἱ ὀσφύες ὑμῶν περιεζωσμέναι· καὶ πάλιν, ἵνα
let-be the loins your girded and again that
ὥσπερ ἐστὶ ἀπὸ νεκροῦ σώματος ἡ ζώνη, οὕτως καὶ ἡμεῖς
as is from (a)-dead body the belt thus also we
νεκρώσωμεν τὴν ἐπιθυμίαν ἡμῶν. Ἔστι γὰρ ἡ ζώνη κατὰ
may-mortify the lust our is for the belt upon
τῆς ὀσφύος ἡμῶν· ἐκεῖ δέ εἰσιν οἱ νεφροί, ἐν οἷς λέγεται
the loins our there and are the kidneys in which is-said
εἶναι τὸ ἐπιθυμητικὸν τῆς ψυχῆς. Καὶ τοῦτό ἐστιν ὃ λέγει
to-be the desiring(-part) of-the soul and this is what says

ὁ Ἀπόστολος· Νεκρώσατε τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς
the Apostle mortify the members your the(-ones) upon the
γῆς, πορνείαν, ἀκαθαρσίαν, καὶ τὰ ἐξῆς. Ἔχομεν καὶ
earth fornication uncleanness and the(-words) following we-have also
ἀνάλαβον· ὁ ἀνάλαβος τίθεται σταυροειδῶς ἐπὶ τοὺς ὤμους
(a)-scapular the scapular is-placed crosswise on the shoulders
ἡμῶν· τοῦτ' ἔστι, τοῦ σταυροῦ τὸ σύμβολον βαστάζομεν
our that is of-the cross the symbol we-carry
εἰς τοὺς ὤμους ἡμῶν, καθὼς λέγει, Ἆρον τὸν σταυρόν
on the shoulders our as he-says take-up the cross
σου καὶ ἀκολούθει μοι. Τί δέ ἐστι σταυρὸς ἀλλ' ἢ τελεία
your and follow me what and is (the)-cross but or perfect
νέκρωσις ἥτις κατορθοῦται ἡμῖν διὰ τῆς εἰς Χριστὸν
mortification which is-accomplished for-us through the in Christ
πίστεως; Ἡ γὰρ πίστις, ὡς λέγει πάλιν εἰς τὸ γεροντικόν,
faith the for faith as says again in the book-of-the-elders
περιστέλλει ἀεὶ τὰ κωλύοντα, καὶ ἀνεμπόδιστον ποιεῖ
removes always the(-things) hindering and unhindered makes
ἡμῖν τὴν ἐνεργασίαν, τὴν φέρουσαν ἡμᾶς εἰς τοιαύτην
for-us the working the(-one) carrying us to such
τελείαν νέκρωσιν· τοῦτ' ἔστιν, ἵνα νεκρώσῃ τις ἑαυτὸν
perfect mortification that is that may-mortify someone himself
ἀπὸ πάντων τῶν τοῦ κόσμου τούτου· καὶ ἐὰν ἀφῆκε
from all the(-things) of-the world this and if he-left
γονεῖς, ἵνα ἀγωνίσηται καὶ πρὸς τὴν προσπάθειαν, ὁμοίως
parents that he-strive also against the attachment likewise
καὶ χρήματα ἢ κτήματα, καὶ ἕκαστον πρᾶγμα ὃ δ' ἂν
also money or possessions and each thing which — —
ἀποτάξηταί τις, θέλῃ καὶ αὐτῇ τῇ προσπαθείᾳ αὐτοῦ
renounces someone he-wish also the-very the attachment his
ἀποτάξασθαι, καθὼς καὶ ἤδη εἴπομεν· καὶ αὕτη ἐστὶν
to-renounce as also already we-said and this is

ἡ τελεία ἀποταγή. Λαμβάνομεν δὲ κουκούλιον· τοῦτο
the perfect renunciation we-receive and (a)-cowl this
δέ ἐστι σύμβολον τῆς ταπεινώσεως. Τὰ νήπια γὰρ τὰ
and is (a)-symbol of-the humility the infants for the
μικρὰ τὰ ἄκακα φοροῦσι κουκούλια· ἄνθρωπος δὲ τέλειος
little the innocent wear cowls (a)-man but perfect
κουκούλιον οὐ φορεῖ. Ἡμεῖς οὖν διὰ τοῦτο φοροῦμεν,
(a)-cowl not wears we then because-of this wear(-it)
ἵνα νηπιάζωμεν τῇ κακίᾳ, ὡς λέγει ὁ Ἀπόστολος· Μὴ
that we-may-be-infants in-the vice as says the Apostle not
παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε. Τί
children be in-the minds but in-the vice be-infants what
δέ ἐστι τὸ νηπιάζειν τῇ κακίᾳ; Τὸ νήπιον, τὸ μὴ ἔχον
and is the to-be-infant in-the vice the infant the(-one) not having
κακίαν, ἐὰν ἀτιμασθῇ, οὐκ ὀργίζεται, καὶ ἐὰν τιμηθῇ,
vice if it-be-dishonored not is-angry and if it-be-honored
οὐ κενοδοξεῖ· ἐὰν λάβῃ τις τὰ αὐτοῦ, οὐ θλίβεται·
not is-vainglorious if takes someone the(-things) its not it-is-afflicted
νηπιάζει γὰρ τῇ κακίᾳ, οὐκ ἐπεκδικεῖ πάθος, οὐκ
it-is-an-infant for in-the vice not it-defends (a)-passion not
ἀντιποιεῖται δόξης. Ἔστι πάλιν τὸ κουκούλιον σύμβολον
it-lays-claim-to glory is again the cowl (a)-symbol
τῆς χάριτος τοῦ Θεοῦ. Ὅτι ὥσπερ τὸ κουκούλιον σκεπάζει
of-the grace — of-God because as the cowl covers
καὶ θάλπει τὴν κεφαλὴν τοῦ παιδίου, οὕτως καὶ ἡ χάρις
and warms the head of-the child thus also the grace
τοῦ Θεοῦ σκεπάζει τὸν νοῦν ἡμῶν, ὡς λέγει εἰς τὸ
— of-God covers the mind our as he-says in the
γεροντικόν· ὅτι τὸ κουκούλιον σύμβολόν ἐστι τῆς χάριτος
book-of-the-elders that the cowl (a)-symbol is of-the grace
τοῦ Σωτῆρος ἡμῶν Θεοῦ, σκεπαζούσης ἡμῶν τὸ ἡγεμονικόν,
of-the Savior our God covering our the ruling(-part)

καὶ περιθαλπούσης τὴν ἐν Χριστῷ νηπιότητα διὰ τοὺς
and cherishing the in Christ infancy because-of the
ῥαπίζειν ἀεὶ καὶ τιτρώσκειν ἐπιχειροῦντας δαίμονας. Ἰδοὺ
to-strike always and to-wound attempting demons behold
ἔχομεν καὶ τὴν ζώνην ἐπὶ τῆς ὀσφύος ἡμῶν· ὅ ἐστιν ἡ
we-have both the belt on the loins our which is the
νέκρωσις τῆς ἀλόγου ἐπιθυμίας· καὶ τὸν ἀνάλαβον κατὰ
mortification of-the irrational lust and the scapular on
τῶν ὤμων, ὅ ἐστι σταυρός. Ἰδοὺ καὶ τὸ κουκούλιον· ὅ
the shoulders which is (the)-cross behold also the cowl which
ἐστι σημεῖον τῆς ἀκακίας, καὶ τῆς ἐν Χριστῷ νηπιότητος.
is (a)-sign of-the innocence and of-the in Christ infancy
Πολιτευσώμεθα οὖν πρὸς τὸ σχῆμα, ὡς εἶπον οἱ Πάτρες, 14
let-us-live then according-to the habit as said the Fathers
ἵνα μὴ ἀλλότριον σχῆμα φορῶμεν· ἀλλ᾽ ὥσπερ ἀφήκαμεν
that not (an)-alien habit we-wear but as we-left
τὰ μεγάλα, οὕτως ἀφήκωμεν καὶ τὰ μικρά· ἀφήκαμεν
the great(-things) thus let-us-leave also the small(-things) we-left
τὸν κόσμον, ἀφήκωμεν καὶ τὰς προσπαθείας αὐτοῦ· αἱ γὰρ
the world let-us-leave also the attachments its the for
προσπάθειαι, καθὼς εἶπον, καὶ διὰ μικρῶν τινων καὶ
attachments as I-said even through small some(-things) and
μηδενὸς λόγου ἀξίων πάλιν συνδεσμοῦσιν ἡμᾶς τῷ κόσμῳ,
of-no account worthy again bind us to-the world
καὶ οὐ νοοῦμεν. Ἐὰν οὖν θέλωμεν τελείως ἀπαλλαγῆναι
and not we-perceive(-it) if then we-wish perfectly to-be-rid
καὶ ἐλευθερωθῆναι, μάθωμεν κόπτειν τὰ θελήματα ἡμῶν,
and to-be-freed let-us-learn to-cut the wills our
καὶ οὕτως κατὰ μικρὸν σὺν Θεῷ προκόπτομεν, καὶ
and thus by little with God we-advance and
ἐρχόμεθα εἰς τὴν ἀπροσπάθειαν. Οὐδὲν γὰρ οὕτως ὠφελεῖ
come to the freedom-from-attachment nothing for so profits

τοὺς ἀνθρώπους, ὡς τὸ κόπτειν τὸ ἴδιον θέλημα· ὄντως
the men as the to-cut the own will truly
προκόπτει τις ἐκ τούτου τοῦ πράγματος σχεδὸν ὑπὲρ
advances someone from this the thing almost beyond
πᾶσαν ἀρετήν. Καὶ ὥσπερ ἄνθρωπος ὁδεύων ἐν ὁδῷ, καὶ
every virtue and as (a)-man traveling on (a)-road and
εὑρίσκων ἐν αὐτῇ κοπενδάριον, καὶ ὑπάγων αὐτό, δι᾽
finding on it (a)-short-cut and going it through
ἐκείνου τοῦ κοπενδαρίου προλαμβάνων πολὺ μέρος ἐκ τῆς
that the short-cut getting-ahead much part of the
ὁδοῦ ἐκείνης, οὕτως ἐστὶν ὁδεύων ταύτην τὴν ὁδὸν
road that thus is (the-one)-traveling this the road
τῆς κοπῆς τοῦ θελήματος· ἐκ τοῦ γὰρ κόπτειν τινὰ τὸ
of-the cutting of-the will from the for to-cut someone the
ἴδιον θέλημα αὐτοῦ, κτᾶται τὴν ἀπροσπάθειαν, καὶ ἐκ
own will his he-acquires the freedom-from-attachment and from
τῆς ἀπροσπαθείας ἔρχεται σὺν Θεῷ εἰς τελείαν ἀπάθειαν·
the freedom-from-attachment he-comes with God to perfect passionlessness
δύναται δὲ εἰς μικρὸν διάστημα κόψαι δέκα θελήματα· καὶ
he-can and in (a)-short interval to-cut ten wills and
πῶς; περιπατεῖ τις εἰς μικρὸν διάστημα, καὶ βλέπει τί
how walks someone in (a)-short interval and sees something
ποτε, καὶ λέγει αὐτῷ ὁ λογισμός, Πρόσχες ἐκεῖ, καὶ λέγει
at-all and says to-him the thought look there and he-says
τῷ λογισμῷ, Ὄντως οὐ προσέχω, καὶ κόπτει τὸ θέλημα
to-the thought truly not I-look and he-cuts the will
αὐτοῦ, καὶ οὐ προσέχει· πάλιν εὑρίσκει τινὰς καταλαλοῦντας,
his and not looks again he-finds some slandering
καὶ λέγει αὐτῷ ὁ λογισμός· Εἰπὲ καὶ σὺ τόδε τὸ ῥῆμα· καὶ
and says to-him the thought say also you this the word and
κόπτει τὸ θέλημα αὐτοῦ, καὶ οὐ λέγει. Πάλιν λέγει αὐτῷ
he-cuts the will his and not says again says to-him

ὁ λογισμός· Ὕπαγε, ἐρώτησον τὸν μάγειρον τί ἕψει,
the thought go ask the cook what he-is-cooking
καὶ οὐχ ὑπάγει, καὶ κόπτει τὸ θέλημα αὐτοῦ. Βλέπει τί
and not he-goes and he-cuts the will his he-sees something
ποτε, καὶ λέγει αὐτῷ ὁ λογισμός· Ἐρώτησον τίς ἤνεγκεν
at-all and says to-him the thought ask who brought
αὐτό· καὶ κόπτει τὸ θέλημα αὐτοῦ, καὶ οὐκ ἐρωτᾷ· καὶ
it and he-cuts the will his and not asks and
οὕτως κόπτων εἰς συνήθειαν ἔρχεται τοῦ κόπτειν, καὶ ἐκ
thus cutting into habit he-comes of-the to-cut and from
τῶν μικρῶν ἄρχεται καὶ τὰ μεγάλα μετὰ ἀναπαύσεως
the small(-things) he-begins also the great(-things) with rest
κόπτειν, καὶ οὕτως λοιπὸν ἄρχεται μήτε ἔχειν ὅλως
to-cut and thus henceforth he-begins not-even to-have at-all
θέλημα· ἀλλ' εἴ τι δ' ἂν γένηται ἀναπαύει αὐτόν, ὡς
(a)-will but if anything but — happens it-gives-rest-to him as
ὅτι αὐτοῦ ἐστι. Καὶ αὐτοῦ μὴ θέλοντος ποιῆσαι τὸ θέλημα
that his it-is and him not wishing to-do the will
αὐτοῦ, εὑρίσκεται πάντοτε ποιῶν αὐτό. Ὁ γὰρ ἴδιον
his he-is-found always doing it the(-one) for own(-will)
οὐκ ἔχει, ἕκαστον γινόμενον ἴδιον αὐτοῦ ἐστι. Καὶ οὕτως
not has each(-thing) happening own his is and so
εὑρίσκεται, ὡς εἴπομεν, μὴ ἔχων προσπάθειαν, καὶ ἐκ
he-is-found as we-said not having attachment and from
τῆς ἀπροσπαθείας, ὡς εἶπον, ἔρχεται εἰς τὴν ἀπάθειαν.
the freedom-from-attachment as I-said he-comes to the passionlessness
Βλέπετε κατὰ μικρόν, εἰς ποίαν φέρει προκοπὴν τὸ κόπτειν
see by little to what brings advance the to-cut
τὸ ἴδιον θέλημα· οἷος ἦν ὁ μακάριος ἐκεῖνος Δωσίθεος.
the own will such-as was the blessed that Dositheus
Ἀπὸ ποίου βίου, καὶ ἀπὸ ποίας τρυφῆς, ἀπὸ ποίας
from what life and from what luxury from what

βλακείας ἄνθρωπος, μηδὲ ἀκούσας ποτὲ λόγον Θεοῦ,
softness (a)-man not-even having-heard ever (a)-word of-God
καὶ ὅμως ἠκούσατε εἰς ποῖα μέτρα ἤνεγκεν αὐτὸν δι᾽
and nevertheless you-heard to what measures brought him through
ὀλίγου χρόνου τὸ κρατῆσαι αὐτὸν τὴν ὑπακοήν, καὶ κόψαι
little time the to-hold-fast him the obedience and to-cut
τὸ ἴδιον θέλημα· πῶς δὲ καὶ ἐδόξασεν αὐτὸν ὁ Θεός, καὶ
the own will how and also glorified him — God and
οὐκ ἀφῆκεν εἰς λήθην ἐλθεῖν τὴν τοιαύτην αὐτοῦ ἀρετήν·
not let to oblivion to-come the such his virtue
ἀλλὰ ἀπεκάλυψε τῷ ἁγίῳ γέροντι, καὶ εἶδεν αὐτὸν μεταξὺ
but revealed(-it) to-the holy elder and he-saw him among
ὅλων ἐκείνων τῶν ἁγίων ἀπολαύοντα τῆς μακαριότητος
all those the saints enjoying the blessedness
αὐτῶν. Λέγω ὑμῖν καὶ ἄλλο πρᾶγμα ὁμοίως καὶ ἐπὶ ἐμοῦ
their I-tell you also another thing likewise also in my(-time)
γινόμενον· ἵνα μάθητε ὅτι καὶ ἀπὸ θανάτου ῥύεται
having-happened that you-may-learn that even from death delivers
ἄνθρωπον ἡ ὑπακοή, καὶ τὸ μὴ ἔχειν τὸ ἴδιον θέλημα.
(a)-man the obedience and the not to-have the own will
Ποτὲ ὄντος μου ἐν τοῖς τοῦ ἀββᾶ Σερίδου, ἦλθεν
once being I in the(-monastery) of-the abba Seridos came
ἐκεῖ μαθητὴς μεγάλου γέροντος ἐκ τῶν μερῶν Ἀσκάλωνος
there (a)-disciple of-(a)-great elder from the parts of-Ascalon
εἴς τινα ἀπὸ τοῦ ἀββᾶ αὐτοῦ. Εἶχε δὲ ἐντολὴν
to some(-one) from the abba his he-had and (a)-command
παρὰ τοῦ γέροντος ὑποστρέψαι ἀπὸ ἑσπέρας εἰς τὸ ἴδιον
from the elder to-return from evening to the own
κελλίον. Ἐν τῷ τούτῳ δὲ γίνεται χειμὼν σφοδρότατος καὶ
cell in the this and comes (a)-storm most-violent and
ὄμβροι, καὶ ἦν ὁ παραπλήσιος χείμαῤῥος εἰς ὅλην τὴν
rains and was the nearby torrent in whole the

πλημμύραν αὐτοῦ· εἶτα ἐκεῖνος ἤθελεν ἀπελθεῖν διὰ τὸ
flood its then he wished to-go because-of the
ῥῆμα τοῦ γέροντος. Ἡμεῖς δὲ παρεκαλοῦμεν αὐτὸν μεῖναι,
word of-the elder we but entreated him to-stay
ἔχοντες ὅτι ἀδύνατόν ἐστι σωθῆναι αὐτὸν ἐκ τοῦ ποταμοῦ.
holding that impossible it-is to-be-saved him from the river
Ἐκεῖνος δὲ οὐκ ἐπείθετο ἡμῖν μεῖναι. Λέγομεν ὕστερον,
he but not was-persuaded by-us to-stay we-say later
Ἀπέλθωμεν μετ' αὐτοῦ ἕως τοῦ ποταμοῦ· ἐὰν γὰρ ἴδῃ
let-us-go with him as-far-as the river if for he-sees
αὐτόν, ἀφ' ἑαυτοῦ ἔχει ἀνακάμψαι. Ἀπήλθομεν οὖν μετ'
it of himself he-will to-turn-back we-went then with
αὐτοῦ, καὶ ὅτε ἐφθάσαμεν τὸν ποταμόν, ἀποδύεται ἐκεῖνος
him and when we-reached the river strips that(-man)
τὰ ἱμάτια αὐτοῦ, καὶ δεσμεῖ αὐτὰ εἰς τὴν κεφαλὴν αὐτοῦ,
the garments his and binds them on the head his
καὶ ζώννυται τὸ μαφόριον αὐτοῦ, καὶ βάλλει ἑαυτὸν εἰς
and girds-on the veil his and throws himself into
τὸν ποταμὸν εἰς ὅλον τὸ φοβερὸν ῥεῦμα ἐκεῖνο. Ἡμεῖς δὲ
the river into whole the fearful stream that we but
ἱστάμεθα ἐκπληττόμενοι καὶ τρέμοντες μήπως ἀποθάνῃ·
stand astonished and trembling lest-perhaps he-die
ἐκεῖνος δὲ ἔμενε κολυμβῶν, καὶ εὑρίσκεται παραχρῆμα εἰς
he but kept swimming and is-found immediately on
τὸ ἄλλο πέραν, καὶ ἐνδύεται τὰ ἱμάτια αὐτοῦ, καὶ βάλλει
the other side and puts-on the garments his and makes
ἡμῖν ἐκεῖθεν μετάνοιαν, καὶ λαμβάνει παράθεσιν, καὶ
to-us from-there (a)-prostration and takes (a)-commendation and
ἀπέρχεται τρέχων· ἡμεῖς δὲ ἐμείναμεν θαυμάζοντες, καὶ
goes-off running we but remained marveling and
ἐκπληττόμενοι τὴν δύναμιν τῆς ἀρετῆς· ὅτι ἡμεῖς μετὰ
astonished-at the power of-the virtue that we with

φόβου, κἂν προσείχομεν, ἐκεῖνος δὲ ἀκινδύνως διῆλθε
fear even paid-attention he but without-danger passed-through
διὰ τὴν ὑπακοὴν αὐτοῦ. Καὶ ὁ ἀδελφὸς ἐκεῖνος, ὃν
because-of the obedience his and the brother that whom
ἔπεμψεν ὁ ἀββᾶς αὐτοῦ διὰ τὰς χρείας αὐτῶν πρὸς
sent the abba his because-of the needs their to
τὸν ἀποκρισάριον αὐτοῦ εἰς τὴν κώμην· πῶς ὅτι εἶδεν
the agent his into the village how that he-saw
αὐτὸν ἑλκόμενον ὑπὸ τῆς θυγατρὸς αὐτοῦ εἰς αἰσχρὰν
himself dragged by the daughter his to shameful
μίξιν· ἵνα μόνον εἴπῃ· «Ὁ Θεὸς τοῦ Πατρός μου, ἐξελοῦ
intercourse that only he-say — God of-the Father my deliver
με·» εὐθέως εὑρέθη εἰς τὴν ὁδὸν τῆς Σκήτεως ὑπάγων
me immediately he-was-found on the road — of-Scetis going
πρὸς τὸν Πατέρα αὐτοῦ.
to the Father his

16 Βλέπετε δύναμιν ἀρετῆς, βλέπετε ἐνέργειαν ῥήματος,
see (the)-power of-virtue see (the)-working of-(a)-word
πόσην βοήθειαν ἔχει καὶ τὸ ἐπικαλέσασθαί τινα τὰς
how-much help has also the to-call-upon someone the
εὐχὰς τοῦ Πατρὸς αὐτοῦ· ἵνα εἴπῃ· Ὁ Θεός, διὰ τὰς
prayers of-the Father his that he-say — God because-of the
εὐχὰς τοῦ Πατρός μου ἐξελοῦ με, εὐθέως εὑρέθη εἰς τὴν
prayers of-the Father my deliver me immediately he-was-found on the
ὁδόν. Κατανοήσατε δὲ τὴν ταπείνωσιν καὶ τὴν εὐλάβειαν
road consider and the humility and the reverence
ἀμφοτέρων. Ἦσαν ἐν στενώσει, καὶ ἤθελεν ὁ γέρων
of-both they-were in straits and wished the elder
πέμψαι τὸν ἀδελφὸν πρὸς τὸν ποιοῦντα αὐτοῖς τὴν
to-send the brother to the(-one) making for-them the
ἀπόκρισιν, καὶ οὐκ ἔλεγεν αὐτῷ· Ὕπαγε· ἀλλ' ἔλεγεν αὐτῷ·
errand and not he-said to-him go but he-said to-him

«Θέλεις ἀπελθεῖν;» Ὁμοίως καὶ ὁ ἀδελφὸς οὐκ εἶπεν·
do-you-wish to-go likewise also the brother not said
Ὑπάγω· ἀλλ' ἔλεγεν αὐτῷ· «Ὡς θέλεις ποιῶ.» Ἐφοβεῖτο
I-go but said to-him as you-wish I-do he-feared
γὰρ καὶ διὰ τὰ σκάνδαλα καὶ διὰ τὸ μὴ παρακοῦσαι
for both because-of the scandals and because-of the not to-disobey
τοῦ Πατρὸς αὐτοῦ. Εἶτα ὡς πλέον ἐστενώθησαν, λέγει
the Father his then as more they-were-straitened says
αὐτῷ ὁ γέρων· «Ἐγείρου, ὕπαγε·» καὶ οὐκ εἶπεν αὐτῷ·
to-him the elder get-up go and not he-said to-him
Ἐλπίζω εἰς τὸν Θεόν μου ὅτι σκεπάζῃ σε· ἀλλὰ λέγει·
I-hope in — God my that he-will-protect you but he-says
«Ἐλπίζω εἰς τὰς εὐχὰς τοῦ Πατρός μου ὅτι σκεπάζουσί
I-hope in the prayers of-the Father my that they-protect
με.» Ὁμοίως καὶ ὁ ἀδελφός, ὅτε ἐπειράσθη, οὐκ εἶπεν,
me likewise also the brother when he-was-tempted not said
ὅτι Ὁ Θεός μου, ἐξελοῦ με, ἀλλ', «Ὁ Θεός, εἰς τὰς εὐχὰς
that — God my deliver me but — God by the prayers
τοῦ Πατρός μου ἐξελοῦ με.» Καὶ ἕκαστος αὐτῶν εἰς τὰς
of-the Father my deliver me and each of-them in the
εὐχὰς τοῦ Πατρὸς αὐτοῦ ἤλπιζε. Βλέπετε πῶς ἔζευξαν τὴν
prayers of-the Father his hoped see how they-yoked the
ὑπακοὴν τῇ ταπεινώσει· ὥσπερ γὰρ ζεύγνυται τὸ ἅρμα,
obedience to-the humility as for is-yoked the chariot
καὶ οὐ δύναται ὁ ἵππος προλαβεῖν τὸν ἄλλον, ἐπικλᾶται·
and not can the horse to-get-ahead-of the other(-one) (else)-it-is-broken
οὕτως χρήζει ἡ ὑπακοὴ ἔχειν συνεζευγμένην αὐτῇ τὴν
thus needs the obedience to-have yoked-with it the
ταπείνωσιν. Καὶ πῶς δύναταί τις ἀξιωθῆναι ταύτης
humility and how can someone to-be-deemed-worthy of-this
τῆς χάριτος, ἐὰν μή, καθὼς εἶπον, βιάσηται κόψαι τὰ
the grace unless — as I-said he-force(-himself) to-cut the

ἴδια θελήματα, καὶ ἐκδῷ ἑαυτὸν μετὰ Θεὸν τῷ ἑαυτοῦ
own wills and give-over himself after God to-the his-own
Πατρί, ἐν μηδενὶ διστάζων, ἀλλὰ πάντα ποιῶν, ὥσπερ
Father in nothing doubting but all(-things) doing as
κἀκείνῳ, μετὰ πληροφορίας ὡς ὅτι τῷ Θεῷ ὑπακούει;
also-to-that(-one) with full-assurance as that — God he-obeys
Τίς ἄξιος ἐλεηθῆναι, τίς ἄξιος σωθῆναι.
who (is)-worthy to-obtain-mercy who (is)-worthy to-be-saved

17 Φέρεταί ποτε τοιοῦτος λόγος, ὅτι παρερχόμενός ποτε ὁ
is-told once such (a)-story that passing-through once the
ἅγιος Βασίλειος διὰ τῶν κοινοβίων αὐτοῦ, λέγει ἑνὶ τῶν
holy Basil through the monasteries his says to-one of-the
ἡγουμένων· «Ἔχεις τινὰ τῶν σωζομένων;» Λέγει αὐτῷ
abbots have-you any of-the(-ones) being-saved says to-him
ὁ ἀββᾶς· «Διὰ τῶν εὐχῶν σου, δέσποτα, πάντες θέλομεν
the abba through the prayers your master all we-wish
σωθῆναι.» Λέγει πάλιν αὐτῷ ὁ ἅγιος Βασίλειος· «Τῶν
to-be-saved says again to-him the holy Basil of-the(-ones)
σωζομένων ἔχεις τινά;» Ἐκεῖνο νοήσας [ἦν γὰρ
being-saved have-you any that(-thing) having-understood he-was for
καὶ αὐτὸς πνευματικός] λέγει· «Ναί.» Ἐλθόντος δὲ αὐτοῦ,
also he spiritual says yes having-come and he
λέγει ὁ ἅγιος αὐτῷ· «Δός, νίψωμαι.» Ἀπέρχεται,
says the holy(-man) to-him give(-me-water) let-me-wash he-goes
καὶ φέρει αὐτῷ νίψασθαι. Μετὰ δὲ τὸ νίψασθαι τὸν ἅγιον
and brings him to-wash after and the to-wash the holy
Βασίλειον, λαμβάνει καὶ αὐτὸς ὁ ἅγιος τὸ νίμα, καὶ
Basil takes also the-very the holy(-man) the washing-water and
λέγει τῷ ἀδελφῷ· «Δέξαι, καὶ αὐτὸς νίψαι.» Δέχεται οὖν
says to-the brother receive also you wash receives then
ἐκεῖνος τὸ νίμα ἀδιακρίτως παρὰ τοῦ ἁγίου· μετὰ
that(-one) the washing-water without-hesitation from the holy(-man) after

οὖν τὸ δοκιμάσαι αὐτὸν ἐν τούτῳ, λέγει αὐτῷ πάλιν·
then the to-test him in this says to-him again
«Ὅτε εἰσέρχομαι εἰς τὸ ἱερατεῖον, ἐλθέ, ὑπόμνησόν με
when I-enter into the sanctuary come remind me
ἵνα χειροτονήσω σε.» Πάλιν ἐκεῖνος ἀδιακρίτως ὑπακούει.
that I-may-ordain you again that(-one) without-hesitation obeys
Καὶ ὅτε εἶδε τὸν ἅγιον Βασίλειον ἔσω εἰς τὸ ἱερατεῖον,
and when he-saw the holy Basil inside in the sanctuary
ἀπέρχεται, καὶ ὑπομιμνήσκει αὐτόν, καὶ χειροτονεῖ αὐτόν,
he-goes and reminds him and he-ordains him
καὶ λαμβάνει αὐτὸν μετ' αὐτοῦ· τίνι γὰρ ἔπρεπεν, εἰ
and takes him with him to-whom for was-it-fitting except
μὴ μετὰ τοῦ ἁγίου ἐκείνου τοῦ θεοφόρου, τῷ τοιούτῳ
— with the holy that the God-bearing(-man) for-the such
εὐλογημένῳ ἀδελφῷ; Ὑμεῖς οὐκ ἔχετε πεῖραν ὑπακοῆς
blessed brother you not have experience of-obedience
ἀδιακρίτου· οὐδὲ οἴδατε τὴν ἀνάπαυσιν αὐτῆς. Ἠρώτησά
unhesitating nor know the rest its I-asked
ποτε γέροντα τὸν ἀββᾶν Ἰωάννην τὸν τοῦ ἀββᾶ
once (an)-elder the abba John the(-disciple) of-the abba
Βαρσανουφίου, καὶ εἶπον· «Δέσποτα, ἐπειδὴ ἡ Γραφὴ
Barsanuphius and said master since the Scripture
λέγει ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν
says that through many afflictions must us to-enter into the
βασιλείαν τῶν οὐρανῶν, καὶ βλέπω ὅτι οὐδὲ μίαν θλῖψιν
kingdom of-the heavens and I-see that not-even one affliction
ἔχω, τί ὀφείλω ποιῆσαι, μήπως καὶ ἀπόλλω τὴν ψυχήν
I-have what ought-I to-do lest-perhaps also I-lose the soul
μου, ὅτι οὐκ εἶχον οὐδὲ μίαν θλῖψιν οὐδὲ μέριμναν;»
my because not I-had not-even one affliction nor care
Εἰ δὲ καὶ συνέβη με ἔχειν λογισμόν, ἐλάμβανον τὸ
if and also it-happened me to-have (a)-thought I-took the

πινακίδιον, καὶ ἔγραφον τῷ γέροντι. Διὰ γραμμάτων γὰρ
tablet and wrote to-the elder through letters for
ἠρώτων καὶ αὐτὸν πρὸ τοῦ με ὑπηρετῆσαι αὐτῷ, καὶ πρὶν
I-asked also him before the me to-serve him and before
πληρώσω, γράφων ᾐσθανόμην ὠφελείας καὶ κουφισμοῦ·
I-finished writing I-felt benefit and relief
τοσαύτη ἦν ἡ ἀμεριμνία καὶ ἡ ἀνάπαυσις. Ἐγὼ δὲ
so-great was the freedom-from-care and the rest I but
μὴ εἰδὼς τὴν δύναμιν τῆς ἀρετῆς, καὶ ἀκούων ὅτι διὰ
not knowing the power of-the virtue and hearing that through
πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τῶν
many afflictions must us to-enter into the kingdom of-the
οὐρανῶν, ἐφοβούμην ὅτι οὐκ εἶχον θλῖψιν. Ὡς οὖν ἐδήλωσα
heavens feared that not I-had affliction as then I-declared(-it)
τῷ γέροντι, δηλοῖ μοι οὕτως· «Μηδὲν θλιβῇς· σὺ οὐκ
to-the elder he-declares to-me thus in-nothing be-afflicted you not
ἔχεις πρᾶγμα· ἀλλ᾽ ἕκαστος βάλλων ἑαυτὸν εἰς ὑπακοὴν
have matter but each(-one) casting himself into obedience
Πατέρων, ταύτην τὴν ἀμεριμνίαν καὶ τὴν ἀνάπαυσιν ἔχει.»
of-Fathers this the freedom-from-care and the rest has

Περὶ ταπεινοφροσύνης

II · ON HUMILITY

Before all we need humility. Dorotheos describes two kinds of pride and two of humility.

Εἶπέ τις τῶν γερόντων, Πρὸ παντὸς χρήζομεν τῆς 1
said one of-the elders before everything we-need the
ταπεινοφροσύνης, ἕτοιμοι ὄντες ἐν παντὶ λόγῳ ᾧ ἀκούομεν,
humility ready being at every word which we-hear
λέγειν, Συγχώρησον. Διὰ γὰρ τῆς ταπεινοφροσύνης, πάντα
to-say forgive through for the humility all
τὰ τοῦ ἐχθροῦ καὶ ἀντικειμένου διαφθείρεται. Ζητήσωμεν
the(-things) of-the enemy and adversary are-destroyed let-us-seek
τί ἐστιν ἡ δύναμις τοῦ λόγου τοῦ γέροντος. Διὰ τί λέγει,
what is the force of-the saying of-the elder for what does-he-say
Πρὸ παντὸς χρήζομεν τῆς ταπεινοφροσύνης, καὶ μὴ μᾶλλον,
before everything we-need the humility and not rather
Πρὸ παντὸς χρήζομεν ἐγκρατείας; Λέγει γὰρ ὁ Ἀπόστολος·
before everything we-need self-control says for the Apostle
Ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται· ἢ διὰ τί μὴ
the(-one) striving in-all-things is-self-controlled or for what not
λέγει, Πρὸ παντὸς χρήζομεν τοῦ φόβου τοῦ Θεοῦ; λέγει
does-he-say before everything we-need the fear — of-God says
γὰρ ἡ Γραφή· Ἀρχὴ σοφίας, φόβος Κυρίου. Καὶ
for the Scripture (the)-beginning of-wisdom (is)-(the)-fear of-(the)-Lord and
πάλιν· Τῷ φόβῳ Κυρίου ἐκκλίνει πᾶς ἀπὸ κακοῦ. Διὰ
again by-the fear of-(the)-Lord turns-aside everyone from evil for
τί γὰρ οὐ λέγει, Πρὸ παντὸς χρήζομεν τῆς ἐλεημοσύνης,
what for not does-he-say before everything we-need the almsgiving
ἢ τῆς πίστεως; λέγει γάρ, Ἐλεημοσύναις καὶ πίστεσιν
or the faith says for by-almsgivings and faiths

ἀποκαθαίρονται ἁμαρτίαι· καὶ ὁ Ἀπόστολος λέγει· Χωρὶς
are-purged sins and the Apostle says without
πίστεως ἀδύνατον εὐαρεστῆσαι τῷ Θεῷ. Εἰ οὖν ἀδύνατον
faith (it-is)-impossible to-please — God if then (it-is)-impossible
εὐαρεστῆσαι τῷ Θεῷ χωρὶς πίστεως, καὶ ἐλεημοσύναις καὶ
to-please — God without faith and by-almsgivings and
πίστεσιν ἀποκαθαίρονται ἁμαρτίαι, καὶ τῷ φόβῳ Κυρίου
faiths are-purged sins and by-the fear of-(the)-Lord
ἐκκλίνει πᾶς ἀπὸ κακοῦ, καὶ ἀρχὴ σοφίας φόβος
turns-aside everyone from evil and (the)-beginning of-wisdom (is)-(the)-fear
Κυρίου, καὶ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται· πῶς
of-(the)-Lord and the(-one) striving in-all-things is-self-controlled how
οὖν λέγει, ὅτι Πρὸ παντὸς χρήζομεν τῆς ταπεινοφροσύνης;
then does-he-say that before everything we-need the humility
καὶ ἀφῆκε ταῦτα πάντα οὕτως ἀναγκαῖα ὄντα; Θέλει δεῖξαι
and left these all thus necessary being he-wishes to-show
ἡμῖν ὁ γέρων, ὅτι οὔτε αὐτὸς ὁ φόβος τοῦ Θεοῦ, οὔτε ἡ
us the elder that neither the-very the fear — of-God nor the
ἐλεημοσύνη, οὔτε ἡ πίστις, οὔτε ἡ ἐγκράτεια, οὔτε ἄλλη μία
almsgiving nor the faith nor the self-control nor other one
τῶν ἀρετῶν δύναται κατορθωθῆναι χωρὶς ταπεινοφροσύνης.
of-the virtues can be-accomplished without humility
Διὰ τοῦτο λέγει, Πρὸ παντὸς χρήζομεν τῆς
because-of this he-says before everything we-need the
ταπεινοφροσύνης, ἕτοιμοι ὄντες ἐν παντὶ λόγῳ ᾧ ἀκούομεν,
humility ready being at every word which we-hear
λέγειν, «Συγχώρησον»· διὰ γὰρ τῆς ταπεινοφροσύνης,
to-say forgive through for the humility
πάντα τοῦ ἐχθροῦ καὶ ἀντικειμένου διαφθείρεται.
all(-things) of-the enemy and adversary are-destroyed

Ἰδοὺ βλέπετε, ἀδελφοί, πόση ἐστὶν ἡ δύναμις τῆς 2
behold see brothers how-great is the power of-the
ταπεινοφροσύνης. Βλέπετε ποίαν ἐνέργειαν ἔχει τὸ λέγειν,
humility see what working has the to-say
«Συγχώρησον.» Διὰ τί δὲ καλεῖται ὁ διάβολος οὐ μόνον
forgive for what and is-called the devil not only
ἐχθρός, ἀλλὰ καὶ ἀντικείμενος; Ἐχθρὸς λέγεται, καθότι
enemy but also adversary enemy he-is-called because
μισάνθρωπός ἐστι, μισόκαλος, ἐπίβουλος· ἀντικείμενος δὲ
man-hating he-is good-hating plotting adversary and
λέγεται, ἐπειδὴ εἰς πᾶν πρᾶγμα καλὸν ἐπιχειρεῖ ἐμποδίσας.
he-is-called since in every thing good he-sets-to hindering(-it)
Θέλει τις εὔξασθαι; ἐκεῖνος ἀντίκειται ἐμποδίζων διὰ
wishes someone to-pray he opposes(-him) hindering through
κακῶν ἐνθυμήσεων, δι' αἰχμαλωσίας, διὰ ἀκηδίας. Θέλει
evil reflections through captivity through listlessness wishes
τις ἐλεῆσαι; ἐκεῖνος ἐμποδίζει διὰ φιλαργυρίας, δι'
someone to-show-mercy he binders through love-of-money through
ὀκνηρίας. Θέλει τις ἀγρυπνῆσαι; ἐκεῖνος ἐμποδίζει δι'
sloth wishes someone to-keep-vigil he binders through
ὀκνηρίας, διὰ ῥᾳθυμίας, καὶ εἰς ἕκαστον πρᾶγμα οὗτος
sloth through laziness and in each thing he
ἐναντιοῦται ἡμῖν, εἰς ὃ ἐπιβαλλόμεθα καλόν· διὰ
opposes us in which we-undertake (a)-good because-of
τοῦτο λέγεται οὐ μόνον ἐχθρός, ἀλλὰ καὶ ἀντικείμενος·
this he-is-called not only enemy but also adversary
διὰ οὖν τῆς ταπεινοφροσύνης πάντα τὰ τοῦ ἐχθροῦ
through then the humility all the(-things) of-the enemy
καὶ ἀντικειμένου διαφθείρεται. Μεγάλη γάρ ἐστιν ὄντως ἡ
and adversary are-destroyed great for is truly the
ταπεινοφροσύνη, καὶ ἕκαστος δὲ τῶν ἁγίων δι' αὐτῆς τῆς
humility and each too of-the saints through the-very the

ταπεινοφροσύνης ὥδευσεν, καὶ διὰ τοῦ κόπου συνέτεμεν
humility traveled and through the toil cut-short
τὴν ὁδοιπορίαν· καθὼς λέγει· Ἴδε τὴν ταπείνωσίν μου καὶ
the journey as he-says see the humility my and
τὸν κόπον μου, καὶ ἄφες πάσας τὰς ἁμαρτίας μου· καί,
the toil my and forgive all the sins my and
Ἐταπεινώθην καὶ ἔσωσέ με ὁ Κύριος. Δύναται μὲν γὰρ
I-was-humbled and saved me the Lord can indeed for
καὶ ἡ ταπείνωσις μόνη εἰσενεγκεῖν, ὡς ἔλεγεν ὁ γέρων
also the humility alone to-bring-in(-us) as said the elder
ὁ ἀββᾶς Ἰωάννης, βραδυτέρως δέ. Ταπεινωθῶμεν οὖν καὶ
the abba John more-slowly but let-us-be-humbled then also
ἡμεῖς μικρόν, καὶ σωζόμεθα· κἂν οὐ δυνάμεθα κοπιάσαι, ὡς
we (a)-little and we-are-saved even-if not we-can to-toil as
ἀσθενεῖς, σπουδάσωμεν ταπεινωθῆναι. Καὶ πιστεύω εἰς τὸ
weak let-us-be-eager to-be-humbled and I-believe in the
ἔλεος τοῦ Θεοῦ, ὅτι καὶ αὐτὸ τὸ μικρὸν μετὰ ταπεινώσεως
mercy — of-God that also the-very the little with humility
γενόμενον εὑρισκόμεθα καὶ ἡμεῖς εἰς τὸν τόπον τῶν ἁγίων
done we-are-found also we in the place of-the saints
ἐκεῖ τῶν πολλὰ κοπιασάντων, καὶ δουλευσάντων τῷ
there of-the(-ones) much having-toiled and having-served —
Θεῷ. Ναὶ ἀσθενοῦμεν, καὶ οὐ δυνάμεθα κοπιάσαι, μὴ
God yes we-are-weak and not we-can to-toil not
ταπεινωθῆναι οὐ δυνάμεθα; Μακάριός ἐστιν, ἀδελφοί, ὁ
to-be-humbled not can-we blessed is brothers the(-one)
ἔχων ταπείνωσιν. Μεγάλη ἐστὶν ἡ ταπείνωσις· καλῶς
having humility great is the humility well
δὲ ἐσήμανεν ὁ ἅγιος ἐκεῖνος, τὸν ἔχοντα ἀληθινὴν
and signified the holy that(-man) the(-one) having true
ταπείνωσιν· διὰ τοῦτο εἶπεν, ὅτι Ἡ ταπείνωσις οὐκ
humility because-of this he-said that the humility not

ὀργίζεται, οὐδὲ παροργίζει τινά· καὶ δοκεῖ ὡς ξένον εἶναι τὸ
is-angry nor angers anyone and it-seems as strange to-be the
πρᾶγμα· ἡ ταπείνωσις γὰρ τῇ κενοδοξίᾳ μόνῃ ἐναντιοῦται,
thing the humility for to-the vainglory alone is-opposed
καὶ ἀπ᾽ αὐτῆς δῆθεν φυλάττει τὸν ἄνθρωπον. Ὀργίζεται δέ
and from it supposedly guards the man is-angry but
τις καὶ διὰ χρήματα, καὶ διὰ βρώματα· πῶς οὖν
someone also because-of money and because-of foods how then
λέγει ὅτι ἡ ταπείνωσις οὐκ ὀργίζεται οὐδὲ παροργίζει
does-he-say that the humility not is-angry nor angers
τινά; Ἡ ταπείνωσις μεγάλη ἐστίν, ὡς εἴπομεν, καὶ δυνατή
anyone the humility great is as we-said and powerful
ἐστιν ὥστε ἐπισπᾶσαι τὴν χάριν τοῦ Θεοῦ εἰς τὴν
is so-as to-draw-down the grace — of-God into the
ψυχήν. Λοιπὸν αὕτη ἡ χάρις τοῦ Θεοῦ, ἐλθοῦσα σκεπάζει
soul henceforth this the grace — of-God having-come covers
τὴν ψυχὴν ἐκ τῶν ἄλλων δύο παθῶν τούτων τῶν
the soul from the other two passions these the
βαρέων· τί γὰρ ἔνι βαρύτερον τοῦ ὀργίζεσθαι, καὶ τοῦ
heavy what for is heavier than-the to-be-angry and the
παροργίζειν τὸν πλησίον, ὡς εἶπέ τις; Ξένον παντάπασι
to-anger the neighbor as said someone strange altogether
μοναχοῖς τὸ ὀργίζεσθαι· ὄντως εἰ μὴ ταχέως σκεπασθῇ
for-monks (is)-the to-be-angry truly if not quickly be-covered
ὁ τοιοῦτος διὰ ταπεινώσεως, κατὰ μικρὸν ἔρχεται εἰς
the such(-man) through humility by little he-comes into
κατάστασιν δαίμονος, ταράσσων καὶ ταρασσόμενος.
(the)-state of-(a)-demon troubling and being-troubled
Διὰ τοῦτο οὖν λέγει ὅτι ἡ ταπείνωσις οὐκ ὀργίζεται, 3
because-of this then he-says that the humility not is-angry
οὐδὲ παροργίζει τινά. Τί δὲ λέγω, ὅτι ἀπὸ τῶν δύο
nor angers anyone what and do-I-say that from the two

παθῶν σκεπάζει; Ἀλλὰ καὶ ἀπὸ παντὸς πάθους· ἀπὸ
passions it-covers but also from every passion from
παντὸς πειρασμοῦ σκεπάζει ἡ ταπείνωσις τὴν ψυχήν.
every temptation covers the humility the soul
Ὅτε ἐθεώρησεν ὁ ἅγιος Ἀντώνιος πάσας τὰς παγίδας
when beheld the holy Antony all the snares
τοῦ διαβόλου ἡπλωμένας, καὶ στενάξας, ἠρώτησε τὸν
of-the devil spread-out and having-groaned asked —
Θεόν, ὅστις ἄρα παρέρχεται ταύτας, τί ἀπεκρίθη αὐτῷ
God who then passes-by these what answered him
ὁ Θεός; ὅτι «Ἡ ταπείνωσις παρέρχεται αὐτάς.» Καὶ
— God that the humility passes-by them and
ποῖον ἄλλο θαυμαστὸν προσέθηκε; τό, «Καὶ οὔτε
what other wonderful(-thing) he-added the(-word) and not-even
ἅπτονται αὐτῆς.» Βλέπεις δύναμιν, κύριε; Βλέπεις χάριν
do-they-touch her you-see (the)-power lord you-see (the)-grace
ἀρετῆς; Τῷ ὄντι, οὐδὲν ἰσχυρότερον ταπεινοφροσύνης. Εἴ
of-virtue in-the reality nothing (is)-stronger than-humility if
τι δ' ἂν συμβῇ λυπηρὸν τῷ ταπεινῷ, εὐθέως χωρεῖ
anything but — happen grievous to-the humble(-man) immediately he-goes
καθ' ἑαυτοῦ, εὐθέως κατακρίνει ἑαυτὸν ὅτι ἐστὶν ἄξιος·
against himself immediately he-condemns himself that he-is worthy
οὐκ ἀνέχεται μέμψασθαί τινα, οὐκ ἀνέχεται βαλεῖν ἐπάνω
not he-bears to-blame anyone not he-bears to-cast upon
ἄλλων τὴν αἰτίαν, καὶ λοιπὸν παρέρχεται ἀταράχως,
others the cause and henceforth he-passes-by untroubled
ἀθλίπτως, μετὰ πάσης ἀναπαύσεως. Διὰ τοῦτο οὔτε
unafflicted with all rest because-of this neither
ὀργίζεται, οὔτε παροργίζει τινά. Διὰ τοῦτο καλῶς εἶπεν
is-be-angry nor angers anyone because-of this well said
ὁ ἅγιος, ὅτι Πρὸ πάντων χρήζομεν τῆς ταπεινοφροσύνης.
the holy(-man) that before all(-things) we-need the humility

Δύο δέ εἰσι ταπεινώσεις, ὥσπερ καὶ δύο ὑπερηφανίαι. 4
two and are humilities as also two prides
Ἡ πρώτη ὑπερηφανία ἐστίν, ὅταν ἐξουδενεῖ τις τὸν
the first pride is when despises someone the
ἀδελφόν, ὅταν εὐτελίζει αὐτόν, ὡς μηδὲν ὄντα, καὶ ἑαυτὸν
brother when he-disparages him as nothing being and himself
ὑπερέχοντα αὐτοῦ. Ὁ τοιοῦτος ἐὰν μὴ ταχέως νήψῃ
superior to-him the such(-man) unless — quickly he-be-sober
καὶ σπουδάσῃ, κατὰ μικρὸν ἔρχεται καὶ εἰς τὴν δευτέραν
and be-eager by little comes also to the second
ὑπερηφανίαν· ἵνα καὶ κατὰ τοῦ Θεοῦ ὑπερηφανεύηται· καὶ
pride so-that also against — God he-is-proud and
ἑαυτῷ ἐπιγράφει τὰ κατορθώματα αὐτοῦ, καὶ οὐ τῷ Θεῷ.
to-himself ascribes the achievements his and not — to-God
Ὄντως, ἀδελφοί μου, οἶδά ποτε ἐλθόντα τινὰ εἰς ταύτην
truly brothers my I-know once having-come someone into this
τὴν ἐλεεινὴν κατάστασιν· καὶ παρὰ μὲν τὴν ἀρχὴν εἴ τι
the pitiable state and at indeed the beginning if anything
ἐλάλησεν αὐτοῦ τις τῶν ἀδελφῶν, κατέπτυεν ἑκάστου, καὶ
spoke to-him one of-the brothers he-spat-on each(-one) and
ἔλεγε· «Τίς ἐστιν ἐκεῖνος; Οὐκ ἔστιν εἰ μὴ Ζωσιμᾶς,
said who is that(-one) not is(-anyone) except — Zosimas
καὶ οἱ κατ᾽ αὐτόν.» Εἶτα ἤρξατο καὶ τούτους εὐτελίζειν
and the(-ones) like him then he-began also these to-disparage
καὶ λέγειν· «Οὐδείς ἐστιν εἰ μὴ Μακάριος·» καὶ μετ᾽
and to-say no-one is except — Macarius and after
ὀλίγον ἤρξατο λέγειν· «Τίς ἐστι Μακάριος; Οὐδείς, εἰ μὴ
(a)-little he-began to-say who is Macarius no-one except —
Βασίλειος καὶ Γρηγόριος.» Εἶτα μετὰ μικρὸν ἤρξατο καὶ
Basil and Gregory then after (a)-little he-began also
τούτους εὐτελίζειν, λέγων· «Τίς ἐστι Βασίλειος, καὶ τίς ἐστι
these to-disparage saying who is Basil and who is

Γρηγόριος; Οὐδείς, εἰ μὴ Παῦλος καὶ Πέτρος.» Λέγω
Gregory no-one except — Paul and Peter I-say
αὐτῷ, Ὄντως, ἀδελφέ, καὶ τούτους ἔχει ἐξουδενῶσαι.
to-him truly brother also these he-will to-despise
Πιστεύσατέ μοι, ὅτι μετ᾽ ὀλίγον καιρὸν ἤρξατο λέγειν,
believe me that after (a)-little time he-began to-say
«Τίς ἐστι Πέτρος καὶ τίς ἐστι Παῦλος; Οὐδείς, εἰ μὴ
who is Peter and who is Paul no-one except —
ἡ ἁγία Τριάς.» Οὕτως ὕστερον καὶ κατ᾽ αὐτοῦ τοῦ Θεοῦ
the holy Trinity thus later also against the-very — God
ὑπερηφανεύθη, καὶ οὕτως ἐξέστη. Διὰ τοῦτο ὀφείλομεν
he-was-proud and thus he-lost-his-mind because-of this we-ought
ἀγωνίζεσθαι, ἀδελφοί μου, πρὸς τὴν πρώτην ὑπερηφανίαν,
to-strive brothers my against the first pride
ἵνα μὴ κατὰ μικρὸν ἐμπέσωμεν καὶ εἰς τελείαν ὑπερηφανίαν.
that not by little we-fall also into perfect pride
5 Ἔστι δὲ καὶ κοσμικὴ ὑπερηφανία, καὶ μοναχική. Ἡ
there-is and also (a)-worldly pride and (a)-monastic(-one) the
κοσμικὴ ὑπερηφανία ἐστίν, ὅταν τις ὑπερηφανεύηται κατὰ
worldly pride is when someone is-proud against
τοῦ ἀδελφοῦ, ὡς πλουσιώτερος, ἢ ὡς εὐμορφότερος αὐτοῦ,
the brother as richer or as handsomer than-he
ἢ ὡς καλῶς φορῶν πλέον αὐτοῦ, ἢ ὡς γενναιότερος αὐτοῦ.
or as well dressing more than-he or as nobler than-he
Ὅταν οὖν βλέπωμεν ἑαυτοὺς κενοδοξοῦντας ἐν τούτοις, ἢ
when then we-see ourselves vainglorious in these(-things) or
ὅτι τὸ μοναστήριον ἡμῶν μεῖζον, ἢ εὐπορώτερον, ἢ ὅτι
that the monastery our (is)-greater or more-prosperous or that
ἔχομεν πολλοὺς ἀδελφούς, ὀφείλομεν εἰδέναι ὅτι ἀκμὴν
we-have many brothers we-ought to-know that still
ἐσμὲν ἐν τῇ κοσμικῇ ὑπερηφανίᾳ. Ἔστι δὲ ὅτε καὶ
we-are in the worldly pride there-is and (a-time)-when also

εἰς φυσικά τινα κενοδοξεῖ τις. Οἷόν τι λέγω·
in natural some(-things) is-vainglorious someone for-example something I-say
Κενοδοξεῖ τις ὅτι καλλίφωνός ἐστι καὶ καλῶς ψάλλει, ἢ
is-vainglorious someone that well-voiced he-is and well chants or
ὅτι ἐστὶν ἐπιεικὴς καὶ καθαρίως ὑπηρετεῖ. Ταῦτα σεμνότερα
that he-is diligent and cleanly serves these more-respectable
μέν εἰσι τῶν πρώτων· ὅμως καὶ αὐτὰ τῆς κοσμικῆς
indeed are than-the first(-ones) nevertheless also these (are)-of-the worldly
ὑπερηφανίας. Ἡ δὲ μοναχικὴ ὑπερηφανία ἐστίν, ὅτε
pride the but monastic pride is when
κενοδοξεῖ τις, ὡς ἀγρυπνῶν, ὡς νηστεύων, ὡς εὐλαβής, ὡς
is-vainglorious someone as keeping-vigil as fasting as devout as
πολιτείας, ὡς σπουδαῖος. Ἔστι δὲ ὅτε καὶ ταπεινοῦταί
of-(good)-conduct as zealous there-is and (a-time)-when also humbles-himself
τις διὰ δόξαν. Ταῦτα τῆς μοναχικῆς ὑπερηφανίας
someone for glory these(-things) of-the monastic pride
ἐστίν. Ἐνδέχεται ἡμῖν μὴ ὅλως ὑπερηφανεύεσθαι· εἰ δέ,
are it-is-possible for-us not at-all to-be-proud if but
κἂν εἰς τὰ μοναχικὰ ὑπερηφανεύεσθαι, καὶ μὴ εἰς τὰ
even in the monastic(-things) to-be-proud and not in the
κοσμικά. Ἰδοὺ εἴπομεν τίς ἐστιν ἡ πρώτη ὑπερηφανία,
worldly(-things) behold we-have-said what is the first pride
καὶ τίς ἐστιν ἡ δευτέρα, ὁμοίως εἴπομεν τίς ἐστιν ἡ
and what is the second likewise we-have-said what is the
κοσμική, καὶ τίς ἐστι μοναχικὴ ὑπερηφανία. Μάθωμεν
worldly and what is (the)-monastic pride let-us-learn
λοιπὸν ποῖαί εἰσι καὶ αἱ δύο ταπεινώσεις.
henceforth what are also the two humilities
Ἡ πρώτη ταπείνωσίς ἐστι, τὸ ἔχειν τινὰ τὸν ἀδελφὸν 6
the first humility is the to-hold someone the brother
αὐτοῦ συνετώτερον ἑαυτοῦ, καὶ εἰς πάντα ὑπερέχοντα
his more-intelligent than-himself and in all(-things) superior

ἑαυτοῦ, καὶ ἁπλῶς, ὡς εἶπεν ἐκεῖνος ὁ ἅγιος, τὸ εἶναι
to-himself and simply as said that the holy(-man) the to-be
ὑποκάτω πάντων. Ἡ δὲ δευτέρα ταπείνωσίς ἐστι, τὸ
under all the and second humility is the
ἐπιγράφειν τῷ Θεῷ τὰ κατορθώματα. Αὕτη ἐστὶν ἡ
to-ascribe — to-God the achievements this is the
τελεία ταπείνωσις, τῶν ἁγίων. Αὕτη ἡ φυσικῶς γινομένη
perfect humility of-the saints this the naturally coming-about
ἐν τῇ ψυχῇ, ἐκ τῆς ἐνεργείας τῶν ἐντολῶν. Ὥσπερ
in the soul from the working of-the commandments as
γὰρ τὰ δένδρα ὅταν βαστάζει καρπὸν πολύν, αὐτὸς ὁ
for the trees when bears fruit much the-very the
καρπὸς κάμπτει κάτω τοὺς κλάδους, καὶ κατασπᾷ αὐτούς,
fruit bends down the branches and draws-down them
ὁ δὲ κλάδος ὁ μὴ βαστάζων καρπόν, ὑψοῦται ἄνω
the but branch the(-one) not bearing fruit is-raised up
καὶ ἀνέρχεται ὀρθός· εἰσὶ δέ τινα τῶν δένδρων, καὶ
and goes-up straight there-are and some of-the trees also
ἐφ' ὅσον μὲν ἀνέρχεται ὁ κλάδος αὐτῶν ἄνω, οὐ
on as-much-as indeed goes-up the branch their upward not
βαστάζει καρπόν· ἐὰν δὲ λάβῃ τις λίθον καὶ κρεμάσῃ
it-bears fruit if but takes someone (a)-stone and hangs
αὐτὸν εἰς τὸν κλάδον, καὶ κατασπάσῃ αὐτὸν κάτω, τότε
it on the branch and draws-down it down then
ποιεῖ καρπόν· οὕτως ἐστὶ καὶ ἡ ψυχή· ὅταν ταπεινοῦται,
it-makes fruit thus is also the soul when it-is-humbled
τότε καρπὸν φέρει, καὶ ὅσον ποιεῖ καρπόν, τοσοῦτον
then fruit it-bears and as-much-as it-makes fruit so-much
ταπεινοῦται. Καὶ ὅσον γὰρ ἐγγίζουσιν οἱ ἅγιοι τῷ Θεῷ,
it-is-humbled and as-much-as for draw-near the saints — to-God
τοσοῦτον βλέπουσιν ἑαυτοὺς ἁμαρτωλούς. Μέμνημαι ὅτι
so-much they-see themselves (as)-sinners I-remember that

ἐλαλοῦμέν ποτε περὶ ταπεινώσεως, καί τις τῶν λαμπρῶν
we-were-speaking once about humility and one of-the notables
Γάζης ἀκούων ἡμῶν λεγόντων τοῦτο, ὅτι ὅσον ἐγγίζει
of-Gaza hearing us saying this that as-much-as draws-near
τις τῷ Θεῷ, τοσοῦτον βλέπει ἑαυτὸν ἁμαρτωλόν,
someone — to-God so-much he-sees himself (a)-sinner
ἐξενίζετο, καὶ ἔλεγε· «Πῶς ἐνδέχεται τοῦτο;» καὶ ἠγνόει
was-astonished and said how is-possible this and was-ignorant
θέλων μαθεῖν τὸν λόγον. Λέγω αὐτῷ· «Κῦρι ὁ πρωτεύων,
wishing to-learn the saying I-say to-him sir the first(-man)
εἰπέ μοι, τί ἔχεις σαυτὸν εἰς τὴν πόλιν σου;» Λέγει
tell me what do-you-hold yourself in the city your says
ἐκεῖνος, «Ἔχω ἐμαυτὸν μέγαν καὶ πρῶτον τῆς πόλεως.»
he I-hold myself great and first of-the city
Λέγω αὐτῷ· «Ἐὰν δὲ ἀπέλθῃς εἰς Καισάρειαν, τί ἔχεις
I-say to-him if but you-go to Caesarea what do-you-hold
ἑαυτὸν ἐκεῖ;» λέγει, «Ἔχω ἐμαυτὸν εὐτελέστερον τῶν
yourself there he-says I-hold myself lesser than-the
μεγάλων τῶν ἐκεῖ.» Λέγω αὐτῷ, «Ἐὰν δὲ ἀπέλθῃς
great(-men) the(-ones) there I-say to-him if but you-go
εἰς Ἀντιόχειαν, τί ἔχεις σεαυτόν;» Λέγει μοι ἐκεῖνος·
to Antioch what do-you-hold yourself says to-me he
«Ἔχω ἐμαυτὸν ὡς ἕνα παγανόν.» Λέγω αὐτῷ· «Ἐὰν δὲ
I-hold myself as one rustic I-say to-him if but
εἰς Κωνσταντίνου πόλιν ἀπέλθῃς ἐγγὺς τοῦ βασιλέως, ἐκεῖ
to Constantine's city you-go near the emperor there
τί ἔχεις ἑαυτόν;» Λέγει μοι ἐκεῖνος· «Ἔχω ἐμαυτὸν
what do-you-hold yourself he-says to-me he I-hold myself
ἕνα πένητα.» Τότε λέγω αὐτῷ, «Ἰδού, οὕτως εἰσὶν οἱ
(as)-one poor(-man) then I-say to-him behold thus are the
ἅγιοι· ὅσον ἐγγίζουσι τῷ Θεῷ, τοσοῦτον ἁμαρτωλοὺς
saints as-much-as they-draw-near — to-God so-much (as)-sinners

βλέπουσιν ἑαυτούς. Ἀβραὰμ γὰρ ὅτε εἶδε τὸν Κύριον, γῆν
they-see themselves Abraham for when he-saw the Lord earth
καὶ σποδὸν ἑαυτὸν ἐκάλεσεν· Ἡσαΐας δὲ ἔλεγεν, Ὢ τάλας
and ashes himself called Isaiah but said O wretched
καὶ ἀκάθαρτός εἰμι ἐγώ. Ὁμοίως καὶ ὁ Δανιὴλ ὅτε ἦν
and unclean am I likewise also — Daniel when he-was
εἰς τὸν λάκκον μετὰ τῶν λεόντων, καὶ ἀπῆλθεν Ἀββακούκ,
in the pit with the lions and came Habakkuk
ἔχων τὸν ἄρτον, λέγων αὐτῷ· Δέξαι τὸ ἄριστον ὃ
having the bread saying to-him receive the dinner which
ἔπεμψέ σοι ὁ Θεός, ἀπεκρίθη λέγων· Ἐμνήσθη γάρ μου
sent you — God he-answered saying remembered for me
ὁ Θεός; Οἵαν ταπείνωσιν ἔσχεν ἡ καρδία αὐτοῦ, ὅτε ἦν
— God what humility had the heart his when he-was
εἰς τὸν λάκκον μετὰ τῶν λεόντων, καὶ οὐκ ἔβλαπτον
in the pit with the lions and not they-harmed
αὐτόν, καὶ οὐ μόνον ἅπαξ, ἀλλὰ καὶ δεύτερον· καὶ μετὰ
him and not only once but also (a)-second(-time) and after
ταῦτα ἐθαύμασε, λέγων· Ἐμνήσθη γάρ μου ὁ Θεός;»
these(-things) he-marveled saying remembered for me — God

7 Βλέπετε τὴν ταπείνωσιν τῶν ἁγίων, πῶς διάκεινται αἱ
see the humility of-the saints how are-disposed the
καρδίαι αὐτῶν; Ἀλλ' οὐδὲ πεμπόμενοι παρὰ τοῦ Θεοῦ πρὸς
hearts their but nor being-sent by — God for
βοήθειαν τῶν ἀνθρώπων, κατεδέχοντο ἀπὸ ταπεινώσεως,
help of-the men accepted(-it) from humility
φεύγοντες τὸ δοξασθῆναι. Ὥσπερ γάρ τις ἐνδεδυμένος
fleeing the to-be-glorified as for someone clothed-in
ὁλοσήρικον, ἐὰν ῥιφῇ κατ' αὐτοῦ ῥάκος ἀκάθαρτον,
all-silk if be-thrown upon him (a)-rag unclean
φεύγει ἵνα μὴ μιανθῇ τὸ ἔνδυμα αὐτοῦ τὸ τίμιον· οὕτως
flees that not be-soiled the garment his the precious thus

εἰσὶ καὶ οἱ ἅγιοι ἐνδεδυμένοι τὰς ἀρετάς, καὶ φεύγουσι τὴν
are also the saints clothed-in the virtues and flee the
ἀνθρωπίνην δόξαν, ἵνα μὴ μιανθῶσιν ὑπ᾽ αὐτῆς. Οἱ δὲ
human glory that not they-be-soiled by it the(-ones) but
θέλοντες τὴν δόξαν, ὅμοιοί εἰσι τινὶ γυμνῷ, ὅστις ἀεὶ
wishing the glory like are to-some naked(-man) who always
θέλει εὑρεῖν μικρὸν ῥάκος ἢ εἴ τι δήποτε, ἵνα σκεπάσῃ
wishes to-find (a)-small rag or if anything whatever that he-may-cover
τὴν ἀσχημοσύνην αὐτοῦ. Οὕτως καὶ ὁ γυμνὸς ἀπὸ
the shame his thus also the(-one) naked of
ἀρετῶν, ζητεῖ τὴν δόξαν τῶν ἀνθρώπων. Πεμπόμενοι οὖν
virtues seeks the glory of-the men being-sent then
οἱ ἅγιοι παρὰ τοῦ Θεοῦ πρὸς βοήθειαν τῶν ἀνθρώπων,
the saints by — God for help of-the men
ἀπὸ ταπεινώσεως οὐ κατεδέχοντο. Ἀλλ᾽ ὁ μὲν Μωϋσῆς
from humility not they-accepted but — indeed Moses
ἔλεγε· Δέομαί σου προχειρίσαι ἄλλον δυνάμενον· ἐγὼ γάρ
said I-beseech you to-choose another able I for
εἰμι ἰσχνόφωνος καὶ βραδύγλωσσος. Ἱερεμίας δὲ ἔλεγε·
am weak-voiced and slow-tongued Jeremiah but said
Νεώτερός εἰμι ἐγώ. Καὶ ἕκαστος ἁπλῶς τῶν ἁγίων ταύτην
younger am I and each simply of-the saints this
τὴν ταπείνωσιν ἐκτήσαντο, ἐκ τοῦ ἐνεργῆσαι, ὡς εἴπομεν,
the humility acquired from the to-work as we-said
τὰς ἐντολάς. Ταύτην τὴν ταπείνωσιν οὐδεὶς δύναται
the commandments this the humility no-one can
λόγῳ φράσαι πῶς ἐστιν, ἢ πῶς ἐγγίνεται τῇ ψυχῇ, ἐὰν
in-word to-tell how it-is or how it-comes-to-be in-the soul unless
μὴ ἀπὸ πείρας μάθῃ αὐτὴν ἄνθρωπος· λόγῳ δὲ οὐδεὶς
— from experience learn it (a)-man in-word but no-one
δύναται μαθεῖν αὐτήν. Ποτὲ ὁ ἀββᾶς Ζωσιμᾶς ἐλάλει
can to-learn it once the abba Zosimas was-speaking

περὶ ταπεινώσεως, καί τις ποτε σοφιστὴς εὑρεθεὶς ἐκεῖ,
about humility and some once sophist being-found there
ἀκούων ἃ ἐλάλει, θέλων μαθεῖν τὴν ἀκρίβειαν, ἔλεγεν
hearing what he-was-saying wishing to-learn the exactness said
αὐτῷ· «Εἰπέ μοι, πῶς ἔχεις ἑαυτὸν ἁμαρτωλόν; οὐκ
to-him tell me how you-hold yourself (a)-sinner not
οἶδας ὅτι ἅγιος εἶ, οὐκ οἶδας ὅτι ἔχεις ἀρετάς;
do-you-know that holy you-are not do-you-know that you-have virtues
ἰδοὺ βλέπεις πῶς ἐνεργεῖς τὰς ἐντολάς; πῶς τοιαῦτα
behold you-see how you-work the commandments how such(-things)
ποιῶν, ἔχεις ὅτι ἁμαρτωλὸς εἶ;» Ὁ δὲ γέρων οὐχ
doing do-you-hold that (a)-sinner you-are the but elder not
ηὕρισκε πῶς φράσαι αὐτῷ τὴν ἀπόκρισιν, ἀλλὰ ἔλεγεν
found how to-tell to-him the answer but said
αὐτῷ· «Οὐκ οἶδα πῶς εἴπω σοι, ἀλλ᾽ οὕτως ἔχω.»
to-him not I-know how I-may-say(-it) to-you but thus I-hold
Ὁ σοφιστὴς οὖν ἠναντιοῦτο αὐτῷ θέλων μαθεῖν πῶς
the sophist then opposed him wishing to-learn how
ἐστιν. Ὁ δὲ γέρων μὴ εὑρίσκων πῶς παραστῆσαι αὐτῷ τὸ
it-is the but elder not finding how to-present to-him the
πρᾶγμα, ἤρξατο λέγειν μετὰ τῆς ἁγίας ἁπλότητος αὐτοῦ·
matter began to-say with the holy simplicity his
«Μὴ διαστρέψῃς με, ἐγὼ τέως οὕτως ἔχω.» Ὡς οὖν
not pervert me I meanwhile so hold when then
εἶδον ἐγὼ τὸν γέροντα ἀποροῦντα πῶς ἀποκριθῇ, λέγω
saw I the elder at-a-loss how he-might-answer I-say
αὐτῷ· «Ἆρα μὴ τοῦτό ἐστιν, ὥσπερ ἡ σοφιστικὴ καὶ
to-him can-it-be not this is as the sophistry and
ἰατρική; ὅταν καλῶς μανθάνει αὐτήν τις καὶ πράττει
medicine when well learns it someone and practices
αὐτήν· κατὰ μικρὸν ἐκ τοῦ ἐνεργεῖν αὐτήν, γίνεταί τις
it by little from the to-work it there-comes some

ἕξις τῷ ἰατρῷ ἢ τῷ σοφιστῇ· καὶ οὐ δύναται εἰπεῖν οὐδὲ
habit to-the physician or to-the sophist and not he-can to-say nor
οἶδε φράσαι πῶς ἐγένετο ἐν ἕξει τοῦ πράγματος· κατὰ
knows-how to-tell how he-came into habit of-the matter by
μικρόν, ὡς εἶπον, ἀνεπαισθήτως προσελάβετο αὐτὴν ἡ
little as I-said imperceptibly took it the
ψυχή, ἐκ τοῦ ἐνεργεῖν τὴν τέχνην. Οὕτως ἔστιν εὑρεῖν
soul from the to-work the art thus is(-it-possible) to-find
καὶ ἐπὶ τῆς ταπεινώσεως, ὅτι ἐκ τῆς ἐνεργείας τῶν
also in-the-case-of the humility that from the working of-the
ἐντολῶν γίνεταί τις ἕξις ταπεινή, καὶ οὐ δύναται λόγῳ
commandments comes some habit humble and not can in-word
ῥηθῆναι.» Ὡς οὖν ἤκουσεν ὁ ἀββᾶς Ζωσιμᾶς τοῦτο,
to-be-told when then heard the abba Zosimas this
ἐχάρη, καὶ εὐθέως περιέλαβέ με, καὶ λέγει μοι· «Εὗρες
he-rejoiced and immediately embraced me and says to-me you-have-found
τὸ πρᾶγμα, οὕτως ἐστὶν ὡς εἶπες.» Ἐθεραπεύθη δὲ καὶ
the matter so it-is as you-said was-healed and also
ὁ σοφιστὴς ἀκούσας, καὶ ὑπεδέξατο καὶ αὐτὸς τὸν λόγον.
the sophist having-heard and accepted also he the word
Εἶπον γὰρ καὶ οἱ γέροντές τινα ποιοῦντας ἡμᾶς 8
said for also the elders some(-things) making us
νοῆσαι τὴν ταπείνωσιν· αὐτὴν ἐγγινομένην διάθεσιν, ὡς
to-understand the humility itself indwelling disposition as
ἔστιν, οὐδεὶς εὗρεν εἰπεῖν. Ἐπεὶ ὁ ἀββᾶς Ἀγάθων, ὅτε
it-is no-one found(-how) to-say since the abba Agathon when
ἔμελλε τελευτᾶν, εἶπον αὐτῷ οἱ ἀδελφοί· «Καὶ σὺ φοβῇ,
he-was-about to-die said to-him the brothers also you fear
Πάτερ;» Εἶπε· «Τέως ἐποίησα τὴν δύναμίν μου φυλάξαι
Father he-said meanwhile I-have-done the power my to-keep
τὰς ἐντολάς· ἀλλ' ἄνθρωπός εἰμι. Πόθεν οἶδα εἰ
the commandments but (a)-man I-am whence do-I-know whether

τὸ ἔργον μου ἤρεσε τῷ Θεῷ; ἄλλο γάρ ἐστι τὸ κρῖμα
the work my pleased — God other for is the judgment
τοῦ Θεοῦ, καὶ ἄλλο τὸ τῶν ἀνθρώπων.» Ἰδοὺ
— of-God and other the(-judgment) of-the men behold
ὠμμάτωσεν ἡμᾶς εἰς τὸ νοῆσαι αὐτήν, καὶ ἔδωκεν ἡμῖν
gave-eyes us for the to-understand it and gave us
ὁδὸν εἰς τὸ καταλαβεῖν αὐτήν. Πῶς δὲ γίνεται τῇ ψυχῇ,
(a)-way for the to-grasp it how and it-comes-about in-the soul
καθὼς πολλάκις εἶπον, οὐδεὶς εὗρεν εἰπεῖν, οὐδὲ ἠδυνήθη
as often I-said no-one found(-how) to-say nor could
λόγῳ καταλαβεῖν, εἰ μή τι ἡ ψυχὴ ἡ ἀξιωθεῖσα
in-word to-grasp if not perhaps the soul the(-one) deemed-worthy
ἀπὸ ἔργων μαθεῖν αὐτήν. Τί δέ ἐστι τὸ φέρον αὐτήν,
from works to-learn it what and is the(-thing) bringing it
εἶπον οἱ Πάτρες. Λέγει γὰρ ἐν τῷ γεροντικῷ, ὅτι ἠρώτησεν
said the Fathers he-says for in the book-of-the-elders that asked
ἀδελφὸς γέροντα, λέγων· Τί ἐστιν ἡ ταπείνωσις; καὶ
(a)-brother (an)-elder saying what is the humility and
εἶπεν ὁ γέρων· Ἡ ταπείνωσις μέγα ἔργον ἐστὶ καὶ θεϊκόν·
said the elder the humility (a)-great work is and divine
ἡ δὲ ὁδὸς τῆς ταπεινώσεώς ἐστιν οἱ κόποι οἱ σωματικοὶ
the but way of-the humility is the toils the bodily
ἐν γνώσει, καὶ τὸ εἶναί σε ὑποκάτω πάντων, αὕτη ἐστὶν
in knowledge and the to-be you under all this is
ἡ ὁδὸς τῆς ταπεινώσεως. Αὕτη δὲ ἡ ταπείνωσις, θεϊκή
the way of-the humility this but the humility divine
ἐστι καὶ ἀκατάληπτος. Διὰ τί δὲ λέγει ὅτι οἱ κόποι
is and incomprehensible for what and does-he-say that the toils
οἱ σωματικοὶ τὴν ψυχὴν φέρουσιν εἰς ταπείνωσιν; Ποίῳ
the bodily the soul bring to humility by-what
λόγῳ οἱ σωματικοὶ κόποι τῆς ψυχῆς εἰσιν ἀρεταί; Τὸ μὲν
reason the bodily toils of-the soul are virtues the indeed

γὰρ εἶναι ὑποκάτω πάντων, καὶ ἀνωτέρω εἴπομεν, ὅτι
for to-be under all also above we-said that
ἀντίκειται τῇ πρώτῃ ὑπερηφανίᾳ. Πῶς γὰρ δύναται ἔχειν
it-opposes the first pride how for can-he to-hold
ἑαυτὸν μείζονα τοῦ ἀδελφοῦ αὐτοῦ, ἢ ἐπαρθῆναι ἔν τινι,
himself greater than-the brother his or to-be-lifted-up in anything
ἢ μέμψασθαι, ἢ ἐξουδενῶσαί τινα, ὁ ἔχων ἑαυτὸν
or to-blame or to-despise anyone the(-one) holding himself
ὑποκάτω πάντων; Ὁμοίως καὶ τὸ εὔξασθαι διὰ παντός,
under all likewise also the to-pray through all(-time)
φανερόν ἐστι διὰ τὸ ἀντικεῖσθαι τῇ δευτέρᾳ ὑπερηφανίᾳ.
manifest it-is because-of the to-oppose the second pride
Πρόδηλον γὰρ ὅτι ὁ ταπεινός, ὁ εὐλαβής, ὡς γινώσκων
evident for(-it-is) that the humble(-man) the devout(-man) as knowing
ὅτι οὐδὲν ἐγχωρεῖ κατορθωθῆναι ἀγαθὸν τῇ ψυχῇ ἄνευ
that nothing is-possible to-be-accomplished good in-the soul without
τῆς βοηθείας καὶ σκέπης τοῦ Θεοῦ, οὐ παύεται ἀδιαλείπτως
the help and protection — of-God not ceases unceasingly
δεόμενος τοῦ Θεοῦ, ἵνα ποιήσῃ μετ᾽ αὐτοῦ ἔλεος. Καὶ
beseeching — God that he-may-do with him mercy and
γὰρ ὁ παντὸς δεόμενος τοῦ Θεοῦ ὅ τι δ᾽ ἂν
for the(-one) continually beseeching — God whatever — but —
ἀξιωθῇ κατορθῶσαι, οἶδε πόθεν κατώρθωσε, καὶ οὐ
he-be-deemed-worthy to-accomplish knows whence he-accomplished(-it) and not
δύναται ἐπαρθῆναι, οὐδὲ ἐπιγράψαι τῇ ἰδίᾳ δυνάμει, ἀλλὰ
can to-be-lifted-up nor to-ascribe(-it) to-the own power but
τῷ Θεῷ ἐπιγράφει πάντα τὰ κατορθώματα, καὶ αὐτῷ ἀεὶ
— to-God he-ascribes all the achievements and him always
εὐχαριστεῖ, καὶ αὐτὸν ἀεὶ παρακαλεῖ, τρέμων μὴ ἐκπέσῃ
thanks and him always entreats trembling lest he-fall-away
τῆς τοιαύτης βοηθείας, καὶ φανερωθῇ ἡ ἀσθένεια καὶ
from-the such help and be-made-manifest the weakness and

ἡ ἀδυναμία αὐτοῦ. Καὶ οὕτως διὰ τῆς ταπεινώσεως
the powerlessness his and thus through the humility
εὔχεται, καὶ διὰ τῆς εὐχῆς ταπεινοῦται, καὶ οἷον ἀεὶ
he-prays and through the prayer he-is-humbled and as always
κατορθοῖ, ἀεὶ ταπεινοῦται, καὶ ὅσον ταπεινοῦται,
he-accomplishes always he-is-humbled and as-much-as he-is-humbled
βοηθεῖται καὶ προκόπτει διὰ τῆς ταπεινοφροσύνης.
he-is-helped and advances through the humility

9 Διὰ τί οὖν λέγει ὅτι οἱ σωματικοὶ κόποι φέρουσι
for what then does-he-say that the bodily toils bring
τὴν ταπεινοφροσύνην; Τί ἔχει ὁ σωματικὸς κόπος εἰς
the humility what has the bodily toil for
διάθεσιν ψυχῆς; Ἐγὼ λέγω ὑμῖν· Ἐπειδὴ ἐκπεσοῦσα ἡ
(the)-disposition of-(the)-soul I tell you since having-fallen the
ψυχὴ ἀπὸ τῆς ἐντολῆς εἰς τὴν παράβασιν, παρεδόθη,
soul from the commandment into the transgression was-handed-over
ὡς λέγει ὁ ἅγιος Γρηγόριος, τῇ φιληδονίᾳ καὶ τῇ
as says the holy Gregory to-the love-of-pleasure and to-the
αὐτονομίᾳ τῆς πλάνης, καὶ ἠγάπησε τὰ σωματικά, καὶ
self-will of-the error and loved the bodily(-things) and
τρόπον τινὰ ὡς ἕν τι εὑρέθη μετὰ τοῦ σώματος,
in-(a)-manner certain as one something was-found with the body
καὶ ἐγένετο ὅλη σάρξ· καθὼς λέγει· Οὐ μὴ καταμείνῃ τὸ
and became whole flesh as he-says not — shall-remain the
πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις, διὰ τὸ εἶναι
spirit my in the men these because-of the to-be
αὐτοὺς σάρκας· καὶ οἷον συμπάσχει, καὶ συνδιατίθεται ἡ
them flesh and as-it-were suffers-with and is-disposed-with the
ἀθλία ψυχὴ αὕτη τοῖς γινομένοις ὑπὸ τοῦ σώματος·
wretched soul this to-the(-things) done by the body
διὰ τοῦτο εἶπεν ὁ γέρων, ὅτι καὶ ὁ σωματικὸς κόπος
because-of this said the elder that also the bodily toil

ὁδηγεῖ εἰς ταπείνωσιν· ἄλλως γὰρ διατίθεται ἡ ψυχὴ
leads to humility otherwise for is-disposed the soul
τοῦ ὑγιαίνοντος, καὶ ἄλλως τοῦ ἀῤῥωστοῦντος,
of-the(-one) being-healthy and otherwise of-the(-one) being-ill
καὶ ἄλλως τοῦ πεινῶντος, καὶ ἄλλως τοῦ
and otherwise of-the(-one) hungering and otherwise of-the(-one)
κεκορεσμένου· ὁμοίως πάλιν, ἄλλως διατίθεται ἡ ψυχὴ
sated likewise again otherwise is-disposed the soul
τοῦ καθημένου ἵππῳ, καὶ ἄλλως τοῦ καθημένου
of-the(-one) sitting on-(a)-horse and otherwise of-the(-one) sitting
εἰς θρόνον, καὶ ἄλλως τοῦ καθημένου χαμαί, ἄλλως
on (a)-throne and otherwise of-the(-one) sitting on-the-ground otherwise
τοῦ φοροῦντος καλὰ ἱμάτια, καὶ ἄλλως τοῦ
of-the(-one) wearing fine garments and otherwise of-the(-one)
φοροῦντος σαπρὰ ἱμάτια. Ὁ κόπος οὖν ταπεινοῖ τὸ σῶμα·
wearing rotten garments the toil then humbles the body
τοῦ δὲ σώματος ταπεινουμένου, συνταπεινοῦται καὶ ἡ
the and body being-humbled is-humbled-with also the
ψυχή· ὥστε καλῶς εἶπεν, ὅτι καὶ ὁ σωματικὸς κόπος
soul so-that well he-said that also the bodily toil
ὁδηγεῖ εἰς ταπείνωσιν. Διὸ ὅτε ἐπολεμήθη Εὐάγριος
leads to humility wherefore when was-warred-upon Evagrius
ὑπὸ τῆς βλασφημίας, ὡς ἔχων γνῶσιν, καὶ εἰδὼς ὅτι
by the blasphemy as having knowledge and knowing that
ἡ βλασφημία ἀπὸ ὑπερηφανίας ἔρχεται, ταπεινουμένου
the blasphemy from pride comes being-humbled
δὲ τοῦ σώματος συνταπεινοῦται καὶ ἡ ψυχή, ἐποίησε
and the body is-humbled-with also the soul he-spent
τεσσαράκοντα ἡμέρας μὴ εἰσελθὼν ὑπὸ στέγην, ὥστε
forty days not having-entered under (a)-roof so-that
τὸ σῶμα αὐτοῦ, καθὼς λέγει ὁ συγγραφεύς, ἐκβαλεῖν
the body his as says the writer to-cast-out

κρότωνας, ὡς τὰ ἄγρια ζῶα· ὥστε ὁ κόπος οὐ διὰ τὴν
ticks as the wild animals so-that the toil not because-of the
βλασφημίαν ἐγένετο, ἀλλὰ διὰ τὴν ταπείνωσιν. Καλῶς
blasphemy happened but because-of the humility well
οὖν εἶπεν ὁ γέρων, ὅτι οἱ σωματικοὶ κόποι ὁδηγοῦσιν
then said the elder that the bodily toils lead
εἰς ταπείνωσιν. Ὁ Θεὸς ὁ ἀγαθὸς χαρίσεται ἡμῖν τὴν
to humility — God the good will-grant us the
ταπείνωσιν, ὅτι καὶ ἀπὸ πολλῶν κακῶν ῥύεται τὸν
humility because also from many evils it-delivers the
ἄνθρωπον, καὶ σκεπάζει αὐτὸν ἀπὸ μεγάλων πειρασμῶν.
man and covers him from great temptations

Περὶ συνειδήσεως

III · ON CONSCIENCE

God sowed in man a divine spark, the conscience, the natural law; sin filled it in like the wells the Philistines buried, and the written law, the prophets, and Christ came to rekindle it. It must be kept toward God, toward one's neighbor, and toward material things: not despising God's commandments even unseen, never wounding a brother, and never misusing food, clothing, or bedding out of vanity or listlessness, since small neglects dull it.

1 Ὅτε ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, ἐνέσπειρεν αὐτῷ
when made — God the man he-sowed-in him
τί ποτε θεῖον, ὥσπερ λογισμόν τινα θερμότερον καὶ
something at-all divine as thought some warmer and
φωτεινὸν σπινθῆρος λόγον ἐπέχοντα· φωτίζοντα τὸν νοῦν
luminous of-(a)-spark (the)-role holding illumining the mind
καὶ δεικνύοντα αὐτῷ τὸ καλὸν ἀπὸ τοῦ κακοῦ. Τοῦτο
and showing it the good from the evil this

κατακαλεῖται συνείδησις, ὅς ἐστιν ὁ φυσικὸς νόμος.
is-called conscience which is the natural law
Οὗτός ἐστι τὰ φρέατα ἃ ὤρυττεν ὁ Ἰακώβ, ὥσπερ
this is the wells which dug — Jacob as
εἶπον οἱ Πάτρες, καὶ κατεχώννυον αὐτὰ οἱ Φιλιστιείμ.
said the Fathers and filled-in them — Philistines
Τοῦτ' ἔστι τῇ συνειδήσει εἴξαντες οἱ πατριάρχαι, καὶ
that is by-the conscience yielding the patriarchs and
πάντες οἱ ἅγιοι πρὸ τοῦ γραπτοῦ νόμου, εὐηρέστησαν
all the saints before the written law pleased
τῷ Θεῷ. Ταύτης καταχωσθείσης καὶ καταπατηθείσης ὑπὸ
— God this having-been-filled-in and trodden-down by
τῶν ἀνθρώπων διὰ τὴν πρόσβασιν ἁμαρτίας, ἐδεήθημεν
the men because-of the advance of-sin we-needed
τοῦ γραπτοῦ νόμου, ἐδεήθημεν τῶν ἁγίων προφητῶν,
the written law we-needed the holy prophets
ἐδεήθημεν αὐτῆς τῆς ἐπιδημίας τοῦ Δεσπότου ἡμῶν Ἰησοῦ
we-needed the-very the sojourn of-the Master our Jesus
Χριστοῦ, εἰς τὸ ἀνακαλύψαι καὶ ἀνεγεῖραι αὐτήν, εἰς τὸ
Christ for the to-uncover and to-raise it for the
ἀναζωπυρῆσαι ἐκεῖνον τὸν καταχωσθέντα σπινθῆρα διὰ
to-rekindle that the filled-in spark through
τῆς φυλακῆς τῶν ἁγίων αὐτοῦ ἐντολῶν. Ἐν ἡμῖν οὖν
the keeping of-the holy his commandments in us then
ἐστιν ἄρτι, ἢ τὸ καταχῶσαι αὐτὸν πάλιν, ἢ τὸ ἐᾶσαι
it-is now either the to-fill-in it again or the to-let
αὐτὸν ἐλλάμπειν καὶ φωτίζειν ἡμᾶς, ἐὰν πειθώμεθα αὐτῷ.
it shine and illumine us if we-obey it
Ὅταν γὰρ ἡ συνείδησις λέγει ἡμῖν, ποιῆσαι τόδε ἔτι, καὶ
when for the conscience tells us to-do this still and
καταφρονῶμεν, καὶ πάλιν λέγει, καὶ οὐ ποιῶμεν, ἀλλὰ
we-despise(-it) and again it-tells and not we-do(-it) but

μένωμεν καταπατοῦντες αὐτήν, λοιπὸν καταχωννύομεν
we-remain treading it henceforth we-fill-in
αὐτήν, καὶ οὐκ ἔτι δύναται τρανῶς λαλεῖν ἡμῖν ἐκ τοῦ
it and no longer can-it clearly to-speak to-us from the
βάρους τοῦ ἐπικειμένου αὐτῇ. Ἀλλ' ὥσπερ λύχνος διὰ
weight the(-one) lying-upon it but as (a)-lamp through
σπέκλων, οὕτως ἄρχεται δεικνύειν ἡμῖν ἀμαυρότερον, οἷον
panes so it-begins to-show us more-dimly as-it-were
σκοτεινότερον, τὰ πράγματα, καὶ οὕτω κατὰ πρόσβασιν
more-darkly the matters and so by advance
ὥσπερ ὕδατος τεθολωμένου ἀπὸ πολλῶν χωμάτων
as of-water muddied by many heaps(-of-earth)
οὐδεὶς δύναται κατανοῆσαι τὸ πρόσωπον ἑαυτοῦ. Οὕτως
no-one can to-perceive the face his-own thus
εὑρισκόμεθα μὴ αἰσθανόμενοι ὧν λέγει ἡμῖν ἡ συνείδησις
we-are-found not perceiving what says to-us the conscience
ἡμῶν, ὡς νομίζειν ἡμᾶς σχεδὸν μὴ ἔχειν αὐτήν. Οὐδεὶς δέ
our so-as to-think us almost not to-have it no-one and
ἐστιν ὁ μὴ ἔχων αὐτήν· τί ποτε γὰρ θεῖόν ἐστιν
is the(-one) not having it something at-all for divine it-is
ὥσπερ εἴπομεν ἤδη, καὶ οὐδέποτε ἀπόλλυται, ἀλλὰ πάντοτε
as we-said already and never perishes but always
ὑπομιμνήσκει ἡμᾶς τὸ ὀφειλόμενον· ἀλλ' ἡμεῖς
reminds us (of)-the(-thing) owed but we
οὐκ αἰσθανόμεθα, ἐκ τοῦ ἡμᾶς, ὡς εἶπον, καταφρονεῖν
not perceive from the us as I-said to-despise
καὶ καταπατεῖν αὐτήν. Διὰ τοῦτο ὁ προφήτης πενθεῖ
and to-tread-down it because-of this the prophet mourns
τὸν Ἐφραΐμ, καὶ λέγει· Κατεδυνάστευσεν Ἐφραΐμ τὸν
— Ephraim and says oppressed Ephraim the
ἀντίδικον αὐτοῦ, καὶ κατεπάτησε κρῖμα. Ἀντίδικον λέγει τὴν
adversary his and trod-down judgment (the)-adversary he-calls the

συνείδησιν. Ὅθεν καὶ ἐν τῷ Εὐαγγελίῳ λέγει· Ἴσθι εὐνοῶν
conscience whence also in the Gospel he-says be well-disposed
τῷ ἀντιδίκῳ σου ἕως ᾖ ἐν τῇ ὁδῷ μετ᾽ αὐτοῦ· μή
to-the adversary your while you-are on the road with him lest
ποτέ σε παραδῷ τῷ κριτῇ, καὶ ὁ κριτὴς τοῖς ὑπηρέταις,
ever you he-hand-over to-the judge and the judge to-the officers
καὶ βάλωσί σε εἰς τὴν φυλακήν. Ἀμὴν λέγω σοι, οὐ μὴ
and they-cast you into the prison amen I-say to-you not —
ἐξέλθῃς ἐκεῖθεν ἕως οὗ ἀποδῷς τὸν ἔσχατον κοδράντην.
you-will-come-out from-there until — you-pay the last quadrans
Διὰ τί δὲ καλεῖ τὴν συνείδησιν ἀντίδικον; Ἀντίδικος
for what and does-he-call the conscience adversary adversary
λέγεται, ἐπειδὴ αὕτη ἀντίκειται πάντοτε τῷ θελήματι ἡμῶν
it-is-called since it opposes always the will our
τῷ κακῷ, καὶ λέγει ἡμᾶς εἰς ὃ ὀφείλοντες ποιῆσαι,
the evil and tells us to which owing to-do
οὐ ποιοῦμεν· καὶ πάλιν, εἰς ὃ μὴ ὀφείλοντες ποιῆσαι,
not we-do and again to which not owing to-do
ποιοῦμεν· καὶ αὕτη κατηγορεῖ ἡμῶν. Διὰ τοῦτο καλεῖ
we-do and it accuses us because-of this he-calls
αὐτὴν ἀντίδικον, καὶ παραγγέλλει, λέγων· Ἴσθι εὐνοῶν
it adversary and commands saying be well-disposed
τῷ ἀντιδίκῳ σου, ἕως ᾖ ἐν τῇ ὁδῷ μετ᾽ αὐτοῦ. Ἡ
to-the adversary your while you-are on the road with him the
ὁδός ἐστιν, ὡς λέγει ὁ ἅγιος Βασίλειος, ὁ κόσμος οὗτος.
road is as says the holy Basil the world this
Σπουδάσωμεν οὖν, ἀδελφοί, φυλάττειν τὴν συνείδησιν ἡμῶν, 2
let-us-be-eager then brothers to-guard the conscience our
ἐν ὅσῳ ἐσμὲν ἐν τῷ κόσμῳ τούτῳ, μὴ ἀφιέντες αὐτὴν
in as-long-as we-are in the world this not letting it
ἐλέγξαι ἡμᾶς ἔν τινι πράγματι, μὴ καταπατοῦντες αὐτὴν εἰς
to-reprove us in any matter not treading it in

τί ποτε ὅλως κἂν ἐλάχιστον ᾖ· ἵνα εἰδῆτε ὅτι ἐκ
anything ever at-all even-if least it-be that you-may-know that from
τῶν μικρῶν τούτων καὶ φύσει εὐτελῶν, ἐρχόμεθα εἰς τὸ
the small these and by-nature cheap(-things) we-come to the
καταφρονεῖν τῶν μεγάλων. Ὅταν γὰρ ἄρξηταί τις λέγειν,
to-despise the great(-things) when for begins someone to-say
Τί γάρ ἐστιν, ἐὰν λαλήσω τοῦτον τὸν λόγον; Τί γάρ ἐστιν,
what for is(-it) if I-speak this the word what for is(-it)
ἐὰν φάγω τοῦτο τὸ μικρόν; Τί γάρ ἐστιν, ἐὰν προσέχω
if I-eat this the little(-thing) what for is(-it) if I-pay-attention
τῷδε τῷ πράγματι; ἐκ τοῦ, Τί ἐστι τοῦτο, καὶ τί
to-this the matter from the(-saying) what is this and what
ἐστιν ἐκεῖνο, λαμβάνει τις κακὴν καὶ πικρὰν νομήν, καὶ
is that takes someone evil and bitter canker and
ἄρχεται καὶ εἰς τὰ μεγάλα καὶ βαρύτερα καταφρονεῖν καὶ
begins also in the great and heavier(-things) to-despise and
καταπατεῖν τὴν ἰδίαν συνείδησιν· καὶ οὕτως λοιπὸν κατὰ
to-tread-down the own conscience and thus henceforth by
μέρος προκόπτων κινδυνεύει καὶ εἰς τελείαν ἀναισθησίαν
part advancing be-is-in-danger also into perfect insensibility
ἐμπεσεῖν. Διὰ τοῦτο βλέπετε, ἀδελφοί, μὴ ἀμελήσωμεν
to-fall because-of this see brothers let-us-not neglect
τῶν μικρῶν, βλέπετε μὴ καταφρονήσωμεν αὐτῶν, ὡς
the small(-things) see lest we-despise them as
μηδαμινῶν· οὐκ εἰσὶ μικρά, νομή ἐστι· κακὴ συνήθειά
worthless not they-are small (a)-canker it-is evil (a)-habit
ἐστι. Νήψωμεν, φροντίσωμεν τῶν ἐλαφρῶν, ἐν ὅσῳ
it-is let-us-be-sober let-us-take-care-of the light(-things) in as-long-as
εἰσὶν ἐλαφρά, ἵνα μὴ γένωνται βαρέα. Καὶ τὸ κατορθῶσαι
they-are light that not they-become heavy both the to-do-right
καὶ τὸ ἁμαρτῆσαι ἀπὸ μικρῶν ἄρχεται, καὶ εἰς μεγάλα
and the to-sin from small(-things) begins and to great(-things)

φέρει, ἢ ἀγαθά, ἢ κακά. Διὰ τοῦτο παραγγέλλει ἡμῖν
leads either good or evil because-of this commands us
ὁ Κύριος τηρεῖν τὴν συνείδησιν, ὡς τί ποτε ἰδικῶς
the Lord to-keep the conscience as something at-all properly
διαμαρτυρόμενος, καὶ λέγων αὐτῷ, Βλέπε τί ποιεῖς, ἄθλιε·
testifying and saying to-it see what you-do wretch
νῆψον· Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου, ἕως ἦ ἐν τῇ ὁδῷ
be-sober be well-disposed to-the adversary your while you-are on the road
μετ' αὐτοῦ. Καὶ ἐπιφέρει καὶ τὸν φόβον καὶ τὸν κίνδυνον
with him and he-adds also the fear and the danger
τοῦ πράγματος, λέγων· Μή ποτε παραδῷ σε τῷ κριτῇ,
of-the matter saying lest ever he-hand-over you to-the judge
καὶ ὁ κριτὴς τοῖς ὑπηρέταις, καὶ βάλωσί σε εἰς φυλακήν.
and the judge to-the officers and they-cast you into prison
Καὶ τί; Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ
and what amen I-say to-you not — you-will-come-out from-there until —
ἀποδῷς τὸν ἔσχατον κοδράντην; Αὕτη γὰρ ἡμᾶς ἐλέγχει,
you-pay the last quadrans this for us reproves
ὡς εἶπον, εἰς τὸ καλὸν καὶ εἰς τὸ κακόν, καὶ δεικνύει
as I-said to the good and to the evil and shows
ἡμῖν τί ποιῆσαι καὶ τί μὴ ποιῆσαι. Καὶ αὕτη πάλιν
us what to-do and what not to-do and it again
κατηγορεῖ ἡμῖν καὶ ἐν τῷ μέλλοντι αἰῶνι· διὰ τοῦτο
accuses us also in the coming age because-of this
λέγει, Μή ποτέ σε παραδῷ τῷ κριτῇ· καὶ τὰ ἑξῆς.
he-says lest ever you he-hand-over to-the judge and the(-words) following
Τὸ δὲ φυλάξαι αὐτὴν πολλὴν ἔχει τὴν διαφοράν. Θέλει γάρ 3
the and to-guard it much has the difference must for
τις φυλάξαι συνείδησιν, πρὸς τὸν Θεὸν καὶ τὸν πλησίον,
someone to-guard conscience toward — God and the neighbor
καὶ πρὸς τὰς ὕλας. Καὶ πρὸς μὲν τὸν Θεόν, ἵνα μὴ
and toward the material(-things) and toward indeed — God that not

καταφρονῇ τῶν ἐντολῶν αὐτοῦ· ἀλλ᾽ ἵνα καὶ εἰς ἃ οὐ
he-despise the commandments his but that also in what not
βλέπει αὐτὸν ἄνθρωπος καὶ εἰς ἃ οὐκ ἀπαιτεῖται παρά
sees him (a)-man and in what not is-required by
τινος. Αὐτὸς φυλάττει τῷ Θεῷ συνείδησιν ἐν τῷ κρυπτῷ·
anyone he guards — for-God conscience in the hidden
οἷόν τι λέγω· Ἠμέλησεν εὐχῆς, ἀνέβη λογισμὸς
for-example something I-say he-neglected prayer went-up (a)-thought
ἐμπαθὴς εἰς τὴν καρδίαν αὐτοῦ, καὶ οὐκ ἔνηψε, καὶ
passionate into the heart his and not he-was-sober and
ἔσφιγξεν ἑαυτόν, ἀλλὰ συγκατέθετο. Εἶδεν τὸν πλησίον
constrained himself but he-consented he-saw the neighbor
λέγοντά τι, ἢ ποιοῦντα, ἢ ὡς εἰκὸς ὑπενόησε καὶ
saying something or doing(-something) or as (is)-likely he-suspected and
κατέκρινεν αὐτόν· καὶ ἁπλῶς εἰπεῖν, ὅσα ἐστὶν ἐν τῷ
condemned him and simply to-say as-many-as are in the
κρυπτῷ γινόμενα, ἃ οὐδεὶς οἶδεν εἰ μὴ ὁ Θεός, καὶ
hidden done which no-one knows except — — God and
ἡ συνείδησις ἡμῶν, χρήζομεν φυλάττειν. Καὶ αὕτη ἐστὶν
the conscience our we-need to-guard and this is
ἡ πρὸς τὸν Θεὸν συνείδησις. Ἡ δὲ πρὸς τὸν
the toward — God conscience the(-conscience) but toward the
πλησίον ἐστίν, ἵνα μὴ ποιῇ τις τί ποτε παντελῶς
neighbor is that not he-do someone something at-all wholly
εἰς ὃ εἶδεν ὅτι θλίβει ἢ πλήσσει τὸν πλησίον, εἴτε ἐν
in what he-saw that afflicts or strikes the neighbor whether in
ἔργῳ, εἴτε ἐν λόγῳ, εἴτε ἐν σχήματι, εἴτε ἐν βλέμματι.
deed or in word or in gesture or in glance
Ἔστι γὰρ καὶ σχῆμα, ὡς πολλάκις ἀεὶ λέγω, πλῆσσον
there-is for also (a)-gesture as often always I-say striking
τὸν πλησίον· ἔστι καὶ βλέμμα δυνάμενον πλῆξαι· καὶ
the neighbor there-is also (a)-glance able to-strike and

ἁπλῶς εἰπεῖν, ὅσα οἶδεν ὁ ἄνθρωπος ὅτι ἐπιτηδείως
simply to-say as-much-as knows the man that deliberately
ποιεῖ διὰ τὸ δοῦναι λογισμὸν τὸν πλησίον, καὶ αὐτὴ ἡ
he-does for the to-give (a)-thought (to)-the neighbor and the-very the
συνείδησις αὐτοῦ μολύνεται· εἰδυῖα ὅτι διὰ τὸ βλάψαι ἢ
conscience his is-defiled knowing that for the to-harm or
θλίψαι ἐπιτηδεύει, καὶ τοῦτό ἐστι τὸ φυλάξαι συνείδησιν
to-afflict he-contrives(-it) and this is the to-guard conscience
πρὸς τὸν πλησίον. Τὸ δὲ πρὸς τὰς ὕλας
toward the neighbor the(-guarding) but toward the material(-things)
φυλάξαι ἐστίν, ἵνα μὴ κακῶς κέχρηταί τις πράγματι·
to-guard is that not badly use someone (a)-thing
ἵνα μὴ ἀφῇ πρᾶγμα ἀχρειωθῆναι, ἢ ῥιφῆναι· ἀλλὰ κἂν
that not he-let (a)-thing be-made-useless or be-thrown(-away) but even-if
ἤδη τί ποτε ἐῤῥιμμένον, μὴ παρίδῃ, κἂν εὐτελὲς
already something at-all thrown not he-overlook(-it) even-if cheap
ᾖ, ἀλλὰ συστέλλει καὶ θήσει εἰς τὸν ἴδιον τόπον. Ἵνα
it-be but he-gathers-up and will-put(-it) in the own place that
μὴ παρακέχρηται τοῖς ἰδίοις ἱματίοις. Ἔστι γάρ, ὑπόθου,
not he-misuse the own garments there-is for suppose
ὅτε δύναταί τις φορέσαι τὸ ἱμάτιον ἄλλην μίαν
(a-time)-when can someone to-wear the garment another one
ἢ δύο ἑβδομάδας, καὶ ἀπέρχεται, ἀφαρῇ πλύνει αὐτὸ πρὸ
or two weeks and he-goes at-once washes it before
καιροῦ, καὶ κόπτει αὐτό, καὶ ἀντὶ τοῦ χρησιμεῦσαι αὐτὸ
(its)-time and wears-out it and instead-of the to-be-useful it
ἄλλους πέντε μῆνας, ἢ πλέον, πλύνων παλαιοῖ αὐτό, καὶ
other five months or more washing he-makes-old it and
ποιεῖ αὐτὸ ἀχρήσιμον· καὶ ἔστι παρὰ συνείδησιν.
makes it useless and it-is against conscience

Ὁμοίως καὶ ἐν στρώματι πολλάκις δύναταί τις ποιῆσαι
likewise also in bedding often can someone to-make
τὴν χρείαν αὐτοῦ εἰς ἓν κερβηκόριον, καὶ ζητεῖ μέγα
the need his with one pillow and he-seeks (a)-great
στρῶμα· ἔχει τρίχινον ἔσθ' ὅτε, καὶ θέλει ἀλλάξαι αὐτό,
mattress he-has (a)-hair(-one) it-is(-times) when also he-wishes to-change it
καὶ λαβεῖν ἄλλο, ἢ νέον, ἢ εὔμορφον ἀπὸ περπερείας, ἢ
and to-take another either new or handsome from vanity or
ἀπὸ ἀκηδείας. Δύναταί τις ἀρκεσθῆναι ἑνὶ κεντωνίῳ,
from listlessness can someone to-be-content with-one patchwork-quilt
καὶ ζητεῖ λονάτον, ἴσως καὶ φιλονεικεῖ, ἐὰν μὴ λάβῃ.
and he-seeks (a)-linen(-one) perhaps also quarrels unless — he-get(-it)
Εἰ δὲ καὶ ἄρξηται προσέχειν καὶ τῷ ἀδελφῷ αὐτοῦ,
if and also he-begin to-pay-attention also to-the brother his
καὶ λέγειν, Διὰ τί οὗτος τόδε ἔχει, κἀγὼ οὐκ ἔχω; ὁ
and to-say for what this(-one) this has and-I not do-I-have the
τοιοῦτος οὐκ ἔστιν ἐν προκοπῇ. Πάλιν ἁπλοῖ τὸ ἱμάτιον
such(-man) not is in advance again he-spreads the garment
αὐτοῦ ἢ τὸ σκέπασμα εἰς τὸν ἥλιον, καὶ ἀμελεῖ τοῦ ἐπᾶραι
his or the covering in the sun and neglects of-the to-take-up
αὐτό, καὶ ἀφῇ αὐτὸ κακῦναι· καὶ τοῦτο παρὰ συνείδησίν
it and lets it be-spoiled and this against conscience
ἐστιν. Ὁμοίως καὶ ἐν βρώμασι· δύναταί τις ποιῆσαι τὴν
is likewise also in foods can someone to-make the
χρείαν αὐτοῦ εἰς μικρὸν λάχανον ἢ ὄσπριον, ἢ ὀλίγας
need his with little herbs or pulse or few
ἐλαίας, καὶ οὐκ ἀνέχεται ποιῆσαι, ἀλλὰ ζητεῖ ἄλλο βρῶμα
olives and not he-bears to-do(-so) but seeks other food
ἡδύτερον, ἢ πολυτελέστερον· ταῦτα πάντα παρὰ συνείδησίν
sweeter or more-costly these all against conscience
ἐστιν. Οἱ δὲ Πατέρες λέγουσιν ὅτι οὐκ ὀφείλει ὁ μοναχὸς
are the but Fathers say that not ought the monk

ἐâσαι ποτὲ τὴν συνείδησιν αὐτοῦ καταπονῆσαι αὐτόν, οὐδ'
to-let ever the conscience his to-wear-down him not-even
ἐν ᾠδήποτε πράγματι. Χρεία οὖν ἐστιν, ἀδελφοί, νήφειν
in whatever matter need then is brothers to-be-sober
ἡμᾶς πάντοτε καὶ φυλάττειν ἑαυτοὺς ἀπὸ πάντων τούτων,
us always and to-guard ourselves from all these
ἵνα μὴ ἐμπέσωμεν εἰς τὸν κίνδυνον. Καὶ γὰρ αὐτὸς ὁ
that not we-fall into the danger and for the-very the
Κύριος προεμαρτύρατο ἡμᾶς, καθὼς ἀνωτέρω εἴπομεν. Ὁ
Lord testified-beforehand-to us as above we-said —
Θεὸς δῴη ἡμῖν ἀκούειν καὶ φυλάττειν ταῦτα, ἵνα μὴ
God may-grant us to-hear and to-keep these(-things) that not
εἰς κρίσιν γένωνται ἡμῖν οἱ λόγοι τῶν Πατέρων ἡμῶν.
for judgment become to-us the words of-the Fathers our

Περὶ τοῦ θείου φόβου

IV · ON THE FEAR OF GOD

Perfect love casts out fear, yet the beginning of wisdom is the fear of the Lord. The Fathers say fear comes from remembering death and punishment and cleaving to a God-fearing man; a task matters an eighth, one's own state seven-eighths.

Λέγει ἐν ταῖς Καθολικαῖς ὁ ἅγιος Ἰωάννης, Ἡ τελεία 1
says in — Catholic(-epistles) the holy John the perfect
ἀγάπη ἔξω βάλλει τὸν φόβον. Ἆρα τί θέλει διὰ τοῦτο
love out casts the fear then what wishes because-of this
σημâναι ἡμῖν ὁ ἅγιος; ποίαν ἄρα λέγει ἡμῖν ἀγάπην,
to-signify to-us the holy(-man) what then does-be-tell us love
καὶ ποῖον φόβον; Ὁ μὲν Προφήτης ἐν τῷ ψαλμῷ λέγει·
and what fear the indeed Prophet in the psalm says

Φοβήθητε τὸν Κύριον, πάντες οἱ ἅγιοι αὐτοῦ· καὶ ἄλλα
fear the Lord all the saints his and other
δὲ μυρία τοιαῦτα εὑρίσκομεν ἐν ταῖς ἁγίαις Γραφαῖς. Εἰ
too countless such(-things) we-find in the holy Scriptures if
οὖν καὶ οἱ ἅγιοι οὕτως ἀγαπῶντες τὸν Κύριον, φοβοῦνται
then also the saints thus loving the Lord fear
αὐτόν, πῶς λέγει, Ἡ ἀγάπη ἔξω βάλλει τὸν φόβον; Δεῖξαι
him how does-he-say the love out casts the fear to-show
ἡμῖν θέλει ὁ ἅγιος ὅτι δύο εἰσὶ φόβοι, εἷς εἰσαγωγικός,
us wishes the holy(-man) that two are fears one introductory
καὶ εἷς τέλειος· καὶ ὅτι ὁ μὲν εἷς τῶν ἀρχομένων
and one perfect and that the indeed one of-the(-ones) beginning
ἐστίν, ὡς ἂν εἴποι τις, τοῦ θεοσεβοῦς· ὁ δὲ ἄλλος
is as — might-say someone of-the God-fearing(-man) the but other
τῶν ἁγίων τῶν τελειωθέντων ἐστί, τῶν φθασάντων εἰς
of-the saints the perfected is of-the(-ones) having-attained to
τὸ μέτρον τῆς ἀγάπης. Οἷόν τι λέγω· Ποιεῖ τις
the measure of-the love for-example something I-say does someone
τὸ θέλημα τοῦ Θεοῦ διὰ τὸν φόβον τῶν κολάσεων·
the will — of-God because-of the fear of-the punishments
οὗτος, ὡς εἴπομεν, ἀκμὴν ἀρχάριός ἐστιν, οὗτος οὐ
this(-one) as we-said still (a)-beginner is this(-one) not
ποιεῖ ἀκμὴν δι' αὐτὸ καλόν, ἀλλὰ διὰ τὸν φόβον τῶν
does still for itself (the)-good but because-of the fear of-the
πληγῶν. Ἄλλος δὲ ποιεῖ τὸ θέλημα τοῦ Θεοῦ, ἀγαπῶν
blows another but does the will — of-God loving
αὐτὸν τὸν Θεόν, ἀγαπῶν αὐτὸν ἰδικῶς τῷ εὐαρεστεῖν τῷ
the-very — God loving him properly by-the to-please —
Θεῷ. Οὗτος οἶδε τί ἐστιν αὐτὸ τὸ καλόν, οὗτος ἔγνω
God this(-one) knows what is the-very the good this(-one) knew
τί ἐστι τὸ εἶναι μετὰ τοῦ Θεοῦ. Ἰδοὺ οὗτός ἐστιν ὁ
what is the to-be with — God behold this(-one) is the(-one)

ἔχων τὴν ἀληθινὴν ἀγάπην, ἣν λέγει ὁ ἅγιος τελείαν,
having the true love which calls the holy(-man) perfect
καὶ αὕτη ἡ ἀγάπη φέρει αὐτὸν εἰς τὸν τέλειον φόβον.
and this the love brings him to the perfect fear
Φοβεῖται γὰρ ὁ τοιοῦτος καὶ φυλάττει τὸ θέλημα τοῦ
fears for the such(-man) and keeps the will —
Θεοῦ, οὐκ ἔτι διὰ τὰς πληγάς, οὐκ ἔτι διὰ τὸ μὴ
of-God no longer because-of the blows no longer because-of the not
κολασθῆναι· ἀλλ', ὥσπερ εἴπομεν, γευσάμενος αὐτῆς τῆς
to-be-punished but as we-said having-tasted the-very the
γλυκύτητος τοῦ εἶναι μετὰ τοῦ Θεοῦ· φοβεῖται μὴ ἐκπέσῃ
sweetness of-the to-be with — God he-fears lest he-fall-from
αὐτῆς, φοβεῖται μὴ στερηθῇ αὐτῆς. Οὗτος οὖν ὁ τέλειος
it he-fears lest he-be-deprived of-it this then the perfect
φόβος ὁ ἐκ τῆς ἀγάπης ταύτης γινόμενος, ἔξω βάλλει
fear the(-one) from the love this coming-about out casts
τὸν εἰσαγωγικὸν φόβον. Καὶ διὰ τοῦτο λέγει, ὅτι ἡ
the introductory fear and because-of this he-says that the
τελεία ἀγάπη ἔξω βάλλει τὸν φόβον. Ἀδύνατον δέ ἐστιν
perfect love out casts the fear impossible but it-is
ἐλθεῖν τὸν τέλειον φόβον, εἰ μὴ διὰ τοῦ εἰσαγωγικοῦ.
to-come(-to) the perfect fear except — through the introductory(-one)
Τρεῖς γάρ εἰσι διαθέσεις, ὡς λέγει ὁ ἅγιος Γρηγόριος, δι' 2
three for are dispositions as says the holy Gregory through
ὧν δυνάμεθα εὐαρεστῆσαι τῷ Θεῷ. Ἢ γὰρ φοβούμενοι
which we-can to-please — God either for fearing
τὴν κόλασιν, εὐαρεστοῦμεν καὶ ἐσμὲν ἐν τῇ καταστάσει
the punishment we-please(-him) and we-are in the state
τοῦ δούλου· ἢ τὰ ἐκ τοῦ μισθοῦ κέρδη διώκοντες, τῆς
of-the slave or the from the wage gains pursuing for-the
ἑαυτῶν ἕνεκεν ὠφελείας πληροῦμεν τὰ προστεταγμένα,
our-own sake benefit we-fulfill the(-things) commanded

καὶ κατὰ τοῦτο προσεοίκαμεν τοῖς μισθίοις· ἢ δι᾽ αὐτὸ
and according-to this we-resemble the hirelings or for the-very
τὸ καλόν, καὶ ἐσμὲν ἐν τῇ καταστάσει τοῦ υἱοῦ. Ὁ γὰρ
the good and we-are in the state of-the son the for
υἱὸς ὅταν ἔλθῃ εἰς φρόνησιν, ποιεῖ τὸ θέλημα τοῦ πατρὸς
son when he-comes to prudence does the will of-the father
αὐτοῦ, οὐ φοβούμενος ἵνα μὴ δαρῇ· οὐδὲ διὰ τὸ λαβεῖν
his not fearing that not he-be-beaten nor for the to-receive
μισθὸν παρ᾽ αὐτοῦ, ἀλλὰ ἀγαπῶν αὐτόν, φυλάττων αὐτῷ
(a)-wage from him but loving him keeping for-him
ἰδικῶς αὐτὴν τὴν ἀγάπην καὶ τὴν τιμὴν τὴν πατρικήν, καὶ
properly the-very the love and the honor the paternal and
πεπεισμένος ἐστὶν ὅτι πάντα τὰ ὑπάρχοντα τοῦ πατρός,
persuaded he-is that all the possessions of-the father
αὐτοῦ ἐστιν. Ὁ τοιοῦτος ἀξιοῦται ἀκοῦσαι, Οὐκ ἔτι εἶ
his are the such(-man) is-deemed-worthy to-hear no longer are-you
δοῦλος, ἀλλὰ υἱὸς καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ· ὁ
(a)-slave but (a)-son and heir of-God through Christ the
τοιοῦτος οὐκ ἔτι φοβεῖται, ὡς εἴπομεν, τὸν Θεόν, κατ᾽
such(-man) no longer fears as we-said — God according-to
ἐκεῖνον δῆλον ὅτι τὸν εἰσαγωγικὸν φόβον· ἀλλὰ ἀγαπᾷ,
that(-fear) clear(-it-is) that the introductory fear but loves(-him)
ὡς λέγει ὁ ἅγιος Ἀντώνιος· «Ἐγὼ οὐκ ἔτι φοβοῦμαι
as says the holy Antony I no longer fear
τὸν Θεόν.» Καὶ ὁ Κύριος λέγων τῷ Ἀβραάμ, μετὰ τὸ
— God and the Lord saying — to-Abraham after the
προσενέγκαι τὸν υἱὸν αὐτοῦ, τό, Νῦν ἔγνων ὅτι φοβῇ
to-offer the son his the(-word) now I-know that fear
σὺ τὸν Θεόν· ἐκεῖνον σημαίνει τὸν τέλειον φόβον τὸν
you — God that(-fear) he-signifies the perfect fear the(-one)
ἐκ τῆς ἀγάπης ἐγγινόμενον. Πῶς γὰρ εἶχεν εἰπεῖν τό,
from the love arising how for had-he to-say the(-word)

Νῦν ἔγνων; Ἠλέησεν, τοσαῦτα ἐποίησεν, ὑπήκουσε τοῦ
now I-know he-showed-mercy so-many(-things) he-did he-obeyed —
Θεοῦ, καὶ ἀφῆκε τὰ ἴδια πάντα, καὶ παρῴκησεν εἰς
God and left the own(-things) all and sojourned in
γῆν ἀλλοτρίαν καὶ εἰς ἔθνος εἰδωλολατρῶν, ὅπου οὐκ
(a)-land foreign and among (a)-nation of-idolaters where not
ἦν οὔτε ἴχνος θεοσεβείας· καὶ ἐπὶ τούτοις ὑπήνεγκε
was not-even (a)-trace of-godliness and on-top-of these he-bore
καὶ τὸν τοιοῦτον φοβερὸν πειρασμὸν τῆς θυσίας τοῦ υἱοῦ,
also the such fearful temptation of-the sacrifice of-the son
καὶ μετὰ ταῦτα ἔλεγεν αὐτῷ, Νῦν ἔγνων ὅτι φοβῇ σὺ
and after these(-things) he-said to-him now I-know that fear you
τὸν Θεόν· δῆλον ὅτι τὸν τέλειον φόβον ἔλεγε τὸν τῶν
— God clear(-it-is) that the perfect fear he-meant the of-the
ἁγίων. Οὐκ ἔτι γὰρ διὰ φόβον κολάσεως, ἢ διὰ
saints no longer for because-of fear of-punishment or because-of
τὸ λαβεῖν μισθὸν ποιοῦσι τὸ θέλημα τοῦ Θεοῦ, ἀλλὰ
the to-receive (a)-wage do-they-do the will — of-God but
ἀγαπῶντες, καθὼς πολλάκις εἴπομεν, φοβούμενοι ποιῆσαί
loving(-him) as often we-have-said fearing to-do
τι παρὰ τὸ θέλημα τοῦ ἀγαπητοῦ. Καὶ διὰ τοῦτο
anything contrary-to the will of-the beloved and because-of this
λέγει, Ἡ ἀγάπη ἔξω βάλλει τὸν φόβον. Οὐκ ἔτι γὰρ
he-says the love out casts the fear no longer for
ἀπὸ φόβου ποιοῦσιν, ἀλλ' ἐκ τοῦ ἀγαπᾷν φοβοῦνται.
from fear do-they-act but from the to-love they-fear
Οὗτός ἐστιν ὁ τέλειος φόβος, ἀλλ' οὐ δυνατὸν τὸν 3
this is the perfect fear but not (it-is)-possible to-the
τέλειον ἐλθεῖν, ὡς προείπομεν, εἰ μὴ σχῇ τις πρῶτον τὸν
perfect to-come as we-said-before if not have someone first the
εἰσαγωγικὸν φόβον. Λέγει γάρ· Ἀρχὴ σοφίας, φόβος
introductory fear he-says for (the)-beginning of-wisdom (is)-(the)-fear

Κυρίου· καὶ πάλιν λέγει· Ἀρχὴ καὶ τέλος ἐστίν, ὁ φόβος
of-(the)-Lord and again he-says beginning and end is the fear
τοῦ Θεοῦ. Ἀρχὴν λέγει τὸν εἰσαγωγικὸν φόβον, μεθ' ὅν
— of-God beginning he-calls the introductory fear after which
ἐστιν ὁ τέλειος ὁ τῶν ἁγίων. Ὁ οὖν εἰσαγωγικὸς φόβος,
is the perfect the of-the saints the then introductory fear
τῆς καταστάσεως ἡμῶν ἐστιν· οὗτος φυλάττει τὴν ψυχήν,
of-the state our is this guards the soul
ὥσπερ ἡ γάνωσις ἀπὸ πάσης κακίας. Λέγει γάρ, Τῷ
as the glaze from every vice he-says for by-the
φόβῳ Κυρίου ἐκκλίνει πᾶς ἀπὸ κακοῦ. Ἐὰν οὖν ἐκκλίνῃ
fear of-(the)-Lord turns-aside everyone from evil if then turns-aside
πᾶς ἀπὸ κακοῦ διὰ τὸν φόβον τῆς κολάσεως, ὡς
everyone from evil because-of the fear of-the punishment as
ὁ δοῦλος ὁ φοβούμενος τὸν δεσπότην, ἔρχεται κατὰ
the slave the(-one) fearing the master he-comes by
μέρος καὶ εἰς τὸ ποιῆσαι τὸ ἀγαθόν, καὶ κατὰ μικρὸν
part also to the to-do the good and by little
ἄρχεται καὶ ἀνταπόδοσίν τινα τῆς ἐργασίας τοῦ ἀγαθοῦ
he-begins also requital some of-the working of-the good
ἐλπίζειν, καθάπερ ὁ μισθωτός. Ὅταν οὖν ἐμμείνῃ φεύγων
to-hope as the hireling when then he-persists fleeing
τὸ κακόν, ὡς εἴπομεν, διὰ τὸν φόβον ὥσπερ καὶ
the evil as we-said because-of the fear as also
δοῦλος, καὶ πάλιν ποιῶν τὸ ἀγαθὸν διὰ τὴν ἐλπίδα,
(a)-slave and again doing the good because-of the hope
ὥσπερ ὁ μισθωτός, χρονίζων σὺν Θεῷ εἰς τὸ ἀγαθόν, καὶ
as the hireling spending-time with God in the good and
κατὰ ἀναλογίαν συναπτόμενος τῷ Θεῷ, γεύεται λοιπόν,
in proportion being-joined — to-God he-tastes henceforth
καὶ εἰς αἴσθησίν τινα ἔρχεται αὐτοῦ τοῦ ὄντως ἀγαθοῦ,
and to perception some comes of-the-very the truly good

καὶ οὐκέτι θέλει χωρισθῆναι ἀπ᾽ αὐτοῦ. Τίς γὰρ αὐτὸν ἔτι
and no-longer wishes to-be-separated from it who for him still
δύναται χωρίσαι, ὡς εἶπεν ὁ Ἀπόστολος, ἀπὸ τῆς ἀγάπης
can to-separate as said the Apostle from the love
τοῦ Χριστοῦ; τότε φθάνει εἰς τὸ μέτρον τοῦ υἱοῦ, καὶ
— of-Christ then he-attains to the measure of-the son and
ἀγαπᾷ δι᾽ αὐτὸ καλόν, καὶ φοβεῖται ἐπειδὴ ἀγαπᾷ. Καὶ
loves for itself good and fears because he-loves and
οὗτός ἐστιν ὁ μέγας καὶ τέλειος φόβος. Διὸ τοῦτο καὶ
this is the great and perfect fear wherefore this also
ὁ Προφήτης διδάσκων ἡμᾶς τὴν διαφοράν, τοῦτον τὸν
the Prophet teaching us the difference this the
φόβον ἔλεγε· Δεῦτε, τέκνα, ἀκούσατέ μου, φόβον Κυρίου
fear said come children hear me (the)-fear of-(the)-Lord
διδάξω ὑμᾶς. Θέτε τὸν νοῦν ὑμῶν εἰς ἕκαστον ῥῆμα τοῦ
I-will-teach you set the mind your on each word of-the
Προφήτου· πῶς ἑκάστη λέξις αὐτοῦ δύναμιν ἔχει. Πρῶτον
Prophet how each expression his power has first
λέγει, Δεῦτε πρός με, προσκαλούμενος ἡμᾶς ἐπὶ τὴν ἀρετήν.
he-says come to me calling us to the virtue
Προστιθεῖ καὶ τέκνα· τέκνα καλοῦσιν οἱ ἅγιοι τοὺς διὰ
he-adds also children children call the saints the(-ones) through
τοῦ λόγου αὐτῶν μεταμορφουμένους, ἀπὸ τῆς κακίας πρὸς
the word their being-transformed from the vice to
τὴν ἀρετήν, ὡς λέγει ὁ Ἀπόστολος. Τεκνία οὓς πάλιν
the virtue as says the Apostle little-children for-whom again
ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν. Εἶτα μετὰ τὸ
I-travail until — be-formed Christ in you then after the
προσκαλέσασθαι ἡμᾶς καὶ προτρέψασθαι ἐπὶ τὴν τοιαύτην
to-call us and to-exhort to the such
μεταμόρφωσιν, λέγει· Φόβον Κυρίου διδάξω ὑμᾶς.
transformation he-says (the)-fear of-(the)-Lord I-will-teach you

Βλέπετε τὴν παῤῥησίαν τοῦ ἁγίου. Ἡμεῖς ὅταν θέλωμεν
see the boldness of-the holy(-man) we when we-wish
εἰπεῖν τί ποτε καλόν, ἀεὶ λέγομεν· Θέλετε διαλεχθῶμεν
to-say something at-all good always say do-you-wish let-us-converse
μικρὸν καὶ γυμνάσωμεν περὶ φόβου Θεοῦ, ἢ περὶ ἄλλης
(a)-little and exercise(-ourselves) about (the)-fear of-God or about another
ἀρετῆς; Ὁ δὲ ἅγιος οὐχ οὕτως, ἀλλὰ μετὰ παῤῥησίας
virtue the but holy(-man) not thus but with boldness
ἔλεγε· Δεῦτε, τέκνα, ἀκούσατέ μου, φόβον Κυρίου διδάξω
said come children hear me (the)-fear of-(the)-Lord I-will-teach
ὑμᾶς. Τίς ἐστιν ἄνθρωπος ὁ θέλων ζωήν, ἀγαπῶν
you who is (the)-man the(-one) wishing life loving
ἡμέρας ἰδεῖν ἀγαθάς; Εἶτα, ὥς τινος ἀποκρινομένου, ὅτι
days to-see good then as someone answering that
Ἐγὼ θέλω, δίδαξόν με πῶς ζῆσαι, καὶ ἰδεῖν ἡμέρας
I wish teach me how to-live and to-see days
ἀγαθάς, διδάσκει καὶ λέγει· Παῦσον τὴν γλῶσσάν σου ἀπὸ
good he-teaches and says stop the tongue your from
κακοῦ, καὶ χείλη σου τοῦ μὴ λαλῆσαι δόλον. Ἰδοὺ τέως
evil and (the)-lips your of-the not to-speak deceit behold meanwhile
τὴν ἐνέργειαν ἀποκόπτει τοῦ κακοῦ διὰ τοῦ φόβου τοῦ
the working he-cuts-off of-the evil through the fear —
Θεοῦ· τό, Παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ, ἐστί,
of-God the(-word) stop the tongue your from evil is
τὸ μὴ πλῆξαι διά τινος τὴν συνείδησιν τοῦ πλησίον, τὸ
the not to-strike through anything the conscience of-the neighbor the
μὴ καταλαλῆσαι, τὸ μὴ παροξῦναι· τὸ δέ, Τὰ χείλη σου
not to-slander the not to-provoke the and the lips your
μὴ λαλῆσαι δόλον, ἐστί, τὸ μὴ δολιεύσασθαι τὸν πλησίον·
not to-speak deceit is the not to-deceive the neighbor
εἶτα ἐπάγει· Ἔκκλινον ἀπὸ κακοῦ. Εἶπε πρῶτον μερικάς
then he-adds turn-aside from evil he-spoke first particular

τινας ἁμαρτίας, τὴν καταλαλιάν, τὴν δολιότητα, καὶ οὕτως
some sins the slander the deceit and thus
ἐπήγαγε περιεκτικῶς περὶ πάσης τῆς κακίας, τό,
he-added comprehensively about all the vice the(-word)
Ἔκκλινον ἀπὸ κακοῦ· οἷον, φεῦγε ἁπλῶς πᾶν κακόν,
turn-aside from evil as-it-were flee simply every evil
ἔκκλινον ἀπὸ παντὸς πράγματος φέροντος ἁμαρτίαν. Οὐκ
turn-aside from every thing bringing sin not
εἶπε τοῦτο πάλιν μόνον, καὶ ἐσιώπησεν· ἀλλὰ προσέθηκε·
he-said this again only and fell-silent but he-added
Καὶ ποίησον ἀγαθόν· ἔστι γὰρ ὅτε οὐ κακοποιεῖ
and do good there-is for (a-time)-when not does-evil
τις, οὐ μέντοι καὶ ἀγαθοποιεῖ· ἔστι πάλιν ὅτε οὐκ
someone not however also does-good there-is again (a-time)-when not
ἀδικεῖ τις, οὐ μέντοι καὶ ἐλεεῖ· ἔστιν ὅτε οὐ μισεῖ
does-wrong someone not however also shows-mercy there-is (a-time)-when not hates
τις, οὐ μέντοι καὶ ἀγαπᾷ. Καλῶς οὖν εἶπεν ὁ προφήτης,
someone not however also loves well then said the prophet
Ἔκκλινον ἀπὸ κακοῦ καὶ ποίησον ἀγαθόν· ἰδοὺ δεικνύει
turn-aside from evil and do good behold he-shows
ἡμῖν τὴν ἀκολουθίαν ἐκείνην τῶν τριῶν καταστάσεων ἣν
us the sequence that of-the three states which
προείπομεν, πῶς διὰ τοῦ φόβου τοῦ Θεοῦ ἐχειραγώγησεν
we-said-before how through the fear — of-God he-led-by-the-hand
εἰς τὸ ἐκκλῖναι ἀπὸ κακοῦ, καὶ οὕτω προτρέπεται ἐπιβῆναι
to the to-turn-aside from evil and thus urges(-him) to-step-onto
καὶ τοῦ ἀγαθοῦ. Ἐὰν γὰρ ἀξιωθῇ τις ἀργῆσαι ἀπὸ
also the good if for be-deemed-worthy someone to-cease from
τοῦ κακοῦ καὶ φυγεῖν ἀπ᾽ αὐτοῦ, φυσικῶς λοιπὸν ἐνεργεῖ
the evil and to-flee from it naturally henceforth he-works
τὸ ἀγαθόν, ὁδηγούμενος ὑπὸ τῶν ἁγίων. Ταῦτα εἰπὼν

πάνυ καλῶς καὶ ἀκολούθως ἐπιφέρει τό, Ζήτησον
very well and consequently he-adds the(-word) seek
εἰρήνην καὶ δίωξον αὐτήν· καὶ οὐκ εἶπεν, ζήτησον, μόνον,
peace and pursue it and not he-said seek only
ἀλλὰ δρομαίως καταδίωξον, ἵνα καταλάβῃς αὐτήν.
but running pursue that you-may-overtake it

4 Θέτε πάνυ τὸν νοῦν ὑμῶν εἰς τὸ ῥητὸν τοῦτο, καὶ βλέπετε
set fully the mind your on the saying this and see
ἀκρίβειαν τοῦ ἁγίου· ὅταν ἀξιωθῇ τις ἐκκλῖναι ἀπὸ
(the)-exactness of-the holy(-man) when is-deemed-worthy someone to-turn-aside from
τοῦ κακοῦ, καὶ σπουδάσει σὺν Θεῷ λοιπὸν καὶ ἐνεργῆσαι
the evil and is-eager with God henceforth also to-work
τὸ ἀγαθόν, εὐθέως ἐπέρχονται αὐτῷ οἱ πόλεμοι τοῦ
the good immediately come-upon him the wars of-the
ἐχθροῦ. Λοιπὸν ἀγωνίζεται, κοπιᾷ, συντρίβεται, οὐ μόνον
enemy henceforth he-strives toils is-crushed not only
φοβούμενος ἀποστρέψαι πάλιν εἰς τὸ κακόν, ὡς εἴπομεν
fearing to-turn-back again to the evil as we-said
περὶ τοῦ δούλου, ἀλλὰ καὶ ἐλπίζων, ὡς προείπομεν,
about the slave but also hoping as we-said-before
τὸν μισθὸν τοῦ ἀγαθοῦ, καθάπερ μισθωτός. Ἐν τῷ οὖν
the wage of-the good as (a)-hireling in the then
πολεμεῖσθαι καὶ πολεμεῖν καὶ πυκτεύειν μετὰ τοῦ ἐχθροῦ,
to-be-warred-upon and to-make-war and to-box with the enemy
ποιεῖ τὸ ἀγαθόν, ἀλλὰ μετὰ πολλῆς θλίψεως, μετὰ πολλῆς
he-does the good but with much affliction with much
συντριβῆς. Ὅταν δὲ γένηται αὐτῷ βοήθεια παρὰ τοῦ
crushing when but comes to-him help from —
Θεοῦ, καὶ ἄρξηται λοιπὸν ἐν ἕξει τινὶ γίνεσθαι περὶ τὸ
God and he-begins henceforth in habit some to-be concerning the
ἀγαθόν, τότε βλέπει τὴν ἀνάπαυσιν, τότε κατὰ πρόσβασιν
good then he-sees the rest then by advance

γίνεται τῆς εἰρήνης, τότε αἰσθάνεται τί ἐστιν ἡ θλίψις
he-comes of-the peace then he-perceives what is the affliction
τοῦ πολέμου, καὶ τί ἐστιν ἡ χαρὰ καὶ ἡ εὐφροσύνη τῆς
of-the war and what is the joy and the gladness of-the
εἰρήνης· λοιπὸν ζητεῖ αὐτήν, σπουδάζει λοιπὸν καὶ τρέχει
peace henceforth he-seeks it is-eager henceforth and runs
καταδιώκων· ἵνα καταλάβῃ αὐτήν, ἵνα τελείως κτήσεται
pursuing that he-may-overtake it that perfectly he-may-acquire
αὐτήν, ἵνα εἰσοικήσει αὐτὴν ἐν ἑαυτῷ. Καὶ τί λοιπὸν
it that he-may-make-dwell it in himself and what henceforth
μακαριώτερον τῆς ψυχῆς τῆς ἀξιωθείσης τούτου τοῦ
(is)-more-blessed than-the soul the(-one) deemed-worthy of-this the
μέτρου; Ὁ τοιοῦτος, καθὼς πολλάκις εἴπομεν, εἰς τὸ μέτρον
measure the such(-man) as often we-have-said in the measure
ἐστὶν τοῦ υἱοῦ. Μακάριοι γὰρ ὄντως οἱ εἰρηνοποιοί,
is of-the son blessed for truly (are)-the peacemakers
ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται· τίς ποιεῖ τὴν ψυχὴν
because they sons of-God shall-be-called who makes the soul
ἐκείνην ἔτι δι᾽ ἄλλο τι ποιεῖν τὸ ἀγαθόν, εἰ μὴ διὰ
that still for other something to-do the good except — for
τὴν ἀπόλαυσιν αὐτοῦ τοῦ ἀγαθοῦ; Τίς οἶδε τὴν χαρὰν
the enjoyment of-the-very the good who knows the joy
ἐκείνην, εἰ μὴ ὁ ἔχων αὐτῆς πεῖραν; Τότε καὶ
that except — the(-one) having of-it experience then also
τὸν τέλειον φόβον ὁ τοιοῦτος γνωρίζει, καθὼς πολλάκις
the perfect fear the such(-man) recognizes as often
εἴπομεν. Ἰδοὺ ἠκούσαμεν τί ἐστιν ὁ τέλειος φόβος τῶν
we-have-said behold we-have-heard what is the perfect fear of-the
ἁγίων, καὶ τί ἐστιν ὁ εἰσαγωγικὸς φόβος ὁ τῆς
saints and what is the introductory fear the(-fear) of-the
καταστάσεως ἡμῶν, καὶ πόθεν φεύγει τις, καὶ ποῦ ἔρχεται
state our and whence flees someone and where he-comes

διὰ τοῦ φόβου τοῦ Θεοῦ. Θέλομεν λοιπὸν μαθεῖν ἄρτι,
through the fear — of-God we-wish henceforth to-learn now
καὶ τὸ πῶς ἔρχεται ὁ φόβος τοῦ Θεοῦ. Θέλομεν εἰπεῖν τί
also the how comes the fear — of-God we-wish to-say what
ἐστιν τὰ ἀφορίζοντα ἡμᾶς ἀπὸ τοῦ φόβου τοῦ Θεοῦ.
are the(-things) separating us from the fear — of-God
Εἶπον οἱ Πατέρες ὅτι κτᾶται ἄνθρωπος τὸν φόβον τοῦ Θεοῦ,
said the Fathers that acquires (a)-man the fear — of-God
ἐκ τοῦ ἔχειν τὴν μνήμην τοῦ θανάτου, καὶ τὴν μνήμην
from the to-have the remembrance of-the death and the remembrance
τῶν κολάσεων, καὶ ἐκ τοῦ καθ' ἑσπέραν ἐρευνᾶν ἑαυτόν,
of-the punishments and from the each evening to-search himself
πῶς παρῆλθε τὴν ἡμέραν, καὶ κατὰ πρωΐ πάλιν ἐρευνᾶν
how he-passed the day and each morning again to-search
πῶς παρῆλθε τὴν νύκτα, καὶ ἐκ τοῦ μὴ παῤῥησιάζεσθαι,
how he-passed the night and from the not to-be-forward
καὶ ἐκ τοῦ προσκολλᾶσθαι ἀνθρώπῳ φοβουμένῳ τὸν
and from the to-cleave to-(a)-man fearing —
Θεόν. Λέγει γὰρ ὅτι ἠρώτησεν ἀδελφός τινα τῶν γερόντων,
God he-says for that asked (a)-brother one of-the elders
Τί ποιήσω, Πάτερ, ἵνα φοβοῦμαι τὸν Θεόν; Καὶ λέγει
what shall-I-do Father that I-may-fear — God and says
αὐτῷ ὁ γέρων, Ὕπαγε, κολλήθητι ἀνθρώπῳ φοβουμένῳ
to-him the elder go cleave to-(a)-man fearing
τὸν Θεόν, καὶ ἐκ τοῦ φοβεῖσθαι αὐτὸν τὸν Θεόν, διδάσκει
— God and from the to-fear him — God he-teaches
καὶ σὲ φοβεῖσθαι τὸν Θεόν. Ἐκδιώκομεν δὲ τὸν φόβον τοῦ
also you to-fear — God we-drive-out but the fear —
Θεοῦ ἀφ' ἡμῶν, ἐκ τοῦ ποιεῖν ἡμᾶς τὰ ἐναντία τούτων,
of-God from us from the to-do us the opposite(-things) of-these
ἐκ τοῦ μὴ ἔχειν μνήμην θανάτου, μηδὲ κολάσεων, ἐκ
from the not to-have remembrance of-death nor of-punishments from

τοῦ μὴ προσέχειν ἑαυτοῖς, ἐκ τοῦ μὴ ἐρευνᾷν πῶς
the not to-attend to-ourselves from the not to-search how
παρήλθομεν, ἀλλὰ ἀδιαφόρως ζῇν, καὶ μετὰ ἀδιαφόρων
we-have-passed(-the-day) but indifferently to-live and with indifferent(-men)
ἀναστρέφεσθαι· ἐκ τοῦ παῤῥησιάζεσθαι· τοῦτό ἐστιν χεῖρον
to-associate from the to-be-forward this is worse
πάντων, τοῦτό ἐστιν ἡ τελεία ἀπώλεια. Τί γὰρ οὕτως
than-all this is the perfect perdition what for thus
ἐκδιώκει τὸν φόβον τοῦ Θεοῦ, ἀπὸ τῆς ψυχῆς, ὡς ἡ
drives-out the fear — of-God from the soul as the
παῤῥησία; Τοῦτο ὅτε ἠρωτήθη ὁ ἀββᾶς Ἀγάθων περὶ τῆς
forwardness this when was-asked the abba Agathon about the
παῤῥησίας, εἶπεν, ὅτι ἔοικε καύσωνι μεγάλῳ, ὅστις
forwardness he-said that it-resembles (a)-burning-wind great which
ὅταν γένηται, πάντες φεύγουσιν ἀπὸ προσώπου αὐτοῦ, καὶ
when it-comes all flee from (the)-face its and
τῶν δένδρων δὲ τὸν καρπὸν διαφθείρει· Βλέπεις, κύριε,
of-the trees and the fruit it-destroys you-see lord
δύναμιν πάθους; βλέπεις ὀργήν; Καὶ πάλιν ἐρωτηθείς,
(the)-power of-(a)-passion you-see (its)-wrath and again having-been-asked
Ναί, οὕτως χαλεπή ἐστιν ἡ παῤῥησία; λέγει· Οὐκ ἔστι
yes thus grievous is the forwardness he-says not there-is
πάθος χαλεπώτερον τῆς παῤῥησίας. Γεννήτειρα γάρ
(a)-passion more-grievous than-the forwardness mother for
ἐστι πάντων τῶν παθῶν, ἐπειδὴ αὕτη ἐκδιώκει τὸν φόβον
it-is of-all the passions since it drives-out the fear
τοῦ Θεοῦ ἀπὸ τῆς ψυχῆς. Εἰ γὰρ τῷ φόβῳ Κυρίου
— of-God from the soul if for by-the fear of-(the)-Lord
ἐκκλίνει πᾶς ἀπὸ κακοῦ, πάντως ὅπου οὐκ ἔστι φόβος
turns-aside everyone from evil by-all-means where not there-is fear

Θεοῦ, ἐκεῖ ἕκαστον πάθος. Ὁ Θεὸς ῥύσηται τὰς ψυχὰς
of-God there (is)-every passion — God may-deliver the souls
ἡμῶν ἀπὸ τοῦ ὀλεθρίου πάθους τῆς παῤῥησίας.
our from the destructive passion of-the forwardness

6 Ἔστι δὲ καὶ πολύτροπος ἡ παῤῥησία. Παῤῥησιάζεταί
is and also manifold the forwardness is-forward
τις καὶ διὰ λόγου, καὶ δι᾽ ἁφῆς, καὶ διὰ βλέμματος.
someone both through word and through touch and through glance
Ἔρχεταί τις ἀπὸ παῤῥησίας καὶ εἰς τὸ ἀργολογεῖν, καὶ
comes someone from forwardness also to the to-talk-idly and
εἰς τὸ λαλεῖν τὰ κοσμικά, καὶ εἰς τὸ ποιεῖν γελοῖα, καὶ
to the to-speak the worldly(-things) and to the to-do jests and
κινεῖν γέλωτας ἀσέμνους· παῤῥησία ἐστὶ καὶ τὸ ἅψασθαί
to-move laughters unseemly forwardness is also the to-touch
τινος δίχα ἀνάγκης· τὸ ἐκτεῖναι χεῖρα κατά τινος
someone without necessity the to-stretch-out (a)-hand at someone
γελῶντος, τὸ ὠθῆσαί τινα, ἢ ἁρπάσαι τι παρ᾽ αὐτοῦ,
laughing the to-push someone or to-snatch something from him
τὸ προσέχειν τινὶ ἀναιδῶς. Ταῦτα πάντα ἐκ τοῦ μὴ
the to-look at-someone shamelessly these all from the not
εἶναι φόβον Θεοῦ ἐν τῇ ψυχῇ· ἔρχεται δὲ ἐκ τούτων κατὰ
to-be fear of-God in the soul comes and from these by
μικρόν τις καὶ εἰς τελείαν καταφρόνησιν. Διὰ τοῦτο
little someone also to perfect contempt because-of this
ὅτε παρεδίδου ὁ Θεὸς τὰς ἐντολὰς τοῦ νόμου, ἔλεγεν·
when handed-over — God the commandments of-the law he-said
Εὐλαβεῖς ποιεῖτε τοὺς υἱοὺς Ἰσραήλ. Δίχα γὰρ εὐλαβείας
devout make the sons of-Israel without for devotion
οὐδὲ αὐτὸν τὸν Θεὸν τιμᾷ τις, οὐδὲ προσέχει ἅπαξ
not-even the-very — God honors someone nor does-he-attend once
οἱᾳδήποτε ἐντολῇ. Διὰ τοῦτο οὐδὲν δεινότερον τῆς
to-whatever commandment because-of this nothing (is)-more-terrible than-the

παῤῥησίας· διὰ τοῦτο γεννήτειρά ἐστι πάντων τῶν
forwardness because-of this mother it-is of-all the
παθῶν· ἐπειδὴ ἐκβάλλει τὴν εὐλάβειαν· ἐπειδὴ διώκει
passions since it-casts-out the devotion since it-drives-away
τὸν φόβον τοῦ Θεοῦ· ἐπειδὴ γεννᾷ τὴν καταφρόνησιν,
the fear — of-God since it-begets the contempt
ἐκ τοῦ ἔχειν ἡμᾶς παῤῥησίαν μετὰ ἀλλήλων, καὶ
from the to-have us forwardness with one-another and
ἀναιδεύεσθαι πρὸς ἀλλήλους· καὶ λαλεῖτε ἀλλήλοις κακῶς,
to-be-shameless toward one-another and you-speak to-one-another evilly
καὶ πλήσσετε ἀλλήλους. Καὶ ἐὰν ἴδῃ τις ἐξ ὑμῶν τί
and strike one-another and if sees someone of you something
ποτε μὴ ὠφελοῦν, ἀπέρχεται, φλυαρεῖ αὐτῷ, καὶ βάλλει
at-all not profiting he-goes chatters to-him and puts(-it)
εἰς τὴν καρδίαν ἄλλου ἀδελφοῦ αὐτοῦ· καὶ οὐ μόνον
into the heart of-another brother his and not only
ὅτι αὐτὸς βλάπτεται, ἀλλὰ βλάπτει καὶ τὸν ἀδελφὸν
that he is-harmed but he-harms also the brother
αὐτοῦ, βάλλων εἰς τὴν καρδίαν αὐτοῦ ἰὸν πονηρόν.
his putting into the heart his poison evil
Καὶ πολλάκις εἶχε τὸν νοῦν αὐτοῦ εἰς προσευχήν, ἢ
and often he-had the mind his on prayer or
εἰς ἄλλο καλὸν πρᾶγμα, καὶ ἀπέρχεται ἐκεῖνος, παρέχει
on another good thing and goes that(-one) provides
αὐτῷ εἴς τι ἀδολεσχῆσαι, καὶ οὐ μόνον ἐμποδίζει τῇ
him into something to-chatter and not only he-hinders the
ὠφελείᾳ αὐτοῦ, ἀλλὰ καὶ πειρασμὸν φέρει αὐτῷ. Καὶ
benefit his but also temptation brings him and
οὐδὲν τοῦτο βαρύτερον, οὐδὲ ὀλεθριώτερον τοῦ τινα μὴ
nothing (is)-this heavier nor more-destructive than-the someone not
μόνον ἑαυτόν, ἀλλὰ καὶ τὸν πλησίον βλάπτειν.
only himself but also the neighbor to-harm

7 Διὰ τοῦτο καλόν ἐστιν, ἵνα ἔχωμεν εὐλάβειαν, ἀδελφοί·
because-of this good it-is that we-have devotion brothers
ἵνα φοβώμεθα τὴν βλάβην ἑαυτῶν καὶ ἀλλήλων, ἵνα
that we-fear the harm of-ourselves and of-one-another that
τιμῶμεν ἀλλήλους, καὶ ἵνα σπουδάζωμεν μηδὲ ἀνανεύειν,
we-honor one-another and that we-be-eager not-even to-look-up
μηδὲ εἰς τὰ πρόσωπα ἀλλήλων. Καὶ τοῦτο γάρ, ὡς
nor into the faces of-one-another and this for as
εἶπέ τις τῶν γερόντων, εἶδός ἐστι παῤῥησίας. Καὶ ἐὰν
said one of-the elders (a)-form is of-forwardness and if
συμβῇ τινα βλέπειν τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα,
it-happen someone to-see the brother his sinning
μήτε καταπτύσῃ αὐτοῦ, καὶ σιωπήσει καὶ ἀφήσει αὐτὸν
neither let-him-spit-on him and keep-silent and let him
ἀπολέσθαι, μήτε πάλιν λοιδορήσει αὐτόν, μήτε καταλαλήσει
perish nor again revile him nor slander
αὐτοῦ, ἀλλὰ μετὰ συμπαθείας καὶ φόβου Θεοῦ εἴπῃ
him but with sympathy and fear of-God let-him-tell(-it)
τῷ δυναμένῳ διορθώσασθαι αὐτόν, ἢ αὐτὸς λαλήσει
to-the(-one) able to-correct him or he let-him-speak
αὐτῷ μετὰ ἀγάπης καὶ ταπεινώσεως λέγων· Συγχώρησον,
to-him with love and humility saying forgive
ἀδελφέ μου, ὅτι, ὡς ἀσύστροφος βλέπω, ὅτι τάχα οὐ
brother my that as inexperienced I-see that perhaps not
καλῶς ποιοῦμεν τόδε τὸ πρᾶγμα. Καὶ ἐὰν μὴ ἀκούσῃ,
well we-do this the thing and unless — he-hear
εἰπὲ ἄλλῳ, εἰς ὃν βλέπων ὅτι ἔχει πληροφορίαν, ἢ εἰπὲ
tell(-it) to-another in whom seeing that he-has full-assurance or tell(-it)
τῷ ἐπιστάτῃ αὐτοῦ, ἢ τῷ ἀββᾷ πρὸς τὴν δύναμιν τοῦ
to-the superior his or to-the abba according-to the power of-the
σφάλματος, καὶ ἀμερίμνει· ἀλλ', ὡς εἴπομεν, σκοπῷ τοῦ
fault and be-free-from-care but as we-said with-(the)-aim of-the

διορθωθῆναι τὸν ἀδελφὸν αὐτοῦ εἴπῃ, καὶ μὴ κατὰ
to-be-corrected the brother his let-him-say(-it) and not by
φλυαρίαν, μὴ καταλαλῶν, μὴ ἐξουδενῶν αὐτόν, μὴ θέλων
chattering not slandering not despising him not wishing
αὐτόν, φησίν, παραδειγματίσαι, μὴ κατακρίνων αὐτόν, μὴ
him he-says to-make-an-example-of not condemning him not
σχηματιζόμενος δῆθεν διόρθωσιν· ἔσωθεν δὲ ἔχων τίποτε
pretending supposedly correction within but having any
τούτων ὧν εἶπον· ὄντως γὰρ αὐτῷ τῷ ἀββᾷ αὐτοῦ·
of-these which I-said truly for to-the-very the abba his
ἐὰν λέγῃ τις, καὶ μὴ λέγῃ διὰ τὴν διόρθωσιν τοῦ
if says someone and not says(-it) for the correction of-the
πλησίον, ἢ διὰ ἰδίαν βλάβην, ἁμαρτίας ἐστί· καταλαλιὰ
neighbor or for own harm of-sin it-is slander
γάρ ἐστιν. Ἀλλὰ ψηλαφήσει τὴν καρδίαν ἑαυτοῦ, εἰ
for it-is but he-shall-probe the heart his-own whether
ἔχῃ κίνησίν τινα ἐμπαθῆ, καὶ μὴ εἴπῃ. Ἐὰν δὲ καὶ
it-have movement some passionate and not let-him-say(-it) if and also
βλέπει ἑαυτὸν μετὰ ἀκριβείας, ὅτι διὰ τὴν συμπάθειαν
he-sees himself with exactness that for the sympathy
καὶ ὠφέλειαν θέλει εἰπεῖν, ὀχλεῖ δὲ καὶ ὁ λογισμός τις
and benefit he-wishes to-speak troubles and also the thought some
ἔσωθεν ἐμπαθής, ἀναγγεῖλαι τῷ ἀββᾷ μετὰ ταπεινώσεως,
within passionate to-report(-it) to-the abba with humility
καὶ τὸ ἴδιον καὶ τὸ τοῦ πλησίον λέγων, ὅτι Ἡ μὲν
both the own and the(-thing) of-the neighbor saying that the indeed
συνείδησίς μου μαρτυρεῖ μου ὅτι διὰ διόρθωσιν θέλω εἰπεῖν,
conscience my testifies to-me that for correction I-wish to-speak
ἀλλ' αἰσθάνομαι ὅτι ἔσωθέν τίς ποτε λογισμὸς μεμιγμένος.
but I-perceive that within some at-all thought (is)-mixed
Εἴτε ἐπειδὴ ἔσχον ποτὲ κατὰ τοῦ ἀδελφοῦ, οὐκ οἶδα·
whether since I-had once against the brother not I-know

εἴτε συκοφαντία ἐστὶ θέλουσα ἐμποδίσαι μοι εἰπεῖν καὶ
or (a)-calumny it-is wishing to-hinder me to-speak and
γενέσθαι διόρθωσιν, οὐκ οἶδα. Καὶ λοιπὸν ὁ ἀββᾶς λέγει
to-come-about (the)-correction not I-know and henceforth the abba tells
αὐτῷ, εἰ ὀφείλει εἰπεῖν, ἢ μὴ εἰπεῖν. Ἔστι δὲ ὅτε
him whether he-ought to-speak or not to-speak there-is and (a-time)-when
λέγει τις οὔτε διὰ ὠφέλειαν τοῦ ἀδελφοῦ αὐτοῦ, οὔτε
speaks someone neither for (the)-benefit of-the brother his nor
διὰ ἰδίαν βλάβην, οὔτε κατὰ μνησικακίαν τινά, ἀλλ᾽ οὕτως
for own harm nor from grudge some but so
ἁπλῶς διηγούμενος, ὡς ἀπὸ ἀργολογίας. Καὶ τίς ἡ
simply relating as from idle-talk and what (is)-the
χρεία τῆς φλυαρίας ταύτης; Πολλάκις δὲ καὶ μανθάνει
need of-the chatter this often and also learns
ὁ ἀδελφὸς ὅτι εἶπε περὶ αὐτοῦ, καὶ καταταράσσεται,
the brother that he-spoke about him and is-thrown-into-confusion
καὶ γίνεται ἐκ τούτου θλῖψις, γίνεται καὶ ἄλλη προσθήκη
and comes from this affliction comes also another addition
βλάβης. Ὅταν γὰρ λέγει τις δι᾽ αὐτὴν τὴν ὠφέλειαν,
of-harm when for speaks someone for the-very the benefit
ὡς εἴπομεν, καὶ μόνην, οὐ συγχωρεῖ ὁ Θεὸς γενέσθαι
as we-said and alone not allows — God to-come-about
ταραχήν· οὐκ ἀφῇ παρακολουθῆσαι θλῖψιν, ἢ βλάβην.
confusion not he-lets to-follow affliction or harm
8 Σπουδάσατε δέ, ὡς εἴπομεν, καὶ τηρεῖν τὴν γλῶσσαν
be-eager and as we-said also to-keep the tongue
ὑμῶν, ἵνα μὴ λαλεῖ τις κακῶς τῷ πλησίον, μήτε
your that not speak someone evilly to-the neighbor nor
πλήσσει τινά, ἢ λόγῳ, ἢ ἔργῳ, ἢ σχήματι, ἢ οἱῳδήποτε
strike anyone either in-word or in-deed or in-gesture or in-any-whatever
τρόπῳ· μηδὲ ἔσεσθε εὔκνιστοι· ἵνα μὴ ὅταν ἀκούσει τις
way nor be easily-stung that not when hears someone

ὑμῶν παρὰ τοῦ ἀδελφοῦ αὐτοῦ ῥῆμα, εὐθέως κνίζεται,
of-you from the brother his (a)-word immediately he-is-stung
ἢ καὶ ἀποκρίνεται αὐτῷ κακῶς, ἢ μένει θλιβόμενος κατ᾽
or also answers him evilly or remains afflicted against
αὐτοῦ. Οὐκ εἰσὶ ταῦτα θελόντων σωθῆναι, οὐκ εἰσὶ
him not are these(-things) of-(those)-wishing to-be-saved not are
ταῦτα ἀγωνιζομένων. Κτήσασθε τὸν φόβον τοῦ Θεοῦ,
these(-things) of-(those)-striving acquire the fear — of-God
ἀλλὰ μετὰ εὐλαβείας, ἵνα ἀπαντᾶτε ἀλλήλοις, ἕκαστος
but with devotion that you-may-meet one-another each
κλίνων τὴν κεφαλὴν αὐτοῦ ἔμπροσθεν τοῦ ἀδελφοῦ αὐτοῦ,
bowing the head his before the brother his
καθὼς εἴπομεν, ἕκαστος ταπεινούμενος ἐνώπιον τοῦ Θεοῦ,
as we-said each being-humbled before — God
καὶ ἐνώπιον τοῦ ἀδελφοῦ αὐτοῦ, καὶ κόπτων αὐτῷ τὸ
and before the brother his and cutting for-him the
θέλημα αὐτοῦ. Ὄντως καλόν, ἐάν τις ποιῇ πρᾶγμα, καὶ
will his truly (it-is)-good if someone do (a)-thing and
παραχωρήσει τῷ ἀδελφῷ αὐτοῦ, καὶ προτιμήσει αὐτόν·
yield to-the brother his and prefer him
ὠφελεῖται αὐτὸς ὁ παραχωρήσας πλέον ἐκείνου.
he-is-profited the-very the(-one) having-yielded more than-that(-one)
Ἐγὼ οὐκ οἶδα ἐμαυτὸν ποιήσαντά ποτε ἀγαθόν. Ἀλλὰ
I not know myself having-done ever good but
εἰ ὅλως ἐσκεπάσθην ἐκ τούτου, οἶδα ὅτι ἐσκεπάσθην,
if at-all I-was-protected from this I-know that I-was-protected
ὅτι οὐδέποτε προέκρινα ἐμαυτὸν τοῦ ἀδελφοῦ, ἀλλ᾽ ἀεὶ
that never did-I-prefer myself to-the brother but always
τὸν ἀδελφόν μου ἔβαλον ἔμπροσθέν μου.
the brother my I-put before me

9 Ποτὲ ὄντος μου ἔτι ἐν ταῖς τοῦ ἀββᾶ Σερίδου,
once being I still in the(-monastery) of-the abba Seridos
ἠσθένησεν ὁ ὑπηρέτης τοῦ γέροντος τοῦ ἀββᾶ Ἰωάννου
fell-ill the attendant of-the elder the abba John
τοῦ κατὰ τὸν ἀββᾶν Βαρσανούφιον, καὶ ἐπέτρεψέ μοι ὁ
the(-one) with the abba Barsanuphius and entrusted me the
ἀββᾶς ὑπηρετῆσαι τὸν γέροντα. Οὕτως δὲ ἠσπαζόμην τὴν
abba to-attend-to the elder thus and I-kissed the
θύραν τοῦ κελλίου αὐτοῦ ἔξωθεν, ὥσπερ προσκυνεῖ τις
door of-the cell his from-outside as venerates someone
τὸν τίμιον σταυρόν. Πόσῳ γε μᾶλλον τὸ ὑπηρετῆσαι
the precious cross how-much indeed more the to-attend-to
αὐτῷ; τίς γὰρ οὐκ ἤθελεν ἀξιωθῆναι τοιούτου ἁγίου;
him who for not wished to-be-deemed-worthy of-such (a)-holy(-man)
Εἶχε δὲ καὶ λόγον θαυμάσιον, καὶ καθ' ἕκαστον ἀεὶ
he-had and also speech wonderful and on each(-occasion) always
μετὰ [τό] πληρῶσαί με τὴν ὑπηρεσίαν αὐτοῦ, ἔβαλλον
after the to-finish me the service his I-made
αὐτῷ μετάνοιαν ἵνα λάβω παράθεσιν παρ' αὐτοῦ καὶ
to-him (a)-prostration that I-might-receive (a)-commendation from him and
ἀναχωρήσω, καὶ ἐλάλει μοι πάντως. Εἶχε γὰρ ὁ γέρων
withdraw and he-spoke to-me by-all-means had for the elder
τέσσαρα ῥήματα, καὶ ὡς εἶπον· καθ' ἑσπέραν, ὡς ἤμελλον
four sayings and as I-said each evening as I-was-about
ἀναχωρεῖν, ἔλεγέ μοι πάντως ἓν ἐκ τῶν τεσσάρων,
to-withdraw he-said to-me by-all-means one of the four
καὶ ἔλεγεν οὕτως· «Φησὶν ἅπαξ·» οὕτως γὰρ ἦν ἡ
and he-said thus he-says once thus for was the
συνήθεια τοῦ γέροντος ἐν ἑκάστῳ ῥήματι λέγειν· «Φησὶν
custom of-the elder in each saying to-say he-says
ἅπαξ, ἀδελφέ, ὁ Θεὸς φυλάξειε τὴν ἀγάπην.» Εἶπον οἱ
once brother — God may-be-guard the love said the

Πάτρες, Τὸ φυλάξαι τὴν συνείδησιν τοῦ πλησίου τίκτει
Fathers the to-guard the conscience of-the neighbor begets
τὴν ταπεινοφροσύνην. Πάλιν τῇ ἄλλῃ ἑσπέρᾳ ἔλεγέ μοι·
the humility again on-the other evening he-said to-me
«Φησὶν ἅπαξ, ἀδελφέ, ὁ Θεὸς φυλάξειε τὴν ἀγάπην.»
he-says once brother — God may-he-guard the love
Εἶπον οἱ Πάτρες· Οὐδέποτε ἔβαλον τὸ θέλημά μου
said the Fathers never did-I-put the will my
ἔμπροσθεν τοῦ ἀδελφοῦ μου. Ἄλλοτε πάλιν ἔλεγε· «Φησὶν
before the brother my another-time again he-said he-says
ἅπαξ, ἀδελφέ, ὁ Θεὸς φυλάξειε τὴν ἀγάπην.» Εἶπον οἱ
once brother — God may-he-guard the love said the
Πάτρες· «Φεῦγε τὰ ἀνθρώπινα καὶ σώζῃ.» Πάλιν ἔλεγε·
Fathers flee the human(-things) and you-are-saved again he-said
«Φησὶν ἅπαξ, ἀδελφέ, ὁ Θεὸς φυλάξειε τὴν ἀγάπην.»
he-says once brother — God may-he-guard the love
Εἶπον οἱ Πάτρες· «Ἀλλήλων τὰ βάρη βαστάζετε, καὶ
said the Fathers one-another's the burdens bear and
οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ.» Πάντως
thus fulfill the law — of-Christ by-all-means
εἶχεν ὁ γέρων μίαν παραγγελίαν δοῦναί μοι ἐκ τῶν
had the elder one injunction to-give me of the
τεσσάρων τούτων, ὡς ἀνεχώρουν καθ' ἑσπέραν, ὥς τίς
four these as I-withdrew each evening as someone
ποτε παρέχων τινὶ ἐφόδια. Καὶ οὕτως εἶχον αὐτὰ εἰς
at-all providing someone provisions and thus I-had them for
φυλακὴν ὅλης τῆς ζωῆς μου· καὶ ὅμως καίπερ τοιαύτην
(a)-guard of-whole the life my and nevertheless although such
πληροφορίαν ἔχων εἰς τὸν ἅγιον, καὶ οὕτω διακείμενος
full-assurance having toward the holy(-man) and thus disposed
περὶ τὴν ὑπηρεσίαν αὐτοῦ· ἵνα αἴσθωμαι μόνον ὅτι τίς
concerning the service his that I-perceive only that some

ποτε τῶν ἀδελφῶν ἐθλίβετο ζητῶν ἵνα αὐτὸς ὑπηρετήσῃ
at-all of-the brothers was-afflicted seeking that he attend-to
αὐτῷ. Ἀπῆλθον οὖν πρὸς τὸν ἀββᾶν, καὶ παρεκάλεσα αὐτὸν
him I-went then to the abba and entreated him
λέγων, ὅτι Τῷδε τῷ ἀδελφῷ μᾶλλον πρέπει τοῦτο ἐὰν
saying that to-this the brother rather befits this if
συνορᾷς, κύριε. Καὶ οὐ συνεχώρησέ μοι οὔτε ὁ ἀββᾶς, οὔτε
you-agree lord and not allowed me neither the abba nor
αὐτὸς ὁ γέρων. Πλὴν τέως ἐγὼ ἐπλήρωσα τὴν δύναμίν
the-very the elder yet meanwhile I fulfilled the power
μου εἰς τὸ προτιμηθῆναι τὸν ἀδελφόν. Καὶ ὅτι ἐποίησα
my in the to-be-preferred the brother and that I-spent
ἐκεῖ ἐννέα ἔτη, οὐκ οἶδα λαλήσας τινὶ ῥῆμα σαπρόν·
there nine years not I-know having-spoken to-anyone (a)-word rotten
καίτοι ἔχων διακονίαν, ἵνα μή τις εἴπῃ ὅτι οὐκ εἶχον.
although having (a)-ministry that not someone say that not I-had(-one)
10 Καὶ πιστεύσατε, οἶδα ὅτι ἐποίησεν εἷς ἀδελφὸς ἀπὸ τοῦ
and believe(-me) I-know that spent one brother from the
νοσοκομείου ἕως τῆς ἐκκλησίας περιπατῶν ὀπίσω μου
infirmary as-far-as the church walking behind me
ὑβρίζων με· κἀγὼ ἔμπροσθεν αὐτοῦ μὴ φθεγγόμενος αὐτῷ
insulting me and-I before him not uttering to-him
οὐδὲ ἓν ῥῆμα· ἀλλὰ καὶ ὅτε ἔμαθεν ὁ ἀββᾶς, οὐκ οἶδα
not-even one word but also when learned the abba not I-know
τίνος εἰπόντος αὐτῷ, καὶ ἠθέλησεν ἐπιτιμῆσαι αὐτῷ, ἐγὼ
who having-told him and wished to-rebuke him I
ἔμεινα κρατῶν τοὺς πόδας αὐτοῦ, λέγων· Μή, διὰ τὸν
remained holding the feet his saying no for the
Κύριον, ἐγὼ ἐσφάλην, οὐδὲν πρᾶγμα ἔχει ὁ ἀδελφός. Καὶ
Lord I erred nothing (a)-matter has the brother and
ἄλλος πάλιν εἴτε ἀπὸ πειρασμοῦ εἴτε ἀπὸ ἁπλότητος,
another again whether from temptation or from simplicity

ὁ Θεὸς οἶδεν πόθεν, ἐποίησε χρόνον κατὰ νύκτα ποιῶν
— God knows whence he-spent (a)-time by night making
τὸ ὕδωρ αὐτοῦ πρὸς κεφαλήν μου, ὥστε καὶ αὐτὴν
the water his at (the)-head my so-that also the-very
τὴν στρῶσίν μου βρέχεσθαι. Ὁμοίως καὶ ἄλλοι τινὲς
the bedding my to-be-wet likewise also others some
τῶν ἀδελφῶν ἤρχοντο ἡμέριον, καὶ ἐτίνασσον τὰ ψιάθια
of-the brothers came by-day and shook the mats
αὐτῶν ἔμπροσθεν τοῦ κελλίου μου, καὶ ἔβλεπον τοσοῦτον
their before the cell my and I-saw so-great
πλῆθος κορίδων εἰσερχομένων εἰς τὸ κελλίον μου, ὡς
(a)-multitude of-bugs entering into the cell my as
μήτε περιγενέσθαι τοῦ φονεύειν αὐτάς· ἦσαν γὰρ ἄπειροι
not-even to-prevail-over of-the to-kill them they-were for innumerable
ἐκ τῶν καυμάτων. Λοιπὸν ὡς ἀπηρχόμην κοιμηθῆναι,
from the heats then as I-went-off to-sleep
συνήγοντο ὅλαι ἐκεῖναι ἐπάνω μου, καὶ ἤρχετο μὲν ὁ
gathered all those upon me and came indeed the
ὕπνος ἐκ τοῦ πολλοῦ κόπου· ἐγειρομένου δέ μου ἀπὸ τοῦ
sleep from the much toil being-awakened but I from the
ὕπνου, ηὕρισκον ὅλον τὸ σῶμά μου καταβεβρωμένον· καὶ
sleep I-found whole the body my eaten-up and
οὐδέποτε εἶπόν τινι αὐτῶν, Μὴ ποιήσεις οὕτως, ἢ Διὰ τί
never did-I-say to-any of-them do-not do thus or for what
οὕτως ποιεῖς; Οὔτε οἶδα ἐμαυτόν, καθὼς εἶπον, λαλήσαντά
thus do-you-do nor I-know myself as I-said having-spoken
ποτε ῥῆμα πλῆττον ἢ λυποῦν τινα. Μάθετε καὶ ὑμεῖς
ever (a)-word striking or grieving anyone learn also you
βαστάζειν τὰ βάρη ἀλλήλων, μάθετε εὐλαβεῖσθαι ἀλλήλους.
to-bear the burdens of-one-another learn to-be-devout-toward one-another
Καὶ ἐὰν ἀκούσῃ τις ὑμῶν ῥῆμα παρά τινος ἀπαρέσκον
and if hear any of-you (a)-word from someone displeasing

αὐτῷ, ἢ ἐὰν πάθῃ τί ποτε παρὰ προαίρεσιν, μὴ
to-him or if he-suffer anything at-all against (his)-choice not
εὐθέως ὀλιγωρήσει, μὴ εὐθέως κνισθῇ, μὴ εὑρεθῇ
immediately let-him-lose-heart not immediately let-him-be-stung not let-him-be-found
ἐν καιρῷ ἀγῶνος καὶ ὠφελείας ἔχων καρδίαν ἐκλελυμένην,
in (the)-time of-contest and benefit having (a)-heart unstrung
ἀμελέτητον, ἄτονον, μὴ δυναμένην δέξασθαι οἱανδήποτε
untrained slack not able to-receive any-whatever
προσβολήν· ὥσπερ ἐπὶ τοῦ πέπονος, ὅτι μικρὸν βιζάκιον
assault as with the melon that (a)-small pebble
ἐὰν ἐγγίσῃ αὐτῷ, εὐθέως ποιεῖ τραῦμα καὶ σήπεται· ἀλλὰ
if it-touch it immediately it-makes (a)-wound and it-rots but
μᾶλλον ἵνα ἔχητε καρδίαν στερεάν, ἵνα ἔχητε μακροθυμίαν,
rather that you-have (a)-heart firm that you-have long-suffering
ἵνα νικᾷ πάντα τὰ συμβαίνοντα ἡ ἀγάπη ὑμῶν
that conquer all the(-things) happening the love your
εἰς ἀλλήλους. Καὶ ἐὰν ἔχῃ τις διακονίαν, ἢ καὶ ἐὰν
for one-another and if have someone (a)-ministry or even if
εὑρεθῇ τις ἐξ ὑμῶν ἔχων οἱανδήποτε ἀπόκρισιν, εἴτε
be-found someone of you having any-whatever errand whether
πρὸς τὸν κηπουρόν, εἴτε πρὸς τὸν κελλαρίτην, εἴτε πρὸς
to the gardener or to the cellarer or to
τὸν μάγειρον, εἴτε ἁπλῶς πρὸς ὅντινα δήποτε τῶν
the cook or simply to anyone whatever of-the(-ones)
συνδιακονούντων ὑμῖν, ἵνα σπουδάζῃ καὶ αὐτὸς ὁ τὴν
ministering-with you that he-be-eager both the-very the(-one) the
ἀπόκρισιν ζητῶν, καὶ αὐτὸς ὁ διακονητὴς ὁ παρέχων,
errand seeking and the-very the minister the(-one) providing(-it)
πρὸ παντὸς πράγματος φυλάξαι τὴν ἰδίαν κατάστασιν,
before every thing to-guard the own state
καὶ μηδέποτε ἀφιέτω ἑαυτόν, εἴτε εἰς ταραχήν, εἴτε εἰς
and never let-him-let himself whether into disturbance or into

ἀντιπάθειαν, ἢ προσπάθειαν, ἢ οἱονδήποτε ἴδιον θέλημα,
antipathy or attachment or any-whatever own will
ἐκκλῖναι ἀπὸ τῆς ἐντολῆς τοῦ Θεοῦ· ἀλλὰ οἷον εὑρεθῇ
to-turn-aside from the commandment — of-God but whatever be-found
τὸ πρᾶγμα, εἴτε μικρὸν εἴτε μέγα, καταφρονήσει αὐτοῦ
the thing whether small or great let-him-despise it
καὶ ἀμελήσει. Κακὴ γάρ ἐστιν ἡ ἀδιαφορία. Μήτε πάλιν
and neglect(-it) bad for is the indifference nor again
προτιμήσει αὐτῷ τῆς ἰδίας καταστάσεως, εἰς τὸ καὶ
let-him-prefer to-it than-the own state to the also
βλαβῆναι, εἰ τύχῃ, τὴν ψυχὴν αὐτοῦ, διὰ τὸ περιγενέσθαι
to-be-harmed if it-happen the soul his for the to-prevail
τοῦ πράγματος. Εἰς οἷον γὰρ πρᾶγμα ἐὰν εὑρεθῆτε,
over-the thing in whatever for thing if you-be-found
κἂν πάνυ κατεπεῖγόν ἐστιν καὶ σπουδαῖον, οὐ θέλω ὑμᾶς
even-if very urgent it-is and serious not I-wish you
ποιεῖν ποτε μετὰ φιλονεικίας τι ἢ μετὰ ταραχῆς·
to-do ever with contentiousness anything or with disturbance
ἀλλ᾽ ἵνα ἐστὲ πεπληροφορημένοι ὅτι πᾶν ἔργον ὃ ἐὰν
but that you-be fully-assured that every work which —
ποιεῖτε, κἂν μέγα, ὡς εἴπομεν, ἐστί, κἂν μικρόν, τὸ
you-do even-if great as we-said it-is even-if small the
ὄγδοόν ἐστι τοῦ πράγματος τοῦ ζητουμένου. Τὸ δὲ
eighth is of-the thing the(-thing) sought the but
φυλάξαι τὴν ἰδίαν κατάστασιν, κἂν συμβῇ διὰ τοῦτο
to-guard the own state even-if it-happen because-of this
ἀποτυχεῖν τοῦ διακονήματος, τὸ ἥμισυ τέταρτον τοῦ
to-fail of-the ministry the half (and)-quarter of-the
ὀγδόου ἐστί. Βλέπετε πόσον ἐστὶ τὸ διάφορον.
eighth is see how-much is the difference

11 Ὅταν οὖν ποιεῖτε πρᾶγμα, ἐὰν θέλητε αὐτὸ τέλειον καὶ
when then you-do (a)-thing if you-wish it perfect and
ὁλόκληρον ποιεῖν, ἵνα σπουδάζητε καὶ αὐτὸ τὸ πρᾶγμα
complete to-do that you-be-eager both the-very the thing
ποιῆσαι ὅπερ ἐστὶν ὥσπερ τὸ ὄγδοον, καὶ τὴν ἰδίαν
to-do which is as the eighth and the own
κατάστασιν φυλάξαι ἀβλαβῆ, ὅπερ ἐστὶ τὸ ἥμισυ τέταρτον
state to-guard unharmed which is the half (and)-quarter
ὄγδοον. Εἰ δὲ παρακολουθήσῃ ἀνάγκη τοῦ παρασυρῆναι
(and)-eighth if but follow (a)-necessity of-the to-be-swept-along
καὶ ἐξελθεῖν τῆς ἐντολῆς καὶ βλαβῆναι, ἢ βλάψαι διὰ τὸ
and to-go-out of-the commandment and to-be-harmed or to-harm for the
τὴν χρείαν πληρωθῆναι τῆς διακονίας, οὐκ ἔστι καλὸν ἵνα
the need to-be-fulfilled of-the ministry not it-is good that
τὸ ἥμισυ τέταρτον ὄγδοον ἀπολέσῃ τις, ἵνα φυλάξῃ τὸ
the half (and)-quarter (and)-eighth lose someone that he-may-keep the
ὄγδοον. Ἐπεὶ ἐὰν οἴδατε ὅτι τοῦτο ποιεῖ τις, οὐ ποιεῖ
eighth since if you-know that this does someone not he-does
γνῶσιν τὴν ἰδίαν διακονίαν ὁ τοιοῦτος. Ἢ γὰρ διὰ
with-knowledge the own ministry the such(-man) either for because-of
κενοδοξίαν, ἢ διὰ ἀνθρωπαρέσκειαν ἐπιμένει φιλονεικῶν,
vainglory or because-of man-pleasing he-persists contending
καὶ κολάζων καὶ ἑαυτὸν καὶ τὸν πλησίον, ὡς ἵνα μετὰ
and punishing both himself and the neighbor as that after
ταῦτα ἀκούσῃ ὅτι οὐδεὶς ἠδυνήθη νικῆσαι αὐτόν. Βαβαί!
these(-things) he-may-hear that no-one could to-overcome him oh
μεγάλη ἀνδραγαθία· οὐκ ἔστιν αὕτη νίκη, ἀδελφοί, αὕτη
great prowess not is this victory brothers this
ζημία ἐστίν, αὕτη ἀπώλειά ἐστιν. Ἰδοὺ ἐγὼ λέγω ὑμῖν, ὅτι
loss is this perdition is behold I say to-you that
ἐγὼ ἐὰν πέμψω τινὰ ἐξ ὑμῶν εἰς οἱανδήποτε χρείαν, καὶ
I if I-send someone of you to any-whatever need and

ἴδῃ ταραχὴν ἀνακύπτουσαν, ἢ οἱανδήποτε ἄλλην βλάβην,
he-see disturbance arising or any-whatever other harm
κόψει· καὶ μηδέποτε βλάψετε ἑαυτούς, ἢ καὶ ἀλλήλους·
he-shall-cut(-it) and never shall-you-harm yourselves or even one-another
ἀλλὰ ἀπέλθῃ καὶ ἡ χρεία, μὴ γένηται, καὶ μόνον μὴ
but let-it-go and the need not be-done and only not
ταράσσετε ἀλλήλους. Ἐπεί, ὡς εἶπον, τὸ ἥμισυ τέταρτον
disturb one-another since as I-said the half (and)-quarter
ὄγδοον ἀπόλλετε· ἔστι δὲ τοῦτο προφανὴς ἀλογία.
(and)-eighth you-lose it-is and this manifest unreason
Ταῦτα δὲ λέγω ὑμῖν, οὐχ ἵνα εὐθέως μικροψυχῆτε,
these(-things) and I-say to-you not that immediately you-be-faint-hearted
καὶ κόπτετε τὰ πράγματα, ἢ ἵνα ἀδιαφορεῖτε καὶ ῥίπτετε
and cut-off the matters or that you-be-indifferent and throw-away
ἀφαρεὶ τὰς ὕλας, καὶ καταπατεῖτε τὴν συνείδησιν ὑμῶν,
at-once the materials and tread-down the conscience your
θέλοντες ἀμεριμνεῖν· οὐδὲ πάλιν ἵνα παρακούετε, καὶ
wishing to-be-free-from-care nor again that you-disobey and
λέγει ἕκαστος ὑμῶν· Οὐ δύναμαι τόδε ποιῆσαι, βλάπτομαι·
says each of-you not I-can this to-do I-am-harmed
οὐκ ἀπαντᾷ με. Ἐπεὶ τῷ λόγῳ τούτῳ, οὐδέποτε ποιεῖτε
not it-suits me since by-the reason this never will-you-do
οἱανδήποτε διακονίαν, οὐδὲ δύνασθέ ποτε πληρῶσαι
any-whatever ministry nor can-you ever to-fulfill
ἐντολὴν Θεοῦ. Ἀλλ' ἵνα παρέχετε πᾶσαν τὴν δύναμιν
(a)-commandment of-God but that you-provide all the power
ὑμῶν εἰς τὸ ποιῆσαι ἑκάστην μετὰ ἀγάπης διακονίαν ὑμῶν,
your for the to-do each with love ministry your
μετὰ ταπεινοφροσύνης ὑποκλινόμενοι ἀλλήλοις, τιμῶντες,
with humility bowing-to one-another honoring
παρακαλοῦντες. Οὐδὲν δυνατώτερον τῆς ταπεινοφροσύνης·
entreating nothing (is)-more-powerful than-the humility

εἰ μέντοι ἴδῃ τις τὸν πλησίον πρὸς τὴν ὥραν θλιβόμενον,
if however see someone the neighbor at the hour afflicted
ἢ ἑαυτόν, κόψατε, παραχωρήσατε ἀλλήλοις, μὴ ἐπιμείνητε
or himself cut(-it) yield to-one-another not persist
ἕως οὗ καὶ βλάβη παρακολουθήσει. Κρεῖσσον γάρ ἐστιν,
until — also harm follow better for it-is
ἰδοὺ μυριάκις εἶπον, μὴ γενέσθαι τὴν χρείαν, ὡς
behold ten-thousand-times I-have-said not to-come-about the need as
θέλετε· ἀλλ' ὡς ἀπαντῷ πρὸς τὴν ἀνάγκην, καὶ μὴ διὰ
you-wish but as suits toward the necessity and not through
μονοτομίαν, ἢ διὰ δικαίωμα, κἂν ἐστὶν εὐλογοφανὲς
obstinacy or through (a)-right even-if it-is plausible
ταράξαι ὑμᾶς, ἢ θλῖψαι ἀλλήλους, καὶ ἀπολέσαι τὸ ἥμισυ
to-disturb you or to-afflict one-another and to-lose the half
τέταρτον ὄγδοον. Πολλὴ γάρ ἐστιν ἡ διαφορὰ τῆς ζημίας.
(and)-quarter (and)-eighth much for is the difference of-the loss
Συμβαίνει δὲ ὅτι πολλάκις, καὶ αὐτὸ τὸ ὄγδοον ἀπόλλει
it-happens and that often also the-very the eighth loses
τις, καὶ οὐδὲν ὅλως ποιεῖ. Τοιαῦτα γάρ εἰσι τὰ
someone and nothing at-all does such for are the(-things)
τῶν φιλονεικιῶν· αὐτὴν τὴν ἀρχὴν πάντα τὰ ἔργα
of-the contentions from-the-very the beginning all the works
ἃ ποιοῦμεν, διὰ τὸ ὠφεληθῆναι ἐξ αὐτῶν, ποιοῦμεν·
which we-do for the to-be-profited from them we-do
[ποία δὲ ὠφέλεια, ἐὰν μὴ ταπεινούμεθα ἀλλήλοις;] ἀλλὰ
what and benefit unless — we-are-humbled to-one-another but
τὸ ἐναντίον καὶ ταράσσομεν καὶ θλίβομεν ἀλλήλους. Καὶ
the opposite and disturb and afflict one-another and
οἴδατε τίς λέγει ἐν τῷ Γεροντικῷ, ὅτι ἐκ τοῦ πλησίου
you-know who says in — Book-of-the-Elders that from the neighbor
ἐστὶν ἡ ζωὴ καὶ ὁ θάνατος· ἵνα μελετᾶτε ταῦτα
is the life and the death that you-may-meditate-on these(-things)

ἀεὶ καθ' ἑαυτούς, ἀδελφοί, ἵνα γυμνάζητε τοὺς λόγους τῶν
always by yourselves brothers that you-may-exercise the words of-the
ἁγίων γερόντων, ἵνα σπουδάζητε μετὰ ἀγάπης καὶ φόβου
holy elders that you-may-be-eager with love and fear
Θεοῦ ζητεῖν τὴν ὠφέλειαν ἑαυτῶν καὶ ἀλλήλων. Οὕτως
of-God to-seek the benefit of-yourselves and of-one-another thus
δύνασθε ἐκ πάντων τῶν συμβαινόντων ὠφελεῖσθαι
you-can from all the(-things) happening to-profit
καὶ προκόπτειν διὰ τῆς βοηθείας τοῦ Θεοῦ. Αὐτὸς ὁ
and to-advance through the help — of-God the-very —
Θεὸς ἡμῶν, ὡς φιλάνθρωπος, χαρίσεται ἡμῖν τὸν φόβον
God our as man-loving will-grant us the fear
αὐτοῦ. Λέγει γάρ, Τὸν Θεὸν φοβοῦ καὶ τὰς ἐντολάς
his he-says for — God fear and the commandments
αὐτοῦ φύλαξον, ὅτι τοῦτο ἀπαιτεῖται πᾶς ἄνθρωπος.
his keep because this is-required (of)-every man

Περὶ τοῦ μὴ ὀφείλειν τινὰ στοιχεῖν τῇ ἰδίᾳ συνέσει

V · ON NOT TRUSTING ONE'S OWN UNDERSTANDING

Without guidance men fall like leaves; salvation lies in much counsel. The devil hates being found out and loves those who follow themselves, like the brother whom Macarius could not help until he confessed. Dorotheos tells how he referred everything to abba John and lived without care, and how a bishop's figure lifted a crushing grief from him. A child can tell God's will to one who truly seeks it.

Ἐν ταῖς Παροιμίαις λέγει· Οἷς μὴ ὑπάρχει κυβέρνησις, 1
in — Proverbs he-says (for)-whom not is guidance
πίπτουσιν ὥσπερ φύλλα· σωτηρία δὲ ὑπάρχει ἐν πολλῇ
fall as leaves salvation but is in much
βουλῇ. Βλέπετε τὴν δύναμιν τοῦ λόγου, ἀδελφοί. Βλέπετε
counsel see the power of-the saying brothers see

τί διδάσκει ἡμᾶς ἡ ἁγία Γραφή· ἀσφαλίζεται ἡμᾶς, ἵνα
what teaches us the holy Scripture it-secures us that
μὴ στοιχῶμεν ἑαυτοῖς, ἵνα μὴ ἔχωμεν ἑαυτοὺς συνετούς, ἵνα
not we-follow ourselves that not we-hold ourselves intelligent that
μὴ πιστεύωμεν ὅτι δυνάμεθα ἑαυτοὺς διοικῆσαι. Χρήζομεν
not we-believe that we-can ourselves to-manage we-need
βοηθείας, χρήζομεν τῶν μετὰ Θεὸν κυβερνώντων ἡμᾶς.
help we-need the(-ones) after God guiding us
Οὐδέν ἐστιν ἀθλιώτερον, οὐδὲν εὐαλωτότερον τῶν μὴ
nothing is more-wretched nothing more-easily-caught than-the(-ones) not
ἐχόντων τινὰ ὁδηγοῦντα αὐτοὺς εἰς τὴν ὁδὸν τοῦ Θεοῦ.
having someone guiding them on the way — of-God
Τί γὰρ λέγει; Οἷς μὴ ὑπάρχει κυβέρνησις, πίπτουσιν
what for does-he-say (for)-whom not is guidance fall
ὥσπερ φύλλα. Τὸ φύλλον ἐξ ἀρχῆς ἀεί ἐστι χλωρόν,
as leaves the leaf from (the)-beginning always is green
εὐθαλές, τερπνόν, εἶτα κατὰ μικρὸν ξηραίνεται καὶ πίπτει·
flourishing delightful then by little it-dries and falls
καὶ λοιπὸν περιφρονεῖται, καὶ καταπατεῖται. Οὕτως ἐστὶ
and henceforth is-disregarded and is-trodden-down thus is
καὶ ὁ ἄνθρωπος ὁ μὴ κυβερνώμενος ὑπό τινος.
also the man the(-one) not guided by anyone
Ἐξ ἀρχῆς μὲν ἀεὶ ἔχει θέρμην εἰς νηστείαν, εἰς
from (the)-beginning indeed always he-has warmth for fasting for
ἀγρυπνίαν, εἰς ἡσυχίαν, εἰς ὑπακοήν, εἰς ἄλλα τινὰ ἀγαθά·
vigil for stillness for obedience for other some goods
εἶτα μετὰ μικρὸν τῆς θέρμης ἐκείνης σβεννυμένης καὶ μὴ
then after (a)-little the warmth that being-quenched and not
ἔχοντος αὐτοῦ τὸν κυβερνῶντα αὐτόν, τὸν παιίνοντα
having he the(-one) guiding him the(-one) fattening
καὶ ἐξάπτοντα τὴν θέρμην αὐτοῦ, ξηραίνεται οὕτως
and kindling the warmth his he-dries thus

ἀνεπαισθήτως, καὶ πίπτει, καὶ γίνεται λοιπὸν ὑποχείριος
imperceptibly and falls and becomes henceforth subject
τοῖς ἐχθροῖς, καὶ ποιοῦσιν εἰς αὐτὸν εἴ τι θέλουσι. Περὶ
to-the enemies and they-do to him if anything they-wish about
δὲ τῶν ἐξαγγελλόντων τὰ καθ' ἑαυτούς, καὶ μετὰ
but the(-ones) declaring the(-things) concerning themselves and with
βουλῆς πάντα ποιούντων, λέγει, Σωτηρία ὑπάρχει ἐν
counsel all(-things) doing he-says salvation is in
πολλῇ βουλῇ. Οὐ λέγει πολλῇ βουλῇ, ὡς ἵνα μετὰ ἑκάστου
much counsel not he-says much counsel as that with each(-one)
βουλεύεται· δῆλον ὅτι μεθ' οὗ ὀφείλει ἔχειν πληροφορίαν,
he-take-counsel clearly that with whom he-ought to-have full-assurance
καὶ τὰ μὲν σιωπᾷν, τὰ δὲ λέγειν, ἀλλὰ πάντα
and the(-things) indeed to-keep-silent the(-things) but to-say but all(-things)
ἐξαγγέλλει, καὶ εἰς πάντα βουλεύεται. Τῷ γὰρ τοιούτῳ
he-declares and on all(-things) he-takes-counsel for-the for such(-man)
ἀκριβῶς σωτηρία ὑπάρχει ἐν πολλῇ βουλῇ. Ἐὰν γὰρ μὴ
exactly salvation is in much counsel if for not
πάντα ἀνατίθεται ἄνθρωπος τὰ καθ' ἑαυτόν, καὶ
all(-things) refers (a)-man the(-things) concerning himself and
μάλιστα ἐὰν εὑρεθῇ τις ἀπὸ κακῆς συνηθείας, ἢ καὶ
especially if be-found someone from evil habit or also
ἀνατροφῆς, εὑρίσκει ὁ διάβολος ἐν αὐτῷ ἓν θέλημα, ἢ
upbringing finds the devil in him one will or
ἓν δικαίωμα, καὶ δι' αὐτοῦ καταβάλλει αὐτόν. Ὅταν
one right and through it he-casts-down him when
γὰρ βλέπει ὁ διάβολός τινα μὴ θέλοντα ἁμαρτῆσαι, οὐχ
for sees the devil someone not wishing to-sin not
οὕτως ἐστὶν ἀφυὴς περὶ τὸ κακοποιῆσαι, ὥστε ὑποβάλλειν
so he-is unskilled about the to-do-evil so-as to-suggest
αὐτῷ, οὕτως ἀφαρῇ τι τῶν προφανῶν ἁμαρτημάτων,
to-him thus at-once something of-the manifest sins

οὐ λέγει αὐτῷ Ὕπαγε, πόρνευσον· οὐδέ, Ὕπαγε, κλέψον.
not he-says to-him go fornicate nor go steal
Οἶδε γὰρ ὅτι οὐ θέλομεν ταῦτα· καὶ οὐκ ἀνέχεται ἡμῖν
he-knows for that not we-wish these(-things) and not he-bears to-us
εἰπεῖν ἃ οὐ θέλομεν· ἀλλὰ εὑρίσκει ἡμᾶς ἔχοντας, ὡς
to-say what not we-wish but he-finds us having as
εἶπον, ἓν θέλημα, ἢ ἓν δικαίωμα, καὶ δι' ἐκείνου μετὰ καὶ
I-said one will or one right and through that with also
εὐλογοφανείας βλάπτει ἡμᾶς· ὅθεν πάλιν λέγει, Πονηρὸς
plausibility he-harms us whence again he-says (the)-evil(-one)
κακοποιεῖ, ὅταν συμμίξῃ δικαίωμα. Ὁ πονηρός ἐστιν ὁ
does-evil when he-mixes (a)-right the evil(-one) is the
διάβολος, τότε δὲ κακοποιεῖ, ὅταν συμμίξῃ δικαίωμα,
devil then and he-does-evil when he-mixes (a)-right
τοῦτ' ἔστι τῷ δικαιώματι ἡμῶν. Τότε γὰρ πλέον
that is with-the right our then for more
ἰσχύει, τότε πλέον βλάπτει, τότε πλέον ἐνεργεῖ. Ὅταν
he-is-strong then more he-harms then more he-works when
γὰρ κρατῶμεν τὸ ἴδιον, καὶ στοιχῶμεν τοῖς δικαιώμασιν
for we-hold-fast the own and we-follow the rights
ἡμῶν, τότε λοιπόν, ὡς καλὸν πρᾶγμα ποιοῦντες, ἑαυτοὺς
our then henceforth as (a)-good thing doing ourselves
ἐπιβουλεύομεν, καὶ οὔτε οἴδαμεν πῶς ἀπολλύμεθα. Πῶς
we-plot-against and not-even we-know how we-perish how
γὰρ δυνάμεθα γνῶναι τὸ θέλημα τοῦ Θεοῦ, ἢ ὅλως ζητῆσαι
for can-we to-know the will — of-God or at-all to-seek
αὐτῷ πιστεύοντες ἑαυτοῖς, καὶ κρατοῦντες τὸ ἴδιον θέλημα;
(for)-him trusting ourselves and holding-fast the own will
2 Διὰ τοῦτο ὁ ἀββᾶς ποιμὴν ἔλεγεν, ὅτι τὸ θέλημα τεῖχός
because-of this the abba Poemen said that the will (a)-wall
ἐστι χαλκοῦν ἀναμέσον ἀνθρώπου καὶ τοῦ Θεοῦ. Βλέπετε
is bronze between man and — God see

δύναμιν λόγου. Καὶ πάλιν προσέθηκε, λέγων· «Πέτρα
(the)-power of-(the)-saying and again he-added saying (a)-rock
ἐστὶν ἀντιδέρουσα.» Οἱονεὶ ἐναντιουμένη καὶ ἀντικρούουσα
it-is striking-back as-it-were opposing and resisting
τῷ θελήματι τοῦ Θεοῦ. Ἐὰν οὖν καταλείπῃ αὐτὸ ἄνθρωπος,
the will — of-God if then leaves it (a)-man
λέγει καὶ αὐτός, Ἐν τῷ Θεῷ μου ὑπερβήσομαι τεῖχος.
says also he in — God my I-will-leap-over (a)-wall
Ὁ Θεός μου, ἄμωμος ἡ ὁδὸς αὐτοῦ. Πάνυ θαυμαστῶς
— God my blameless (is)-the way his very wonderfully
εἶπε. Τότε γὰρ βλέπει τις τὴν ὁδὸν τοῦ Θεοῦ μὴ
he-said then for sees someone the way — of-God not
ἔχουσαν μῶμον, ὅταν καταλείψῃ τὸ ἴδιον θέλημα· ὅταν
having blame when he-leaves the own will when
δὲ συμπαθῇ τῷ ἰδίῳ θελήματι, οὐ βλέπει ἄμωμον τὴν
but he-sympathizes with-the own will not he-sees blameless the
ὁδὸν τοῦ Θεοῦ. Ἀλλ' εἴτι δ' ἂν ἀκούσῃ περὶ ἀσφαλείας,
way — of-God but whatever but — he-hear about security
εὐθέως μέμφεται, καταπτύει, ἀποστρέφεται, ἀντικρούει.
immediately he-blames spits-upon turns-away resists
Πῶς γὰρ ἔχει ἀνέχεσθαί τινος, ἢ πεισθῆναι οἱᾳδήποτε
how for has-be to-bear someone or to-be-persuaded by-any-whatever
συμβουλίᾳ, ὁ κρατῶν τὸ ἴδιον θέλημα; Εἶτα λέγει
counsel the(-one) holding-fast the own will then says
ὁ γέρων καὶ περὶ τοῦ δικαιώματος· «Ἐὰν δὲ καὶ τὸ
the elder also about the right if and also the
δικαίωμα συνεργήσῃ τῷ θελήματι, οὐκ εὐσυστροφῇ
right co-work with-the will not he-is-manageable
ἄνθρωπος.» Βαβαί! ποίαν ἀκολουθίαν ἔχουσιν οἱ λόγοι
(a)-man oh what sequence have the words
τῶν Πατέρων! Θάνατος ἰδικῶς ἐστι τὸ εὑρεθῆναι δικαίωμα
of-the Fathers death properly is the to-be-found (a)-right

μετὰ τοῦ θελήματος, μέγας κίνδυνος, μέγας φόβος. Τότε
with the will great danger great fear then
πίπτει τελείως ὁ ἄθλιος. Τίς γὰρ πείθει τὸν τοιοῦτον
falls perfectly the wretch who for persuades the such(-man)
πιστεῦσαι, ὅτι εἶδεν ἄνθρωπος πλέον αὐτοῦ τὸ συμφέρον
to-believe that sees (a)-man more than-he the advantage
αὐτῷ, τότε τελείως ἐκδίδωσιν ἑαυτὸν ἀκολουθῆσαι τῷ
for-him then perfectly gives-over himself to-follow the
ἰδίῳ θελήματι, καὶ τῷ ἰδίῳ λογισμῷ· καὶ λοιπόν, ὡς
own will and the own thought and henceforth as
θέλει ὁ ἐχθρός, πτωματίζει αὐτόν. Διὰ τοῦτο λέγει,
wishes the enemy he-throws-down him because-of this he-says
«Πονηρὸς κακοποιεῖ, ὅταν συμμίξει δικαίωμα.» Μισεῖ δὲ
(the)-evil(-one) does-evil when he-mixes (a)-right he-hates and
ἦχον ἀσφαλείας. Λέγει, ἐπειδὴ οὐ μόνον τὴν ἀσφάλειαν
(the)-sound of-security he-says since not only the security
μισεῖ ὁ πονηρός, ἀλλὰ οὐδὲ τὴν φωνὴν αὐτῆς δύναται
hates the evil(-one) but not-even the voice its can-he
ἀκοῦσαι· ἀλλὰ καὶ αὐτὸν τὸν ἦχον τῆς ἀσφαλείας μισεῖ,
to-hear but also the-very the sound of-the security he-hates
τοῦτ' ἔστιν αὐτὸ τὸ λαλεῖσθαί τι περὶ ἀσφαλείας·
that is the-very the to-be-spoken anything about security
οἷόν τι λέγω· Πρὸ τοῦ ἐνεργῆσαί τι τὸν
for-example something I-say before the to-work anything the(-one)
ἐπερωτῶντα περὶ ὠφελείας, πρὸ τοῦ γνῶναι τὸν ἐχθρόν,
asking about benefit before the to-know the enemy
εἰ φυλάττει ὃ ἀκούει, ἢ οὐ φυλάττει ὃ ἀκούει,
whether he-keeps what he-hears or not keeps what he-hears
μισεῖ αὐτὸ ὅλως τὸ ἐπερωτῆσαί τινα καὶ ἀκοῦσαί τι
he-hates the-very at-all the to-ask someone and to-hear anything
τῶν συμφερόντων, αὐτὴν τὴν φωνήν, αὐτὸν τὸν ἦχον τῶν
of-the profitable(-things) the-very the voice the-very the sound of-the

τοιούτων λόγων μισεῖ καὶ ἀποστρέφεται. Καὶ λέγω διὰ
such words he-hates and turns-away-from and I-say for
τί; Οἶδεν ὅτι τέως νοεῖται ἡ κακουργία αὐτοῦ, διὰ
what he-knows that meanwhile is-perceived the villainy his through
αὐτοῦ ἐπερωτᾷν καὶ γυμνάζειν λόγον περὶ ὠφελείας,
the(-same) to-ask and to-exercise (a)-word about benefit
καὶ οὐδὲν οὕτως μισεῖ καὶ φοβεῖται, ὡς τὸ γνωσθῆναι·
and nothing so he-hates and fears as the to-be-known
ἐπειδὴ οὐκ ἔτι εὑρίσκει ἐπιβουλεῦσαι, ὡς θέλει. Ἐὰν
since no longer he-finds(-how) to-plot as he-wishes if
γὰρ ἀσφαλίζεται ἡ ψυχὴ διὰ τοῦ ἀναγγεῖλαι πάντα,
for is-secured the soul through the to-report all(-things)
καὶ ἀκοῦσαι παρά τινος εἰδότος, Τοῦτο ποίησον, τοῦτο μὴ
and to-hear from someone knowing this do this not
ποιήσεις, τοῦτο καλόν ἐστιν, τοῦτο οὐκ ἔστι καλόν, τοῦτο
you-shall-do this good is this not is good this
δικαίωμά ἐστι, τοῦτο θέλημά ἐστι, πάλιν ἀκούει, Οὐκ
(a)-right is this (a)-will is again he-hears not
ἔστι καιρὸς τούτου τοῦ πράγματος· ἄλλοτε ἀκούει· Ἄρτι
is (the)-time of-this the thing another-time he-hears now
καιρός ἐστιν· οὐχ εὑρίσκει ὁ διάβολος διὰ ποίας αἰτίας
(the)-time is not finds the devil through what cause
βλάψαι αὐτόν, οὐδὲ πῶς ῥίψαι αὐτήν, ἐπειδὴ πάντοτε, ὡς
to-harm him nor how to-throw her since always as
εἶπον, κυβερνᾶται, καὶ πανταχόθεν ἠσφάλισται, καὶ γίνεται
I-said she-is-guided and on-all-sides is-secured and comes-about
ἐν αὐτῷ σωτηρία, Ὑπάρχει ἐν πολλῇ βουλῇ. Ὁ πονηρὸς
in him salvation is in much counsel the evil(-one)
δὲ οὐ θέλει τοῦτο, ἀλλὰ μισεῖ. Θέλει γὰρ κακοποιῆσαι,
but not wishes this but hates(-it) he-wishes for to-do-evil

καὶ μᾶλλον ἐκείνοις χαίρει, οἷς μὴ ὑπάρχει κυβέρνησις.
and rather in-those rejoices (for)-whom not is guidance
Διὰ τί; ἐπειδὴ πίπτουσιν ὥσπερ φύλλα.
for what since they-fall as leaves

3 Ἴδε ἐκεῖνον τὸν ἀδελφὸν ὃν ἠγάπα ὁ πονηρός· περὶ οὗ
see that the brother whom loved the evil(-one) about whom
ἔλεγε τῷ ἀββᾷ Μακαρίῳ, «Ἔχω ἕνα ἀδελφόν, καὶ ὅτε
he-said to-the abba Macarius I-have one brother and when
βλέπει με, στρέφεται, ὡς ἀνέμη.» Τοὺς τοιούτους ἀγαπᾷ,
he-sees me he-turns as (a)-reel the such(-ones) he-loves
τοῖς τοιούτοις ἀεὶ χαίρει, τοῖς ἀκυβερνήτοις, τοῖς μὴ
in-the such(-ones) always he-rejoices in-the unguided the(-ones) not
ἀνατιθεμένοις τῷ δυναμένῳ μετὰ Θεὸν βοηθῆσαι, καὶ
referring(-themselves) to-the(-one) able after God to-help and
δοῦναι αὐτοῖς χεῖρα. Μὴ γὰρ οὐ πρὸς πάντας τοὺς
to-give them (a)-hand surely for not to all the
ἀδελφοὺς ἀπῆλθεν τῷ Θεῷ ὁ δαίμων ἐκεῖνος, ὅπου εἶδεν
brothers went — to-God the demon that where saw
αὐτὸν ὁ ἅγιος βαστάζοντα ὅλα τὰ γεύματα ἐκεῖνα ἐν
him the holy(-man) carrying all the tastes those in
τοῖς ληκυθίοις, μὴ οὐ προσέβαλεν ὅλοις· ἀλλ' ἕκαστος
the flasks surely not did-he-attack all but each
αὐτῶν αἰσθανόμενος τῆς ἐπιβουλῆς αὐτοῦ, ἔτρεχε καὶ
of-them perceiving the plot his ran and
ἀνήγγειλε τοὺς ἰδίους λογισμοὺς καὶ ηὕρισκε βοήθειαν ἐν
reported the own thoughts and found help in
τῷ καιρῷ τοῦ πειρασμοῦ, καὶ λοιπὸν οὐκ ἴσχυε κατ'
the time of-the temptation and henceforth not was-strong against
αὐτῶν ὁ πονηρός. Τὸν ἄθλιον δὲ ἐκεῖνον μόνον ηὕρισκεν
them the evil(-one) the wretched but that(-one) alone he-found
ἑαυτῷ στοιχοῦντα, καὶ μὴ ἔχοντα παρά τινος ἀντίληψιν,
himself following and not having from anyone support

καὶ εἶχεν αὐτὸν παίγνιον, καὶ ἀνεχώρει εὐχαριστῶν αὐτῷ,
and he-had him (as)-plaything and withdrew thanking him
καὶ καταρώμενος τῶν ἄλλων. Ἀμέλει ὅτε εἶπε τῷ ἀββᾷ
and cursing the others of-course when he-told to-the abba
Μακαρίῳ τὸ πρᾶγμα καὶ τὸ ὄνομα τοῦ ἀδελφοῦ, καὶ
Macarius the matter and the name of-the brother and
ἔδραμεν ὁ ἅγιος πρὸς αὐτόν, εὗρεν ὅτι αὕτη ἦν ἡ αἰτία
ran the holy(-man) to him he-found that this was the cause
τῆς ἀπωλείας αὐτοῦ, εὗρεν αὐτὸν μὴ θέλοντα ὁμολογῆσαι,
of-the perdition his he-found him not wishing to-confess
εὗρεν αὐτὸν μὴ ἔχοντα συνήθειαν τοῦ ἐξαγγέλλειν· διὰ
he-found him not having (the)-habit of-the to-declare(-himself) because-of
τοῦτο γὰρ καὶ ἔστρεφεν αὐτὸν ὅπου ἤθελεν ὁ ἐχθρός.
this for also turned him where wished the enemy
Ἐρωτώμενος γὰρ ὑπὸ τοῦ ἁγίου, Πῶς τὰ κατὰ
being-asked for by the holy(-man) how (are)-the(-things) concerning
σέ, ἀδελφέ; ἔλεγεν· «Εὐχαῖς σου καλῶς·» καὶ πάλιν αὐτοῦ
you brother he-said by-the-prayers your well and again him
λέγοντος, «Οὐ πολεμοῦσί σε οἱ λογισμοί,» ἀπεκρίνατο,
saying not war-against you the thoughts he-answered
«Τέως καλῶς εἰμι·» καὶ οὐδὲν ἤθελεν ὁμολογῆσαι, ἕως
meanwhile well I-am and nothing he-wished to-confess until
οὗ μετὰ τέχνης ἔπεισεν αὐτὸν ὁ ἅγιος ἐξειπεῖν τὰ
— with art persuaded him the holy(-man) to-tell-out the(-things)
καθ' ἑαυτόν, καὶ λαλήσας αὐτῷ τὸν λόγον τοῦ Θεοῦ,
concerning himself and having-spoken to-him the word — of-God
ἠσφαλίσατο αὐτὸν καὶ ὑπέστρεψεν. Ἦλθεν οὖν πάλιν ὁ
he-secured him and returned came then again the
ἐχθρὸς κατὰ τὴν συνήθειαν θέλων ῥῖψαι αὐτόν, καὶ
enemy according-to the custom wishing to-throw him and
ἠσχημόνησεν. Εὗρε γὰρ αὐτὸν ἐστηριγμένον, εὗρεν αὐτὸν
was-put-to-shame he-found for him established he-found him

μηκέτι χλευαζόμενον. Ἀπῆλθεν λοιπὸν ἄπρακτος, ἀπῆλθε
no-longer being-mocked he-went-off henceforth unsuccessful he-went-off
κατῃσχυμμένος καὶ παρ᾽ αὐτοῦ. Διὰ τοῦτο ἐπερωτηθεὶς
put-to-shame also by him because-of this being-asked
πάλιν ὑπὸ τοῦ ἁγίου, «Πῶς ἔχει ἐκεῖνος ὁ ἀδελφὸς ὁ
again by the holy(-man) how is that the brother the
φίλος σου;» οὐκ ἔτι εἶπεν αὐτὸν φίλον, ἀλλ᾽ ἐχθρόν, καὶ
friend your no longer did-he-call him friend but enemy and
κατηράσατο αὐτόν, λέγων, ὅτι «Καὶ αὐτὸς διεστράφη, καὶ
cursed him saying that also he has-been-perverted and
οὐδὲ αὐτός μοι πείθεται· ἀλλ᾽ ἀγριώτερος πάντων ἐγένετο.»
not-even he me obeys but wilder than-all has-become
4 Ἴδε διὰ τί μισεῖ ὁ ἐχθρὸς τὸν ἔχοντα τῆς ἀσφαλείας,
see for what hates the enemy the(-one) having(-any) of-the security
ἐπειδὴ θέλει πάντοτε τὴν ἀπώλειαν ἡμῶν. Ἴδε διὰ τί
since he-wishes always the perdition our see for what
ἀγαπᾷ τοὺς στοιχοῦντας ἑαυτοῖς, ἐπειδὴ τῷ διαβόλῳ
he-loves the(-ones) following themselves since with-the devil
συνεργοῦσιν, αὐτοὶ ἑαυτοῖς ἐπιβουλεύοντες. Ἐγὼ ἄλλην
they-co-work they themselves plotting-against I other
πτῶσιν οὐκ οἶδα μοναχοῦ, ἀλλ᾽ ἐκ τοῦ πιστεύειν τῇ ἰδίᾳ
fall not know of-(a)-monk but from the to-trust the own
καρδίᾳ. Τινὲς λέγουσι· Διὰ τόδε πίπτει ὁ ἄνθρωπος, ἢ
heart some say through this falls the man or
διὰ τόδε. Ἐγὼ δέ, καθὼς εἶπον, ἄλλην πτῶσιν γινομένην
through that I but as I-said other fall happening
τινὶ οὐκ οἶδα εἰ μὴ ἐκ τούτου. Εἶδές τινα πεσόντα;
to-anyone not I-know except — from this you-saw someone fallen
Μάθε ὅτι αὐτῷ ἐστοίχησεν. Οὐδὲν βαρύτερον τοῦ στοιχεῖν
learn that himself he-followed nothing (is)-heavier than-the to-follow
ἑαυτῷ· οὐδὲν τούτου ὀλεθριώτερον. Ἐσκέπασέ με ὁ Θεός,
oneself nothing than-this more-destructive covered me — God

καὶ ἀεὶ ἐφοβήθην τὸν κίνδυνον τοῦτον. Ὅτε ἤμην εἰς τὸ
and always I-feared the danger this when I-was in the
κοινόβιον, πάντα ἀνετιθέμην τῷ γέροντι τῷ ἀββᾷ Ἰωάννῃ·
community all(-things) I-referred to-the elder the abba John
οὐδέποτε γάρ, καθὼς εἶπον, ἠνεσχόμην ποιῆσαί τι δίχα
never for as I-said did-I-bear to-do anything without
γνώμης. Καὶ ἔστιν ὅτε ἔλεγέ μοι ὁ λογισμός, «Οὐ
(his)-opinion and it-is(-the-case) when said to-me the thought not
τόδε σοι ἔχει εἰπεῖν ὁ λέγων. Τί θέλεις ὀχλῆσαι
this to-you will to-say the(-one) saying what do-you-wish to-trouble
αὐτῷ;» καὶ ἔλεγον τῷ λογισμῷ, «Ἀνάθεμά σοι, καὶ τῇ
him and I-said to-the thought anathema to-you and to-the
διακρίσει σου, καὶ τῇ συνέσει σου, καὶ τῇ φρονήσει
discernment your and to-the understanding your and to-the prudence
σου, καὶ τῇ εἰδήσει σου, ὅτι ὃ οἶδας, ἀπὸ δαιμόνων
your and to-the knowledge your that what you-know from demons
οἶδας.» Ἀπηρχόμην οὖν, καὶ ἠρώτουν τὸν γέροντα, καὶ
you-know I-went then and asked the elder and
συμβαίνει ὅτι καὶ ἐνίοτε ἀπεκρίνετό μοι τὸν λόγον ἐκεῖνον,
it-happens that also sometimes he-answered me the word that
ὃν ἐνεθυμήθην, καὶ λοιπὸν ἔλεγέ μοι ὁ λογισμός· «Τί
which I-had-thought and henceforth said to-me the thought what
οὖν; ἰδοὺ αὐτό ἐστιν ὃ εἶπον, μὴ οὐκ ἀκαίρως ὤχλησας
then behold it is what I-said surely not untimely did-you-trouble
τὸν γέροντα;» Καὶ ἔλεγον τῷ λογισμῷ· «Ἀλλ’ ἄρτι
the elder and I-said to-the thought but now
καλόν ἐστιν, ἄρτι ἀπὸ Πνεύματος ἁγίου ἐστί.» «Τὸ σὸν
good it-is now from (the)-Spirit holy it-is the yours
γὰρ πονηρόν ἐστιν, ἀπὸ δαιμόνων ἐστίν, ἀπὸ ἐμπαθοῦς
for evil is from demons it-is from (a)-passionate
καταστάσεώς ἐστι.» Καὶ οὕτως οὐδέποτε συνεχώρουν
state it-is and thus never did-I-allow

τῷ λογισμῷ πεισθῆναι ἐμαυτῷ ἄνευ ἐπερωτήσεως· καὶ
the thought to-be-persuaded by-myself without asking and
πιστεύσατέ μοι, ἀδελφοί, ὅτι ἤμην ἐν μεγάλῃ ἀναπαύσει, ἐν
believe me brothers that I-was in great rest in
μεγάλῃ ἀμεριμνίᾳ· ὥστε με καὶ δυσχεραίνειν ἐπὶ τούτῳ·
great freedom-from-care so-that me even to-be-vexed at this
καθὼς καὶ ἄλλοτε οἶδα εἰπεῖν ὑμῖν. Ἤκουον γάρ, ὅτι
as also another-time I-know to-have-told you I-heard for that
Διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν
through many afflictions must us to-enter into the kingdom
τοῦ Θεοῦ, καὶ ἔβλεπον ἑαυτὸν μὴ ἔχοντα μηδεμίαν θλῖψιν,
— of-God and I-saw myself not having any affliction
καὶ ἐφοβούμην, καὶ ἐν ἀπορίᾳ ἤμην, μὴ γινώσκων τὴν αἰτίαν
and I-feared and in perplexity I-was not knowing the cause
τῆς τοιαύτης ἀναπαύσεως, ἕως οὗ ἐδήλωσέ μοι ὁ γέρων,
of-the such rest until — declared to-me the elder
ὅτι «μὴ θλιβῇς. Ἕκαστος γὰρ βάλλων ἑαυτὸν εἰς ὑπακοὴν
that not be-afflicted each for casting himself into obedience
Πατρῶν, ταύτην τὴν ἀνάπαυσιν καὶ τὴν ἀμεριμνίαν ἔχει.»
of-Fathers this the rest and the freedom-from-care has
5 Σπουδάσατε καὶ ὑμεῖς ἐπερωτᾷν, ἀδελφοί, καὶ μὴ στοιχεῖν
be-eager also you to-ask brothers and not to-follow
ἑαυτοῖς· μάθετε ποίαν ἀμεριμνίαν ἔχει τὸ πρᾶγμα, ποίαν
yourselves learn what freedom-from-care has the thing what
χαράν, ποίαν ἀνάπαυσιν. Ἀλλ' ἐπειδὴ εἶπον ὅτι οὐδέποτε
joy what rest but since I-said that never
ἐθλίβην, ἀκούσατε καὶ περὶ τούτου ποῖόν μοι συνέβη
was-I-afflicted hear also about this what to-me happened
τότε· Ἔτι ὄντος μου ἐκεῖ ἐν τῷ κοινοβίῳ, ἅπαξ ἐγένετό
then still being I there in the community once came
μοι μεγάλη καὶ ἀφόρητος λύπη, καὶ ἤμην ἐν τοιούτῳ
to-me (a)-great and unbearable grief and I-was in such

κόπῳ καὶ στενώσει, ὡς ὑπάγων σχεδὸν παραδοῦναι καὶ
toil and straitness as going almost to-give-up even
αὐτὴν τὴν ψυχήν μου. Ἦν δὲ ἡ θλῖψις ἐκείνη ἐξ
the-very the soul my was and the affliction that from
ἐπιβουλῆς τῶν δαιμόνων, καὶ ἔστιν ὁ τοιοῦτος πειρασμὸς
(a)-plot of-the demons and is the such temptation
ἐκ τοῦ φθόνου τῶν δαιμόνων ἐπιφερόμενος· βαρύτατος
from the envy of-the demons brought-on heaviest
μέν, ὀλιγοχρόνιος δέ, βαρύς, σκοτεινός, ἀπαράκλητος, μὴ
indeed short-lived but heavy dark comfortless not
ἔχων μηδεμίαν ἀνάπαυσιν· ἀλλὰ πανταχόθεν στένωσις,
having any rest but on-all-sides straitness
πανταχόθεν πνιγμός. Ταχέως δὲ ἔρχεται ἡ χάρις τοῦ Θεοῦ
on-all-sides choking quickly but comes the grace — of-God
εἰς τὴν ψυχήν, ἐπειδὴ οὐδεὶς ἠδύνατο βαστάσαι. Ἤμην δέ,
to the soul since no-one could to-bear(-it) I-was and
ὡς εἶπον, ἐν τοιούτῳ πειρασμῷ καὶ ἐν τοιαύτῃ στενοχωρίᾳ.
as I-said in such temptation and in such distress
Ἐν μιᾷ οὖν τῶν ἡμερῶν ἐν ὅσῳ ἵσταμαι εἰς τὸ αἴθριον
on one then of-the days in while I-stand in the court
τοῦ μοναστηρίου, ὀλιγωρῶν καὶ παρακαλῶν περὶ τούτου
of-the monastery losing-heart and beseeching about this
τὸν Θεόν, αἰφνίδιον προσέχω ἔσω εἰς τὴν ἐκκλησίαν, καὶ
— God suddenly I-look inside into the church and
βλέπω τινὰ ἐν σχήματι ἐπισκόπου φοροῦντα, ὡς μυίνον
see someone in (the)-habit of-(a)-bishop wearing as (a)-pallium
εἰσερχόμενον εἰς τὸ ἱερατεῖον. Οὐδέποτε δὲ ἐπλησίαζον
entering into the sanctuary never and did-I-approach
ξένον δίχα ἀνάγκης, ἢ ἐπιτροπῆς· ἀλλ᾽ ὥς τί ποτε
(a)-stranger without necessity or permission but as something at-all
ἔσυρέ με τότε, καὶ εἰσέρχομαι ὀπίσω αὐτοῦ, καὶ μένει
drew me then and I-enter behind him and he-remains

ἱστάμενος ἐπὶ ἱκανόν, ἔχων τὰς χεῖρας αὐτοῦ ἐκτεταμένας
standing for (a)-good-while having the hands his stretched-out
εἰς τὸν οὐρανόν, κἀγὼ ὀπίσω αὐτοῦ ἱστάμην, μετὰ πολλοῦ
to the heaven and-I behind him stood with much
φόβου εὐχόμενος. Ἐγένετο γάρ μοι δειλία πολλὴ ἐκ τῆς
fear praying came for to-me fear much from the
θέας αὐτοῦ. Μετὰ δὲ παῦσαι αὐτὸν τὴν εὐχήν, στρέφεται
sight his after and to-cease him the prayer he-turns
καὶ ἔρχεται πρός με, καὶ καθόσον ἤγγιζέ μοι, ἠσθανόμην
and comes to me and as-much-as he-drew-near to-me I-perceived
ὡς ὑποχωρούσης καὶ τῆς λύπης καὶ τῆς δειλίας. Εἶτα
as withdrawing both the grief and the fear then
ὡς ἐστάθη ἔμπροσθέν μου, ἐκτείνει τὴν χεῖρα αὐτοῦ,
as he-stood before me he-stretches-out the hand his
καὶ ἅπτεται τοῦ στήθους μου, καὶ κρούει τοῖς δακτύλοις
and touches the breast my and strikes with-the fingers
αὐτοῦ εἰς τὸ στῆθός μου, λέγων· Ὑπομένων ὑπέμεινα τὸν
his on the breast my saying waiting I-waited-for the
Κύριον, καὶ προσέσχε μοι, καὶ εἰσήκουσέ μου, τῆς δεήσεώς
Lord and he-attended to-me and heard my the supplication
μου, καὶ ἀνήγαγέ με ἐκ λάκκου ταλαιπωρίας, καὶ ἀπὸ
my and brought-up me out-of (the)-pit of-misery and from
πηλοῦ ἰλύος. Καὶ ἔστησεν ἐπὶ πέτραν τοὺς πόδας μου
(the)-clay of-mire and he-set on (a)-rock the feet my
καὶ κατεύθυνε τὰ διαβήματά μου, καὶ ἐνέβαλεν εἰς τὸ
and directed the steps my and put into the
στόμα μου ᾆσμα καινόν, ὕμνον τῷ Θεῷ ἡμῶν. Καὶ λέγει
mouth my (a)-song new (a)-hymn — to-God our and he-says
ὅλους τοὺς στίχους ἐκ τρίτου, κρούων, ὡς εἶπον, εἰς
all the verses from (the)-third(-time) striking as I-said on
τὸ στῆθός μου, καὶ οὕτως ἐξέρχεται. Καὶ γίνεται εὐθέως
the breast my and thus goes-out and comes immediately

εἰς τὴν καρδίαν μου φῶς, χαρά, παράκλησις, γλυκύτης,
into the heart my light joy consolation sweetness
καὶ εὑρίσκομαι ἄλλος ἐξ ἄλλου. Ὡς οὖν ἐξῆλθον τρέχων
and I-am-found another from another as then I-went-out running
ὀπίσω αὐτοῦ θέλων εὑρεῖν, καὶ οὐχ εὗρον, ἀλλ' ἐγένετο
after him wishing to-find(-him) and not I-found(-him) but he-became
ἀφανής· ἐξ ἐκείνης τῆς ὥρας, διὰ τῶν οἰκτιρμῶν τοῦ
invisible from that the hour through the compassions —
Θεοῦ, οὐκ ἔτι οἶδα ἐμαυτὸν ὀχληθέντα, οὔτε ὑπὸ λύπης,
of-God no longer I-know myself troubled neither by grief
οὔτε ὑπὸ δειλίας· ἀλλ' ἐσκέπασέ με ὁ Κύριος μέχρι τοῦ
nor by fear but covered me the Lord until the
νῦν, διὰ τῶν εὐχῶν ἐκείνων τῶν ἁγίων γερόντων.
now through the prayers of-those the holy elders
Ταῦτα εἶπον ὑμῖν, ἵνα γνῶτε πόσην ἔχει ἀνάπαυσιν 6
these(-things) I-told you that you-may-know how-much has rest
καὶ ἀμεριμνίαν μετὰ καὶ πάσης ἀσφαλείας, τὸ μὴ στοιχεῖν
and freedom-from-care with also all security the not to-follow
τινα ἑαυτῷ, ἀλλ' ἐπιῤῥίπτειν τὰ καθ' ἑαυτὸν ἐπὶ
someone himself but to-cast the(-things) concerning himself upon
τὸν Θεόν, ἐπὶ τοὺς δυναμένους μετὰ Θεὸν ὁδηγῆσαι
— God upon the(-ones) able after God to-guide
αὐτόν· μάθετε οὖν καὶ ὑμεῖς ἐρωτᾷν ἀδελφοί· μάθετε μὴ
him learn then also you to-ask brothers learn not
στοιχεῖν ἑαυτοῖς, καλόν ἐστι. Ταπείνωσίς ἐστιν, ἀνάπαυσίς
to-follow yourselves good it-is humility it-is rest
ἐστι, χαρά ἐστι. Τίς ἡ χρεία αὐτοῦ συντρίβεσθαί τινα
it-is joy it-is what (is)-the need for-him to-be-crushed someone
εἰς μάτην; Οὐκ ἐνδέχεταί τινα ἄλλως σωθῆναι εἰ
in vain not it-is-possible (for)-someone otherwise to-be-saved except
μὴ οὕτως· ἴσως δὲ ἐνθυμεῖταί τις ὅτι ἐὰν μὴ ἔχει τίς
— thus perhaps and thinks someone that unless — has someone

τινα ἐπερωτῆσαι, τί ἔχει ποιῆσαι. Ὄντως ἐὰν ἐν ἀληθείᾳ
anyone to-ask what has-he to-do truly if in truth
θελήσῃ τις τὸ θέλημα τοῦ Θεοῦ ἐν ὅλῃ καρδίᾳ, οὐδέποτε
wish someone the will — of-God in whole heart never
ἀφήσιν αὐτὸν ὁ Θεός· ἀλλὰ πάντως ὁδηγεῖ αὐτὸν
leaves him — God but by-all-means guides him
κατὰ τὸ θέλημα αὐτοῦ. Ὄντως ἐὰν κατευθύνῃ τις τὴν
according-to the will his truly if direct someone the
καρδίαν ἑαυτοῦ πρὸς τὸ θέλημα τοῦ Θεοῦ, παιδίον μικρὸν
heart his-own toward the will — of-God (a)-child small
φωτίζει ὁ Θεὸς εἰπεῖν αὐτῷ τὸ θέλημα αὐτοῦ. Ἐὰν δὲ
illumines — God to-tell him the will his if but
μὴ θέλῃ τις μετὰ ἀληθείας τὸ θέλημα τοῦ Θεοῦ, καὶ
not wish someone with truth the will — of-God even
πρὸς προφήτην ἐὰν ἀπέλθῃ, πρὸς τὴν καρδίαν αὐτοῦ
to (a)-prophet if he-go according-to the heart his
τὴν στρεβλήν, δίδωσιν δὴ ὁ Θεὸς εἰς τὴν καρδίαν
the crooked gives indeed — God into the heart
τοῦ προφήτου ἀποκριθῆναι αὐτῷ, καθὼς λέγει ἡ Γραφή·
of-the prophet to-answer him as says the Scripture
Ἐὰν πλανηθῇ καὶ λαλήσῃ ὁ προφήτης, ἐγὼ Κύριος
if be-deceived and speak the prophet I (the)-Lord
ἐπλάνησα τὸν προφήτην ἐκεῖνον. Διὰ τοῦτο ὀφείλομεν
deceived the prophet that because-of this we-ought
πάσῃ δυνάμει κατευθύνειν ἑαυτοὺς πρὸς τὸ θέλημα τοῦ
with-all power to-direct ourselves toward the will —
Θεοῦ, καὶ μὴ πιστεύειν τῇ ἰδίᾳ καρδίᾳ· ἀλλὰ καὶ καλὸν
of-God and not to-trust the own heart but even (a)-good
πρᾶγμα ἐὰν ᾖ, καὶ ἀκούσωμεν παρά τινος ἁγίου ὅτι
thing if it-be and we-hear from some holy(-man) that
καλόν ἐστιν, ὀφείλομεν ἔχειν μὲν ὅτι καλόν, μὴ πιστεύειν
good it-is we-ought to-hold indeed that (it-is)-good not to-trust

δὲ ἑαυτοῖς, ὅτι ἤδη καὶ καλῶς ποιῶμεν αὐτό· καὶ ὡς
but ourselves that already also well we-do it and as
δικαίως ὀφείλει γενέσθαι. Ἀλλὰ ὀφείλομεν ποιεῖν μὲν τὴν
justly it-ought to-be-done but we-ought to-do indeed the
δύναμιν ἡμῶν, πάλιν δὲ ἀνατίθεσθαι, καὶ τὸ πῶς ποιῶμεν,
power our again but to-refer also the how we-do(-it)
καὶ μανθάνειν εἰ καὶ καλῶς αὐτὸ ἐποιήσαμεν· καὶ μετὰ
and to-learn whether also well it we-did and after
ταῦτα, μήτε οὕτως ἀμεριμνεῖν· ἀλλ᾽ ἐκδέχεσθαι καὶ τὴν
these(-things) not-even thus to-be-free-from-care but to-await also the
τοῦ Θεοῦ κρίσιν, ὥσπερ ἅγιος ἐκεῖνος εἶπεν Ἀγάθων, ὅτε
— of-God judgment as holy that(-man) said Agathon when
ἠρωτήθη, Καὶ σὺ φοβῇ, Πάτερ; ἀπεκρίνατο, ὅτι «Τέως
he-was-asked and you fear Father he-answered that meanwhile
ἐγὼ τὴν δύναμίν μου ἐποίησα, οὐκ οἶδα δὲ εἰ ἤρεσε τὸ
I the power my did not I-know but whether pleased the
ἔργον μου τῷ Θεῷ. Ἄλλο γάρ ἐστι τὸ κρῖμα τοῦ Θεοῦ,
work my — God other for is the judgment — of-God
καὶ ἄλλο τὸ τῶν ἀνθρώπων.» Ὁ Θεὸς σκεπάσει
and other the(-judgment) of-the men — God will-protect
ἡμᾶς κινδύνου τοῦ ἀπὸ τῶν στοιχούντων ἑαυτοῖς,
us from-(the)-danger the from the(-ones) following themselves
καὶ ἀξιώσει κρατῆσαι τὴν ὁδὸν τῶν πατέρων ἡμῶν
and will-deem(-us)-worthy to-hold-fast the way of-the fathers our
τῶν εὐαρεστησάντων τῷ ὀνόματι αὐτοῦ.
the(-ones) having-pleased the name his

Περὶ τοῦ μὴ κρίνειν πλησίον

VI · ON NOT JUDGING ONE'S NEIGHBOR

Judging grows from small things: slandering says what a brother did, condemning pronounces on his whole disposition, and despising loathes him. Only God judges, knowing each one's state, as two slave girls bought by a virgin and an actress show. The saints see sins without condemning, as abba Ammonas sat on the jar hiding a brother's woman; we are limbs of one body, and as lines run to a circle's center, the nearer we come to God, the nearer to one another.

1 Εἰ ἐμνημονεύομεν, ἀδελφοί, τῶν λόγων τῶν ἁγίων
if we-remembered brothers the words of-the holy
γερόντων, εἰ ἐμελετῶμεν αὐτοὺς πάντοτε, δυσχερῶς εἴχομεν
elders if we-meditated-on them always hardly we-would
ἀμελεῖν ἑαυτῶν. Εἰ γάρ, ὡς εἶπον ἐκεῖνοι, μὴ καταφρονῶμεν
to-neglect ourselves if for as said those(-men) not we-despise
τῶν μικρῶν, καὶ δοκούντων ἡμῖν εἶναι μηδαμινῶν, οὐκ
the small(-things) and seeming to-us to-be worthless not
εἴχομεν ἐμπίπτειν εἰς τὰ μεγάλα καὶ βαρέα. Ἀεὶ λέγω
we-would to-fall into the great and heavy(-things) always I-say
ὑμῖν ὅτι ἐκ τούτων τῶν λεπτῶν, ἐκ τοῦ λέγειν, Τί γάρ
to-you that from these the slight(-things) from the to-say what for
ἐστι τοῦτο; τί ἐστιν ἐκεῖνο; γίνεται κακὴ συνήθεια τῇ
is this what is that comes-about (an)-evil habit for-the
ψυχῇ, καὶ ἄρχεται εἰς τὰ μεγάλα καταφρονεῖν. Οἶδας
soul and it-begins in the great(-things) to-despise do-you-know
ποῖον βαρὺ ἁμάρτημά ἐστι τὸ κρίνειν τὸν πλησίον; τί
what heavy sin it-is the to-judge the neighbor what
γὰρ τούτου βαρύτερον; τί γὰρ οὕτως μισεῖ ὁ Θεὸς
for than-this (is)-heavier what for thus hates — God
καὶ ἀποστρέφεται, καθὼς καὶ οἱ Πάτρες εἶπον, ὅτι οὐδὲν
and turns-away-from as also the Fathers said that nothing

χεῖρον τοῦ κρῖναι; καὶ ὅμως ἀπὸ τούτων, φησίν, τῶν
(is)-worse than-the to-judge and nevertheless from these he-says the
φαινομένων εὐτελῶν, ἔρχεταί τις εἰς τὸ τοιοῦτον μέγα
seeming cheap(-things) comes someone to the such great
κακόν. Ἐκ τοῦ γὰρ δέξασθαι μικρὰν ὑπόνοιαν κατὰ τοῦ
evil from the for to-receive (a)-small suspicion against the
πλησίον, ἐκ τοῦ λέγειν, Τί γάρ ἐστιν ἐὰν εἴπω κἀγὼ
neighbor from the to-say what for is(-it) if I-say also-I
τοῦτον τὸν ἕνα λόγον; τί ἐστιν ἐὰν ἴδω τί λαλεῖ
this the one word what is(-it) if I-see what speaks
οὗτος ἀδελφός, ἢ ἐκεῖνος ὁ ξένος ποιῆσαι; Ἄρχεται ὁ
this brother or that the stranger (is-about)-to-do begins the
νοῦς ἀφιέναι τὰς ἁμαρτίας τὰς ἰδίας, καὶ ἀδολεσχεῖν εἰς
mind to-let-go the sins the own and to-chatter about
τὰ τοῦ πλησίον. Καὶ λοιπὸν ἐκ τούτου γίνεται τὸ
the(-things) of-the neighbor and henceforth from this comes the
κατακρίνειν, τὸ καταλαλεῖν, τὸ ἐξουδενεῖν· ἐκ τούτου καὶ
to-condemn the to-slander the to-despise from this also
εἰς αὐτὰ ἃ κατακρίνει τις, ἐμπίπτει. Ἐκ τοῦ γὰρ
into the-very(-things) which condemns someone he-falls from the for
μὴ μεριμνᾷν τὰ ἴδια κακά, μηδὲ κλαίειν, ὡς εἶπον οἱ
not to-care-for the own evils nor to-weep(-for) as said the
Πατέρες, τὸν ἴδιον νεκρόν, οὐ δύναται εἴς τι ἑαυτὸν
Fathers the own dead(-man) not he-can in anything himself
διορθώσασθαι, ἀλλὰ πάντοτε τὸν πλησίον ἔργῳ λαμβάνει·
to-correct but always the neighbor in-work he-takes(-up)
καὶ οὐδὲν οὕτως παροργίζει τὸν Θεόν, καὶ οὐδὲν οὕτως
and nothing thus provokes — God and nothing thus
γυμνοῖ τὸν ἄνθρωπον, καὶ φέρει εἰς ἀκατάληψιν, ὡς
strips the man and brings(-him) to incomprehension as
τὸ καταλαλεῖν, ἢ κατακρίνειν, ἢ ἐξουδενεῖν τὸν πλησίον.
the to-slander or to-condemn or to-despise the neighbor

2 Ἄλλο γάρ ἐστι τὸ καταλαλῆσαι, καὶ ἄλλο τὸ
another(-thing) for is the to-slander and another the
κατακρῖναι, καὶ ἄλλο τὸ ἐξουδενῶσαι. Τὸ καταλαλῆσαί
to-condemn and another the to-despise the to-slander
ἐστι, τὸ εἰπεῖν κατά τινος, ὅτι Ἐψεύσατο ὁ δεῖνα, ἢ ὅτι
is the to-say against someone that lied the so-and-so or that
ὠργίσθη, ἢ ὅτι ἐπόρνευσεν, ἤ τι τοιοῦτον. Ἤδη γὰρ
he-was-angry or that he-fornicated or anything such already for
κατελάλησεν αὐτοῦ, οἱονεί, ἐλάλησε κατ᾽ αὐτοῦ ἐμπαθῶς
he-slandered him as-it-were he-spoke against him passionately
τὸ ἁμάρτημα αὐτοῦ. Τὸ δὲ κατακρῖναι, ἐστὶ τὸ εἰπεῖν, ὅτι
the sin his the but to-condemn is the to-say that
Ὁ δεῖνα ψεύστης ἐστίν, ὀργίλος ἐστίν, πόρνος ἐστίν.
the so-and-so (a)-liar is irascible is (a)-fornicator is
Ἰδοὺ γὰρ κατέκρινεν αὐτὴν τὴν διάθεσιν τῆς ψυχῆς αὐτοῦ,
behold for he-condemned the-very the disposition of-the soul his
καὶ ἀπεφήνατο κατὰ ὅλου τοῦ βίου αὐτοῦ, λέγων ὅτι
and pronounced against whole the life his saying that
τοιόσδε ἐστί, καὶ κατέκρινεν αὐτὸν ὡς τοιοῦτον. Καὶ ἔστι
such he-is and condemned him as such and it-is
βαρὺ πρᾶγμα. Ἄλλο γάρ ἐστι τὸ εἰπεῖν, Ὠργίσθη,
(a)-heavy thing another(-thing) for is the to-say he-was-angry
καὶ ἄλλο, τὸ εἰπεῖν ὅτι ὀργίλος ἐστί, καὶ ἀποφήνασθαι,
and another the to-say that irascible he-is and to-pronounce
ὡς εἶπον, κατ᾽ αὐτῆς ὅλης τῆς ζωῆς αὐτοῦ. Καὶ τοσοῦτόν
as I-said against itself whole the life his and so-much
ἐστι βαρὺ τὸ κατακρῖναι ὑπὲρ ἑκάστην ἁμαρτίαν, ὥστε
is heavy the to-condemn beyond every sin that
αὐτὸν τὸν Χριστὸν λέγειν· Ὑποκριτά, ἔκβαλε πρῶτον τὴν
the-very — Christ to-say hypocrite cast-out first the
δοκὸν τὴν ἐν τῷ ὀφθαλμῷ σου, καὶ τότε διαβλέψεις
beam the(-one) in the eye your and then you-will-see-clearly

ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.
to-cast-out the mote from the eye of-the brother your
Καὶ ἀπείκασε τὴν ἁμαρτίαν τοῦ πλησίον πρὸς τὸ κάρφος·
and he-likened the sin of-the neighbor to the mote
τὸ δὲ κατακρίνειν πρὸς τὴν δοκόν, τοσοῦτον χαλεπόν ἐστι
the but to-condemn to the beam so grievous is
τὸ κατακρῖναι, σχεδὸν ὑπὲρ πᾶσαν ἁμαρτίαν. Καὶ ἐκεῖνος
the to-condemn almost beyond every sin and that
δὲ ὁ Φαρισαῖος εὐχόμενος καὶ εὐχαριστῶν τῷ Θεῷ διὰ
too the Pharisee praying and thanking — God for
τὰ κατορθώματα αὐτοῦ, οὐκ ἐψεύσατο, ἀλλὰ τὴν ἀλήθειαν
the achievements his not he-lied but the truth
ἔλεγεν· καὶ οὐ διὰ τοῦτο κατεκρίθη. Χρεωστοῦμεν γὰρ
he-spoke and not because-of this he-was-condemned we-owe for
εὐχαριστεῖν τῷ Θεῷ, ἐπειδὰν ἀξιωθῶμέν τι ἀγαθὸν
to-thank — God whenever we-are-deemed-worthy anything good
ποιῆσαι, ὡς αὐτοῦ συνεργήσαντος, καὶ βοηθήσαντος ἡμῖν.
to-do as him having-co-worked and having-helped us
Διὰ τοῦτο, ὡς εἶπον, οὐ κατεκρίθη, ὅτι εἶπεν, Οὐκ εἰμὶ
because-of this as I-said not he-was-condemned because he-said not I-am
ὡς οἱ λοιποὶ τῶν ἀνθρώπων· ἀλλ᾽ ὅτι στραφεὶς πρὸς τὸν
as the rest of-the men but because having-turned to the
τελώνην, εἶπεν, Οὐδὲ ὡς ὁ τελώνης οὗτος· τότε κατεκρίθη·
tax-collector he-said nor as the tax-collector this then he-was-condemned
κατέκρινε γὰρ αὐτοῦ τοῦ προσώπου, αὐτῆς διαθέσεως τῆς
he-condemned for of-the-very the person of-the-very disposition of-the
ψυχῆς αὐτοῦ, καὶ ἁπλῶς εἰπεῖν, ὅλου τοῦ βίου αὐτοῦ. Διὰ
soul his and simply to-say of-whole the life his because-of
τοῦτο κατέβη ὁ τελώνης δεδικαιωμένος ὑπὲρ ἐκεῖνον.
this went-down the tax-collector justified rather-than that(-one)

3 Οὐδὲν γὰρ βαρύτερον, οὐδὲ χαλεπώτερον, ὡς πολλάκις
nothing for (is)-heavier nor more-grievous as often
λέγω, τοῦ κατακρῖναι, ἢ ἐξουδενῶσαι τὸν πλησίον. Διὰ
I-say than-the to-condemn or to-despise the neighbor for
τί μὴ μᾶλλον ἑαυτοὺς κατακρίνομεν, καὶ τὰ κακὰ ἡμῶν
what not rather ourselves do-we-condemn and the evils our
ἀκριβῶς οἴδαμεν, καὶ περὶ ὧν μέλλομεν λόγον δοῦναι τῷ
exactly we-know and about which we-are-about (an)-account to-give —
Θεῷ; Τί ἁρπάζομεν τὸ κρῖμα τοῦ Θεοῦ; Τί θέλομεν
to-God why do-we-seize the judgment — of-God why do-we-want(-anything)
ἐκ τοῦ πλάσματος αὐτοῦ; οὐκ ὀφείλομεν τρέμειν ἀκούοντες
of the creature his not ought-we to-tremble hearing
τῷ μεγάλῳ γέροντι ἐκείνῳ τί συνέβη, τῷ ἀκούσαντι
for-the great elder that what happened to-him having-heard
περί τινος ἀδελφοῦ πεσόντος εἰς πορνείαν, καὶ εἰπόντι, «Ὢ
about some brother fallen into fornication and having-said oh
κακῶς ἐποίησεν;» Οὐκ οἴδατε ποῖον φρικτὸν λέγει περὶ
badly he-did not do-you-know what dreadful(-thing) it-says about
αὐτοῦ εἰς τὸ Γεροντικόν; Ὅτι ἀπήνεγκεν ὁ ἅγιος ἄγγελος
him in — Book-of-the-Elders that brought the holy angel
τὴν ψυχὴν τοῦ ἁμαρτήσαντος πρὸς αὐτόν, καὶ λέγει
the soul of-the(-one) having-sinned to him and says
αὐτῷ· «Ἴδε ὃν ἔκρινας, ἐκοιμήθη· ποῦ οὖν κελεύεις βάλω
to-him see whom you-judged has-fallen-asleep where then do-you-bid I-put
αὐτόν, εἰς βασιλείαν ἢ εἰς τὴν κόλασιν;» Ἔστι δὲ τούτου
him into (the)-kingdom or into the punishment is and of-this
τοῦ βάρους τι φοβερώτερον; Τί ἄλλο ἐστὶν ὁ λόγος
the weight something more-fearful what else is the word
τοῦ ἀγγέλου πρὸς τὸν γέροντα, εἰ μὴ τοῦτο; «Ἐπειδὴ σὺ
of-the angel to the elder if not this since you
εἶ ὁ κριτὴς τῶν δικαίων καὶ τῶν ἁμαρτωλῶν, εἰπὲ τί
are the judge of-the righteous and of-the sinners say what

κελεύεις περὶ τῆς ταπεινῆς ψυχῆς ταύτης· ἐλεεῖς αὐτήν;
you-bid about the humble soul this do-you-pity her
κολάζεις αὐτήν;» Ὥστε τὸν ἅγιον γέροντα, ὑπερεκπλαγέντα
do-you-punish her so-that the holy elder exceedingly-astonished
μεῖναι ὅλον τὸ ὑπόλοιπον αὐτοῦ χρόνον μετὰ στεναγμῶν,
to-remain whole the remaining his time with groans
μετὰ δακρύων, μετὰ μυρίων πόνων· δεόμενον τοῦ Θεοῦ
with tears with ten-thousand labors beseeching — God
συγγνῶναι αὐτῷ περὶ τῆς ἁμαρτίας ἐκείνης. Καὶ ταῦτα
to-pardon him concerning the sin that and these(-things)
μετὰ τὸ πεσεῖν αὐτὸν ἐπὶ πρόσωπον πρὸς τοὺς πόδας τοῦ
after the to-fall him on (his)-face at the feet of-the
ἀγγέλου, καὶ λαβεῖν συγχώρησιν. Τὸ γὰρ εἰπεῖν τὸν ἄγγελον·
angel and to-receive forgiveness the for to-say the angel
«Ἰδοὺ ἔδειξέ σοι ὁ Θεὸς τί ἐστι τὸ βάρος τοῦ κατακρῖναι,
behold showed you — God what is the weight of-the to-condemn
μηκέτι ποιήσῃς,» τὸ πρᾶγμα τοῦτο συγχωρήσαντος ἦν,
no-longer do the thing this of-one-pardoning was
καὶ ὅμως οὐκ ἠνέσχετο ὅλως παρακληθῆναι ἡ ψυχὴ
and nevertheless not it-bore at-all to-be-consoled the soul
τοῦ γέροντος ἀπὸ τοῦ πένθους ἐκείνου, ἕως ὅτου ἀπέθανε.
of-the elder from the mourning that until when he-died
Τί οὖν θέλομεν καὶ ἡμεῖς ἀπὸ τοῦ πλησίον; Τί θέλομεν 4
what then do-we-want also we from the neighbor what do-we-want
ἀπὸ ἀλλοτρίου βάρους; Ἔχομέν τι μεριμνῆσαι, ἀδελφοί,
from another's burden we-have something to-care-about brothers
ἕκαστος ἑαυτῷ πρόσχῃ καὶ τοῖς ἰδίοις κακοῖς. Θεοῦ μόνου
each to-himself let-him-attend and to-the own evils of-God alone
ἐστί, τὸ δικαιῶσαι καὶ τὸ κατακρῖναι, τοῦ εἰδότος
it-is the to-justify and the to-condemn of-the(-one) knowing
καὶ τὴν κατάστασιν ἑκάστου, καὶ τὴν δύναμιν, καὶ τὰς
both the state of-each and the power and the

ἀνατροφάς, καὶ τὰ χαρίσματα, καὶ τὴν κρᾶσιν, καὶ τὴν
upbringings and the gifts and the temperament and the
ἐπιτηδειότητα πρὸς ἕνα ἕκαστον τούτων κρίνοντος καθὼς
fitness toward one each of-these judging as
οἶδεν αὐτὸς μόνος. Ἄλλως γὰρ κρίνει ὁ Θεὸς τὰ τοῦ
knows he alone otherwise for judges — God the(-matters) of-the
ἐπισκόπου, καὶ ἄλλως τὰ τοῦ ἄρχοντος, ἄλλως κρίνει
bishop and otherwise the(-matters) of-the ruler otherwise he-judges
τὰ τοῦ ἡγουμένου, καὶ ἄλλως τὰ τοῦ μαθητοῦ,
the(-matters) of-the abbot and otherwise the(-matters) of-the disciple
ἄλλως τὰ τοῦ γέροντος, καὶ ἄλλως τὰ τοῦ
otherwise the(-matters) of-the elder and otherwise the(-matters) of-the
νεωτέρου, ἄλλως τὰ τοῦ ἀσθενοῦντος, καὶ ἄλλως
younger(-man) otherwise the(-matters) of-the(-one) being-ill and otherwise
τὰ τοῦ ὑγιαίνοντος. Καὶ τίς δύναται ταῦτα τὰ
the(-matters) of-the healthy(-one) and who can these the
κρίματα εἰδέναι, εἰ μὴ αὐτὸς μόνος ὁ ποιήσας τὰ
judgments to-know except — he alone the(-one) having-made the
πάντα, ὁ καὶ πλάσας πάντα, καὶ γινώσκων πάντα;
all(-things) the(-one) also having-fashioned all(-things) and knowing all(-things)
Μέμνημαι ἀκούσας ὅτι ποτὲ ἐγένετο πρᾶγμα τοιοῦτον·
I-remember having-heard that once happened (a)-thing such
πλοῖον ἀνδραπόδων παραβαλεῖν εἰς πόλιν τινά. Ἦν δὲ
(a)-ship of-slaves to-put-in at city some was and
ἐν ἐκείνῃ τῇ πόλει μία παρθένος ἁγία πάνυ προσέχουσα
in that the city one virgin holy very attending
ἑαυτῇ· αὕτη μαθοῦσα ὅτι παρέβαλε τὸ πλοῖον ἐκεῖνο,
to-herself she having-learned that put-in the ship that
ἐχάρη. Ἐπεθύμει γὰρ ἀγοράσαι ἑαυτῇ ἓν κοράσιον μικρὸν
rejoiced she-desired for to-buy for-herself one girl small
πάνυ. Ἐλογίσατο γάρ, ὅτι Λαμβάνω καὶ ἀνατρέφομαι
very she-reckoned for that I-take and bring-up

αὐτήν, ὡς θέλω, ἵνα μηδὲν οἶδεν τῆς κακίας τοῦ κόσμου
her as I-wish that nothing she-know of-the vice of-the world
τούτου, καὶ πέμψασα μεταστέλλεται τὸν ναύκληρον τοῦ
this and having-sent she-summons the ship-master of-the
πλοίου ἐκείνου, καὶ εὑρίσκει αὐτὸν ἔχοντα δύο κοράσια
ship that and finds him having two girls
πάνυ μικρά, οἷα ἰδικῶς ἐπεθύμει ἡ παρθένος, καὶ
very small such-as particularly desired the virgin and
εὐθέως μετὰ χαρᾶς παρέχει τὴν τιμήν, καὶ λαμβάνει τὸ
immediately with joy provides the price and takes the
ἓν κοράσιον πρὸς ἑαυτήν. Ὡς οὖν κατῆλθεν ὁ ναύκληρος,
one girl to herself when then went-down the ship-master
ὅθεν ἡ ἁγία ἐκείνη μόνον περιεπάτησε μικρόν, καὶ
from-where the holy that(-woman) only he-walked (a)-little and
ἀπαντᾷ αὐτῷ μία θυμελικὴ παντάχρηστος, καὶ βλέπει τὸ
meets him one actress all-depraved and sees the
ἄλλο κοράσιον μετ' αὐτοῦ, καὶ ἐπεθύμησε λαβεῖν αὐτό, καὶ
other girl with him and desired to-take it and
λαμβάνει· συμφωνεῖ καὶ παρέχει τὴν τιμήν, καὶ ἀπέρχεται.
takes(-it) agrees and provides the price and goes-off
Αὐτὸ βλέπετε μυστήριον Θεοῦ, βλέπετε κρῖμα. Τίς
this see (the)-mystery of-God see (the)-judgment who
δύναται δοῦναι περὶ τούτου λόγον; Λαμβάνει οὖν ἡ ἁγία
can to-give about this (an)-account takes then the holy
παρθένος τὴν μικρὰν ἐκείνην, καὶ ἀνατρέφει αὐτὴν εἰς τὸν
virgin the little that(-one) and brings-up her in the
φόβον τοῦ Θεοῦ, τυποῦσα αὐτὴν εἰς πᾶν ἔργον ἀγαθόν,
fear — of-God shaping her for every work good
διδάσκουσα αὐτὴν πᾶσαν τὴν μοναχικὴν κατάστασιν, καὶ
teaching her all the monastic state and
πᾶσαν ἁπλῶς τὴν εὐωδίαν τῶν ἁγίων ἐντολῶν τοῦ Θεοῦ.
all simply the fragrance of-the holy commandments — of-God

Λαβοῦσα καὶ ἡ θυμελικὴ τὴν ἀθλίαν ἐκείνην, ἀπετέλεσεν
having-taken also the actress the wretched that(-girl) made
αὐτὴν ἐργαλεῖον τοῦ διαβόλου. Τί γὰρ ἄλλο εἶχεν ἡ ὀργὴ
her (a)-tool of-the devil what for else had the fury
ἐκείνη διδάξαι αὐτῇ, εἰ μὴ τὴν ἀπώλειαν τῆς ψυχῆς
that to-teach her except — the perdition of-the soul
αὐτῆς; Τί οὖν δυνάμεθα εἰπεῖν περὶ τοῦ φοβεροῦ κρίματος
her what then can-we to-say about the fearful judgment
τούτου; αἱ δύο μικραὶ ἦσαν, αἱ δύο ἐπράθησαν μήτε εἰδυῖαι
this the two little(-girls) were the two were-sold not-even knowing
ποῦ ἀπέρχονται, καὶ εὑρέθη ἡ μία εἰς τὰς χεῖρας τοῦ Θεοῦ,
where they-were-going and was-found the one in the hands — of-God
καὶ ἡ ἄλλη ἐνέπεσεν εἰς τὰς χεῖρας τοῦ διαβόλου. Ἆρα
and the other fell into the hands of-the devil can-it-be
οὖν δυνατόν ἐστιν εἰπεῖν ὅτι ἀπαιτεῖ αὐτὴν ὁ Θεός, ἀπαιτεῖ
then possible it-is to-say that requires of-her — God he-requires
καὶ τὴν ἄλλην; πῶς ἐγχωρεῖ; ἄρα ἐὰν αἱ δύο ἐμπέσωσιν
also of-the other how is-it-possible then if the two fall
εἰς πορνείαν, ἢ εἰς ἄλλο παράπτωμα, δυνατόν ἐστιν εἰπεῖν
into fornication or into other transgression possible is(-it) to-say
ὅτι τὸ αὐτὸ κρῖμα ἔχουσιν αἱ δύο, κἂν τὸ αὐτὸ σφάλμα
that the same judgment have the two even-if the same fault
συμβῇ ἀμφοτέραις; Πῶς ἐνδέχεται, αὕτη ἔμαθε τὰ
befall both how is-it-possible this(-one) learned the(-things)
περὶ τῆς κρίσεως, ἔμαθε τὰ περὶ τῆς βασιλείας τοῦ
about the judgment learned the(-things) about the kingdom —
Θεοῦ, ἡμέρας καὶ νυκτὸς εἰς τὰ λόγια τοῦ Θεοῦ· ἐκείνη
of-God day and night in the oracles — of-God that
ἡ ἀθλία οὐδέποτε οἶδεν, ἢ ἤκουσέ τι ἀγαθόν, ἀλλὰ τὸ
the wretch never knew or heard anything good but the

ἐναντίον, πάντα τὰ αἰσχρά, πάντα τὰ διαβολικά, καὶ
opposite all the shameful(-things) all the devilish(-things) and
πῶς ἐγχωρεῖ ἀπαιτηθῆναι ἀμφοτέρας τὴν αὐτὴν ἀκρίβειαν;
how is-it-possible to-be-required-of both the same exactness
Οὐκοῦν οὐδὲν δύναται ἄνθρωπος εἰδέναι τῶν κριμάτων τοῦ
therefore nothing can (a)-man to-know of-the judgments —
Θεοῦ, ἀλλὰ αὐτὸς μόνος ἐστὶν ὁ καταλαμβάνων πάντα,
of-God but he alone is the(-one) comprehending all(-things)
καὶ δυνάμενος τὰ καθ' ἕκαστον κρῖναι, καθὼς μόνος
and able the(-things) by each to-judge as alone
ἐπίσταται. Ἀληθῶς συμβαίνει, ὅτι ποιεῖ ἀδελφὸς πράγματά
he-knows truly it-happens that does brother things
τινα ἐν ἁπλότητι· ἔχει δὲ ἓν πρᾶγμα ὅ τι ἀρέσκει τῷ
some in simplicity he-has but one thing that which pleases —
Θεῷ ὑπὲρ ὅλην τὴν ζωήν σου, καὶ σὺ καθέζει κατακρίνων
God beyond whole the life your and you sit condemning
αὐτόν, καὶ κολάζων τὴν ψυχήν σου; Εἰ δὲ καὶ συμβῇ
him and punishing the soul your if and also it-happen
αὐτὸν ἀποστραφῆναι, πόθεν οἶδας πόσα ἠγωνίσατο, καὶ
him to-turn-away whence do-you-know how-much he-struggled and
πόσα ἔσταξε τὸ αἷμα αὐτοῦ πρὶν ἐνεργήσει· καὶ σχεδὸν
how-much dripped the blood his before he-acted(-it) and almost
εὑρίσκεται τὸ σφάλμα αὐτοῦ, ὡς δικαιοσύνη παρὰ τῷ
is-found the fault his as righteousness before —
Θεῷ; Βλέπει γὰρ ὁ Θεὸς τὸν κόπον αὐτοῦ, καὶ τὴν θλῖψιν
God sees for — God the toil his and the affliction
ἣν ἔσχεν, ὡς εἶπον, πρὸ τοῦ ἐνεργῆσαι, ἐλεεῖ αὐτόν· καὶ
which he-had as I-said before the to-act he-pities him and
σὺ γινώσκεις αὐτό, καὶ ὁ μὲν ὁ Θεὸς ἐλεεῖ αὐτόν, σὺ δὲ
you know it and the indeed — God pities him you but
κατακρίνεις αὐτόν, καὶ ἀπόλλεις τὴν ψυχήν σου; Πόθεν δὲ
condemn him and destroy the soul your whence and

οἶδας, καὶ πόσα δάκρυα ἐξέχεεν ἐνώπιον τοῦ Θεοῦ περὶ
do-you-know also how-many tears he-shed before — God about
τούτου; καὶ σὺ τὴν μὲν ἁμαρτίαν οἶδας, τὴν δὲ μετάνοιαν
this and you the indeed sin know the but repentance
οὐκ οἶδας. Ἔσθ' ὅτε μόνον ὅτι οὐ κατακρίνομεν, ἀλλὰ
not you-know there-is(-a-time) when only that not we-condemn but
καὶ ἐξουδενοῦμεν. Ἄλλο γάρ ἐστιν, ὡς εἶπον, τὸ κατακρῖναι,
also we-despise other for is as I-said the to-condemn
καὶ ἄλλο ἐξουδενῶσαι· ἡ ἐξουδένωσίς ἐστιν, ὅτι οὐ μόνον
and other to-despise the despising is that not only
κατακρίνει τις, ἀλλὰ καὶ ἐξουδενεῖ· οἱονεὶ βδελύσσεται
condemns someone but also despises as-it-were abhors
τὸν πλησίον, σιχαίνεται αὐτόν, ὡς ἀηδίαν τινά, καὶ ἔστι
the neighbor loathes him as disgust some and is
τοῦτο χεῖρον τοῦ κατακρῖναι, καὶ ὀλεθριώτερον πάνυ.
this worse than-the to-condemn and more-destructive very

6 Οἱ δὲ θέλοντες σωθῆναι, οὐδὲ προσέχουσιν ἐλαττώματι
the(-ones) but wishing to-be-saved not-even attend to-(the)-defect
τοῦ πλησίον, ἀλλὰ τοῖς ἰδίοις πάντοτε, καὶ προσκόπτουσιν.
of-the neighbor but to-the own always and stumble(-at-them)
Οἷος ἦν ἐκεῖνος ὁ ἰδὼν τὸν ἀδελφὸν αὐτοῦ
such was that(-man) the(-one) having-seen the brother his
ἁμαρτάνοντα, καὶ στενάξας, καὶ εἰπών, «Οὐαί μοι, ὅτι
sinning and having-groaned and having-said woe (is)-me that
σήμερον αὐτός, οὕτως κἀγὼ αὔριον.» Βλέπεις ἀσφάλειαν;
today he thus also-I tomorrow you-see (the)-security
Βλέπεις ἑτοιμασίαν ψυχῆς; Πῶς εὗρεν εὐθέως φυγεῖν
you-see (the)-readiness of-soul how he-found(-how) at-once to-escape
τὸ κατακρῖναι τὸν ἀδελφὸν αὐτοῦ; διὰ γὰρ τὸ εἰπεῖν, ὅτι
the to-condemn the brother his through for the to-say that
πάντως κἀγὼ αὔριον, ἔδωκεν ἑαυτῷ φόβον, καὶ μέριμναν
by-all-means also-I tomorrow he-gave himself fear and care

περὶ ὧν ἤμελλε δῆθεν ἁμαρτῆσαι· καὶ οὕτως ἐξέφυγε
about what he-was-going as-it-seemed to-sin and thus he-escaped
τὸ κατακρῖναι τὸν πλησίον. Καὶ οὐκ ἠρκέσθη ἕως τούτου,
the to-condemn the neighbor and not he-was-content up-to this
ἀλλὰ καὶ ἑαυτὸν ἔβαλεν ὑποκάτω αὐτοῦ λέγων· Καὶ οὕτως
but also himself he-put beneath him saying and thus
μὲν μετανοεῖ περὶ τῆς ἁμαρτίας αὐτοῦ, ἐγὼ δὲ οὐ πάντως
indeed he-repents about the sin his I but not surely
μετανοῶ, οὐ πάντως φθάνω, οὐ πάντως ὅ τι ἰσχύω
repent not surely I-come-first not surely that which I-am-able
μετανοῆσαι. Βλέπεις θείας ψυχῆς φωτισμόν, ὅτι οὐ μόνον
to-repent you-see (the)-divine soul's illumination that not only
ἠδυνήθη ἐκφυγεῖν τὸ κατακρῖναι τὸν πλησίον, ἀλλὰ καὶ
he-could to-escape the to-condemn the neighbor but also
ἑαυτὸν δέδωκεν ὑποκάτω αὐτοῦ; Καὶ ἡμεῖς οἱ ἄθλιοι
himself he-has-put beneath him and we the wretched(-ones)
ἀδιαφόρως κατακρίνομεν, ἀηδιζόμεθα, ἐξουδενοῦμεν· εἴ τι
indiscriminately condemn are-disgusted despise if anything
δήποτε ἐὰν ἴδωμεν, ἢ ἀκούσωμεν, ἢ ὑπονοήσωμεν· τὸ
whatever — we-see or hear or suspect the
δεινότερον ὅτι οὐ μέχρι τῆς ἰδίας βλάβης αὐτῷ ἱστάμεθα,
more-terrible(-thing) that not up-to the own harm (of)-it we-stop
ἀλλὰ ἀπαντῶμεν ἄλλῳ ἀδελφῷ, καὶ εὐθέως λέγωμεν αὐτῷ·
but we-meet another brother and immediately we-say to-him
Τόδε καὶ τόδε ἐγένετο· καὶ βλάπτομεν, κἀκεῖνον βάλλοντες
this and this happened and we-harm also-that(-one) casting
εἰς τὴν καρδίαν αὐτοῦ ἁμαρτίαν. Καὶ οὐ φοβούμεθα
into the heart his sin and not we-fear
τὸν εἰπόντα· Οὐαί, ὁ ποτίζων τὸν πλησίον αὐτοῦ
the(-one) having-said woe the(-one) giving-to-drink the neighbor his
ἀνατροπὴν θολεράν· ἀλλὰ ποιοῦμεν ἔργον δαιμόνων, καὶ
(a)-draft turbid but we-do (the)-work of-demons and

οὐ μέλει ἡμῖν. Τί γὰρ ἄλλο ἔχει ποιῆσαι δαίμων, εἰ μὴ
not it-concerns us what for else has to-do (a)-demon except —
ταράξαι καὶ βλάψαι; καὶ εὑρισκόμεθα συνεργοῦντες τοῖς
to-trouble and to-harm and we-are-found co-working with-the
δαίμοσιν εἰς ἀπώλειαν ἑαυτῶν καὶ τοῦ πλησίον. Ὁ
demons for (the)-perdition of-ourselves and of-the neighbor the(-one)
γὰρ βλάπτων ψυχήν, τοῖς δαίμοσι συνεργεῖ καὶ βοηθεῖ.
for harming (a)-soul with-the demons co-works and helps
Ὥσπερ καὶ ὁ ὠφελῶν, συνεργεῖ τοῖς ἁγίοις ἀγγέλοις.
as also the(-one) benefiting(-it) co-works with-the holy angels

7 Πόθεν δὲ πάσχομεν ταῦτα, εἰ μὴ ἐκ τοῦ μὴ ἔχειν
whence and do-we-suffer these(-things) except — from the not to-have
ἡμᾶς ἀγάπην; εἰ γὰρ εἴχομεν ἀγάπην μετὰ συμπαθείας καὶ
us love if for we-had love with sympathy and
πόνου, ἠμελοῦμεν βλέπειν τὰ ἐλαττώματα τοῦ πλησίον·
pain we-would-neglect to-see the defects of-the neighbor
καθὼς λέγει, Ὅτι ἡ ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν.
as it-says that the love covers (a)-multitude of-sins
Καὶ πάλιν· Ἡ ἀγάπη οὐ λογίζεται τὸ κακόν· πάντα
and again — love not reckons the evil all(-things)
στέγει· καὶ τὰ ἑξῆς. Καὶ ἡμεῖς οὖν, ὡς εἶπον, εἰ
it-bears and the following(-words) and we then as I-said if
εἴχομεν τὴν ἀγάπην, αὐτὴ ἡ ἀγάπη ἐσκέπασεν ἕκαστον
we-had the love the-very the love would-have-covered each
πρᾶγμα· ὥσπερ καὶ οἱ ἅγιοι βλέποντες τὰ ἐλαττώματα
thing as also the saints seeing the defects
τῶν ἀνθρώπων. Μὴ γὰρ τυφλοί εἰσιν οἱ ἅγιοι, ἀλλ'
of-the men surely-not for blind are the saints but
οὐ βλέπουσι τὰ ἁμαρτήματα; Τίς δὲ καὶ μισεῖ οὕτως
not they-see the sins who and also hates so
τὴν ἁμαρτίαν, ὡς ἅγιοι; Καὶ ὅμως οὐ μισοῦσι τὸν
the sin as (the)-saints and nevertheless not they-hate the

ἁμαρτάνοντα, οὐδὲ κατακρίνουσιν, οὐκ ἀποστρέφονται,
sinner nor condemn(-him) not turn-away
ἀλλὰ συμπάσχουσι, νουθετοῦσι, παρακαλοῦσι, θεραπεύουσιν,
but they-suffer-with admonish exhort heal(-him)
ὡς μέλος ἀσθενοῦν· πάντα ποιοῦσι, διὰ τὸ σῶσαι αὐτόν.
as (a)-limb being-sick all(-things) they-do for the to-save him
Ὥσπερ οἱ ἁλιεῖς ὅτε βάλλουσιν ἄγκιστρον εἰς τὴν
as the fishermen when they-cast (a)-hook into the
θάλασσαν, καὶ κρατήσουσι μέγαν ἰχθὺν καὶ αἴσθωνται, ὅτι
sea and catch (a)-great fish and perceive that
ταράσσεται καὶ ἀτακτεῖ, οὐκ εὐθέως καὶ ἐπαχθῶς ἕλκουσιν
it-is-agitated and thrashes not at-once and heavily they-drag
αὐτόν, ἐπεὶ κόπτεται τὸ ῥάμμα καὶ τελείως ἀπόλλυται.
him since is-cut the line and wholly he-is-lost
Ἀλλὰ ἐνδιδοῦσιν αὐτῷ εὐφυῶς τὸ ῥάμμα, καὶ ἀφιᾶσιν αὐτόν,
but they-give to-him skillfully the line and let him
φησίν, ἀπελθεῖν ὅπου θέλει· καὶ ὅτε μάθωσιν ὅτι ἠπόνησε,
he-says to-go-off where he-wishes and when they-learn that he-is-exhausted
καὶ ἡσύχασεν ἀπὸ τῆς ὁρμῆς αὐτοῦ, τότε ἄρχονται πάλιν
and has-quieted from the rush his then they-begin again
κατὰ μικρὸν σύρειν αὐτόν. Οὕτως καὶ οἱ ἅγιοι τῇ
by little to-draw him thus also the saints with-the
μακροθυμίᾳ καὶ τῇ ἀγάπῃ ἕλκουσι τὸν ἀδελφόν, καὶ οὐκ
long-suffering and with-the love draw the brother and not
ἀπολακτιοῦσιν ἀπ᾽ αὐτοῦ, οὐδὲ ἀηδίζονται αὐτόν· ἀλλ᾽
they-kick-away from him nor are-they-disgusted(-with) him but
ὥσπερ ἡ μήτηρ ἐὰν ἔχῃ υἱὸν ἄμορφον, οὐκ ἀηδίζεται
as the mother if she-have (a)-son misshapen not she-is-disgusted(-with)
αὐτοῦ, οὐδὲ ἀποστρέφεται, ἀλλὰ καὶ ἡδέως κοσμεῖ αὐτόν,
him nor turns-away but even gladly adorns him
καὶ εἴ τι δήποτε ποιεῖ διὰ τὸ χαριτῶσαι αὐτόν·
and if anything ever he-does in-order-to the to-make-graceful him

οὕτως ἀεὶ σκέπουσι, κοσμοῦσιν, ἀντιλαμβάνονται, ἵνα καὶ
thus always they-cover adorn support that also
τὸν πταίοντα κατὰ καιρὸν διορθώσωνται, καὶ μήτε ἄλλον
the(-one) stumbling in time they-may-correct and nor (an)-other
ἐάσωσι βλαβῆναι ἐξ αὐτοῦ, καὶ ἵνα καὶ αὐτοὶ μειζόνως
allow to-be-harmed by him and that also they more-greatly
προκόψωσιν εἰς τὴν ἀγάπην τοῦ Χριστοῦ. Τί ἐποίησεν ὁ
may-advance in the love — of-Christ what did the
ἅγιος Ἀμμωνᾶς, ὅτε ἦλθον οἱ ἀδελφοὶ ἐκεῖνοι ταρασσόμενοι,
holy Ammonas when came the brothers those agitated
καὶ λέγουσιν αὐτῷ· «Ἐλθέ, βλέπε τε, ἀββᾶ, ὅτι γυνή ἐστιν
and say to-him come see and abba that (a)-woman is
εἰς τὸ κελλίον τοῦδε τοῦ ἀδελφοῦ;» Πόσην εὐσπλαγχνίαν
in the cell of-this — brother how-much compassion
ἐδείξατο; Πόσην ἀγάπην ἔσχεν ἡ ἁγία ψυχὴ ἐκείνη. Γνοὺς
he-showed how-much love had the holy soul that having-known
γὰρ ὅτι ἔκρυψεν ὁ ἀδελφὸς τὴν γυναῖκα ὑποκάτω τοῦ
for that had-hidden the brother the woman beneath the
πιθαρίου, ἀπελθών, ἐκάθισεν ἐπάνω αὐτοῦ, καὶ εἶπεν αὐτοῖς
jar having-gone he-sat on-top it and told them
ζητῆσαι εἰς ὅλον τὸ κελλίον· καὶ ὡς οὐχ εὗρον, λέγει
to-search in whole the cell and when not they-found(-her) he-says
αὐτοῖς· «Ὁ Θεὸς συγχωρήσει ὑμῖν·» καί, φησίν, ᾐσχυνεν
to-them — God will-forgive you and he-says he-shamed
αὐτούς, καὶ ἐβόησε καὶ αὐτοῖς ἵνα μὴ πιστεύσωσιν εὐχερῶς
them and he-cried(-out) also to-them that not they-believe easily
κατὰ τοῦ πλησίον. Κἀκεῖνον δὲ ἐσωφρόνισεν, μὴ μόνον
against the neighbor and-that(-man) too he-chastened not only
σκεπάσας μετὰ Θεόν, ἀλλὰ καὶ διορθωσάμενος αὐτόν,
having-covered(-him) after God but also having-corrected him
ὡς εὗρε τὸν καιρὸν ἐπιτήδειον. Ὡς γὰρ μόνου ἐκράτησε
when he-found the time fitting when for alone he-took

τὴν χεῖρα αὐτοῦ μεθ᾽ ὃ ἐξέβαλε πάντας, καὶ εἶπεν
the hand his after which he-had-put-out all and said
αὐτῷ, ὅτι «Φρόντισον ἑαυτοῦ, ἀδελφέ,» εὐθέως ἐδυσωπήθη
to-him that take-thought-for yourself brother at-once was-abashed
καὶ κατενύγη ὁ ἀδελφός, εὐθέως ἐνήργησεν εἰς τὴν ψυχὴν
and was-pricked the brother at-once worked in the soul
αὐτοῦ ἡ φιλανθρωπία καὶ ἡ συμπάθεια τοῦ γέροντος.
his the kindness and the sympathy of-the elder
Καὶ ἡμεῖς οὖν κτησώμεθα ἀγάπην, κτησώμεθα εὐσπλαγχνίαν 8
and we then let-us-acquire love let-us-acquire compassion
εἰς τὸν πλησίον, ἵνα φυλαχθῶμεν ἀπὸ τῆς δεινῆς
toward the neighbor that we-may-be-guarded from the terrible
καταλαλιᾶς, καὶ τοῦ κατακρῖναι, ἢ ἐξουδενῶσαί τινα.
slander and of-the to-condemn or to-despise anyone
Βοηθήσωμεν ἀλλήλοις, ὡς ἰδίοις μέλεσι. Τίς ἔχων τραῦμα
let-us-help one-another as own limbs who having (a)-wound
εἰς τὴν χεῖρα αὐτοῦ, ἢ εἰς τὸν πόδα, ἢ εἰς ἓν τῶν λοιπῶν
on the hand his or on the foot or on one of-the other
μελῶν αὐτοῦ, ἀηδίζεται ἑαυτόν, ἢ κόπτει τὸ ἴδιον μέλος,
limbs his is-disgusted(-with) himself or cuts-off the own limb
κἂν ποιήσῃ σῆψιν, καὶ οὐ μᾶλλον καθαρίζει, ἀποπλύνει,
even-if it-make (a)-festering and not rather cleanses washes-off
βάλλει ἐμπλάστρους, κατασφραγίζει, παρέχει ἁγίασμα,
puts-on plasters seals(-it) provides holy-water
εὔχεται, παρακαλεῖ τοὺς ἁγίους εὔξασθαι ὑπὲρ αὐτοῦ, ὥσπερ
prays beseeches the saints to-pray for him as
ἔλεγε καὶ ὁ ἀββᾶς Ζωσιμᾶς, καὶ ἁπλῶς οὐ παραχωρεῖ,
said also the abba Zosimas and simply not does-he-let-go
οὐκ ἀποστρέφεται τὸ ἴδιον μέλος, οὐδὲ τὴν δυσωδίαν αὐτοῦ,
not turn-away-from the own limb nor the stench its
ἀλλὰ πάντα ποιεῖ ἵνα ὑγιάνῃ; οὕτως ὀφείλομεν καὶ ἡμεῖς
but all(-things) he-does that it-be-healed thus ought also we

συμπάσχειν ἀλλήλοις, ἀντιλαμβάνεσθαι δι᾽ ἑαυτῶν, δι᾽
to-suffer-with one-another to-support through ourselves through
ἄλλων δυνατωτέρων, καὶ πάντα ἐπινοεῖν, καὶ ποιεῖν εἰς τὸ
others more-able and all(-things) to-devise and to-do for the
βοηθῆσαι καὶ ἑαυτοῖς καὶ ἄλλοις. Μέλη γάρ ἐσμεν ἀλλήλων,
to-help both ourselves and others limbs for we-are of-one-another
ὡς λέγει ὁ Ἀπόστολος· Εἰ γὰρ πάντες ἓν σῶμά ἐσμεν, ὁ δὲ
as says the Apostle if for all one body we-are the and
καθεὶς ἀλλήλων μέλη, καὶ εἴτε πάσχει ἓν μέλος, συμπάσχει
each of-one-another limbs and whether suffers one limb suffer-with
πάντα τὰ μέλη. Τί δοκοῦσιν ἡμῖν εἶναι τὰ κοινόβια; Οὐ
all the limbs what seem to-us to-be the communities not
δοκοῦσιν ἡμῖν εἶναι ἓν σῶμα καὶ μέλη ἀλλήλων; Οἱ μὲν
do-they-seem to-us to-be one body and limbs of-one-another the(-ones) indeed
διηκονιῶντες, εἰσὶν ἡ κεφαλή· οἱ δὲ προσέχοντες καὶ
governing are the head the(-ones) and attending and
διορθούμενοι, εἰσὶν ὀφθαλμοί· οἱ διὰ λόγου ὠφελοῦντες,
correcting are eyes the(-ones) through word benefiting
εἰσὶ τὸ στόμα· τὰ δὲ ὦτά εἰσιν, οἱ ὑπακούοντες·
are the mouth the and ears are the(-ones) obeying
αἱ χεῖρές εἰσιν οἱ ἐργαζόμενοι, οἱ πόδες εἰσὶν οἱ
the hands are the(-ones) working the feet are the
ἀποκρισιάριοι καὶ οἱ ἔχοντες τὰς διακονίας. Κεφαλὴ
messengers and the(-ones) having the services (a)-head
εἶ; διοίκησον. Ὀφθαλμὸς εἶ; πρόσχες, κατανόησον.
are-you govern (an)-eye are-you attend consider
Στόμα εἶ; λάλησον, ὠφέλησον. Οὖς εἶ; ὑπάκουσον.
(a)-mouth are-you speak benefit (an)-ear are-you obey
Χεὶρ εἶ; ἔργασαι. Ποῦς εἶ; διακόνησον. Ἕκαστος
(a)-hand are-you work (a)-foot are-you serve each
ὑπουργήσει εἰς τὸ σῶμα πρὸς τὴν δύναμιν αὐτοῦ, καὶ
will-minister to the body according-to the power his and

σπουδάσατε ἀεὶ βοηθεῖν ἀλλήλοις· εἴτε διὰ τοῦ διδάξαι
be-eager always to-help one-another whether through the to-teach
καὶ δοῦναι λόγον Θεοῦ εἰς τὴν καρδίαν τοῦ ἀδελφοῦ, εἴτε
and to-give (a)-word of-God into the heart of-the brother or
διὰ τοῦ παρακαλέσαι ἐν καιρῷ θλίψεως, ἢ δοῦναι χεῖρα
through the to-exhort in (a)-time of-affliction or to-give (a)-hand
εἰς ἔργον καὶ βοηθῆσαι. Ἕκαστος ἁπλῶς, ὡς εἶπον, πρὸς
to work and to-help each simply as I-said according-to
τὴν δύναμιν αὐτοῦ, σπουδάσατε ἑνωθῆναι ἀλλήλοις· ὅσος
the power his be-eager to-be-united to-one-another as-much
γὰρ ἑνοῦταί τι τῷ πλησίον, τοσοῦτον ἑνοῦται τῷ Θεῷ.
for is-united someone to-the neighbor so-much he-is-united — to-God
Καὶ λέγω ὑμῖν ὑπόδειγμα ἐκ τῶν Πατρῶν, ἵνα νοήσητε 9
and I-tell you (an)-example from the Fathers that you-may-understand
τὴν δύναμιν τοῦ λόγου. Ὑπόθεσθέ μοι κύκλον εἶναι ἐν
the power of-the word suppose for-me (a)-circle to-be on
τῇ γῇ· οἷον, χάραγμά τι στρογγύλον ἀπὸ διαβήτου
the ground like mark some round from (a)-compass
κέντρου. Κέντρον λέγεται αὐτῷ ἰδικῶς τὸ μεσώτατον
of-(a)-center center is-called for-it properly the very-middle
τοῦ κύκλου ἕως τοῦ κέντρου. Θέτε τὸν νοῦν ὑμῶν εἰς
of-the circle as-far-as the center set the mind your on
τὸ λεγόμενον. Τοῦτον τὸν κύκλον νομίσατέ μοι εἶναι
the(-thing) being-said this the circle suppose for-me to-be
τὸν κόσμον, αὐτὸ δὲ τὸ μέσον τοῦ κύκλου τὸν Θεόν, τὰς
the world it but the middle of-the circle — God the
δὲ εὐθείας τὰς ἀπὸ τοῦ κύκλου ἐπὶ τὸ μέσον τὰς
and straight(-lines) the(-ones) from the circle to the middle the
ὁδούς, ἤτοι τὰς πολιτείας τῶν ἀνθρώπων. Ἐφ' ὅσον οὖν
ways or the lives of-the men upon as-much-as then
εἰσέρχονται οἱ ἅγιοι ἐπὶ τὰ ἔσω ἐπιποθοῦντες ἐγγίσαι
enter the saints toward the inner(-parts) longing to-draw-near

τῷ Θεῷ κατὰ ἀναλογίαν τῆς εἰσόδου, πλησίον γίνονται
— to-God according-to (the)-proportion of-the entry near they-become
τοῦ Θεοῦ καὶ ἀλλήλων· καὶ ὅσον πλησιάζουσι τῷ Θεῷ,
— to-God and to-one-another and as-much-as they-draw-near — to-God
πλησιάζουσιν ἀλλήλοις, καὶ ὅσον πλησιάζουσιν ἀλλήλοις,
they-draw-near to-one-another and as-much-as they-draw-near to-one-another
πλησιάζουσι τῷ Θεῷ. Ὁμοίως νοήσατε καὶ χωρισμόν. Ὅταν
they-draw-near — to-God likewise understand also separation when
γὰρ ἀφιστῶσιν αὐτοὺς ἀπὸ τοῦ Θεοῦ καὶ ἀποστρέφωσιν
for they-withdraw themselves from — God and turn
ἐπὶ τὰ ἔξω, δῆλόν ἐστιν ὅτι ὅσον ἐξέρχονται καὶ
toward the outer(-parts) clear it-is that as-much-as they-go-out and
μακρύνουσιν ἑαυτοὺς ἀπὸ τοῦ Θεοῦ, τοσοῦτον μακρύνονται
remove themselves from — God so-much they-are-removed
ἀπ᾽ ἀλλήλων, καὶ ὅσον μακρύνονται ἀπ᾽ ἀλλήλων,
from one-another and as-much-as they-are-removed from one-another
τοσοῦτον μακρύνονται ἀπὸ τοῦ Θεοῦ. Ἰδοὺ τοιαύτη ἐστὶν
so-much they-are-removed from — God behold such is
ἡ φύσις τῆς ἀγάπης. Ἐφ᾽ ὅσον μέν ἐσμεν ἔξω καὶ
the nature of-the love upon as-much-as indeed we-are outside and
οὐκ ἀγαπῶμεν τὸν Θεόν, ἐπὶ τοσοῦτον ἔχομεν διάστασιν
not we-love — God upon so-much we-have distance
ἕκαστος πρὸς τὸν πλησίον· ἐὰν δὲ ἀγαπήσωμεν τὸν Θεόν,
each toward the neighbor if but we-love — God
ὅσον ἐγγίζωμεν τῷ Θεῷ διὰ τῆς εἰς αὐτὸν ἀγάπης,
as-much-as we-draw-near — to-God through the toward him love
τοσοῦτον ἑνούμεθα τῇ ἀγάπῃ τῇ τοῦ πλησίον, καὶ
so-much are-we-united with-the love the(-love) of-the neighbor and
ὅσον ἑνούμεθα τῷ πλησίον, τοσοῦτον ἑνούμεθα τῷ
as-much-as we-are-united to-the neighbor so-much are-we-united —
Θεῷ. Ὁ Θεὸς ἀξιώσει ἡμᾶς ἀκούειν τὰ συμφέροντα
to-God — God will-deem-worthy us to-hear the(-things) profiting

ἡμῖν, καὶ ποιεῖν αὐτά. Ὅσῳ γὰρ ἂν φροντίσωμεν καὶ
us and to-do them as-much for — we-take-thought and
σπουδάσωμεν ἐνεργεῖν ἃ ἀκούομεν, τοσοῦτον καὶ ὁ Θεὸς
are-eager to-work what we-hear so-much also — God
ἀεὶ φωτίζει ἡμᾶς καὶ διδάσκει τὸ θέλημα αὐτοῦ.
always enlightens us and teaches(-us) the will his

Περὶ τοῦ ἑαυτοὺς μέμφεσθαι

VII · ON BLAMING ONESELF

The cause of every trouble is that we do not blame ourselves. Dorotheos tells of a sick elder who ate, without a word, food dressed with linseed oil in place of honey, and of David bearing Shimei's curse as from the Lord.

Ζητήσωμεν, ἀδελφοί, πόθεν ποτὲ μὲν ἀκούει τις 1
let-us-seek brothers whence at-one-time indeed bears someone
ῥῆμα θλιβερόν, καὶ παρέρχεται αὐτὸ ἀταράχως, ὡς μηδὲ
(a)-word grievous and he-passes-over it untroubled as not-even
ἀκούσας σχεδόν· ποτὲ δὲ ἀκούει, καὶ εὐθέως
having-heard(-it) almost at-another-time but he-hears(-it) and at-once
ταράσσεται. Τίς ἐστιν ἡ αἰτία τῆς τοιαύτης διαφορᾶς;
is-troubled what is the cause of-the such difference
Ἆρα δὲ καὶ μίαν ἔχει διαφορὰν τῆς τοιαύτης αἰτίας τὸ
is-it and also one has difference of-the such cause the
πρᾶγμα, ἢ καὶ πολλάς; Ἐγὼ βλέπω ὅτι πολλὰς μὲν
thing or also many I see that many indeed
ἔχει αἰτίας· μία δέ ἐστιν ἡ γεννῶσα, ὡς ἂν εἴποι
it-has causes one but is the(-one) begetting as — would-say
τις, ὅλας τὰς πολλὰς αἰτίας· καὶ λέγω πῶς· Πρῶτον
someone all the many causes and I-tell how first

μὲν συμβαίνει τινὰ εὑρεθῆναι ἀπὸ εὐχῆς, ἢ ἀπὸ
indeed it-happens (for)-someone to-be-found from prayer or from
καλοῦ καθίσματος, καὶ εὑρίσκεται, ὡς ἂν εἴπῃ τις, ἐν
(a)-good sitting and he-is-found as — would-say someone in
καλῇ καταστάσει, καὶ βαστάζει τὸν ἀδελφὸν αὐτοῦ, καὶ
(a)-good state and he-bears the brother his and
παρέρχεται ἀταράχως. Πάλιν δὲ συμβαίνει ὅτι εὑρίσκεταί
passes-over untroubled again and it-happens that is-found
τις ἔχων προσπάθειαν πρός τινα, διὰ τοῦτο ἀθλίπτως
someone having (an)-attachment to someone because-of this unafflicted
βαστάζει παρ᾽ αὐτοῦ ἐπιφερόμενα αὐτῷ. Ἔστι πάλιν
he-bears from him (the-things)-brought-on him there-is again
ὅτε καταφρονεῖ τις θέλοντα αὐτὸν βλάψαι, καὶ ὡς
when despises someone (the-one)-wishing him to-harm and as
εὐτελίζων τὰ παρ᾽ αὐτοῦ, καὶ μηδὲ προσέχων αὐτῷ,
making-cheap the(-things) from him and not-even attending to-him
ὡς ἀνθρώπῳ, μηδὲ ποιούμενος αὐτοῦ λόγον ἐπὶ τοῖς
as (a)-man nor making of-him account at the(-things)
παρ᾽ αὐτοῦ λεγομένοις. Καὶ λέγω ὑμῖν τι τοιοῦτον, ἵνα
by him said and I-tell you something such that
θαυμάσητε· Ἦν τις ἀδελφὸς ἐν τῷ κοινοβίῳ πρὸ
you-may-marvel there-was (a)-certain brother in the community before
τοῦ με ἀναχωρῆσαι ἐκεῖθεν, καὶ ἔβλεπον αὐτὸν μηδέποτε
of-the me to-withdraw from-there and I-saw him never
ταρασσόμενον, ἢ θλιβόμενον πρός τινα· καίτοιγε διαφόρως
troubled or afflicted toward anyone although variously
εἶδον πολλοὺς τῶν ἀδελφῶν ὑβρίζοντας καὶ σιχαίνοντας
I-saw many of-the brothers insulting and loathing
αὐτόν· οὕτως δὲ ἔφερεν ὁ νεώτερος ἐκεῖνος τὰ
him thus but bore the young(-man) that the(-things)
παρ᾽ ἑκάστου αὐτῶν, ὡς μηδενὸς παντελῶς ὀχλοῦντος
from each of-them as nothing altogether troubling

αὐτῷ. Ἐγὼ οὖν ἐθαύμαζον ἀεὶ τὴν ὑπερβολὴν τῆς
him I then marveled(-at) always the excess of-the
ἀνεξικακίας αὐτοῦ, καὶ ἐπεθύμουν μαθεῖν πόθεν ἐκτήσατο
forbearance his and desired to-learn whence he-acquired
τὴν ἀρετὴν ταύτην· καὶ λαμβάνω αὐτὸν ἅπαξ παριδίως,
the virtue this and I-take him once privately
καὶ βάλλω αὐτῷ μετάνοιαν, παρακαλῶν εἰπεῖν μοι ποῖον
and I-make to-him (a)-prostration beseeching(-him) to-tell me what
ἀεὶ λογισμὸν ἔχει ἐν τῇ καρδίᾳ αὐτοῦ, εἴτε ὑβριζόμενος,
always thought he-has in the heart his whether being-insulted
εἴτε οἱονδήποτε ἐπαχθῶς πάσχων ὑπό τινος, ὅτι τοιαύτην
or in-whatever-way grievously suffering from anyone that such
ἐνδείκνυται μακροθυμίαν. Ὁ δὲ ἀποκρίνεται φύσει μετὰ
he-shows patience he and answers naturally with
ἀπονοίας, καὶ λέγει μοι· «Ἀλλ' ἐγὼ ἔχω προσέχειν τοῖς
arrogance and says to-me but I have to-attend to-the
ἀτελέσμασι τούτοις, ἢ δέξασθαι τὰ παρ' αὐτῶν, ὡς
abortions these or to-receive the(-things) from them as
παρ' ἀνθρώπων ὡραῖοι κύνες.» Ἀκούσας ἐγὼ τοῦτο, ἔβαλον
from men pretty dogs having-heard I this I-put
κάτω τὰ ὦτά μου, καὶ λέγω ἐν ἐμαυτῷ· «Εὗρε τὴν
down the ears my and I-say in myself he-has-found the
ὁδὸν ὁ ἀδελφὸς οὗτος,» καὶ σφραγίσας ἐμαυτὸν ἀπῆλθον
way the brother this and having-sealed myself I-went-off
εὐχόμενος, ἵνα καὶ ἐμὲ καὶ αὐτὸν ὁ Θεὸς σκεπάσει.
praying that both me and him — God would-cover
Ὥστε συμβαίνει, ὡς εἶπον, καὶ ἀπὸ καταφρονήσεως μὴ 2
so it-happens as I-said also from contempt not
ταραχθῆναί τινα. Τοῦτο δὲ προφανής ἐστιν ἀπώλεια. Τὸ δὲ
to-be-troubled someone this but manifest is perdition the and
ταραχθῆναί τινα πρὸς ἀδελφὸν θλίβοντα αὐτόν, συμβαίνει
to-be-troubled someone toward (a)-brother afflicting him happens

ἢ ἐκ τοῦ μὴ εὑρεθῆναι κατ᾽ ἐκείνην τὴν ὥραν ἐν καλῇ
either from of-the not to-be-found at that the hour in (a)-good
καταστάσει, ἢ ἐκ τοῦ ἔχειν ἀηδίαν τινὰ πρὸς αὐτόν. Εἰσὶ
state or from the to-have disgust some toward him there-are
δὲ καὶ ἄλλα πολλὰ αἴτια τούτου, ἅπερ διαφόρως εἴρηται.
and also other many causes of-this which variously have-been-said
Τὸ δὲ αἴτιον πάσης ταραχῆς ἐστιν, ἐὰν μετὰ ἀκριβείας
the but cause of-all trouble is if with exactness
ζητήσωμεν, τὸ μὴ μέμφεσθαι ἑαυτούς· ἐκεῖθεν ἔχομεν
we-seek the not to-blame ourselves from-there we-have
ὅλην τὴν συντριβὴν ταύτην, ἐκεῖθεν οὐδέποτε εὑρίσκομεν
all the crushing this from-there never do-we-find
ἀνάπαυσιν. Οὐκ ἔστι γὰρ θαυμάσαι ὅτι ἀκούομεν παρὰ
rest not it-is for to-marvel that we-hear from
πάντων τῶν ἁγίων, μὴ εἶναι ἄλλην ὁδὸν πλὴν ταύτης·
all the saints not to-be another way but this
καὶ βλέπομεν ὅτι οὐδεὶς ὥδευσέ ποτε ἄλλην ὁδόν, καὶ
and we-see that no-one walked ever another way and
εὗρεν ἀνάπαυσιν· καὶ προσδοκῶμεν ἡμεῖς ἀναπαύεσθαι, ἢ
found rest and expect we to-rest or
ὅλως ὁδὸν εὐθεῖαν κρατεῖν, μηδέποτε ἀνεχόμενοι ἑαυτοὺς
at-all (a)-way straight to-hold never bearing ourselves
μέμφεσθαι. Ὄντως. Ἐὰν ποιήσῃ ἄνθρωπος μυρίας
to-blame truly if do (a)-man ten-thousand
πολιτείας, μὴ κρατήσῃ δὲ τὴν ὁδὸν ταύτην, οὐ μὴ
ways-of-life not he-hold but the way this not —
παύσηταί ποτε θλίβων καὶ θλιβόμενος, καὶ ἀπόλλων ὅλους
he-will-cease ever afflicting and being-afflicted and losing all
τοὺς κόπους αὐτοῦ. Ποίαν δὲ χαράν, ποίαν ἀνάπαυσιν
the labors his what and joy what rest
οὐκ ἔχει ὁ τοιοῦτος, ὅπου δ᾽ ἂν ἀπέλθῃ, ὥσπερ εἶπε καὶ
not has the such(-man) wherever and — he-go as said also

ὁ ἀββᾶς ποιμήν, ὁ ἑαυτὸν μεμφόμενος; Εἴ τι γὰρ
the abba Poemen the(-one) himself blaming if anything for
συμβῇ αὐτῷ εἴτε ζημία, εἴτε ἀτιμία, εἴτε οἱαδήποτε θλῖψις,
befall him whether loss or dishonor or whatever affliction
προλαβὼν ἔχει ἑαυτὸν ἄξιον, καὶ οὐδέποτε ταράσσεται.
anticipating holds himself worthy and never is-troubled
Ἔστι τούτου τί ποτε ἀμεριμνότερον.
is-there than-this anything at-all more-free-from-care
Ἀλλὰ λέγει τις· Καὶ ἐὰν θλίβῃ με ὁ ἀδελφός, καὶ 3
but says someone and if afflict me the brother and
ἐρευνήσω ἐμαυτόν, καὶ εὕρω ὅτι οὐκ ἔδωκα αὐτῷ
I-examine myself and find that not I-gave him
οἱανδήποτε πρόφασιν, πῶς δύναμαι μέμψασθαι ἐμαυτόν;
any pretext how can-I to-blame myself
Ὄντως ἐὰν ἐρευνήσῃ τις ἑαυτὸν μετὰ φόβου Θεοῦ,
truly if examine someone himself with fear of-God
εὑρίσκει ὅτι πάντως ἔδωκεν αἰτίαν, εἴτε ἔργῳ, εἴτε λόγῳ,
he-finds that surely he-gave (a)-cause whether by-deed or by-word
εἴτε σχήματι. Εἰ δὲ καὶ βλέπει ἑαυτόν, ὡς λέγει, ὅτι ἐν
or by-bearing if and also he-sees himself as he-says that in
οὐδενὶ τούτων ἔδωκεν ὅλως αἰτίαν πρὸς τὸ παρόν, εἰκὸς
none of-these he-gave at-all cause for the present likely
ἄλλοτε ἔθλιβεν αὐτόν, ἢ εἰς αὐτὸ τὸ πρᾶγμα, ἢ εἰς
at-another-time he-afflicted him either in the-very the matter or in
ἄλλο, εἰκὸς ἄλλον ἀδελφὸν ἔθλιψεν, καὶ ἐχρεώστει
another(-matter) likely another brother he-afflicted and he-owed
διὰ τοῦτο παθεῖν, ἢ πολλάκις καὶ δι' ἄλλην ἁμαρτίαν·
because-of this to-suffer or often also through another sin
ὥστε ἐάν, ὡς εἶπον, μετὰ φόβου Θεοῦ ἐρευνήσει τις
so-that if as I-said with fear of-God examine someone
ἑαυτὸν καὶ ψηλαφήσει τὴν ἰδίαν συνείδησιν ἀκριβῶς,
himself and feel-out the own conscience exactly

εὑρίσκει ἑαυτὸν πάντως αἴτιον. Πάλιν ἔστιν ὅτε βλέπει
he-finds himself surely cause(-of-it) again there-is when sees
τις ἑαυτόν, ὡς μετὰ εἰρήνης καὶ ἡσυχίας καθεζόμενον,
someone himself as with peace and stillness sitting
καὶ ὅτε εἴπῃ αὐτῷ ἀδελφὸς τὸ ῥῆμα τὸ λυποῦν αὐτόν,
and when say to-him (a)-brother the word the(-one) grieving him
ταράσσεται, καὶ ὡς ἐκ τούτου νομίζει εὐλόγως θλίβεσθαι,
he-is-troubled and as from this he-thinks reasonably to-be-afflicted
κατ᾽ αὐτοῦ λέγων, ὅτι Εἰ μὴ ἦλθε καὶ ἐλάλησέ μοι, καὶ
against him saying that if not had-come and spoken to-me and
ἐτάραξέ με, οὐκ εἶχον ἁμαρτῆσαι. Καὶ τοῦτο χλεύη ἐστί,
troubled me not I-would to-sin and this mockery is
καὶ τοῦτο παραλογισμός ἐστι. Μὴ γὰρ ὁ εἰπὼν
and this false-reasoning is surely-not for the(-one) having-told
αὐτῷ τὸ ῥῆμα, ἐνέβαλεν αὐτῷ τὸ πάθος, τὸ ἐν αὐτῷ
him the word put-in him the passion the(-passion) in him
ἔδειξεν αὐτῷ, ἵνα ἐὰν θέλει, μετανοήσει ὑπὲρ αὐτοῦ. Οὗτος
he-showed him that if he-wish he-may-repent for it this(-man)
γὰρ ἔοικε σιλιγνίῳ καθαρῷ, ἔξωθεν μὲν ὡραῖον,
for is-like (a)-loaf-of-fine-flour clean outside indeed fair
ἔσωθεν δὲ λαμπούθιόν τι· καὶ ὅταν κλάσει αὐτό
inside but moldy(-thing) something and when break it
τις, τότε φαίνεται ὁ βόρβορος αὐτοῦ. Οὕτως καὶ αὐτὸς
someone then appears the filth its so also he
ἐκάθητο μετ᾽ εἰρήνης, ὡς ἐνόμιζεν, εἶχε δὲ ἔσωθεν αὐτοῦ
sat with peace as he-thought he-had but inside him
τὸ πάθος, καὶ οὐκ ᾔδει. Ἓν ῥῆμα εἶπεν αὐτῷ ὁ ἀδελφὸς
the passion and not he-knew one word said to-him the brother
αὐτοῦ, καὶ ἐξέβαλε τὸν βόρβορον τὸν κεκρυμμένον
his and cast-out the filth the(-filth) hidden
ἔσω. Ἐὰν οὖν θέλῃ ἐλεηθῆναι, μετανοήσῃ, καὶ καθαρίσῃ,
inside if then he-wish to-be-pitied let-him-repent and cleanse(-himself)

προκόψῃ, καὶ βλέπει ὅτι μᾶλλον εὐχαριστῆσαι ὀφείλει τῷ
advance and he-sees that rather to-thank he-ought the
ἀδελφῷ, ὡς αἰτίῳ γινομένῳ αὐτῷ τῆς τοιαύτης ὠφελείας.
brother as cause become for-him of-the such benefit
Οὐκ ἔτι γὰρ ὁμοίως βαροῦσιν αὐτὸν οἱ πειρασμοί· ἀλλ'
no longer for similarly weigh-down him the temptations but
ὅσον προκόπτει, τοσοῦτον εὑρίσκονται αὐτῷ ἐλαφρότεροι.
as-much-as he-advances so-much they-are-found for-him lighter
Ὅσον γὰρ προκόπτει ἡ ψυχή, γίνεται ἰσχυρά, καὶ
as-much-as for advances the soul it-becomes strong and
ἔχουσα δύναμιν βαστάσαι τὰ ἐπερχόμενα. Ὥσπερ ἐάν
having power to-bear the(-things) coming-on as if
ἐστι ζῶον ἰσχυρόν, καὶ φορτίσει τις αὐτὸ γομάριν μετὰ
it-is (a)-beast strong and load someone it (a)-burden with
ἀναπαύσεως βαστάζει· εἰ δὲ καὶ συμβῇ αὐτῷ προσκόψαι,
ease it-bears(-it) if and also it-befall it to-stumble
εὐθέως ἐγείρεται, καὶ σχεδόν, οὐδὲ αἰσθάνονται ὅτι
at-once it-gets-up and almost not-even they-perceive that
προσέκοψεν· ἐὰν δέ ἐστι ζῶον ταλαίπωρον, καὶ τὸ εἴτι
it-stumbled if but it-is (a)-beast wretched and the anything
δήποτε, βαρεῖ αὐτό· εἰ δὲ καὶ πέσῃ, δέεται πολλῆς
whatever weighs-down it if and also it-fall it-needs much
βοηθείας εἰς τὸ ἐγεῖραι αὐτό· οὕτως ἐστὶ καὶ τὸ
help for the to-raise it thus is also the(-case)
τῆς ψυχῆς, ὅσον ἐνεργεῖ τὴν ἁμαρτίαν, ταλαιπωρεῖ
of-the soul as-much-as it-works the sin it-is-wretched
ἐξ αὐτῆς. Εἰ γὰρ ἡ ἁμαρτία ταλαιπωροποιός ἐστι,
from it if for the sin making-wretched is
καὶ σαθροῖ τὸν ἔχοντα αὐτήν, λοιπὸν εἴ τι δήποτε
and rots the(-one) having it henceforth if anything whatever
ἐὰν συμβῇ, βαρεῖ αὐτόν· ἐὰν δὲ προκόψῃ ἄνθρωπος,
— befall weighs-down him if but advance (a)-man

γίνονται αὐτῷ κατὰ πρόσβασιν ἐλαφρότερα ἐκεῖνα τά
become to-him by advance lighter those the(-things)
ποτε βαροῦντα αὐτόν· ὥστε πάνυ ἡμᾶς εὐεργετεῖ, καὶ εἰς
once weighing-down him so-that greatly us benefits and into
πολλὴν ἀνάπαυσιν καὶ προκοπὴν φέρει τὸ ἑαυτοὺς καὶ
much rest and progress brings the ourselves and
μηδένα ἄλλον ἐν τοῖς συμβαίνουσιν αἰτιᾶσθαι. Καὶ μάλιστα
no-one else in the happenings to-blame and above-all
οὐδὲν ἐγχωρεῖ ἄνευ τῆς προνοίας τοῦ Θεοῦ γενέσθαι ἡμῖν.
nothing is-possible without the providence — of-God to-happen to-us
4 Οὐκοῦν κἂν λέγει τις, ὅτι «Πῶς οὐ δύναμαι θλιβῆναι,
therefore even-if says someone that how not can-I to-be-afflicted
ἐὰν χρῄζω πράγματος, καὶ οὐ λαμβάνω;» ἰδοὺ γὰρ χρῄζω
if I-need (a)-thing and not receive(-it) behold for I-need
αὐτοῦ κατὰ τὸ ἀναγκαῖον. Καὶ οὐδὲ οὗτος ἔχει
it according-to the necessary(-thing) and not-even this(-man) has
λόγον τὸ μέμψασθαι ἑαυτόν τινα, ἢ θλιβῆναι κατά τινος·
reason the to-blame himself someone or to-be-afflicted against anyone
ἀλλὰ ἐὰν τῷ ὄντι χρῄζῃ πράγματος, ὡς λέγει, καὶ οὐ
but if — really he-need (a)-thing as he-says and not
λαμβάνει, ὀφείλει λέγειν, ὅτι «Ὁ Χριστὸς οἶδε πλέον εἰ
receives(-it) he-ought to-say that — Christ knows better whether
ὀφείλω ἀναπαῆναι, καὶ αὐτὸς γίνεταί μοι ἀντὶ τοῦδε
I-ought to-be-refreshed and he becomes to-me instead-of this
τοῦ πράγματος, ἢ ἀντὶ τοῦδε τοῦ βρώματος.» «Οἱ υἱοὶ
the thing or instead-of this the food the sons
Ἰσραὴλ ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ τεσσαράκοντα
of-Israel ate the manna in the desert forty
ἔτη.» Καὶ ἓν μὲν εἶδος ἦν τὸ μάννα. Ἑκάστῳ δὲ ἐγίνετο
years and one indeed (in)-kind was the manna to-each but it-became
καθὼς ἔχρηζε· τῷ χρῄζοντι ἁλμυροῦ, ἁλμυρὸν ἐγίνετο·
as he-needed for-the(-one) needing salty(-food) salty it-became

τῷ χρῄζοντι γλυκέος, ἐγίνετο γλυκύ· καὶ ἑκάστῳ
for-the(-one) needing sweet it-became sweet and to-each
ἁπλῶς οὕτως ἐγίνετο, ἁρμόζον πρὸς τὴν κρᾶσιν αὐτοῦ.
simply thus it-became fitting to the temperament his
Οὕτως οὖν ἐὰν χρῄζῃ τις ᾠοῦ, καὶ οὐ λαμβάνει εἰ
thus then if need someone (an)-egg and not receives(-anything) except
μὴ λάχανον, εἴπῃ τῷ λογισμῷ αὐτοῦ, ὅτι «Εἰ συνέφερέ
— (a)-vegetable let-him-say to-the thought his that if it-profited
μοι, εἶχε πάντως πέμψαι μοι αὐτὸ ὁ Θεός· πλὴν δύναται
me would by-all-means to-send me it — God but can
καὶ αὐτὸ τὸ λάχανον ποιῆσαι μοι ὡς ᾠόν·» καὶ πιστεύῃ
even the-very the vegetable to-make for-me as (an)-egg and he-believe
τῷ Θεῷ, ὅτι γίνεται αὐτῷ εἰς μαρτύριον. Καὶ γὰρ μετὰ
— God that it-becomes for-him for (a)-testimony and for with
ἀληθείας ἐάν ἐστιν ἄξιός τις τοῦ ἀναπαῆναι, καρδίᾳ
truth if is worthy someone of-the to-be-refreshed in-heart
σαρωθῆναι, πληροφορεῖ ὁ Θεὸς ποιῆσαι μετ᾽ αὐτοῦ ἔλεος
to-be-swept assures — God to-do with him mercy
κατὰ τὴν χρείαν αὐτοῦ· ἐὰν δὲ οὐκ ἔστιν ἄξιος τοῦ
according-to the need his if but not he-is worthy of-the
ἀναπαῆναι, ἢ οὐ συμφέρει αὐτῷ, καινὸν οὐρανόν, καινὴν
to-be-refreshed or not it-profits him (a)-new heaven (a)-new
γῆν ἐὰν ποιήσῃ, οὐχ εὑρίσκει ἀνάπαυσιν· ἀμέλει, ποτὲ
earth if he-make not he-finds rest of-course at-one-time
μὲν εὑρίσκει τις ἀνάπαυσιν καὶ ὑπὲρ τὴν χρείαν αὐτοῦ,
indeed finds someone rest even beyond the need his
ποτὲ δὲ οὐδὲ τὴν χρείαν αὐτοῦ. Ἔστι δὲ ὅτε
at-another-time but not-even the need his there-is and when
οἰκονομεῖ τινα καὶ ὑπὲρ τὴν χρείαν, ἐπειδὴ ὁ Θεός, ὡς
he-provides-for someone even beyond the need since — God as
ἐλεήμων ἑκάστῳ παρέχει τὴν χρείαν αὐτοῦ. Ἔστι δὲ ὅτε
merciful to-each provides the need his there-is and when

οἰκονομεῖ τινα καὶ ὑπὲρ τὴν χρείαν, δεικνύων αὐτῷ τὴν
he-provides-for someone even beyond the need showing him the
ὑπερβολὴν τῆς φιλανθρωπίας αὐτοῦ, καὶ διδάσκων αὐτὸν
excess of-the love-for-man his and teaching him
τὴν εὐχαριστίαν. Ὅταν δὲ οὐ παρέχει αὐτῷ τὴν χρείαν
the thankfulness when but not he-provides him the need
αὐτοῦ, ποιεῖ διὰ τοῦ λόγου αὐτοῦ τὴν ἐνέργειαν τοῦ
his he-makes through the word his the working of-the
πράγματος οὗ χρῄζει, καὶ διδάσκει αὐτὸν τὴν ὑπομονήν·
thing which he-needs and teaches him the patience
ὥστε εἰς πάντα ἄνω ὀφείλομεν προσέχειν κἂν καλῶς,
so-that in all(-things) above we-ought to-attend even-if well
ἢ κακῶς ἃ πάθωμεν παρά τινος, ἄνω προσέχειν, καὶ
or badly what we-suffer from anyone above to-attend and
εὐχαριστεῖν ἐπὶ τοῖς συμβαίνουσι, βαστάζοντες ἀεὶ τὴν
to-give-thanks at the(-things) happening bearing always the
μέμψιν ἑαυτῶν· καὶ λέγοντες, καθὼς εἶπον οἱ Πάτρες·
blame of-ourselves and saying as said the Fathers
εἰ μὲν καλόν τί ποτε συμβῇ, ὅτι οἰκονομία ἐστὶ τοῦ
if indeed good anything ever happen that (a)-dispensation it-is —
Θεοῦ· εἰ δὲ κακόν, ὅτι διὰ τὰς ἁμαρτίας ἡμῶν. Ἐν
of-God if but evil that (it-is)-through the sins our in
ἀληθείᾳ γὰρ πᾶν ὃ ἐὰν πάθωμεν, ἐκ τῶν ἁμαρτιῶν
truth for all whatever — we-suffer from the sins
ἡμῶν πάσχομεν. Οἱ γὰρ πανάγιοι κἂν πάσχουσιν, ὑπὲρ
our we-suffer the for all-holy even-if they-suffer for
τοῦ ὀνόματος τοῦ Θεοῦ πάσχουσιν, ἢ διὰ τὸ ἀναδειχθῆναι
the name — of-God they-suffer either for the to-be-shown-forth
τὴν ἀρετὴν αὐτῶν εἰς πολλῶν ὠφέλειαν, ἢ διὰ τὸ
the virtue their for of-many benefit or for the
πληθυνθῆναι παρὰ τοῦ Θεοῦ μισθὸν αὐτῶν. Περὶ ἡμῶν δὲ
to-be-multiplied by — God (the)-reward their about us but

ἀθλίων πῶς δυνάμεθα εἰπεῖν τοῦτο; καθ᾽ ἑκάστην οὕτως
wretched(-ones) how can-we to-say this by each(-day) thus
ἁμαρτάνοντες καὶ ἐκδικοῦντες τὰ πάθη ἡμῶν, ἀφήκαμεν
sinning and defending the passions our we-have-left
τὴν εὐθεῖαν ὁδὸν ἣν εἶπον οἱ Πάτρες, τὸ μέμφεσθαι
the straight way which said the Fathers the to-blame
ἑαυτούς· καὶ ὁδεύομεν τὴν στρεβλὴν ὁδὸν μεμφόμενοι τὸν
ourselves and we-walk the crooked way blaming the
πλησίον, καὶ ἕκαστος ἡμῶν σπουδάζει ἐν παντὶ πράγματι,
neighbor and each of-us is-eager in every thing
βαλεῖν τὴν αἰτίαν κατὰ τοῦ ἀδελφοῦ αὐτοῦ, καὶ ῥίψαι
to-put the cause against the brother his and to-throw
κατ᾽ αὐτοῦ τὸ βάρος. Ἕκαστος ἀμελεῖ καὶ οὐδὲν φυλάττει,
upon him the burden each neglects and nothing keeps
καὶ τὸν πλησίον ἀπαιτοῦμεν τὰς ἐντολάς.
and the neighbor we-demand the commandments
Ἦλθον ἐγγύς μού ποτε δύο ἀδελφοὶ θλιβόμενοι πρὸς 5
came near me once two brothers afflicted with
ἀλλήλους· καὶ ἔλεγεν ὁ μείζων περὶ τοῦ μικροτέρου, ὅτι
one-another and said the elder about the younger that
«Ἐπιτάσσω αὐτῷ πρᾶγμα, καὶ θλίβεται καὶ θλίβομαι
I-order him (a)-thing and he-is-afflicted and am-afflicted
κἀγώ, ἐνθυμούμενος ὅτι εἰ εἶχε πίστιν καὶ ἀγάπην πρός με,
also-I thinking that if he-had faith and love toward me
ἐδέχετο τὰ παρ᾽ ἐμοῦ μετὰ πληροφορίας.» Ἔλεγε
he-would-receive the(-things) from me with full-assurance said
δὲ καὶ ὁ μικρότερος· «Συγχώρησον, κῦρι, ὅτι ταχέως οὐ
and also the younger forgive(-me) sir that quickly not
λέγει μοι μετὰ φόβου Θεοῦ· ἀλλ᾽ ὡς θέλων κελεῦσαί μοι,
he-speaks to-me with fear of-God but as wishing to-command me
καὶ νομίζω ὅτι διὰ τοῦτο οὐ πληροφορεῖται ἡ καρδία
and I-think that because-of this not is-fully-assured the heart

μου, ὡς λέγουσιν οἱ Πάτρες.» Θέτε τὸν νοῦν ὑμῶν πῶς οἱ
my as say the Fathers set the mind your how the
δύο ἀλλήλοις ἐμέμψαντο, καὶ οὐδεὶς αὐτῶν ἐμέμψατο ἑαυτόν·
two one-another blamed and no-one of-them blamed himself
ἀλλ' οἱ δύο θλίβοντες πάλιν πρὸς ἀλλήλους καὶ βάλλοντες
but the two afflicting again with one-another and making
ἀλλήλοις μετάνοιαν, ἔμειναν ἀπληροφόρητοι· καὶ ὁ μὲν
to-one-another prostration remained unassured and the one
εἷς ἔλεγεν, ὅτι «Οὐκ ἀπὸ καρδίας ἔβαλέ μοι μετάνοιαν,
one said that not from (the)-heart did-he-make to-me prostration
καὶ διὰ τοῦτο οὐκ ἐπληροφορήθην· οὕτως γὰρ εἶπον
and because-of this not I-was-fully-assured thus for said
οἱ Πάτρες.» Ὁ δὲ ἄλλος ἔλεγεν, ὅτι «Ἐπειδὴ οὐκ ἦν
the Fathers the and other said that since not he-was
κατηρτισμένος εἰς ἀγάπην πρὸς ἐμὲ πρὶν ἐγὼ μετανοήσω
perfected in love toward me before I repented
αὐτοῦ· διὰ τοῦτο οὐδὲ ἐγὼ ἐπληροφορήθην.» Βλέπεις
to-him because-of this not-even I was-fully-assured you-see
χλεύην, κῦρι; βλέπεις διαστροφὴν λογισμοῦ; Ὁ Θεὸς οἶδεν,
(the)-mockery sir you-see (the)-perversion of-thought — God knows
ἐκπλήττομαι ὅτι καὶ τὰς χρήσεις τὰς τῶν Πατέρων
I-am-astonished that even the sayings the(-sayings) of-the Fathers
λαμβάνομεν πρὸς τὰ θελήματα ἡμῶν τὰ πονηρὰ καὶ πρὸς
we-take toward the wills our the evil(-wills) and toward
ἀπώλειαν τῶν ψυχῶν ἡμῶν· δέον ἕκαστον αὐτῶν
(the)-perdition of-the souls our whereas-it-was-needful each of-them
βαλεῖν ἐπάνω αὐτοῦ τὴν μέμψιν, καὶ τὸν μὲν εἰπεῖν, ὅτι
to-put upon himself the blame and the one to-say that
«Οὐκ ἀπὸ καρδίας ἔβαλον μετάνοιαν τῷ ἀδελφῷ μου,
not from (the)-heart did-I-make prostration to-the brother my
καὶ διὰ τοῦτο οὐκ ἐπληροφόρησεν αὐτὸν ὁ Θεός·» τὸν
and because-of this not did-assure him — God the

δὲ ἄλλον εἰπεῖν, ὅτι «Ἐγὼ οὐκ ἤμην κατηρτισμένος ἐν
and other to-say that I not was perfected in
ἀγάπῃ πρὸς τὸν ἀδελφόν μου πρὸ τοῦ αὐτὸν μετανοῆσαί
love toward the brother my before the him to-repent
μοι, καὶ διὰ τοῦτο οὐκ ἐπληροφόρησεν αὐτὸν ὁ Θεός.»
to-me and because-of this not did-assure him — God
Ὁμοίως ἤδη καὶ τοὺς ἄλλους ποιῆσαι, τοὺς πρὸ τούτων·
likewise now also the others to-do the(-ones) before these
ὁ γὰρ πρῶτος ὀφείλει εἰπεῖν, ὅτι «Ἐγὼ μετὰ αὐθαδείας
the for first ought to-say that I with self-will
λαλῶ, καὶ διὰ τοῦτο οὐ πληροφορεῖ ὁ Θεὸς τὸν
speak and because-of this not assures — God the
ἀδελφόν μου.» Καὶ ὁ ἄλλος ὀφείλει λογίσασθαι, ὅτι «Ὁ
brother my and the other ought to-reckon that the
ἀδελφός μου μετὰ ταπεινώσεως καὶ ἀγάπης ἐπιτάσσει μοι,
brother my with humility and love orders me
ἀλλ' ἐγὼ εἰμὶ ἀνυπότακτος, καὶ μὴ ἔχων φόβον Θεοῦ.»
but I am insubordinate and not having fear of-God
Οὐδεὶς αὐτῶν εὗρε τὴν ὁδόν, καὶ ἐμέμψατο ἑαυτόν· ἀλλ'
no-one of-them found the way and blamed himself but
ἕκαστος τὸν πλησίον αὐτοῦ ἐβάρησεν.
each the neighbor his weighed-down
Ἴδε, διὰ τοῦτο οὐχ εὑρίσκομεν προκόψαι, διὰ τοῦτο 6
see because-of this not we-find(-how) to-advance because-of this
οὐχ εὑρίσκομεν ὠφεληθῆναι εἰς τί ποτε, ἀλλὰ μένομεν
not we-find(-how) to-be-benefited in anything at-all but we-remain
ὅλον τὸν χρόνον ἡμῶν κατ' ἀλλήλων καὶ συντρίβοντες
whole the time our against one-another and crushing
ἑαυτούς. Ἐπειδὴ ἕκαστος ἑαυτὸν δικαιοῖ· ἕκαστος ἀφίησιν
ourselves since each himself justifies each lets-go
ἑαυτόν, ὡς προεῖπον, μηδὲν φυλάττοντα, καὶ ἐκ τοῦ πλησίον
himself as I-said-before nothing keeping and from the neighbor

ἀπαιτοῦμεν τὰς ἐντολάς. Διὰ τοῦτο οὔτε συνεθιζόμεθα
we-demand the commandments because-of this neither are-we-accustomed
εἰς τὸ ἀγαθόν, ὅτι κἂν μικρόν τι φωτισθῶμεν, εὐθέως
to the good that even-if little anything we-be-enlightened at-once
ἐκ τοῦ πλησίου ἀπαιτοῦμεν αὐτό, μεμφόμενοι αὐτόν, καὶ
from the neighbor we-demand it blaming him and
λέγοντες, ὅτι ὀφείλει τόδε ποιῆσαι, καὶ διὰ τί τοιῶσδε
saying that he-ought this to-do and for what thus
οὐκ ἐποίησε. Διὰ τί μὴ μᾶλλον ἑαυτοὺς ἀπαιτοῦμεν τὰς
not did-he-do(-it) for what not rather ourselves do-we-demand the
ἐντολὰς καὶ ἑαυτοῖς μεμφόμεθα, ὡς μὴ φυλάττοντες; Ποῦ
commandments and ourselves blame as not keeping(-them) where
ὁ γέρων ἐκεῖνος ὁ ἐρωτηθείς, «Τί πλέον εὗρες
(is)-the elder that the(-one) asked what more did-you-find
ἐν τῇ ὁδῷ ταύτῃ, Πάτερ;» Καὶ ἀποκριθείς, καὶ εἰπὼν
in the way this Father and having-answered and having-said
τό, «Ἐν παντὶ ἑαυτὸν μέμφεσθαι.» Ὅπερ καὶ ὁ
the in everything oneself to-blame which also the(-one)
ἐρωτήσας ἐπῄνεσε. Καὶ λέγει αὐτῷ· «Ἄλλη ὁδὸς οὐκ ἔστι
having-asked praised and says to-him other way not is
πλὴν ταύτης.» Ὁμοίως καὶ ὁ ἀββᾶς ποιμὴν εἶπεν, ὅτι
but this likewise also the abba Poemen said that
μετὰ στεναγμοῦ πᾶσαι αἱ ἀρεταὶ εἰς τὸν οἶκον τοῦτον
with groaning all the virtues into the house this
εἰσῆλθον παρὰ μίαν ἀρετήν, ἐκτὸς αὐτῆς, κόπῳ ἵσταται
entered except one virtue without it with-toil stands
ὁ ἄνθρωπος· καὶ ἠρώτησαν αὐτὸν ποία ἐστὶν αὕτη· καὶ
the man and they-asked him what is this(-one) and
λέγει· «Ἵνα ὁ ἄνθρωπος μέμψηται ἑαυτόν.» Εἶπε δὲ ὁ
he-says that the man blame himself said and the
ἅγιος Ἀντώνιος ὅτι αὕτη ἐστὶν ἡ μεγάλη ἐργασία τοῦ
holy Antony that this is the great work of-the

ἀνθρώπου, ἵνα τὸ σφάλμα αὐτοῦ ἐπάνω αὐτοῦ βάλλει
man that the fault his upon himself he-put
ἐνώπιον τοῦ Θεοῦ, καὶ προσδοκήσει πειρασμὸν ἕως ἐσχάτης
before — God and expect temptation until (the)-last
ἀναπνοῆς. Καὶ πανταχοῦ εὑρίσκομεν, ὅτι οἱ Πατέρες τοῦτο
breath and everywhere we-find that the Fathers this
φυλάξαντες καὶ ἀνάγοντες πάντα ἐπὶ τὸν Θεόν, ἕως καὶ
having-kept and referring all(-things) to — God until even
τῶν λεπτῶν, ἀνέπαυσαν. Οἷος ἦν ὁ ἅγιος γέρων ἐκεῖνος
the slight(-things) were-at-rest such was the holy elder that
ὅτε ἠσθένησε, καὶ ἔβαλεν ὁ ἀδελφὸς εἰς τὸ βρῶμα αὐτοῦ
when he-was-ill and put the brother into the food his
ἀντὶ τοῦ μέλιτος, τὸ ἔλαιον τὸ ἀπὸ τοῦ λινοσπέρμου·
instead-of the honey the oil the(-oil) from the linseed
ἔστι δὲ πάνυ ὀλέθριον· καὶ ὅμως ὁ γέρων οὐδὲν εἶπεν·
it-is and very destructive and nevertheless the elder nothing said
ἀλλὰ ἔφαγε σιωπῶν τὸ πρῶτον λαχάνην, καὶ τὸ δεύτερον
but ate in-silence the first dish and the second
εἶτα ποιήσαντα τὴν χρείαν αὐτοῦ, μὴ μεμψάμενος τὸν
then having-done the need his not having-blamed the
ἀδελφὸν ἐν ἑαυτῷ, λέγων ὅτι κατεφρόνησεν. Καὶ οὐ
brother in himself saying that he-despised(-me) and not
μόνον τοῦτο οὐκ εἶπεν· ἀλλ᾽ οὐδὲ λόγῳ ἐλύπησεν αὐτόν.
only this not he-said but not-even by-word did-he-grieve him
Ὅτε δὲ ἔμαθεν ὁ ἀδελφὸς τὸ τί ἐποίησε, καὶ
when but learned the brother the(-thing) what he-did and
ἤρξατο θλίβεσθαι, λέγων· «Ἐφόνευσά σε, ἀββᾶ, καὶ σὺ
began to-be-afflicted saying I-have-murdered you abba and you
τὴν ἁμαρτίαν ἔθηκας ἐπ᾽ ἐμέ, ὅτι ἐσιώπησας.»
the sin have-put upon me because you-kept-silent

Πῶς μετὰ πραότητος ἀπεκρίθη αὐτῷ λέγων; «Μὴ θλιβῇς,
how with meekness he-answered him saying not be-afflicted
τέκνον· εἰ ἤθελέ με ὁ Θεὸς φαγεῖν μέλι, μέλι εἶχες
child if wished me — God to-eat honey honey you-would-have
βαλεῖν·» καὶ εὐθὺς ἀνήγαγε τὸ πρᾶγμα ἐπὶ Θεόν. Τί ἔχει
to-put(-in) and at-once he-referred the thing to God what has
πρᾶγμα ὁ Θεός, καλόγηρε; ὁ ἀδελφὸς ἔλαθε, καὶ λέγεις·
(the)-thing — God good-elder the brother was-unaware and you-say
Εἰ ἤθελεν ὁ Θεός; τί πρὸς πρᾶγμα; Καὶ λέγει, «Ναί·
if wished — God what toward (the)-thing and he-says yes
ἤθελεν ὁ Θεὸς ἵνα μέλι φάγω, μέλι εἶχε
wished — God that honey I-eat honey would-have-had-(him-put)
ἀδελφός.» Καὶ τοῦτο, ὅτι τοσαύτην ἀσθένειαν εἶχεν ὁ
(the)-brother and this that such illness had the
γέρων, τοσαύτας ἡμέρας μὴ δυνάμενος δέξασθαι τροφήν,
elder so-many days not being-able to-receive food
καὶ ὅμως οὐκ ἐθλίβη πρὸς τὸν ἀδελφόν, ἀλλ' ἀνήγαγε
and nevertheless not he-was-afflicted with the brother but he-referred
τὸ πρᾶγμα ἐπὶ τὸν Θεόν, καὶ καλῶς ἔλεγεν ὁ γέρων·
the thing to — God and well said the elder
ἤθελεν αὐτὸν ὁ Θεός, ἵνα μέλι φάγῃ, καὶ τὸ ὀζόμενον
wished him — God that honey he-eat and the smelling
ἔλαιον μετέτρεπεν εἰς μέλι. Ἡμεῖς δὲ ἐν ἑκάστῳ πράγματι
oil he-changed into honey we but in each thing
κατὰ τοῦ πλησίον ἐρχόμεθα ἐγκαλοῦντες, μεμφόμενοι
against the neighbor come accusing blaming
ὡς καταφρονοῦντα καὶ παρὰ συνείδησιν ποιοῦντα· κἂν
as despising(-us) and against conscience acting even-if
ῥῆμα ἀκούσωμεν, εὐθέως διαστρέφομεν αὐτὸ λέγοντες, Εἰ
(a)-word we-hear at-once we-twist it saying if
μὴ ἤθελε πλῆξαί με, οὐκ ἔλεγε. Ποῦ ὁ ἅγιος
not he-wished to-strike me not he-would-have-said where (is)-the holy

ἐκεῖνος ὁ εἰπὼν περὶ τοῦ Σεμεεί, Ἄφετε αὐτὸν
that(-man) the(-one) having-said about — Shimei let him
καταράσασθαι, ὅτι Κύριος εἶπεν αὐτῷ καταράσασθαι τὸν
to-curse because (the)-Lord told him to-curse —
Δαβίδ; Ἀνδρὶ φονεῖ ἐλάλει ὁ Θεὸς ἵνα καταράσηται
David to-a-man (a)-murderer spoke — God that he-curse
τὸν Προφήτην. Πῶς οὖν ὁ Θεὸς εἶπεν αὐτῷ; Ἀλλὰ ὁ
the Prophet how then — God told him but the
Προφήτης, ὡς ἔχων γνῶσιν καὶ εἰδὼς ὅτι οὐδὲν οὕτως τὸ
Prophet as having knowledge and knowing that nothing thus the
ἔλεος τοῦ Θεοῦ ἐπὶ τὴν ψυχὴν φέρει, ὡς οἱ πειρασμοί, καὶ
mercy — of-God upon the soul brings as the temptations and
μάλιστα ἐν καιρῷ θλίψεως καὶ περιστάσεων προσφερόμενοι
especially in (a)-time of-affliction and of-straits brought-on
καὶ προστιθέμενοι, ἔλεγεν· Ἄφετε αὐτὸν καταράσασθαι τὸν
and added he-said let him to-curse —
Δαβίδ, ὅτι ὁ Κύριος εἶπεν αὐτῷ. Διὰ τί; Ὅπως ἴδῃ
David because the Lord told him for what so-that see
ὁ Θεὸς τὴν ταπείνωσίν μου καὶ ἐπιστρέψῃ μοι ἀγαθὰ
— God the humility my and return to-me good(-things)
ἀντὶ τῆς κατάρας αὐτοῦ. Ὁρᾷς πῶς ἐν γνώσει ἐποίει
instead-of the curse his you-see how in knowledge acted
ὁ προφήτης; Ὅθεν καὶ διεπονεῖτο πρὸς τοὺς θέλοντας
the prophet whence also he-was-distressed with the(-ones) wishing
ἀμύνεσθαι τὸν καταρώμενον, λέγων· Τί ἐμοὶ καὶ
to-avenge-themselves(-on) the(-one) cursing saying what to-me and
ὑμῖν, υἱοὶ Σαρουΐα; Ἄφετε αὐτὸν καταρᾶσθαι· ὁ Κύριος
to-you sons of-Zeruiah let him to-curse the Lord
εἶπεν αὐτῷ. Ἡμεῖς δὲ οὐκ ἀνεχόμεθα εἰπεῖν περὶ ἀδελφοῦ
told him we but not bear to-say about (a)-brother
ἡμῶν, ὅτι Κύριος εἶπεν αὐτῷ· ἀλλ' ἐὰν ἀκούσωμεν ῥῆμα
our that (the)-Lord told him but if we-bear (a)-word

εὐθέως τὸ τοῦ κυνὸς πάσχομεν. Ῥίπτει τις κατ'
at-once the(-thing) of-the dog we-suffer throws someone at
αὐτοῦ λίθον, καὶ ἀφίει τὸν ῥίψαντα, καὶ ἀπέρχεται,
it (a)-stone and it-lets-go the(-one) having-thrown(-it) and goes
καὶ δάκνει τὸν λίθον. Οὕτως καὶ ἡμεῖς ποιοῦμεν, ἀφίεμεν
and bites the stone thus also we do we-let-go
τὸν Θεὸν συγχωροῦντα ἐπενεχθῆναι ἡμῖν τὰς ἐπιφορὰς
— God allowing to-be-brought-on us the visitations
πρὸς κάθαρσιν τῶν ἁμαρτιῶν ἡμῶν, καὶ χωροῦμεν κατὰ
for cleansing of-the sins our and we-run against
τοῦ πλησίον, λέγοντες· Διὰ τί εἶπέ μοι; καὶ τί ἐποίησέ
the neighbor saying for what did-he-say to-me and what did-he-do
μοι; Καὶ δυνάμενοι ἐκ τῶν τοιούτων μεγάλως ὠφεληθῆναι,
to-me and being-able from the such(-things) greatly to-be-benefited
τὸ ἐναντίον ἐπιβουλεύομεν ἑαυτοῖς· ἀγνοοῦντες ὅτι πάντα
the opposite we-plot-against ourselves not-knowing that all(-things)
προνοίᾳ Θεοῦ γίνεται πρὸς τὸ συμφέρον ἑκάστῳ. Ὁ Θεὸς
by-providence of-God happens for the profit for-each — God
συνετήσῃ ἡμᾶς εὐχαῖς ἁγίων. Ἀμήν.
give-understanding(-to) us by-(the)-prayers of-(the)-saints amen

Περὶ μνησικακίας

VIII · ON REMEMBRANCE OF WRONGS

A prostration may heal wrath while the remembrance of wrongs remains, like an ember that turns to charcoal and keeps for years; the cure is to pray for the one who grieved us.

Οἱ πατέρες εἶπον, ὅτι ξένον μοναχοῖς τὸ ὀργίζεσθαι, 1
the fathers said that (is)-foreign to-monks the to-be-angry
ὁμοίως καὶ τὸ λυπεῖν τινα. Καὶ πάλιν εἴ τις θυμοῦ
likewise also the to-grieve anyone and again if someone anger
κεκράτηκεν, οὗτος δαιμόνων κεκράτηκεν· εἰ δέ τις
has-mastered this(-man) demons has-mastered if but someone
τῷ πάθει τούτῳ ἥττηται, παντάπασι τοῦ μοναδικοῦ βίου
by-the passion this is-defeated altogether of-the monastic life
ἐστιν ἀλλότριος· καὶ τὰ ἑξῆς. Τί οὖν ὀφείλομεν
he-is (a)-stranger and the following(-words) what then ought
ἡμεῖς εἰπεῖν περὶ ἑαυτῶν, μηδὲ μέχρι θυμοῦ καὶ ὀργῆς
we to-say about ourselves not-even up-to anger and wrath
ἱσταμένων, ἀλλὰ καὶ εἰς μνησικακίαν ἑαυτοὺς ἔσθ᾽
stopping but also into remembrance-of-wrongs ourselves there-is(-a-time)
ὅτε συνελαυνόντων; Τί ἄλλο, εἰ μὴ πενθῆσαι τὴν
when driving what else except — to-mourn the
τοιαύτην ἡμῶν ἐλεεινὴν καὶ ἀπάνθρωπον κατάστασιν;
such our pitiable and inhuman state
Νήψωμεν οὖν, ἀδελφοί, καὶ βοηθήσωμεν ἑαυτοῖς μετὰ
let-us-be-watchful then brothers and let-us-help ourselves with
Θεοῦ, ἵνα ῥυσθῶμεν ἀπὸ τῆς πικρίας τούτου τοῦ ὀλεθρίου
God that we-be-delivered from the bitterness of-this the destructive
πάθους. Ἔστι γὰρ ὅτε βάλλει τις μετάνοιαν τῷ ἀδελφῷ
passion there-is for when makes someone prostration to-the brother

αὐτοῦ, ταραχῆς, ὡς εἰκός, μεταξὺ αὐτοῦ, ἢ θλίψεως
his (a)-trouble as is-likely between him or affliction
ἐμπεσούσης, καὶ μένει καὶ μετὰ τὴν μετάνοιαν λυπούμενος
having-fallen-out and he-remains even after the prostration grieving
καὶ ἔχων λογισμοὺς κατ' αὐτοῦ. Οὐκ ὀφείλει ὁ τοιοῦτος
and having thoughts against him not ought the such(-man)
καταφρονῆσαι, ἀλλὰ κόψαι αὐτοὺς ταχέως. Μνησικακία
to-disregard(-them) but to-cut-off them quickly remembrance-of-wrongs
γάρ ἐστι, καὶ χρεία νήψεως πολλῆς, ὡς εἶπον, ἵνα μὴ
for it-is and (there-is)-need of-watchfulness much as I-said that not
χρονίσῃ ἐν τούτοις καὶ κινδυνεύσῃ. Βαλὼν γὰρ μετάνοιαν,
he-linger in these(-things) and be-in-danger having-made for prostration
ὡς διὰ τὴν ἐντολὴν ἔβαλε, καὶ τὴν μὲν ὀργήν,
as because-of the commandment he-made(-it) and the indeed wrath
πρὸς τὸ παρὸν ἐθεράπευσε, πρὸς δὲ τὴν μνησικακίαν
for the present he-healed against but the remembrance-of-wrongs
οὔπω ἠγωνίσατο· καὶ διὰ τοῦτο ἔμενεν ἔχων τὴν
not-yet did-he-struggle and because-of this he-remained having the
λύπην κατὰ τοῦ ἀδελφοῦ. Ἄλλο γάρ ἐστι μνησικακία,
grief against the brother other for is remembrance-of-wrongs
καὶ ἄλλο ὀργή, καὶ ἄλλο θυμός, καὶ ἄλλο ταραχή.
and other wrath and other anger and other trouble

2 Καὶ λέγω ὑμῖν ὑπόδειγμα, ἵνα νοήσητε, ὅτι ὁ
and I-tell you (an)-example that you-may-understand that the(-one)
ἀνάπτων ἑστίαν, πρῶτον μὲν ἔχει μικρὰν ἀνθρακιάν,
kindling (a)-hearth first indeed has (a)-small ember
ὅπερ ἐστὶ ῥῆμα ἀδελφοῦ θλίψαντος· ἰδοὺ ἀκμὴν μικρὰ
which is (the)-word of-(a)-brother having-afflicted(-him) behold still small
ἀνθρακιά ἐστι. Τί γάρ ἐστι ῥῆμα τοῦ ἀδελφοῦ σου; Ἐὰν
(an)-ember it-is what for is (a)-word of-the brother your if
βαστάσῃς αὐτόν, ἔσβεσας τὴν ἀνθρακιάν. Εἰ δὲ μείνῃς
you-bear it you-have-quenched the ember if but you-remain

λογιζόμενος· Καὶ διὰ τί εἶπέ μοι, καὶ ἐγὼ ἔχω εἰπεῖν
reckoning and for what did-he-say(-it) to-me and I have to-say
αὐτῷ; Καὶ εἰ μὴ ἤθελε θλίψαι με, οὐκ ἔλεγε·
to-him and if not he-wished to-afflict me not he-would-have-said(-it)
καὶ πίστευσον ἔχω κἀγὼ θλίψαι αὐτόν. Ἰδοὺ ἔβαλες
and believe(-me) have also-I to-afflict him behold you-have-put
μικρὰ ξυλάρια, ἢ εἴ τι δήποτε, ὥσπερ ὁ ἀνάπτων,
small sticks or if anything whatever as the(-one) kindling
καὶ ἐποίησας καπνὸν ὅπερ ἐστὶν ἡ ταραχή. Ταραχὴ
and you-have-made smoke which is the trouble trouble
δέ ἐστιν αὕτη ἡ κίνησις καὶ συμβολὴ τῶν λογισμῶν,
and is this the movement and collision of-the thoughts
ἥτις διεγείρει καὶ θρασύνει τὴν καρδίαν. Θρασύτης δέ
which rouses and emboldens the heart boldness and
ἐστιν, ἡ ἀνταποδοτικὴ ἔγερσις κατὰ τοῦ λυπήσαντος·
is the retaliatory rising against the(-one) having-grieved(-him)
ἥτις καὶ τολμηρία γίνεται, ὡς εἶπεν ὁ ἀββᾶς μακάριος
which also rashness becomes as said the abba blessed
Μάρκος· κακία ἐν λογισμοῖς μελετωμένη, θρασύνει καρδίαν·
Mark vice in thoughts meditated emboldens (the)-heart
ἀναιρουμένη δὲ διὰ προσευχῆς καὶ ἐλπίδος, συντρίβει
destroyed but through prayer and hope crushes
αὐτήν. Εἰ γὰρ ἐβάστασας τὸ μικρὸν ῥῆμα τοῦ ἀδελφοῦ
it if for you-had-borne the small word of-the brother
σου, εἶχες σβέσαι, ὡς εἶπον, καὶ αὐτὴν τὴν μικρὰν
your you-could to-quench as I-said even the-very the small
ἀνθρακιάν, πρὶν γένηται ἡ ταραχή. Ὅμως καὶ ταύτην
ember before arises the trouble nevertheless also this(-one)
ἐὰν θέλῃς, δύνασαι εὐχερῶς σβέσαι, ὡς ἔστι νεαρά,
if you-wish you-can easily to-quench while it-is fresh
διὰ σιωπῆς, διὰ προσευχῆς, διὰ μιᾶς μετανοίας ἀπὸ
through silence through prayer through one prostration from

καρδίας· ἐὰν δὲ μείνῃς καπνίζων οἱονεὶ θρασύνων καὶ
(the)-heart if but you-remain smoking as-it-were emboldening and
διεγείρων τὴν καρδίαν σου, διὰ τοῦ ἐνθυμηθῆναι· Διὰ τί
rousing the heart your through the to-think for what
εἶπέ μοι, καὶ ἔχω εἰπεῖν αὐτῷ; ἐξ αὐτῆς, ὡς ἄν τις
did-he-say(-it) to-me and I-have to-say to-him from it as — someone
εἴπῃ, τῆς συμβολῆς, καὶ τοῦ συμμηρυσμοῦ τῶν λογισμῶν,
would-say of-the collision and of-the rubbing-together of-the thoughts
ἐκτριβομένης οἱονεὶ καὶ περιθερμαινομένης τῆς καρδίας,
being-rubbed as-it-were and being-heated-around the heart
γίνεται ἔξαψις τοῦ θυμοῦ. Θυμὸς γάρ ἐστι, ζέσις τοῦ
comes-about (a)-kindling of-the anger anger for is (a)-boiling of-the
περὶ καρδίαν αἵματος, ὡς λέγει ὁ ἅγιος Βασίλειος. Ἰδοὺ
around (the)-heart blood as says the holy Basil behold
γέγονε θυμός, αὕτη ἐστὶν ἣν λέγουσιν ὀξυχολίαν. Ἐὰν
has-come-about anger this is what they-call sharp-temper if
οὖν θέλῃς δύνασαι σβέσαι καὶ αὐτόν, πρὶν γένηται ὀργή· εἰ
then you-wish you-can to-quench also it before arises wrath if
δὲ μένῃς ταράσσων καὶ ταρασσόμενος, εὑρίσκῃ ὡς ὁ
but you-remain troubling and being-troubled you-are-found as the(-one)
βαλὼν ξύλα εἰς τὴν ἑστίαν, καὶ πλεῖον ἐκκαίων τὸ πῦρ,
having-put wood into the hearth and more burning-up the fire
καὶ οὕτως λοιπὸν γίνονται ἄνθρακες· ὅπερ ἐστὶν ἡ ὀργή.
and thus henceforth come-about coals which is the wrath

3 Καὶ τοῦτό ἐστιν ὃ ἔλεγεν ὁ ἀββᾶς Ζωσιμᾶς ὅτε
and this is what said the abba Zosimas when
ἠρωτήθη, τί ἐστι τὸ ῥητὸν τὸ λέγον· Ὅπου οὐκ
he-was-asked what is the saying the(-one) saying where not
ἔστι θυμός, ἡσυχάζει μάχη. Ἐὰν γὰρ ἐν τῇ ἀρχῇ τῆς
is anger is-quiet battle if for in the beginning of-the
ταραχῆς, ὅτε ἄρξηται, ὡς εἴπομεν, καπνίζειν καὶ ποιεῖν
trouble when it-begins as we-said to-smoke and to-make

σπινθῆράς τινας, προλαβών τις μέμψηται ἑαυτόν, καὶ
sparks some anticipating someone blame himself and
βάλῃ μετάνοιαν πρὶν ἐξαφθῇ καὶ γένηται θυμός, εἰρηνεύει.
make prostration before is-kindled and arises anger he-is-at-peace
Πάλιν μεθ' ὃ γίνεται θυμὸς ἐὰν μὴ ἡσυχάσῃ, ἀλλὰ μένῃ
again after which arises anger unless — he-be-quiet but remain
ταρασσόμενος καὶ θρασυνόμενος, εὑρίσκεται, ὡς εἴπομεν,
troubled and emboldened he-is-found as we-said
ὁμοίως τῷ χορηγοῦντι ξύλα τῷ πυρί, καὶ μένει
likewise to-the(-one) supplying wood to-the fire and it-remains
καίων ἕως οὗ ποιήσει μεγάλους ἄνθρακας. Ὥσπερ οὖν οἱ
burning until — it-makes great coals as then the
ἄνθρακες γίνονται κάρβωνες καὶ ἀποτίθενται, καὶ ποιοῦσι
coals become charcoals and are-laid-aside and spend
πόσα ἔτη μὴ φθειρόμενοι, καὶ οὐδὲ ἐὰν βάλῃ τις εἰς
how-many years not decaying and not-even if put someone on
αὐτοὺς ὕδωρ, σήπονται· οὕτως καὶ ἡ ὀργὴ ἐὰν χρονίσῃ,
them water do-they-rot thus also the wrath if it-linger
γίνεται μνησικακία, καὶ λοιπὸν ἐὰν μὴ στάξῃ τις τὸ
becomes remembrance-of-wrongs and henceforth unless — drip someone the
αἷμα αὐτοῦ, οὐκ ἀπαλλάσσεται αὐτῆς. Ἰδοὺ εἶπον ὑμῖν τὴν
blood his not he-is-rid of-it behold I-told you the
διαφοράν, ἐννοήσατε· ἰδοὺ ἠκούσατε τί ἐστιν ἡ πρώτη
difference consider behold you-heard what is the first
ταραχή, καὶ τί ὁ θυμός, καὶ τί ἡ ὀργή, καὶ τί ἡ
trouble and what the anger and what the wrath and what the
μνησικακία. Βλέπετε πῶς ἀπὸ ἑνὸς ῥήματος εἰς τοσοῦτον
remembrance-of-wrongs you-see how from one word to such
κακὸν ἔφθασεν; Εἰ γὰρ ἐξ ἀρχῆς ἔβαλεν ἐπάνω αὐτοῦ
evil it-came if for from (the)-beginning he-had-put upon himself
τὴν μέμψιν, καὶ ἐβάστασε τὸ ῥῆμα τοῦ ἀδελφοῦ, καὶ μὴ
the blame and had-borne the word of-the brother and not

ἠθέλησεν ἀπεκδικῆσαι ἑαυτόν, καὶ ἀντὶ ἑνὸς λόγου εἰπεῖν
had-wished to-avenge himself and instead-of one word to-say
δύο ἢ καὶ πέντε λόγους, καὶ ἀποδοῦναι κακὸν ἀντὶ κακοῦ,
two or even five words and to-return evil for evil
εἶχεν ἐξηλῆσαι ἀπὸ ὅλων τῶν κακῶν τούτων. Διὰ τοῦτο
he-could to-escape from all the evils these because-of this
ἀεὶ λέγω ὑμῖν· ὡς εἰσὶ νεαρὰ τὰ πάθη, ἐκκόψατε αὐτὰ
always I-tell you while are fresh the passions cut-out them
πρὶν στερεωθῶσι καθ᾽ ὑμῶν, καὶ μέλλετε ταλαιπωρεῖν.
before they-be-hardened against you and you-are-about to-suffer-misery
Ἄλλο γάρ ἐστι τὸ ἀνασπάσαι μικρὰν βοτάνην, καὶ ἄλλο
other for is the to-pull-up (a)-small plant and other
τὸ ἐκριζῶσαι μέγα δένδρον· οὐ ξενίζομαι ἄλλο, ἢ
the to-uproot (a)-great tree not I-am-surprised(-at) other than
ὅτι οὔτε οἴδαμεν τί ψάλλομεν· καθ᾽ ἑκάστην ψάλλομεν,
that neither we-know what we-sing by each(-day) we-sing
καὶ καταρώμεθα ἑαυτούς, καὶ οὐ συνιοῦμεν. Οὐκ ὀφείλομεν
and we-curse ourselves and not we-understand not ought-we
εἰδέναι τί ψάλλομεν; Ὅτι ἀεὶ λέγομεν· Εἰ ἀνταπέδωκα
to-know what we-sing because always we-say if I-repaid
τοῖς ἀνταποδιδοῦσί μοι κακά, ἀποπέσοιμι ἄρα ἀπὸ τῶν
the(-ones) repaying me evils may-I-fall-away then from the
ἐχθρῶν μου κενός. Τί ἐστι, ἀποπέσοιμι; Ἐν ὅσῳ τις
enemies my empty what is may-I-fall-away in while someone
ἵσταται, ἔχει δύναμιν ἀντιστῆναι τῷ ἐχθρῷ αὐτοῦ, δέρει,
stands he-has power to-withstand the enemy his he-beats
δέρεται, νικᾷ, ἡττᾶται· ἀκμὴν γὰρ ἵσταται. Ἐὰν δὲ
he-is-beaten he-conquers he-is-defeated still for he-stands if but
φθάσῃ πεσεῖν, πῶς ἔτι δύναται χαμαὶ κείμενος παλαῖσαι
he-come to-fall how still can-he on-the-ground lying to-wrestle

πρὸς τὸν ἐχθρὸν αὐτοῦ; Καὶ κατευχόμεθα ἑαυτῶν, μὴ μόνον
with the enemy his and we-pray-against ourselves not only
πεσεῖν ἀπὸ τῶν ἐχθρῶν ἡμῶν· ἀλλ᾽ ἵνα καὶ κενοὶ πέσωμεν.
to-fall from the enemies our but that also empty we-fall
Τί δέ ἐστι τὸ πεσεῖν τινα κενὸν ἀπὸ τῶν ἐχθρῶν αὐτοῦ, 4
what and is the to-fall someone empty from the enemies his
εἴπωμεν. Τὸ πεσεῖν ἐστι, μηκέτι ἔχειν δύναμιν ἀναστῆναι,
let-us-say the to-fall is no-longer to-have power to-rise
παρὰ χαμαὶ κεῖσθαι. Τὸ δὲ κενόν ἐστι, τὸ μηδέποτε
but on-the-ground to-lie the and empty is the never
ἀγαθόν, ἵνα τέως κἂν ἀναστῆναί τις δυνηθῇ. Ὁ
good(-to-have) that meanwhile even-if to-rise someone be-able the(-one)
γὰρ ἀνιστάμενος δύναται πάλιν ἐπιμελήσασθαι ἑαυτόν, καὶ
for rising can again to-take-care-of himself and
ὅτε δήποτε πάλιν ἔρχεται εἰς συμβολήν. Εἶτα λέγομεν·
when ever again he-comes into fray then we-say
Καταδιώξαι ἄρα ὁ ἐχθρὸς τὴν ψυχήν μου καὶ καταλάβοι·
let-pursue then the enemy the soul my and overtake(-it)
μὴ μόνον καταδιώξαι, ἀλλὰ καὶ καταλάβοι, ἵνα ἐσμὲν
not only pursue but also overtake that we-be
ὑποχείριοι αὐτοῦ, ἵνα εἰς πάντα ἡττώμεθα ἐν ἑκάστῳ
in-the-power his that in all(-things) we-be-defeated in each
πράγματι· καὶ καταβάλλῃ ἡμᾶς, εἰ ἀνταποδώσωμεν τοῖς
thing and he-cast-down us if we-repay the(-ones)
ἀνταποδιδοῦσιν ἡμῖν κακά. Καὶ οὐ μόνον τοῦτο εὐχόμεθα,
repaying us evils and not only this we-pray
ἀλλὰ καὶ καταπατῆσαι εἰς γῆν τὴν ζωὴν ἡμῶν. Τί ἐστιν
but also to-trample into (the)-earth the life our what is
ἡ ζωὴ ἡμῶν; Ἡ ζωὴ ἡμῶν ἐστιν, αἱ ἀρεταί, καὶ εὐχόμεθα
the life our the life our is the virtues and we-pray
καταπατηθῆναι εἰς γῆν τὴν ζωὴν ἡμῶν, ἵνα γένηταί
to-be-trampled into (the)-earth the life our that become

τις ὅλως γήϊϊνος, ὅλον τὸ φρόνημα αὐτοῦ ἔχων κάτω
someone wholly earthly whole the mind his having down
εἰς τὴν γῆν. Καὶ τὴν δόξαν μου εἰς χοῦν κατασκηνώσει.
to the earth and the glory my into dust will-make-dwell
Τί δέ ἐστιν ἡ δόξα ἡμῶν, εἰ μὴ ἡ γνῶσις ἡ διὰ
what and is the glory our except — the knowledge the(-one) through
τῆς φυλακῆς τῶν ἁγίων ἐντολῶν ἐγγινομένη τῇ ψυχῇ;
the keeping of-the holy commandments arising-in the soul
Τοῦτο οὖν λέγομεν, ἵνα ποιήσῃ τὴν δόξαν ἡμῶν, ὡς λέγει
this then we-say that he-make the glory our as says
ὁ Ἀπόστολος, ἐν τῇ αἰσχύνῃ ἡμῶν, ἵνα εἰς τὸν χοῦν
the Apostle in the shame our that in the dust
κατασκηνώσῃ αὐτήν, καὶ ποιήσῃ τὴν ζωὴν ἡμῶν καὶ τὴν
he-make-dwell it and make the life our and the
δόξαν ἡμῶν γηΐνην· ἵνα μηδὲν φρονῶμεν κατὰ Θεόν,
glory our earthly that nothing we-think according-to God
ἀλλὰ πάντα σωματικά, πάντα σαρκικά, ὥσπερ ἐκεῖνοι
but all(-things) bodily all(-things) fleshly as those
περὶ ὧν ἔλεγεν ὁ Θεός· Οὐ μὴ καταμείνῃ τὸ πνεῦμά μου
about whom said — God not — shall-remain the spirit my
ἐν τοῖς ἀνθρώποις τούτοις διὰ τὸ εἶναι αὐτοὺς σάρκας.
in the men these because-of the to-be them flesh
Ἰδοὺ ὅλα ταῦτα ψάλλοντες, ἑαυτοὺς καταρώμεθα, ἐὰν
behold all these(-things) singing ourselves we-curse if
ἀποδίδωμεν κακὸν ἀντὶ κακοῦ, καὶ πόσα ἀποδιδοῦμεν
we-return evil for evil and how-many(-times) we-return
κακὰ ἀντὶ κακῶν, καὶ οὐ μέλει ἡμῖν, ἀλλὰ ἀδιαφοροῦμεν.
evils for evils and not it-concerns us but we-are-indifferent
Ἔστι δὲ ἀποδοῦναι κακὸν ἀντὶ κακοῦ, οὐ μόνον ἐν ἔργῳ,
it-is and to-return evil for evil not only in deed
ἀλλὰ καὶ λόγῳ καὶ σχήματι. Καὶ δοκεῖ τις ἔργῳ μέν,
but also in-word and in-bearing and seems someone in-deed indeed

μὴ ἀποδοῦναι κακόν, εὑρίσκεται δὲ λόγῳ, ὡς εἶπον, ἢ καὶ
not to-return evil he-is-found but in-word as I-said or also
σχήματι ἀποδιδούς. Ἔστι γὰρ ὅτε ποιεῖ τις ἓν σχῆμα,
in-bearing returning(-it) there-is for when makes someone one gesture
ἢ κίνημα, ἢ βλέμμα, καὶ ταράσσει τὸν ἀδελφὸν αὐτοῦ.
or movement or look and troubles the brother his
Δύναται γάρ τις καὶ διὰ βλέμματος ἢ κινήματος,
can for someone even through (a)-look or movement
πλῆξαι τὸν ἀδελφὸν αὐτοῦ· καὶ ἔστι καὶ τοῦτο ἀποδοῦναι
to-strike the brother his and is also this to-return
κακὸν ἀντὶ κακοῦ. Ἄλλος σπουδάζει μήτε ἔργῳ, μήτε
evil for evil another is-eager neither in-deed nor
λόγῳ, μήτε σχήματι, ἢ κινήματι ἀποδοῦναι κακὸν ἀντὶ
in-word nor in-bearing or in-movement to-return evil for
κακοῦ· ἔχει δὲ λύπην ἐν τῇ καρδίᾳ αὐτοῦ πρὸς τὸν
evil he-has but grief in the heart his toward the
ἀδελφὸν αὐτοῦ, καὶ θλίβεται κατ᾽ αὐτοῦ. Βλέπετε πόσην
brother his and is-afflicted against him you-see how-much
διαφορὰν καταστάσεως. Ἄλλος οὔτε λύπην τινὰ ἔχει πρὸς
difference of-state another not grief any has toward
τὸν ἀδελφὸν αὐτοῦ· ἐὰν δὲ ἀκούσῃ ὅτι τις ἔθλιψεν αὐτόν,
the brother his if but he-hear that someone afflicted him
ἤ τις δήποτε ἢ ἐγόγγυσε κατ᾽ αὐτοῦ, ἢ ἐλοιδόρησεν
or someone whoever or murmured against him or reviled
αὐτόν, ἀεὶ τέρπεται ἀκούων, καὶ εὑρίσκεται καὶ οὕτως
him always he-is-delighted hearing(-it) and is-found also thus
ἀποδίδωσι κακὸν ἀντὶ κακοῦ ἐν τῇ καρδίᾳ αὐτοῦ. Ἄλλος
he-returns evil for evil in the heart his another
οὔτε κακίαν κρατεῖ, οὔτε χαίρει ἀκούων λοιδορίαν κατὰ
neither vice holds nor rejoices hearing reviling against
τοῦ θλίψαντος αὐτόν, ἀλλὰ καὶ θλίβεται ἐὰν θλιβῇ,
the(-one) having-afflicted him but even is-afflicted if he-be-afflicted

οὐχ ἡδέως δὲ ἔχει ἵνα καὶ καλῶς πάθῃ· ἀλλ᾽ ἐὰν ἴδῃ
not gladly but has(-it) that also well he-fare but if he-see
αὐτὸν δοξαζόμενον ἢ ἀναπαυόμενον, θλίβεται· καὶ ἔστι
him glorified or at-rest he-is-afflicted and is
καὶ τοῦτο εἶδος μνησικακίας, κουφότερον μὲν ὅμως
also this (a)-kind of-remembrance-of-wrongs lighter indeed nevertheless
ἐστί. Θέλει δέ τις καὶ χαίρειν τὴν ἀνάπαυσιν τοῦ
it-is(-one) wishes and someone even to-rejoice(-in) the rest of-the
ἀδελφοῦ αὐτοῦ, καὶ πάντα ποιεῖν πρὸς θεραπείαν αὐτοῦ,
brother his and all(-things) to-do for (the)-service his
καὶ ἕκαστον πρᾶγμα ἐπιτηδεύειν πρὸς θεραπείαν καὶ
and each thing to-practice for (the)-service and
ἀνάπαυσιν αὐτοῦ. Εἴπομεν δὲ ἐν τῇ ἀρχῇ τοῦ λόγου ὅτι
rest his we-said and in the beginning of-the discourse that
ἔστι τις βάλλων μετάνοιαν, μένει ἀκμὴν ἔχων λύπην
there-is someone making prostration he-remains still having grief
κατ᾽ αὐτοῦ, καὶ λέγομεν ὅτι βαλὼν τὴν μετάνοιαν,
against him and we-say that having-made the prostration
τὴν μὲν ὀργήν, δι᾽ αὐτῆς ἐθεράπευσε, πρὸς δὲ τὴν
the indeed wrath through it he-healed against but the
μνησικακίαν οὔπω ἠγωνίσατο. Ἔστι δὲ ἄλλος ὅτι ἐὰν
remembrance-of-wrongs not-yet did-he-struggle there-is and another that if
συμβῇ τινα θλίψαι αὐτόν, καὶ βάλωσι μετάνοιαν καὶ
it-happen (for)-someone to-afflict him and they-make prostration and
διαλλαγῶσιν ἀλλήλοις, εἰρηνεύει πρὸς αὐτόν, καὶ οὐδεμίαν
are-reconciled to-one-another he-is-at-peace with him and no
μνήμην κακὴν ἔχει ἐν τῇ καρδίᾳ αὐτοῦ περὶ αὐτοῦ· ἐὰν δὲ
remembrance evil has in the heart his about him if but
συμβῇ αὐτὸν μεθ᾽ ἡμέρας εἰπεῖν αὐτῷ τι θλίβον αὐτόν,
it-happen him after days to-say to-him something afflicting him

ἄρχεται καὶ τῶν πρώτων μνημονεύειν, καὶ ταράσσεσθαι οὐ
he-begins also the first(-things) to-remember and to-be-troubled not
μόνον περὶ τῶν δευτέρων, ἀλλὰ καὶ περὶ τῶν προτέρων.
only about the second(-things) but also about the former(-things)
Οὗτος ἔοικεν ἀνθρώπῳ ἔχοντι τραῦμα, καὶ βάλλοντι
this(-man) is-like (a)-man having (a)-wound and putting
ἔμπλαστρον, καὶ τέως διὰ τῆς ἐμπλάστρου ἐθεράπευσε
(a)-plaster and meanwhile through the plaster he-healed
τὸ τραῦμα, καὶ συνούλωσεν, ἔτι δὲ ἀσθενέστερός ἐστιν ὁ
the wound and it-scarred-over still but weaker is the
τόπος, καὶ ὅτε δήποτε ῥίψει τις λίθον κατ᾽ αὐτοῦ, πλέον
place and when ever throws someone (a)-stone at it more-than
ὅλου τοῦ σώματος ἐκεῖνος ὁ τόπος εὐχερῶς πλήσσεται,
whole the body that the place easily is-struck
καὶ ἄρχεται εὐθέως αἱμορῥοεῖν· οὕτως ἔπαθε καὶ αὐτός·
and begins at-once to-bleed thus suffered also he
ἔσχε τραῦμα, καὶ ἔβαλεν ἔμπλαστρον, ἥτις ἐστὶν ἡ
he-had (a)-wound and put (a)-plaster which is the
μετάνοια, καὶ τέως μὲν ἐθεράπευσε τὸ τραῦμα, ὥσπερ
prostration and meanwhile indeed he-healed the wound as
καὶ ὁ πρῶτος, τοῦτ᾽ ἔστι τὴν ὀργήν, ἤρξατο καὶ τῆς
also the first(-man) that is the wrath he-began also of-the
μνησικακίας ἐπιμελεῖσθαι, διὰ τοῦ σπουδάσαι μηδεμίαν
remembrance-of-wrongs to-take-care through the to-be-eager no
κακὴν μνήμην κρατῆσαι ἐν τῇ καρδίᾳ αὐτοῦ· τοῦτο γάρ ἐστι
evil memory to-hold in the heart his this for is
τὸ συνουλῶσαι τὸ τραῦμα. Οὔπω δὲ τελείως ἐξήλειψεν,
the to-scar-over the wound not-yet but perfectly did-he-wipe-(it)-out
ἀλλ᾽ ἔτι ἔχει ἔλλειμμα τῆς μνησικακίας, ὅπερ ἐστὶν ἡ
but still he-has (a)-remnant of-the remembrance-of-wrongs which is the
οὐλὴ ἐξ ἧς εὐχερῶς ἀναδαροῦται ὅλον τὸ τραῦμα σῶμα,
scar from which easily is-flayed-again whole the wound body

ὅταν δέξηται μικρὰν πληγήν. Ὀφείλει γοῦν ἀγωνίσασθαι,
when it-receive (a)-small blow he-ought then to-struggle
ἵνα καὶ τὴν οὐλὴν τελείως ἐξαλείψῃ, ὥστε καὶ τριχῶσαι
that also the scar perfectly he-wipe-out so-that even to-grow-hair-on
τὸν τόπον, καὶ μήτε ἀμορφίαν τινὰ ὑπολειφθῆναι, μήτε
the place and neither disfigurement any to-be-left nor
νοεῖσθαι ὅλως, ὅτι ἐγένετο ἐν τῷ τόπῳ ἐκείνῳ τραῦμα.
to-be-perceived at-all that there-was in the place that (a)-wound
Πῶς δὲ δύναται τοῦτο κατορθῶσαι; Διὰ τοῦ προσεύχεσθαι
how and can-he this to-achieve through the to-pray
ἐξ ὅλης καρδίας ὑπὲρ τοῦ λυπήσαντος ἑαυτόν, καὶ
from whole heart for the(-one) having-grieved him and
λέγειν· «Ὁ Θεός, βοήθησον τῷ ἀδελφῷ μου κἀμοὶ διὰ τῶν
to-say — God help the brother my and-me through the
εὐχῶν αὐτοῦ.» Καὶ εὑρίσκεται ὑπερευχόμενος τοῦ ἀδελφοῦ
prayers his and he-is-found praying-for the brother
αὐτοῦ· ὅπερ ἐστὶ συμπαθείας καὶ ἀγάπης τεκμήριον, καὶ
his which is of-sympathy and of-love (a)-proof and
ταπεινούμενος ἐκ τοῦ αἰτεῖν βοήθειαν διὰ τῶν εὐχῶν
being-humbled from the to-ask help through the prayers
αὐτοῦ. Ὅπου δὲ συμπάθεια καὶ ἀγάπη καὶ ταπείνωσις,
his where and (is)-sympathy and love and humility
τί δύναται ἰσχύσαι θυμός, ἢ ἕτερον πάθος; καθὼς εἶπεν
what can to-prevail anger or other passion as said
ὁ ἀββᾶς Ζωσιμᾶς, ὅτι Ἐὰν κινήσει πάντα τὰ μάγγανα
the abba Zosimas that if move all the contrivances
τῆς κακίας αὐτοῦ ὁ διάβολος μετὰ πάντων τῶν δαιμόνων
of-the vice his the devil with all the demons
αὐτοῦ, ἀργοῦσι πᾶσαι αἱ μεθοδεῖαι αὐτοῦ, καὶ συντρίβονται
his are-idle all the stratagems his and are-crushed
ὑπὸ τῆς ταπεινώσεως τῆς ἐντολῆς τοῦ Χριστοῦ. Λέγει
by the humility of-the commandment — of-Christ says

δὲ καὶ ἕτερος γέρων· Ὁ προσευχόμενος ὑπὲρ ἐχθρῶν,
and also another elder the(-one) praying for enemies
ἀμνησίκακος ἔσται. Ἐργάσασθε καὶ νοεῖτε καλῶς
free-of-remembrance-of-wrongs shall-be work and understand well
ἅτε ἀκούετε. Ὄντως γὰρ ἐὰν μὴ ἐργάσησθε λόγῳ ταῦτα
what you-hear truly for unless — you-work by-word these(-things)
παραλαβεῖν. Ποῖος ἄνθρωπος θέλων μαθεῖν τέχνην, λόγῳ
to-receive what man wishing to-learn (a)-craft by-word
μόνῳ παραλαμβάνει αὐτήν; Πάντως πρῶτον παραμένει
alone receives it surely first he-perseveres
ποιῶν καὶ ἀσυστροφῶν, ποιῶν καὶ ἀφανίζων, καὶ
making(-things) and spoiling making and destroying and
οὕτως κατὰ μικρὸν κοπιῶν καὶ ὑπομένων, μανθάνει τὴν
thus by little toiling and enduring he-learns the
τέχνην, τοῦ Θεοῦ βλέποντος τὸν κόπον καὶ τὴν προαίρεσιν
craft — God seeing the toil and the choice
αὐτοῦ, καὶ συνεργοῦντος αὐτῷ. Ἡμεῖς δὲ τὴν τέχνην τῶν
his and co-working with-him we but the craft of-the
τεχνῶν λόγῳ θέλομεν παραλαβεῖν, μὴ ἐπιβαλλόμενοι ἔργῳ;
crafts by-word wish to-receive not putting-hand(-to-it) in-deed
Καὶ πῶς ἐνδέχεται; Πρόσχωμεν οὖν ἑαυτοῖς, ἀδελφοί, καὶ
and how is-it-possible let-us-attend then to-ourselves brothers and
ἐργασώμεθα μετὰ σπουδῆς, ὡς ἔτι ἔχομεν καιρόν. Ὁ
let-us-work with eagerness while still we-have time —
Θεὸς δώσει ἡμῖν μνημονεύειν καὶ φυλάττειν ἃ ἀκούομεν,
God will-give us to-remember and to-keep what we-hear
ἵνα μὴ εἰς κρῖμα ἡμῶν γένωνται ἐν ἡμέρᾳ κρίσεως.
that not for judgment our they-become in (the)-day of-judgment

Περὶ ψεύδους

IX · ON LYING

Lying separates us from God, who is the truth, and joins us to the evil one, its father. There are three kinds: lying in thought, which trusts suspicions; lying in word, which excuses itself; and lying in one's very life, which feigns virtue to hide a vice. A brother sure he had seen another steal figs that morning was proved wrong, since the steward had sent the accused to a village after the vigil, and the abba made the suspicious one an example.

1 Θέλω ὑμᾶς ὑπομνῆσαι, ἀδελφοί, περὶ τοῦ ψεύδους ὀλίγα.
I-wish you to-remind brothers about the lie (a)-few(-things)
Βλέπω γὰρ ὑμᾶς μὴ πάνυ σπουδάζοντας τηρεῖν τὴν
I-see for you not very being-eager to-keep the
γλῶσσαν ὑμῶν, καὶ ἐκ τούτου εὐχερῶς εἰς πολλὰ
tongue your and from this easily into many(-things)
κατασυρόμεθα. Βλέπετε, ἀδελφοί μου, ὅτι εἰς πᾶν πρᾶγμα,
we-are-dragged-down you-see brothers my that in every thing
καθὼς ἀεὶ λέγω ὑμῖν, συνήθειά ἐστι, καὶ εἰς τὸ καλόν,
as always I-tell you habit there-is both for the good
καὶ εἰς τὸ κακόν. Χρεία οὖν πολλῆς νήψεως, ἵνα μὴ
and for the evil need then of-much watchfulness that not
κλεπτώμεθα ὑπὸ τοῦ ψεύδους. Οὐδεὶς γὰρ ψευδόμενος
we-be-stolen-from by the lie no-one for lying
ἥνωται τῷ Θεῷ· ἀλλότριόν ἐστι τοῦ Θεοῦ τὸ ψεῦδος.
is-united — to-God foreign is — of-God the lie
Γέγραπται γάρ, ὅτι Τὸ ψεῦδος τοῦ πονηροῦ ἐστι· καὶ
it-is-written for that the lie of-the evil(-one) is and
πάλιν, ὅτι Ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ. Ἰδοὺ πατέρα
again that (a)-liar he-is and the father its behold father
λέγει τοῦ ψεύδους τὸν διάβολον· ἡ δὲ ἀλήθειά ἐστιν ὁ
he-calls of-the lie the devil the but truth is —

Θεός. Αὐτὸς γὰρ λέγει· Ἐγώ εἰμι ἡ ὁδός, καὶ ἡ ἀλήθεια,
God he for says I am the way and the truth
καὶ ἡ ζωή. Βλέπετε πόθεν χωρίζομεν ἑαυτούς, καὶ τίνι
and the life you-see whence we-separate ourselves and (in)-what
τρόπῳ προσκολλώμεθα διὰ τοῦ ψεύδους, δῆλον ὅτι τῷ
way we-cleave through the lie clearly that to-the
πονηρῷ. Εἰ οὖν θέλωμεν τῷ ὄντι σωθῆναι, ὀφείλομεν
evil(-one) if then we-wish — really to-be-saved we-ought
πάσῃ σπουδῇ ἀγαπᾶν τὴν ἀλήθειαν, καὶ φυλάττειν ἑαυτοὺς
with-all eagerness to-love the truth and to-guard ourselves
ἀπὸ παντὸς ψεύδους, ἵνα μὴ χωρίσῃ ἡμᾶς ἀπὸ τῆς
from every lie that not it-separate us from the
ἀληθείας καὶ τῆς ζωῆς. Εἰσὶ δὲ τρεῖς διαφοραὶ τοῦ
truth and the life there-are and three differences of-the
ψεύδους· ἔστι γὰρ ὁ ψευδόμενος κατὰ διάνοιαν· καὶ
lie there-is for the(-one) lying in thought and
ἔστιν ὁ ἐν λόγῳ ψευδόμενος. Ἔστι καὶ ὁ εἰς
there-is the(-one) in word lying there-is also the(-one) in
αὐτὸν τὸν βίον αὐτοῦ ψευδόμενος. Ὁ κατὰ διάνοιαν
the-very the life his lying the(-one) in thought
ψευδόμενός ἐστιν ὁ δεχόμενος τὰς ὑπονοίας. Ἐὰν ἴδῃ
lying is the(-one) receiving the suspicions if see
οὗτός τινα λαλοῦντα μετὰ τοῦ ἀδελφοῦ αὐτοῦ, ὑπονοεῖ,
this(-man) someone talking with the brother his he-suspects
καὶ λέγει, ὅτι Δι' ἐμὲ λαλοῦσι. Καὶ ἐὰν κόψωσι τὴν
and says that about me they-talk and if they-cut-off the
ὁμιλίαν, πάλιν ὑπονοεῖ ὅτι δι' αὐτὸν ἔκοψαν. Ἐὰν
conversation again he-suspects that because-of him they-cut(-it)-off if
εἴπῃ τις ῥῆμα, ὑπονοεῖ ὅτι διὰ τὸ θλίψαι αὐτὸν εἶπε,
say someone (a)-word he-suspects that for the to-afflict him he-said(-it)
καὶ ἁπλῶς εἰς ἕκαστον πρᾶγμα οὕτως λέγει τὸν
and simply in each thing thus he-speaks(-of) the

πλησίον, λέγων· Δι᾽ ἐμὲ τόδε ἐποίησε, δι᾽ ἐμὲ τόδε
neighbor saying because-of me this he-did because-of me this
εἶπε· διὰ τόδε, τόδε ἐποίησεν. Οὗτός ἐστιν ὁ κατὰ
he-said because-of this this he-did this(-man) is the(-one) in
διάνοιαν ψευδόμενος. Οὐδὲν γὰρ ἀληθὲς λέγει, ἀλλὰ πάντα
thought lying nothing for true he-says but all(-things)
ὑπονοίας. Ἐκ τούτου λοιπὸν περιέργειαι, καταλαλιαί, τὸ
suspicions from this henceforth meddlings slanders the
παρακροᾶσθαι, τὸ μάχεσθαι, τὸ κατακρίνειν. Ἔστι δὲ ὅτε
to-eavesdrop the to-fight the to-condemn there-is and when
ὑπονοεῖ πρᾶγμα, καὶ εὑρίσκεται ἐκ τοῦ συμβάντος ἀληθές,
he-suspects (a)-thing and it-is-found from the outcome true
καὶ ὡς ἐκ τούτου, φησί, θέλων αὐτὸν διορθώσασθαι,
and as from this he-says wishing himself to-correct
περιεργάζεται λογιζόμενος, ὅτι Ἐὰν κατ᾽ ἐμοῦ λαλεῖ τις
he-meddles reckoning that if against me speaks someone
βλέπω, τί ἐστι τὸ σφάλμα μου ἐν ᾧ διαβάλῃ με,
I-see what is the fault my in which he-slanders me
καὶ διορθοῦμαι ἐμαυτόν. Πρῶτον μὲν οὖν αὕτη ἡ ἀρχὴ
and I-correct myself first indeed then this the beginning
ἐκ τοῦ πονηροῦ ἐστι· διὰ γὰρ τοῦ ψεύδους ἤρξατο, μὴ
from the evil(-one) is through for the lie it-began not
εἰδὼς ὑπενόησεν ὃ οὐκ ᾔδει. Πῶς οὖν δύναται δένδρον
knowing he-suspected what not he-knew how then can (a)-tree
πονηρόν, καρποὺς καλοὺς ποιεῖν; Εἰ δὲ ὅλως θέλει
evil fruits good to-make if but at-all he-wishes
διορθώσασθαι, ὅταν εἴπῃ αὐτῷ ἀδελφός· Μὴ ποιήσῃς τόδε,
to-correct(-himself) when says to-him (a)-brother not do this
ἢ Διὰ τί τόδε ἐποίησας; μὴ ταραχθῇς, ἀλλὰ βάλλει
or for what this did-you-do not let-him-be-troubled but make
μετάνοιαν, καὶ εὐχαριστήσει αὐτῷ, τότε διορθώσηται.
prostration and give-thanks to-him then he-may-correct(-himself)

Καὶ ἐὰν ἴδῃ ὁ Θεὸς ὅτι τοιαύτη ἐστὶν ἡ προαίρεσις αὐτοῦ,
and if see — God that such is the choice his
οὐδέποτε ἀφῇ αὐτὸν πλανηθῆναι· ἀλλὰ πέμπει πάντως
never will-he-let him to-go-astray but he-sends by-all-means
τὸν ὀφείλοντα αὐτὸν διορθώσασθαι. Τὸ δὲ εἰπεῖν, ὅτι
the(-one) owing him to-correct the but to-say that
Διὰ τὸ διορθωθῆναι, πιστεύω ταῖς ὑπονοίαις μου· καὶ
for the to-be-corrected I-trust the suspicions my and
λοιπὸν παρακούεσθαι καὶ περιεργάζεσθαι, δικαίωμά ἐστι
henceforth to-eavesdrop and to-meddle (a)-pretext is
τοῦ διαβόλου θέλοντος ἐπιβουλεύειν.
of-the devil wishing to-plot

Ποτὲ ὄντος μου ἐν τῷ κοινοβίῳ, ἐπειραζόμην ἵνα ἐκ τῆς 2
once being I in the community I-tried that from the
κινήσεως τοῦ ἀνθρώπου καταλαμβάνω τὴν κατάστασιν
movement of-the man I-grasp the state
αὐτοῦ. Ἀπαντᾷ μοι οὖν τοιοῦτο πρᾶγμα· ἅπαξ ὡς ἵσταμαι,
his meets me then such (a)-thing once as I-stand
παρέρχεται μία γυνὴ βαστάζουσα ὑδρίαν ὕδατος, καὶ οὐκ
passes-by one woman carrying (a)-jar of-water and not
οἶδα πῶς ἡρπάσθην, καὶ προσέσχον τοῖς ὀφθαλμοῖς αὐτῆς·
I-know how I-was-carried-away and I-attended to-the eyes her
καὶ ὑποβάλλει μοι ὁ λογισμὸς εὐθέως, ὅτι πόρνη ἐστίν.
and suggests to-me the thought at-once that (a)-harlot she-is
Ὡς οὖν ὑπέβαλε τοῦτο ὁ λογισμός, ἐθλίβην πάνυ, καὶ
when then suggested this the thought I-was-afflicted very and
δηλῶ τῷ γέροντι τῷ ἀββᾷ Ἰωάννῃ, οὕτως· Δέσποτα,
I-declare(-it) to-the elder the abba John thus master
ἐὰν μὴ θέλων ἴδω κίνημά τινος, καὶ ὑποβάλλει μοι ὁ
if not willing I-see (the)-movement of-someone and suggests to-me the
λογισμὸς τὴν κατάστασιν αὐτοῦ, τί ὤφειλον ποιῆσαι; Καὶ
thought the state his what ought-I to-do and

δηλοῖ μοι καὶ ὁ γέρων οὕτως. Τί οὖν; Οὐκ ἔστιν
declares to-me also the elder thus what then not is-it(-the-case)
ὅτε ἀεὶ ἔχει τις φυσικὸν ἐλάττωμα, καὶ δι' ἀγῶνος
when always has someone (a)-natural defect and through struggle
κατορθῇ αὐτό; οὐκ ἔστιν ἐκ τούτου μαθεῖν κατάστασίν
he-set-right it not it-is-possible from this to-learn (the)-state
τινος. Μηδέποτε οὖν πιστεύσῃς ταῖς ὑπονοίαις σου·
of-someone never then believe the suspicions your
σκαμβὸς γὰρ κανών, καὶ τὰ ὀρθὰ σκαμβὰ ποιεῖ.
crooked for (a)-rule even the straight(-things) crooked makes
Ψευδεῖς εἰσιν αἱ ὑπόνοιαι καὶ βλάπτουσιν. Ἐκ τότε εἶπέ
false are the suspicions and they-harm from then (if)-told
μοι ὁ λογισμὸς περὶ τοῦ ἡλίου ὅτι ἥλιός ἐστιν, ἢ περὶ
me the thought about the sun that (the)-sun it-is or about
τοῦ σκότους ὅτι σκότος ἐστίν, οὐκ ἐπίστευον αὐτῷ. Οὐδὲν
the darkness that darkness it-is not I-believed it nothing
βαρύτερον τῶν ὑπονοιῶν· τοσοῦτόν εἰσιν ἐπιβλαβεῖς· ὅτι
(is)-heavier than-the suspicions so-much are-they harmful that
χρονίζουσαι ἐν ἡμῖν ἄρχονται πείθειν ἡμᾶς καὶ ἐνεργῶς
lingering in us they-begin to-persuade us even actually
δοκεῖν βλέπειν πράγματα μήτε ὄντα, μήτε γινόμενα.
to-seem to-see things neither being nor happening
Καὶ λέγω ὑμῖν πρᾶγμα θαυμαστὸν περὶ τούτου ὅτι ἐγὼ
and I-tell you (a)-thing wonderful about this that I
παρηκολούθησα ἔτι ὢν ἐν τῷ κοινοβίῳ. Ἀδελφόν τινα
followed still being in the community (a)-brother certain
εἴχομεν ἐκεῖ πάνυ ὀχλούμενον ὑπὸ τοῦ πάθους τούτου, καὶ
we-had there very troubled by the passion this and
οὗτος ἐπείθετο ταῖς ἰδίαις ὑπονοίαις, ὡς πληροφορεῖσθαι
this(-man) was-persuaded by-the own suspicions so-that to-be-fully-assured
αὐτὸν περὶ ἑκάστης ὑπονοίας αὐτοῦ, ὅτι οὕτως ἐστὶ
him about each suspicion his that so it-is

πάντως, ὡς ὑπογράφει ὁ λογισμὸς αὐτοῦ, καὶ οὐκ ἐνδέχεται
by-all-means as sketches the thought his and not it-is-possible
ἄλλως· τῷ οὖν χρόνῳ προκόπτοντος τοῦ κακοῦ, οὕτως
otherwise in-the then time advancing the evil so
αὐτὸν ἔπεισαν οἱ δαίμονες πλανᾶσθαι, ὥστε εἰσελθεῖν αὐτὸν
him persuaded the demons to-go-astray that to-enter him
ἅπαξ εἰς τὸν κῆπον κατασκοποῦντα. Καὶ γὰρ παρετηρεῖτο
once into the garden spying and for he-was-watching
καὶ παρηκροᾶτο· καὶ ἔδοξε βλέπειν τινὰ τῶν ἀδελφῶν
and eavesdropping and seemed to-see one of-the brothers
κλέπτοντα σῦκα καὶ τρώγοντα. Ἦν δὲ καὶ Παρασκευή, καὶ
stealing figs and eating(-them) it-was and also Friday and
ἀκμὴν οὐδὲ ὥρα δευτέρα. Ὡς οὖν ἔπεισεν αὐτόν, ὡς
still not-even (the)-hour second when then it-persuaded him as
ὅτι ἰδικῶς μετὰ ἀληθείας εἶδε τὸ πρᾶγμα, κρύπτει ἑαυτόν,
that personally with truth he-saw the thing he-hides himself
φησίν, καὶ ἐξέρχεται σιωπῶν, καὶ παρατηρεῖ πάλιν εἰς
he-says and goes-out in-silence and watches again at
τὴν ὥραν τῆς συνάξεως ἰδεῖν τί ποιεῖ ὁ ἀδελφὸς εἰς τὴν
the hour of-the synaxis to-see what does the brother at the
κοινωνίαν, ὁ δῆθεν κλέψας τὰ σῦκα καὶ φαγών.
communion the(-one) supposedly having-stolen the figs and having-eaten(-them)
Καὶ ὡς εἶδεν αὐτὸν νίπτοντα τὰς χεῖρας, ἵνα εἰσέλθῃ
and when he-saw him washing the hands that he-might-enter
καὶ κοινωνήσῃ, τρέχει καὶ λέγει τῷ ἀββᾷ, ὅτι Ὁ δεῖνα
and communicate he-runs and says to-the abba that the so-and-so
ὁ ἀδελφός, ἴδε ποῦ εἰσέρχεται μεταλαβεῖν τῆς ἁγίας
the brother see where he-goes-in to-partake of-the holy
κοινωνίας μετὰ τῶν ἀδελφῶν· ἀλλὰ κέλευσον μὴ δοθῆναι
communion with the brothers but order not to-be-given
αὐτῷ. Ἐγὼ γὰρ οἶδα αὐτὸν ἀπὸ πρωΐ κλέπτοντα σῦκα
to-him I for know him since early-morning stealing figs

ἐκ τοῦ κήπου καὶ τρώγοντα. Ἐν τοσούτῳ εἰσέρχεται
from the garden and eating(-them) in so-much(-time) enters
ὁ ἀδελφὸς ἐκεῖνος μετὰ πολλῆς κατανύξεως εἰς τὴν
the brother that with much compunction to the
ἁγίαν προσφοράν· ἦν γὰρ καὶ τῶν εὐλαβῶν. Ὡς οὖν
holy offering he-was for also of-the devout when then
εἶδεν αὐτὸν ὁ ἀββᾶς, καλεῖ αὐτὸν πρὶν ἢ πλησιάζει
saw him the abba he-calls him before — he-approaches
τῷ πρεσβυτέρῳ τῷ μεταδιδοῦντι, καὶ λαμβάνει αὐτὸν
the priest the(-one) administering(-it) and takes him
κατ᾽ ἰδίαν, καὶ λέγει αὐτῷ· «Εἰπέ μοι, ἀδελφέ, τί ἐστιν
in private and says to-him tell me brother what is
ὃ ἐποίησας σήμερον;» Ἐκεῖνος ἐξενίσθη, καὶ λέγει
(it)-which you-did today that(-one) was-astonished and says
αὐτῷ, «Ποῦ, δέσποτα;» Λέγει αὐτῷ ὁ ἀββᾶς· «Εἰς τὸν
to-him where master says to-him the abba in the
κῆπον ὅτε εἰσῆλθες τὸ πρωΐ, τί ἐποίεις ἐκεῖ;» Λέγει
garden when you-went-in the morning what were-you-doing there says(-he)
πάλιν, ὡς ἐκπληττόμενος ὁ ἀδελφός· «Δέσποτα, οὔτε τὸν
again as astonished the brother master neither the
κῆπον εἶδον σήμερον, οὔτε ὧδε ἤμην εἰς τὸ κοινόβιον τὸ
garden did-I-see today nor here was-I in the community the
πρωΐ, ἀλλὰ ἄρτι ἴδε ἦλθον ἀπὸ τῆς ὁδοῦ. Εὐθέως γὰρ
morning but just-now see I-came from the road at-once for
μετὰ τὸ ἀπολῦσαι τὴν ἀγρυπνίαν, ἔπεμψέ με ὁ οἰκονόμος
after the to-dismiss the vigil sent me the steward
εἰς τήνδε τὴν ἀπόκρισιν.» Ἦν δὲ ἡ ἀπόκρισις περὶ
to this the errand was and the errand about
ἧς εἶπεν ἀπὸ πολλῶν μιλίων καὶ κατ᾽ αὐτὴν τὴν ὥραν
which he-spoke from many miles and at the-very the hour
τῆς συνάξεως ἦν φθάσας ὁ ἀδελφός. Μεταστέλλεται ὁ
of-the synaxis was having-arrived the brother summons the

ἀββᾶς τὸν οἰκονόμον καὶ λέγει αὐτῷ· «Ποῦ ἔπεμψας τὸν
abba the steward and says to-him where did-you-send the
ἀδελφὸν τοῦτον;» Ἀποκρίνεται ὁ οἰκονόμος ὅπερ εἶπε καὶ
brother this answers the steward what said also
ὁ ἀδελφός, ὅτι «Εἰς τήνδε τὴν κώμην ἔπεμψα αὐτόν,»
the brother that to this the village I-sent him
καὶ βάλλει μετάνοιαν, εἰπών· «Συγχώρησον, κῦρι, ὅτι
and he-makes prostration saying forgive(-me) sir that
ἀνεπαύου ἀπὸ τῆς ἀγρυπνίας, καὶ διὰ τοῦτο οὐκ ἤνεγκα
you-were-resting from the vigil and because-of this not I-brought
αὐτὸν λαβεῖν παρὰ σοῦ ἀπόλυσιν.» Ὡς οὖν ἐπληροφορήθη
him to-take from you leave when then was-fully-assured
ὁ ἀββᾶς, ἀπέλυσεν αὐτοὺς ἀπελθεῖν κοινωνῆσαι. Καὶ καλεῖ
the abba he-dismissed them to-go to-communicate and he-calls
τὸν ἀδελφὸν τὸν τὰς ὑπονοίας ἔχοντα, καὶ ἐπιτιμᾷ αὐτόν,
the brother the(-one) the suspicions having and rebukes him
καὶ ἀφορίζει αὐτὸν ἀπὸ τῆς ἁγίας κοινωνίας· καὶ οὐ μόνον
and excludes him from the holy communion and not only
τοῦτο, ἀλλὰ καὶ καλέσας τοὺς μοναχοὺς πάντας μετὰ τὴν
this but also having-called the monks all after the
σύναξιν, ἐξήγγειλεν αὐτοῖς μετὰ δακρύων τὰ συμβάντα,
synaxis he-declared to-them with tears the(-things) having-happened
καὶ ἐστηλίτευσε τὸν ἀδελφὸν ἐπὶ πάντων· τρία ἐκ
and exposed the brother before all three(-things) by
τούτου πραγματευόμενος, τὸ καταισχυνθῆναι τὸν διάβολον,
this managing the to-be-put-to-shame the devil
καὶ παραδειγματισθῆναι τὸν σπείροντα τὰς ὑπονοίας, καὶ
and to-be-made-an-example the(-one) sowing the suspicions and
τοῦ συγχωρηθῆναι τὴν ἁμαρτίαν τοῦ ἀδελφοῦ διὰ τῆς
of-the to-be-forgiven the sin of-the brother through the
ἀτιμίας ἐκείνης, καὶ λαβεῖν παρὰ τοῦ Θεοῦ βοήθειαν εἰς τὸ
dishonor that and to-receive from — God help for the

ἑξῆς, καὶ τὸ ποιῆσαι τοὺς ἀδελφοὺς ἀσφαλεστέρους
following(-time) and the to-make the brothers safer
πρὸς τὸ μηδέποτε ἀνασχέσθαι ἡμᾶς ταῖς ἰδίαις πείθεσθαι
for the never to-bear us by-the own to-be-persuaded
ὑπονοίαις· καὶ πολλὰ νουθετήσας περὶ τούτου, καὶ ἡμᾶς
suspicions and many(-things) having-admonished about this both us
καὶ τὸν ἀδελφόν, ἔλεγεν οὐδὲν εἶναι βλαβερώτερον τῶν
and the brother he-said nothing to-be more-harmful than-the
ὑπονοιῶν, καὶ ἐδείκνυε διὰ τοῦ συμβάντος ὑποδείγματος.
suspicions and showed(-it) through the having-happened example

3 Καὶ ἄλλα δὲ τοιαῦτα διαφόρως εἶπον οἱ Πάτρες
and other too such(-things) variously said the Fathers
ἀσφαλιζόμενοι ἡμᾶς περὶ τῆς βλάβης τῶν ὑπονοιῶν.
securing us about the harm of-the suspicions
Σπουδάσωμεν οὖν πάσῃ δυνάμει ἡμῶν μηδέποτε πιστεύειν
let-us-be-eager then with-all power our never to-believe
ταῖς ἰδίαις ὑπονοίαις· οὐδὲν οὕτως ἀφιστᾷ ἄνθρωπον
the own suspicions nothing thus removes (a)-man
ἀπὸ τοῦ Θεοῦ, ἀπὸ τοῦ μὴ προσέχειν ταῖς ἰδίαις
from — God as(-from) the not to-attend to-the own
ἁμαρτίαις, καὶ ποιεῖν αὐτὸν πάντοτε περιεργάζεσθαι
sins and to-make him always to-meddle-with
τὰ μὴ ἀνήκοντα αὐτῷ· καὶ ἐκ τούτου οὐδὲν καλόν,
the(-things) not belonging to-him and from this nothing good
καὶ ἐκ τούτου μυρίαι θλίψεις, καὶ ἐκ τούτου οὐδέποτε
and from this ten-thousand afflictions and from this never
σχολάζει ἄνθρωπος κτήσασθαι φόβον Θεοῦ· κἂν σπαρῶσιν
has-leisure (a)-man to-acquire fear of-God even-if be-sown
ἡμῖν ὑπόνοιαι πονηραὶ διὰ τὴν κακίαν ἡμῶν, εὐθέως
in-us suspicions evil because-of the vice our at-once
μεταστρέψωμεν αὐτὰς εἰς καλονοησίαν, καὶ οὐ βλάπτωσιν
let-us-turn them into good-thinking and not they-harm

ἡμᾶς. Κακαὶ γάρ εἰσιν αἱ ὑπόνοιαι, καὶ οὐδέποτε ἀφίουσι
us evil for are the suspicions and never let
τὴν ψυχὴν εἰρηνεῦσαι· ἰδοὺ τοῦτό ἐστι τὸ κατὰ διάνοιαν
the soul to-be-at-peace behold this is the in thought
ψεῦδος. Ὁ δὲ ἐν λόγῳ ψευδόμενός ἐστιν, ὅταν, ὑπόθου,
lie the(-one) but in word lying is when suppose
ὀκνεῖ τις ἀναστῆναι εἰς τὴν ἀγρυπνίαν, καὶ οὐ λέγει·
is-slothful someone to-rise for the vigil and not he-says
«Συγχώρησόν μοι, ὅτι ὤκνησα ἀναστῆναι· ἀλλὰ λέγει,
forgive me that I-was-slothful to-rise but he-says
Ἐπύρεξα, ἐσκοτώθην, οὐκ ἠδυνήθην ἀναστῆναι, ἠτόνουν·»
I-had-fever I-was-dizzy not I-could to-rise I-was-weak
καὶ λέγει δέκα ῥήματα ψευδῆ, ἵνα μὴ βάλῃ μίαν
and he-says ten words false that not he-make one
μετάνοιαν, καὶ ταπεινωθῇ. Ἐὰν δέ τις μέμψηται αὐτὸν
prostration and be-humbled if and someone blame him
ἐν πράγματι, μένει ἀλλάσσων τὰ ῥήματα αὐτοῦ καὶ
in (a)-matter he-remains changing the words his and
φιλοκαλῶν, ἵνα μὴ βαστάσῃ τὴν μέμψιν αὐτοῦ. Ὁμοίως,
making-them-fine that not he-bear the blame his likewise
ἐὰν συμβῇ αὐτὸν ἔχειν λόγον τινὰ πρὸς ἀδελφὸν αὐτοῦ,
if it-happen him to-have word any with (the)-brother his
οὐ παύεται δικαιολογούμενος· καὶ λέγων· Ἀλλὰ σὺ εἶπας,
not he-ceases justifying-himself and saying but you said
ἀλλὰ σὺ ἐποίησας, ἀλλ' ἐγὼ οὐκ εἶπον, ἀλλ' ἐκεῖνος
but you did but I not said but that(-one)
εἶπεν, ἀλλὰ τοῦτο, ἀλλ' ἐκεῖνο, ἵνα μὴ μόνον ταπεινωθῇ.
said but this but that that not only he-be-humbled
Πάλιν ἐὰν ἐπιθυμήσῃ πράγματος, οὐκ ἀνέχεται εἰπεῖν, ὅτι
again if he-desire (a)-thing not he-bears to-say that
Ἐπιθυμῶ τοῦδε, ἀλλὰ μένει στρέφων τοὺς λόγους αὐτοῦ,
I-desire this but he-remains twisting the words his

λέγων· Τόδε πάσχω καὶ τοῦδε χρῄζω, ἢ τῷδε ἐπετάγην,
saying this I-suffer and this I-need or this I-was-ordered
καὶ λέγει πόσα ψεύδη ἕως οὗ πληρώσει τὴν ἐπιθυμίαν
and he-says how-many lies until — he-fulfill the desire
αὐτοῦ. Πᾶσα γὰρ ἁμαρτία, ἢ διὰ φιληδονίαν, ἢ διὰ
his every for sin either because-of love-of-pleasure or because-of
φιλαργυρίαν, ἢ φιλοδοξίαν γίνεται. Ὁμοίως καὶ τὸ ψεῦδος
love-of-money or love-of-glory comes-about likewise also the lie
διὰ τούτων τῶν τριῶν γίνεται, ἢ διὰ τὸ μὴ μεμφθῆναι
through these the three comes-about either for the not to-be-blamed
καὶ ταπεινωθῆναι, ψεύδεταί τις, ἢ διὰ τὸ ἀνύσαι
and to-be-humbled lies someone or for the to-accomplish
θέλημα, ἢ διὰ τὸ κερδάναι· καὶ οὐ παύεται στρέφων ὧδε,
(his)-will or for the to-gain and not he-ceases twisting here
στρέφων ἐκεῖ, πάντα μαγγανεύων τί εἰπεῖν ἕως ἀνύσει
twisting there all(-things) contriving what to-say until he-accomplish
τὸν σκοπὸν αὐτοῦ, ὁ τοιοῦτος οὐδέποτε πιστεύεται· ἀλλὰ
the aim his the such(-man) never is-believed but
καὶ ἀληθὲς ῥῆμα ἐὰν εἴπῃ, οὐδεὶς δύναται πιστεῦσαι
even (a)-true word if he-say no-one can to-believe
αὐτῷ, ἀλλὰ καὶ τὸ ἀληθὲς αὐτοῦ, ἀμφίβολον εὑρίσκεται.
him but even the truth his doubtful is-found
Ἔστι δὲ ὅτε γίνεται ἀνάγκη πράγματος, καὶ ἐὰν μὴ
there-is and when comes-about (a)-necessity of-(a)-thing and unless —
κρύψῃ τις μικρόν, ἔρχεται τὸ πρᾶγμα εἰς πλείονα
hide someone (a)-small(-thing) comes the thing to more
ταραχὴν καὶ θλῖψιν. Ὅτε οὖν τοιαύτη περίστασις γένηται,
trouble and affliction when then such (a)-strait arise
καὶ ἴδῃ τις ἑαυτὸν ἀναγκαζόμενον, διὰ τοῦτο ἀλλάξαι
and see someone himself compelled because-of this to-change
ῥῆμα, ἵνα μὴ γένηται, ὡς εἶπον, πλείων ταραχὴ καὶ
(a)-word that not arise as I-said more trouble and

θλίψις, ἢ κίνδυνος· ὥσπερ εἶπεν ὁ ἀββᾶς Ἀλώνιος τῷ
affliction or danger as said the abba Alonius to-the
ἀββᾷ Ἀγάθωνι· «Ἰδοὺ δύο ἄνθρωποι ἐπὶ σοῦ φόνον
abba Agathon behold two men before you (a)-murder
ἐποίησαν, καὶ ὁ εἷς ἔφυγεν εἰς τὸ κελλίον σου· καὶ ἰδοὺ ὁ
did and the one fled into the cell your and behold the
ἄρχων ζητεῖ αὐτόν· καὶ ἐρωτᾷ σε, λέγων, Ἐπὶ σοῦ φόνος
ruler seeks him and asks you saying before you (a)-murder
γέγονεν; Ἐὰν μὴ οἰκονομήσῃ, παραδίδως τὸν ἄνθρωπον εἰς
has-happened unless — you-dispense you-hand-over the man to
θάνατον·» ὅταν οὖν μεγάλη τις ἀνάγκη συμβῇ, θέλοι ἄν
death when then great some necessity happen would-wish —
τις μηδὲ οὕτως ἀμεριμνῆσαι, ἀλλὰ μετανοεῖν καὶ κλαίειν
someone not-even thus to-be-free-from-care but to-repent and to-weep
ἐνώπιον τοῦ Θεοῦ, καὶ ἔχειν τοιοῦτον, ὡς καιρὸν πειρασμοῦ,
before — God and to-hold such(-a-thing) as (a)-time of-temptation
καὶ οὐδὲ τοῦτο συνεχῶς, ἀλλ᾽ ἅπαξ διὰ πολλῶν.
and not-even this continually but once through many(-times)
Ὥσπερ γὰρ ἐπὶ τῆς θηριακῆς καὶ τοῦ καθαρσίου, ὅτι
as for in-the-case-of the theriac and the purgative that
συνεχῶς λαμβανόμενα βλάπτουσιν, εἰ δὲ λάβῃ τις ἅπαξ
continually taken they-harm if but take someone once
διὰ χρόνου διὰ πολλὴν ἀνάγκην ὠφελοῦσιν αὐτόν, οὕτως
after (a)-time for much necessity they-benefit him thus
ὀφείλει τις χρᾶσθαι τῷ πράγματι τούτῳ, ἵνα κἂν δι᾽
ought someone to-use the thing this that even-if through
ἀνάγκην θελήσῃ ἀλλάξαι, μὴ συνεχῶς· ἀλλ᾽ ἄρα ἔστιν
necessity he-wish to-change(-a-word) not continually but perhaps it-is
ἅπαξ διὰ πολλῶν, ἐὰν ἴδῃ, ὡς εἶπον, πολλὴν ἀνάγκην,
once through many(-times) if he-see as I-said much necessity
καὶ αὐτὸ δὲ τὸ διὰ χρόνου μετὰ φόβου καὶ τρόμου
and it too the(-thing) after (a)-time with fear and trembling

δεικνύων τῷ Θεῷ, καὶ τὴν προαίρεσιν αὐτοῦ, καὶ τὴν
showing — to-God both the choice his and the
ἀνάγκην, καὶ σκεπάζεται· ἐπεὶ καὶ εἰς αὐτὸ βλάπτεται.
necessity and he-is-protected since also in it he-is-harmed
4 Ἰδοὺ εἴπομεν τίς ἐστιν ὁ ψευδόμενος κατὰ διάνοιαν, καὶ
behold we-said who is the(-one) lying in thought and
τίς ἐστιν ὁ ἐν λόγῳ ψευδόμενος· θέλομεν λοιπὸν εἰπεῖν
who is the(-one) in word lying we-wish henceforth to-say
τίς ἐστι καὶ ὁ εἰς αὐτὸν τὸν βίον ἑαυτοῦ ψευδόμενος.
who is also the(-one) in the-very the life his-own lying
Ὁ εἰς τὸν βίον ἑαυτοῦ ψευδόμενός ἐστιν, ὅταν τις
the(-one) in the life his-own lying is when someone
ἄσωτος ὢν προσποιεῖται ἐγκράτειαν, ἢ πλεονέκτης ἐστί,
dissolute being feigns self-control or greedy he-is
καὶ λαλεῖ περὶ ἐλεημοσύνης, καὶ ἐπαινεῖ τὴν συμπάθειαν,
and talks about almsgiving and praises the sympathy
ὑπερήφανός ἐστι, καὶ θαυμάζει τὴν ταπεινοφροσύνην, καὶ
proud he-is and admires the humility and
οὐχ ὡς θέλῃ τὴν ἀρετὴν ἐπαινέσαι, θαυμάζει αὐτήν. Εἰ
not as he-wishes the virtue to-praise does-he-admire it if
γὰρ ἔλεγε τῷ σκοπῷ τούτῳ, πρῶτον μετὰ ταπεινώσεως
for he-spoke with-the aim this first with humility
ὡμολόγει τὴν ἰδίαν ἀσθένειαν, λέγων· «Οἴ μοι τῷ
he-would-confess the own weakness saying woe (is)-me the
ἀθλίῳ ὅτι μεματαίωμαι ἀπὸ παντὸς ἀγαθοῦ!» Καὶ
wretched(-man) that I-have-been-made-vain from every good and
μετὰ τὸ ὁμολογῆσαι τὴν ἰδίαν ἀσθένειαν, οὕτως εἶχε
after the to-confess the own weakness thus he-could
θαυμάσαι, καὶ ἐπαινέσαι τὴν ἀρετήν. Ἀλλ᾽ οὐδὲ σκοπὸν
to-admire and to-praise the virtue but not-even (the)-aim
ἔχων τοῦ μὴ σκανδαλίσαι τινά, ἐγκωμιάζει τὴν ἀρετήν.
having of-the not to-scandalize anyone does-he-extol the virtue

Ὀφείλει γὰρ καὶ οὕτως λογίζεσθαι· ὅτι Ναὶ ἐγὼ ἄθλιός
he-ought for also thus to-reckon that yes I wretched
εἰμι καὶ ἐμπαθής, διὰ τί ἵνα καὶ ἄλλον σκανδαλίσω; διὰ
am and passionate for what that also another I-scandalize for
τί ἵνα βλάψω καὶ ἄλλην ψυχήν, καὶ ἐνέγκω ἐμαυτῷ καὶ
what that I-harm also another soul and I-bring on-myself also
ἄλλου βάρος, καὶ εἶχεν εἰ καὶ εἰς αὐτὸν ἡμάρτανεν, ἀλλ'
another's burden and he-could if even against himself he-sinned but
οὖν ἅψασθαι τοῦ καλοῦ; Ταπεινώσεως γάρ ἐστι τὸ ἑαυτὸν
yet to-touch the good of-humility for it-is the oneself
ταλανίζειν, καὶ συμπαθείας, τὸ φείδεσθαι τοῦ πλησίου. Ἀλλ'
to-call-wretched and of-sympathy the to-spare the neighbor but
ὁ τοιοῦτος, οὐ κατά τινα τῶν εἰρημένων θαυμάζει,
the such(-man) not according-to any of-the(-things) said admires
ὡς εἶπον, τὴν ἀρετήν, ἀλλ' ἢ διὰ τὸ σκεπάσαι τὴν
as I-said the virtue but either for the to-cover the
ἰδίαν ἀσχημοσύνην προσλαμβάνεται τὸ ὄνομα τῆς ἀρετῆς,
own shame he-takes-on the name of-the virtue
καὶ λαλεῖ περὶ αὐτῆς, ὡς ὅτι καὶ αὐτός, τοιοῦτός ἐστιν·
and talks about it as that also he such is
ἢ πολλάκις διὰ τὸ βλάψαι καὶ δελεάσαι τινα. Οὔτε μία
or often for the to-harm and to-entice someone not one
γὰρ κακία, οὔτε οὐδεμία αἵρεσις, οὔτε αὐτὸς ὁ διάβολος
for vice nor any heresy nor the-very the devil
δύναται ἀπατῆσαί τινα εἰ μὴ διὰ τοῦ σχηματίζεσθαι τὴν
can to-deceive anyone except — through the to-put-on-the-form-of the
ἀρετήν, καθὼς ὁ Ἀπόστολος λέγει, ὅτι αὐτὸς ὁ διάβολος
virtue as the Apostle says that the-very the devil
μετασχηματίζεται εἰς ἄγγελον φωτός· Οὐ μέγα οὖν
transforms-himself into (an)-angel of-light not great(-thing) then
εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται, ὡς διάκονοι
if also the ministers his transform-themselves as ministers

δικαιοσύνης. Οὕτως οὖν καὶ ὁ ψεύστης, εἴτε φοβούμενος
of-righteousness thus then also the liar whether fearing
αἰσχύνην διὰ τὸ μὴ ταπεινωθῆναι, εἴτε, ὡς εἴπομεν, θέλων
shame for the not to-be-humbled or as we-said wishing
δελεάσαι καὶ ἀπατῆσαί τινα, λαλεῖ περὶ τῶν ἀρετῶν,
to-entice and to-deceive someone talks about the virtues
καὶ ἐπαινεῖ καὶ θαυμάζει, ὡς ἰδιοποιούμενος αὐτάς, καὶ
and praises and admires(-them) as appropriating them and
πεπειραμένος αὐτῶν· οὗτός ἐστιν ὁ ψευδόμενος εἰς
having-tried them this(-man) is the(-one) lying in
αὐτὸν τὸν βίον αὐτοῦ, οὗτος οὐκ ἔστιν ἁπλοῦς ἄνθρωπος,
the-very the life his this(-man) not is (a)-simple man
ἀλλὰ διπλοῦς· ἄλλος ἐστὶν ἔσωθεν, καὶ ἄλλος ἔξωθεν·
but double other he-is inside and other outside
διπλοῦν ἔχει καὶ ὅλον ἐκχλευασμένον τὸν βίον αὐτοῦ.
double he-has and wholly mocked the life his
Ἰδοὺ εἴπομεν περὶ τοῦ ψεύδους ὅτι ἐκ τοῦ πονηροῦ ἐστιν·
behold we-said about the lie that from the evil(-one) it-is
εἴπομεν καὶ περὶ τῆς ἀληθείας, ὅτι ἡ ἀλήθεια, ὁ Θεός
we-said also about the truth that the truth — God
ἐστι. Φύγωμεν οὖν τὸ ψεῦδος, ἀδελφοί, ἵνα ῥυσθῶμεν
is let-us-flee then the lie brothers that we-be-delivered
ἐκ τῆς μερίδος τοῦ ἐχθροῦ, καὶ ἀγωνισώμεθα κτήσασθαι
from the portion of-the enemy and let-us-struggle to-acquire
τὴν ἀλήθειαν, ἵνα ἑνωθῶμεν τῷ εἰπόντι, Ἐγώ εἰμι
the truth that we-be-united to-the(-one) having-said I am
ἡ ἀλήθεια. Ὁ Θεὸς ἀξιώσει ἡμᾶς τῆς ἀληθείας αὐτοῦ.
the truth — God will-deem-worthy us of-the truth his

Περὶ τοῦ μετὰ σκοποῦ καὶ νήψεως ὁδεύειν τὴν ὁδὸν τοῦ Θεοῦ

X · ON WALKING THE WAY OF GOD WITH AIM AND WATCHFULNESS

Time lost cannot be found again; as a student Dorotheos read so eagerly he forgot to eat. The virtues lie on the royal road between excess and deficiency, and vice has no substance of its own, like rust that eats the bronze that makes it. Pilgrims stop at different miles on the road to the holy city; so monks either work a passion, check it, or uproot it, and each should measure his place.

Φροντίσωμεν ἑαυτῶν, ἀδελφοί, νήψωμεν. Τίς δώσει ἡμῖν 1
let-us-take-thought-for ourselves brothers let-us-be-watchful who will-give us
τὸν καιρὸν τοῦτον, ἐὰν ἀπολέσωμεν αὐτόν; Ὄντως ἔχομεν
the time this if we-lose it truly we-shall-have
ζητῆσαι τὰς ἡμέρας ταύτας, καὶ μὴ εὕρωμεν αὐτάς. Ὁ
to-seek the days these and not we-find them the
ἀββᾶς Ἀρσένιος ἔλεγεν ἐν ἑαυτῷ πάντοτε· «Ἀρσένιε, διὸ
abba Arsenius said in himself always Arsenius why
ἐξῆλθες;» Ἡμεῖς δὲ ἐν τοσαύτῃ ἐσμὲν ἀπωλείᾳ καὶ
did-you-come-out we but in such are perdition and
ἀμελείᾳ· ὅτι οὔτε οἴδαμεν διὰ τί ἐξήλθομεν, οὔτε οὐκ
negligence that neither we-know for what we-came-out nor not
οἴδαμεν τί ἐστιν ὃ ἠθελήσαμεν· διὰ τοῦτο οὐ μόνον
we-know what is (it)-which we-wished because-of this not only
οὐ προκόπτομεν, ἀλλὰ καὶ θλιβόμεθα πάντοτε. Τοῦτο δὲ
not we-advance but also we-are-afflicted always this but
γίνεται ἡμῖν ἐκ τοῦ μὴ ἔχειν προσοχὴν ἐν τῇ καρδίᾳ ἡμῶν·
happens to-us from the not to-have attention in the heart our
καὶ ὄντως εἰ ἠθέλομεν μικρὸν ἀγωνίσασθαι, οὐκ εἴχομεν
and truly if we-wished (a)-little to-struggle not we-would
ἐπὶ πολὺ θλιβῆναι οὐδὲ κοπιᾶν· κἂν γὰρ παρὰ τὰς ἀρχὰς
for long to-be-afflicted nor to-toil even-if for at the beginnings

βιάζηταί τις ἑαυτόν, ἀλλὰ ἀγωνιζόμενος κατὰ μικρόν,
force someone himself but struggling by little
μικρὸν προκόπτει, καὶ λοιπὸν μετὰ ἀναπαύσεως ποιεῖ· τοῦ
little he-advances and henceforth with ease he-does(-it) —
Θεοῦ βλέποντος ὅτι ὅτε βιάζηται ἑαυτόν, καὶ παρέχοντος
God seeing that when he-force himself and providing
αὐτῷ βοήθειαν. Καὶ ἡμεῖς οὖν βιασώμεθα ἑαυτούς, βάλωμεν
him help and we then let-us-force ourselves let-us-lay
καλὴν ἀρχήν, θελήσωμεν τέως τὸ καλόν. Καὶ γὰρ
(a)-good beginning let-us-wish meanwhile the good and for
οὔπω ἐν τελειότητί ἐσμεν. Ἀλλ' αὐτὸ τὸ θέλειν, ἀρχὴ
not-yet in perfection are-we but the-very the to-wish (a)-beginning
σωτηρίας ἡμῖν ἐστιν· ἐκ τοῦ γὰρ θέλειν, ἐρχόμεθα σὺν
of-salvation for-us is from the for to-wish we-come with
Θεῷ καὶ εἰς τὸ ἀγωνίζεσθαι, καὶ ἐκ τοῦ ἀγωνίζεσθαι,
God also to the to-struggle and from the to-struggle
βοηθεῖταί τις εἰς τὸ κτήσασθαι τὰς ἀρετάς· διὰ
is-helped someone for the to-acquire the virtues because-of
τοῦτό τις τῶν Πατέρων λέγει· Δὸς αἷμα καὶ λάβε πνεῦμα·
this one of-the Fathers says give blood and receive spirit
τοῦτ' ἔστιν ἀγώνισαι, καὶ γένῃ ἐν ἕξει τῆς ἀρετῆς.
that is struggle and you-will-be in (the)-habit of-the virtue

2 Ὅτε ἀνεγίνωσκον εἰς τὴν ἔξω παιδείαν, ἐκοπίων ἐξ
when I-was-reading in the outside learning I-toiled from
ἀρχῆς πάνυ, καὶ ὅτε ἠρχόμην λαβεῖν τὸ βιβλίον, οὕτως
(the)-beginning very and when I-came to-take the book so
ἤμην, ὥς τις ὑπάγων ἅψασθαι θηρίου. Ὡς οὖν ἔμεινα
I-was as someone going to-touch (a)-wild-beast when then I-persisted
βιαζόμενος ἐμαυτόν, ἐβοήθησεν ὁ Θεός, καὶ οὕτως ἐγενόμην
forcing myself helped — God and so I-came-to-be
ἐν ἕξει τοῦ πράγματος, ὥστε μὴ εἰδέναι με τί ἔτρωγον
in (the)-habit of-the thing so-that not to-know me what I-ate

ἢ τί ἔπινον, ἢ πῶς ἐκοιμώμην, ἐκ τῆς καύσεως τῶν
or what I-drank or how I-slept from the burning of-the
ἀναγνωσμάτων· καὶ οὐδέποτε ἑλκύσθην εἰς ἄριστον μετὰ
readings and never was-I-drawn to (a)-luncheon with
ἑνὸς τῶν φίλων μου· ἀλλ᾽ οὐδὲ εἰς συντυχίαν ἠρχόμην μετ᾽
one of-the friends my but not-even to (a)-meeting did-I-come with
αὐτοῦ ἐν τῷ καιρῷ τοῦ ἀναγνώσματος· καίτοι φιλοσυνήθης
him in the time of-the reading although sociable
ὢν καὶ ἀγαπῶν τοὺς ἑταίρους μου. Ὡς οὖν ἀπέλυεν ἡμᾶς
being and loving the companions my when then dismissed us
ὁ σοφιστὴς καὶ ἐλουόμην· (ἔχρῃζον γὰρ καθ᾽ ἡμέραν
the sophist and I-washed I-needed for each day
ἐνυγραίνεσθαι, ἐπειδὰν ἀνεξηραινόμην ἐκ τῆς ὑπερβολῆς
to-be-moistened since I-was-dried-up from the excess
τῶν ἀναγνωσμάτων), ἀνεχώρουν ὅπου ἔμενον, μήτε εἰδὼς
of-the readings I-withdrew where I-lodged not knowing
ὅτι ἔχω φαγεῖν· οὐκ ἠδυνάμην γὰρ ἀπασχοληθῆναι,
what I-had to-eat not I-could for to-be-drawn-away
οὐδὲ εἰς τὸ ἐπιτάξαι αὐτῷ τὸ φαγεῖν μου. Πλὴν εἶχόν
not-even for the to-order him the to-eat my but I-had
τινα πιστόν, καὶ αὐτὸς ἡτοίμαζέ μοι εἴ τι ἤθελον.
someone faithful and he prepared for-me whatever — I-wished
Ἐλάμβανον οὖν εἴ τι εὕρισκον αὐτὸν ποιήσαντα, ἔχων
I-took then whatever — I-found him having-made having
καὶ τὸ βιβλίον μου ἐκ πλαγίων μου εἰς τὸν κράββατον, καὶ
also the book my at (the)-side my on the bed and
κατὰ μικρὸν ἐνέκυπτον εἰς αὐτόν, καὶ ἐν τῷ κοιμηθῆναι,
by little I-bent-down to it and in the to-sleep
ὁμοίως πλησίον μου εἶχον αὐτὸ εἰς τὸ θρονίον μου, καὶ ὡς
likewise near me I-had it on the chair my and when
ἥρπαζον μικρόν, εὐθέως ἀνεπήδων εἰς τὴν ἀνάγνωσιν·
I-snatched (a)-little(-sleep) at-once I-leapt-up to the reading

πάλιν ἑσπέρας, ὡς ἀνεχώρουν μετὰ τὸ λυχνικόν, ἧπτον
again in-the-evening when I-withdrew after the lamp-lighting I-lit
τὸν λύχνον, καὶ ἐποίουν ἕως τοῦ μεσονυκτίου ἀναγινώσκων,
the lamp and I-did(-so) until the midnight reading
καὶ οὕτως ἤμην ὅτι οὐκ ᾐσθανόμην οἵας δήποτε ἡδύτητος
and thus I-was that not I-perceived any whatever sweetness
εἰ μὴ ἐκ τῶν ἀναγνωσμάτων. Ὅτε οὖν ἦλθον εἰς
except — from the readings when then I-came into
τὸ μοναστήριον, ἔλεγον ἐμαυτῷ· «Εἰ ἐπὶ τοῦ ἔξω
the monastery I-said to-myself if in-the-case-of the outside
λόγου ἐγένετο τοιοῦτο πάθος καὶ τοιαύτη θέρμη, ἐκ τοῦ
learning came-about such (a)-passion and such warmth from the
σχολάσαι τινὰ τῇ ἀναγνώσει γενέσθαι ἐν ἕξει αὐτῆς,
to-be-at-leisure someone for-the reading to-come-to-be in (the)-habit of-it
πόσῳ μᾶλλον ἐπὶ τῆς ἀρετῆς;» καὶ ἐλάμβανον
how-much more in-the-case-of the virtue and I-took
πολλὴν δύναμιν ἐκ τοῦ πράγματος. Οὕτως ἐὰν θέλῃ
much power from the thing thus if wish
τις κτήσασθαι ἀρετήν, οὐκ ὀφείλει ἀδιαφορεῖν οὐδὲ
someone to-acquire virtue not he-ought to-be-indifferent nor
μετεωρίζεσθαι· ὥσπερ γάρ τις θέλων μαθεῖν τεκτονικήν,
to-be-distracted as for someone wishing to-learn carpentry
οὐ προσέχει ἄλλῃ τέχνῃ· οὕτως ἐστὶ καὶ ἐπὶ τῶν
not attends to-another craft thus it-is also in-the-case-of the(-ones)
θελόντων κτήσασθαι ἐργασίαν πνευματικήν. Οὐκ ὀφείλουσι
wishing to-acquire (a)-work spiritual not they-ought
προσέχειν ἄλλῳ τινὶ πράγματι, ἀλλὰ νυκτὸς καὶ ἡμέρας
to-attend to-another any thing but night and day
μελετᾷν ἐν αὐτῇ, πῶς δυνηθῶσι κτήσασθαι αὐτήν. Οἱ
to-meditate on it how they-may-be-able to-acquire it the(-ones)
δὲ μὴ οὕτως προσερχόμενοι τῷ πράγματι, οὐ μόνον οὐ
but not thus approaching the thing not only not

προκόπτουσιν, ἀλλὰ καὶ συντρίβονται, οὕτως ἀσκόπως
they-advance but also are-crushed thus aimlessly
περιφερόμενοι. Ἐὰν γὰρ μὴ νήφῃ τις καὶ ἀγωνίζηται,
carried-about if for not be-watchful someone and struggle
εὐχερῶς ἐκπίπτει εἰς τὰς παρεκβάσεις τῶν ἀρετῶν.
easily he-falls-out into the deviations of-the virtues
Αἱ γὰρ ἀρεταὶ μέσαι εἰσίν, ἡ βασιλικὴ ὁδός ἐστι, περὶ ἧς 3
the for virtues middle are the royal road it-is about which
εἶπεν ὁ ἅγιος γέρων ἐκεῖνος· «Ὁδῷ βασιλικῇ πορεύεσθε,
said the holy elder that by-(the)-road royal walk
καὶ τὰ μίλια μετρεῖτε.» Μέσαι οὖν, ὡς εἶπον, αἱ ἀρεταί,
and the miles measure middle then as I-said (are)-the virtues
ὑπερβολῶν καὶ ἐλλείψεων. Διὰ τοῦτο γέγραπται· Μὴ
of-excesses and deficiencies because-of this it-is-written not
ἐκκλίνῃς εἰς τὰ δεξιά, μηδὲ εἰς τὰ ἀριστερά· ἀλλὰ ὁδῷ
turn-aside to the right nor to the left but by-(the)-road
βασιλικῇ πορεύου. Καὶ ὁ ἅγιος Βασίλειος λέγει· Εὐθύς ἐστι
royal walk and the holy Basil says upright is
τῇ καρδίᾳ ὁ τὸν λογισμὸν μὴ ἔχων ῥέποντα εἰς
in-the heart the(-one) the thought not having inclining toward
ὑπερβολὴν μήτε ἔλλειψιν, ἀλλὰ ἀπευθυνόμενος πρὸς τὸ
excess nor deficiency but directed toward the
μέσον τῆς ἀρετῆς· οἷόν τι λέγω· Ἡ κακία καθ' ἑαυτήν,
middle of-the virtue such-as something I-say the vice by itself
οὐδέν ἐστιν. Οὔτε γὰρ οὐσία τίς ἐστιν, οὔτε ὑπόστασίν
nothing is neither for substance any is-it nor subsistence
τινα ἔχει· μὴ γένοιτο. Ἀλλὰ κλίνουσα ἡ ψυχὴ ἀπὸ τῆς
any does-it-have not may-it-be but inclining the soul from the
ἀρετῆς, γίνεται ἐμπαθής, καὶ ἀποτελεῖ τὴν κακίαν·
virtue becomes passionate and brings-to-completion the vice
ὅθεν καὶ κολάζεται ὑπ' αὐτῆς, μὴ εὑρίσκουσα φυσικήν τινα
whence also it-is-punished by it not finding natural any

ἀνάπαυσιν ἐν αὐτῇ· ὥσπερ, ὑπόθου, τὸ ξύλον. Μὴ γὰρ
rest in it as suppose the wood not for
σκώληκα ἔχει ἔσωθεν αὐτοῦ, ἀλλὰ ποιεῖ μικρὰν σῆψιν,
(a)-worm it-has inside it but it-makes (a)-small rot
καὶ ἐκ τῆς σήψεως ἐκείνης γίνεται ὁ σκώληξ, καὶ οὕτως
and from the rot that comes-about the worm and thus
αὐτὸς ὁ σκώληξ βιβρώσκει τὸ ξύλον. Ὁμοίως καὶ ὁ
the-very the worm eats the wood likewise also the
χαλκὸς αὐτὸς ποιεῖ τὸν ἰόν, καὶ αὐτὸς πάλιν ἀναλίσκεται
bronze itself makes the rust and it again is-consumed
ὑπὸ τοῦ ἰοῦ. Καὶ τὰ ἱμάτια αὐτὰ ποιεῖ τὸν σῆτα· καὶ
by the rust and the garments themselves make the moth and
αὐτὸς ὁ ἐξ αὐτοῦ γινόμενος σὴς φθείρει αὐτό. Οὕτως
the-very the from it coming-about (the)-moth destroys it thus
οὖν καὶ ἡ ψυχή, αὐτὴ ποιεῖ τὴν κακίαν, μηδὲν πρὸ
then also the soul itself makes the vice nothing before
τούτου οὖσαν, μηδεμίαν ἔχουσαν, ὡς εἶπον, ὑπόστασιν, καὶ
this being no having as I-said subsistence and
αὐτὴ κολάζεται ὑπὸ τῆς κακίας. Καὶ καλῶς εἶπεν ὁ ἅγιος
itself is-punished by the vice and well said the holy
Γρηγόριος· «Πῦρ γὰρ ὕλης γέννημα καὶ δαπανᾷ τὴν
Gregory fire for (is)-of-matter (the)-offspring and consumes the
ὕλην, ὡς τοὺς κακοὺς ἡ κακία.» Ὥσπερ καὶ ἐπὶ τῶν
matter as the evil(-ones) the vice as also in-the-case-of the
ἀῤῥωστούντων σωμάτων ἔστιν εὑρεῖν· ὅταν ἀτακτήσῃ
sick bodies it-is(-possible) to-find when be-disorderly
τις καὶ μὴ διοικήσῃ αὐτὸν ἐν τῇ ὑγείᾳ, γίνεται ἢ
someone and not manage himself in the health comes-about either
πλεονασμός, ἢ ἔλλειψις, καὶ λοιπὸν ἐκ τούτου ἀνωμαλεῖ.
excess or deficiency and henceforth from this he-is-irregular
Ὥστε πρὸ τούτου οὐδαμοῦ ἦν ἀῤῥωστία, οὐδέ τι ἦν·
so-that before this nowhere was sickness nor anything was(-it)

καὶ πάλιν μεθ᾽ ὧν ὑγιαίνει τὸ σῶμα, οὐδὲ οὐχ
and again after which(-time) is-healthy the body not-even not
εὑρίσκεται ἡ ἀῤῥωστία· οὐδέ τί ποτε ἦν. Ὁμοίως
is-found the sickness nor anything at-all was(-it) likewise
καὶ ἡ κακία ἀῤῥωστία ἐστὶ τῆς ψυχῆς στερουμένης τῆς
also the vice (a)-sickness is of-the soul deprived of-the
ἰδίας αὐτῆς καὶ κατὰ φύσιν ὑγείας· ἥτις ἐστὶν ἡ ἀρετή.
own its and according-to nature health which is the virtue
Διὰ τοῦτο εἴπομεν ὅτι μέσαι εἰσὶν ἀρεταί· οἷον ἡ 4
because-of this we-said that middle are (the)-virtues such-as the
ἀνδρεία μέση ἐστὶ τῆς δειλίας καὶ τῆς θρασύτητος· ἡ
courage middle is of-the cowardice and of-the rashness the
ταπεινοφροσύνη μέση ἐστὶ τῆς ὑπερηφανίας καὶ τῆς
humility middle is of-the pride and of-the
ἀνθρωπαρεσκίας· ὁμοίως ἡ εὐλάβεια, μέση ἐστὶ τῆς
man-pleasing likewise the reverence middle is of-the
αἰσχύνης καὶ τῆς ἀναιδείας· οὕτως κατὰ ἀναλογίαν καὶ αἱ
shame and of-the shamelessness thus by proportion also the
λοιπαὶ ἀρεταί. Ἐὰν οὖν εὑρεθῇ ἄνθρωπος ἀξιούμενος τούτων
other virtues if then be-found (a)-man deemed-worthy of-these
τῶν ἀρετῶν, οἷος εὑρίσκεται τίμιος παρὰ τῷ Θεῷ,
the virtues such(-a-one) is-found precious before — God
καὶ ἀεὶ φαίνεται μὲν τρώγων καὶ πίνων καὶ κοιμώμενος,
and always he-appears indeed eating and drinking and sleeping
ὥσπερ καὶ οἱ λοιποὶ τῶν ἀνθρώπων· ἔστι δὲ ὁ τοιοῦτος
as also the rest of-the men is but the such(-man)
τίμιος διὰ τὰς ἀρετὰς ἃς ἔχει. Εἰ δὲ μὴ νήφῃ τις
precious because-of the virtues which he-has if but not be-watchful someone
καὶ φυλάττῃ ἑαυτόν, ἐκκλίνει εὐχερῶς ἀπὸ τῆς ὁδοῦ, ἢ
and guard himself he-turns-aside easily from the road either
εἰς τὰ δεξιά, ἢ εἰς τὰ ἀριστερά· τοῦτ᾽ ἔστιν, ἐπὶ ὑπερβολὴν
to the right or to the left that is to excess

ἢ ἔλλειψιν, καὶ ἀποτελεῖ τὴν ἀῤῥωστίαν ἥτις ἐστὶν
or deficiency and he-brings-to-completion the sickness which is
ἡ κακία. Ἰδοὺ αὕτη ἐστὶν ἡ ὁδὸς ἡ βασιλικὴ ἐν ᾗ
the vice behold this is the road the royal(-road) on which
ὥδευσαν πάντες οἱ ἅγιοι· τὰ δὲ μίλιά εἰσιν αἱ διάφοροι
walked all the saints the and miles are the different
καταστάσεις ἃς ὀφείλῃ τις μετρεῖν, πάντοτε καὶ βλέπειν
states which ought someone to-measure always and to-see
ποῦ ἐστιν, εἰς ποῖον μίλιον ἔφθασεν, εἰς ποίαν κατάστασίν
where he-is to what mile he-has-come in what state
ἐστιν· οἷόν τι λέγω. Οὕτως ἐσμὲν ἡμεῖς πάντες ὥσπερ
he-is such-as something I-say so are we all as
τινὲς ἔχοντες σκοπὸν ὁδεῦσαι ἐπὶ τὴν ἁγίαν πόλιν· καὶ
some having (the)-aim to-walk to the holy city and
ἐξελθόντες ἀπὸ μιᾶς πόλεως, οἱ μέν, ὥδευσαν πέντε
having-gone-out from one city the(-ones) indeed walked five
μίλια καὶ ἀπέμειναν· οἱ δέ, ὥδευσαν δέκα· οἱ δέ,
miles and stayed-behind the(-ones) but walked ten the(-ones) and
καὶ ἕως τοῦ ἡμίσεως τῆς ὁδοῦ· οἱ δέ, οὐδὲ ὅλως
even up-to the half of-the road the(-ones) but not-even at-all
ὥδευσαν, ἀλλ᾽ ἐξῆλθον μὲν τῆς πόλεως· ἔμειναν δὲ
walked but went-out indeed from-the city stayed but
ἔξω τῶν πυλῶν εἰς τὴν δυσωδίαν αὐτῆς· οἱ δὲ ἐν τῇ
outside the gates in the stench its the(-ones) but on the
ὁδῷ ὄντες, ἔστιν ὅτε ὁδεύουσι δύο μίλια, καὶ πλανῶνται,
road being there-is when they-walk two miles and go-astray
καὶ ὑποστρέφουσιν αὐτά, ἢ δύο ποιοῦσι, καὶ ὑποστρέφουσι
and return them or two they-make and return
πέντε· οἱ δέ, ὥδευσαν ἕως αὐτῆς τῆς πόλεως, ἔμειναν
five the(-ones) but walked up-to the-very the city stayed
δὲ ἔξω, καὶ οὐκ εἰσῆλθον ἕως εἰς τὴν πόλιν. Ἰδοὺ οὕτως
but outside and not entered even into the city behold thus

ἐσμὲν καὶ ἡμεῖς. Εἰσὶ γάρ τινες ἐξ ἡμῶν, οἵ τε ἀφῆκαν
are also we there-are for some of us who both left
τὸν κόσμον, καὶ ἦλθον ἐς τὸ μοναστήριον σκοπὸν ἔχοντες
the world and came to the monastery (the)-aim having
εἰς τὸ κτήσασθαι τὰς ἀρετάς. Καὶ οἱ μὲν κατώρθωσαν
for the to-acquire the virtues and the(-ones) indeed achieved
ὀλίγον καὶ ἐναπέμειναν· ἄλλοι ἔτι μικρόν, ἄλλοι καὶ
little and stayed-behind others still (a)-little others even
ἕως τοῦ ἡμίσεως τοῦ πράγματος, καὶ ἐστάθησαν· ἄλλοι
up-to the half of-the matter and stood-still others
οὐδὲν ὅλως κατώρθωσαν, ἀλλὰ καὶ ἔδοξαν μὲν ἐξελθεῖν
nothing at-all achieved but even seemed indeed to-go-out
ἐκ τοῦ κόσμου, ἔμειναν δὲ εἰς τὰ τοῦ κόσμου πάθη,
from the world remained but in the of-the world passions
καὶ εἰς τὴν δυσωδίαν αὐτοῦ· ἄλλοι κατορθοῦσι μικρὸν
and in the stench its others achieve (a)-little
καλόν, καὶ πάλιν ἀναλύουσιν αὐτό. Εἰ δέ τινες καὶ πλεῖον
good and again undo it if but some also more
οὐ κατώρθωσαν ἀναλύουσιν· ἄλλοι κατώρθωσαν μὲν
not achieved they-undo(-it) others achieved indeed
τὰς ἀρετάς, ἔσχον δὲ ὑπερηφανίαν καὶ ἐξουδένωσιν τῶν
the virtues had but pride and despising of-the
πλησίων, καὶ ἔμειναν ἔξω τῆς πόλεως, καὶ οὐκ εἰσῆλθον
neighbors and remained outside the city and not entered
ἔσω, καὶ ὅμως οὐδὲ αὐτοὶ ἔτυχον τοῦ σκοποῦ αὐτοῦ·
inside and nevertheless not-even they attained the aim his
κἂν γὰρ ἔφθασαν τὴν πύλην τῆς πόλεως, ἀλλὰ ἔξωθεν
even-if for they-reached the gate of-the city but outside
ἔμειναν· ὥστε καὶ αὐτοὶ ἐξέπεσαν τοῦ ἰδίου σκοποῦ.
they-remained so-that also they fell-from the own aim

5 Ἕκαστος οὖν ἡμῶν μάθῃ ποῦ ἐστιν· εἰ ἐξέβη
each then of-us let-him-learn where he-is whether he-went-out
ἐκ τῆς ἰδίας πόλεως, ἔμεινε δὲ ἔξω τῆς πύλης εἰς
from the own city remained but outside the gate in
τὴν δυσωδίαν τῆς πόλεως, ἢ προέβη μικρόν, ἢ πολύ,
the stench of-the city or advanced (a)-little or much
ἢ ἔφθασε τὸ ἥμισυ τῆς ὁδοῦ· εἰ δύο μίλια ποιεῖ, καὶ
or reached the half of-the road whether two miles he-makes and
ἀναλύει τὰ δύο· εἰ δύο ποιεῖ καὶ ἀναλύει πέντε· εἰ
undoes the two whether two he-makes and undoes five whether
ὥδευσεν ἕως τῆς πόλεως, καὶ εἰσῆλθε εἰς τὴν Ἱερουσαλήμ·
he-walked up-to the city and entered into — Jerusalem
εἰς τὴν πόλιν μὲν ἔφθασεν· ἔσωθεν δὲ [καί] οὐκ ἠδυνήθη
into the city indeed he-reached inside but and not he-could
εἰσελθεῖν. Ἕκαστος μάθῃ τὴν κατάστασιν ἑαυτοῦ, ποῦ
to-enter each let-him-learn the state of-himself where
ἐστι. Τρεῖς καταστάσεις εἰσὶν ἐν τῷ ἀνθρώπῳ· ἔστιν ὁ
he-is three states are in the man there-is the(-one)
ἐνεργῶν τὸ πάθος, καὶ ἔστιν ὁ ἱστῶν αὐτό, καὶ ἔστιν
working the passion and there-is the(-one) checking it and there-is
ὁ ἐκριζῶν αὐτό· ὁ ἐνεργῶν τὸ πάθος ἐστίν, ὁ
the(-one) uprooting it the(-one) working the passion is the(-one)
πράττων αὐτό, ὁ ἐπεκδικῶν αὐτό. Ὁ δὲ ἱστῶν
doing it the(-one) defending it the(-one) and checking
τὸ πάθος ἐστίν, ὁ μήτε ἐνεργῶν, μήτε ἐκκόπτων
the passion is the(-one) neither working nor cutting-out
αὐτό, ἀλλὰ φιλοσοφῶν μέν, καὶ κατερχόμενος, ἔχων δὲ
it but philosophizing indeed and descending having but
τὸ πάθος ἐν ἑαυτῷ· ὁ δὲ ἐκριζῶν τὸ πάθος, ἐστὶν
the passion in himself the(-one) and uprooting the passion is
ὁ ἀγωνιζόμενος καὶ ποιῶν τὰ ἐναντία τοῦ πάθους.
the(-one) struggling and doing the opposites of-the passion

Ἔχουσι δὲ αἱ τρεῖς καταστάσεις αὗται πολὺ πλάτος·
have and the three states these much breadth
οἷόν τι εἴπατε, οἷον Θέλετε πάθος καὶ γυμνώσωμεν
such-as something say such-as do-you-wish (a)-passion and let-us-strip
αὐτό; Θέλετε εἴπωμεν περὶ ὑπερηφανίας; θέλετε εἴπωμεν
it do-you-wish let-us-speak about pride do-you-wish let-us-speak
περὶ πορνείας; ἢ θέλετε μᾶλλον λέγωμεν περὶ κενοδοξίας;
about fornication or do-you-wish rather let-us-speak about vainglory
Οὐ δύναταί τις ἀκοῦσαι ῥῆμα ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ.
not can someone to-hear (a)-word from the brother his
Ἔστιν οὖν τις ὅτε ἀκούει ἓν ῥῆμα καὶ ταράσσεται, καὶ
there-is then someone when he-hears one word and is-troubled and
λέγει πέντε ῥήματα, ἢ καὶ δέκα ἀντὶ ἑνὸς ῥήματος, καὶ
says five words or even ten for one word and
μάχεται καὶ ταράσσεται, καὶ μετὰ τὸ παύσασθαι ἐκ τῆς
fights and is-troubled and after the to-cease from the
μάχης, μένει λογιζόμενος καὶ κατὰ τοῦ εἰπόντος αὐτῷ
fight he-remains reckoning also against the(-one) having-said to-him
τὸ ῥῆμα ἐκεῖνο, καὶ μνησικακῶν αὐτῷ, καὶ λυπούμενος
the word that and remembering-wrongs to-him and grieving
ὅτι οὐκ εἶπε πλέον ὧν εἶπε, καὶ ἑτοιμάζει ἑαυτῷ
that not he-said more(-than) what he-said and prepares for-himself
ῥήματα ἔτι δεινότερα εἰς τὸ εἰπεῖν αὐτῷ, καὶ ἀεὶ λέγει·
words still more-terrible for the to-say to-him and always he-says
«Διὰ τί οὐκ εἶπον αὐτῷ τόδε, καὶ ἔχω εἰπεῖν αὐτῷ
for what not did-I-tell him this and I-have to-tell him
τόδε;» καὶ ἀεὶ μαίνεται. Ἰδοὺ μία κατάστασις· αὕτη ἐστὶν
this and always he-rages behold one state this is
ἡ ἐν ἕξει ἔχουσα τὸ κακόν. Ὁ Θεὸς ῥύσεται ἡμᾶς ἀπὸ
the(-one) in habit having the evil — God will-deliver us from
τῆς τοιαύτης καταστάσεως· ἡ γὰρ τοιαύτη κατάστασις,
the such state the for such state

ὑπόκειται πάντως τῇ κολάσει· πᾶσα γὰρ ἡ κατ᾽
is-subject by-all-means to-the punishment every for the in
ἐνέργειαν ἁμαρτία ὑπὸ τὸν ᾅδην ἐστίν· ἀλλὰ κἂν θελήσοι
act sin under the Hades is but even-if wish
ὁ τοιοῦτος μετανοῆσαι, οὐκ ἰσχύει μόνος περιγενέσθαι
the such(-man) to-repent not he-is-strong alone to-overcome
τοῦ πάθους, εἰ μὴ καὶ βοήθειαν σχῇ παρά τινων ἁγίων,
the passion if not also help he-have from some saints
καθὼς καὶ οἱ Πατέρες εἶπον· διὰ τοῦτο ἀεὶ λέγω ὑμῖν,
as also the Fathers said because-of this always I-tell you
σπουδάζετε κόψαι τὰ πάθη πρὶν γενέσθαι ἐν ἕξει αὐτῶν·
be-eager to-cut-off the passions before to-come-to-be in habit of-them
ἔστιν ἄλλος ὅτε ἀκούει ῥῆμα καὶ ταράσσεται μὲν καὶ
there-is another when he-hears (a)-word and is-troubled indeed and
λέγει καὶ αὐτὸς πέντε ῥήματα, ἢ καὶ δέκα ἀντὶ ἑνός, καὶ
says also he five words or even ten for one and
θλίβεται ὅτι οὐκ εἶπεν ἄλλα τρισχείρω, καὶ λυπεῖται
is-afflicted that not he-said other three-times-worse(-ones) and grieves
καὶ μνησικακεῖ. Ποιεῖ δὲ ὀλίγας ἡμέρας, καὶ μεταβάλλεται·
and remembers-wrongs he-spends but few days and changes
ἄλλος ποιεῖ ἑβδομάδα ἐν τούτοις, καὶ μεταβάλλεται·
another spends (a)-week in these(-things) and changes
ἄλλος ποιεῖ μίαν ἡμέραν, καὶ μεταβάλλεται· ἄλλος ὑβρίζει,
another spends one day and changes another insults
μάχεται, ταράσσεται, ταράσσει καὶ εὐθέως μεταβάλλεται.
fights is-troubled troubles and at-once changes
Ἰδοὺ πόσαι διαφοραὶ καταστάσεων, καὶ ὅμως ὑπὸ τὸν
behold how-many differences of-states and nevertheless under the
ᾅδην εἰσὶν οὗτοι πάντες ἐφ᾽ ὅσον ἐνεργοῦσιν.
Hades are these all as long-as they-work(-the-passion)

Εἴπωμεν καὶ περὶ τῶν ἱστώντων τὸ πάθος· ὅτι ἔστι 6
let-us-speak also about the(-ones) checking the passion that there-is
τις ὅτε ἀκούει ῥῆμα καὶ θλίβεται μὲν καθ' ἑαυτόν·
someone when he-hears (a)-word and is-afflicted indeed by himself
πλὴν λυπεῖται οὐχ ὅτι ὑβρίσθη, ἀλλ' ὅτι οὐχ ὑπήνεγκεν·
but he-grieves not that he-was-insulted but that not he-bore(-it)
οὗτος τῆς καταστάσεως τῶν ἀγωνιζομένων ἐστί·
this(-man) of-the state of-the(-ones) struggling is
τῶν ἱστώντων τὸ πάθος ἐστίν. Ἄλλος ἀγωνίζεται καὶ
of-the(-ones) checking the passion he-is another struggles and
κοπιᾷ, ὕστερον δὲ νικᾶται ἐκ τοῦ βαρεῖσθαι αὐτὸν
toils later but is-conquered from the to-be-weighed-down him
ὑπὸ τοῦ πάθους. Ἄλλος οὐ θέλει μὲν ἀποκριθῆναι κακῶς,
by the passion another not wishes indeed to-answer badly
ἀπὸ συνηθείας δὲ συναρπάζεται· ἄλλος ἀγωνίζεται μὲν
from habit but is-carried-away another struggles indeed
μὴ λαλῆσαι ὅλως τι κακόν· λυπεῖται δὲ ὅτι ὑβρίσθη·
not to-say at-all anything evil grieves but that he-was-insulted
πλὴν ἀλλὰ καταγινώσκει ἑαυτοῦ ὅτι λυπεῖται καὶ μετανοεῖ
but yet condemns himself that he-grieves and repents
περὶ τούτου· ἄλλος οὐ λυπεῖται μὲν ὅτι ὑβρίσθη, ἀλλ'
about this another not grieves indeed that he-was-insulted but
οὐδὲ χαίρει. Ἰδοὺ οὗτοι πάντες οἱ ἱστῶντες τὸ πάθος
not-even rejoices behold these all the(-ones) checking the passion
εἰσίν· ἔχουσι δὲ ἐν ἑαυτοῖς διαφορὰν οἱ δύο πρὸς τοὺς
are they-have but in themselves (a)-difference the two toward the
λοιπούς, ὁ ἡττώμενος ἐν τῷ ἀγωνίζεσθαι, καὶ ὁ
others the(-one) being-defeated in the to-struggle and the(-one)
συναρπαζόμενος ἀπὸ συνηθείας, καὶ ὁ καταγινώσκων
carried-away from habit and the(-one) condemning
ἑαυτοῦ, ὅτι οὐχ ὑπήνεγκε μετ' εὐχαριστίας τὴν ὕβριν· οἱ
himself that not he-bore with thanksgiving the insult the(-ones)

δὲ λοιποὶ ἐν φόβῳ εἰσὶ τοῦ κινδύνου τῶν ἐνεργούντων·
but remaining in fear are of-the danger of-the(-ones) working(-it)
εἶπον δὲ αὐτοὺς τῶν ἱστώντων τὸ πάθος εἶναι· τῇ
I-said but them of-the(-ones) checking the passion to-be by-the
γὰρ διαθέσει ἔστησαν τὸ πάθος, καὶ οὐ θέλουσιν ἐνεργῆσαι,
for disposition they-checked the passion and not they-wish to-work(-it)
ἀλλὰ καὶ λυποῦνται ἀγωνίζοντες. Εἶπον δὲ οἱ Πάτρες, ὅτι
but even they-grieve struggling said and the Fathers that
πᾶν πρᾶγμα ὃ μὴ θέλει ἡ ψυχή, ὀλιγοχρόνιόν ἐστιν.
every thing which not wishes the soul short-lived is
Ὀφείλουσι δὲ ψηλαφᾶν ἑαυτοὺς μή πως κἂν μὴ αὐτὸ τὸ
they-ought but to-feel-out themselves lest somehow even-if not the-very the
πάθος, ἀλλά τι τῶν αἰτίων τοῦ πάθους ἐπεκδικοῦσι,
passion but something of-the causes of-the passion they-defend
καὶ διὰ τοῦτο ἡττῶνται ἢ συναρπάζονται. Εἰσὶ δέ
and because-of this they-are-defeated or are-carried-away there-are and
τινες, φησίν, ἀγωνιζόμενοι στῆσαι τὸ πάθος, ἀλλὰ κατὰ
some he-says struggling to-check the passion but by
πάθος. Ὁ μὲν γὰρ σιωπᾷ διὰ κενοδοξίαν· ὁ
(a)-passion the(-one) indeed for keeps-silent because-of vainglory the
δέ, δι᾽ ἀνθρωπαρέσκειαν, ἢ δι᾽ ἄλλο οἷον δήποτε
but because-of man-pleasing or through other any whatever
πάθος. Οὗτοι κακῷ τὸ κακὸν ἰῶνται. Εἶπε δὲ ὁ ἀββᾶς
passion these(-men) by-evil the evil heal said and the abba
Ποιμήν, ὅτι πονηρία οὐδαμῶς πονηρίαν ἀναιρεῖ. Οὗτοι
Poemen that wickedness in-no-way wickedness destroys these(-men)
μετὰ τῶν ἐνεργούντων εἰσὶ κἂν χλευάζωνται.
with the(-ones) working(-it) are even-if they-be-mocked

7 Θέλομεν λοιπὸν εἰπεῖν, καὶ περὶ τῶν ἐκριζούντων τὸ
we-wish henceforth to-speak also about the(-ones) uprooting the
πάθος. Ἔστι τις ὅτε χαίρει μὲν ἐπὰν ὑβρισθῇ, ἀλλὰ
passion there-is someone when he-rejoices indeed whenever he-is-insulted but

διὰ τὸ ἔχειν μισθόν. Οὗτος τῶν ἐκριζούντων τὸ πάθος
for the to-have (a)-reward this(-man) of-the(-ones) uprooting the passion
ἐστίν, ἀλλ᾽ οὐ μετὰ γνώσεως. Ἄλλος δὲ χαίρει ὑβριζόμενος,
is but not with knowledge another but rejoices being-insulted
καὶ ἔχει ὅτι χρεωστεῖ ὑβρισθῆναι, ὡς ὅτι αὐτὸς ἔδωκε
and holds that he-owes to-be-insulted as that he gave
τὴν αἰτίαν. Οὗτος μετὰ γνώσεως ἐκριζοῖ τὸ πάθος· τὸ
the cause this(-man) with knowledge uproots the passion the
γὰρ ὑβρισθῆναί τινα, καὶ φέρειν καθ᾽ ἑαυτοῦ τὴν αἰτίαν,
for to-be-insulted someone and to-bear against himself the cause
καὶ δέχεσθαι, ὡς ἴδια τὰ ἐπερχόμενα αὐτῷ, γνώσεώς
and to-receive as own the(-things) coming-on him of-knowledge
ἐστιν. Ἕκαστος γὰρ εὐχόμενος τῷ Θεῷ, Κύριε, δός μοι
is each for praying — to-God Lord give me
ταπείνωσιν, ὀφείλει εἰδέναι ὅτι τοῦτό ἐστιν ὃ αἰτεῖ, ἵνα
humility ought to-know that this is what he-asks that
πέμψῃ αὐτῷ τινα ὑβρίσαι αὐτῷ· ὅταν ὑβρίζεται ὑπό τινος,
he-send him someone to-insult him when he-is-insulted by someone
ὀφείλει καὶ αὐτὸς ἑαυτὸν ὑβρίζειν, καὶ ἐξουδενεῖν τῷ
he-ought also himself himself to-insult and to-despise with-the
ἰδίῳ λογισμῷ, ἵνα ἐκεῖνος μὲν ταπεινοῖ αὐτὸν ἔξωθεν, καὶ
own thought that that(-one) indeed humble him outside and
αὐτὸς ἑαυτὸν ἔσωθεν. Ἔστιν ἄλλος ὅτε οὐ χαίρει μόνον
he himself inside there-is another when not he-rejoices only
ὑβριζόμενος, καὶ ἑαυτὸν αἰτιᾶται· ἀλλὰ καὶ λυπεῖται διὰ
being-insulted and himself blames but also grieves because-of
τὴν ταραχὴν τοῦ ὑβρίσαντος αὐτόν· ὁ Θεὸς ἐνέγκοι
the trouble of-the(-one) having-insulted him — God may-bring
ἡμᾶς εἰς τὴν τοιαύτην κατάστασιν. Βλέπετε πόσον ἐστὶ
us into the such state you-see how-much is
πλάτος εἰς τὰς τρεῖς καταστάσεις. Ἕκαστος οὖν ἡμῶν,
(the)-breadth in the three states each then of-us

ὡς εἶπον, μάθῃ ποίας ἐστὶ καταστάσεως· ἐὰν θέλων
as I-said let-him-learn of-what he-is state whether willing
ἀκμὴν ἐνεργεῖ τὸ πάθος, καὶ ἐπεκδικεῖ, ἢ θέλων μὲν οὐ
still he-works the passion and defends(-it) or willing indeed not
ποιεῖ· νικώμενος δέ, ἢ ἀπὸ συνηθείας συναρπαζόμενος
he-does(-it) being-conquered but or from habit carried-away
ἐνεργεῖ αὐτό, καὶ μετὰ τὸ ἐνεργῆσαι, θλίβεται καὶ
he-works it and after the to-work(-it) is-afflicted and
μετανοεῖ ὅτι ἐνήργησεν, ἢ ἀγωνίζεται στῆσαι τὸ πάθος ἐν
repents that he-worked(-it) or struggles to-check the passion in
γνώσει, ἢ κατὰ ἄλλο πάθος ἀγωνίζεται, ὥσπερ εἴπομεν.
knowledge or by another passion struggles as we-said
Ἔστιν ὅτε σιωπᾷ τις ἢ κατὰ κενοδοξίαν, ἢ κατὰ
there-is when keeps-silent someone either by vainglory or by
ἀνθρωπαρέσκειαν, ἢ ἁπλῶς εἰπεῖν κατά τινα λογισμὸν
man-pleasing or simply to-say by some thought
ἀνθρώπινον, καὶ ἤρξατο ἐκριζοῦν τὸ πάθος. Καὶ εἰ μὲν
human and he-began to-uproot the passion and if indeed
μετὰ γνώσεως ἐκριζοῖ, καὶ ποιεῖ τὰ ἐναντία τοῦ πάθους·
with knowledge he-uproots(-it) and does the opposites of-the passion
ἕκαστος μάθῃ ποῦ ἐστιν· εἰ ποῖον μίλιόν ἐστιν· οὐ
each let-him-learn where he-is whether what mile he-is(-at) not
μόνον γὰρ ὀφείλομεν καθ' ἡμέραν ἐρευνᾷν ἑαυτούς, ἀλλὰ
only for ought-we each day to-examine ourselves but
καὶ κατὰ καιρὸν καὶ κατὰ μῆνα, καὶ καθ' ἑβδομάδα, καὶ
also by season and by month and by week and
λέγειν τὴν πρώτην ἑβδομάδα, τοιῶσδε ἐβαρούμην εἰς
to-say the first week thus I-was-weighed-down in
τόδε τὸ πάθος· ἆρα ἄρτι πῶς εἰμι; Ὁμοίως καὶ κατὰ
this the passion then now how am-I likewise also by
καιρὸν λέγειν, ὅτι πέρυσι τοιῶσδε ἐνικώμην ὑπὸ τοῦδε
season to-say that last-year thus I-was-conquered by this

τοῦ πάθους· ἄρτι πῶς ἔχω; Καὶ οὕτως καθ' ἑκάστην
the passion now how am-I and thus by each(-day)
γυμνάζειν ἑαυτούς, εἰ προεκόψαμεν μικρόν, ἢ ἐν τοῖς
to-exercise ourselves whether we-advanced (a)-little or in the
αὐτοῖς ἐσμεν, ἢ εἰς τὸ χεῖρον ἐγενόμεθα.
same(-things) we-are or into the worse we-have-come
Ὁ Θεὸς δώσει ἡμῖν δύναμιν, ἵνα τέως κἂν μὴ ἐκριζῶμεν
— God will-give us power that meanwhile even-if not we-uproot
τὸ πάθος, ἀλλ' οὖν μὴ ἐνεργῶμεν, ἀλλ' ἱστῶμεν αὐτό.
the passion but yet not we-work(-it) but we-check it
Ὄντως γὰρ βαρὺ πρᾶγμα τὸ ἐνεργεῖν, καὶ μὴ ἱστᾶν
truly for (a)-heavy thing the to-work and not to-check
τὸ πάθος. Καὶ λέγω ὑμῖν ὑπόδειγμα τί ὁ ἐνεργῶν
the passion and I-tell you (an)-example what the(-one) working
τὸ πάθος καὶ ἐπεκδικῶν αὐτό· ὅμοιός ἐστιν ἀνθρώπῳ
the passion and defending it like is to-a-man
κατατετοξευμένῳ ὑπὸ τοῦ ἐχθροῦ αὐτοῦ, καὶ δεχομένῳ ταῖς
shot-at by the enemy his and receiving with-the
χερσὶν αὐτοῦ τὰ βέλη, καὶ πηγνύοντι αὐτὰ εἰς τὴν καρδίαν
hands his the arrows and fixing them into the heart
ἑαυτοῦ. Ὁ δὲ ἱστῶν τὸ πάθος, ὅμοιός ἐστι τῷ
his-own the(-one) but checking the passion like is to-the(-man)
κατατετοξευμένῳ ὑπὸ τοῦ ἐχθροῦ αὐτοῦ, περιβεβλημένῳ
shot-at by the enemy his clothed
δὲ θώρακα, καὶ οὐκ εἰσδεχομένῳ τὸ βέλος· ὁ
but (with-a)-breastplate and not receiving the arrow the(-one)
δὲ ἐκριζῶν τὸ πάθος, ὅμοιός ἐστι κατατετοξευμένῳ καὶ
but uprooting the passion like is to-(one)-shot-at and
δεχομένῳ τὰ βέλη καὶ συντρίβοντι αὐτά, ἢ ἀποστρέφοντι
receiving the arrows and breaking them or turning-back
αὐτὰ εἰς τὴν καρδίαν τοῦ ἐχθροῦ, ὡς λέγει ἐν τῷ ψαλμῷ·
them into the heart of-the enemy as it-says in the psalm

Ἡ ῥομφαία αὐτῶν εἰσέλθοι εἰς τὰς καρδίας ἑαυτῶν,
the sword their may-it-enter into the hearts their-own
καὶ τὰ τόξα αὐτῶν συντριβείη. Σπουδάσωμεν οὖν καὶ
and the bows their be-broken let-us-be-eager then also
ἡμεῖς, ἀδελφοί, κἂν οὐ δυνάμεθα τέως ἀποστρέψαι τὴν
we brothers even-if not we-can meanwhile to-turn-back the
ῥομφαίαν αὐτῶν εἰς τὰς καρδίας αὐτῶν· ἀλλ' οὖν μήτε
sword their into the hearts their but yet neither
δεξώμεθα τὰ βέλη καὶ πήξωμεν αὐτὰ εἰς τὰς καρδίας ἡμῶν·
let-us-receive the arrows and fix them into the hearts our
ἀλλὰ καὶ περιθωρακίσωμεν ἑαυτούς, ἵνα μὴ πληγῶμεν ὑπ'
but even let-us-put-on-breastplates ourselves that not we-be-struck by
αὐτῶν. Ὁ Θεὸς ὁ ἀγαθὸς σκεπάσῃ ἡμᾶς ἀπ' αὐτῶν, καὶ
them — God the good protect us from them and
δώσῃ ἡμῖν νῆψιν, καὶ ὁδηγήσῃ ἡμᾶς εἰς τὴν ὁδὸν αὐτοῦ.
give us watchfulness and guide us into the way his

Περὶ τοῦ σπουδάζειν ταχέως ἐκκόπτειν τὰ πάθη πρὸ τοῦ ἐν ἕξει κακῇ γενέσθαι τὴν ψυχήν

XI · ON CUTTING OFF THE PASSIONS QUICKLY

A small sin takes long healing, as an elder showed with cypresses of growing size; the Fathers bid us examine ourselves each evening and morning.

1 Θέτε τὸν νοῦν ὑμῶν, ἀδελφοί, ὡς εἰς τὰ πράγματα, καὶ
set the mind your brothers as to the things and
βλέπετε, μὴ ἀμελήσητε ἑαυτῶν· ἐπειδὴ εἰς μεγάλους
see (that)-not you-neglect yourselves since into great
κινδύνους φέρει ἡμᾶς καὶ μικρὰ ἀμέλεια. Παρέβαλλον
dangers brings us even (a)-small negligence I-visited

ἄρτι τινὶ ἀδελφῷ πώποτε, καὶ εὗρον αὐτὸν πῶς ἀπὸ
just-now (a)-certain brother some-time and found him how from
ἀῤῥωστίας, καὶ ἐν τῷ λαβεῖν ἡμᾶς. Ἔμαθον ὅτι ἑπτὰ
sickness and in the to-take us I-learned that seven
ἡμέρας ἐπύρεξε μόνας, καὶ ἰδοὺ ἔχει ἄλλας τεσσαράκοντα
days he-had-fever only and behold he-has other forty
ἡμέρας, καὶ οὐχ εὑρίσκει ἀκμὴν ἀναλαβεῖν ἑαυτόν.
days and not he-finds(-how) yet to-recover himself
Βλέπετε, ἀδελφοί, πόση ταλαιπωρία τοῦ ἐμπεσεῖν τινα εἰς
see brothers how-much misery of-the to-fall someone into
ἀνώμαλον διάθεσιν. Ἀεὶ καταφρονεῖ τις μικρᾶς ἀταξίας,
(an)-irregular condition always despises someone small disorder
καὶ οὐκ οἶδεν ὅτι ἐὰν φθάσῃ μικρὸν κακουχηθῆναι τὸ
and not he-knows that if it-come (a)-little to-be-ill-treated the
σῶμα αὐτοῦ, καὶ μάλιστα ἐάν ἐστιν ἀσθενέστερος, πολλοῦ
body his and especially if he-is weaker of-much
πάνυ χρεία καὶ κόπου καὶ χρόνου πρὶν ἢ γένηται αὐτοῦ
very (there-is)-need and toil and time before — comes-about his
ἡ κατόρθωσις· ἑπτὰ ἡμέρας ἐπύρεξεν ὁ ταπεινὸς οὗτος,
the recovery seven days had-fever the wretched(-man) this
καὶ ἰδοὺ τοσαῦται ἡμέραι, καὶ οὐχ εὑρίσκει ἀνάπαυσιν, οὐδὲ
and behold so-many days and not he-finds rest nor
ἀναλαβεῖν ἑαυτόν. Οὕτως ἐστὶ καὶ ἐπὶ τῆς ψυχῆς·
to-recover himself thus it-is also in-the-case-of the soul
μικρὸν ἁμαρτάνει τις, καὶ ποιεῖ πόσον χρόνον στάζων
(a)-little sins someone and he-spends how-much time dripping
τὸ αἷμα αὐτοῦ, πρὶν διορθώσηται ἑαυτόν· καὶ ἐπὶ
the blood his before he-correct himself and in-the-case-of
μὲν τῆς σωματικῆς ἀσθενείας εὑρίσκομεν διαφόρους αἰτίας,
indeed the bodily illness we-find different causes
ἢ ὅτι τὰ φάρμακα παλαιὰ ὄντα, οὐκ ἐνεργοῦσιν, ἢ ὅτι
either that the medicines old being not work or that

ὁ ἰατρὸς ἄπειρός ἐστι, καὶ ἄλλο ἀντ᾽ ἄλλου φάρμακον
the physician unskilled is and one instead-of another medicine
παρέχει, ἢ ὅτι ὁ ἄῤῥωστος ἀτακτεῖ, καὶ οὐ φυλάσσει ἃ
provides or that the sick(-man) is-disorderly and not keeps what
ἐπιτάσσεται παρὰ τοῦ ἰατροῦ. Ἐπὶ δὲ τῆς ψυχῆς οὐχ
is-ordered by the physician in-the-case-of but the soul not
οὕτως· οὐ γὰρ δυνάμεθα εἰπεῖν ὅτι ὁ ἰατρὸς ἄπειρος ὢν
thus not for we-can to-say that the physician unskilled being
οὐκ ἔδωκεν ἁρμόδια τὰ φάρμακα. Ὁ Χριστὸς γάρ ἐστιν
not gave fitting the medicines — Christ for is
ὁ ἰατρὸς τῶν ψυχῶν, καὶ πάντα γινώσκει, καὶ ἁρμόδιον
the physician of-the souls and all(-things) knows and fitting
ἑκάστῳ πάθει παρέσχε καὶ τὸ φάρμακον. Οἷόν τι
for-each passion he-provided also the medicine such-as something
λέγω. Τῇ κενοδοξίᾳ τὰς περὶ ταπεινοφροσύνης ἐντολάς,
I-say for-the vainglory the about humility commandments
τῇ φιληδονίᾳ τὰς περὶ ἐγκρατείας, τῇ φιλαργυρίᾳ
for-the love-of-pleasure the(-ones) about self-control for-the love-of-money
τὰς περὶ ἐλεημοσύνης, καὶ ἅπαξ ἁπλῶς ἕκαστον πάθος
the(-ones) about almsgiving and once simply each passion
ἔχει φάρμακον τὴν ἁρμόζουσαν αὐτῷ ἐντολήν· ὥστε ὁ
has (as)-medicine the fitting it commandment so-that the
ἰατρὸς οὐκ ἔστιν ἄπειρος. Ἀλλ᾽ οὐδὲ πάλιν τὰ φάρμακα
physician not is unskilled but nor again the medicines
παλαιὰ ὄντα οὐκ ἐνεργοῦσιν. Αἱ ἐντολαὶ γὰρ τοῦ
old being not work the commandments for —
Χριστοῦ οὐδέποτε παλαιοῦνται· ἀλλ᾽ ὅσον ἐνεργοῦνται,
of-Christ never grow-old but as-much-as they-are-worked
τοσοῦτον ἀνανεοῦνται. Οὐκοῦν τῇ ὑγείᾳ τῆς ψυχῆς οὐδέν
so-much they-are-renewed therefore to-the health of-the soul nothing
ἐστιν τὸ ἐμποδίζον, εἰ μὴ μόνον ἡ ἀταξία αὐτῆς.
is the(-thing) hindering except — only the disorder its

Πρόσχωμεν οὖν ἑαυτοῖς, ἀδελφοί· νήψωμεν καιρόν. Τί 2
let-us-attend then to-ourselves brothers let-us-be-watchful (the)-time why
ἑαυτῶν ἀμελοῦμεν; Ποιήσωμέν τι ἀγαθόν, ἵνα εὕρωμεν
ourselves do-we-neglect let-us-do something good that we-may-find
βοήθειαν ἐν καιρῷ πειρασμοῦ. Τί ἀπόλλυμεν τὴν ζωὴν ἡμῶν;
help in (the)-time of-temptation why do-we-destroy the life our
Τοσαῦτα ἀκούομεν, καὶ οὐ μέλει ἡμῖν, ἀλλὰ καταφρονοῦμεν.
so-much we-hear and not it-concerns us but we-disregard(-it)
Βλέπομεν τοὺς ἀδελφοὺς ἡμῶν ἁρπαζομένους ἐκ μέσου
we-see the brothers our snatched-away from (the)-midst
ἡμῶν, καὶ οὐ νήφομεν· εἰδότες ὅτι κατὰ μικρόν, καὶ ἡμεῖς
our and not we-are-watchful knowing that by little also we
ἐγγίζομεν τῷ θανάτῳ. Ἰδοὺ ἐξ ὅτου ἐκαθίσαμεν λαλῆσαι
draw-near to-the death behold from when we-sat-down to-talk
ἕως ἄρτι, ἠναλώσαμεν δύο, ἢ τρεῖς ὥρας τοῦ χρόνου ἡμῶν,
until now we-have-spent two or three hours of-the time our
καὶ ἐπλησιάσαμεν τῷ θανάτῳ, καὶ βλέπομεν ὅτι ἀπόλλομεν
and drawn-near to-the death and we-see that we-are-losing
τὸν καιρόν, καὶ οὐ φοβούμεθα. Πῶς οὐ μνημονεύομεν τοῦ
the time and not we-fear how not do-we-remember the
ῥητοῦ τοῦ γέροντος ἐκείνου τοῦ εἰπόντος, ὅτι «Χρυσὸν
saying of-the elder that the(-one) having-said that gold
ἢ ἄργυρον ἐὰν ἀπολέσῃ τις, δύναται ἀντ᾽ αὐτοῦ εὑρεῖν
or silver if lose someone he-can instead-of it to-find
ἕτερον· καιρὸν δὲ ἐὰν ἀπολέσωμεν, ἀργῶς καὶ ῥαθύμως
other time but if we-lose idly and lazily
βιοῦντες, ἄλλον εὑρεῖν οὐ δυνάμεθα; Ὄντως μέλλομεν
living another to-find not can-we truly we-are-about
ζητῆσαι μίαν ὥραν τοῦ καιροῦ τούτου καὶ μὴ εὑρεῖν.»
to-seek one hour of-the time this and not to-find(-it)
Πόσοι ἐπιθυμοῦσιν ἀκοῦσαι ῥῆμα Θεοῦ, καὶ οὐχ εὑρίσκουσι;
how-many desire to-hear (the)-word of-God and not find(-it)

καὶ ἡμεῖς τοσαῦτα ἀκούομεν καὶ καταφρονοῦμεν, καὶ οὐ
and we so-much hear and disregard(-it) and not
διεγειρόμεθα; Ὁ Θεὸς οἶδεν, ἐκπλήττομαι ἐπὶ τῇ ἀναισθησίᾳ
are-we-roused — God knows I-am-astonished at the insensibility
τῶν ψυχῶν ἡμῶν, ὅτι δυνάμεθα σωθῆναι, καὶ οὐ θέλομεν.
of-the souls our that we-can to-be-saved and not we-wish
Δυνάμεθα γάρ, ὡς εἰσὶ νεαρὰ τὰ πάθη ἡμῶν, κόψαι αὐτά,
we-can for while are fresh the passions our to-cut-off them
καὶ οὐ φροντίζομεν· ἀλλὰ ἀφίεμεν αὐτὰ σκληρυνθῆναι καθ'
and not we-take-thought but we-let them to-be-hardened against
ἡμῶν, ἵνα πλεῖον κάκην ἐσχάτην ποιήσωμεν. Ἄλλο γάρ
us that more ill(-state) last we-make other for
ἐστιν, ὡς πολλάκις εἶπον ὑμῖν, τὸ ἐκριζῶσαι βοτάνην, ὅτι
is as often I-told you the to-uproot (a)-plant for
εὐθὺς ἀποσπᾶται, καὶ ἄλλο ἐστὶ τὸ ἐκριζῶσαι μέγα δένδρον.
at-once is-pulled-out and other is the to-uproot (a)-great tree

3 Εὐκαίρησέ τις μέγας γέρων μετὰ τῶν μαθητῶν αὐτοῦ
was-at-leisure (a)-certain great elder with the disciples his
ἐν τόπῳ τινί, ἐν ᾧ ἦσαν κυπαρίσσια διάφορα, μικρὰ
in place some in which were cypresses various small
καὶ μεγάλα. Καὶ λέγει ὁ γέρων ἑνὶ τῶν μαθητῶν αὐτοῦ·
and great and says the elder to-one of-the disciples his
«Ἀνάσπασον τὸ κυπαρίσσιον τοῦτο·» ἦν δὲ μικρὸν πάνυ,
pull-up the cypress this it-was and small very
καὶ εὐθέως τῇ μιᾷ χειρὶ ἀνέσπασεν αὐτὸ ὁ ἀδελφός.
and at-once with-the one hand pulled-up it the brother
Εἶτα δεικνύει αὐτῷ ὁ γέρων ἄλλο μεῖζον τοῦ πρώτου,
then shows him the elder another greater than-the first
καὶ λέγει αὐτῷ· «Ἀνάσπασον καὶ τοῦτο·» ὁ δὲ σαλεύσας
and says to-him pull-up also this(-one) he and having-shaken(-it)
ταῖς δύο χερσὶν ἀνέσπασε κἀκεῖνο. Πάλιν δεικνύει
with-the two hands pulled-up and-that(-one) again shows

αὐτῷ ὁ γέρων ἄλλο μειζότερον· ὁ δὲ μετὰ πλείονος
him the elder another bigger he and with more
κόπου ἀνέσπασε κἀκεῖνο. Εἶτα δεικνύει αὐτῷ καὶ ἄλλο
toil pulled-up and-that(-one) then shows him also another
μειζότερον· ὁ δὲ μετὰ πλείονος κόπου πολλὰ σαλεύσας,
bigger he and with more toil much having-shaken
καὶ κοπιάσας καὶ ἱδρώσας ἐπῆρε κἀκεῖνο. Εἶτα δεικνύει
and having-toiled and having-sweated lifted and-that(-one) then shows
αὐτῷ ὁ γέρων ἔτι μειζότερον· ὁ δὲ καὶ πολλὰ κοπιάσας
him the elder still bigger he and even much having-toiled
καὶ ἱδρώσας οὐκ ἠδυνήθη ἐπᾶραι αὐτό. Ὡς οὖν εἶδεν
and having-sweated not could to-lift it when then saw
αὐτὸν ὁ γέρων μὴ δυνάμενον, ἐπέτρεψεν ἄλλῳ ἀδελφῷ
him the elder not being-able he-ordered another brother
ἀναστῆσαι καὶ βοηθῆσαι αὐτῷ, καὶ οὕτως ἠδυνήθησαν
to-rise and to-help him and thus could
ἀμφότεροι ἀνασπᾶσαι αὐτό. Τότε λέγει ὁ γέρων ἐκείνοις
both to-pull-up it then says the elder to-those
τοῖς ἀδελφοῖς· «Ἰδοὺ οὕτως εἰσὶ καὶ τὰ πάθη, ἀδελφοί,
the brothers behold thus are also the passions brothers
ἐφ' ὅσον εἰσὶ μικρά, ἐὰν θέλωμεν, δυνάμεθα μετὰ
for as-long-as they-are small if we-wish we-can with
ἀναπαύσεως ἐκκόψαι αὐτά. Ἐὰν δὲ ἀμελήσωμεν αὐτῶν, ὡς
ease to-cut-out them if but we-neglect them as
μικρῶν, σκληρύνονται, καὶ ὅσον σκληρύνονται, τοσοῦτον
small(-ones) they-are-hardened and as-much-as they-are-hardened so-much
πλείονος δέονται κόπου. Εἰ δὲ ἐπὶ πλεῖον ἀνδρυνθῶσι
more they-need toil if and for longer they-grow-strong
καθ' ἡμῶν, οὐκ ἔτι οὐδὲ μετὰ κόπου δυνάμεθα ἐκκόψαι
against us no longer not-even with toil can-we to-cut-out
αὐτὰ ἀφ' ἑαυτῶν, ἐὰν μὴ καὶ βοήθειαν σχῶμέν τινων
them by ourselves unless — also help we-have of-some

ἁγίων ἀντιλαμβανομένων ἡμῖν μετὰ Θεόν.» Βλέπετε
saints supporting us after God you-see
πόσην δύναμιν ἔχουσι τὰ παρὰ τῶν ἁγίων γερόντων
how-much power have the(-things) by the holy elders
λεγόμενα. Καὶ ὁ Προφήτης ὁμοίως περὶ τούτου διδάσκει
said and the Prophet likewise about this teaches
ἡμᾶς ἐν τῷ ψαλμῷ ὅπου λέγει· Θυγάτηρ Βαβυλῶνος ἡ
us in the psalm where he-says daughter of-Babylon the
ταλαίπωρος, μακάριος ὃς ἀνταποδώσει τὸ ἀνταπόδομά
wretched blessed (is-he)-who will-repay the requital
σου, ὃ ἀνταπέδωκας ἡμῖν· μακάριος ὃς κρατήσει
your which you-repaid us blessed (is-he)-who will-seize
καὶ ἐδαφιεῖ τὰ νήπιά σου πρὸς τὴν πέτραν.
and dash the infants your against the rock
4 Ἀλλὰ ψηλαφήσωμεν κατὰ ἀκολουθίαν τὸ λεγόμενον.
but let-us-feel-out in order the(-thing) said
Βαβυλῶνα λέγει τὴν σύγχυσιν· οὕτω γὰρ ἑρμηνεύεται παρὰ
Babylon he-calls the confusion thus for it-is-interpreted from
τὸ Βαβέλ, ὅπερ ἐστὶ Συχέμ· Θυγατέρα Βαβυλῶνος λέγει
— Babel which is Shechem daughter of-Babylon he-calls
τὴν ἔχθραν. Πρῶτον γὰρ συγχεῖται ἡ ψυχή, καὶ οὕτως
the enmity first for is-confused the soul and thus
ἀποτελεῖ τὴν ἁμαρτίαν· ταλαίπωρον δὲ αὐτὴν καλεῖ,
brings-to-completion the sin wretched and her he-calls
ἐπειδὴ (καὶ ἄλλοτε ὑμῖν εἶπον) ἀνούσιός ἐστι καὶ
since also another-time to-you I-said without-substance is and
ἀνυπόστατος ἡ κακία διὰ τῆς ἡμῶν ἀμελείας ἐκ τοῦ μὴ
without-subsistence the vice through the our negligence from the not
ὄντος συνισταμένη· πάλιν διὰ τῆς ἡμῶν κατορθώσεως,
being coming-together again through the our right-conduct
ἀπολλυμένη καὶ εἰς τὸ μὴ ὂν χωροῦσα. Λέγει γοῦν,
being-destroyed and into the not being going he-says then

ὡς πρὸς αὐτὴν ὁ ἅγιος· Μακάριος ὃς ἀνταποδώσει
as to her the holy(-one) blessed (is-be)-who will-repay
σοι τὸ ἀνταπόδομά σου ὃ ἀνταπέδωκας ἡμῖν. Μάθωμεν
you the requital your which you-repaid us let-us-learn
τί μὲν ἐδώκαμεν, τί δὲ ἀντελάβομεν, καὶ τί θέλωμεν
what indeed we-gave what and we-received-in-return and what we-wish
ἀνταποδοῦναι. Ἐδώκαμεν τὸ θέλημα ἡμῶν, καὶ ἀντελάβομεν
to-repay we-gave the will our and received-in-return
τὴν ἁμαρτίαν. Μακαρίζει οὖν ὁ λόγος τοὺς ταύτην
the sin blesses then the word the(-ones) this(-requital)
ἀνταποδιδόντας· τὸ δὲ ἀνταποδοῦναί ἐστι, τὸ μηκέτι πρᾶξαι
repaying the and to-repay is the no-longer to-do
αὐτήν. Εἶτα ἐπιφέρει· Μακάριος ὃς κρατήσει καὶ ἐδαφιεῖ
it then he-adds blessed (is-be)-who will-seize and dash
τὰ νήπιά σου πρὸς τὴν πέτραν. Οἱονεί, Μακάριος ὁ
the infants your against the rock as-it-were blessed the(-one)
τὰ παρὰ σοῦ γενόμενα, τοῦτ' ἔστι, τοὺς πονηροὺς
the(-things) from you having-come-about that is the evil
λογισμούς, μηδὲ τὴν ἀρχὴν δοὺς χώραν τοῦ αὐξηθῆναι ἐν
thoughts not-even the beginning giving room of-the to-be-increased in
αὐτῷ καὶ ἐνεργηθῆναι τὸ κακόν· ἀλλὰ ταχέως, ὡς ἔτι εἰσὶν
him and to-be-worked the evil but quickly while still they-are
νήπιοι, πρὶν τραφῶσι καὶ αὐξυνθῶσι κατ' αὐτοῦ, κρατήσας
infants before they-be-nourished and grow-strong against him having-seized
καὶ προστρίψας αὐτοὺς τῇ πέτρᾳ, ἥτις ἐστὶν ὁ Χριστός, καὶ
and having-dashed them on-the rock which is — Christ and
ἀπολέσας αὐτοὺς διὰ τοῦ καταφεύγειν πρὸς τὸν Χριστόν.
having-destroyed them through the to-flee to — Christ
Ἰδοὺ πῶς καὶ οἱ γέροντες καὶ ἡ ἁγία Γραφὴ πάντες 5
behold how both the elders and the holy Scripture all
συμφωνοῦσι καὶ μακαρίζουσι τοὺς ἀγωνιζομένους ἐκκόψαι,
agree and bless the(-ones) struggling to-cut-out

ὡς ἔστι νεαρὰ τὰ πάθη, πρὸ τοῦ πειρασθῆναι τῆς ὀδύνης
while are fresh the passions before the to-experience the pain
καὶ τῆς πικρίας αὐτῶν. Σπουδάσωμεν οὖν, ἀδελφοί, ἵνα
and the bitterness their let-us-be-eager then brothers that
ἐλεηθῶμεν· κοπιάσωμεν μικρὸν καὶ εὑρίσκομεν πολλὴν
we-may-be-pitied let-us-toil (a)-little and we-find much
ἀνάπαυσιν. Εἶπον οἱ Πατέρες πῶς ὀφείλει τὸ κατὰ
rest said the Fathers how (one)-ought the(-things) in
μέρος ἑαυτῶν καθαρίζειν, ἵνα καθ' ἑσπέραν ἐξετάζειν
part of-themselves to-cleanse that at evening to-examine
ἑαυτόν, πῶς παρῆλθε τὴν ἡμέραν, καὶ πάλιν πρωΐας,
himself how he-passed the day and again in-the-morning
πῶς παρῆλθε τὴν νύκτα, καὶ μετανοεῖν τῷ Θεῷ, περὶ ὧν,
how he-passed the night and to-repent — to-God about what
ὡς εἰκός, ἁμαρτάνει. Ἀληθῶς δὲ ἡμεῖς, ἐπειδὴ πολλὰ
as is-likely he-sins truly but we since many(-things)
ἁμαρτάνωμεν, χρῄζομεν διὰ τὴν λήθην ἡμῶν καὶ κατὰ
we-sin we-need because-of the forgetfulness our even every
ἓξ ὥρας ἐρευνᾷν ἑαυτούς, πῶς παρήλθομεν καὶ εἰς τί
six hours to-examine ourselves how we-passed(-them) and in what
ἡμάρτομεν· καὶ λέγειν ἕκαστος ἡμῶν ἑαυτῷ· «Ἆρα μήπως
we-sinned and to-say each of-us to-himself can-it-be lest-perhaps
ἐλάλησα πλήσσων τὸν ἀδελφόν μου; ἆρα μὴ εἶδον αὐτὸν
I-spoke striking the brother my can-it-be not I-saw him
ποιοῦντα πράγματα, καὶ κατέκρινα αὐτόν, ἢ ἐξουδένωσα
doing things and condemned him or despised
αὐτόν, ἢ κατελάλησα κατ' αὐτοῦ; ἆρα ᾔτησα τὸν
him or slandered against him can-it-be I-asked the
κελλαρίτην πρᾶγμα, καὶ οὐκ ἔδωκέ μοι, καὶ ἐγόγγυσα κατ'
cellarer (a)-thing and not he-gave(-it) me and I-murmured against
αὐτοῦ; μὴ τὸ ἕψητο καλῶς, καὶ εἶπον ῥῆμα, καὶ κατῄσχυνα
him not the was-boiled well and I-said (a)-word and shamed

τὸν μάγειρον, καὶ ἔθλιψα αὐτόν, ἢ ἐγὼ ἀηδιστής, ἐγόγγυσα
the cook and afflicted him or I fastidious murmured
καθ' ἑαυτοῦ;» ἐὰν γὰρ καθ' ἑαυτὸν γογγύσει τις, ἁμαρτία
against myself if for by himself murmur someone (a)-sin
ἐστί. Πάλιν λέγει· Ἆρα εἶπέ μοι ὁ κανονάρχης ῥῆμα, ἢ
it-is again he-says can-it-be told me the canonarch (a)-word or
ἄλλος τῶν ἀδελφῶν, καὶ οὐκ ἐβάστασα, ἀλλὰ ἐναντιώθην
another of-the brothers and not did-I-bear(-it) but opposed
αὐτῷ; Οὕτως καθ' ἑκάστην ἡμέραν ὀφείλομεν ψηλαφᾷν
him thus by each day we-ought to-feel-out
ἑαυτούς, πῶς παρήλθομεν τὴν ἡμέραν. Ὁμοίως ὀφείλει
ourselves how we-passed the day likewise ought
τις ἐρευνᾷν ἑαυτὸν πῶς παρῆλθε καὶ τὴν νύκτα, ἢ
someone to-examine himself how he-passed also the night whether
μετὰ προθυμίας ἀνέστη εἰς τὴν ἀγρυπνίαν, ἢ μὴ ὀλιγώρησε
with eagerness he-rose for the vigil or not lost-heart
πρὸς τὸν ἐξυπνίζοντα αὐτόν, ἢ ἐγόγγυσε κατ' αὐτοῦ.
toward the(-one) waking him or murmured against him
Ὀφείλει γάρ τις εἰδέναι ὅτι ὁ ἐξυπνίζων αὐτόν, καὶ
he-ought for someone to-know that the(-one) waking him even
εἰς ἀγρυπνίαν, μεγάλα καὶ εὐεργετεῖ αὐτόν, καὶ μεγάλων
for vigil great(-things) also benefits him and of-great
ἀγαθῶν πρόξενος αὐτῷ γίνεται· ἐξυπνίζων αὐτὸν δεηθῆναι
goods (the)-procurer to-him becomes waking him to-beseech
τῷ Θεῷ ὑπὲρ τῶν ἁμαρτιῶν αὐτοῦ φωτισθῆναι· πῶς οὐκ
— God for the sins his to-be-enlightened how not
ὀφείλει τις εὐχαριστεῖν τῷ τοιούτῳ; ἀληθῶς ὀφείλει
ought someone to-thank the such(-man) truly he-ought
ἔχειν, ὅτι σχεδὸν δι' αὐτοῦ ἐστιν ἡ σωτηρία αὐτοῦ.
to-hold that almost through him is the salvation his

6 Καὶ λέγω ὑμῖν περὶ τούτου θαυμαστὸν ὃ ἤκουσα περὶ
and I-tell you about this (a)-wonder which I-heard about
μεγάλου γέροντος Διορατικοῦ, ὅτι, ἱστάμενος ἐν τῇ ἐκκλησίᾳ,
(a)-great elder (a)-Clairvoyant that standing in the church
ὡς ἔβαλλον ἀρχὴν οἱ ἀδελφοὶ τοῦ ψάλλειν, ἔβλεπέ τινα
as made (a)-beginning the brothers of-the to-sing he-saw someone
λαμπροφόρον ἐξερχόμενον ἐκ τοῦ ἱερατείου, καὶ κατέχοντα
bright-clothed coming-out from the sanctuary and holding
ὡς τρούλλιόν τι ἔχον ἁγίασμα καὶ μίαν μύλην, καὶ ἔβαπτε
as bowl some having holy-water and one sponge and he-dipped
τὴν μύλην ἐκείνην ἐκ τοῦ τρουλλίου, καὶ περιήρχετο ὅλους
the sponge that from the bowl and went-round all
τοὺς ἀδελφούς, κατασφραγίζων ἕκαστον αὐτῶν· τῶν δὲ
the brothers sealing each of-them of-the(-ones) but
μὴ εὑρισκομένων τόπους, τοὺς μὲν ἐσφράγιζε, τοὺς δὲ
not being-found places the(-ones) indeed he-sealed the(-ones) and
παρήρχετο· πάλιν ὡς ἔμελλον ἀπολῦσαι, ἔβλεπεν αὐτὸν
he-passed-by again when they-were-about to-dismiss he-saw him
ἐξερχόμενον ἐκ τοῦ ἱερατείου, καὶ τὸ αὐτὸ ὁμοίως ποιοῦντα.
coming-out from the sanctuary and the same likewise doing
Ἐν μιᾷ οὖν κατέσχεν αὐτὸν ὁ γέρων, καὶ ῥίπτει ἑαυτὸν
on one(-day) then he-held him the elder and throws himself
εἰς τοὺς πόδας αὐτοῦ, παρακαλῶν μαθεῖν ἃ ποιεῖ, καὶ
at the feet his beseeching to-learn what he-does and
ὅστις ἐστί· καὶ λέγει αὐτῷ ἐκεῖνος ὁ λαμπροφόρος· «Ἐγὼ
who he-is and says to-him that the bright-clothed(-one) I
ἄγγελός εἰμι τοῦ Θεοῦ, καὶ ἐπετράπην εἰς τὴν σύναξιν
(an)-angel am — of-God and I-was-charged at the synaxis
παρέχειν τὴν σφραγίδα ταύτην τοῖς εὑρισκομένοις ἐν
to-provide the seal this to-the(-ones) found in
τῇ ἐκκλησίᾳ, εἰς τὴν ἀρχὴν τῆς ψαλμῳδίας, καὶ τοῖς
the church at the beginning of-the psalmody and to-the(-ones)

μένουσιν ἕως τῆς ἀπολύσεως, διὰ τὴν προθυμίαν καὶ
remaining until the dismissal because-of the eagerness and
σπουδήν, καὶ τὴν καλὴν αὐτῶν προαίρεσιν.» Λέγει αὐτῷ
zeal and the good their choice says to-him
ὁ γέρων· «Καὶ πῶς τινῶν μὴ εὑρισκομένων σφραγίζεις
the elder and how of-some not being-found do-you-seal
τοὺς τόπους;» Ἀποκρίνεται αὐτῷ ὁ ἅγιος ἄγγελος λέγων·
the places answers him the holy angel saying
«Ὅσοι εἰσὶ τῶν ἀδελφῶν σπουδαῖοι μὲν καὶ καλοὶ τὴν
as-many-as are of-the brothers zealous indeed and good in-the
προαίρεσιν, διὰ δέ τινα ἀναγκαίαν ἀσθένειαν ἀπόντες
choice because-of but some necessary illness absent
μετὰ εὐλογίας τῶν Πατρῶν, ἢ πάλιν διά τινα ἐντολὴν
with (the)-blessing of-the Fathers or again because-of some commandment
εἰς ὑπακοὴν αὐτῶν ἀσχολούμενοι, καὶ διὰ τοῦτο μὴ
in obedience their occupied and because-of this not
εὑρισκόμενοι, οὗτοι καὶ ἀπόντες τὴν σφραγίδα αὐτῶν
being-found these(-ones) even absent the seal their
λαμβάνουσιν, ἐπειδὴ τῇ διαθέσει μετὰ τῶν ψαλλόντων
receive since in-the disposition with the(-ones) singing
εἰσί· μόνοις δὲ τοῖς δυναμένοις εὑρεθῆναι, καὶ ἀπὸ
they-are to-those-alone but the(-ones) able to-be-found and from
ἀμελείας μὴ εὑρισκομένοις, τούτοις ἐπετράπην μὴ δοῦναι
negligence not being-found to-these(-ones) I-was-charged not to-give
τὴν σφραγίδα, ἐπειδὴ αὐτοὶ ἀναξίους ἑαυτοὺς ἐποίησαν.»
the seal since they unworthy themselves made
Ἴδετε, βλέπετε ποῖον δῶρον προξενεῖ τῷ ἀδελφῷ αὐτοῦ
see behold what gift procures for-the brother his
ὁ ἐγείρων αὐτὸν εἰς τὸν κανόνα τῆς ἀγρυπνίας.
the(-one) rousing him to the rule of-the vigil
Σπουδάσατε οὖν, ἀδελφοί, μὴ ζημιωθῆναί ποτε τὴν
be-eager then brothers not to-be-deprived-of ever the

σφραγίδα τοῦ ἁγίου ἀγγέλου· εἰ δὲ καὶ συμβῇ τινα
seal of-the holy angel if and also it-happen (for)-someone
μετεωρισθῆναι, καὶ ὑπομνήσει αὐτὸν ἄλλος, οὐκ ὀφείλει
to-be-distracted and remind him another not he-ought
ἀγανακτεῖν· ἀλλὰ προσέχων τῷ καλῷ, εὐχαριστῆσαι
to-be-vexed but attending to-the good to-thank
τῷ ὑπομιμνήσκοντι αὐτόν· κἂν εἴ τις δήποτέ ἐστιν.
the(-one) reminding him even if anyone ever he-is

7 Ὅτε ἤμην ἐν τῷ κοινοβίῳ, ἐποίησέ με ὁ ἀββᾶς ξενοδόχον
when I-was in the community made me the abba guest-master
μετὰ γνώμην τῶν γερόντων. Ἤμην δὲ καὶ ἀπὸ μεγάλης
with (the)-opinion of-the elders I-was and even from great
ἀῤῥωστίας. Ἤρχοντο οὖν ξένοι, καὶ ἐσπέριζον μετ᾽
sickness came then strangers and I-spent-the-evening with
αὐτῶν, καὶ πάλιν καμηλάριοι, καὶ ἐποίουν τὴν χρείαν
them and again camel-drivers and I-did the need
αὐτῶν· πολλάκις δὲ καὶ μεθ᾽ ὃ ἀπηρχόμην κοιμηθῆναι,
their often and even after which I-went-off to-sleep
πάλιν ἀπήντα ἄλλη χρεία, καὶ ἐξύπνιζέν με. Ἐν τοσούτῳ
again came another need and woke me in so-much
οὖν ἔφθανεν ἡ ὥρα τῆς ἀγρυπνίας, καὶ ὡς μόνον
then came the hour of-the vigil and as only
ἥρπαζον μικρόν, ἰδοὺ ὁ κανονάρχης ἐξύπνιζέ με· λοιπὸν
I-snatched (a)-little(-sleep) behold the canonarch woke me henceforth
εὑρισκόμην εἴτε ἀπὸ τοῦ κόπου, εἴτε ἀπὸ τῆς ἀσθενείας·
I-was-found whether from the toil or from the illness
ἔτι γὰρ παρεκλεπτόμην ὑπὸ λεπτοπυρετίων διαλελυμένος,
still for I-was-stolen-upon by low-fevers undone
ὡς μὴ ἔχων ἑαυτόν. Ἀπεκρινάμην οὖν αὐτῷ καταφερόμενος
as not having myself I-answered then him overcome
ὕπνου· «Καλῶς, κῦρι, μνησθείη ἡ ἀγάπη ὁ Θεός,
by-sleep well sir may-remember(-you) the love — God

δῴη σοι τὸν μισθόν, ἐκέλευσας, ἔρχομαι, κῦρι.» Εἶτα
may-give you the reward you-bid(-it) I-come sir then
ὡς ἀπήρχετο, πάλιν ἀπεκοιμώμην· πάνυ δὲ ἐθλιβόμην
as he-went-off again I-fell-asleep very and I-was-afflicted
ὅτι ἐβράδυνον ἀναστῆναι εἰς τὴν ἐκκλησίαν· καὶ ἐπειδὴ
that I-was-slow to-rise for the church and since
οὐχ ὑπήντα πῶς ἐκείνῳ προσκαρτερήσαιμι, ᾔτησα δύο
not it-came(-about) how to-him I-might-keep-waiting I-asked two
τινὰς τῶν ἀδελφῶν, τὸν μὲν ἕνα, ἵνα ἐξυπνίζῃ με, τὸν
some of-the brothers the one one that he-wake me the
δὲ ἄλλον, ἵνα μὴ ἀφῇ με νυστάξαι εἰς τὴν ἀγρυπνίαν.
and other that not he-let me to-doze in the vigil
Καὶ πιστεύσατέ μοι, ἀδελφοί, οὕτως ἐσεβόμην αὐτούς, ὡς
and believe me brothers so I-revered them as
ὅτε δι᾽ αὐτῶν ἦν ἡ σωτηρία μου, καὶ σχεδὸν ἐσεβόμην
when through them was the salvation my and almost I-revered
αὐτούς. Οὕτως οὖν καὶ ὑμεῖς ὀφείλετε διακεῖσθαι πρὸς
them thus then also you ought to-be-disposed toward
τοὺς ἐγείροντας ὑμᾶς εἰς τὸν κανόνα τῆς ἐκκλησίας, καὶ
the(-ones) rousing you to the rule of-the church and
εἰς πᾶν πρᾶγμα ἀγαθόν. Καθὼς οὖν ἐλέγομεν, ὀφείλει τις
to every thing good as then we-were-saying ought someone
ἐρευνᾶν πῶς παρῆλθε τὴν ἡμέραν καὶ τὴν νύκτα· εἰ
to-examine how he-passed the day and the night whether
μετὰ νήψεως ἵστατο εἰς τὴν ψαλμῳδίαν, καὶ εἰς τὴν εὐχὴν
with watchfulness he-stood at the psalmody and in the prayer
ᾐχμαλωτίσθη ὑπὸ λογισμῶν ἐμπαθῶν, ἢ νουνεχῶς ἤκουσε
was-taken-captive by thoughts passionate or attentively he-heard
τῶν θείων ἀναγνωσμάτων, ἢ μὴ ἀφῆκε τὴν ψαλμῳδίαν,
the divine readings or not he-left the psalmody
καὶ ἐξῆλθεν ἔξω τῆς ἐκκλησίας μετεωριζόμενον· ἐὰν οὕτως
and went-out outside the church distracted if thus

ἐρευνᾷ τις ἑαυτὸν καθ᾽ ἑκάστην, καὶ σπουδάζει μετανοεῖν
examine someone himself by each(-day) and be-eager to-repent
ὑπὲρ ὧν ἥμαρτε, καὶ διορθοῦσθαι ἑαυτόν, ἄρχεται μειοῦν
for what he-sinned and to-correct himself he-begins to-lessen
τὴν κακίαν, καὶ εἰ ἐποίει ἐννέα, ποιεῖ ὀκτώ, καὶ οὕτως
the vice and if he-did nine he-does eight and thus
σὺν Θεῷ κατὰ μικρὸν προκόπτων, οὐκ ἐᾷ τὰ πάθη
with God by little advancing not he-lets the passions
στερεωθῆναι κατ᾽ αὐτοῦ. Μέγας γὰρ κίνδυνος τὸ ἐμπεσεῖν
to-be-hardened against him great for (is-the)-danger the to-fall
τινα εἰς ἕξιν πάθους. Ἐπειδή, καθὼς εἴπομεν, οὔτε
someone into (the)-habit of-(a)-passion since as we-said neither
ἐὰν θέλῃ ὁ τοιοῦτος, δυνατός ἐστι μόνος περιγενέσθαι τοῦ
if he-wish the such(-man) able is alone to-overcome the
πάθους, ἐὰν μὴ σχῇ καὶ βοήθειαν παρά τινων ἁγίων.
passion unless — he-have also help from some saints
8 Θέλετε διηγήσωμαι ὑμῖν περί τινος ἔχοντος πάθους ἐν
do-you-wish (that)-I-tell you about someone having (a)-passion in
ἕξει; ἀκούσατε πρᾶγμα ἄξιον πολλοῦ κλαυθμοῦ. Ὅτε
habit hear (a)-thing worthy of-much weeping when
ἤμην εἰς τὸ κοινόβιον, οὐκ οἶδα πῶς ἁπλῶς ἐχλευάζοντο
I-was in the community not I-know how simply were-jesting
οἱ ἀδελφοὶ ἀναθέσθαι μοι τοὺς λογισμοὺς αὐτῶν. Φησὶν
the brothers to-refer to-me the thoughts their he-says
δὲ καὶ ὁ ἀββᾶς καὶ ἐπέτρεπέ μοι κατὰ γνώμην τῶν
and also the abba and entrusted to-me by (the)-opinion of-the
γερόντων τὴν φροντίδα τούτου ποιεῖσθαι τοῦ μέρους. Ἐν
elders the care of-this to-make the part on
μιᾷ οὖν τῶν ἡμερῶν, ἔρχεταί τις τῶν ἀδελφῶν, καὶ λέγει
one then of-the days comes one of-the brothers and says
μοι· «Συγχώρησόν μοι, καὶ εὖχου ὑπὲρ ἐμοῦ, ὅτι κλέπτω
to-me forgive me and pray for me that I-steal

καὶ τρώγω.» Λέγω αὐτῷ· «Διὰ τί πεινᾷς;» Καὶ λέγει
and eat I-say to-him for what are-you-hungry and he-says
μοι· «Ναί, οὐκ ἀρκοῦμαι τῇ τραπέζῃ τῶν ἀδελφῶν,
to-me yes not I-am-satisfied with-the table of-the brothers
καὶ οὐ δύναμαι αἰτῆσαι.» Λέγω αὐτῷ· «Διὰ τί μὴ
and not I-can to-ask I-say to-him for what not
ὑπάγεις ἀνατιθεὶς τῷ ἀββᾷ;» Λέγει· «Αἰσχύνομαι.» Λέγω
do-you-go referring(-it) to-the abba he-says I-am-ashamed I-say
αὐτῷ· «Καὶ θέλεις ἀπέρχωμαι ἐγώ;» Καὶ λέγει μοι·
to-him and do-you-wish (that)-I-go I and he-says to-me
«Ὡς κελεύεις, κῦρι.» Ἀπῆλθον οὖν καὶ εἶπον τῷ ἀββᾷ,
as you-bid sir I-went then and told the abba
καὶ λέγει μοι· «Ποίησον ἀγάπην καὶ φρόντισον αὐτοῦ, ὡς
and he-says to-me do love and take-care-of him as
οἶδας.» Τότε λαμβάνω αὐτόν, καὶ λέγω τῷ κελλαρίτῃ
you-know then I-take him and say to-the cellarer
ἐπὶ αὐτοῦ· «Ποίησον ἀγάπην, καὶ οἵαν ὥραν ἔρχεται
in-front-of him do love and at-what hour comes
οὗτος ὁ ἀδελφὸς πρὸς σέ, δὸς αὐτῷ ὅσα θέλει, καὶ
this the brother to you give him as-much-as he-wishes and
μηδὲν κωλύσῃς αὐτοῦ.» Ἀκούσας ὁ κελλαρίτης, λέγει μοι·
in-nothing binder him having-heard the cellarer says to-me
«Ἐκέλευσας, οὕτως ποιῶ.» Ποιεῖ οὕτως ὀλίγας ἡμέρας
you-bid thus I-do does(-so) thus (for)-a-few days
ὁ ἀδελφὸς ἐκεῖνος· καὶ ἔρχεται λέγων μοι· «Συγχώρησόν
the brother that and comes saying to-me forgive
μοι, κῦρι, ὅτι ἠρξάμην πάλιν κλέπτειν.» Λέγω αὐτῷ·
me sir that I-began again to-steal I-say to-him
«Διὰ τί οὐ παρέχει σοι ὁ κελλαρίτης εἴ τι θέλεις;»
for what not does-provide you the cellarer if anything you-wish
«Ναί· συγχώρησον, ὅσα θέλω παρέχει μοι. Ἀλλ'
yes forgive(-me) as-much-as I-wish he-provides me but

ἐγὼ αἰσχύνομαι αὐτόν.» Λέγω αὐτῷ· «Μὴ ἐμὲ
I am-ashamed(-before) him I-say to-him (surely)-not me
αἰσχύνῃ;» Λέγει μοι· «Οὔ.» Λέγω αὐτῷ· «Οὐκοῦν
are-you-ashamed(-before) he-says to-me no I-say to-him therefore
εἴ τι θέλεις, ἔρχου καὶ λάμβανε παρ᾽ ἐμοῦ, καὶ μὴ
if anything you-wish come and take from me and not
κλέψῃς·» εἶχον γὰρ τότε τὴν διακονίαν τοῦ νοσοκομείου.
steal I-had for then the service of-the infirmary
Ἤρχετο οὖν ἐκεῖνος πρός με, καὶ ἐλάμβανεν ὅσον
came then that(-man) to me and took as-much-as
ἤθελεν. Ἤρξατο οὖν μετὰ ἡμέρας πάλιν κλέπτειν, καὶ
he-wished he-began then after days again to-steal and
ἔρχεται θλιβόμενος, καὶ λέγει μοι· «Ἰδοὺ πάλιν κλέπτω.»
comes afflicted and says to-me behold again I-steal
Λέγω αὐτῷ· «Διὰ τί, ἀδελφέ μου; οὐ παρέχω σοι εἴ
I-say to-him for what brother my not do-I-provide you if
τι θέλεις;» Λέγει· «Ναί.» Λέγω αὐτῷ· «Καὶ διὰ τί
anything you-wish he-says yes I-say to-him and for what
κλέπτεις;» Λέγει μοι· «Συγχώρησόν μοι, οὐκ οἶδα διὰ τί·
do-you-steal he-says to-me forgive me not I-know for what
ἀλλὰ οὕτως ἁπλῶς κλέπτω.» Τότε λέγω αὐτῷ, «Τὸ ὄντως
but thus simply I-steal then I-say to-him the truly
σὺ εἰπέ μοι, κἂν τί ποιεῖς αὐτὰ ἃ κλέπτεις;»
you tell me at-least what do-you-do(-with) them which you-steal
Λέγει μοι· «Τῷ ὄνῳ παρέχω αὐτά.» Καὶ εὑρέθη ὅτι
he-says to-me to-the donkey I-give them and it-was-found that
ἔκλεπτεν ὁ ἀδελφὸς ἐκεῖνος βουκκία, φοινίκια, συκία,
stole the brother that loaves dates figs
κρόμμυα· εἴτι δήποτε ἁπλῶς ηὕρισκε, καὶ ἔκρυβεν
onions if-anything ever simply he-found and hid
αὐτά, τὰ μὲν ὑποκάτω τῆς στρώσεως αὐτοῦ· τὰ
them the(-ones) indeed beneath the bedding his the(-ones)

δὲ ἀλλαχοῦ. Καὶ τέλος μὴ εὑρίσκων τί ποιήσει
and elsewhere and finally not finding what he-should-do(-with)
αὐτά, ὡς ἔβλεπεν αὐτὰ ἀχρειούμενα, λοιπὸν ἀπήρχετο,
them when he-saw them spoiling henceforth he-went-off
ἐῤῥιπτεν αὐτά, ἢ παρεῖχεν αὐτὰ ἔμπροσθεν τῶν ἀλόγων.
threw them(-away) or gave them before the beasts
Ἰδοὺ βλέπετε τί ἐστι τὸ ἔχειν πάθος ἐν ἕξει; βλέπετε 9
behold you-see what is the to-have (a)-passion in habit you-see
ποία ἀθλιότης, ποία ταλαιπωρία; Ἤδει ὅτι κακόν ἐστιν,
what wretchedness what misery he-knew that evil it-is
ᾔδει ὅτι κακῶς ποιεῖ, ἐθλίβετο, ἔκλαιε, καὶ ὅμως
he-knew that badly he-does he-was-afflicted he-wept and nevertheless
εἵλκετο ὁ ἄθλιος ὑπὸ τῆς κακῆς συνηθείας ἧς ἐποίησεν
was-dragged the wretch by the evil habit which he-made
ἑαυτῷ, διὰ τῆς προλαβούσης ἀμελείας. Καὶ καλῶς
for-himself through the preceding negligence and well
ἔλεγεν ὁ ἀββᾶς Νισθερῶ, ἐάν τις κατασυρῇ ὑπὸ
said the abba Nisthero if someone be-dragged-down by
πάθους, γέγονε δοῦλος τοῦ πάθους· ὁ Θεὸς ὁ ἀγαθὸς
(a)-passion he-has-become (a)-slave of-the passion — God the good
ῥύσηται ἡμᾶς ἀπὸ κακῆς ἕξεως, ἵνα μὴ καὶ ἡμῖν εἴπῃ·
deliver us from evil habit that not also to-us he-say
Τίς ὠφέλεια ἐν τῷ αἵματί μου, ἐν τῷ καταβαίνειν με εἰς
what benefit in the blood my in the to-go-down me into
διαφθοράν; Εἶπον δὲ ὑμῖν διαφόρως καὶ τὸ πῶς ἐμπίπτει
corruption I-told and you variously also the how falls
τις εἰς ἕξιν. Οὐ γὰρ ὁ ἅπαξ θυμούμενος ἤδη
someone into habit not for the(-one) once being-angry already
λέγεται θυμώδης· οὐδὲ ὁ ἅπαξ πορνεύων, λέγεται
is-called irascible nor the(-one) once fornicating is-called
πόρνος· οὔτε ὁ ἅπαξ ἐλεῶν, λέγεται ἐλεήμων· ἀλλὰ
(a)-fornicator nor the(-one) once pitying is-called merciful but

καὶ ἡ ἀρετὴ καὶ ἡ κακία, ἐκ τοῦ συνεχῶς ἐνεργεῖσθαι
both the virtue and the vice from the continually to-be-worked
ἕξιν τινὰ ἐμποιεῖ τῇ ψυχῇ, καὶ λοιπὸν αὐτὴ ἡ ἕξις,
habit some produces in-the soul and henceforth the-very the habit
ἢ κολάζει, ἢ ἀναπαύει αὐτήν. Τὸ δὲ πῶς ἀναπαύει τὴν
either punishes or gives-rest-to her the and how gives-rest-to the
ψυχὴν ἡ ἀρετή, καὶ πῶς κολάζει αὐτὴν ἡ κακία, εἴπομεν
soul the virtue and how punishes her the vice we-said
διαφόρως. Ὅτι ἡ μὲν ἀρετή, φυσική ἐστι, καὶ ἐν ἡμῖν
variously that the indeed virtue natural is and in us
ἐστιν. Ἀνεξάλειπτα γὰρ σπέρματα τῆς ἀρετῆς. Εἶπον οὖν
it-is indelible for (are-the)-seeds of-the virtue I-said then
ὅτι ὅσον ἐνεργοῦμεν τὰ καλά, ἐν ἕξει τῆς ἀρετῆς
that as-much-as we-work the good(-things) in habit of-the virtue
γινόμεθα· τοῦτ' ἔστι τὴν ἰδίαν ἕξιν ἀναλαμβάνομεν, εἰς
we-come-to-be that is the own habit we-take-up to
τὴν ἰδίαν ὑγείαν ἐπανερχόμεθα, ὥσπερ ἀπὸ ὀφθαλμίας εἰς
the own health we-return as from ophthalmia to
τὸ οἰκεῖον φῶς, ἢ ἀπὸ ἄλλης οἵας δήποτε ἀῤῥωστίας,
the proper light or from other any whatever sickness
ἐπὶ τὴν ἰδίαν καὶ κατὰ φύσιν ὑγείαν. Ἐπὶ δὲ τῆς
to the own and according-to nature health in-the-case-of but the
κακίας, οὐχ οὕτως· ἀλλὰ ξένην τινὰ καὶ παρὰ φύσιν
vice not thus but foreign some and against nature
λαμβάνομεν ἕξιν διὰ τῆς ἐνεργείας τοῦ κακοῦ· οἱονεί, ἐν
we-take habit through the working of-the evil as-it-were in
ἕξει λοιμώδους τινὸς ἀῤῥωστίας γινόμεθα, ἵνα μήτε
(the)-habit of-(a)-pestilential some sickness we-come-to-be that not-even
δυνώμεθα ἔτι ὑγιᾶναι, ἄνευ πολλῶν δακρύων, δυναμένων
we-can still to-be-healed without many tears able
κινῆσαι ἐφ' ἡμᾶς αὐτοὺς τοὺς οἰκτιρμοὺς τοῦ Χριστοῦ.
to-move upon us the-very the compassions — of-Christ

Ὥσπερ καὶ ἐν τοῖς σωματικοῖς εὑρίσκομεν. Εἰσί τινα
as also in the bodily(-things) we-find there-are some
βρώματα ποιοῦντα, ὑπόθου, μελαγχολικὸν χυμόν, οἷόν
foods making suppose melancholic humor such-as
τι λέγω· Ἡ κράμβη μελαγχολική ἐστι, καὶ ἡ φακῆ,
something I-say the cabbage melancholic is and the lentil
καὶ ἄλλα τινὰ τοιαῦτα· οἱ παρὰ τὸ φαγεῖν οὖν ἅπαξ,
and other some such(-things) the(-ones) from the to-eat then once
ἢ δεύτερον κράμβην, ἢ φακῆν, ἤ τι τῶν τοιούτων,
or twice cabbage or lentil or something of-the such(-things)
γίνεταί τις μελαγχολικὸς χυμὸς κατ' αὐτοῦ· ἀλλ' ἐὰν
comes-about some melancholic humor against him but if
συχνάσῃ, καὶ οὕτως λοιπὸν πλεονάζων, κινεῖ πυρετούς,
he-persist and thus henceforth increasing it-moves fevers
καὶ καίουσι τὸν ἔχοντα αὐτούς. Φέρει δέ τινα καὶ εἰς
and they-burn the(-one) having them it-brings and some also into
ἄλλας μυρίας περιστάσεις· οὕτως καὶ ἐπὶ τῆς ψυχῆς,
other ten-thousand straits thus also in-the-case-of the soul
ἐάν τις μείνῃ ἁμαρτάνων, γίνεται ἕξις τις πονηρὰ ἐν
if someone remain sinning comes-about habit some evil in
τῇ ψυχῇ, καὶ αὕτη ἐστὶ ἡ κολάζουσα αὐτήν.
the soul and this is the(-thing) punishing her
Πλὴν ἵνα ἴδητε καὶ τοῦτο, ὅτι ἔστιν ὅτε εὑρίσκεται 10
but that you-may-see also this that there-is when is-found
ἐπιῤῥεπῶς ἔχουσα ψυχὴ περὶ πάθος, καὶ ἐὰν ἅπαξ μόνον
inclined having (a)-soul toward (a)-passion and if once only
ἐμπέσῃ εἰς ἐνέργειαν ἐκείνου τοῦ πάθους, κινδυνεύει εὐθέως
it-fall into working of-that the passion it-is-in-danger at-once
εἰς ἕξιν ἐλθεῖν· τὸ δ' αὐτὸ καὶ ἐν τοῖς σωματικοῖς
into habit to-come the and same also in the bodily(-things)
συμβαίνει· Εὑρίσκεταί τις μελαγχολικωτέρας κράσεως
happens is-found someone of-more-melancholic temperament

ἀπὸ προλαβούσης τινὸς ἀμελείας, καὶ δύναται σχεδὸν καὶ
from preceding some negligence and can almost even
μία βρῶσις τοιαύτη εὐθέως ἐρεθίσαι καὶ ἐξάψαι κατ' αὐτοῦ
one food such at-once to-irritate and to-kindle against him
τὸν χυμόν. Πολλῆς οὖν νήψεως καὶ σπουδῆς καὶ φόβου
the humor of-much then watchfulness and eagerness and fear
χρεία, ἵνα μὴ ἐμπέσῃ τις εἰς κακὴν ἕξιν· πιστεύσατε
(there-is)-need that not fall someone into evil habit believe(-me)
ἀδελφοὶ ὅτι ἓν πάθος, ἐὰν ἔχει τις δέκα καλὰ ἔργα καὶ ἓν
brothers that one passion if has someone ten good works and one
κακὸν ἐν ἕξει, καὶ περιγίνεται ἐκεῖνο τὸ ἓν ἀπὸ κακῆς
evil in habit even overcomes that the one(-evil) from evil
ἕξεως γινόμενον, τῶν δέκα καλῶν. Ὥσπερ γὰρ ὁ ἀετὸς
habit coming-about the ten good(-works) as for the eagle
ἐὰν ὅλος ἐξηλήσῃ τῆς παγίδος, εὑρεθῇ μόνος ὁ ὄνυξ αὐτοῦ
if whole be-get-out-of the snare be-found alone the claw his
δεδεμένος, διὰ τοῦ μικροῦ ἐκείνου καταβάλλεται ὅλη ἡ
bound through the small that is-cast-down whole the
δύναμις αὐτοῦ· κἂν γὰρ ὅλος εὑρεθῇ ἔξω, μόνος δὲ ὁ ὄνυξ
power his even-if for whole be-be-found outside only but the claw
αὐτοῦ δέδεται, μὴ οὐκ ἔστιν ἐπὶ τὴν παγίδα; οὐχ οἵαν
his is-bound surely not is-he in the snare not at-what
ὥραν θέλει ὁ ἀγρεύσας καταβάλλει αὐτόν; Οὕτως
hour wishes the(-one) having-caught(-him) he-casts-down him thus
ἐστὶν καὶ ἡ ψυχή, ἓν μόνον πάθος ἐὰν ἔχῃ ἐν ἕξει, οἵαν
is also the soul one only passion if it-have in habit at-what
ὥραν δόξῃ τῷ ἐχθρῷ, καταβάλλει αὐτήν. Ἔχει γὰρ
hour seems(-good) to-the enemy he-casts-down her he-has for
αὐτὴν ὑποχείριον αὐτοῦ, διὰ τοῦ πάθους ἐκείνου. Διὰ
her in-the-power his through the passion that because-of
τοῦτο ἀεὶ λέγω ὑμῖν· Μὴ ἐάσητε πάθος ποιῆσαι ἐν ὑμῖν
this always I-say to-you not let (a)-passion to-make in you

ἔξιν· ἀλλ᾽ ἵνα ἀγωνιζώμεθα δεόμενοι τοῦ Θεοῦ νυκτὸς καὶ
(a)-habit but that we-struggle beseeching — God night and
ἡμέρας μὴ ἐμπεσεῖν εἰς πειρασμόν. Εἰ δὲ καὶ ἡττηθῶμεν,
day not to-fall into temptation if and also we-be-defeated
ὡς ἄνθρωποι, καὶ ὀλισθήσωμεν εἰς πταῖσμα, σπουδάσωμεν
as men and slip into (a)-fault let-us-be-eager
εὐθέως ἀναστῆναι, μετανοήσωμεν ὑπὲρ αὐτοῦ· κλαύσωμεν
at-once to-rise let-us-repent for it let-us-weep
ἐνώπιον τῆς ἀγαθότητος τοῦ Θεοῦ· γρηγορήσωμεν,
before the goodness — of-God let-us-watch
ἀγωνισώμεθα· καὶ ὁ Θεὸς βλέπων τὴν προαίρεσιν ἡμῶν,
let-us-struggle and — God seeing the choice our
καὶ τὴν ταπείνωσιν ἡμῶν, καὶ τὴν συντριβὴν ἡμῶν, παρέχει
and the humility our and the contrition our provides
ἡμῖν χεῖρα καὶ ποιεῖ τὸ ἔλεος αὐτοῦ μεθ᾽ ἡμῶν. Ἀμήν.
us (a)-hand and does the mercy his with us amen

Περὶ τοῦ φόβου τῆς μελλούσης κολάσεως, καὶ ὅτι χρὴ τὸν θέλοντα σωθῆναι, μηδέποτε ἀμεριμνᾷν περὶ τῆς ἰδίας σωτηρίας

XII · ON THE FEAR OF THE PUNISHMENT TO COME

God allows illness for our good, and we should refer everything to his providence. Those who long to die to escape affliction forget what awaits the soul after death, alone with its passions and remembering every deed. A soul is like a field that must be cleared, plowed, and sown, then watered by God's mercy, and even then no one may be free from care until his last breath.

1 Ἐν τῷ ἀλγεῖν με τοὺς πόδας, καὶ ἀσθενεῖν ἐξ αὐτῶν,
in the to-ache me (in)-the feet and to-be-ill from them
τινὲς τῶν ἀνελθόντων ἐπισκέψασθαί με ἀδελφῶν,
some of-the(-ones) having-come-up to-visit me brothers
ἠρώτων ἵνα εἴπω αὐτοῖς τὴν αἰτίαν τῆς νόσου· δύο
asked that I-tell them the cause of-the disease two(-things)
ὡς νομίζω πραγματευόμενοι, τὸ παραμυθήσασθαί με μικρὸν
as I-think managing the to-console me (a)-little
ἀπαγαγεῖν ἐκ τοῦ πόνου, καὶ τὸ δοῦναι ἀφορμὴν λαλῆσαι
to-lead-away from the pain and the to-give (an)-occasion to-speak
αὐτοῖς τι περὶ ὠφελείας. Ἀλλ' ἐπειδὴ οὐ συνεχώρει μοι
to-them something about benefit but since not allowed me
ὁ πόνος λαλῆσαι ὑμῖν εἴ τι ἤθελον τότε, χρεία ἐστὶν
the pain to-tell you if anything I-wished then need there-is
ἄρτι ἀκοῦσαι περὶ τούτου· ἔστι γὰρ καὶ τερπνὴ ἡ διήγησις
now to-hear about this it-is for also delightful the telling
τῆς θλίψεως μετὰ τὴν θλίψιν. Καὶ εἰς τὴν θάλασσαν, ὅτε
of-the affliction after the affliction and on the sea when
ἐπεγείρεται ζάλη, ἀεὶ θλίβονται πάντες· μετὰ τὸ παρελθεῖν
arises (a)-storm always are-afflicted all after the to-pass

τὴν ζάλην, μετὰ χαρᾶς ἀεὶ διηγοῦνται ἀλλήλοις τερπόμενοι
the storm with joy always they-tell one-another delighting(-in)
τὰ συμβάντα. Καὶ καλόν ἐστιν, ἀδελφοί, καθὼς ἀεὶ
the(-things) having-happened and good it-is brothers as always
λέγω ὑμῖν, ἕκαστον πρᾶγμα ἐπὶ τὸν Θεὸν ἀνάγειν, καὶ
I-tell you each thing to — God to-refer and
λέγειν, ὅτι ἐκτὸς τοῦ Θεοῦ οὐδὲν γίνεται· ἀλλὰ πάντως
to-say that apart-from — God nothing happens but by-all-means
οὕτως οἶδεν ὁ Θεὸς ὅτι καλόν ἐστι καὶ συμφέρον, καὶ
thus knows — God that good it-is and profitable and
οὕτως ἐποίησε· κἂν ἔχῃ ἔξωθεν αἰτίαν τινὰ τὸ πρᾶγμα·
thus he-did(-it) even-if have outside cause some the thing
οἷόν τι λέγω· Ἐδυνάμην εἰπεῖν, ὅτι ἐπειδὴ ἔφαγον μετὰ
such-as something I-say I-could to-say that since I-ate with
ξένων, καὶ μικρὸν ἐβιασάμην μετ' αὐτῶν διὰ τὸ ἀναπαῦσαι
strangers and (a)-little forced(-myself) with them for the to-refresh
αὐτούς, ἐβαρύνθη ὁ στόμαχός μου, καὶ ἐγένετο σύῤῥοια
them was-weighed-down the stomach my and came-about (a)-flux
εἰς τὸν πόδα μου, κἀκεῖθεν ἐρευματίσθην· ἢ καὶ ἄλλας
into the foot my and-from-there I-had-rheumatism or also other
διαφόρους αἰτίας· οὐ λείπουσι γὰρ τῷ θέλοντι.
different causes not they-are-lacking for to-the(-one) wishing(-them)
Ἀλλὰ τὸ ἀκριβέστερον καὶ ὠφέλιμον, τοῦτο μᾶλλόν ἐστιν,
but the more-exact and profitable this rather is
ὅτι οὕτως οἶδεν ὁ Θεός, ὅτι συμφέρει τῇ ψυχῇ μου, καὶ
that thus knows — God that it-profits the soul my and
οὕτως ἐγένετο· οὐδὲν γάρ ἐστιν ὧν ποιεῖ ὁ Θεός, ὅ τι
thus it-happened nothing for is of-what does — God that which
οὐκ ἔστι καλόν, ἀλλὰ πάντα καλὰ λίαν. Οὐ δεῖ οὖν τινα
not is good but all(-things) good exceedingly not must then anyone
ἀθυμεῖν ἐπὶ τοῖς συμβαίνουσιν· ἀλλὰ πάντα, ὡς εἶπον,
to-lose-heart at the(-things) happening but all(-things) as I-said

ἐπὶ τὴν πρόνοιαν τοῦ Θεοῦ ἀναφέρειν καὶ ἀναπαύεσθαι.
to the providence — of-God to-refer and to-rest
Εἰσί τινες εἰς τοσοῦτον ἐπὶ ταῖς συμβαινούσαις θλίψεσι
there-are some to such(-a-degree) at the happening afflictions
βαρυνόμενοι, ὥστε καὶ αὐτὴν τὴν ζωὴν ἀπολέγεσθαι, καὶ
weighed-down that even the-very the life to-renounce and
ἡδέως ἔχειν τοῦ ἀποθανεῖν, ὡς διὰ τοῦτο ἀπαλλαγῆναι·
gladly to-hold of-the to-die as because-of this to-be-released
τοῦτο δὲ ἀπὸ μικροψυχίας καὶ πολλῆς ἀγνωσίας πάσχει
this but from small-souledness and much ignorance suffers
τις, ἀγνοῶν τὴν φοβερὰν ἀνάγκην τὴν μετὰ τὴν
someone not-knowing the fearful necessity the(-one) after the
ἔξοδον τῆς ψυχῆς ἀπὸ τοῦ σώματος.
departure of-the soul from the body

2 Μεγάλη φιλανθρωπία τοῦ Θεοῦ, ἀδελφοί, τὸ εἶναι ἡμᾶς
great (a)-love-for-man — of-God brothers the to-be us
εἰς τοῦτον τὸν κόσμον· ἀλλ᾽ ἡμεῖς ἀγνοοῦντες τὰ
in this the world but we not-knowing the(-things)
ἐκεῖ, βαρέα βλέπομεν τὰ ὧδε· καὶ οὐκ ἔστιν
there heavy(-things) look-at the(-things) here and not it-is
οὕτως. Οὐκ οἴδατε ἐν τῷ γεροντικῷ τί λέγει; ὅτι
thus not do-you-know in the Book-of-the-Elders what it-says that
ἠρώτησεν ἀδελφὸς πάνυ ἐργάτης τινὰ γέροντα, λέγων·
asked (a)-brother very worker (a)-certain elder saying
«Ἡ ψυχή μου ἐπιθυμεῖ τὸν θάνατον·» καὶ λέγει αὐτῷ
the soul my desires the death and says to-him
ὁ γέρων· «Ἐπειδὴ τὴν θλῖψιν φεύγῃ, καὶ οὐκ οἶδας ὅτι
the elder since the affliction you-flee and not you-know that
ἡ μέλλουσα θλῖψις πολὺ χείρων ἐστὶ τῆς ἐνταῦθα.»
the coming affliction much worse is than-the(-one) here
Καὶ ἄλλος ὁμοίως ἠρώτησε γέροντα λέγων· «Πόθεν
and another likewise asked (an)-elder saying whence

ἀκηδιῶ καθήμενος ἐν τῷ κελλίῳ μου;» Καὶ λέγει αὐτῷ
am-I-listless sitting in the cell my and says to-him
ὁ γέρων· «Ὅτι ἀκμὴν οὐχ ἑώρακας οὔτε τὴν ἐλπιζομένην
the elder that still not you-have-seen neither the hoped-for
ἀνάπαυσιν, οὔτε τὴν ἐσομένην κόλασιν. Εἰ γὰρ ἴδῃς
rest nor the future punishment if for you-saw
ἀκριβῶς ταῦτα, εἰ σκωλήκων ἔγεμε τὸ κελλίον σου,
exactly these(-things) if with-worms were-full the cell your
ὥστε σε ἐν αὐτοῖς δεδυκέναι ἕως τραχήλου, ὑπέμενες
so-that you in them to-have-sunk up-to (the)-neck you-would-endure
ἂν μὴ ἀκηδιῶν.» Ἀλλ' ἡμεῖς καὶ κοιμώμενοι θέλομεν
— not being-listless but we even sleeping wish
σωθῆναι, καὶ διὰ τοῦτο ὀλιγωροῦμεν ἐν ταῖς θλίψεσιν·
to-be-saved and because-of this lose-heart in the afflictions
ὀφείλοντες μᾶλλον εὐχαριστεῖν τῷ Θεῷ καὶ μακαρίζειν
owing rather to-thank — God and to-call-blessed
ἑαυτούς, ὅτι ὅλως ἀξιούμεθα μικρὸν θλιβῆναι ὧδε,
ourselves that at-all we-are-deemed-worthy (a)-little to-be-afflicted here
ἵνα ἐκεῖ εὕρωμεν μικρὰν ἀνάπαυσιν. Ἔλεγε καὶ Εὐάγριος
that there we-may-find (a)-little rest said also Evagrius
ὅτι ἐμπαθὴς ὢν καὶ προσευχόμενος ταχυτέραν αὐτῷ
that passionate being and praying swifter for-him
ἔσεσθαι τὴν ἔξοδον, ἔοικεν ἀνθρώπῳ παρακαλοῦντι τὸν
to-be the departure is-like (a)-man beseeching the
τέκτονα, ταχέως συντρίψαι τὴν κλίνην τοῦ ἀσθενοῦντος.
carpenter quickly to-break the bed of-the sick(-man)
Διὰ γὰρ τοῦ σώματος τούτου περισπᾶται ἡ ψυχὴ
through for the body this is-distracted the soul
ἀπὸ τῶν παθῶν αὐτῆς, καὶ παρακαλεῖται, τρώγει, πίνει,
from the passions its and is-consoled it-eats drinks
κοιμᾶται, συντυγχάνει, ἀπάγεται μετὰ ἀγαπητῶν. Ἐπειδὰν
sleeps meets(-people) is-led-away with loved(-ones) whenever

δὲ ἐξέλθῃ ἐκ τοῦ σώματος, μονοῦται αὐτή, καὶ τὰ πάθη
but it-go-out from the body it-is-left-alone it and the passions
αὐτῆς, καὶ λοιπὸν κολάζεται πάντοτε ὑπ᾽ αὐτῶν, εἰς αὐτὰ
its and henceforth it-is-punished always by them on them
ἀδολεσχοῦσα, καὶ φλεγομένη ὑπὸ τῆς ὀχλήσεως αὐτῶν, καὶ
chattering and burned by the troubling their and
διασπαραττομένη ὑπ᾽ αὐτῶν, ὡς μηδὲ μνημονεῦσαι Θεοῦ
torn-apart by them as not-even to-remember God
δύνασθαι. Αὐτὴ γὰρ ἡ μνήμη τοῦ Θεοῦ παρακαλεῖ τὴν
to-be-able the-very for the memory — of-God consoles the
ψυχήν, ὡς καὶ ἐν τῷ ψαλμῷ λέγει· Ἐμνήσθην τοῦ Θεοῦ καὶ
soul as also in the psalm it-says I-remembered — God and
εὐφράνθην· καὶ ὅμως οὐδὲ τοῦτο συγχωροῦσιν αὐτῇ τὰ
was-gladdened and nevertheless not-even this allow her the
πάθη. Θέλετε ὡς ἐν ὑποδείγματι μαθεῖν τί ἐστιν ὃ
passions do-you-wish as in (an)-example to-learn what is (it)-which
λέγω; Ἔλθῃ τις ὑμῶν καὶ ἐγκλείσῃ αὐτὸν εἰς ἓν κελλίον
I-say let-come someone of-you and shut himself in one cell
σκοτεινόν, καὶ μὴ φάγῃ τρεῖς ἡμέρας μόνον, καὶ μὴ πίῃ,
dark and not let-him-eat three days only and not drink
καὶ μὴ κοιμηθῇ, μὴ συντύχῃ τινί, μὴ ψάλλῃ, μὴ εὔξηται,
and not sleep not meet anyone not sing not pray
μηδὲ ὅλως μνημονεύσῃ Θεοῦ· καὶ μάθῃ τί ποιοῦσιν εἰς
nor at-all remember God and let-him-learn what do to
αὐτὸν τὰ πάθη· καὶ τοῦτο ὅτε ἐστὶν ἀκμὴν ἐνταῦθα, πόσῳ
him the passions and this when he-is still here how-much
γε μᾶλλον μετὰ τὸ ἐξελθεῖν τὴν ψυχὴν ἐκ τοῦ σώματος,
— more after the to-go-out the soul from the body
καὶ προδοθῆναι αὐτοῖς καὶ μονωθῆναι μετ᾽ αὐτῶν.
and to-be-betrayed to-them and to-be-left-alone with them

Ἆρα τί ἔχει παθεῖν τότε ἡ ἀθλία ὑπ᾽ αὐτῶν, δύναται 3
can-it-be what has to-suffer then the wretch by them (one)-can
ἀπὸ τῶν ὧδε κατανοῆσαί πως καὶ τὴν θλίψιν ἐκείνην.
from the(-things) here to-perceive somehow also the affliction that
Ὅταν γὰρ πυρέσσῃ τις, τί ἐστι τὸ καῖον αὐτόν;
when for has-fever someone what is the(-thing) burning him
ποῖον πῦρ, ἢ ποῖα ξύλα ποιοῦσι τὴν καῦσιν ἐκείνην; Εἰ
what fire or what wood make the burning that if
δὲ καὶ εὑρεθῇ τις ἔχων σῶμα μελαγχολικὸν δύσκρατον,
and also be-found someone having (a)-body melancholic ill-tempered
οὐκ αὐτὴ ἡ δυσκρασία αὐτοῦ καίει αὐτόν, καὶ ταράσσει
not the-very the ill-temper his burns him and troubles
πάντοτε, καὶ θλίβει τὴν ζωὴν αὐτοῦ; Οὕτω καὶ ἐμπαθὴς
always and afflicts the life his thus also (a)-passionate
ψυχή, πάντοτε κολάζεται ἡ ἀθλία ὑπὸ τῆς ἰδίας κακοεξίας,
soul always is-punished the wretch by the own bad-habit
ἔχουσα ἀεὶ τὴν πικρὰν μνήμην καὶ τὴν ὑπώδυνον
having always the bitter memory and the painful
ἀδολεσχίαν τῶν παθῶν, καιόντων ἀεὶ καὶ καταφλεγόντων
chatter of-the passions burning always and inflaming
αὐτήν· καὶ πρὸς τούτοις, τίς δύναται, ἀδελφοί, διηγήσασθαι
her and besides these(-things) who can brothers to-relate
τοὺς τόπους ἐκείνους φοβερούς, τὰ σώματα ἐκεῖνα τὰ
the places those fearful the bodies those the
κολαστικά, τὰ ὑπουργοῦντα ταῖς ψυχαῖς εἰς τοιαύτην
punishing(-ones) the(-ones) serving the souls for such
καὶ τοσαύτην ὀδύνην, καὶ μὴ φθειρόμενα, τὸ πῦρ ἐκεῖνο
and so-great pain and not perishing the fire that
τὸ ἄφατον, τὸ σκότος, τὰς ἀποτόμους ἐκείνας δυνάμεις
the unspeakable the darkness the severe those powers
τὰς τιμωρικάς, τὰ ἄλλα μυρία βασανιστήρια, ὅσα
the avenging(-ones) the other ten-thousand torments as-many-as

ἄλλην ἄλλως εἴρηται ταῖς θείαις Γραφαῖς, πάντα
other(-ways) otherwise have-been-told in-the divine Scriptures all
ἀναλογοῦντα πρὸς τὴν κακὴν πρᾶξιν τῶν ψυχῶν καὶ
corresponding to the evil deed of-the souls and
τὰς κακὰς αὐτὰς αὐτῶν ἐνθυμήσεις; Ὥσπερ οἱ ἅγιοι
the evil themselves their thoughts as the saints
λαμβάνουσι τόπους τινὰς φωτεινοὺς καὶ εὐφροσύνην
receive places some bright and joy
ἀγγελικὴν ἀναλογοῦσαν τῇ ἀγαθῇ αὐτῶν πράξει, οὕτω
angelic corresponding to-the good their deed thus
καὶ οἱ ἁμαρτωλοὶ λαμβάνουσι τόπους σκοτεινοὺς καὶ
also the sinners receive places dark and
ζοφώδεις γέμοντας φρίκης καὶ ἐκστάσεως, καθὼς λέγουσιν
gloomy full of-shuddering and terror as say
οἱ ἅγιοι. Τί γάρ ἐστι φοβερώτερον ἢ ἐλεεινότερον
the saints what for is more-fearful or more-pitiable
ἐκείνων τῶν τόπων ἐν οἷς πέμπονται οἱ δαίμονες;
than-those the places into which are-sent the demons
Τί δὲ πικρότερον τῆς κολάσεως ἧς κατακρίνονται;
what and more-bitter than-the punishment to-which they-are-condemned
Καὶ ὅμως κολάζονται καὶ ἁμαρτωλοὶ μετ᾽ αὐτῶν τῶν
and nevertheless are-punished also sinners with the-very the
δαιμόνων, καθὼς λέγει· Ἀπέλθετε εἰς τὸ πῦρ τὸ αἰώνιον
demons as it-says depart into the fire the eternal
τὸ ἡτοιμασμένον τῷ διαβόλῳ, καὶ τοῖς ἀγγέλοις
the(-one) prepared for-the devil and the angels
αὐτοῦ. Τὸ δὲ φοβερὸν ἐκεῖνο μάλιστα ὃ λέγει ὁ ἅγιος
his the but fearful(-thing) that most which says the holy
Ἰωάννης ὁ Χρυσόστομος, ὅτι εἰ καὶ μὴ ποταμὸς εἵλκε
John — Chrysostom that if even not (a)-river drew
τοῦ πυρός, μηδὲ ἄγγελοι παρειστήκεισαν φοβεροί· μόνον
of-the fire nor angels stood-by fearful only

δὲ καλουμένων τῶν ἀνθρώπων οἱ μὲν ἐπαινοῦντες καὶ
but being-called the men the(-ones) indeed praising and
ἐδοξάζοντο, οἱ δὲ παρεπέμποντο ἀτίμως, ἵνα μὴ ἴδωσι
were-glorified the(-ones) but were-sent-off dishonorably that not they-see
τὴν δόξαν τοῦ Θεοῦ· ἆρα οὐκ ἦν πικροτέρα πάσης
the glory — of-God surely not would-be more-bitter than-all
γεέννης ἡ κόλασις τῆς αἰσχύνης, καὶ τῆς ἀτιμίας ἐκείνης,
Gehenna the punishment of-the shame and of-the dishonor that
καὶ ἡ ὀδύνη τῆς ἐκπτώσεως τῶν τοιούτων ἀγαθῶν;
and the pain of-the falling-away from-the such goods
Τότε γὰρ καὶ αὐτὸς ὁ ἔλεγχος τῆς συνειδήσεως, καὶ αὐτὴ
then for also the-very the reproof of-the conscience and the-very
ἡ μνήμη τῶν πεπραγμένων, καθὼς ἀνωτέρω εἴπομεν,
the memory of-the(-things) done as above we-said
χεῖρόν ἐστι μυρίων καὶ ἀφάτων τιμωριῶν. Πάντα γὰρ
worse is than-ten-thousand and unspeakable punishments all(-things) for
μέμνηνται αἱ ψυχαὶ τῶν ἐνταῦθα, καθὼς λέγουσιν οἱ
remember the souls of-the(-things) here as say the
Πατέρες, καὶ λόγων καὶ ἔργων, καὶ ἐνθυμήσεων, καὶ οὐδενὸς
Fathers both words and deeds and thoughts and none
τούτων δύνανται ἐπιλαθέσθαι. Ὃ δὲ λέγει ἐν τῷ ψαλμῷ·
of-these can-they to-forget what but says in the psalm
Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀπολοῦνται οἱ διαλογισμοὶ αὐτῶν, τοὺς
in that the day shall-perish the thoughts their the
διαλογισμοὺς λέγει τοῦ αἰῶνος τούτου. Οἷον, οἰκοδομῆς,
thoughts he-calls of-the age this such-as of-building
χωρίων, γονέων, τέκνων, πάσης δοσοληψίας. Ταῦτα ἅμα
of-estates of-parents of-children of-all giving-and-taking these(-things) at-once
τῷ ἐξελθεῖν τὴν ψυχὴν ἐκ τοῦ σώματος ἀπόλλει, καὶ
with-the to-go-out the soul from the body it-loses and
οὐδενὸς τούτων μνημονεύει, ἢ φροντίζει. Ἃ δὲ ἐποίησε
none of-these remembers or cares-for what but it-did

κατ᾽ ἀρετήν, ἢ κατὰ πάθος, τούτων μέμνηται, καὶ
according-to virtue or according-to passion these it-remembers and
οὐδὲν ἐξ αὐτῶν ἀπόλλει. Ἀλλὰ καὶ ἐὰν ὠφέλησέ τίς τινα,
nothing of them loses but even if benefited someone anyone
ἢ αὐτὸς ὠφελήθη παρά τινος, ἀεὶ μέμνηται καὶ τοῦ
or he was-benefited by someone always he-remembers both the(-one)
ὠφεληθέντος παρ᾽ αὐτοῦ, καὶ τοῦ ὠφελήσαντος αὐτόν·
benefited by him and the(-one) having-benefited him
ὁμοίως ἐβλάβη παρά τινος, ἢ αὐτὸς ἔβλαψέ τινα, ἀεὶ
likewise (if)-he-was-harmed by someone or he harmed someone always
μέμνηται, καὶ τοῦ βλάψαντος αὐτόν, καὶ τοῦ βλαβέντος
he-remembers both the(-one) having-harmed him and the(-one) harmed
ὑπ᾽ αὐτοῦ· καὶ οὐδέν, καθὼς εἶπον, ἀπόλλει ἡ ψυχὴ ὧν
by him and nothing as I-said loses the soul of-what
ἔπραξεν ἐν τῷ κόσμῳ τούτῳ, ἀλλὰ πάντων μέμνηται μετὰ
it-did in the world this but all(-things) it-remembers after
τὸ ἐξελθεῖν ἐκ τοῦ σώματος· ἀλλὰ καὶ ἔτι τρανοτέρως, ἔτι
the to-go-out from the body but even still more-clearly still
φανωτέρως, ὡς ἀπαλλαγεῖσα τοῦ γηΐνου τούτου σώματος.
more-evidently as released-from the earthly this body

4 Ποτὲ ἐλαλοῦμεν μετά τινος μεγάλου γέροντος περὶ
once we-were-talking with (a)-certain great elder about
τούτου· καὶ ἔλεγεν αὐτὸς ὁ γέρων, ὅτι Μέμνηται ἡ
this and said the-very the elder that remembers the
ψυχὴ μετὰ τὸ ἐξελθεῖν ἐκ τοῦ σώματος τοῦ πάθους οὗ
soul after the to-go-out from the body the passion which
ἐνήργησε, καὶ τῆς ἁμαρτίας, καὶ τοῦ προσώπου μεθ᾽ οὗ
it-worked and the sin and the person with whom
ἐνήργησεν αὐτήν. Ἐγὼ δὲ ἔλεγον αὐτῷ· «Τάχα οὐχ οὕτως,
it-worked it I but said to-him perhaps not thus
ἀλλ᾽ ἴσως τὴν ἕξιν τὴν γενομένην αὐτῇ ἐκ τῆς
but perhaps the habit the(-one) having-come-about in-her from the

ἐργασίας τῆς ἁμαρτίας μέλλει ἔχειν, καὶ αὐτῆς μέμνηται.»
working of-the sin it-is-about to-have and it it-remembers
Καὶ ἐμείναμεν ἐπὶ πολὺ φιλονεικοῦντες περὶ τοῦ λόγου
and we-remained for long contending about the word
τούτου θέλοντες μαθεῖν. Καὶ οὐκ ἐπείθετο ὁ γέρων λέγων,
this wishing to-learn and not was-persuaded the elder saying
ὅτι καὶ αὐτοῦ τοῦ εἴδους τῆς ἁμαρτίας μέμνηται, καὶ αὐτοῦ
that even the-very the form of-the sin it-remembers and the-very
τοῦ τόπου καὶ αὐτοῦ τοῦ προσώπου συναμαρτήσαντος.
the place and the-very the person having-sinned-with(-him)
Καὶ ὄντως ἐὰν οὕτως ἐστίν, ἔτι πλεῖον κάκην ἐσχάτην
and truly if thus it-is still more ill(-state) last
ἔχωμεν ἑαυτοῖς. Διὰ τοῦτο ἀεὶ λέγω ὑμῖν, σπουδάσατε
we-have for-ourselves because-of this always I-tell you be-eager
γεωργεῖν καλοὺς λογισμούς, ἵνα αὐτοὺς εὕρητε ἐκεῖ. Εἴ
to-cultivate good thoughts that them you-may-find there if
τι γὰρ ἔχει τις ὧδε, αὐτὸ ἐξέρχεται μετ' αὐτοῦ, καὶ
anything for has someone here it goes-out with him and
αὐτὸ μέλλει ἔχειν ἐκεῖ. Φροντίσωμεν ῥυσθῆναι ἀπὸ τῆς
it he-is-about to-have there let-us-take-thought to-be-delivered from the
τοιαύτης ἀνάγκης, ἀδελφοί, σπουδάσωμεν, καὶ ὁ Θεὸς
such necessity brothers let-us-be-eager and — God
ποιεῖ μεθ' ἡμῶν τὸ ἔλεος. Αὐτὸς γάρ ἐστιν ἡ ἐλπὶς
does with us the mercy he for is the hope
πάντων τῶν περάτων τῆς γῆς καὶ τῶν ἐν θαλάσσῃ
of-all the ends of-the earth and of-the(-ones) on (the)-sea
μακράν. Οἱ εἰς τὰ πέρατα τῆς γῆς, εἰσὶν οἱ ἐν
far-off the(-ones) at the ends of-the earth are the(-ones) in
τελείᾳ κακίᾳ· οἱ δὲ ἐν θαλάσσῃ μακράν εἰσιν, οἱ
perfect vice the(-ones) but on (the)-sea far-off are the(-ones)
ἐν ἐσχάτῃ ἀγνωσίᾳ· καὶ ὅμως ὁ Χριστός ἐστιν ἡ ἐλπὶς
in last ignorance and nevertheless — Christ is the hope

τῶν τοιούτων. Χρεία μικροῦ κόπου, κοπιάσωμεν, ἵνα
of-the such(-ones) (there-is)-need of-little toil let-us-toil that
ἐλεηθῶμεν. Ἐὰν ἔχῃ τις χωρίον καὶ ἀμελήσῃ αὐτοῦ καὶ
we-may-be-pitied if have someone (a)-field and neglect it and
χερσωθῇ, οὐχ ὅσον ἀμελεῖ αὐτοῦ, τοσοῦτον γεμοῦται
it-become-waste not as-much-as he-neglects it so-much is-it-filled
ἀκανθῶν καὶ τριβόλων; ὅταν δὲ ἔλθῃ εἰς τὸ καθαρίσαι
with-thorns and thistles when but he-come to the to-clear
αὐτό, οὐχ ὅσον γέμουσι τοσοῦτο ἔχουσιν αἱμορῥαγῆσαι
it not as-much-as they-are-full so-much have-they to-bleed
αἱ χεῖρες αὐτοῦ, θέλοντος ἀνασπᾶσαι τὴν κακὴν βοτάνην
the hands his wishing to-pull-up the evil plant
ἐκείνην, ἣν ἀφῆκεν ἀνελθεῖν ἐν τῷ καιρῷ τῆς ἀμελείας
that which he-let to-come-up in the time of-the negligence
αὐτοῦ; Ἀδύνατον γάρ ἐστι τινὰ μὴ θερίσαι ὃ ἔσπειρε·
his impossible for it-is (for)-anyone not to-reap what he-sowed
χρῄζει δὲ ὁ θέλων καθαρίσαι τὸ χωρίον αὐτοῦ, πρῶτον
needs but the(-one) wishing to-clear the field his first
μὲν ἵνα καλῶς ἐκριζώσῃ πάσας τὰς βοτάνας. Ἐὰν γὰρ
indeed that well he-uproot all the plants if for
μὴ καλῶς ἀνασπάσῃ τὰς ῥίζας αὐτῶν πάσας, ἀλλὰ μόνον
not well he-pull-up the roots their all but only
ἄνωθεν κόψῃ αὐτάς, πάλιν φύονται. Θέλει οὖν τις ἵνα
above cut them again they-grow must then someone that
αὐτὰς ῥίζας, ὡς εἶπον, ἀνασπάσῃ, καὶ μετὰ τὸ καλῶς
themselves roots as I-said he-pull-up and after the well
καθαρίσαι αὐτὸ ἀπὸ τῶν βοτανῶν, καὶ ἀκανθῶν καὶ τῶν
to-clear it from the plants and thorns and the
τοιούτων, θέλει καλοστροφῆσαι αὐτὸ καὶ κοπανίσαι,
such(-things) he-must to-turn-well it and to-break(-the-clods)
καὶ οὕτως ἀροτριάσαι αὐτό· τότε λοιπὸν θέλει σπεῖραι
and thus to-plow it then henceforth he-must to-sow

αὐτὸ καλὸν σπέρμα. Ἐὰν γὰρ μετὰ τὸ ποιῆσαι αὐτὸν
it good seed if for after the to-make him
τοσαύτην φιλοκαλίαν, ἐάσει αὐτὸ ἀργόν, ἀνέρχονται αἱ
such care he-leave it idle come-up the
βοτάναι, καὶ εὑρίσκουσι τὴν γῆν ἁπαλὴν καὶ καλὴν ἐκ
plants and find the earth soft and good from
τῆς φιλοκαλίας, καὶ βάλλουσι κάτω εἰς βάθος τὰς ῥίζας,
the care and cast down into depth the roots
καὶ πλεῖον ἰσχυροποιοῦνται καὶ πληθύνονται ἐν αὐτῇ.
and more are-made-strong and are-multiplied in it
Οὕτως ἐστὶ καὶ τὰ τῆς ψυχῆς. Πρῶτον θέλει 5
thus is also the(-matter) of-the soul first (one)-must
ἐκκόψαι πᾶσαν παλαιὰν προσπάθειαν, καὶ τὰς κακὰς
to-cut-out every old attachment and the evil
συνηθείας. Καὶ ὁ ἅγιος Βασίλειος λέγει· «Οὐ μικρὸς δὲ
habits and the holy Basil says not small and
οὗτος ὁ ἀγών, ἑαυτοὺς περιγενέσθαι τῆς συνηθείας. Ἔθος
(is)-this the struggle ourselves to-overcome the habit custom
γὰρ διὰ μακροῦ χρόνου βεβαιωθέν, φύσεως ἰσχύν, ὡς
for through long time confirmed nature's strength as
τὰ πολλά, λαμβάνει.» Θέλει οὖν τις ἀγωνίσασθαι, ὡς
the most(-part) takes must then someone to-struggle as
εἶπον, πρὸς τὰς κακὰς συνηθείας, καὶ πρὸς τὰ πάθη,
I-said against the evil habits and against the passions
καὶ οὐ μόνον πρὸς τὰς αἰτίας αὐτῶν, αἵτινές εἰσι ῥίζαι.
and not only against the causes their which are roots
Καὶ ἐὰν μὴ αἱ ῥίζαι ἐκβληθῶσιν, ἀνάγκη τὰς ἀκάνθας
and unless — the roots be-cast-out (it-is)-necessity the thorns
πάλιν φύεσθαι. Εἰσὶ γάρ τινα πάθη μηδὲν ἰσχύοντα,
again to-grow there-are for some passions nothing prevailing
ἐὰν ἐκκόψῃ τις τὰς αἰτίας αὐτῶν· οἷον, ὁ φθόνος καθ'
if cut-out someone the causes their such-as the envy by

ἑαυτὸν οὐδέν ἐστιν, ἀλλὰ ἔχει τινὰ αἴτια ἐξ ὧν ἐστι
itself nothing is but it-has some causes from which it-is
καὶ ἡ φιλοδοξία. Θέλων γάρ τις δοξασθῆναι, φθονεῖ
and the love-of-glory wishing for someone to-be-glorified envies
τῷ δοξαζομένῳ, ἢ τῷ προτιμωμένῳ. Ὁμοίως καὶ
the(-one) being-glorified or the(-one) being-preferred likewise also
ἡ ὀργὴ γίνεται ἐξ ἄλλων αἰτιῶν, καὶ μάλιστα ἐκ τῆς
the wrath comes-about from other causes and especially from the
φιληδονίας. Καὶ μέμνηται τούτου καὶ Εὐάγριος λέγων περί
love-of-pleasure and remembers this also Evagrius saying about
τινος ἁγίου, ὅτι ἔλεγε, διὰ τοῦτο ἀπαίρω τὰς ἡδονάς,
some saint that he-said because-of this I-take-away the pleasures
ἵνα τὰς τοῦ θυμοῦ περικόψω προφάσεις. Καὶ πάντες δὲ
that the of-the anger I-may-cut-off pretexts and all too
οἱ Πάτρες λέγουσιν ὅτι ἕκαστον πάθος ἐκ τούτων τῶν
the Fathers say that each passion from these the
τριῶν γεννᾶται, τῆς φιλοδοξίας, τῆς φιλαργυρίας, καὶ τῆς
three is-born the love-of-glory the love-of-money and the
φιληδονίας, καθὼς διαφόρως εἶπον ὑμῖν. Θέλει οὖν τις οὐ
love-of-pleasure as variously I-told you must then someone not
μόνον ἐκκόψαι τὰ πάθη, ἀλλὰ καὶ τὰς αἰτίας αὐτῶν, καὶ
only to-cut-out the passions but also the causes their and
οὕτως φιλοκαλῆσαι καλῶς τὰ ἤθη αὐτοῦ, διὰ μετανοίας,
thus to-cultivate well the ways his through repentance
καὶ κλαυθμῶν, καὶ τότε ἄρξασθαι σπείρειν τὸ καλὸν
and weeping and then to-begin to-sow the good
σπέρμα, ἅτινά εἰσι, τὰ καλὰ ἔργα. Ἐπεὶ ὥσπερ εἴπομεν
seed which are the good works since as we-said
περὶ τοῦ χωρίου, ὅτι, ἐὰν μὴ βάλλῃ τις καλὸν σπέρμα,
about the field that unless — cast someone good seed
ἀνέρχονται αἱ βοτάναι καὶ εὑρίσκουσι τὴν γῆν καλὴν καὶ
come-up the plants and find the earth good and

ἁπαλὴν ἐκ τῆς φιλοκαλίας, καὶ πλεῖον ῥιζοβολοῦσιν εἰς
soft from the care and more strike-root in
αὐτήν· οὕτως εἰσὶ καὶ τὰ τοῦ ἀνθρώπου· ἐὰν μετὰ
it thus are also the(-things) of-the man if after
τὸ φιλοκαλῆσαι αὐτὸν τὰ ἤθη αὐτοῦ, καὶ μετανοῆσαι ἀπὸ
the to-cultivate him the ways his and to-repent from
τῶν προτέρων αὐτοῦ πράξεων, ἀμελήσει τοῦ ποιῆσαι καλὰ
the former his deeds he-neglect of-the to-do good
ἔργα καὶ κτήσασθαι τὰς ἀρετάς, γίνεται ἐπ᾽ αὐτῷ, ὡς
works and to-acquire the virtues it-comes-about with him as
λέγει τὸ Εὐαγγέλιον· Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ
says the Gospel when the unclean spirit go-out
ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι᾽ ἀνύδρων τόπων ζητοῦν
from the man it-goes-through through waterless places seeking
ἀνάπαυσιν, καὶ μὴ εὑρίσκον, τότε λέγει· Ὑποστρέψω εἰς
rest and not finding(-it) then it-says I-will-return to
τὸν οἶκόν μου ὅθεν ἐξῆλθον.
the house my whence I-came-out
Καὶ ἐλθὸν εὑρίσκει αὐτὸν σχολάζοντα, δῆλον ἀπὸ
and having-come it-finds it unoccupied clearly from
πάσης ἀρετῆς, καὶ σεσαρωμένον καὶ κεκοσμημένον. Τότε
every virtue and swept and adorned then
πορεύεται καὶ παραλαμβάνει μεθ᾽ ἑαυτοῦ ἑπτὰ ἕτερα
it-goes and takes with itself seven other
πνεύματα πονηρότερα αὐτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ,
spirits more-evil than-itself and having-entered they-dwell there
καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα
and become the last(-things) of-the man that worse
τῶν πρώτων. Ἀδύνατον γάρ ἐστι τὴν ψυχὴν μεῖναι ἐν
than-the first impossible for it-is the soul to-remain in
τῇ αὐτῇ καταστάσει· ἀλλὰ εἰς προκοπὴν ἔρχεται· εἴτε
the same state but to advance it-comes whether

ἐπὶ τὸ κρεῖττον, εἴτε ἐπὶ τὸ χεῖρον. Διὰ τοῦτο ἕκαστος
to the better or to the worse because-of this each
θέλων σωθῆναι, χρείαν ἔχει οὐ μόνον μὴ ποιεῖν τὸ κακόν,
wishing to-be-saved need has not only not to-do the evil
ἀλλὰ καὶ τὸ ἀγαθὸν ἐργάσασθαι, ὡς λέγει ἐν τῷ ψαλμῷ·
but also the good to-work as it-says in the psalm
Ἔκκλινον ἀπὸ κακοῦ, καὶ ποίησον ἀγαθόν. Οὐκ εἶπεν,
turn-aside from evil and do good not he-said
Ἔκκλινον ἀπὸ κακοῦ μόνον, ἀλλὰ καί, Ποίησον ἀγαθόν.
turn-aside from evil only but also do good
Οἷόν τι λέγω· Εἴωθέ τις ἀδικεῖν, θέλει οὐ
such-as something I-say was-accustomed someone to-do-wrong (one)-must not
μόνον μὴ ἀδικεῖν, ἀλλὰ καὶ δικαιοπραγεῖν. Εἰ ἦν ἄσωτος,
only not to-do-wrong but also to-act-justly if he-was dissolute
θέλει οὐ μόνον μὴ ἀσωτεύεσθαι, ἀλλὰ καὶ ἐγκρατεύεσθαι.
(one)-must not only not to-be-dissolute but also to-be-self-controlled
Εἰ ἦν ὀργίλος, θέλει οὐ μόνον μὴ ὀργίζεσθαι, ἀλλὰ καὶ
if he-was irascible (one)-must not only not to-be-angry but also
πραΰτητα κτήσασθαι. Εἰ ἐθρασύνετό τις, θέλει οὐ μόνον
meekness to-acquire if was-bold someone (one)-must not only
μὴ θρασύνεσθαι, ἀλλὰ καὶ ταπεινοῦσθαι. Καὶ τοῦτό ἐστι
not to-be-bold but also to-be-bumbled and this is
τὸ ἐκκλῖναι ἀπὸ κακοῦ, καὶ ποιῆσαι ἀγαθόν. Ἕκαστον γὰρ
the to-turn-aside from evil and to-do good each for
πάθος ἔχει τὴν ἐναντίαν αὐτοῦ ἀρετήν. Ἡ ὑπερηφανία ἔχει
passion has the opposite its virtue the pride has
τὴν ταπεινοφροσύνην, ἡ φιλαργυρία ἔχει τὴν ἐλεημοσύνην,
the humility the love-of-money has the almsgiving
ἡ ἀσωτία τὴν ἐγκράτειαν, ἡ ὀλιγωρία ἔχει τὴν ὑπομονήν,
the dissoluteness the self-control the faint-heartedness has the patience

ἡ ὀργὴ τὴν πραΰτητα, τὸ μῖσος τὴν ἀγάπην. Ἕκαστον
the wrath the meekness the hatred the love each
ἁπλῶς πάθος, ὡς εἶπον, ἔχει τὴν ἐναντίαν αὐτοῦ ἀρετήν.
simply passion as I-said has the opposite its virtue
Ταῦτα πολλάκις εἶπον ὑμῖν. Ὥσπερ οὖν ἐξεβάλομεν 6
these(-things) often I-told you as then we-cast-out
τὰς ἀρετὰς καὶ εἰσηνέγκαμεν τὰ πάθη αὐτῶν, οὕτως
the virtues and brought-in the passions (in-place)-of-them thus
θέλομεν κοπιάσαι οὐ μόνον ἐκβαλεῖν τὰ πάθη, ἀλλὰ καὶ
we-must to-toil not only to-cast-out the passions but also
εἰσενέγκαι τὰς ἀρετὰς καὶ καταστῆσαι αὐτὰς εἰς τὸν ἴδιον
to-bring-in the virtues and to-establish them in the own
τόπον. Φυσικῶς γὰρ ἔχομεν τὰς ἀρετὰς παρὰ τοῦ Θεοῦ
place naturally for we-have the virtues from — God
δοθείσας ἡμῖν. Ἅμα γὰρ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον,
given us at-once for made — God the man
ἐνέσπειρεν αὐτῷ τὰς ἀρετάς, ὡς λέγει· Ποιήσωμεν
he-sowed-in him the virtues as it-says let-us-make
ἄνθρωπον κατ᾽ εἰκόνα ἡμετέραν, καὶ καθ᾽ ὁμοίωσιν.
man according-to image our and according-to likeness
Κατ᾽ εἰκόνα εἶπεν, ἐπειδὴ ἄφθαρτον καὶ αὐτεξούσιον
according-to image he-said since incorruptible and self-determining
ἐποίησεν ὁ Θεὸς τὴν ψυχήν· καθ᾽ ὁμοίωσιν λέγει, τὸ
made — God the soul according-to likeness he-says the
κατ᾽ ἀρετήν. Λέγει γάρ· Γίνεσθε οἰκτίρμονες, καθὼς ὁ
according-to virtue(-likeness) it-says for become merciful as the
Πατὴρ ὑμῶν ὁ οὐράνιος οἰκτίρμων ἐστί. Γίνεσθε ἅγιοι, ὅτι
Father your the heavenly merciful is become holy because
ἐγὼ ἅγιός εἰμι. Καὶ πάλιν ὁ Ἀπόστολος λέγει· Γίνεσθε εἰς
I holy am and again the Apostle says become to
ἀλλήλους χρηστοί. Καὶ λέγει ὁ ψαλμός· Χρηστὸς Κύριος
one-another kind and says the psalm kind (is-the)-Lord

τοῖς ὑπομένουσι· καὶ ὅσα τοιαῦτα. Τοῦτό ἐστι
to-the(-ones) waiting and as-many(-things-as) such(-are) this is
τὸ καθ' ὁμοίωσιν. Ὥστε φυσικῶς ἔδωκεν ἡμῖν ὁ Θεὸς
the according-to likeness so-that naturally gave us — God
τὰς ἀρετάς· πάθη δὲ οὐκ ἔχομεν φυσικῶς· οὐδὲ γὰρ
the virtues passions but not we-have naturally not-even for
ἔχουσιν οὐσίαν τινά, ἢ ὑπόστασιν, ἀλλ' ὥσπερ τὸ σκότος
have-they substance any or subsistence but as the darkness
οὐχ ὑφέστηκε κατ' οὐσίαν, ἀλλὰ πάθος ἐστὶ περὶ
not subsists according-to substance but (an)-affection is about
τὸν ἀέρα, ὡς λέγει ὁ μέγας Βασίλειος, τῇ στερήσει τοῦ
the air as says the great Basil by-the deprivation of-the
φωτὸς παρυφιστάμενον· οὕτως ἐστὶ καὶ τὸ τῶν παθῶν.
light subsisting-alongside thus is also the(-case) of-the passions
Κλίνασα ἡ ψυχὴ διὰ φιληδονίας ἐκ τῶν ἀρετῶν
having-inclined the soul through love-of-pleasure from the virtues
κατεσκεύασε τὰ πάθη, καὶ ἐστερέωσεν αὐτὰ καθ' ἑαυτῆς.
built the passions and hardened them against itself
Ὥστε χρείαν ἔχομεν, ὡς εἶπον ὥσπερ ἐπὶ τοῦ χωρίου
so-that need we-have as I-said as in-the-case-of the field
μετὰ τὸ ποιῆσαι πᾶσαν φιλοκαλίαν, εὐθὺς σπεῖραι τὸ καλὸν
after the to-make all care at-once to-sow the good
σπέρμα, ἵνα πρὸς αὐτὸ καὶ τὸν καρπὸν καλὸν ποιήσῃ· θέλει
seed that for it also the fruit good it-make must
πάλιν ὁ σπείρων τὸ χωρίον αὐτοῦ ἅμα τῷ βαλεῖν
again the(-one) sowing the field his at-once with-the to-cast
τὸ σπέρμα, κρύψαι καὶ βυθίσαι αὐτὸ εἰς τὴν γῆν· ἐπεὶ
the seed to-hide and to-sink it into the earth else
ἔρχονται τὰ πετεινά, καὶ ἁρπάζουσιν αὐτό, καὶ ἀπόλλυται·
come the birds and snatch it and it-perishes
καὶ μεθ' ὃ κρύψει αὐτό, ἀναμένει τὸ ἔλεος τοῦ Θεοῦ, ἕως
and after which he-hides it he-awaits the mercy — of-God until

ὅτε πέμψῃ τὴν βροχήν, καὶ αὐξηθῇ ὁ σπόρος. Μυρία
when he-send the rain and be-increased the sowing ten-thousand(-times)
γὰρ ἐὰν κοπιάσῃ ὁ γεωργὸς καθαρίζων καὶ φιλοκαλῶν, καὶ
for if toil the farmer clearing and tending and
τότε σπείρων, ἐὰν μὴ βρέξῃ ὁ Θεὸς εἰς τὸν σπόρον αὐτοῦ,
then sowing unless — rain — God on the sowing his
εἰς μάτην γίνεται ὅλος ὁ κόπος αὐτοῦ. Οὕτως καὶ ἡμεῖς
in vain becomes whole the toil his thus also we
θέλομεν· κἂν ποιήσωμέν τι ἀγαθόν, ἵνα καλύπτωμεν
must even-if we-do anything good that we-cover
αὐτὸ διὰ τῆς ταπεινοφροσύνης, καὶ ἐπιρίπτωμεν ἐπὶ τὸν
it through the humility and cast upon —
Θεὸν τὴν ἀσθένειαν ἡμῶν· δεόμενοι αὐτοῦ ἵνα ἐπινεύσῃ
God the weakness our beseeching him that he-nod
εἰς τὸν κόπον ἡμῶν, ἐπεὶ εἰς μάτην γίνεται.
to the toil our else in vain it-becomes
Ἔστι πάλιν ὅτε καὶ μετὰ τὸ βρέξαι καὶ βλαστῆσαι τὸν
there-is again when even after the to-rain and to-sprout the
σπόρον, οὐ κατέρχεται πάλιν ἡ βροχὴ κατὰ τὸν καιρόν,
sowing not comes-down again the rain in the season
καὶ ξηραίνεται τὸ βλάστημα καὶ ἀπόλλυται. Χρήζει γὰρ
and dries-up the shoot and perishes needs for
καὶ ὁ σπόρος τῆς βροχῆς, καὶ τὸ βλάστημα ὁμοίως κατὰ
also the sowing the rain and the shoot likewise by
πρόσβασιν, ἕως οὗ στερεωθῇ, καὶ οὐδὲ οὕτως δύναταί
advance until — it-be-strengthened and not-even thus can
τις ἀμεριμνῆσαι. Ἐνίοτε γὰρ καὶ μετὰ τὸ αὐξηθῆναι
someone to-be-free-from-care sometimes for even after the to-be-increased
καὶ ποιῆσαι στάχυν, γίνεται βροῦχος, ἢ χάλαζα καὶ εἴ
and to-make (an)-ear comes (a)-locust or hail and if
τι τῶν τοιούτων, καὶ ἀπόλλυσι τὸν καρπόν. Οὕτως
anything of-the such(-things) and destroys the fruit thus

ἐστὶ καὶ ἐπὶ τῆς ψυχῆς. Ὅταν γὰρ κοπιάσει καὶ
it-is also in-the-case-of the soul when for (one)-toil and
καθαρίσει αὐτὴν ἀπὸ ὅλων τῶν παθῶν, ὧν εἴπομεν, καὶ
cleanse it from all the passions which we-said and
σπουδάσει εἰς ὅλας τὰς ἀρετάς, θέλει πάντοτε προσέχειν
be-eager for all the virtues (one)-must always to-attend
εἰς ἔλεος τοῦ Θεοῦ καὶ εἰς τὴν σκέπην αὐτοῦ, ἵνα μὴ
to (the)-mercy — of-God and to the protection his that not
ἐγκαταλίπωσιν αὐτὴν καὶ ἀπόληται. Ὥσπερ γὰρ εἴπομεν
they-forsake her and she-perish as for we-said
καὶ ἐπὶ τοῦ σπόρου, ὅτι καὶ μετὰ τὸ βλαστῆσαι
also in-the-case-of the sowing that even after the to-sprout
καὶ αὐξηθῆναι καὶ ποιῆσαι καρπόν, ἐὰν μὴ πάλιν κατὰ
and to-be-increased and to-make fruit unless — again by
πρόσβασιν κατέλθῃ ἡ βροχή, ξηραίνεται καὶ ἀπόλλυται·
advance come-down the rain it-dries-up and perishes
οὕτως ἐστὶ καὶ τὸ τοῦ ἀνθρώπου. Ἐὰν μετὰ τὸ ποιῆσαι
thus is also the(-case) of-the man if after the to-do
τοσαῦτα, ἐπάρῃ ὁ Θεὸς μικρὸν τὴν σκέπην αὐτοῦ, καὶ
so-much(-things) lift — God (a)-little the protection his and
ἐγκαταλίπῃ αὐτόν, ἀπόλλυται. Ἡ ἐγκατάλειψις δὲ γίνεται
forsake him he-perishes the forsaking and comes-about
τῷ ἀνθρώπῳ, ὅταν ποιεῖ πρᾶγμα παρὰ τὴν κατάστασιν
for-the man when he-does (a)-thing against the state
αὐτοῦ. Οἷόν τι λέγω· Ἐάν τις ᾖ εὐλαβὴς καὶ
his such-as something I-say if someone be devout and
ἔλθῃ εἰς ἀδιαφορίαν, ἢ ταπεινὸς καὶ ἔλθῃ εἰς θρασύτητα.
come to indifference or humble and come to boldness
Καὶ οὐ τοσοῦτον ἐγκαταλιμπάνει ὁ Θεὸς τὸν ἀδιάφορον,
and not so-much forsakes — God the indifferent(-man)
ἐὰν ἀδιαφορήσῃ, οὐδὲ τὸν θρασὺν ἐὰν θρασυνθῇ, ὅσον
*if he-be-indifferent nor the bold(-man) if he-be-bold as-much-as

ἐγκαταλιμπάνει τὸν εὐλαβῆ ἐὰν ἀδιαφορήσῃ, καὶ τὸν
he-forsakes the devout(-man) if he-be-indifferent and the
ταπεινὸν ἐὰν θρασυνθῇ. Τοῦτό ἐστι τὸ ἁμαρτεῖν τινα παρὰ
humble(-man) if he-be-bold this is the to-sin someone against
τὴν κατάστασιν αὐτοῦ· ἐκ τούτου γίνεται ἐγκατάλειψις.
the state his from this comes-about forsaking
Διὰ τοῦτο ὁ ἅγιος Βασίλειος ἄλλως κρίνει τὴν ἁμαρτίαν 7
because-of this the holy Basil otherwise judges the sin
τοῦ εὐλαβοῦς, καὶ ἄλλως τὴν τοῦ ἀδιαφόρου. Ὅταν δὲ
of-the devout(-man) and otherwise the(-sin) of-the indifferent(-man) when but
φυλάξῃ τις ἑαυτὸν καὶ ἀπὸ τούτου, θέλει προσέχειν,
guard someone himself also from this (one)-must to-attend
ἵνα μὴ ἐὰν ἐποίει μικρόν, ποιῇ αὐτὸ μετὰ κενοδοξίας,
that not if he-did (a)-little(-good) he-do it with vainglory
ἢ ἀνθρωπαρεσκείας, ἢ κατά τινα λογισμὸν ἀνθρώπινον,
or man-pleasing or by some thought human
καὶ ἀπόλλῃ αὐτὸ τὸ μικρὸν ὀλίγον ὃ ἐποίει, ὡς εἴπομεν
and lose it the small little which he-did as we-said
περὶ τοῦ βρούχου, καὶ τῆς χαλάζης, καὶ τῶν τοιούτων.
about the locust and the hail and the such(-things)
Πάλιν καὶ ἐπὶ τῆς γῆς ὅταν καὶ μηδὲν πάθῃ κακὸν
again also in-the-case-of the land when even nothing suffer evil
ὁ καρπός, ἀλλὰ καὶ φυλαχθῇ ἕως τοῦ θερισμοῦ· οὐδὲ
the fruit but even be-guarded until the harvest not-even
οὕτως δύναται ὁ γεωργὸς ἀμεριμνῆσαι· ἔστι γὰρ ὅτε καὶ
thus can the farmer to-be-free-from-care there-is for when even
μετὰ τὸ θερίσαι τινὰ τὸ χωρίον, καὶ ποιῆσαι ὅλον τὸν
after the to-reap someone the field and to-do whole the
κόπον αὐτοῦ, ἔρχεται πονηρὸς ἄνθρωπος μετὰ μίσους, καὶ
toil his comes (an)-evil man with hatred and
βάλλει πῦρ εἰς τὸν καρπὸν ἐκεῖνον, καὶ ἀπόλλει ὅλον τὸν
casts fire into the fruit that and destroys whole the

καρπόν, καὶ τὸν κόπον ἐκεῖνον τοῦ ἀνθρώπου. Ἕως οὗ ἴδῃ
fruit and the toil that of-the man until — he-see
ὅτι ἐκαθάρισεν αὐτὸ καλῶς καὶ ἔβαλεν εἰς τὴν ἀποθήκην,
that he-has-cleaned it well and cast(-it) into the storehouse
οὐ δύναται ἀμεριμνῆσαι· ὁμοίως καὶ ὁ ἄνθρωπος ὅταν
not he-can to-be-free-from-care likewise also the man when
δυνηθῇ ἐκ τούτων πάντων ὧν εἴπομεν ἐξειλῆται, οὐ θέλει
he-be-able from these all which we-said to-get-out not must
οὐδ' οὕτως ἀμεριμνῆσαι. Συμβαίνει γὰρ ὅτι μετὰ ὅλα
not-even thus to-be-free-from-care it-happens for that after all
ταῦτα, εὑρίσκει ὁ διάβολος πλανῆσαι αὐτόν, ἢ διὰ
these(-things) finds the devil(-how) to-deceive him either through
δικαιωμάτων, ἢ διὰ ὑπερηφανίας, ἢ διὰ τὸ ἐμβαλεῖν
self-justifications or through pride or because-of the to-cast-in
λογισμοὺς ἀπιστίας, ἢ κακῆς αἱρέσεως· καὶ οὐ μόνον ὅτι
thoughts of-unbelief or of-evil heresy and not only that
ἀπόλλει ὅλους τοὺς κόπους αὐτοῦ, ἀλλὰ καὶ χωρίζει αὐτὸν
he-destroys all the labors his but also separates him
ἀπὸ τοῦ Θεοῦ. Καὶ εἴ τι οὐκ ἠδυνήθη αὐτῷ διὰ τῆς
from — God and if anything not he-could to-him through the
πράξεως, δι' ἑνὸς λογισμοῦ ποιεῖ αὐτῷ. Ἔστι γὰρ ὅτε καὶ
deed through one thought he-does to-him there-is for when even
λογισμὸς δύναται χωρίσαι τινὰ τοῦ Θεοῦ, ἐὰν καταδέξηται,
(a)-thought can to-separate someone — from-God if he-accept(-it)
καὶ συγκατάθηται αὐτῷ. Ὥστε ὁ θέλων μετὰ ἀληθείας,
and consent to-it so-that the(-one) wishing with truth
οὐκ ὀφείλει ἀμεριμνῆσαι, ἕως ἐσχάτης ἀναπνοῆς. Χρεία οὖν
not ought to-be-free-from-care until (the)-last breath need then
κόπου καὶ φροντίδος πολλῆς, καὶ τοῦ δέεσθαι τοῦ Θεοῦ
of-toil and care much and of-the to-beseech — God

διὰ παντός, ἵνα αὐτὸς σκεπάσῃ καὶ διασώσῃ ἡμᾶς τῇ
through all(-time) that he protect and save us by-the
ἀγαθότητι αὐτοῦ, εἰς δόξαν τοῦ ἁγίου ὀνόματος αὐτοῦ.
goodness his for (the)-glory of-the holy name his

Περὶ τοῦ ἀταράχως καὶ εὐχαρίστως ὑποφέρειν τοὺς πειρασμούς

XIII · ON BEARING TEMPTATIONS UNTROUBLED AND THANKFULLY

The monk's mark shows in temptation, since nothing happens without God's providence, and God, unlike a friend, has the wisdom and power to do us good. Like swimmers who duck under the waves, we pass trials unharmed by bowing beneath them. Israel's flight to Egypt and captivity in Assyria picture the soul that runs from toil to bodily ease, while afflictions draw down God's mercy as winds draw rain.

Καλῶς εἶπεν ὁ ἀββᾶς Ποιμήν, ὅτι τὸ σημεῖον τοῦ 1
well said the abba Poemen that the sign of-the
μοναχοῦ ἐν τοῖς πειρασμοῖς φαίνεται. Ὀφείλει γὰρ ὁ
monk in the temptations appears he-ought for the
μοναχὸς ὁ μετὰ ἀληθείας προσερχόμενος τῷ Κυρίῳ
monk the(-one) with truth coming to-the Lord
δουλεῦσαι, ἑτοιμάσαι κατὰ τὴν σοφίαν τὴν ψυχὴν αὐτοῦ
to-serve(-him) to-prepare according-to the wisdom the soul his
εἰς πειρασμούς, ἵνα μὴ ξενίζηταί ποτε μηδὲ ταράσσηται ἐν
for temptations that not he-be-surprised ever nor be-troubled at
τοῖς συμβαίνουσι· πιστεύων ὅτι οὐδὲν ἄνευ τῆς προνοίας
the(-things) happening believing that nothing without the providence
τοῦ Θεοῦ γίνεται. Ὅπου δὲ Θεοῦ πρόνοια, πάντως καλόν
— of-God happens where and (is)-God's providence by-all-means good
ἐστι, καὶ εἰς ὠφέλειαν ψυχῆς τὸ γινόμενον· πάντα
it-is and for (the)-benefit of-(the)-soul the(-thing) happening all(-things)

γὰρ ὅσα ποιεῖ ὁ Θεὸς μεθ' ἡμῶν, ὑπὲρ τοῦ συμφέροντος
for as-many-as does — God with us for the profit
ποιεῖ, καὶ ἀγαπῶν ἡμᾶς καὶ φειδόμενος ἡμῶν. Καὶ
he-does(-them) and loving us and sparing us and
ὀφείλομεν, ὡς εἶπεν ὁ Ἀπόστολος, ἐν παντὶ εὐχαριστεῖν
we-ought as said the Apostle in everything to-give-thanks
τῇ ἀγαθότητι αὐτοῦ, καὶ μηδέποτε ἀθυμεῖν, ἢ μικροψυχεῖν
to-the goodness his and never to-lose-heart or to-be-small-souled
ἐπὶ τοῖς συμβαίνουσιν ἡμῖν, ἀλλὰ δέχεσθαι ἀταράχως
at the(-things) happening to-us but to-receive untroubled
τὰ ἐπερχόμενα μετὰ ταπεινοφροσύνης καὶ τῆς μετὰ
the(-things) coming-on with humility and the after
Θεὸν ἐλπίδος· πεπεισμένοι, καθὼς εἶπον, ὅτι πάντα ὅσα
God hope persuaded as I-said that all(-things) as-many-as
ἂν ποιῇ μεθ' ἡμῶν ὁ Θεός, ἀγαθότητι ποιεῖ, καὶ ἀγαπῶν
— he-does with us — God in-goodness he-does(-them) and loving
ἡμᾶς ποιεῖ, καὶ καλῶς ποιεῖ. Καὶ οὐκ ἐνδέχεται
us he-does(-them) and well he-does(-them) and not it-is-possible
αὐτὰ ἄλλως καλῶς γενέσθαι, εἰ μὴ οὕτως ἐλέησεν ὁ
them otherwise well to-happen except — thus pitied —
Θεός. Φίλον ἐὰν ἔχῃ τις καὶ πληροφορεῖται ὅτι ἀγαπᾷ
God (a)-friend if have someone and is-fully-assured that he-loves
αὐτόν· εἴ τι δ' ἂν πάθῃ παρ' αὐτοῦ, κἂν θλιβερὸν ᾖ,
him if anything but — he-suffer from him even-if grievous it-be
ἔχει ὅτι ἀγαπῶν ἐποίησε, καὶ οὐδέποτε πιστεύει περὶ τοῦ
he-holds that loving(-him) he-did(-it) and never believes about the
φίλου αὐτοῦ, ὅτι βλάψαι αὐτὸν θέλει· πόσῳ μᾶλλον ἡμεῖς
friend his that to-harm him he-wishes how-much more we
ὀφείλομεν ἔχειν περὶ τοῦ Θεοῦ τοῦ πλάσαντος ἡμᾶς, καὶ
ought to-hold about — God the(-one) having-fashioned us and
ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγόντος, καὶ δι' ἡμᾶς
from the not being into the to-be having-brought(-us) and for us

ἐνανθρωπήσαντος, καὶ ὑπὲρ ἡμῶν ἀποθανόντος, ὅτι πάντα
having-become-man and for us having-died that all(-things)
ἀγαθότητι ποιεῖ μεθ᾽ ἡμῶν, καὶ ἀγαπῶν ἡμᾶς ποιεῖ;
in-goodness he-does with us and loving us he-does(-them)
Καὶ ἐπὶ μὲν τοῦ φίλου ἔστι λογίσασθαί τινα, 2
and in-the-case-of indeed the friend it-is(-possible) to-reckon (for)-someone
ὅτι ἀγαπῶν με ποιεῖ, καὶ φειδόμενος δι᾽ ἐμοῦ· ἀλλ᾽ οὐ
that loving me he-does(-it) and sparing for me but not
πάντως καὶ ταύτην ἔχει σύνεσιν, ὥστε διοικῆσαι τὰ
by-all-means also this has-he understanding so-as to-manage the(-things)
κατ᾽ ἐμέ, καὶ διὰ τοῦτο, ὡς εἰκός, καὶ μὴ θέλων
concerning me and because-of this as is-likely even not wishing
βλάπτει με· ἐπὶ δὲ Θεῷ οὐ δυνάμεθα τοῦτο εἰπεῖν.
he-harms me in-the-case-of but God not we-can this to-say
Αὐτὸς γάρ ἐστιν ἡ πηγὴ τῆς σοφίας, καὶ οἶδε πάντα τὰ
he for is the fount of-the wisdom and knows all the
συμφέροντα ἡμῖν, καὶ πρὸς αὐτὸ διοικεῖ τὰ καθ᾽ ἡμᾶς
profitable(-things) for-us and to it manages the(-things) concerning us
μέχρι καὶ τῶν εὐτελεστέρων. Ἔστι δὲ πάλιν εἰπεῖν περὶ
up-to even the cheaper(-things) it-is(-possible) and again to-say about
τοῦ φίλου ὅτι ἀγαπᾷ, καὶ φείδεται καὶ συνετός ἐστιν εἰς τὸ
the friend that he-loves and spares and understanding is for the
διοικῆσαι τὰ κατ᾽ ἐμέ, οὐ μὴν καὶ δύναμιν ἔχει εἰς τὸ
to-manage the(-things) concerning me not indeed also power has-he for the
βοηθῆσαί μοι ἐν οἷς νομίζει με ὠφελεῖσθαι. Οὐδὲ τοῦτο
to-help me in which(-things) he-thinks me to-be-benefited nor this
δυνάμεθα περὶ τοῦ Θεοῦ εἰπεῖν. Πάντα γὰρ δυνατὰ αὐτῷ
can-we about — God to-say all(-things) for possible for-him
ἐστι, καὶ οὐδὲν ἀδυνατεῖ ἐνώπιον αὐτοῦ. Ὥστε οὖν οἴδαμεν
are and nothing is-impossible before him so-that then we-know
περὶ τοῦ Θεοῦ, ὅτι ἀγαπᾷ καὶ φείδεται τοῦ ἰδίου πλάσματος,
about — God that he-loves and spares the own creature

καὶ αὐτός ἐστιν ἡ πηγὴ τῆς σοφίας, καὶ οἶδε πῶς διοικῆσαι
and he is the fount of-the wisdom and knows how to-manage
τὰ καθ' ἡμᾶς, καὶ ὅτι οὐδὲν ἀδύνατον αὐτῷ, ἀλλὰ
the(-things) concerning us and that nothing (is)-impossible for-him but
πάντα ὑπουργεῖ τῷ θελήματι αὐτοῦ, καὶ ὀφείλομεν εἰδέναι
all(-things) serve the will his and we-ought to-know
ὅτι πάντα ὅσα ποιεῖ, ὑπὲρ τοῦ συμφέροντος ποιεῖ, καὶ
that all(-things) as-many-as he-does for the profit he-does and
δέχεσθαι αὐτὰ μετὰ εὐχαριστίας, καθὼς προείπομεν, ὡς
to-receive them with thanksgiving as we-said-before as
παρὰ εὐεργέτου καὶ ἀγαθοῦ Δεσπότου, κἂν θλιβερὰ ὦσι·
from (a)-benefactor and good Master even-if grievous they-be
πάντα γὰρ δικαίᾳ κρίσει γίνονται, καὶ οὐ παραβλέπει
all(-things) for by-just judgment happen and not overlooks
ὁ Θεός, ὁ οὕτως ἐλεήμων, οὐδὲ τὴν τυχοῦσαν ἡμῶν
— God the thus merciful(-one) not-even the chance(-coming) our
θλῖψιν. Πολλάκις δὲ ἀμφιβάλλει τις ἐν ἑαυτῷ λέγων,
affliction often but doubts someone in himself saying
καὶ ἐὰν ἐν ταῖς ἐπιφοραῖς ἁμαρτάνει τις ἀπὸ θλίψεως
and if in the visitations sins someone from affliction
πῶς δύναται ἔχειν ὅτι ὑπὲρ τοῦ συμφέροντός εἰσιν;
how can-he to-hold that for the profit they-are
3 Οὐχ ἁμαρτάνομεν ἐν ταῖς ἐπιφοραῖς, εἰ μὴ ἐκ τοῦ εἶναι
not we-sin in the visitations except — from the to-be
ἡμᾶς ἀφερεπόνους, καὶ μὴ θέλειν βαστάσαι μικρὰν θλῖψιν,
us shirking-toil and not to-wish to-bear (a)-small affliction
ἢ παθεῖν τι παρὰ σκοπόν, ἐπεὶ οὐ συγχωρεῖ ὁ Θεὸς
or to-suffer anything against (our)-aim since not allows — God
ἐπενεχθῆναι ἡμῖν πρᾶγμα παρὰ τὴν δύναμιν ἡμῶν, ὡς
to-be-brought-on us (a)-thing beyond the power our as
εἶπεν ὁ Ἀπόστολος· Πιστὸς ὁ Θεός, ὃς οὐκ ἐάσει ἡμᾶς
said the Apostle faithful — (is)-God who not will-let us

πειρασθῆναι ὑπὲρ ὃ δυνάμεθα. Ἀλλ᾽ ἡμεῖς ἐσμεν οἱ
to-be-tempted beyond what we-are-able but we are the(-ones)
μὴ ἔχοντες ὑπομονήν, μηδὲν θέλοντες πονῆσαι μικρόν, μηδὲ
not having patience nothing wishing to-labor (a)-little nor
ἀνεχόμενοι δέξασθαί τι μετὰ ταπεινώσεως· διὰ τοῦτο
bearing to-receive anything with humility because-of this
συντριβόμεθα, καὶ ὅσον σπουδάζωμεν ἐκφυγεῖν τοὺς
we-are-crushed and as-much-as we-are-eager to-escape the
πειρασμούς, τοσοῦτον βαρούμεθα ἑαυτοῖς, καὶ ὀλιγωροῦμεν,
temptations so-much we-are-burdened to-ourselves and we-lose-heart
καὶ οὐδὲ ἐξηλῆσαι δυνάμεθα. Εἰσί τινες κολυμβῶντες διὰ
and not-even to-get-out can-we there-are some swimming for
χρείαν εἰς τὴν θάλασσαν, καὶ ἐὰν οἴδασι τὴν τέχνην τοῦ
need in the sea and if they-know the art of-the
κολυμβῆσαι, ὅτε ἔρχεται τὸ κῦμα κατ᾽ αὐτῶν, ὑποκάτω
to-swim when comes the wave against them beneath
αὐτοῦ ἕως οὗ παρέλθῃ, καὶ λοιπὸν μένουσιν ἀβλαβῶς
it until — it-pass and henceforth they-remain unharmed
κολυμβῶντες. Ἐὰν δὲ θελήσωσιν ἐναντιωθῆναι τῷ κύματι,
swimming if but they-wish to-oppose the wave
ὠθεῖ αὐτοὺς ἔξω, καὶ ἀκοντίζει πολὺ διάστημα. Πάλιν ὡς
it-thrusts them out and hurls(-them) much distance again when
ἄρχονται κολυμβᾷν, ἔρχεται ἄλλο κῦμα ἐπάνω αὐτῶν· ἐὰν
they-begin to-swim comes another wave upon them if
πάλιν ἐναντιωθῶσι, πάλιν ὠθεῖ αὐτοὺς ἔξω· καὶ μόνον
again they-oppose(-it) again it-thrusts them out and only
συντρίβονται μηδὲν ἀνύοντες. Ἐὰν δέ, ὡς εἶπον, ὑποκύψωσι
they-are-crushed nothing accomplishing if but as I-said they-stoop-under
τῷ κύματι καὶ ταπεινωθῶσιν ὑποκάτω αὐτοῦ, παρέρχεται
the wave and humble-themselves beneath it it-passes
μηδὲν βλάπτων αὐτοὺς καὶ μένουσι κολυμβῶντες ὅσον
nothing harming them and they-remain swimming as-long-as

θέλουσι, καὶ ποιοῦντες τὸ ἔργον αὐτῶν· οὕτως καὶ ἐπὶ
they-wish and doing the work their thus also in-the-case-of
τῶν πειρασμῶν, ἐάν τις βαστάσῃ τὸν πειρασμὸν μεθ'
the temptations if someone bear the temptation with
ὑπομονῆς καὶ ταπεινώσεως, παρέρχεται ἀβλαβῶς· ἐὰν
patience and humility it-passes unharmed if
δὲ μένῃ θλιβόμενος, ταρασσόμενος, αἰτιώμενος ἕκαστον,
but he-remain afflicted troubled blaming each(-one)
ἑαυτὸν κολάζει, βαρύνων καθ' ἑαυτοῦ τὸν πειρασμὸν
himself he-punishes weighing-down against himself the temptation
ἀνθ' οὗ οὐκ ὠφελεῖται, ἀλλὰ βλάπτεται. Πάνυ γὰρ
in-return-for which not he-is-benefited but is-harmed greatly for
ὠφελοῦσιν οἱ πειρασμοὶ τὸν ἀταράχως ὑπομένοντα
benefit the temptations the(-one) untroubled enduring
αὐτούς.
them

4 Καὶ πάθος δὲ ἐὰν ὀχλήσῃ ἡμῖν, οὐκ ὀφείλομεν οὐδὲ ἐν
and (a)-passion too if trouble us not we-ought not-even in
τούτῳ ταράσσεσθαι· τὸ γὰρ ταραχθῆναί τινα ὀχλούμενον
this to-be-troubled the for to-be-troubled someone troubled
ὑπὸ πάθους, ἀγνωσίας ἐστὶ καὶ ὑπερηφανίας, καὶ ἐκ τοῦ
by (a)-passion of-ignorance is and of-pride and from the
μὴ εἰδέναι τὴν ἰδίαν κατάστασιν, καὶ ἐκ τοῦ φεύγειν
not to-know the own state and from the to-flee
τὸν κόπον, καθὼς εἶπον οἱ Πατέρες. Διὰ τοῦτο οὐ
the toil as said the Fathers because-of this not
προκόπτομεν, ὅτι οὐκ ἐπιστάμεθα τὰ μέτρα ἑαυτῶν,
we-advance that not we-know the measures of-ourselves
οὐδὲ ἔχομεν ὑπομονὴν ἐν ᾧ ἀρχόμεθα ἔργῳ, ἀλλὰ
nor have-we patience in which(-thing) we-begin (a)-work but
ἀπόνως θέλομεν ἀρετὴν κτήσασθαι. Διὰ τί γὰρ ξενίζεται
without-toil we-wish virtue to-acquire for what for is-surprised

ὁ ἐμπαθὴς ὀχλούμενος ὑπὸ πάθους; Διὰ τί γὰρ
the passionate(-man) troubled by (a)-passion for what for
ταράσσεται ἐνεργήσας αὐτό; Ἔχεις αὐτὸ καὶ ταράσσῃ;
is-he-troubled having-worked it you-have it and are-troubled
Τοὺς ἀῤῥαβῶνας αὐτοῦ ἔχεις, καὶ λέγεις, Διὰ τί ὀχλεῖ
the pledges its you-have and you-say for what does-it-trouble
μοι; Μᾶλλον ὑπόμεινον, ἀγώνισαι, παρακάλεσον τὸν Θεόν.
me rather endure struggle beseech — God
Ἀδύνατον γάρ ἐστι μὴ ἔχειν τὴν θλῖψιν τῶν παθῶν,
impossible for it-is not to-have the affliction of-the passions
τὸν ἐμπεσόντα εἰς τὴν ἐνέργειαν αὐτῶν. Τὰ σκεύη
the(-one) having-fallen into the working of-them the vessels
αὐτῶν, ὡς εἶπεν ὁ ἀββᾶς Σισώης ἔνδοθέν σού εἰσι· δὸς
their as said the abba Sisoes inside you are give
αὐτοῖς τὸν ἀῤῥαβῶνα αὐτῶν, καὶ ὑπάγουσι. Τὰ σκεύη
them the pledge their and they-go-away the vessels
εἶπε τὰ αἴτια. Ἐφ' ὅσον οὖν ταῦτα ἠγαπήσαμεν
he-called the causes upon as-much-as then these(-things) we-loved
καὶ ἐνηργήσαμεν, οὐ δυνατὸν μὴ αἰχμαλωτίζεσθαι ἡμᾶς
and worked not (it-is)-possible not to-be-taken-captive us
ὑπὸ τῶν ἐμπαθῶν λογισμῶν, ἐκβιαζομένων ἡμῶν καὶ
by the passionate thoughts forcing us and
μὴ θέλοντας ἐνεργῆσαι τὰ πάθη· ἐπειδὴ ἑκόντες ἑαυτοὺς
not wishing to-work the passions since willingly ourselves
προεδώκαμεν εἰς τὰς χεῖρας αὐτῶν. Τοῦτό ἐστιν ὃ λέγει
we-betrayed into the hands their this is what says
ὁ προφήτης τὴν τοῦ Ἐφραὶμ τοῦ καταδυναστεύσαντος
the prophet the(-word) — of-Ephraim the(-one) having-oppressed
τὸν ἀντίδικον αὐτοῦ· τοῦτό ἐστι τὴν ἰδίαν συνείδησιν, καὶ
the adversary his that is the own conscience and
καταπατήσαντος κρίσιν, ὅτι ἐζήτησεν Αἴγυπτον, καὶ βίᾳ
having-trampled judgment because he-sought Egypt and by-force

ἐλήφθη ἐν Ἀσσυρίοις. Αἴγυπτον λέγουσιν οἱ Πάτρες τὸ
was-taken among (the)-Assyrians Egypt call the Fathers the
θέλημα τὸ σαρκικὸν τὸ κλῖνον ἡμᾶς εἰς τὴν σωματικὴν
will the fleshly the(-will) inclining us to the bodily
ἀνάπαυσιν, καὶ διδάσκον εἶναι ἡδυπαθέστερον τὸν νοῦν·
rest and teaching to-be more-luxurious the mind
Ἀσσυρίους δέ, τοὺς ἐμπαθεῖς λογισμούς, τοὺς θολοῦντας
(the)-Assyrians and the passionate thoughts the(-ones) muddying
καὶ συγχέοντας τὸν νοῦν καὶ πληροῦντας αὐτὸν εἰδώλων
and confusing the mind and filling it with-idols
ἀκαθάρτων, καὶ φέροντας αὐτὸν βίᾳ καὶ μὴ βουλόμενον,
unclean and carrying it by-force and not wishing
εἰς τὴν κατ᾽ ἐνέργειαν ἁμαρτίαν.
into the in act sin
5 Ἐὰν οὖν ἑκὼν ἐκδῷ τις ἑαυτὸν τῇ ἡδυπαθείᾳ τοῦ
if then willingly give-over someone himself to-the luxury of-the
σώματος, ἀναγκάζεται καὶ μὴ θέλων ἀχθῆναι εἰς Ἀσσυρίους
body he-is-compelled even not wishing to-be-led into (the)-Assyrians
βίᾳ, καὶ δουλεῦσαι τῷ Ναβουχοδονόσορ. Τοῦτο εἰδὼς ὁ
by-force and to-serve — Nebuchadnezzar this knowing the
προφήτης διεπονεῖτο καὶ ἔλεγεν αὐτοῖς· Μὴ κατέλθητε
prophet was-distressed and said to-them not go-down
εἰς Αἴγυπτον· τί ποιεῖτε, ἄθλιοι, ταπεινώθητε μικρόν·
into Egypt what are-you-doing wretched(-ones) be-humbled (a)-little
κλίνατε τὸν ὦμον ὑμῶν καὶ ἐργάσασθε τῷ βασιλεῖ
bend the shoulder your and work for-the king
Βαβυλῶνος, καὶ καθίσατε ἐπὶ τῆς γῆς τῶν πατέρων
of-Babylon and dwell on the land of-the fathers
ὑμῶν. Πάλιν διεγείρει αὐτοὺς λέγων· Μὴ φοβηθῆτε ἀπὸ
your again he-rouses them saying not be-afraid from
προσώπου αὐτοῦ, ὅτι μεθ᾽ ἡμῶν ἐστιν ὁ Θεὸς τοῦ
(the)-face his because with us is — God of-the

ἐξελέσθαι ἡμᾶς ἐκ τῶν χειρῶν αὐτοῦ. Εἶτα προλέγει
to-deliver us out-of the hands his then he-foretells
καὶ τὴν ἐπερχομένην αὐτοῖς θλῖψιν, ἐὰν ἀπειθήσωσι τῷ
also the coming upon-them affliction if they-disobey —
Θεῷ. Ἐὰν γάρ, φησίν, εἰσέλθητε εἰς Αἴγυπτον, ἔσεσθε εἰς
God if for he-says you-enter into Egypt you-will-be for
ἄβατον, καὶ ὑποχείριοι, καὶ εἰς ἀράν, καὶ εἰς ὀνειδισμόν.
(a)-desolation and subject and for (a)-curse and for (a)-reproach
Καὶ λέγουσιν αὐτῷ κἀκεῖνοι· Οὐ μὴ καθίσωμεν ἐν τῇ
and say to-him and-those(-men) not — shall-we-dwell in the
γῇ ταύτῃ, ὅτι εἰς Αἴγυπτον εἰσελευσόμεθα, καὶ οὐ μὴ
land this because into Egypt we-shall-enter and not —
ἴδωμεν πόλεμον, καὶ φωνῆς σάλπιγγος οὐκ ἀκούσωμεν,
shall-we-see war and (the)-sound of-(the)-trumpet not we-shall-hear
καὶ ἐν ἄρτοις οὐ μὴ πεινάσωμεν. Κατῆλθον οὖν καὶ
and in loaves not — shall-we-hunger they-went-down then and
ἐδούλευον ἑκόντες τῷ Φαραώ. Εἶτα ἤχθησαν βίᾳ εἰς
served willingly — Pharaoh then they-were-led by-force into
Ἀσσυρίους, καὶ ἐδούλευσαν αὐτοῖς καὶ μὴ θέλοντες.
(the)-Assyrians and served them even not willing
Θέτε τὸν νοῦν ὑμῶν εἰς τὸ λεγόμενον· Πρὸ τοῦ 6
set the mind your on the(-thing) said before the
ἐνεργῆσαί τινα τὸ πάθος, κἂν ἐπιστρατεύσωσιν οἱ
to-work someone the passion even-if campaign the
λογισμοὶ κατ᾽ αὐτοῦ, ἀλλὰ τέως ἐν τῇ ἰδίᾳ πόλει
thoughts against him but meanwhile in the own city
ἐστίν· ἔχει δὲ καὶ τὸν Θεὸν βοηθοῦντα αὐτῷ. Ἐὰν
he-is he-has and also — God helping him if
οὖν ταπεινωθῇ τῷ Θεῷ, καὶ βαστάξῃ τὸ ζυγὸν τὸ
then he-be-humbled — to-God and bear the yoke the(-yoke)
τῆς θλίψεως καὶ τοῦ πειρασμοῦ μετὰ εὐχαριστίας, καὶ
of-the affliction and of-the temptation with thanksgiving and

ἀγωνίζηται μικρόν, ἡ βοήθεια τοῦ Θεοῦ ἐξαιρεῖται αὐτόν.
struggle (a)-little the help — of-God delivers him
Ἐὰν δὲ φύγῃ τὸν κόπον, καὶ κατέλθῃ εἰς τὴν ἡδυπάθειαν
if but he-flee the toil and go-down into the luxury
τοῦ σώματος, τότε ἄγεται βίᾳ καὶ ἀνάγκῃ εἰς τὴν
of-the body then he-is-led by-force and necessity into the
γῆν τῶν Ἀσσυρίων, καὶ δουλεύει αὐτοῖς κἂν μὴ θέλων.
land of-the Assyrians and serves them even not willing
Τότε λοιπὸν λέγει αὐτοῖς ὁ προφήτης· Εὔξασθε ὑπὲρ
then henceforth says to-them the prophet pray for
τῆς ζωῆς Ναβουχοδονόσορ· ὅτι ζωὴ αὐτοῦ ἐστιν ἡ
the life of-Nebuchadnezzar because (the)-life his is the
σωτηρία ὑμῶν. Ναβουχοδονόσορ ἐστί, τὸ μὴ ὀλιγωρεῖν
salvation your Nebuchadnezzar is the not to-lose-heart
τινα πρὸς τὴν θλῖψιν τοῦ συμβαίνοντος αὐτῷ πειρασμοῦ,
someone toward the affliction of-the happening to-him temptation
μηδὲ ἀπολακτίζειν ἀπ᾽ αὐτοῦ, ἀλλὰ μετὰ ταπεινώσεως
nor to-kick-away from it but with humility
βαστάζειν, ὡς χρεωστῶν παθεῖν, καὶ ἔχει ὅτι οὐκ ἔστιν
to-bear(-it) as owing to-suffer and he-holds that not he-is
ἄξιος οὐδὲ ἀπαλλαγῆναι τοῦ βάρους, ἀλλὰ καὶ μᾶλλον
worthy not-even to-be-released from-the burden but even rather
τοῦ χρονίσαι, καὶ στερεωθῆναι κατ᾽ αὐτοῦ τὸν πειρασμόν,
of-the to-linger and to-be-strengthened against him the temptation
κἂν συνεῖδεν ἑαυτῷ τὴν αἰτίαν, κἂν πρὸς τὸ παρόν,
whether he-was-conscious in-himself (of)-the cause whether for the present
κἂν μὴ συνεῖδε, πιστεύων ὅτι οὐδὲν ἄκριτον παρὰ
or not he-was-conscious believing that nothing (is)-unjudged with
τῷ Θεῷ οὐδὲ ἄδικον. Ὥσπερ ἔλεγεν ἐκεῖνος ὁ ἀδελφὸς
— God nor unjust as said that the brother
λυπούμενος καὶ κλαίων, ἐπειδὴ ἐπῆρεν ὁ Θεὸς τὸν
grieving and weeping since lifted — God the

πειρασμόν· «Κύριε, οὐκ εἰμὶ ἄξιος θλιβῆναι μικρόν;» Πάλιν
temptation Lord not am-I worthy to-be-afflicted (a)-little again
γέγραπται ὅτι μαθητὴς μεγάλου γέροντος ἐπολεμήθη εἰς
it-is-written that (a)-disciple of-(a)-great elder was-warred(-on) to
πορνείαν. Καὶ βλέπων αὐτὸν ὁ γέρων κοπιῶντα, λέγει
fornication and seeing him the elder toiling says
αὐτῷ· «Θέλεις παρακαλέσω τὸν Θεόν, καὶ κουφίζει ἀπὸ
to-him do-you-wish (that)-I-beseech — God and he-lightens from
σοῦ τὸν πόλεμον;» Ὁ δὲ εἶπεν· «Εἰ καὶ κοπιῶ ἀββᾶς,
you the war he but said if even I-toil abba
ἀλλὰ βλέπω ἐκ τοῦ πόνου καρπὸν εἰς ἐμέ. Τοῦτο δὲ
but I-see from the labor fruit for me this but
μᾶλλον παρακάλεσον τὸν Θεόν, ἵνα δώσῃ μοι ὑπομονήν.»
rather beseech — God that he-give me patience
Ἰδοὺ οὗτοί εἰσιν ἀκριβῶς οἱ σωθῆναι θέλοντες, τοῦτό 7
behold these are exactly the(-ones) to-be-saved wishing this
ἐστι τὸ βαστάσαι μετὰ ταπεινοφροσύνης τὸν ζυγόν, καὶ
is the to-bear with humility the yoke and
εὔξασθαι ὑπὲρ τῆς ζωῆς Ναβουχοδονόσορ. Διὰ τοῦτο
to-pray for the life of-Nebuchadnezzar because-of this
λέγει ὁ προφήτης, Ὅτι Ἐν τῇ ζωῇ αὐτοῦ ἐστιν ἡ σωτηρία
says the prophet that in the life his is the salvation
ὑμῶν. Ὅμοιόν ἐστι τὸ εἰπεῖν τὸν ἀδελφόν· Βλέπω καρπὸν
your like is the to-say the brother I-see fruit
ἐκ τοῦ κόπου εἰς ἐμέ, τῷ εἰπεῖν· Ἐν τῇ ζωῇ αὐτοῦ ἐστιν
from the toil for me to-the to-say in the life his is
ἡ σωτηρία μου. Ὡς δηλοῖ καὶ ὁ γέρων αὐτῷ· «Σήμερον
the salvation my as shows also the elder to-him today
ἔγνων ὅτι ἐν προκοπῇ εἶ, καὶ ὑπερβαίνεις με.» Ἐπὰν γὰρ
I-knew that in progress you-are and you-surpass me whenever for
ἀγωνίσηταί τις πρὸς τὴν κατ᾽ ἐνέργειαν ἁμαρτίαν, καὶ
struggle someone against the in act sin and

ἄρξηται πολεμεῖν, καὶ πρὸς τοὺς κατὰ διάνοιαν λογισμοὺς
begin to-war also against the in thought thoughts
ἐμπαθεῖς ταπεινοῦται, συντρίβεται, ἀγωνίζεται, καὶ διὰ
passionate be-is-humbled is-crushed struggles and through
τῆς θλίψεως τῶν ἀγώνων κατὰ μικρὸν καθαίρεται καὶ
the affliction of-the struggles by little is-cleansed and
ἐπανέρχεται εἰς τὸ κατὰ φύσιν. Ὥστε, καθὼς εἴπομεν,
returns to the according-to nature(-state) so-that as we-said
ἀπὸ ἀγνωσίας καὶ ὑπερηφανίας ταράσσεταί τις ὅταν
from ignorance and pride is-troubled someone when
ὀχλεῖται ὑπὸ πάθους, ἀλλὰ μᾶλλον μετὰ ταπεινώσεως
he-is-troubled by (a)-passion but rather with humility
ὀφείλει εἰδέναι τὰ ἴδια μέτρα· καὶ ὑπομεῖναι εὐχόμενος, ἕως
he-ought to-know the own measures and to-endure praying until
ποιήσει ὁ Θεὸς μετ᾽ αὐτοῦ τὸ ἔλεος. Ἐὰν γὰρ μὴ πειρασθῇ
does — God with him the mercy if for not be-tempted
τις, καὶ ἴδῃ τὴν θλῖψιν τῶν παθῶν, οὔτε ἀγωνίζεταί
someone and see the affliction of-the passions neither struggles-he
ποτε καθαρθῆναι. Καὶ λέγει ὁ ψαλμός, περὶ τούτου· Ἐν
ever to-be-cleansed and says the psalm about this in
τῷ ἀνατεῖλαι ἁμαρτωλοὺς ὡσεὶ χόρτον, καὶ διέκυψαν
the to-spring-up sinners like grass and peeped-out
πάντες οἱ ἐργαζόμενοι, ὅπως ἂν ἐξολοθρευθῶσιν εἰς
all the(-ones) working that — they-be-utterly-destroyed for
τὸν αἰῶνα τοῦ αἰῶνος. Ἁμαρτωλοὶ ἀνατέλλοντες ὡσεὶ
the age of-the age sinners springing-up like
χόρτος εἰσὶν οἱ ἐμπαθεῖς λογισμοί. Ἀσθενὴς γάρ ἐστιν
grass are the passionate thoughts weak for is
ὁ χόρτος, καὶ μὴ ἔχων δύναμιν. Ὅτε οὖν ἀνατείλωσιν
the grass and not having power when then spring-up
οἱ ἐμπαθεῖς λογισμοὶ ἐν τῇ ψυχῇ, τότε διακύπτουσι,
the passionate thoughts in the soul then peep-out

τοῦτ᾽ ἔστιν ἀναφαίνονται πάντες οἱ ἐργαζόμενοι τὴν
that is appear all the(-ones) working the
ἀνομίαν· οἵτινές εἰσι τὰ πάθη, ὅπως ἂν ἐξολοθρευθῶσιν
lawlessness which are the passions that — they-be-utterly-destroyed
εἰς τὸν αἰῶνα τοῦ αἰῶνος. Ὅταν γὰρ ἀναφανῶσι τὰ
for the age of-the age when for appear the
πάθη τοῖς λεγομένοις, τότε ἐξολοθρεύονται ὑπ᾽ αὐτοῦ.
passions to-the(-ones) said(-so) then they-are-destroyed by him
Νοήσατε τὴν ἀκολουθίαν τοῦ λόγου. Πρῶτον ἀνατέλλουσιν 8
understand the sequence of-the word first spring-up
οἱ ἐμπαθεῖς λογισμοί, ἔπειτα ἀνακύπτουσι τὰ πάθη, εἶθ᾽
the passionate thoughts then peep-up the passions then
οὕτως ἐξολοθρεύονται. Ταῦτα πάντα ἀγωνιζομένων εἰσίν.
thus they-are-destroyed these(-things) all of-(the)-ones-struggling are
Ἡμεῖς δὲ ποιοῦντες τὴν κατ᾽ ἐνέργειαν ἁμαρτίαν, καὶ ἀεὶ
we but doing the in act sin and always
ἐπεκδικοῦντες τὰ πάθη· οὔτε οἴδαμεν πότε ἀνατέλλουσιν
defending the passions neither know-we when spring-up
οἱ ἐμπαθεῖς λογισμοί, οὐδὲ πότε ἀνακύπτουσι τὰ πάθη,
the passionate thoughts nor when peep-up the passions
ἵνα ἀγωνισώμεθα πρὸς αὐτά· ἀλλὰ κάτω ἐσμὲν ἀκμήν, εἰς
that we-may-struggle against them but down we-are still in
Αἴγυπτον, εἰς τὴν ἐλεεινὴν πλινθοποιίαν τοῦ Φαραώ. Καὶ
Egypt in the pitiable brick-making — of-Pharaoh and
τίς δώσει ἡμῖν κἂν εἰς αἴσθησιν ἐλθεῖν τῆς πικρᾶς δουλείας
who will-give us even to perception to-come of-the bitter slavery
ἡμῶν, ἵνα ταπεινωθῶμεν, καὶ σπουδάσωμεν ἐλεηθῆναι;
our that we-be-humbled and be-eager to-be-pitied
Ὅτε ἦσαν οἱ υἱοὶ Ἰσραὴλ εἰς Αἴγυπτον, καὶ ἐδούλευον τῷ
when were the sons of-Israel in Egypt and served —
Φαραώ, ἐποίουν τὴν πλινθείαν· οἱ δὲ πλινθάριοι ἐργαζόμενοι
Pharaoh they-did the brick-work the and brick-makers working

πάντοτε κάτω εἰσὶ κεκαυμένοι εἰς τὴν γῆν προσέχοντες·
always down are burned to the earth attending
οὕτως καὶ ἡ ψυχὴ ἐὰν κυριευθῇ ὑπὸ τοῦ διαβόλου, καὶ
thus also the soul if it-be-mastered by the devil and
ποιεῖ τὴν κατ᾽ ἐνέργειαν ἁμαρτίαν, καταπατεῖ τὸ φρόνημα
does the in act sin tramples the mind
αὐτῆς, καὶ ποιεῖ αὐτὴν μηδὲν φρονεῖν πνευματικόν, ἀλλὰ
its and makes it nothing to-think spiritual but
πάντοτε τὰ γήϊνα καὶ φρονεῖν καὶ ποιεῖν. Εἶτα
always the earthly(-things) both to-think and to-do then
ᾠκοδόμησαν αὐτῷ ἐκ τῶν πλινθαρίων ὧν εἰργάσαντο,
they-built for-him from the bricks which they-worked
τρεῖς πόλεις ὀχυράς, τὴν Πιθὼ καὶ τὴν Ῥαμεσί, καὶ τὴν Ὼν·
three cities strong — Pithom and — Raamses and — On
ἥ ἐστιν, Ἡλιόπολις. Αὗται δέ εἰσι, φιληδονία, φιλοδοξία
which is Heliopolis these and are love-of-pleasure love-of-glory
καὶ φιλαργυρία, ἐξ ὧν συνίσταται πᾶσα ἁμαρτία. Ὅτε
and love-of-money from which is-composed every sin when
δὲ ἀπέστειλεν ὁ Θεὸς τὸν Μωϋσῆν ἐξαγαγεῖν αὐτοὺς ἐξ
but sent — God — Moses to-lead-out them from
Αἰγύπτου καὶ ἐκ τῆς δουλείας τοῦ Φαραώ, καταβαρύνει
Egypt and from the slavery — of-Pharaoh he-weighs-down
κατ᾽ αὐτῶν τὰ ἔργα, καὶ λέγει αὐτοῖς· Σχολασταί ἐστε,
against them the works and says to-them idlers you-are
σχολάζετε, διὰ τοῦτο λέγετε, Ἀπελθόντες λατρεύσωμεν
you-are-idle because-of this you-say having-gone-off let-us-worship
Κυρίῳ τῷ Θεῷ ἡμῶν. Ὁμοίως καὶ ὁ διάβολος ὅταν
(the)-Lord — God our likewise also the devil when
ἤδη ἐπένευσεν ὁ Θεὸς τοῦ ἐλεῆσαι ψυχὴν καὶ κουφίσαι
already has-nodded — God of-the to-pity (a)-soul and to-lighten
αὐτὴν ἀπὸ τῶν παθῶν διὰ τοῦ Λόγου αὐτοῦ, ἢ διά
it from the passions through the Word his or through

τινος τῶν δούλων αὐτοῦ, τότε καὶ αὐτὸς πλέον βαρεῖ
one of-the servants his then also he more weighs-down
κατ᾽ αὐτῆς τὰ πάθη, καὶ σφοδροτέρως πολεμεῖ αὐτήν.
against her the passions and more-violently wars-against her
Οἱ δὲ Πατέρες τοῦτο εἰδότες, ἐνδυναμοῦσι τὸν ἄνθρωπον 9
the but Fathers this knowing strengthen the man
διὰ τῆς διδασκαλίας αὐτῶν, καὶ οὐκ ἀφιοῦσιν αὐτὸν
through the teaching their and not let him
φοβηθῆναι· ὁ μὲν λέγων· Ἔπεσας; ἀνάστα· καὶ εἰ
to-be-afraid the(-one) indeed saying you-fell rise and if
πάλιν ἔπεσας, ἀνάστα· καὶ πάλιν, καὶ εἰ ἑξῆς. Ἄλλος
again you-fell rise and again and if (it-goes)-on another
δὲ πάλιν λέγει· Ἡ ἰσχὺς τῶν θελόντων κτήσασθαι τὰς
and again says the strength of-the(-ones) wishing to-acquire the
ἀρετάς, τοῦτό ἐστιν, ἵνα ἐὰν πέσωσι, μὴ μικροψυχήσωσιν·
virtues this is that if they-fall not they-be-small-souled
ἀλλὰ πάλιν φροντίσωσι, καὶ ἕκαστος αὐτῶν ἁπλῶς
but again take-thought and each of-them simply
διαφόρως. Ὁ μὲν τοιόσδε παρέχει χεῖρα τοῖς
variously the(-one) indeed such(-a-one) gives (a)-hand to-the(-ones)
ἀγωνιζομένοις καὶ θλιβομένοις ὑπὸ τοῦ ἐχθροῦ. Καὶ αὐτοὶ
struggling and afflicted by the enemy and they
γὰρ οὕτως παρέλαβον ἀπὸ τῆς θείας Γραφῆς λεγούσης·
for thus received(-it) from the divine Scripture saying
Μὴ ὁ πίπτων οὐκ ἀνίσταται; ἢ ἀποστρέφων οὐκ
surely the(-one) falling not does-he-rise or turning-away not
ἐπιστρέφει; ἐπιστράφητε πρός με, τέκνα, καὶ ἰάσομαι τὰ
does-he-turn-back return to me children and I-will-heal the
συντρίμματα ὑμῶν, λέγει Κύριος, καὶ ὅσα τοιαῦτα.
fractures your says (the)-Lord and as-many(-things-as) such
Ὡς δὲ ἐβαρύνθη ἡ χεὶρ τοῦ Θεοῦ ἐπὶ Φαραώ, καὶ ἐπὶ
as but was-heavy the hand — of-God upon Pharaoh and upon

τοὺς θεράποντας αὐτοῦ, καὶ ἠθέλησεν ἀποστεῖλαι τοὺς
the servants his and he-wished to-send-off the
υἱοὺς Ἰσραήλ, λέγει τῷ Μωϋσῇ· Βαδίζετε, λατρεύετε Κυρίῳ
sons of-Israel he-says — to-Moses go serve (the)-Lord
τῷ Θεῷ ὑμῶν· πλὴν τῶν προβάτων ὑμῶν καὶ τῶν βοῶν
— God your but the sheep your and the oxen
ὑμῶν ὑπολείπεσθε· ἅτινα σημαίνει τοὺς κατὰ διάνοιαν
your leave-behind which signify the in thought
λογισμούς, ὧν ἤθελεν ὁ Φαραὼ κυριεῦσαι, ἐλπίζων
thoughts of-which wished — Pharaoh to-be-master hoping
δι' αὐτῶν ἕλκειν πάλιν τοὺς υἱοὺς Ἰσραὴλ πρὸς ἑαυτόν.
through them to-draw again the sons of-Israel to himself
Καὶ λέγει αὐτῷ Μωϋσῆς ἐκεῖ· Οὐχί, ἀλλὰ καὶ σὺ δώσεις
and says to-him Moses there no but even you will-give
ἡμῖν θυσίας καὶ ὁλοκαυτώματα, ἃ προσοίσομεν Κυρίῳ
us sacrifices and whole-burnt-offerings which we-shall-offer to-(the)-Lord
τῷ Θεῷ ἡμῶν, καὶ τὰ κτήνη ἡμῶν πορεύσονται μεθ'
— God our and the cattle our shall-go with
ἡμῶν, καὶ οὐχ ὑπολειψόμεθα οὐδὲ ὁπλήν. Ὡς δὲ ἐξήγαγεν
us and not we-shall-leave-behind not-even (a)-hoof when but led-out
ὁ Μωϋσῆς τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου,
— Moses the sons of-Israel from (the)-land of-Egypt
διεπέρασεν αὐτοὺς τὴν Ἐρυθρὰν θάλασσαν· θέλων αὐτοὺς
he-brought-across them the Red sea wishing them
ὁ Θεὸς ἀγαγεῖν εἰς τὰ Ἑβδομήκοντα στελέχη φοινίκων,
— God to-lead to the seventy trunks of-palms
καὶ εἰς τὰς ΙΒ΄ πηγὰς τῶν ὑδάτων, πρῶτον αὐτοὺς εἰς
and to the twelve springs of-the waters first them to
Μεράν, καὶ θλίβεται ὁ λαὸς μὴ εὑρίσκων πιεῖν διὰ
Marah and is-afflicted the people not finding(-how) to-drink because-of
τὸ εἶναι τὸ ὕδωρ πικρόν· καὶ διὰ τῆς Μερᾶς ἤνεγκεν
the to-be the water bitter and through — Marah he-brought

αὐτοὺς εἰς τὸν τόπον τῶν Ἑβδομήκοντα φοινίκων, καὶ
them to the place of-the seventy palms and
τῶν Δώδεκα πηγῶν τῶν ὑδάτων. Οὕτως καὶ ἡ ψυχὴ ὅταν
of-the twelve springs of-the waters thus also the soul when
παύσηται τῆς κατ᾽ ἐνέργειαν ἁμαρτίας, καὶ παρέλθῃ τὴν
it-cease from-the in act sin and pass the
νοητὴν θάλασσαν, πρῶτον θέλει κοπιάσαι ἀγωνιζομένη καὶ
spiritual sea first must to-toil struggling and
πολλὰ θλιβομένη, καὶ οὕτως διὰ τῶν θλίψεων εἰσελθεῖν
much afflicted and thus through the afflictions to-enter
εἰς τὴν ἁγίαν ἀνάπαυσιν. Διὰ πολλῶν γὰρ θλίψεων δεῖ
into the holy rest through many for afflictions must
ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν. Αἱ θλίψεις
us to-enter into the kingdom of-the heavens the afflictions
γὰρ κινοῦσι τὸ ἔλεος τοῦ Θεοῦ εἰς τὴν ψυχήν, ὥσπερ οἱ
for move the mercy — of-God to the soul as the
ἄνεμοι κινοῦσι τὴν βροχήν. Καὶ ὥσπερ ἡ βροχὴ ἐπὶ πολὺ
winds move the rain and as the rain for long
κατερχομένη, ἐάν ἐστιν ἔτι τὸ βλάστημα ἁπαλόν, σήπει
coming-down if it-is still the shoot tender rots
αὐτό, καὶ ἀπόλλυται ὁ καρπὸς αὐτοῦ· οἱ δὲ ἄνεμοι κατὰ
it and perishes the fruit its the and winds in
μέρος ἀναξηραίνουσι καὶ στερεοῦσιν αὐτό· οὕτως ἐστὶ καὶ
part dry-up and strengthen it thus it-is also
ἐπὶ τῆς ψυχῆς. Ἡ ἄνευσις καὶ ἡ ἀμεριμνία, καὶ ἡ
in-the-case-of the soul the relaxation and the freedom-from-care and the
ἀνάπαυσις χαυνοῦσι καὶ διαχέουσιν αὐτήν· οἱ δὲ πειρασμοὶ
rest slacken and dissipate her the but temptations
συσφίγγουσι καὶ ἑνοῦσιν αὐτὴν τῷ Θεῷ, ὡς λέγει
bind-together and unite her — to-God as says
προφήτης· Κύριε, ἐν θλίψει ἐμνήσθημέν σου. Ὥστε, καθὼς
(the)-prophet Lord in affliction we-remembered you so-that as

εἴπομεν, οὐ χρὴ ταράσσεσθαι ἡμᾶς, οὐδὲ ἀκηδιᾶν ἐν
we-said not (it-is)-needful to-be-troubled us nor to-be-listless in
τοῖς πειρασμοῖς· ἀλλ' ὑπομένειν καὶ εὐχαριστεῖν ἐν ταῖς
the temptations but to-endure and to-give-thanks in the
θλίψεσι, καὶ δέεσθαι τοῦ Θεοῦ ἐν ταπεινώσει διὰ παντός,
afflictions and to-beseech — God in humility through all(-time)
ἵνα ποιήσῃ μετὰ τῆς ἀσθενείας ἡμῶν ἔλεος, καὶ σκεπάσῃ
that he-do with the weakness our mercy and protect
ἡμᾶς ἀπὸ παντὸς πειρασμοῦ εἰς δόξαν αὐτοῦ. Ἀμήν.
us from every temptation for (the)-glory his amen

Περὶ οἰκοδομῆς καὶ ἁρμολογίας τῶν τῆς ψυχῆς ἀρετῶν

XIV · ON THE BUILDING OF THE HOUSE OF THE VIRTUES

The midwives who feared God built houses for themselves, meaning the house of the soul. It needs faith for a foundation, a stone of each virtue laid on the mortar of humility, patience and courage at the corners, discernment for the ties, love for the roof, and humility as the parapet, all built with knowledge. Almsgiving is done perfectly not for reward or from fear but as a son serves his father.

1 Ἡ Γραφὴ λέγει περὶ ἐκείνων τῶν μαιῶν, αἵτινες ἐζωογόνουν
the Scripture says about those the midwives who kept-alive
τὰ ἄρσενα τῶν Ἰσραηλιτῶν, ὅτι διὰ τὸ φοβεῖσθαι
the males of-the Israelites that because-of the to-fear
τὰς μαίας τὸν Θεόν, ἐποίησαν ἑαυταῖς οἰκίας. Ἆρα
the midwives — God they-made for-themselves houses can-it-be
περὶ αἰσθητῶν οἰκιῶν λέγει; Καὶ ποῖον λόγον ἔχει τοῦ
about perceptible houses it-speaks and what reason has(-it) of-the
κτίζεσθαι ταύτας οἰκίας διὰ τὸν φόβον τοῦ Θεοῦ; Καίτοι
to-be-built these houses because-of the fear — of-God and-yet
γε ἡμεῖς τὸ ἐναντίον, καὶ οὓς ἔχομεν οἴκους διδασκόμεθα
indeed we the opposite even what we-have houses are-taught

ἐν καιρῷ καταλιμπάνειν διὰ τὸν φόβον τοῦ Θεοῦ· ὥστε
in time to-leave because-of the fear — of-God so-that
οὐ λέγει περὶ αἰσθητοῦ οἴκου, ἀλλὰ περὶ τοῦ οἴκου τῆς
not it-speaks about (a)-perceptible house but about the house of-the
ψυχῆς, ὃν οἰκοδομεῖ τις ἑαυτῷ, διὰ τῆς φυλακῆς τῶν
soul which builds someone for-himself through the keeping of-the
ἐντολῶν τοῦ Θεοῦ. Διδάσκει ἡμᾶς διὰ τοῦτο ἡ Γραφή,
commandments — of-God teaches us by this the Scripture
ὅτι ὁ φόβος τοῦ Θεοῦ παρασκευάζει τὴν ψυχὴν φυλάττειν
that the fear — of-God prepares the soul to-keep
τὰς ἐντολάς, καὶ διὰ τῶν ἐντολῶν οἰκοδομεῖται ὁ
the commandments and through the commandments is-built the
τῆς ψυχῆς οἶκος. Πρόσχωμεν καὶ ἡμεῖς, ἀδελφοί, ἑαυτοῖς,
of-the soul house let-us-attend also we brothers to-ourselves
φοβηθῶμεν τὸν Θεὸν καὶ ἡμεῖς· οἰκοδομήσωμεν ἑαυτοῖς
let-us-fear — God and we let-us-build for-ourselves
οἰκίας, ἵνα εὕρωμεν ἑαυτοῖς σκέπην ἐν καιρῷ χειμῶνος, ἐν
houses that we-may-find for-ourselves shelter in time of-winter in
καιρῷ ὄμβρων καὶ ἀστραπῶν, καὶ βροντῶν, ὅτι ἀνάγκη
time of-rains and lightnings and thunders because necessity
ἐστὶ μεγάλη τοῦ χειμῶνος τῷ μὴ ἔχοντι οἶκον. Πῶς
is great of-the winter for-the(-one) not having (a)-house how
δὲ οἰκοδομεῖται ὁ οἶκος τῆς ψυχῆς, ἀπὸ τοῦ αἰσθητοῦ
and is-built the house of-the soul from the perceptible
οἴκου δυνάμεθα μαθεῖν τὴν ἀκρίβειαν τοῦ πράγματος.
house we-can to-learn the exactness of-the thing
Χρῄζει γὰρ ὁ θέλων οἰκοδομῆσαι τὸν οἶκον τοῦτον,
needs for the(-one) wishing to-build the house this
πανταχόθεν ἀσφαλίσασθαι αὐτόν, καὶ ἐκ τετραπλεύρου
on-all-sides to-secure it and from four-sided
ἀνενέγκαι τὴν οἰκοδομήν, καὶ μὴ ἑνὸς μὲν μέρους
to-raise the building and not one indeed part

φροντίζειν, τῶν δὲ ἄλλων καταφρονεῖν, ἐπεὶ οὐδὲν ὠφελεῖ,
to-care-for the but others to-disregard since nothing it-profits
ἀλλὰ καὶ τὸν σκοπὸν καὶ τὰ δαπανήματα, καὶ τὸν κόπον,
but even the aim and the expenses and the toil
ὅλα εἰς μάτην ποιεῖ. Οὕτως ἐστὶ καὶ ἐπὶ τῆς ψυχῆς.
all in vain he-makes thus it-is also in-the-case-of the soul
Χρῄζει γὰρ ὁ ἄνθρωπος μηδενὸς μέρους τῆς οἰκοδομίας
needs for the man no part of-the building
αὐτοῦ ἀμελεῖν· ἀλλ᾽ ἴσην καὶ ἁρμοδίως ἀναφέρειν αὐτήν.
his to-neglect but equally and fittingly to-raise it
Τοῦτο δέ ἐστιν ὃ λέγει ὁ ἀββᾶς Ἰωάννης· «Ἐγὼ θέλω
this and is what says the abba John I wish
τὸν ἄνθρωπον λαμβάνειν μικρὸν ἀπὸ ἑκάστης ἀρετῆς,
the man to-take (a)-little from each virtue
καὶ μὴ καθώς τινες ποιοῦσι, κρατοῦντες μίαν ἀρετήν, καὶ
and not as some do holding-fast one virtue and
μένοντες εἰς αὐτὴν καὶ αὐτὴν ἐργαζόμενοι μόνον, τῶν δὲ
remaining in it and it working only the but
λοιπῶν ἀμελοῦντες.» Ἴσως δὲ καὶ προτέρημά τι ἔχουσιν
others neglecting perhaps and also advantage some they-have
εἰς αὐτὴν τὴν ἀρετήν, καὶ ἐκ τούτου, οὔτε βαροῦνται
in the-very the virtue and from this neither are-they-weighed-down
ὑπὸ τοῦ ἐναντιουμένου πάθους αὐτῆς· λοιπὸν κλέπτονται
by the opposing passion its henceforth they-are-stolen-from
ὑπὸ τῶν ἄλλων παθῶν, καὶ βαροῦνται ὑπ᾽ αὐτῶν, καὶ
by the other passions and are-weighed-down by them and
οὐ μέλει αὐτοῖς, ἀλλὰ νομίζουσιν ἔχειν τι μέγα.
not it-concerns them but they-think to-have something great
Οὗτοι δὲ ἐοίκασι τῷ οἰκοδομοῦντι ἕνα τοῖχον, καὶ
these(-men) but are-like the(-one) building one wall and
ὑψοῦντι αὐτὸν ἄνω ὅσον δύναται, καὶ προσέχοντι εἰς
raising it up as-much-as he-can and attending to

τὸ ὕψος τοῦ τοίχου ἐκείνου, καὶ νομίζοντι οἷόν τι
the height of-the wall that and thinking what something
μέγα ἐποίησε, καὶ οὐκ εἶδεν ὅτι εἷς ἄνεμος, ἐὰν ἔλθῃ,
great he-made and not he-saw that one wind if it-come
βάλλει αὐτὸν κάτω· μόνος γὰρ ἵσταται, μὴ ἔχων τὸν
casts it down alone for it-stands not having the
σύνδεσμον τῶν ἄλλων τοίχων. Καὶ οὔτε σκέπην δύναταί
bond of-the other walls and neither shelter can
τις ποιῆσαι ἑαυτῷ ἀπὸ ἑνὸς τοίχου· γεγύμνωται γὰρ
someone to-make for-himself from one wall it-is-stripped for
ἐξ ὅλων τῶν ἄλλων μερῶν· οὐ χρὴ δὲ οὕτως ποιεῖν·
from all the other parts not (it-is)-needful but thus to-do
ἀλλὰ μᾶλλον ὁ θέλων οἰκοδομῆσαι τὸν οἶκον αὐτοῦ,
but rather the(-one) wishing to-build the house his
καὶ ποιῆσαι αὐτῷ σκέπην, ὀφείλει ἐκ παντὸς μέρους
and to-make for-it shelter ought from every part
οἰκοδομεῖν αὐτόν, καὶ πανταχόθεν αὐτὸν ἀσφαλίζεσθαι.
to-build it and on-all-sides it to-secure
Καὶ λέγω πῶς· Πρῶτον ὀφείλει βαλεῖν τὸ θεμέλιον, ἥτις 2
and I-say how first one-ought to-lay the foundation which
ἐστὶν ἡ πίστις· Ἄνευ γὰρ πίστεως, ὡς λέγει ὁ Ἀπόστολος,
is the faith without for faith as says the Apostle
ἀδύνατον εὐαρεστῆσαι τῷ Θεῷ, καὶ οὕτως κτίζειν ἐπὶ
(it-is)-impossible to-please — God and thus to-build on
τὸν θεμέλιον τοῦτον τὴν οἰκοδομὴν κατὰ ἀναλογίαν.
the foundation this the building in proportion
Ὑπήντησεν ὑπακοή; ὀφείλει βαλεῖν ἕνα λίθον ὑπακοῆς.
there-came obedience one-ought to-lay one stone of-obedience
Συμβαίνει παροξυσμὸς ἀδελφοῦ; ὀφείλει βαλεῖν ἕνα λίθον
there-happens provocation of-(a)-brother one-ought to-lay one stone
μακροθυμίας. Ὑπήντησεν ἐγκράτεια; ὀφείλει βαλεῖν ἕνα
of-long-suffering there-came self-control one-ought to-lay one

λίθον ἐγκρατείας. Οὕτως ἀπὸ ἑκάστης ἀρετῆς ἀπαντώσης,
stone of-self-control thus from each virtue coming-along
δεῖ βαλεῖν ἕνα λίθον εἰς τὴν οἰκοδομήν, καὶ οὕτως
(one)-must to-lay one stone into the building and thus
κύκλῳ ἀναφέρειν αὐτήν· ἀπὸ ἑνὸς λίθου συμπαθείας, ἑνὸς
around to-raise it from one stone of-sympathy one
λίθου κοπῆς θελήματος, ἑνὸς λίθου πραΰτητος, καὶ τῶν
stone of-cutting of-will one stone of-meekness and of-the
ὁμοίων. Ἐπιμελεῖσθαι δὲ ὀφείλει ἐν πᾶσι τούτοις τῆς
like(-things) to-take-care and one-ought in all these(-things) of-the
ὑπομονῆς καὶ τῆς ἀνδρείας· αὗται γάρ εἰσιν αἱ γωνίαι, καὶ
patience and of-the courage these for are the corners and
δι' αὐτῶν συσφίγγεται ἡ οἰκοδομὴ καὶ ἑνοῦται τοῖχος
through them is-bound-together the building and is-united wall
πρὸς τοῖχον, καὶ οὐ κλίνουσιν οὐδὲ ῥήγνυνται ἀπ' ἀλλήλων
to wall and not they-lean nor break from one-another
οἱ τοῖχοι. Χωρὶς γὰρ τούτων, οὐκ εὐτονεῖ τις τελειῶσαι
the walls without for these not is-strong someone to-perfect
οὐδεμίαν ἀρετήν. Ἐὰν γὰρ μὴ ἔχῃ τις ἀνδρείαν ἐν τῇ
any virtue if for not have someone courage in the
ψυχῇ, οὐδὲ ὑπομένει· καὶ ἐὰν μὴ ᾖ ὑπομονή, οὐδεὶς
soul not-even does-be-endure and unless — be patience no-one
δύναται παντελῶς κατορθῶσαι. Διὰ τοῦτο λέγει· Ἐν
can altogether to-achieve(-anything) because-of this he-says in
τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν. Θέλει ὁμοίως
the patience your you-will-gain the souls your must likewise
ὁ κτίζων, ἕκαστον λίθον κατὰ πηλοῦ βαλεῖν· ἐὰν γὰρ
the(-one) building each stone on mortar to-lay if for
βάλῃ λίθον ἐπάνω λίθου ἄνευ πηλοῦ, κλῶνται οἱ λίθοι
he-lay (a)-stone upon (a)-stone without mortar break the stones
καὶ πίπτει ὁ οἶκος. Ὁ πηλός ἐστιν ἡ ταπείνωσις· ἐπειδὴ
and falls the house the mortar is the humility since

ἀπὸ τῆς γῆς ἐστι, καὶ ὑπὸ τοὺς πόδας ἐστὶ πάντων.
from the earth it-is and under the feet it-is of-all
Πᾶσα γὰρ ἀρετὴ ἄνευ ταπεινώσεως γιγνομένη, οὐκ ἔστιν
every for virtue without humility coming-about not is
ἀρετή, ὡς λέγει καὶ εἰς τὸ Γεροντικόν. Ὥσπερ ἀδύνατον
virtue as it-says also in the Book-of-the-Elders as (it-is)-impossible
ναῦν χωρὶς ἥλων κατασκευασθῆναι, οὕτως ἀμήχανον
(a)-ship without nails to-be-built thus (it-is)-impracticable
χωρὶς ταπεινοφροσύνης σωθῆναι. Ὀφείλει οὖν τις ὃ
without humility to-be-saved ought then someone whatever
ἐὰν ποιῇ ἀγαθόν, μετὰ ταπεινώσεως ποιεῖν, ἵνα διὰ τῆς
— he-do good with humility to-do(-it) that through the
ταπεινώσεως συντηρηθῇ τὸ γενόμενον. Θέλει δὲ ἔχειν
humility be-preserved the(-thing) done must and to-have
ὁ οἶκος καὶ ταῦτα τὰ λεγόμενα ἱμαντώματα, ἅτινά ἐστιν
the house also these the so-called tie-beams which are
ἡ διάκρισις ἡ στερεοῦσα τὸν οἶκον, καὶ ἑνοῦσα λίθον
the discernment the(-one) strengthening the house and uniting stone
πρὸς λίθον, καὶ συσφίγγουσα τὴν οἰκοδομήν· μετὰ τοῦ
to stone and binding-together the building with the
καὶ εὐπρέπειαν πολλὴν παρέχειν τῷ οἴκῳ. Ἡ δὲ στέγη
also comeliness much to-provide to-the house the and roof
ἐστὶν ἡ ἀγάπη, ἥτις ἐστὶν ἡ τελείωσις τῶν ἀρετῶν,
is the love which is the perfection of-the virtues
καθάπερ ἦν ἡ στέγη τοῦ οἴκου. Εἶτα μετὰ τὴν στέγην,
as was the roof of-the house then after the roof
ἡ περιστεφάνωσις τοῦ δώματος.
the parapet of-the housetop
Τί ἐστιν ἡ περιστεφάνωσις τοῦ δώματος; καὶ ἐν τῷ νόμῳ
what is the parapet of-the housetop and in the law
γέγραπται· Ἐὰν οἰκοδομήσητε ἑαυτοῖς οἶκον, καὶ ποιήσητε
it-is-written if you-build for-yourselves (a)-house and make

αὐτῷ δῶμα, ποιήσατε στεφάνωμα τῷ δώματι, ἵνα μὴ
for-it (a)-housetop make (a)-parapet for-the housetop that not
πέσωσι τὰ παιδία ὑμῶν ἀπὸ τοῦ δώματος. Ἡ στεφάνη
fall the children your from the housetop the crown
ἐστὶν ἡ ταπείνωσις. Αὕτη γάρ ἐστιν ἡ στεφανοῦσα
is the humility this for is the(-one) crowning
καὶ φυλάττουσα πάσας τὰς ἀρετάς. Καὶ ὥσπερ ἑκάστη
and guarding all the virtues and as each
ἀρετὴ μετὰ ταπεινώσεως θέλει γίνεσθαι, καθ' ὃν τρόπον
virtue with humility must come-about in which way
εἴπομεν ὅτι ἕκαστος λίθος κατὰ πηλοῦ βάλλεται· οὕτως
we-said that each stone on mortar is-laid thus
καὶ ἡ τελείωσις τῆς ἀρετῆς χρῄζει τῆς ταπεινώσεως, ᾗ
also the perfection of-the virtue needs the humility in-which
καὶ ὅτι φυσικῶς προκόπτοντες οἱ ἅγιοι, εἰς ταπείνωσιν
also that naturally advancing the saints to humility
ἔρχονται· ὥσπερ ἀεὶ λέγω ὑμῖν ὅσον ἐγγίζει τις τῷ
come as always I-tell you as-much-as draws-near someone —
Θεῷ, τοσοῦτον βλέπειν ἑαυτὸν ἁμαρτωλόν. Τί δέ ἐστι τὰ
to-God so-much (is)-be-to-see himself (a)-sinner what and are the
παιδία περὶ ὧν εἶπεν ὁ νόμος, ἵνα μὴ πέσωσιν ἀπὸ τοῦ
children about which said the law that not they-fall from the
δώματος; Τὰ παιδία εἰσὶν οἱ λογισμοὶ οἱ γινόμενοι ἐν
housetop the children are the thoughts the(-ones) coming-about in
τῇ ψυχῇ· οὓς δεῖ φυλάττειν διὰ τῆς ταπεινώσεως,
the soul which (one)-must to-guard through the humility
ἵνα μὴ καὶ ἀπ' αὐτοῦ τοῦ δώματος ἐκπέσωσιν. Ἐτελειώθη,
that not even from the-very the housetop they-fall-out it-was-perfected
ἔχει τὰ ἱμαντώματα, ἔχει τὴν στέγην τῶν ἀρετῶν· ἰδοὺ
it-has the tie-beams it-has the roof of-the virtues behold

ὁ οἶκος ὅνπερ εἴπομεν εἶναι τὴν τελείωσιν· ἰδοὺ καὶ ἡ
the house which we-said to-be the perfection behold also the
περιστεφάνωσις, καὶ ἅπαξ ἁπλῶς τετελείωται ὁ οἶκος.
parapet and once simply has-been-perfected the house
Ἆρα μὴ λείπει αὐτῷ τι; Καὶ ἄλλο ἓν 3
can-it-be surely is-lacking to-it anything and another one(-thing)
παραλείψαμεν. Τί δέ ἐστι τοῦτο; ἵνα ἐστὶν καὶ ὁ
we-left-out what and is this that be also the
οἰκοδόμος τεχνίτης. Ἐὰν γὰρ μή ἐστι τεχνίτης, στρεβλοῖ
builder (a)-craftsman if for not be (a)-craftsman he-twists
λοιπὸν τὴν οἰκοδομήν, καὶ ὁτεδήποτε πίπτει ὁ οἶκος. Ὁ
henceforth the building and at-some-time falls the house the
τεχνίτης ἐστὶν ὁ ἐν γνώσει ποιῶν. Συμβαίνει γὰρ ὅτι
craftsman is the(-one) in knowledge doing(-it) it-happens for that
καὶ ποιεῖ τις κόπον τῆς ἀρετῆς, καὶ ἐκ τοῦ μὴ ποιεῖν
even does someone (the)-toil of-the virtue and from the not to-do(-it)
ἐν γνώσει, ἀναλύει αὐτόν, ἢ μένει ἀσυστροφῶν, καὶ μὴ
in knowledge he-undoes it or remains turning-about and not
εὑρίσκων πληρῶσαι τὸ ἔργον· ἀλλὰ βάλλων ἕνα λίθον, καὶ
finding(-how) to-complete the work but laying one stone and
ἐπαίρων αὐτόν. Ἔστιν δὲ ἄλλος βάλλων ἕνα, καὶ ἐπαίρων
lifting it there-is and another laying one and lifting
δύο· οἷόν τι λέγω· Ἰδοὺ ἔρχεται ὁ ἀδελφός σου, καὶ
two such-as something I-say behold comes the brother your and
λέγει σοι ῥῆμα, θλίβων σε, ἢ πλήσσων, καὶ σιωπᾷς, καὶ
says to-you (a)-word afflicting you or striking(-you) and you-keep-silent and
βάλλεις μετάνοιαν· ἰδοὺ ἔβαλες ἕνα λίθον. Εἶτα ὑπάγεις
you-make prostration behold you-laid one stone then you-go
καὶ λέγεις ἄλλῳ ἀδελφῷ· Ὕβρισέ με ὁ δεῖνα· τόδε καὶ
and say to-another brother insulted me the so-and-so this and
τόδε εἶπέ μοι· καὶ οὐ μόνον ἐσιώπησα, ἀλλὰ καὶ μετάνοιαν
this he-said to-me and not only did-I-keep-silent but also prostration

αὐτῷ ἔβαλον. Ἰδοὺ ἔβαλες ἕνα λίθον, καὶ δύο ἐπῆρες. Πάλιν
to-him I-made behold you-laid one stone and two you-lifted again
βάλλει τις μετάνοιαν θέλων δοξασθῆναι, καὶ εὑρίσκεται
makes someone prostration wishing to-be-glorified and is-found
ταπείνωσις μετὰ κενοδοξίας. Τοῦτό ἐστι τὸ βαλεῖν ἕνα λίθον
humility with vainglory this is the to-lay one stone
καὶ ἐπᾶραι αὐτόν. Ὁ δὲ ἐν γνώσει ποιῶν μετάνοιαν,
and to-lift it the(-one) but in knowledge making prostration
πείθει αὐτὸν ἀκριβῶς, ὅτι αὐτὸς ἐσφάλη, καὶ πληροφορεῖ
persuades himself exactly that he erred and assures
ἑαυτόν, ὅτι αὐτός ἐστιν ὁ αἴτιος. Τοῦτό ἐστι τὸ ἐν γνώσει
himself that he is the cause this is the in knowledge
ποιεῖν μετάνοιαν· ἄλλος ἀσκεῖ σιωπήν· ἀλλ' οὐκ ἐν γνώσει·
to-make prostration another practices silence but not in knowledge
ἔχει γὰρ ὅτι ἀρετὴν ποιεῖ ὁ τοιοῦτος, οὐδὲν δὲ ποιεῖ.
he-holds for that virtue he-does the such(-man) nothing but does
Ὁ δὲ ἐν γνώσει σιωπῶν, τοιοῦτος ἔχει, ὅτι ἀνάξιός ἐστι
the(-one) but in knowledge keeping-silent such(-a-one) holds that unworthy he-is
τοῦ λαλῆσαι, ὡς εἶπον οἱ Πάτρες, καὶ αὕτη ἐστὶ σιωπὴ ἐν
of-the to-speak as said the Fathers and this is silence in
γνώσει. Πάλιν οὐ μετρεῖ τις ἑαυτόν, καὶ νομίζει ὅτι τι
knowledge again not measures someone himself and thinks that something
μέγα ποιεῖ, καὶ ὅτι ἑαυτὸν ταπεινοῖ, καὶ οὐκ οἶδεν ὅτι
great he-does and that himself he-humbles and not he-knows that
οὐδὲν ἔχει, ἐπειδὴ οὐκ ἐν γνώσει ποιεῖ. Τὸ δὲ [μή] μετρεῖν
nothing he-has since not in knowledge he-does(-it) the but not to-measure
ἑαυτὸν ἐν γνώσει, τοῦτό ἐστι, τὸ ἔχειν ἑαυτόν, ὅτι οὐδέν
oneself in knowledge this is the to-hold oneself that nothing
ἐστιν· οὐδὲ ἄξιός ἐστι τοῦ ψηφισθῆναι μετὰ ἀνθρώπων,
he-is nor worthy he-is of-the to-be-counted with men
ὥσπερ εἶπεν ἑαυτῷ ὁ ἀββᾶς Μωϋσῆς· «Σποδόδερμα
as said to-himself the abba Moses ash-skinned

μελανόν, μὴ ὢν ἄνθρωπος, τί ἔρχῃ ἐν μέσῳ
black(-man) not being (a)-man why do-you-come in (the)-midst
ἀνθρώπων;» Πάλιν ὑπηρετεῖ τις ἀῤῥώστῳ· ἀλλὰ διὰ τὸ
of-men again serves someone (a)-sick(-man) but for the
ἔχειν μισθὸν ὑπηρετεῖ, καὶ οὐκ ἔστιν οὐδὲ τοῦτο ἐν γνώσει.
to-have (a)-reward he-serves and not is not-even this in knowledge
Καὶ λοιπὸν εἴ τι δ' ἂν συμβῇ αὐτῷ λυπηρόν, εὐχερῶς
and henceforth if anything but — happen to-him grievous easily
ἐκκόπτει αὐτὸν ἀπὸ τοῦ καλοῦ ἔργου αὐτοῦ, καὶ οὐ φθάνει
it-cuts-off him from the good work his and not he-manages
πληρῶσαι. Ἐπειδὴ οὐκ ἐν γνώσει ποιεῖ· ὁ δὲ ἐν
to-complete(-it) since not in knowledge he-does(-it) the(-one) but in
γνώσει ὑπηρετῶν, διὰ τὸ κτήσασθαι συμπάθειαν ὑπηρετεῖ·
knowledge serving for the to-acquire sympathy serves
διὰ τὸ κτήσασθαι σπλάγχνα οἰκτιρμῶν· ὁ γὰρ ἔχων
for the to-acquire (a)-heart of-compassions the(-one) for having
σκοπόν, εἴ τι δ' ἂν συμβῇ αὐτῷ, κἂν θλῖψις ἔξωθεν,
(the)-aim if anything but — happen to-him even-if affliction from-outside
κἂν αὐτὸς ὁ ἄῤῥωστος ὀλιγωρήσῃ πρὸς αὐτόν, αὐτὸς
even-if the-very the sick(-man) be-neglectful toward him he
ἀταράχως βαστάζει, προσέχων τῷ ἰδίῳ σκοπῷ, καὶ εἰδώς,
untroubled bears(-it) attending to-the own aim and knowing
ὅτι ὁ ἄῤῥωστος μᾶλλον αὐτὸν εὐεργετεῖ, ἤπερ αὐτὸς
that the sick(-man) rather him benefits than he
τὸν ἄῤῥωστον. Πιστεύσατε γὰρ ὅτι καὶ ἀπὸ παθῶν καὶ
the sick(-man) believe(-me) for that both from passions and
πολέμων κουφίζεται ὁ ἐν γνώσει ὑπηρετῶν ἀῤῥώστῳ.
wars is-lightened the(-one) in knowledge serving (a)-sick(-man)
Ἐγὼ γὰρ οἶδα ἀδελφὸν πολεμούμενον ὑπὸ αἰσχρᾶς
I for know (a)-brother warred-on by shameful
ἐπιθυμίας, καὶ διὰ τὸ ὑπηρετεῖν ἀῤῥώστῳ δυσεντεριῶντι,
desire and because-of the to-serve (a)-sick(-man) having-dysentery

μετὰ γνώσεως, ἀπαλλαγέντα τοῦ πολέμου. Καὶ Εὐάγριος
with knowledge released from-the war and Evagrius
λέγει περί τινος μεγάλου γέροντος, ὅτι τινὰ τῶν ἀδελφῶν
says about some great elder that one of-the brothers
ταρασσόμενον ἐν ταῖς νυξί, τῶν τοιούτων ἀπήλλαξεν,
troubled in the nights from-the such(-things) he-released
ἀσθενέσι μετὰ νηστείας ὑπηρετῆσαι προστάξας. Καὶ
to-the-sick with fasting to-serve having-ordered(-him) and
ἔλεγεν ἐρωτηθεὶς τὸν ποιεῖν τούτου λόγον, ὅτι οὐδὲν
he-said being-asked the of-doing(-it) of-this reason that nothing
οὕτως ὡς ἔλεος τὰ τοιαῦτα κατασβέννυται πάθη. Πάλιν
so as mercy the such are-quenched passions again
ἐὰν ἀσκῇ τις, ἢ διὰ κενοδοξίαν, ἢ ἔχων ὅτι
if practice-asceticism someone either through vainglory or holding that
ἀρετὴν ποιεῖ, οὐκ ἀσκεῖ ὁ τοιοῦτος ἐν γνώσει· λοιπὸν ἐκ
virtue he-does not practices the such(-man) in knowledge henceforth from
τούτου ἄρχεται ἐξουδενεῖν τὸν ἀδελφὸν αὐτοῦ, ἔχων ἑαυτόν
this he-begins to-despise the brother his holding himself
τι· καὶ εὑρίσκεται οὐ μόνον βάλλων ἕνα λίθον
(to-be)-something and is-found not only laying one stone
καὶ ἐπαίρων δύο, ἀλλὰ καὶ ὅλον τὸν τοῖχον κινδυνεύων
and lifting two but even whole the wall risking
ῥίψαι διὰ τοῦ κρῖναι τὸν πλησίον. Ὁ δὲ ἐν γνώσει
to-throw(-down) through the to-judge the neighbor the(-one) but in knowledge
ἐγκρατευόμενος, οὐκ ἔχει ὅτι ἀρετὴν ποιεῖ· οὐδὲ θέλει
being-self-controlled not holds that virtue he-does nor wishes
ἐπαινεῖσθαι, ὡς ἀσκητής· ἀλλὰ ἔχει ὅτι διὰ τῆς ἐγκρατείας
to-be-praised as (an)-ascetic but holds that through the self-control
κτᾶται σωφροσύνην, καὶ ὅτι διὰ ταύτης ἔρχεται εἰς
he-acquires temperance and that through this he-comes to
ταπείνωσιν· ὡς λέγουσιν οἱ Πατέρες, ὅτι ἡ ὁδὸς τῆς
humility as say the Fathers that the way of-the

ταπεινώσεώς ἐστιν οἱ κόποι οἱ σωματικοὶ ἐν γνώσει· καὶ
humility is the toils the bodily(-ones) in knowledge and
τὰ ἑξῆς. Καὶ ἁπλῶς ἑκάστην ἀρετὴν οὕτως δεῖ τινα
the following(-words) and simply each virtue so must someone
ποιεῖν, ὥστε κτήσασθαι αὐτὴν καὶ γενέσθαι ἐν ἕξει αὐτῆς.
to-do so-as to-acquire it and to-come-to-be in habit of-it
Καὶ εὑρίσκεται, ὡς εἴπομεν, ὁ καλὸς τεχνίτης οἰκοδόμος,
and is-found as we-said the good craftsman builder
δυνάμενος μετὰ ἀσφαλείας οἰκοδομῆσαι τὸν ἴδιον οἶκον.
able with security to-build the own house
Ὁ θέλων οὖν σὺν Θεῷ ἐλθεῖν εἰς τοσαύτην καλὴν 4
the(-one) wishing then with God to-come into such good
κατάστασιν, οὐκ ὀφείλει λέγειν, ὅτι Μεγάλαι εἰσὶν αἱ
state not be-ought to-say that great are the
ἀρεταί, καὶ οὐ δύναμαι φθάσαι αὐτάς. Τοῦτο γάρ, ἢ μὴ
virtues and not I-can to-attain them this for either not
ἐλπίζοντός ἐστιν εἰς τὴν βοήθειαν τοῦ Θεοῦ, ἢ ὀκνοῦντος
of-(one)-hoping is in the help — of-God or of-(one)-hesitating
ἐπιβαλέσθαι τι ἀγαθοῦ· ἐπεὶ ποίαν θέλετε ἀρετὴν
to-undertake anything good since what do-you-wish virtue
καὶ γυμνάζωμεν· καὶ βλέπετε ὅτι ἐν ἡμῖν ἐστι καὶ τὸ
and let-us-exercise(-it) and see that in us it-is also the
κατορθῶσαι· ἰδοὺ λέγει. Ἀγαπήσεις τὸν πλησίον σου, ὡς
to-achieve(-it) behold it-says you-shall-love the neighbor your as
ἑαυτόν. Μὴ πρόσχῃς πόσον ἀπέχῃς ἀπὸ τῆς ἀρετῆς,
yourself not attend how-much you-are-distant from the virtue
καὶ ἄρξῃ δειλιᾷν καὶ λέγειν· «Πῶς δύναμαι ἀγαπῆσαι
and begin to-be-afraid and to-say how can-I to-love
τὸν πλήσιον, ὡς ἑαυτόν; πῶς δύναμαι τὰς θλίψεις αὐτοῦ
the neighbor as myself how can-I the afflictions his
μεριμνᾷν, ὥσπερ τὰς ἐμάς, καὶ μάλιστα τὰς κεκρυμμένας
to-care-for as the mine and especially the(-ones) hidden

ἐν τῇ καρδίᾳ αὐτοῦ, ἃς οὔτε βλέπω οὔτε γινώσκω,
in the heart his which neither I-see nor know
ὥσπερ τὰς ἐμαυτοῦ;» Μὴ ἀποσχολήσῃς ἑαυτὸν εἰς τὸ
as the(-ones) of-myself not occupy yourself in the
λογίσασθαι ταῦτα, καὶ μὴ νομίσῃς ὑπέρογκον εἶναι καὶ
to-reckon these(-things) and not think overwhelming to-be and
δυσκατόρθωτον τὴν ἀρετήν, ἀλλὰ βάλλε τέως ἀρχήν,
hard-to-achieve the virtue but lay meanwhile (a)-beginning
πιστεύων τῷ Θεῷ. Δεῖξον αὐτῷ τὴν προαίρεσίν σου, καὶ
trusting — God show him the choice your and
τὴν σπουδήν, καὶ βλέπεις τὴν βοήθειαν ἣν παρέχει σοι
the eagerness and you-see the help which he-provides you
εἰς τὸ κατορθῶσαι. Οἷον λέγω, Ὑπόθου μοι δύο κλίμακας
for the to-achieve(-it) such-as I-say suppose for-me two ladders
εἶναι· τὴν μὲν ἀναφέρουσαν ἄνω εἰς τὸν οὐρανόν, καὶ τὴν
to-be the one carrying-up above into the heaven and the
ἄλλην καταφέρουσαν κάτω εἰς τὸν ᾅδην, καὶ σὺ ἵστασαι
other carrying-down below into the Hades and you stand
εἰς τὴν γῆν μέσον τῶν δύο κλιμάκων. Μὴ θελήσῃς
on the earth between the two ladders not wish
λογίσασθαι καὶ εἰπεῖν· Πῶς δύναμαι πετασθῆναι ἐκ τῆς
to-reckon and to-say how can-I to-fly from the
γῆς, καὶ εὑρεθῆναι ἅπαξ ἄνω εἰς τὸ ἄκρον τῆς κλίμακος;
earth and to-be-found at-once above at the top of-the ladder
Οὔτε γὰρ δυνατόν ἐστιν, οὔτε ἀπαιτῆσαι ὁ Θεὸς τοῦτο·
neither for possible is-it nor (does)-require — God this
ἀλλὰ φύλαξαι τέως, μὴ κατελθεῖν κάτω· μὴ κακοποιήσῃς
but guard meanwhile not to-go-down below not do-evil-to
τὸν πλησίον, μὴ πλήξῃς, μὴ καταλαλήσῃς, μὴ λοιδορήσῃς,
the neighbor not strike(-him) not slander not revile
μὴ ἐξουδενώσῃς· καὶ οὕτως λοιπὸν ἄρχε καὶ εὐεργετεῖν
not despise and thus henceforth begin also to-benefit

μικρὸν διὰ τοῦ θεραπεύειν λόγῳ τὸν ἀδελφόν σου·
(a)-little through the to-tend with-word the brother your
διὰ τοῦ συμπάσχειν αὐτῷ· καὶ ἐὰν χρήσῃ πράγματος,
through the to-suffer-with him and if he-need (a)-thing
ἐπιδιδόναι αὐτῷ· καὶ οὕτως μίαν βαθμίδα ἀνερχόμενος,
to-give him and thus one step going-up
φθάνει σὺν Θεῷ καὶ εἰς τὸ ἄκρον τῆς κλίμακος. Διὰ γὰρ
he-arrives with God even to the top of-the ladder through for
τοῦ κατὰ μικρὸν βοηθεῖν τῷ πλησίον, ἔρχῃ καὶ εἰς τὸ
the by little to-help the neighbor you-come even to the
θέλειν τὸ συμφέρον αὐτῷ, ὡς τὸ σοί, συμφέρον
to-wish the(-thing) profitable for-him as the(-thing) for-you profitable
σοι, καὶ τὴν ὠφέλειαν αὐτῷ, ὡς τὴν σήν. Καὶ τοῦτό
for-you and the benefit his as the yours and this
ἐστι τό, Ἀγαπήσεις τὸν πλησίον σου, ὡς ἑαυτόν.
is the(-saying) you-shall-love the neighbor your as yourself
Ἐὰν ζητήσωμεν, εὑρίσκομεν, καὶ ἐὰν αἰτῶμεν τὸν Θεόν,
if we-seek we-find and if we-ask — God
φωτίζει ἡμᾶς. Λέγει γὰρ ἐν τῷ Εὐαγγελίῳ· Αἰτεῖτε
he-enlightens us he-says for in the Gospel ask
καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὑρήσετε, κρούετε καὶ
and it-shall-be-given to-you seek and you-shall-find knock and
ἀνοιγήσεται ὑμῖν. Αἰτεῖτε, λέγει, ἵνα παρακαλῶμεν διὰ
it-shall-be-opened to-you ask he-says that we-beseech through
τῆς εὐχῆς. Τὸ δέ, Ζητεῖτε ἐστίν, ἵνα ἐρευνῶμεν πῶς
the prayer the and seek is that we-search-out how
ἔρχεται αὕτη ἡ ἀρετή· τί ἐστιν τὸ φέρον αὐτήν,
comes this the virtue what is the(-thing) bringing it
τί ὀφείλομεν ποιῆσαι, ἵνα κτησώμεθα αὐτήν. Τὸ οὕτως
what we-ought to-do that we-may-acquire it the thus
καθ' ἑκάστην ἐρευνᾶν ἐστι τό, Ζητεῖτε καὶ εὑρήσετε.
by each(-day) to-search-out is the(-saying) seek and you-shall-find

Τὸ δὲ κροῦσαί ἐστι, τὸ ἐνεργῆσαι τὰς ἐντολάς. Ἕκαστος
the and to-knock is the to-work the commandments each
γὰρ κρούων, διὰ τῶν χειρῶν κρούει· αἱ δὲ χεῖρες εἰς τὴν
for knocking with the hands knocks the and hands for the
πρακτικὴν λαμβάνονται. Θέλομεν οὖν μὴ μόνον αἰτεῖν,
practical(-life) are-taken we-must then not only to-ask
ἀλλὰ καὶ ζητεῖν σπουδάζοντες καὶ ποιεῖν εἶναι, ὡς εἶπεν ὁ
but also to-seek being-eager also to-do to-be as said the
Ἀπόστολος· Κατηρτισμένοι εἰς πᾶν ἔργον ἀγαθόν. Τί ἐστι
Apostle equipped for every work good what is
κατηρτισμένοι; Ὅταν τις θέλῃ κατασκευάσαι πλοῖον,
equipped when someone wish to-build (a)-ship
πρῶτον ἑτοιμάζει πᾶσαν τὴν χρείαν τοῦ πλοίου ἕως καὶ
first he-prepares all the need of-the ship up-to even
μικρῶν ἡλαρίων, καὶ μικρᾶς πίσσης, καὶ μικροῦ στυππίου·
small nails and small pitch and small tow
ὁμοίως καὶ ἱστάριον ἐὰν θέλῃ γυνὴ στῆσαι, ἑτοιμάζει
likewise also (a)-small-loom if wish (a)-woman to-set-up she-prepares
ἕως καὶ μικροῦ ῥάμματος· τοῦτο λέγεται κατάρτιον τὸ
up-to even small thread this is-called equipment the
ἔχειν πᾶσαν τὴν χρείαν ἡτοιμασμένην τοῦ πράγματος.
to-have all the need prepared of-the thing
Οὕτως οὖν ἵνα ἐσμὲν καὶ ἡμεῖς κατηρτισμένοι εἰς πᾶν
thus then that we-be also we equipped for every
ἔργον ἀγαθόν, ἔχοντες πᾶσαν τὴν ἑτοιμασίαν ἡμῶν, εἰς τὸ
work good having all the readiness our for the
ποιεῖν τὸ θέλημα τοῦ Θεοῦ μετὰ γνώσεως, ὡς θέλει καὶ
to-do the will — of-God with knowledge as he-wishes and
ὡς ἀρέσκει αὐτῷ. Τί ἐστιν ὃ λέγει ὁ Ἀπόστολος·
as is-pleasing to-him what is (it)-which says the Apostle
Τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ
the will — of-God the good and well-pleasing and

τέλειον; Πάντα τὰ γενόμενα, ἢ κατὰ συγχώρησιν
perfect all the(-things) happening either by permission
Θεοῦ γίνεται, ἢ κατ᾽ εὐδοκίαν, ὡς λέγει ἐν τῷ προφήτῃ·
of-God happen or by good-pleasure as it-says in the prophet
Ἐγὼ Κύριος ποιῶν φῶς, καὶ κτίζων σκότος· καὶ πάλιν,
I (the)-Lord making light and creating darkness and again
Οὐκ ἔστι κακία ἐν πόλει, ἣν ὁ Κύριος οὐκ ἐποίησεν.
not is-there evil in (a)-city which the Lord not did
Κακίαν λέγει πάντα τὰ κακωτικά· οἱονεὶ τὰ θλιβερὰ
evil he-calls all the harmful(-things) as-it-were the grievous(-things)
τὰ γινόμενα πρὸς παίδευσιν ἡμῶν διὰ τὴν κακίαν
the(-ones) happening for chastisement our because-of the vice
ἡμῶν· ἅτινά ἐστι, λιμός, σεισμός, ἀβροχία, νόσοι, πόλεμοι.
our which are famine earthquake drought diseases wars
Ταῦτα οὐ γίνονται κατ᾽ εὐδοκίαν Θεοῦ, ἀλλὰ κατὰ
these(-things) not happen by good-pleasure of-God but by
συγχώρησιν, συγχωροῦντος τοῦ Θεοῦ ἐπενεχθῆναι ἡμῖν πρὸς
permission permitting — God to-be-brought-on us for
τὸ συμφέρον. Ταῦτα οὖν οὐ θέλει ἡμᾶς θέλειν ὁ Θεός,
the profit these(-things) then not wishes us to-wish — God
οὐδὲ συντρέχειν αὐτῷ· οἷόν τι λέγω. Ἔστι θέλημα
nor to-concur with-him such-as something I-say there-is (a)-will
Θεοῦ, ὡς εἴπομεν κατὰ συγχώρησιν, τὸ στραφῆναι πόλιν.
of-God as we-said by permission the to-be-overturned (a)-city
Οὐ θέλει οὖν ἡμᾶς, ἐπειδὴ θέλημα Θεοῦ ἐστι στραφῆναι
not does-he-wish then us since (the)-will of-God it-is to-be-overturned
αὐτήν, ἵνα βάλωμεν καὶ ἡμεῖς πῦρ, καὶ καύσωμεν, ἢ ἵνα
it that we-cast also we fire and burn(-it) or that
λάβωμεν ἀξίνας καὶ καταστρέψωμεν; Πάλιν εὑρίσκεται
we-take axes and overturn(-it) again is-found
συγχώρησις Θεοῦ, ἵνα θλιβῇ τις, ἢ ἵνα ἀῤῥωστήσῃ, οὐκ
(a)-permission of-God that be-afflicted someone or that he-be-sick not

ἐπειδὴ θέλημα αὐτοῦ ἐστιν, ἵνα θλιβῇ· θέλει ἡμᾶς ἵνα
since (the)-will his it-is that he-be-afflicted does-he-wish us that
θλίβωμεν αὐτόν, ἢ ἵνα εἴπωμεν, ὅτι ἐπειδὴ θέλημα Θεοῦ
we-afflict him or that we-say that since (the)-will of-God
ἐστιν ἵνα ἀσθενήσῃ, μὴ ἐλεήσωμεν αὐτόν; Τοῦτο οὐ θέλει
it-is that he-be-ill not let-us-pity him this not wishes
ὁ Θεός, οὐ θέλει ἡμᾶς ὑπουργῆσαι τῷ τοιούτῳ αὐτοῦ
— God not he-wishes us to-minister to-the such his
θελήματι. Τοιούτους θέλει ἡμᾶς εἶναι ἀγαθούς, ὅτι αὐτὸς
will such(-ones) he-wishes us to-be good that the-very
ὃ ποιεῖ, οὐ θέλει ἵνα θελήσωμεν αὐτό· ἀλλὰ τί θέλει;
what he-does not wishes that we-wish it but what does-he-wish
Θέλει ἡμᾶς τὸ θέλημα αὐτοῦ θέλειν τὸ ἀγαθόν, τὸ
he-wishes us the will his to-wish the good the(-will)
κατ᾽ εὐδοκίαν, ὡς εἶπον, γινόμενον. Τοῦτο δέ ἐστι, πάντα
by good-pleasure as I-said coming-about this and is all
τὰ κατ᾽ ἐντολὴν γινόμενα, τὸ ἀλλήλους ἀγαπᾷν,
the(-things) by commandment coming-about the one-another to-love
τὸ συμπάσχειν, τὸ ποιεῖν ἐλεημοσύνην, καὶ ὅσα
the to-suffer-with the to-do almsgiving and as-many(-things-as)
τοιαῦτα. Ἰδοὺ τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθόν· τί δέ ἐστι
such(-are) behold the will — of-God the good what but is
καὶ εὐάρεστον; Οὐδὲν γάρ, καὶ ποιῶν τις ἀγαθόν, πάντως
also well-pleasing nothing for even doing someone good by-all-means
ὅτι εὐάρεστον αὐτὸ ποιεῖ. Καὶ λέγω πῶς· Συμβαίνει
that well-pleasing it he-does and I-say how it-happens
ὅτι εὑρίσκει τις μίαν ὀρφανὴν καὶ πτωχὴν εὔμορφον,
that finds someone one orphan(-girl) and poor comely
καὶ ἀρέσκεται διὰ τὴν εὐμορφίαν, καὶ λαμβάνει καὶ
and he-is-pleased because-of the comeliness and takes and
ἀνατρέφει αὐτήν· δόξαντος αὐτοῦ, ὡς ὀρφανὴν πτωχὴν
brings-up her having-thought him as orphan poor

εὔμορφον. Ἰδοὺ καὶ θέλημα Θεοῦ ἐστι καὶ ἀγαθόν ἐστιν,
comely behold both (the)-will of-God it-is and good it-is
οὐ μέντοι καὶ εὐάρεστον. Τὸ δὲ εὐάρεστον, ὅταν ποιῇ
not however also well-pleasing the but well-pleasing(-thing) (is)-when does
τις ἐλεημοσύνην οὐ διά τινα λογισμὸν ἀνθρώπινον,
someone almsgiving not because-of some thought human
ἀλλὰ δι' αὐτὸ τὸ καλόν, διὰ τὴν συμπάθειαν, τοῦτό
but because-of the-very the good because-of the sympathy this
ἐστιν εὐάρεστον τῷ Θεῷ. Τὸ δὲ τέλειόν ἐστιν ὅταν ποιῇ
is well-pleasing — to-God the and perfect is when does
τις ἐλεημοσύνην, μὴ κατὰ κνιπείαν, μηδὲ κατὰ ὄκνον,
someone almsgiving not with stinginess nor with hesitation
μηδὲ κατὰ ὀλιγωρίαν, ἀλλὰ πάσῃ δυνάμει, καὶ πάσῃ
nor with negligence but with-all power and all
προαιρέσει, οὕτως παρέχων, ὡς αὐτὸς λαμβάνων, οὕτως
choice so giving as himself receiving so
εὐεργετῶν, ὡς αὐτὸς εὐεργετούμενος· καὶ τότε γίνεται
benefiting as himself benefited and then it-becomes
τέλειον. Καὶ οὕτως εὑρίσκεταί τις ποιῶν τὸ θέλημα τοῦ
perfect and thus is-found someone doing the will —
Θεοῦ, ὡς λέγει ὁ Ἀπόστολος, τὸ ἀγαθὸν καὶ εὐάρεστον,
of-God as says the Apostle the good and well-pleasing
καὶ τέλειον. Ἰδοὺ τοῦτό ἐστι τὸ ἐν γνώσει ποιεῖν.
and perfect behold this is the in knowledge to-do
Θέλει γάρ τις γινώσκειν αὐτὸ τὸ ἀγαθὸν τῆς 6
must for someone to-know the-very the good of-the
ἐλεημοσύνης, αὐτὴν τὴν χάριν αὐτῆς ὅτι μεγάλη ἐστίν, ὅτι
almsgiving the-very the grace its that great it-is that
δύναται καὶ ἁμαρτίας ἀφιέναι, καθὼς λέγει ὁ προφήτης·
it-can even sins to-remit as says the prophet
Λύτρον ἀνδρός, ὁ ἴδιος πλοῦτος. Καὶ πάλιν ἀλλαχοῦ
(the)-ransom of-(a)-man (is)-the own wealth and again elsewhere

λέγει· Ἐλεημοσύναις λύτρωσαι τὰς ἁμαρτίας σου. Καὶ
he-says by-almsgivings redeem the sins your and
αὐτὸς ὁ Κύριος εἶπε· Γίνεσθε οἰκτίρμονες, καθὼς καὶ
the-very the Lord said become merciful as also
ὁ Πατὴρ ὑμῶν ὁ οὐράνιος οἰκτίρμων ἐστίν. Οὐκ εἶπε·
the Father your the heavenly merciful is not he-said
Νηστεύσατε, ὡς ὁ Πατὴρ ὑμῶν ὁ οὐράνιος νηστεύει. Οὐδὲ
fast as the Father your the heavenly fasts nor
εἶπε· Γίνεσθε ἀκτήμονες, ὡς ὁ Πατὴρ ὑμῶν ὁ οὐράνιος
did-he-say become without-possessions as the Father your the heavenly
ἀκτήμων ἐστίν. Ἀλλὰ τί λέγει; Γίνεσθε οἰκτίρμονες,
without-possessions is but what does-he-say become merciful
καθὼς καὶ ὁ Πατὴρ ὑμῶν ὁ οὐράνιος οἰκτίρμων ἐστίν.
as also the Father your the heavenly merciful is
Ἰδικῶς γὰρ ἡ ἀρετὴ αὕτη μιμεῖται Θεόν· χαρακτηρίζει
properly for the virtue this imitates God it-characterizes
αὐτόν. Χρεία οὖν ἐστιν, ὡς εἴπομεν, τούτῳ τῷ σκοπῷ
him need then there-is as we-said to-this the aim
προσέχειν ἀεί, καὶ ἐν γνώσει ποιεῖν. Πολλὴ γάρ ἐστιν ἡ
to-attend always and in knowledge to-do(-it) much for is the
διαφορά, καὶ ἐπὶ τοῦ σκοποῦ τῆς ἐλεημοσύνης. Ἔστι
difference also in-the-case-of the aim of-the almsgiving there-is
γάρ τις ποιῶν ἐλεημοσύνην, διὰ τὸ εὐλογηθῆναι τὸ
for someone doing almsgiving for the to-be-blessed the
χωρίον αὐτοῦ, καὶ ὁ Θεὸς εὐλογεῖ τὸ χωρίον αὐτοῦ· ἄλλος
field his and — God blesses the field his another
ποιεῖ ἐλεημοσύνην, διὰ τὸ πλοῖον αὐτοῦ, καὶ ὁ Θεὸς σώζει
does almsgiving for the ship his and — God saves
τὸ πλοῖον αὐτοῦ· ἄλλος ποιεῖ διὰ τὰ τέκνα αὐτοῦ, καὶ ὁ
the ship his another does(-it) for the children his and —
Θεὸς σώζει καὶ φυλάττει τὰ τέκνα αὐτοῦ· ἄλλος ποιεῖ διὰ
God saves and guards the children his another does(-it) for

τὸ δοξασθῆναι, καὶ ὁ Θεὸς δοξάζει αὐτόν, καὶ οὐκ ἀθετεῖ
the to-be-glorified and — God glorifies him and not does-reject
ὁ Θεός τινα. Ἀλλὰ ὃ θέλει ἕκαστος παρέχει αὐτῷ, ὅταν
— God anyone but what wishes each he-provides him when
μὴ βλάπτεται ἐκ τούτου ἡ ψυχὴ αὐτοῦ. Ἀλλ' οὗτοι πάντες
not is-harmed by this the soul his but these all
ἀπέχουσι τὸν μισθὸν αὐτῶν· οὐδὲν γὰρ ἀπέθεντο ἑαυτοῖς
have-received the reward their nothing for did-they-lay-up for-themselves
παρὰ τῷ Θεῷ, ἐπειδὴ καὶ ὁ σκοπὸς ὃν προέθεντο,
with — God since also the aim which they-set-before(-themselves)
οὐκ ἦν διὰ τὴν ὠφέλειαν τῆς ψυχῆς αὐτῶν. Διὰ τὸ
not was for the benefit of-the soul their for the
εὐλογηθῆναι τὸ χωρίον σου, ἐποίησας, εὐλόγησεν ὁ Θεὸς
to-be-blessed the field your you-did(-it) blessed — God
τὸ χωρίον σου· διὰ τὰ τέκνα σου ἐποίησας, ἐφύλαξε τὰ
the field your for the children your you-did(-it) guarded the
τέκνα σου ὁ Θεός. Διὰ τὸ δοξασθῆναι ἐποίησας, ἐδόξασέ
children your — God for the to-be-glorified you-did(-it) glorified
σε ὁ Θεός. Τί οὖν χρεωστεῖ σοι ὁ Θεός; Ἀπέδωκέ σοι τὸν
you — God what then owes you — God he-repaid you the
μισθὸν ὧν ἐποίησας. Ἔστι δὲ ἄλλος ποιῶν ἐλεημοσύνην,
reward of-what you-did there-is and another doing almsgiving
ἵνα ῥυσθῇ ἀπὸ τῆς μελλούσης κολάσεως· ἰδοὺ οὗτος
that he-be-delivered from the coming punishment behold this(-man)
ποιεῖ διὰ τὴν ψυχὴν αὐτοῦ· οὗτος κατὰ Θεὸν ποιεῖ·
does(-it) for the soul his this(-man) according-to God does(-it)
πλὴν οὐκ ἔστι καὶ καθὼς θέλει ὁ Θεός. Ἀκμὴν γὰρ ἐν τῇ
but not it-is also as wishes — God still for in the
δουλικῇ καταστάσει ἐστίν. Ὁ δοῦλος οὐ ποιεῖ τὸ θέλημα
servile state he-is the slave not does the will
τοῦ κυρίου αὐτοῦ θέλων, ἀλλὰ φοβούμενος μὴ δαρῇ.
of-the lord his wishing but fearing lest he-be-beaten

Ὁμοίως οὗτος ποιεῖ, ἵνα ῥυσθῇ τῆς κολάσεως,
likewise this(-man) does(-it) that he-be-delivered from-the punishment
καὶ ὁ Θεὸς ῥύεται αὐτὸν ἀπ᾽ αὐτῆς. Ἄλλος ποιεῖ τὴν
and — God delivers him from it another does the
ἐλεημοσύνην, ἵνα λάβῃ μισθόν. Τοῦτο ὑψηλότερον μέν
almsgiving that he-receive (a)-reward this higher indeed
ἐστι τοῦ πρώτου· ἀλλ᾽ οὐδὲ αὐτὸ ἀκμήν, ὡς θέλει
is than-the first but not-even it still as wishes
ὁ Θεός. Οὔπω γάρ ἐστιν ἐν τῇ τοῦ υἱοῦ διαθέσει· ἀλλ᾽
— God not-yet for is-he in the of-the son disposition but
ὥσπερ ὁ μισθωτὸς ποιεῖ τὸ θέλημα τοῦ δεσπότου, διὰ
as the hireling does the will of-the master for
τὸ λαβεῖν τὸν μισθὸν τοῦ δεσπότου καὶ κερδᾶναι· ὁμοίως
the to-receive the reward of-the master and to-gain likewise
καὶ οὗτος ποιεῖ διὰ τὸ κερδᾶναι καὶ ἔχειν μισθόν.
also this(-man) does(-it) for the to-gain and to-have (a)-reward
Τρεῖς γάρ εἰσι διαθέσεις δι᾽ ὧν ὀφείλομεν ποιεῖν τὸ
three for are dispositions through which we-ought to-do the
ἀγαθόν, ὡς λέγει ὁ ἅγιος Γρηγόριος· ταῦτα καὶ ἄλλοτε
good as says the holy Gregory these(-things) also another-time
εἶπον ὑμῖν. Ἢ γὰρ φοβούμενοι τὴν κόλασιν ποιοῦμεν τὸ
I-told you either for fearing the punishment we-do the
ἀγαθόν, καὶ ἐσμὲν ἐν τῇ δουλικῇ καταστάσει· ἢ διὰ τὸ
good and we-are in the servile state or for the
λαβεῖν τὸν μισθόν, καὶ ἐσμὲν ἐν τῇ διαθέσει τοῦ μισθωτοῦ·
to-receive the reward and we-are in the disposition of-the hireling
ἢ δι᾽ αὐτὸ τὸ καλόν, καὶ ἐσμὲν ἐν τῇ διαθέσει τοῦ υἱοῦ.
or for the-very the good and we-are in the disposition of-the son
Ὁ υἱὸς γὰρ οὐ ποιεῖ τὸ θέλημα τοῦ πατέρος ἀπὸ φόβου,
the son for not does the will of-the father from fear
οὐδὲ ὡς θέλων παρ᾽ αὐτοῦ λαβεῖν μισθόν, ἀλλὰ θέλων
nor as wishing from him to-receive (a)-reward but wishing

θεραπεῦσαι αὐτόν, θέλων τιμῆσαι καὶ ἀναπαῦσαι αὐτόν.
to-serve him wishing to-honor and to-refresh him
Καὶ ἡμεῖς οὖν οὕτως ὀφείλομεν ποιεῖν τὴν ἐλεημοσύνην
and we then thus ought to-do the almsgiving
διὰ τὸ καλόν, συμπάσχοντες ἀλλήλοις, ὡς ἰδίοις μέλεσιν·
for the good suffering-with one-another as own limbs
οὕτως δὲ θεραπεύοντές τινα, ὡς ὅτι ἡμεῖς δι' ἐκείνου
so and tending someone as that we through that(-one)
θεραπευόμεθα· οὕτως διδόντες, ὡς αὐτοὶ λαμβάνοντες. Καὶ
are-tended so giving as ourselves receiving and
αὕτη ἐστὶν ἡ ἐν γνώσει ἐλεημοσύνη· οὕτως εὑρισκόμεθα
this is the in knowledge almsgiving thus we-are-found
καὶ ἐν τῇ τοῦ υἱοῦ διαθέσει, καθὼς εἴπομεν. Οὐδεὶς δύναται
also in the of-the son disposition as we-said no-one can
εἰπεῖν· Πτωχός εἰμι, καὶ οὐκ ἔχω πόθεν ἐλεῆσαι. Κἂν γὰρ
to-say poor I-am and not I-have whence to-show-mercy even-if for
οὐ δύνασαι δοῦναι, ὡς ἐκεῖνοι οἱ πλούσιοι οἱ διδόντες
not you-can to-give as those the rich(-men) the(-ones) giving
τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον, δὸς δύο λεπτά, ὡς
the gifts their into the treasury give two mites as
ἡ χήρα ἡ πενιχρά· καὶ προσδέχεται αὐτὰ ὁ Θεὸς παρὰ
the widow the poor and receives them — God from
σοῦ ὑπὲρ τὰ δῶρα ἐκεῖνα. Οὐδὲ οὕτως ἔχεις; ἀλλ'
you beyond the gifts those not-even thus do-you-have(-them) but
ἔχεις δύναμιν καὶ δύνασαι δι' ὑπηρεσίας ἐλεῆσαι
you-have strength and you-can through service to-show-mercy-to
τὸν ἀσθενοῦντα. Οὐ δύνασαι οὐδὲ τοῦτο; δύνασαι λόγῳ
the sick(-man) not can-you not-even this you-can by-word
παρακαλέσαι τὸν ἀδελφόν σου. Ἐλέησον οὖν αὐτὸν διὰ
to-comfort the brother your pity then him through
τοῦ λόγου, καὶ ἄκουσον τοῦ λέγοντος· Ἀγαθὸς λόγος
the word and hear the(-one) saying (a)-good word

ὑπὲρ δῶρα. Ὑπόθου, οὐδὲ λόγῳ δύνασαι ὠφελῆσαι,
(is)-beyond gifts suppose not-even by-word you-can to-benefit(-him)
δύνασαι ἐὰν παροξυνθῇ κατὰ σοῦ ὁ ἀδελφός σου, ποιῆσαι
you-can if be-provoked against you the brother your to-do
ἔλεος εἰς αὐτόν, καὶ βαστάσαι αὐτὸν ἐν τῷ καιρῷ τῆς
mercy to him and to-bear him in the time of-the
ταραχῆς αὐτοῦ, βλέπων αὐτὸν ἐπηρεαζόμενον ἐκ τοῦ
trouble his seeing him abused by the
κοινοῦ ἐχθροῦ· καὶ ἀντὶ τοῦ εἰπεῖν αὐτὸν ἓν ῥῆμα καὶ
common enemy and instead-of the to-say him one word and
πλέον ταράξαι αὐτόν, σιωπῆσαι, καὶ ἐλεεῖν αὐτόν, καὶ τὴν
more to-trouble him to-keep-silent and to-pity him and the
ψυχὴν αὐτοῦ, ἀποσπῶν αὐτὸν ἀπὸ τοῦ ἐχθροῦ. Δύνασαι
soul his tearing him from the enemy you-can
πάλιν, ἐὰν ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου, ἐλεῆσαι
again if sin against you the brother your to-pity
αὐτόν, καὶ ἀφιέναι αὐτῷ τὴν ἁμαρτίαν αὐτοῦ, ἵνα καὶ
him and to-forgive him the sin his that also
σὺ ἄφεσιν λάβῃς παρὰ Θεοῦ. Λέγει γάρ· Ἄφετε καὶ
you forgiveness may-receive from God it-says for forgive and
ἀφεθήσεται ὑμῖν· καὶ εὑρίσκῃ ποιῶν ἔλεος ἐς τὴν ψυχὴν
it-shall-be-forgiven you and you-are-found doing mercy to the soul
τοῦ ἀδελφοῦ σου, συγχωρῶν αὐτῷ ἃ ἥμαρτεν εἰς σέ.
of-the brother your forgiving him what he-sinned against you
Ἔδωκε γὰρ ἡμῖν ὁ Θεὸς ἐξουσίαν, ἐὰν θέλωμεν, συγχωρεῖν
gave for us — God authority if we-wish to-forgive
ἀλλήλοις τὰ παραπτώματα καὶ εἰς ἡμᾶς γινόμενα· καὶ οὐκ
one-another the trespasses also against us happening and not
ἔχεις πῶς ἐλεῆσαι τὸ σῶμα, ἐλεεῖς δὲ τὴν ψυχὴν αὐτοῦ·
you-have how to-pity the body you-pity but the soul his
καὶ ποῖον ἔλεος μέγα, ὡς τὸ ἔλεος τῆς ψυχῆς; Ὥσπερ γὰρ
and what mercy (is)-great as the mercy of-the soul as for

ἡ ψυχὴ τιμιωτέρα ἐστὶ τοῦ σώματος, οὕτως καὶ ἔλεος
the soul more-precious is than-the body thus also mercy
τὸ γινόμενον εἰς τὴν ψυχήν, μεῖζόν ἐστι τοῦ
the(-mercy) done to the soul greater is than-the(-mercy)
γινομένου εἰς τὸ σῶμα· ὥστε οὐδεὶς δύναται εἰπεῖν, ὅτι Οὐ
done to the body so-that no-one can to-say that not
δύναμαι ἐλεῆσαι. Ἕκαστος δύναται πρὸς τὴν δύναμιν
I-can to-show-mercy each can according-to the power
αὐτοῦ καὶ πρὸς τὴν κατάστασιν τῆς ψυχῆς αὐτοῦ ποιεῖν
his and according-to the state of-the soul his to-do
ἔλεος, μόνον σπουδάσει ἕκαστος ἐκεῖνο ὃ ποιεῖ ἀγαθόν,
mercy only will-be-eager each that which he-does good
μετὰ γνώσεως ποιεῖν· καθὼς περὶ ἑκάστης ἀρετῆς εἴπομεν.
with knowledge to-do as about each virtue we-said
Εἴπομεν γὰρ ὅτι ὁ ἐν γνώσει ποιῶν, οὗτός ἐστιν ὁ
we-said for that the(-one) in knowledge doing(-it) this(-one) is the
δόκιμος καὶ τεχνίτης, ὁ οἰκοδομῶν μετὰ ἀσφαλείας τὸν
approved and craftsman the(-one) building with security the
ἴδιον οἶκον. Περὶ τούτου λέγει καὶ τὸ Εὐαγγέλιον, ὅτι Ὁ
own house about this says also the Gospel that the
φρόνιμος οἰκοδομεῖ τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν, καὶ
prudent(-man) builds the house his upon the rock and
οὐδὲν τῶν ὑπεναντίων δύναται παρασαλεῦσαι αὐτήν. Ὁ Θεὸς
nothing of-the contrary(-things) can to-shake it — God
ὁ φιλάνθρωπος δῴη ἡμῖν ἀκούειν καὶ ποιεῖν ἃ ἀκούομεν,
the lover-of-man give us to-hear and to-do what we-hear
ἵνα μὴ γένωνται ἡμῖν εἰς κρῖμα οἱ λόγοι οὗτοι ἐν ἡμέρᾳ
that not become to-us for judgment the words these in (the)-day
κρίσεως, ὅτι αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
of-judgment because to-him (be)-the glory to the ages amen

Περὶ τῶν ἁγίων νηστειῶν

XV · ON THE HOLY FASTS

The apostles set apart a tithe of the year, the seven weeks of fasts before the Resurrection, as a cleansing of the whole year's sins. Gluttony is either throat-madness, which seeks pleasure, or belly-madness, which seeks fullness, and one should eat by need and with self-reproach. The fast extends to the tongue, the eyes, and every sense, so that one comes to the Resurrection new and clean, meeting Christ with palms of victory and olive branches of mercy.

1 Ἐν τῷ νόμῳ προσέταξεν ὁ Θεὸς υἱοὺς Ἰσραήλ, ἵνα
in the law commanded — God (the)-sons of-Israel that
καθ' ἕκαστον ἐνιαυτὸν ἀποδεκατῶσι πάντα ὅσα ἂν
by each year they-tithe all as-many-as —
κτήσωνται· καὶ οὕτως ποιοῦντες, εὐλογοῦντο ἐν πᾶσι
they-acquire and thus doing they-were-blessed in all
τοῖς ἔργοις αὐτῶν. Τοῦτο εἰδότες οἱ ἅγιοι ἀπόστολοι
the works their this knowing the holy apostles
ἐβουλεύσαντο πρὸς βοήθειαν καὶ εὐεργεσίαν τῶν ψυχῶν
resolved for (the)-help and benefit of-the souls
ἡμῶν, καὶ τοῦτο μειζόνως καὶ ὑψηλοτέρως ἡμῖν παραδοῦναι
our also this more-greatly and more-loftily to-us to-hand-down
αὐτὰς τὰς ἡμέρας τῆς ζωῆς ἡμῶν ἀποδεκατῶσαι, καὶ
the-very the days of-the life our to-tithe and
οἱονεὶ ἀφιερῶσαι τῷ Θεῷ, ἵνα οὕτως καὶ εὐλογούμεθα ἐν
as-it-were to-dedicate — to-God that thus also we-be-blessed in
τοῖς ἔργοις ἡμῶν, καὶ ἐξιλεούμεθα καθ' ἕκαστον ἔτος τὰς
the works our and be-propitiated by each year (for)-the
ἁμαρτίας ὅλου τοῦ ἐνιαυτοῦ. Καὶ ψηφίσαντες, ἡγίασαν
sins of-whole the year and having-voted they-sanctified
ἡμῖν ἀπὸ τῶν τριακοσίων ἑξήκοντα πέντε ἡμερῶν τοῦ
for-us from the three-hundred sixty five days of-the

ἐνιαυτοῦ, ταύτας ἑπτὰ ἑβδομάδας τῶν νηστειῶν· οὕτω
year these seven weeks of-the fasts thus
γὰρ ἀφώρισαν ἑπτὰ ἑβδομάδας. Ἀλλὰ οἱ Πατέρες τῷ
for they-set-apart seven weeks but the Fathers in-the
χρόνῳ συνεῖδον προστεθῆναι αὐταῖς καὶ ἄλλην μίαν
time saw-fit to-add to-them also another one
ἑβδομάδα, ἅμα μὲν διὰ τὸ προγυμνάζεσθαι, καὶ οἷον
week at-once indeed for the to-be-trained-beforehand and as-it-were
προομαλίζεσθαι τοὺς μέλλοντας εἰσελθεῖν εἰς τὸν κόπον
to-be-smoothed-beforehand the(-ones) about to-enter into the toil
τῶν νηστειῶν, ἅμα δὲ καὶ τιμῶντες τὰς νηστείας τῷ
of-the fasts at-once and also honoring the fasts with-the
ἀριθμῷ τῆς ἁγίας Τεσσαρακοστῆς· ἣν ἐνήστευσεν ὁ
number of-the holy Forty-days which fasted the
Κύριος ἡμῶν. Αἱ γὰρ ἑπτὰ ἑβδομάδες ὑφαιρουμένων
Lord our the for seven weeks being-subtracted
τῶν Σαββάτων καὶ τῶν Κυριακῶν, τεσσαράκοντα ἡμέραι
— Saturdays and — Sundays forty days
γίνονται, τιμωμένης καθ' ἑαυτὴν τῆς νηστείας τοῦ ἁγίου
become being-honored by itself the fast of-the holy
Σαββάτου, διὰ τὸ εἶναι αὐτὴν ἱερωτάτην καὶ μόνην
Saturday because-of the to-be it most-sacred and only
νηστείαν, ἀπὸ πάντων τῶν Σαββάτων τοῦ ἐνιαυτοῦ. Αἱ δὲ
fast from all — Saturdays of-the year the and
ἑπτὰ ἑβδομάδες χωρὶς τῶν Σαββάτων καὶ τῶν Κυριακῶν
seven weeks without — Saturdays and — Sundays
γίνονται τριάκοντα πέντε ἡμέραι· λοιπόν, προστιθεμένου
become thirty five days henceforth being-added
τοῦ Σαββάτου τοῦ μεγάλου, καὶ τοῦ ἡμίσεως τῆς λαμπρᾶς
— Saturday the great and the half of-the bright
καὶ φωτοποιοῦ νυκτός, τριάκοντα ἓξ ἥμισυ ἡμέραι εἰσίν·
and light-making night thirty six (and-a)-half days are

ὅπερ ἐστὶ τὸ δέκατον τῶν τριακοσίων ἑξήκοντα πέντε
which is the tenth of-the three-hundred sixty five
ἡμερῶν τοῦ ἐνιαυτοῦ, μετὰ πολλῆς ἀκριβείας. Τῶν γὰρ
days of-the year with much exactness of-the for
τριακοσίων τὸ δέκατόν ἐστι τριάκοντα, καὶ τῶν ἑξήκοντα
three-hundred the tenth is thirty and of-the sixty
τὸ δέκατον, ἡ ϛ΄, καὶ τῶν πέντε, τὸ ἥμισυ. Ἰδοὺ τριάκοντα
the tenth the six and of-the five the half behold thirty
ἓξ ἥμισυ ἡμέραι, καθὼς εἴπομεν· αὕτη ἐστὶν ἡ δεκατία,
six (and-a)-half days as we-said this is the tithe
ὡς ἂν εἴπῃ τις, παντὸς τοῦ ἐνιαυτοῦ, ἣν ἡγίασαν
as — would-say someone of-all the year which they-sanctified
ἡμῖν εἰς μετάνοιαν οἱ ἅγιοι ἀπόστολοι, καθάρσιον οὖσαν
for-us for repentance the holy apostles (a)-cleansing being
τῶν ἁμαρτιῶν, ὡς εἶπον, παντὸς τοῦ ἐνιαυτοῦ. Ὅστις
of-the sins as I-said of-all the year whoever
οὖν φυλάττει ἑαυτὸν καλῶς καὶ ὡς δεῖ ἐν ταῖς ἁγίαις
then guards himself well and as (one)-must in the holy
ἡμέραις ταύταις, μακάριός ἐστιν, ἀδελφοί· κἂν γὰρ ἔτυχεν,
days these blessed he-is brothers even-if for it-chanced
αὐτόν, ὡς ἄνθρωπον, ἁμαρτῆσαι, εἴτε ἐξ ἀσθενείας, ἢ
him as (a)-man to-sin whether from weakness or
ἀμελείας. Ἰδοὺ ἔδωκεν ὁ Θεὸς τὰς ἁγίας ἡμέρας ταύτας,
negligence behold gave — God the holy days these
ἵνα ἐὰν σπουδάσει τις μετὰ νήψεως καὶ ταπεινοφροσύνης
that if be-eager someone with watchfulness and humility
φροντίσαι ἑαυτοῦ, καὶ μετανοῆσαι ἐν αὐταῖς, καθαρθῇ
to-take-thought-for himself and to-repent in them be-be-cleansed
ἀπὸ τῶν ἁμαρτιῶν ὅλου τοῦ ἐνιαυτοῦ, καὶ λοιπὸν
from the sins of-whole the year and henceforth
ἀναπαύεται ἡ ψυχὴ αὐτοῦ ἀπὸ τοῦ βάρους, καὶ οὕτως
rests the soul his from the burden and thus

καθαρῶς προσέρχεται τῇ ἁγίᾳ ἡμέρᾳ τῆς ἀναστάσεως,
purely be-comes to-the holy day of-the resurrection
καὶ μεταλαμβάνει ἀκατακρίτως τῶν ἁγίων μυστηρίων
and partakes uncondemned of-the holy mysteries
νέος ἄνθρωπος γενόμενος, διὰ τῆς μετανοίας τῶν ἁγίων
(a)-new man having-become through the repentance of-the holy
νηστειῶν τούτων, καὶ μένει μετὰ χαρᾶς καὶ εὐφροσύνης
fasts these and remains with joy and gladness
πνευματικῆς, ἑορτάζων σὺν Θεῷ πᾶσαν τὴν ἁγίαν
spiritual feasting with God all the holy
Πεντηκοστήν. Πεντηκοστὴ γάρ ἐστιν ἀνάστασις ψυχῆς,
Pentecost Pentecost for is (the)-resurrection of-(the)-soul
ὡς λέγει· τοῦτο γὰρ καὶ σύμβολόν ἐστι τὸ μὴ κλίνειν
as it-says this for also (a)-symbol is the not to-bend
ἡμᾶς γόνυ ἐν τῇ ἁγίᾳ ἐκκλησίᾳ πᾶσαν τὴν Πεντηκοστήν.
us (the)-knee in the holy church all — Pentecost
Ἕκαστος οὖν θέλων καθαρθῆναι ἀπὸ τῶν ἁμαρτιῶν 2
each then wishing to-be-cleansed from the sins
αὐτοῦ τοῦ ὅλου ἐνιαυτοῦ, διὰ τῶν ἡμερῶν τούτων, θέλει
his of-the whole year through the days these must
πρῶτον μὲν φυλάττειν ἑαυτὸν ἀπὸ ἀδιαφορίας βρωμάτων.
first indeed to-guard himself from indifference of-foods
Ἡ γὰρ ἀδιαφορία τῶν βρωμάτων, καθὼς λέγουσιν οἱ
the for indifference of-the foods as say the
Πατέρες, γεννᾷ τῷ ἀνθρώπῳ πᾶν κακόν. Εἶτα θέλει
Fathers begets for-the man every evil then must
ὁμοίως φυλάττειν τὸ μὴ καταλύειν τὴν νηστείαν χωρὶς
likewise to-guard the not to-break the fast without
μεγάλης ἀνάγκης, τὸ μὴ ἐπιζητεῖν τὰ ἡδέα βρώματα, τὸ
great necessity the not to-seek the sweet foods the
μὴ καταβαρεῖν ἑαυτὸν τῇ πλησμονῇ τῶν βρωμάτων,
not to-weigh-down oneself with-the fullness of-the foods

ἢ πομάτων. Δύο γάρ εἰσι διαφοραὶ τῆς γαστριμαργίας.
or drinks two for are kinds of-the gluttony
Ἔστιν ὅτε πολεμεῖταί τις εἰς τὴν ἡδύτητα, καὶ οὐκ
there-is when is-warred-on someone to the sweetness and not
ἀεὶ θέλει πολλὰ φαγεῖν· ἀλλὰ θέλει ἂν ἡδέα. Καὶ
always he-wishes much to-eat but he-wishes — sweet(-things) and
συμβαίνει ὅτι ἐσθίει ὁ τοιοῦτος βρῶμα ἀρέσκον αὐτῷ, καὶ
it-happens that eats the such(-man) (a)-food pleasing him and
τοσοῦτον ἡττᾶται τῇ ἡδονῇ αὐτοῦ, ὅτι μένει κρατῶν τὸ
so-much is-defeated by-the pleasure his that he-remains holding the
βρῶμα ἐκεῖνο εἰς τὸ στόμα αὐτοῦ, καὶ μασσώμενος αὐτὸ
food that in the mouth his and chewing it
ἐπὶ ἱκανόν, καὶ μὴ εὐψυχῶν καταπιεῖν αὐτὸ διὰ τὴν
for (a)-good-while and not having-the-heart to-swallow it because-of the
ἡδονήν. Αὕτη λέγεται λαιμαργία. Ἄλλος πολεμεῖται εἰς
pleasure this is-called throat-madness another is-warred-on to
πλησμονήν, καὶ οὐ θέλει καλὰ βρώματα, οὐδὲ μέλει αὐτῷ
fullness and not wishes good foods nor it-concerns him
περὶ ἡδύτητος· ἀλλὰ κἂν καλά εἰσι, κἂν κακά, οὐ θέλει
about sweetness but whether good they-are or bad not he-wishes
εἰ μὴ μόνον φαγεῖν, εἴτι δήποτε ἐὰν ὦσιν, οὐ μέλει
except — only to-eat if-anything ever — they-be not it-concerns
αὐτῷ εἰ μὴ μόνον τοῦ γεμίσαι τὴν γαστέρα αὐτοῦ. Αὕτη
him except — only of-the to-fill the belly his this
λέγεται γαστριμαργία. Καὶ λέγω ὑμῖν καὶ τὴν αἰτίαν τῶν
is-called belly-madness and I-tell you also the cause of-the
ὀνομάτων τούτων· Μαργαίνειν λέγεται παρὰ τοῖς ἔξω
names these to-rage is-said among the outside(-writers)
τὸ μαίνεσθαι, καὶ μάργος λέγεται ὁ μαινόμενος. Ὅταν
the to-be-mad and mad is-said the(-one) raving when
μὲν οὖν γίνεται ἡ νόσος ἐκείνη καὶ ἡ μανία τινὶ περὶ
indeed then comes-about the disease that and the madness to-someone about

τὸ πληροῦσθαι τὴν γαστέρα, τότε λέγεται γαστριμαργία,
the to-be-filled the belly then is-said belly-madness
παρὰ τὸ μαργαίνειν· ὅ ἐστι μαίνεσθαι τὴν γαστέρα.
from the to-rage which is to-be-mad (in)-the belly
Ὅταν γένηται περὶ τὸν λαιμὸν καὶ μόνον ἡ ἡδονή,
when it-comes-about about the throat and only the pleasure
καλεῖται λαιμαργία, παρὰ τὸ μαργαίνειν τὸν λαιμόν.
it-is-called throat-madness from the to-rage (in)-the throat
Ταῦτα οὖν χρὴ φυλάττειν, καὶ φεύγειν μετὰ πάσης
these(-things) then (it-is)-needful to-guard-against and to-flee with all
νήψεως τὸν θέλοντα καθαρθῆναι ἀπὸ τῶν ἁμαρτιῶν
watchfulness (for)-the(-one) wishing to-be-cleansed from the sins
αὐτοῦ. Οὐκ εἰσὶ γὰρ κατὰ χρείαν τοῦ σώματος, ἀλλὰ
his not they-are for according-to need of-the body but
κατὰ πάθος· καὶ ἐὰν ἀνάσχηται αὐτῶν, γίνονται αὐτῷ
according-to passion and if he-bear them they-become to-him
εἰς ἁμαρτίαν. Ὥσπερ ἐστὶ τὸ νομίμως βιῶσαι καὶ τὸ
for sin as is the lawfully to-live and the
πορνεῦσαι· ὅτι ἡ μὲν πρᾶξις ἡ αὐτή, ὁ δὲ σκοπός
to-fornicate that the indeed act (is)-the same the but aim
ἐστιν ὁ ποιῶν τὴν διαφορὰν τοῦ πράγματος. Ὁ
is the(-thing) making the difference of-the thing the(-one)
μὲν γὰρ διὰ παιδοποιίαν συμμίγνυται· ὁ δὲ διὰ τὸ
indeed for for child-bearing unites the(-other) but for the
πληρῶσαι ἰδίαν φιληδονίαν· οὕτως ἔστιν εὑρεῖν καὶ
to-fulfill own love-of-pleasure thus it-is(-possible) to-find also
ἐπὶ τῆς βρώσεως, ὅτι ἓν πρᾶγμά ἐστι τὸ φαγεῖν
in-the-case-of the eating that one thing it-is the to-eat
κατὰ χρείαν καὶ τὸ φαγεῖν διὰ τὴν ἡδονήν· ὁ δὲ
according-to need and the to-eat for the pleasure the but
σκοπός ἐστιν ὁ ποιῶν τὴν ἁμαρτίαν. Τὸ δὲ κατὰ
aim is the(-thing) making the sin the but according-to

χρείαν φαγεῖν ἐστιν, ὅταν ὁρίζει τις ἑαυτῷ πόσον
need to-eat is when defines someone for-himself how-much
λαβεῖν τῆς ἡμέρας, καὶ βλέπει, εἰ ἐβάρησεν αὐτὸν
to-take of-the day and sees whether weighed-down him
ἐκεῖνο ὃ ὥρισε, καὶ χρῄζει ἐπᾶραι μικρὸν ἐξ αὐτοῦ,
that which he-defined and needs to-take-away (a)-little from it
καὶ ἐπάρῃ, ἢ οὐκ ἐβάρησεν αὐτόν, οὐκ ἐστάθη δὲ ἐπ᾽
and takes-away(-it) or not it-weighed-down him not was-sustained but by
αὐτοῦ τὸ σῶμα, καὶ χρῄζει προσθεῖναι ἄλλο μικρόν, καὶ
it the body and it-needs to-add another little(-bit) and
προστίθησι μικρόν, καὶ οὕτως δοκιμάζει καλῶς τὴν χρείαν
he-adds (a)-little and thus he-tests well the need
αὐτοῦ, καὶ στοιχεῖ λοιπὸν τῷ ὡρισμένῳ, καὶ οὐ διὰ τὴν
his and follows henceforth to-the defined(-amount) and not for the
ἡδονήν, ἀλλὰ σκοπῷ τοῦ στῆσαι τὴν δύναμιν τοῦ
pleasure but with-(the)-aim of-the to-maintain the power of-the
σώματος αὐτοῦ. Καὶ αὐτὸ δὲ ὃ λαμβάνει τις, μετὰ
body his also that and which takes someone with
εὐχῆς λαμβάνειν, καὶ κατακρίνειν ἑαυτὸν ἐν τῷ λογισμῷ,
prayer to-take and to-condemn himself in the thought
καὶ ὡς ἀνάξιον ὄντα οἵας δήποτε παρακλήσεως, καὶ
and as unworthy being of-any whatever consolation and
μὴ προσέχειν ἐάν τινες κατά τινος χρείας, ὡς εἰκός, ἢ
not to-attend if some for some need as is-likely or
ἀνάγκης θεραπεύωνται, ἵνα μὴ καὶ αὐτὸς ζητῇ ἀνάπαυσιν,
necessity are-tended that not also he seek rest
ἢ νομίζειν ὅτι ἐλαφρόν ἐστι τῇ ψυχῇ τὸ ἀναπαύεσθαι.
or to-think that light it-is for-the soul the to-rest

3 Ποτὲ ὄντος μου ἐν τῷ κοινοβίῳ, ἀπῆλθον ἐπισκέψασθαι
once being I in the community I-went-off to-visit
ἕνα τῶν γερόντων (ἦσαν γὰρ ἐκεῖ πολλοὶ μεγάλοι
one of-the elders there-were for there many great

γέροντες), καὶ εὑρίσκω τὸν ὑπηρετοῦντα αὐτῷ ἀδελφὸν
elders and I-find the(-one) serving him brother
τρώγοντα μετ᾽ αὐτοῦ, καὶ λέγω αὐτῷ κατ᾽ ἰδίαν· «Οἶδας,
eating with him and I-say to-him in private do-you-know
ἀδελφέ, οὗτοι οἱ γέροντες οὓς βλέπεις τρώγοντας καὶ
brother these the elders whom you-see eating and
ἔχοντας μικρὰν θεραπείαν, ὅμοιοί εἰσιν ἀνθρώποις οἵτινες
having small care like are-they to-men who
κτησάμενοι βαλάντιον, ἔμειναν ἐργαζόμενοι καὶ βάλλοντες
having-acquired (a)-purse remained working and putting
εἰς τὸ βαλάντιον ἐκεῖνο, ἕως οὗ ἐγέμισαν αὐτό, καὶ μετὰ
into the purse that until — they-filled it and after
τὸ σφραγῖσαι αὐτό, πάλιν εἰργάσαντο καὶ συνῆξαν ἑαυτοῖς
the to-seal it again they-worked and gathered for-themselves
πρὸς ἄλλα χίλια νομίσματα, ἵνα ἐν καιρῷ ἀνάγκης εὕρωσι
toward another thousand coins that in time of-necessity they-may-find
πόθεν ἐκβαλεῖν, καὶ φυλάξωσι τὰ ἐν τῷ βαλαντίῳ.
whence to-spend and may-keep the(-coins) in the purse
Οὕτως καὶ οὗτοι ἔμειναν ἐργαζόμενοι, καὶ θησαυρίζοντες
thus also these(-men) remained working and treasuring
ἑαυτοῖς, καὶ μετὰ τὸ σφραγῖσαι τοὺς θησαυροὺς αὐτῶν,
for-themselves and after the to-seal the treasures their
εἰργάσαντο ἄλλα ὀλίγα, καὶ ἔχουσιν αὐτὰ ἐν καιρῷ
they-worked other few(-things) and have them in time
ἀσθενείας, ἢ γήρως, ἵνα ἀπ᾽ αὐτῶν ἐκβάλλωσιν· ἐκεῖνα
of-illness or old-age that from them they-may-spend those
δὲ ἔχωσι τεθησαυρισμένα. Ἡμεῖς δέ, οὐδὲ αὐτὸ
but they-may-have treasured we but not-even the-very
τὸ βαλάντιον ἐκτησάμεθα, πόθεν ἀναλίσκομεν;» Διὰ
the purse acquired whence we-spend because-of
τοῦτο, ὡς εἶπον, ὀφείλομεν, κἂν εἰς χρείαν λαμβάνωμεν,
this as I-said we-ought even-if for need we-take

κατακρίνειν ἑαυτούς, καὶ ἀναξίους λογίζεσθαι παντοίας
to-condemn ourselves and unworthy to-reckon(-ourselves) of-every
θεραπείας, καὶ αὐτῆς δὲ τῆς μοναδικῆς ζωῆς, καὶ μὴ μετὰ
care and the-very even the monastic life and not with
ἀδείας λαμβάνειν. Καὶ οὕτως οὐ γίνεται ἡμῖν εἰς κατάκριμα.
license to-take(-it) and thus not it-becomes to-us for condemnation
Καὶ ταῦτα μὲν περὶ τῆς ἐγκρατείας τῆς γαστρός.
and these(-things) indeed about the self-control of-the belly
4 Χρῄζομεν δὲ μὴ μόνον τὴν δίαιταν ἑαυτῶν φυλάττειν,
we-need and not only the diet of-ourselves to-guard
ἀλλὰ καὶ πάσης ἄλλης ἁμαρτίας ἀπέχεσθαι, ἵνα ὥσπερ
but also from-every other sin to-abstain that as
νηστεύομεν τῇ κοιλίᾳ, οὕτως νηστεύσωμεν καὶ τῇ
we-fast with-the belly thus we-may-fast also with-the
γλώττῃ, ἀπεχόμενοι ἀπὸ καταλαλιᾶς, ἀπὸ ψεύδους, ἀπὸ
tongue abstaining from slander from lying from
ἀργολογίας, ἀπὸ λοιδορίας, ἀπὸ ὀργῆς, ἀπὸ πάσης
idle-talk from reviling from wrath from every
ἁπλῶς ἁμαρτίας γινομένης διὰ τῆς γλώσσης· ὁμοίως
simply sin coming-about through the tongue likewise
νηστεύειν τοῖς ὀφθαλμοῖς, τὸ μὴ βλέπειν μάταια, τὸ
to-fast with-the eyes the not to-look-at vain(-things) the
μὴ παῤῥησιάζεσθαι διὰ τῶν ὀφθαλμῶν, μὴ προσέχειν
not to-be-forward through the eyes not to-gaze-at
τινὶ ἀναιδῶς. Ὁμοίως καὶ τὰς χεῖρας καὶ τοὺς πόδας
anyone shamelessly likewise also the hands and the feet
κωλύειν ἀπὸ παντὸς πονηροῦ πράγματος· καὶ οὕτως
to-restrain from every evil thing and so
νηστεύοντες, ὡς λέγει ὁ ἅγιος Βασίλειος, νηστείαν δεκτήν,
fasting as says the holy Basil (a)-fast acceptable
ἀπεχόμενοι ἀπὸ πάσης κακίας διὰ ὅλων τῶν αἰσθήσεων
abstaining from every vice through all the senses

ἡμῶν ἐνεργουμένης, προσερχώμεθα τῇ ἁγίᾳ ἡμέρᾳ τῆς
our worked let-us-come to-the holy day of-the
ἀναστάσεως, ὡς εἴπομεν ἤδη, νέοι καὶ καθαροί, καὶ
resurrection as we-said already new and clean and
ἄξιοι τῆς μεταλήψεως τῶν ἁγίων μυστηρίων, πρότερον
worthy of-the partaking of-the holy mysteries first
ἐξελθόντες εἰς ἀπάντησιν τοῦ Κυρίου ἡμῶν, καὶ δεξάμενοι
having-gone-out to (the)-meeting of-the Lord our and having-received
αὐτὸν μετὰ βαΐων καὶ κλάδων ἐλαιῶν, καθήμενον ἐπὶ
him with palm-branches and branches of-olives sitting on
πώλῳ, καὶ εἰσερχόμενον εἰς τὴν ἁγίαν πόλιν. Τί θέλει
(a)-colt and entering into the holy city what does-it-mean
εἶναι τὸ καθίσαι αὐτὸν ἐπὶ πώλῳ; Ἐπὶ πώλῳ ἐκάθισεν,
to-be the to-sit him on (a)-colt on (a)-colt he-sat
ἵνα τὴν ἀλογωθεῖσαν, φησὶν ὁ προφήτης, ψυχὴν καὶ
that the made-irrational says the prophet soul and
ὁμοιωθεῖσαν τοῖς κτήνεσι τοῖς ἀνοήτοις ἐπιστρέψῃ, ὡς
made-like to-the beasts the senseless he-might-turn-back as
λόγος τοῦ Θεοῦ, καὶ ὑποτάξῃ αὐτὴν τῇ ἑαυτοῦ θεότητι.
word — of-God and subject her to-the his-own divinity
Τί δέ ἐστι τὸ ἀπαντῆσαι αὐτῷ μετὰ βαΐων καὶ
what and is the to-meet him with palm-branches and
κλάδων ἐλαιῶν; Ὅταν ἐξέρχεταί τις εἰς πόλεμον κατὰ
branches of-olives when goes-out someone to war against
τοῦ ἀντιδίκου, καὶ ὑποστρέφει νικήσας, ἕκαστος τῶν
the adversary and returns having-conquered each of-the
ἰδίων ἀπαντᾷ αὐτῷ μετὰ βαΐων, ὡς νικητῇ. Νίκης
own(-people) meets him with palm-branches as (a)-victor of-victory
γὰρ σύμβολόν ἐστι τὸ βαΐον. Πάλιν ὅταν τις ἀδικεῖται
for (a)-symbol is the palm-branch again when someone is-wronged
ὑπό τινος, θέλει προσελθεῖν τῷ δυναμένῳ ποιῆσαι τὴν
by someone he-wishes to-approach the(-one) able to-do the

ἐκδίκησιν αὐτοῦ, κλάδους ἐλαιῶν βαστάζει, βοῶν καὶ αἰτῶν
avenging his branches of-olives he-carries crying and asking
ἐλεηθῆναι καὶ τυχεῖν βοηθείας· αἱ ἐλαῖαι γὰρ σύμβολόν εἰσι
to-be-pitied and to-obtain help the olives for (a)-symbol are
τοῦ ἐλέους. Διὰ τοῦτο καὶ ἡμεῖς ἀπαντῶμεν τῷ Δεσπότῃ
of-the mercy because-of this also we meet the Master
ἡμῶν Χριστῷ μετὰ βαΐων μέν, ὡς νικητῇ· αὐτὸς γὰρ
our Christ with palm-branches indeed as (a)-victor he for
ἐνίκησε τὸν ἐχθρὸν ὑπὲρ ἡμῶν· μετὰ κλάδων δὲ ἐλαιῶν,
conquered the enemy for us with branches but of-olives
αἰτοῦντες παρ᾽ αὐτοῦ ἔλεος, οὕτως καὶ ἡμεῖς νικήσωμεν
asking from him mercy thus also we may-conquer
δι᾽ αὐτοῦ αἰτοῦντες, καὶ εὑρεθῶμεν βαστάζοντες αὐτοῦ
through him asking and be-found carrying his
τὰ νικητήρια, οὐ μόνον ὑπὲρ τῆς νίκης ἧς αὐτὸς ἐνίκησεν
the prizes-of-victory not only for the victory which he won
ὑπὲρ ἡμῶν, ἀλλὰ καὶ ἧς ἐνικήσαμεν καὶ ἡμεῖς
for us but also (for-that)-which we-won also we
δι᾽ αὐτοῦ εὐχαῖς πάντων τῶν ἁγίων. Ἀμήν.
through him by-(the)-prayers of-all the saints amen

Πρός τινας κελλιώτας ἐρωτήσαντας αὐτὸν τοῦ παραβαλεῖν

XVI · TO SOME CELL-DWELLERS WHO ASKED HIM ABOUT VISITING

Sitting in the cell is half and visiting the elders is half. A brother should visit with an aim, and one brother learned something good from every cell he entered, tidy or untidy.

Λέγουσιν οἱ Πατέρες, ὅτι καθίσαι εἰς τὸ κελλίον ἥμισύ 1
say the Fathers that to-sit in the cell half
ἐστι, καὶ τὸ παραβαλεῖν γέρουσιν ἥμισύ ἐστι. Τοῦτο
is(-it) and the to-visit elders half is(-it) this
σημαίνει ὁ λόγος, ὅτι καὶ ἐν τῷ κελλίῳ καὶ ἔξωθεν
means the word that both in the cell and outside
τοῦ κελλίου, ὁμοίως νήψεως χρεία, καὶ τοῦ εἰδέναι
the cell likewise of-watchfulness (there-is)-need and of-the to-know
τινὰ καὶ διὰ τί ὀφείλει ἡσυχάζειν καθ' ἑαυτόν, καὶ
someone both for what he-ought to-be-still by himself and
διὰ τί ὀφείλει παραβάλλειν Πατράσι καὶ ἀδελφοῖς. Ἐὰν
for what he-ought to-visit Fathers and brothers if
γὰρ νήφῃ τις περὶ τὸν σκοπὸν τοῦτον, σπουδάζει
for be-watchful someone about the aim this he-is-eager
ποιεῖν, ὡς εἶπον οἱ Πάτρες· καὶ ὅτε μὲν κάθηται ἐν
to-do as said the Fathers and when indeed he-sits in
τῷ κελλίῳ, εὔχεται, μελετᾷ, ποιεῖ μικρὸν ἐργόχειρον,
the cell he-prays meditates does (a)-little handiwork
φροντίζει κατὰ δύναμιν τῶν λογισμῶν· ὅτε δὲ πάλιν
takes-thought according-to power of-the thoughts when but again
παραβάλλει πώποτε, κατανοεῖ καὶ βλέπει τὴν κατάστασιν
he-visits sometime he-considers and sees the state
αὐτοῦ, εἰ ὠφελεῖται ἐκ τῆς ἀπαντήσεως τῶν ἀδελφῶν,
his whether he-is-benefited from the meeting of-the brothers

ἢ οὔ. Καὶ εἰ δύναται ἀβλαβῶς, ἀνακάμψει εἰς τὸ
or not and whether he-can unharmed he-will-return to the
κελλίον αὐτοῦ, καὶ ἐὰν ἴδῃ αὐτὸν εἴς τι βλαβέντα,
cell his and if he-see himself in anything harmed
μανθάνειν τὴν ἀσθένειαν ἑαυτοῦ· μανθάνει ὅτι ἀκμὴν οὐδὲν
to-learn the weakness of-himself he-learns that still nothing
ἐκτήσατο ἐκ τῆς ἡσυχίας, καὶ ἀποστρέφει τεταπεινωμένος
he-acquired from the stillness and he-returns humbled
εἰς τὸ ἴδιον κελλίον, καὶ κλαίων, μετανοῶν, παρακαλῶν
to the own cell and weeping repenting beseeching
τὸν Θεὸν ὑπὲρ τῆς ἀσθενείας αὐτοῦ, καὶ οὕτως λοιπὸν
— God for the weakness his and thus henceforth
καθέζεται προσέχων ἑαυτῷ. Εἶτα πάλιν ἔρχεται πρὸς τοὺς
he-sits attending to-himself then again he-comes to the
ἀνθρώπους, καὶ βλέπει ἑαυτὸν εἰ ἔμεινεν ἡττώμενος
men and sees himself whether he-remained being-defeated
εἰς τὰ πρῶτα, ἢ εἰς ἄλλα, καὶ οὕτως πάλιν ὑποστρέφει
in the first(-things) or in others and thus again he-returns
εἰς τὸ κελλίον αὐτοῦ, ὁμοίως τὰ αὐτὰ ποιῶν, κλαίων,
to the cell his likewise the same(-things) doing weeping
μετανοῶν· δεόμενος περὶ τῆς καταστάσεως αὐτοῦ τοῦ Θεοῦ.
repenting beseeching about the state his — God
Τὸ κελλίον γὰρ ὑψοῖ, οἱ δὲ ἄνθρωποι δοκιμάζουσιν. Ὥστε
the cell for exalts the and men test so
καλῶς εἶπον οἱ Πατέρες, ὅτι τὸ καθίσαι εἰς τὸ κελλίον,
well said the Fathers that the to-sit in the cell
ἥμισύ ἐστι, καὶ τὸ παραβάλλειν γέρουσιν, ἥμισύ ἐστι.
half is(-it) and the to-visit elders half is(-it)

2 Καὶ ὑμεῖς οὖν ὅτε παραβάλλετε ἀλλήλοις, ὀφείλετε εἰδέναι
and you then when you-visit one-another you-ought to-know
διὰ τί ἐξέρχεσθε τοῦ κελλίου, καὶ μὴ ἀφαρεὶ ἀπέρχεσθε
for what you-go-out of-the cell and not at-once go-off

πώποτε. Ὁ γὰρ ἀσκόπως ὁδοιπορῶν, καθὼς εἶπον
sometime the(-one) for aimlessly journeying as said
οἱ Πατέρες, ματαιοπονήσει. Ἕκαστος οὖν ποιῶν πρᾶγμα,
the Fathers will-labor-in-vain each then doing (a)-thing
ὀφείλει ἔχειν σκοπὸν πάντως καὶ εἰδέναι διὰ τί ποιεῖ
ought to-have (an)-aim by-all-means and to-know for what he-does
αὐτό. Τίς οὖν ἐστιν ὁ σκοπὸς ὃν ὀφείλομεν ἡμεῖς ἔχειν,
it what then is the aim which ought we to-have
ὅταν ἀπερχόμεθα πρὸς ἀλλήλους; Πρῶτον διὰ τὴν ἀγάπην·
when we-go-off to one-another first for the love
λέγει γάρ· «Εἶδες τὸν ἀδελφόν σου· εἶδες Κύριον τὸν Θεόν
it-says for you-saw the brother your you-saw (the)-Lord — God
σου.» Δεύτερον, διὰ τὸ ἀκοῦσαι λόγον Θεοῦ· πάντως γὰρ
your second for the to-hear (the)-word of-God by-all-means for
ἐν τῷ πλήθει πλεῖον κινεῖται ὁ λόγος τοῦ Θεοῦ· ὃ γὰρ
in the multitude more is-moved the word — of-God what for
οὗτος πολλάκις οὐκ οἶδεν, ἄλλος ἐρωτᾷ. Ἔπειτα καὶ διὰ
this(-one) often not knows another asks then also for
τὸ μαθεῖν, ὡς προεῖπον, τὴν ἰδίαν κατάστασιν. Οἷόν τι
the to-learn as I-said-before the own state such-as something
λέγω· Ἀπερχόμενός τις, ὑπόθου, εἰς τὸ φαγεῖν μετὰ
I-say going-off someone suppose to the to-eat with
τῶν συνευρισκομένων, κατανοεῖν αὐτὸν καὶ βλέπειν, ἐὰν
the(-ones) found-together (that-)he-consider himself and see if
παρατεθῇ βρῶμα καλὸν καὶ ἀρέσῃ αὐτῷ· εἰ δύναται
be-set-before(-him) food good and it-please him whether he-can
ἐγκρατεύσασθαι καὶ μὴ λαβεῖν ἀπ᾽ αὐτοῦ, ἢ σπουδάζει μὴ
to-be-self-controlled and not to-take from it or he-is-eager not
πλεονεκτῆσαι τὸν ἀδελφὸν αὐτοῦ, καὶ λαβεῖν περισσότερα
to-take-more-than the brother his and to-take more(-things)
αὐτοῦ, ἤ τι ἐὰν κατὰ μερίδας παρατεθῇ, ἢ σπουδάζειν
than-him or anything if in portions be-set-before(-them) or to-be-eager

μὴ λαβεῖν τὸ περισσότερον μέρος, καὶ ἀφῆναι αὐτοῦ τὸ
not to-take the larger part and to-leave him the
μικρότερον. Ἔστι γὰρ ὅτε οὐδὲ τὴν χεῖρα αἰσχύνεταί
smaller there-is for when not-even the hand is-ashamed
τις ἐκτεῖναι καὶ τῷ θῆσαι τὸ μικρὸν ἔμπροσθεν τοῦ
someone to-stretch-out and to-the to-put the small(-portion) before the
ἀδελφοῦ αὐτοῦ· καὶ λαβεῖν τὸ μέγα ἔμπροσθεν αὐτοῦ.
brother his and to-take the great(-one) before himself
Ἆρα τί ἔχει εἶναι ἡ διαφορὰ τοῦ μειζοτέρου μέρους πρὸς
then what has to-be the difference of-the greater part to
τὸ μικρότερον; Πόσον ἐστὶ τὸ μεταξὺ τῶν δύο μερίδων,
the smaller how-much is the between of-the two portions
ὅτι διὰ τὰ τοιαῦτα καὶ εὐτελῆ πράγματα εὑρίσκεται
that for the such and cheap things he-is-found
πλεονεκτῶν τὸν ἀδελφὸν αὐτοῦ, καὶ ἁμαρτάνων; Πάλιν
taking-more-than the brother his and sinning again
προσέχει ἐὰν δύναται αὐτὸν κρατῆσαι ἀπὸ πολλῶν
he-attends whether he-can himself to-hold-back from many
βρωμάτων, καὶ μή, ὡς εἰκός, εὑρίσκων διάφορα βρώματα,
foods and not as is-likely finding various foods
ἐκδίδωσιν ἑαυτὸν εἰς χορτασίαν· εἰ φυλάττει ἑαυτὸν ἀπὸ
he-gives-over himself to fill whether he-guards himself from
παῤῥησίας, εἰ βλέπει τὸν ἀδελφὸν αὐτοῦ προτιμώμενον,
forwardness whether he-sees the brother his preferred
ἢ ἀναπαυόμενον πλέον αὐτοῦ καὶ οὐ πάσχει, εἰ
or at-rest more than-him and not he-suffers(-at-it) whether
βλέπει ἄλλον παῤῥησιαζόμενον μετὰ ἄλλου, ἢ λαλοῦντα
he-sees another being-forward with another or talking
πολλά, εἴτε δήποτε ἀσυστροφοῦντα, καὶ οὐ προσέχει αὐτῷ,
much or whatever behaving-loosely and not he-attends to-him
οὐδὲ κατακρίνει αὐτόν, ἀλλὰ μᾶλλον τῷ εὐλαβεστάτῳ
nor condemns him but rather to-the most-devout(-one)

προσέχει, καὶ σπουδάζει ποιῆσαι, ὡς λέγει περὶ τοῦ ἀββᾶ
he-attends and is-eager to-do as it-says about the abba
Ἀντωνίου, ὅτι ἀπερχόμενος πρός τινας, εἴτι ἔβλεπε καλὸν
Antony that going-off to some whatever he-saw good
ἔχοντα ἕκαστον αὐτῶν, ἐκεῖνο ἐλάμβανε καὶ ἐκράτει, τοῦ
having each of-them that he-took and held-fast of-the
μὲν τὸ πρᾶον, τοῦ δέ, τὸ ταπεινόν, τοῦ δέ, τὸ ἥσυχον,
one the meekness of-the other the humble(-ness) of-the other the still(-ness)
καὶ εὑρίσκετο αὐτὸς ἔχων τὰ ἑκάστου ἐν ἑαυτῷ.
and was-found himself having the(-things) of-each in himself
Ἰδοὺ οὕτως ὀφείλομεν ποιεῖν, καὶ διὰ ταῦτα παραβάλλειν· 3
behold thus we-ought to-do and for these(-things) to-visit
καὶ ὅτε ἀποστρέφομεν εἰς τὰ κελλία ἡμῶν, ἐρευνᾷν ἑαυτοὺς
and when we-return to the cells our to-search ourselves
καὶ μανθάνειν εἰς τί ὠφελήθημεν, ἢ εἰς τί ἐβλάβημεν· καὶ
and to-learn in what we-were-benefited or in what we-were-harmed and
εὐθὺς εὑρίσκομεν, ὅτι ἐσκεπάσθημεν, εὐχαριστήσωμεν τῷ
at-once we-find that we-were-protected let-us-give-thanks —
Θεῷ, τῷ σκεπάσαντι ἡμᾶς ἀβλαβῶς παρελθεῖν· ἐφ' οἷς
to-God the(-one) having-protected us unharmed to-pass in what
δὲ ἐσφάλημεν, μετανοήσωμεν, κλαύσωμεν, πενθήσωμεν τὴν
but we-erred let-us-repent let-us-weep let-us-mourn the
ἰδίαν κατάστασιν. Ἕκαστος γὰρ ἐκ τῆς ἰδίας καταστάσεως
own state each for from the own state
βλάπτεται, οὐκ ὠφελεῖται· ἐπεὶ οὐδεὶς βλάπτει τινά. Ἀλλ'
is-harmed not is-benefited since no-one harms anyone but
ἐὰν καταβλαβῶμεν, ἐκ τῆς καταστάσεως ἡμῶν, ὡς εἶπον,
if we-are-harmed from the state our as I-said
βλαπτόμεθα. Δυνάμεθα γάρ, ὡς ἀεὶ λέγω ὑμῖν, ἀπὸ
we-are-harmed we-can for as always I-tell you from
ἑκάστου πράγματος, ἐὰν θέλωμεν καὶ ὠφεληθῆναι καὶ
each thing if we-wish both to-be-benefited and

βλαβῆναι. Καὶ λέγω ὑμῖν ὑπόδειγμα, ἵνα μάθητε ὅτι
to-be-harmed and I-tell you (an)-example that you-may-learn that
οὕτως ἐστί. Συμβαίνει τινὰ ἵστασθαι ἐν νυκτὶ εἰς τόπον
thus it-is it-happens (for)-someone to-stand at night in place
τινά, οὐ λέγω μοναχόν, ἀλλ' εἴ τινα δήποτε ἐν τῇ πόλει·
some not I-say (a)-monk but if anyone ever in the city
καὶ παρέρχονται δι' αὐτοῦ τρεῖς ἄνθρωποι, καὶ ὁ μὲν εἷς
and pass-by by him three men and the indeed one
λογίζεται δι' ἑαυτοῦ, ὅτι τινὰ ἐνδέχεται, ἵνα ἀπέλθῃ καὶ
reckons by himself that someone he-awaits that he-go-off and
πορνεύσωσιν· ὁ δὲ ἄλλος λογίζεται ὅτι κλέπτης ἐστίν· ὁ
they-fornicate the and other reckons that (a)-thief he-is the
δὲ ἕτερος λογίζεται, ὅτι φίλον τινὰ αὐτοῦ ἐκάλεσεν ἐκ
and other reckons that friend some his he-called from
τοῦ πλησίον οἴκου, καὶ ἐνδέχεται αὐτόν, ἵνα κατέλθῃ καὶ
the neighboring house and he-awaits him that he-come-down and
ἀπέλθωσιν ἅμα πώποτε εἰς προσευχήν. Ἰδοὺ καὶ οἱ τρεῖς
they-go-off together sometime to prayer behold also the three
τὸν αὐτὸν ἄνθρωπον εἶδον, καὶ ἐν τῷ αὐτῷ τόπῳ, καὶ
the same man saw and in the same place and
ὅμως οὐκ ἐλογίσαντο οἱ τρεῖς περὶ αὐτοῦ τὸν αὐτὸν
nevertheless not reckoned the three about him the same
λογισμόν· ἀλλ' ὁ μὲν τοῦτο ἐνεθυμήθη, ὁ δὲ ἐκεῖνο, ὁ δὲ
thought but the one this thought the and that the and
τὸ ἄλλο· ἕκαστος δῆλον ὅτι πρὸς τὴν ἰδίαν κατάστασιν·
the other each clear that according-to the own state
ὥσπερ γάρ εἰσι τὰ σώματα τὰ μελαγχολικά, καὶ κακόχυμα,
as for are the bodies the melancholic(-ones) and ill-humored
ἕκαστον βρῶμα ὃ λαμβάνωσιν εἰς κακοχυμίαν αὐτὸ
each food which they-take into ill-humor it
τρέπουσι, κἂν ὠφέλιμον εἴη τὸ βρῶμα· καὶ οὐκ ἔστιν ἀπὸ
they-turn even-if profitable be the food and not is from

τοῦ βρώματος ἡ αἰτία· ἀλλ' αὐτὸ τὸ σῶμα, ὡς εἶπον,
the food the cause but the-very the body as I-said
δύσκρατόν ἐστι, καὶ λοιπὸν ἀνάγκῃ πρὸς τὴν κρᾶσιν
ill-tempered is and henceforth by-necessity according-to the temperament
αὐτοῦ ἐργάζεται καὶ ἀλλοιοῖ τὰ βρώματα· οὕτως καὶ ἡ
its works and alters the foods thus also the
ψυχὴ ἡ ἔχουσα κακὴν ἕξιν, ἀπὸ ἑκάστου πράγματος
soul the(-one) having evil habit from each thing
βλάπτεται· κἂν ὠφέλιμόν ἐστι τὸ πρᾶγμα αὐτῇ, βλάπτεται.
is-harmed even-if profitable is the thing for-her she-is-harmed
Ὑπόθου μοι ἀγγεῖον μέλιτος εἶναι, καὶ βάλλει τις εἰς
suppose for-me (a)-vessel of-honey to-be and casts someone into
αὐτὸ μικρὰν ἀψινθίαν, οὐκ ἀφανίζει τὸ μικρὸν ἐκεῖνο ὅλον
it (a)-little wormwood not does-destroy the little that whole
τὸ ἀγγεῖον, καὶ ποιεῖ ὅλον τὸ μέλι πικρόν;
the vessel and makes whole the honey bitter
Οὕτως καὶ ἡμεῖς ποιοῦμεν, ἐκβάλλομεν μικρὸν ἐκ τῆς
thus also we do we-cast-out (a)-little from the
πικρίας ἡμῶν, καὶ ἀφανίζομεν τὸ καλὸν τοῦ πλησίον·
bitterness our and destroy the good of-the neighbor
βλέποντες αὐτὸ πρὸς τὴν κακοεξίαν τὴν ἐν ἡμῖν. Οἱ
seeing it according-to the bad-habit the(-one) in us the(-ones)
δὲ ἔχοντες καλὴν ἕξιν, εὑρίσκονται, ὥσπερ τις ἔχων
but having good habit are-found as someone having
σῶμα εὔχυμον, ὅτι κἂν βλαβερόν τι φάγῃ, τρέπει αὐτὸ
(a)-body well-humored that even-if harmful anything he-eat he-turns it
εἰς εὐχυμίαν πρὸς τὴν κρᾶσιν τοῦ σώματος, καὶ οὐκ
to good-humor according-to the temperament of-the body and not
ἀδικεῖ αὐτὸν τὸ κακὸν βρῶμα ἐκεῖνο· ἐπειδή, ὡς εἶπον, τὸ
wrongs him the bad food that since as I-said the
σῶμα αὐτοῦ εὔχυμόν ἐστι, καὶ πρὸς τὴν κρᾶσιν αὐτοῦ
body his well-humored is and according-to the temperament its

ἐργάζεται τὴν τροφήν, καὶ καθὼς εἴπομεν περὶ τοῦ πρώτου,
works the nourishment and as we-said about the first(-man)
ὅτι πρὸς τὴν δυσκρασίαν αὐτοῦ, καὶ τὸ καλὸν βρῶμα
that according-to the ill-temper his even the good food
μεταβάλλει εἰς κακοχυμίαν. Ὁμοίως καὶ οὗτος πρὸς τὸ
he-changes into ill-humor likewise also this(-man) according-to the
εὔκρατον αὐτοῦ σῶμα, καὶ τὸ κακὸν βρῶμα μεταβάλλει εἰς
well-tempered his body even the bad food changes into
εὐχυμίαν. Καὶ λέγω ὑμῖν ὑπόδειγμα, ἵνα ποιήσητε. Ὁ χοῖρος
good-humor and I-tell you (an)-example that you-may-do the pig
σῶμα ἔχει εὔχυμον πάνυ. Ἔστι δὲ ἡ τροφὴ αὐτοῦ κεράτια,
(a)-body has well-humored very is and the nourishment its carob-pods
καὶ ὀστέα φοινίκων, καὶ βόρβορος· καὶ ὅμως ἐπειδὴ σῶμα
and stones of-dates and mud and nevertheless since (a)-body
εὔχυμον ἔχει, ὡς ἔχει τὴν τοιαύτην τροφήν, εἰς εὐχυμίαν
well-humored it-has as it-has the such nourishment into good-humor
μεταβάλλει· οὕτως καὶ ἡμεῖς, ἐὰν ἔχωμεν καλὴν ἕξιν, καὶ
it-changes thus also we if we-have good habit and
κατάστασιν καλήν, δυνάμεθα, ὡς προεῖπον, ἀπὸ ἑκάστου
state good we-can as I-said-before from each
πράγματος ὠφεληθῆναι, κἂν μὴ ὠφέλιμον ᾖ τὸ πρᾶγμα. Καὶ
thing to-be-benefited even-if not profitable be the thing and
καλῶς λέγει ἡ Παροιμία· Βλέπων λεῖα ἐλεηθήσεται.
well says the Proverb (the)-one-seeing gentle(-things) shall-be-pitied
Καὶ ἀλλαχοῦ λέγει· Πάντα ἐναντία ἀνδρὶ ἄφρονι.
and elsewhere it-says all(-things) (are)-contrary to-(a)-man senseless

4 Ἤκουσα περί τινος ἀδελφοῦ, ὅτε παρέβαλέ τινι
I-heard about some brother (that)-when he-visited one
τῶν ἀδελφῶν, εἰ ἔβλεπε τὸ κελλίον αὐτοῦ ἀσύστροφον,
of-the brothers if he-saw the cell his disorderly
ἀφιλοκάλητον, ἔλεγεν ἐν ἑαυτῷ· Μακάριός ἐστιν οὗτος ὁ
untidy he-said in himself blessed is this the

ἀδελφός· πῶς ἠμερίμνησεν ἀπὸ πολλῶν, ἢ μᾶλλον
brother how he-has-become-free-from-care from many(-things) or rather
ἀπὸ ὅλων τῶν γηΐνων, καὶ οὕτως ὅλον τὸν νοῦν
from all the earthly(-things) and thus whole the mind
αὐτοῦ ἔλαβεν ἄνω· ὅτι οὐδὲ τὸ κελλίον αὐτοῦ σχολάζει
his he-has-taken above that not-even the cell his has-he-leisure
καταστῆσαι. Πάλιν, εἰ ἀπήρχετο πρὸς ἄλλον, καὶ ἔβλεπε τὸ
to-arrange again if he-went-off to another and saw the
κελλίον αὐτοῦ καταστησάμενον, καθαρόν, πεφιλοκαλημένον,
cell his arranged clean well-kept
ἔλεγε πάλιν ἐν ἑαυτῷ· Ὥσπερ ἐστὶν ἡ ψυχὴ τοῦ ἀδελφοῦ
he-said again in himself as is the soul of-the brother
τούτου καθαρά, οὕτως ἐστὶ καὶ τὸ κελλίον αὐτοῦ καθαρόν·
this clean thus is also the cell his clean
καὶ πρὸς τὴν κατάστασιν τῆς ψυχῆς αὐτοῦ ἐστι καὶ ἡ
and according-to the state of-the soul his is also the
κατάστασις τοῦ κελλίου αὐτοῦ. Καὶ οὐδέποτε ἔλεγε περί
state of-the cell his and never did-he-say about
τινος, ὅτι οὗτος ἀσύστροφος, ἢ οὗτος πέρπερος· ἀλλ' ἐκ
anyone that this(-one) (is)-disorderly or this(-one) (is)-vainglorious but from
τῆς καλῆς αὐτοῦ καταστάσεως, ὠφελεῖτο ἀπὸ ἑκάστου. Ὁ
the good his state he-was-benefited by each —
Θεὸς ὁ ἀγαθὸς δῴη ἡμῖν καλὴν κατάστασιν, ἵνα δυναίμεθα
God the good give us good state that we-may-be-able
καὶ ἡμεῖς ἀπὸ ἑκάστου ὠφεληθῆναι, καὶ μηδέποτε νοῆσαι τὴν
also we from each to-be-benefited and never to-perceive the
κακίαν τοῦ πλησίου. Εἰ δὲ καὶ νοήσωμεν, ἢ καὶ ὑπονοήσωμεν
vice of-the neighbor if and also we-perceive or even suspect(-it)
ἐκ τῆς κακίας ἡμῶν, εὐθέως ὑποστρέψωμεν τὸν λογισμὸν
from the vice our at-once let-us-turn the thought
ἡμῶν εἰς καλονοησίαν. Τὸ γὰρ μὴ εἰδέναι τὴν κακίαν τοῦ
our to good-thinking the for not to-know the vice of-the

πλησίου, τίκτει σὺν Θεῷ ἀγαθότητα δι' ἧς εὐαρεστεῖται
neighbor begets with God goodness through which is-well-pleased
ὁ Θεός, ὅτι αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
— God because to-him (be)-the glory to the ages amen

Πρὸς τοὺς ἐν μοναστηρίοις ἐπιστάτας καὶ μαθητάς, πῶς δεῖ ἐπιστατεῖν ἀδελφῶν, καὶ πῶς τοῖς ἐπιστατοῦσιν ὑποτάσσεσθαι

XVII · TO SUPERIORS AND DISCIPLES IN THE MONASTERIES

A superior should train his brothers more by deed than word, correct without anger, choose the right time, and pray before rebuking, so that he does not destroy his own house to build his neighbor's. A disciple should never trust his own heart, ask counsel in everything, cut off his will, and take insults as medicine against pride, keeping his conscience toward God, his neighbor, and things.

1 Ἐὰν εἶ ἀδελφῶν ἐπιστάτης, φρόντισον αὐτῶν ἐν
if you-are of-brothers (a)-superior take-thought-for them in
στρυφνότητι καρδίας καὶ σπλάγχνοις οἰκτιρμοῦ· παιδεύων
harshness of-heart and in-bowels of-compassion training
αὐτοὺς ἔργῳ καὶ λόγῳ τὰ πρακτέα, τὰ πλείω δὲ τῷ
them by-deed and by-word the(-things) to-be-done the more but by-the
ἔργῳ· ἐπειδὴ τὰ ὑποδείγματα μᾶλλον ἐνεργέστερά εἰσιν.
deed since the examples more more-effective are
Εἰ μὲν δύνῃ, καὶ ἐν τοῖς σωματικοῖς τυπῶν αὐτούς· εἰ δὲ
if indeed you-can also in the bodily(-things) shaping them if but
ἀσθενὴς εἶ, τῇ τῆς ψυχῆς καλῇ καταστάσει, καὶ τοῖς
weak you-are by-the of-the soul good state and by-the
παρὰ τῷ Ἀποστόλῳ ἠριθμημένοις καρποῖς τοῦ Πνεύματος
by the Apostle enumerated fruits of-the Spirit
ἀγάπῃ, μακροθυμίᾳ, χαρᾷ, εἰρήνῃ, χρηστότητι, ἀγαθωσύνῃ,
love long-suffering joy peace kindness goodness

πίστει, πραΰτητι, καὶ τῇ κατὰ πάντων τῶν παθῶν
faith meekness and the over all the passions
ἐγκρατείᾳ. Ἐπὶ δὲ τοῖς συμβαίνουσι σφάλμασι, μὴ σφόδρα
self-control at but the happening faults not exceedingly
ἀγανάκτει, ἀλλὰ ἀταράχως δείκνυε καὶ τὴν βλάβην τὴν
be-vexed but untroubled show also the harm the(-harm)
ἀπὸ τοῦ σφάλματος, κἂν ἐπιτιμῆσαι δέοι πρόσωπον
from the fault even-if to-rebuke it-be-needful (the)-person
τηρῶν καὶ καιρὸν ἐπιτήδειον. Μὴ ἀκριβάζου δὲ μηδὲ τὰ
keeping and (the)-time fitting not be-exacting but nor(-about) the
μικρὰ σφάλματα, ὡς ἀκριβοδίκαιος αὐτός, μηδὲ συνεχῶς
small faults as exact-judge yourself nor continually
ἔλεγχε· φορτικὸν γὰρ τοῦτο, καὶ διὰ τῆς συνηθείας
reprove burdensome for (is)-this and through the habit
τοῦ ἐλέγχου, εἰς ἀναισθησίαν ἄγει καὶ καταφρόνησιν·
of-the reproof to insensibility it-leads and contempt
μὴ προστακτικῶς ἐπιτάσσων, ἀλλὰ μετὰ ταπεινώσεως
not commandingly ordering but with humility
συμβουλευόμενος μετὰ τοῦ ἀδελφοῦ· προτρεπτικὸς γὰρ
taking-counsel with the brother persuasive for
οὗτος ὁ λόγος γίνεται, καὶ πείθει μᾶλλον καὶ τὸν
this the word becomes and persuades more and the
πλησίον ἀναπαύει, ἐν καιρῷ δὲ ταραχῆς ἀδελφοῦ σοι
neighbor refreshes in time but of-trouble of-(a)-brother against-you
ἀνθισταμένου, φύλαξον τὴν γλῶσσάν σου μὴ λαλῆσαί
resisting guard the tongue your not to-say
τι τὸ σύνολον ἐν ὀργῇ, καὶ μὴ ἐάσῃς τὴν καρδίαν σου
anything the whole in wrath and not let the heart your
ἐπαρθῆναι κατ᾽ αὐτοῦ· ἀλλὰ μνήσθητι ὅτι ὁ ἀδελφός σου
to-be-lifted against him but remember that the brother your
καὶ μέλος ἐν Χριστῷ καὶ εἰκὼν Θεοῦ ἐπηρεαζομένη
(is)-also (a)-limb in Christ and (an)-image of-God abused

ὑπὸ τοῦ κοινοῦ ἐχθροῦ ἡμῶν, καὶ σπλαγχνίσθητι ἐπ᾽
by the common enemy our and have-compassion on
αὐτῇ, μή πως αἰχμαλωτίσας αὐτὴν ὁ διάβολος ἀπὸ
it lest somehow having-taken-captive it the devil from
τῆς πληγῆς τοῦ θυμοῦ, θανατώσῃ εἰς μνησικακίας, καὶ
the wound of-the anger he-kill(-it) into remembrances-of-wrongs and
ἀπολεῖται ψυχὴ ἐξ ἀπροσεξίας ἡμῶν ὑπὲρ ἧς Χριστὸς
will-perish (a)-soul from inattention our for which Christ
ἀπέθανε· μνήσθητι δὲ ὅτι καὶ σὺ ὑπόκεισαι τῷ αὐτῷ
died remember and that also you are-subject to-the same
κρίματι τῆς ὀργῆς, καὶ ἐκ σῆς ἀσθενείας συμπάθησον
judgment of-the wrath and from your weakness sympathize
τῷ ἀδελφῷ σου, καὶ εὐχαρίστει ὅτι εὗρες ἀφορμὴν εἰς
with-the brother your and give-thanks that you-found (an)-occasion for
τὸ συγχωρῆσαι, ἵνα καὶ σὺ τὰ μείζονα καὶ πλείονα
the to-forgive that also you the greater(-things) and more(-things)
παρὰ τοῦ Θεοῦ συγχωρηθῇς. Ἄφετε γάρ, καὶ ἀφεθήσεται
by — God may-be-forgiven forgive for and it-shall-be-forgiven
ὑμῖν. Ἀλλὰ νομίζεις βλάπτεσθαι τὸν ἀδελφόν σου ἐκ τῆς
you but you-think to-be-harmed the brother your from the
σῆς μακροθυμίας; ἀλλ᾽ ὁ Ἀπόστολος παραγγέλλει, νικᾷν
your long-suffering but the Apostle commands to-conquer
ἐν τῷ ἀγαθῷ τὸ κακόν, καὶ οὐκ ἐν τῷ κακῷ τὸ ἀγαθόν.
in the good the evil and not in the evil the good
2 Καὶ οἱ Πατέρες δὲ λέγουσιν· Ἐὰν ἑτέρῳ ἐπιτιμῶν εἰς ὀργὴν
and the Fathers too say if another rebuking to wrath
κινηθῇς, ἴδιον πάθος ἐπλήρωσας, καὶ οὐδεὶς συνετὸς
you-be-moved (your)-own passion you-fulfilled and no-one sensible
λύει τὴν ἑαυτοῦ οἰκίαν, ἵνα τοῦ πλησίον οἰκοδομήσῃ.
pulls-down the own house that of-the neighbor he-may-build
Ἐπιμενούσης δὲ τῆς ταραχῆς, βίασαι τὴν καρδίαν σου,
persisting but the trouble force the heart your

καὶ εὖξαι λέγων οὕτως· Ὁ Θεὸς ὁ φιλάνθρωπος καὶ
and pray saying thus — God the lover-of-man and
φιλόψυχος, ὁ τῇ ἀφάτῳ σου ἀγαθότητι ἐκ τοῦ μὴ
lover-of-souls the(-one) by-the unspeakable your goodness from the not
ὄντος ποιήσας ἡμᾶς ἐπὶ μεταλήψει τῶν σῶν ἀγαθῶν, καὶ
being having-made us for (the)-partaking of-the your goods and
ἀποστήσαντας ἡμᾶς ἀπὸ τῶν ἐντολῶν σου ἀνακαλέσας
having-departed us from the commandments your having-called-back
διὰ τοῦ αἵματος τοῦ μονογενοῦς σου Υἱοῦ Σωτῆρος ἡμῶν·
through the blood of-the only-begotten your Son (the)-Savior our
καὶ νῦν παράστηθι τῇ ἀσθενείᾳ ἡμῶν, καὶ ἐπιτίμησον
also now stand-by the weakness our and rebuke
ὥσπερ ποτὲ κυματουμένῃ τῇ θαλάσσῃ, οὕτως νῦν τῇ
as once surging the sea thus now the
ταραχῇ τῆς καρδίας ἡμῶν, καὶ μὴ ἀτεκνωθῇς ἐν μιᾷ
trouble of-the heart our and not be-made-childless in one
ὥρᾳ ἐξ ἀμφοτέρων ἡμῶν θανατωθέντων τῇ ἁμαρτίᾳ,
hour from both of-us put-to-death by-the sin
καὶ μὴ εἴπῃς ἡμῖν· Τίς ὠφέλεια ἐν τῷ αἵματί μου, ἐν τῷ
and not say to-us what benefit in the blood my in the
καταβαίνειν με εἰς διαφθοράν; Καί· Ἀμὴν λέγω ὑμῖν, οὐκ
to-go-down me into corruption and amen I-say to-you not
οἶδα ὑμᾶς, διὰ τὸ σβεσθῆναι τὰς λαμπάδας ὑμῶν ἐλαίου
I-know you because-of the to-be-quenched the lamps your oil
λείψαντος. Καὶ μετὰ τὴν εὐχὴν ταύτην πραϋνθείσης σου τῆς
having-failed and after the prayer this being-softened your the
καρδίας, δύνασαι λοιπὸν μετὰ συνέσεως καρδίας, κατὰ
heart you-can henceforth with understanding of-heart according-to
τὸ ἀποστολικὸν παράγγελμα ἐλέγξαι καὶ ἐπιτιμῆσαι,
the apostolic precept to-reprove and to-rebuke
καὶ μετὰ συμπαθείας, ὡς μέλος ἀσθενὲς θεραπεῦσαι καὶ
and with sympathy as (a)-limb weak to-heal and

διορθώσασθαι. Τότε γὰρ καὶ ὁ ἀδελφὸς καταδέχεται τὴν
to-correct then for also the brother accepts the
διόρθωσιν μετὰ πληροφορίας, καταγνοὺς ἑαυτοῦ ἐπὶ τῇ
correction with full-assurance having-condemned himself for the
σκληρότητι· καὶ διὰ τῆς εἰρήνης εἰρηνεύσεις τὴν
harshness and through the peace you-will-make-peaceful the
αὐτοῦ καρδίαν. Μηδὲν τοίνυν χωριζέτω σε τῆς ἁγίας
his heart nothing therefore let-separate you from-the holy
τοῦ Χριστοῦ παραδόσεως· Μάθετε ἀπ᾽ ἐμοῦ ὅτι πρᾶός
— of-Christ tradition learn from me that meek
εἰμι καὶ ταπεινὸς τῇ καρδίᾳ. Ἐπιμελεῖσθαι γὰρ χρὴ
I-am and humble in-the heart to-take-care for (it-is)-needful
πρῶτον εἰρηνικῆς καταστάσεως, ὥστε μηδὲ ἐπὶ δικαίαις
first of-(a)-peaceful state so-that not-even on just
προφάσεσιν, ἢ ἐντολῆς δῆθεν χάριν τὴν καρδίαν
pretexts or of-(a)-commandment supposedly for-the-sake the heart
θολοῦν, πεπεισμένους ὡς πάσας τὰς ἐντολὰς ἐπιτηδεύομεν
to-muddy persuaded that all the commandments we-practice
ἀγάπης ἕνεκα καὶ τῆς καθαρότητος τῆς καρδίας· οὕτω
of-love for-the-sake and of-the purity of-the heart thus
τὸν ἀδελφὸν διοικῶν, ἀκούσεις τῆς λεγούσης φωνῆς· Ἐὰν
the brother managing you-will-hear the saying voice if
ἐξαγάγῃς τίμιον ἐξ ἀναξίου, ὡς στόμα μου ἔσῃ.
you-bring-out (the)-precious from (the)-worthless as (the)-mouth my you-shall-be
3 Ἐν ὑποταγῇ δὲ ὤν, μηδέποτε πιστεύσῃς τῇ καρδίᾳ σου·
in subjection but being never trust the heart your
τυφλώττῃ γὰρ ἀπὸ τῶν παλαιῶν προσπαθειῶν. Καὶ μὴ
it-is-blind for from the old attachments and not
στοιχήσῃς ἔν τινι τῇ ἰδίᾳ κρίσει, καὶ μὴ στήσῃς παρὰ
follow in anything the own judgment and not settle by
σεαυτῷ μηδὲν χωρὶς ἐρωτήσεως καὶ γνώμης, καὶ μὴ
yourself nothing without asking and counsel and not

λογίζου ἢ νόμιζε εὐλογώτερα καὶ δικαιότερα τοῦ
reckon or think more-reasonable and more-just(-things) than-the(-one)
διοικοῦντός σε, μηδὲ γίνου ἐξεταστὴς τῶν ἔργων αὐτοῦ,
governing you nor become (an)-examiner of-the works his
καὶ πεπλανημένος πολλάκις δοκιμάσῃς. Ἀπάτη γὰρ αὕτη
and deceived often you-will-prove(-it) (a)-deceit for (is)-this
τοῦ πονηροῦ πρὸς τὸ ἐμποδίσαι τῇ μετὰ πίστεως κατὰ
of-the evil(-one) for the to-hinder the with faith in
πάντα ὑποταγῇ, καὶ τῇ κατ' αὐτὴν ἀσφαλεῖ σωτηρίᾳ,
all(-things) subjection and the according-to it safe salvation
καὶ ὑποτάσσῃ μετὰ ἀναπαύσεως, καὶ ἀκινδύνως ὁδεύεις καὶ
and you-are-subject with rest and without-danger you-walk and
ἀπλανῶς τὴν ὁδὸν τῶν Πατέρων. Βιάζου δὲ σεαυτὸν εἰς
without-straying the way of-the Fathers force and yourself in
πάντα, καὶ κόπτε τὸ θέλημά σου, καὶ χάριτι Χριστοῦ
all(-things) and cut-off the will your and by-(the)-grace of-Christ
διὰ τῆς συνηθείας ἐν ἕξει τοῦ κόπτειν γενόμενος ἀβιάστως
through the habit in habit of-the cutting-off having-come without-force
τοῦ λοιποῦ καὶ ἀθλίπτως αὐτὸ ποιεῖς, ὡς συμβαίνειν
for-the rest also without-affliction it you-do as to-happen
τὸ σὸν πάντοτε γίνεσθαι, ὡς θέλεις. Ἀλλὰ θέλεις ὡς
the yours always to-come-about as you-wish but you-wish as
γίνεται, καὶ εἰρηνεύεις μετὰ πάντων. Ταῦτα μέντοι ἐν
it-comes-about and you-are-at-peace with all these(-things) however in
οἷς οὐκ ἔστι παράβασις ἐντολῆς Θεοῦ, ἢ Πατέρων.
which not is transgression of-(a)-commandment of-God or of-Fathers
Ἀγωνίζου εὑρίσκειν ἐν παντὶ τὸ μέμφεσθαι ἑαυτόν, καὶ
struggle to-find in everything the to-blame oneself and
κράτει τὸ ἀψήφιστον ἐν γνώσει· καὶ πίστευε ὅτι ὑπὸ
hold-fast the not-reckoning(-oneself) in knowledge and believe that under
πρόνοιαν Θεοῦ ἐστι καὶ μέχρι τῶν εὐτελεστάτων τὰ
(the)-providence of-God are even up-to the cheapest(-things) the(-matters)

καθ' ἡμᾶς, καὶ φέρεις τὰ ἐπερχόμενά σοι ἀταράχως·
concerning us and you-bear the(-things) coming-on you untroubled
πίστευε ὅτι φάρμακά εἰσιν ἰατρικὰ τῆς ὑπερηφανίας
believe that medicines they-are healing of-the pride
τῆς ψυχῆς σου, αἱ ἀτιμίαι καὶ ὕβρεις, καὶ ὑπερεύχου
of-the soul your the dishonors and insults and pray-for
τῶν λοιδορούντων, ὡς ἰατρῶν ἀληθινῶν· πεπεισμένος
the(-ones) reviling(-you) as physicians true persuaded
ὡς ὁ μισῶν ἀτιμίαν, μισεῖ ταπείνωσιν, καὶ ὁ
that the(-one) hating dishonor hates humility and the(-one)
φεύγων ἐρεθίζοντας, φεύγει πραΰτητα. Μὴ θέλε εἰδέναι
fleeing (the)-provoking flees meekness not wish to-know
τὴν κακίαν τοῦ πλησίον σου, καὶ μὴ προσδέχου τὰς κατ'
the vice of-the neighbor your and not accept the against
αὐτοῦ ὑπονοίας· εἰ δὲ καὶ σπαρῶσι διὰ τὴν κακίαν
him suspicions if and also they-be-sown because-of the vice
ἡμῶν, σπούδαζε μεταβάλλειν αὐτὰς εἰς καλονοησίαν, καὶ
our be-eager to-change them into good-thinking and
ἐν παντὶ εὐχαρίστει, καὶ κατὰ τὴν ἀγαθότητα καὶ τὴν
in everything give-thanks and according-to the goodness and the
ἁγίαν ἀγάπην. Πρὸ δὲ πάντων φυλάξωμεν πάντες τὴν
holy love before but all let-us-guard all the
συνείδησιν ἡμῶν ἐν πᾶσι, τοῖς τε πρὸς τὸν Θεὸν καὶ
conscience our in all the(-things) both toward — God and
τὸν πλησίον καὶ ἐν ταῖς ὕλαις· καὶ πρὶν εἰπεῖν ἢ
the neighbor and in the material(-things) and before to-say or
ποιῆσαί τι, ἐξετάσωμεν εἰ κατὰ θέλημά ἐστι τοῦ
to-do anything let-us-examine whether according-to (the)-will it-is —
Θεοῦ· καὶ οὕτως εὐξάμενοι, εἴπωμεν ἢ ποιήσωμεν, καὶ
of-God and thus having-prayed let-us-say(-it) or do(-it) and

προῤῥίψωμεν τὴν ἀδυναμίαν ἡμῶν ἐνώπιον τοῦ Θεοῦ· καὶ
let-us-cast-before the powerlessness our before — God and
ἡ ἀγαθότης αὐτοῦ συνέρχεται ἡμῖν ἐν πᾶσιν.
the goodness his comes-with us in all(-things)

Περὶ τοῦ ἔχοντος τὴν διακονίαν τοῦ κελλαρίου

XVIII · ON THE CELLARER

The cellarer avoids anger by holding no attachment to things while still caring for the monastery's goods as God's, not his own. In questions and answers Dorotheos tells a brother to meditate on these words so that they come to him in the hour of need, to tend the sick, to accept correction with joy, and to keep from judging others, since a fought passion weakens.

Ἐν θυμῷ καὶ μνησικακίᾳ περιπίπτειν οὐ θέλεις; 1
into anger and remembrance-of-wrongs to-fall not do-you-wish
Προσπάθειαν τὸ καθόλου μὴ ἔχε περὶ τὴν ὕλην, μηδὲ
attachment the at-all not have about the material(-things) nor
ἀντιποιοῦ σκεύους οἱουδήποτε, μήτε δὲ πάλιν, ὡς ἐλαχίστου
lay-claim(-to) (a)-vessel any-whatever nor and again as least
καταφρόνει· ἀλλὰ κἂν θέλει τις ἀπὸ σοῦ, δίδου,
despise(-it) but even-if wishes someone (it)-from you give(-it)
κἂν δὲ ἀπὸ ἀσυστροφίας, ἢ καταφρονήσεως κλασθῇ, ἢ
even-if and from disorder or contempt it-be-broken or
ἀπόλλυται, μὴ μεριμνήσῃς. Τοῦτο δὲ ποιεῖν ὀφείλεις, οὐχ
it-perish not be-anxious this and to-do you-ought not
ὡς καταφρονῶν τῶν σκευῶν τοῦ μοναστηρίου· χρεωστεῖς
as despising the vessels of-the monastery you-owe
γὰρ πάσῃ δυνάμει καὶ πάσῃ σπουδῇ φροντίζειν αὐτῶν· ἀλλ'
for with-all power and all eagerness to-take-care-of them but
ὡς θέλων τὸ ἀτάραχον καὶ ἀθόρυβον ἑαυτοῦ φυλάττειν·
as wishing the untroubled and unruffled(-state) of-yourself to-guard

δεικνύων ἀεὶ τῷ Θεῷ τὸ κατὰ δύναμιν. Τοῦτο
showing always — to-God the(-thing) according-to power this
δὲ κατορθῶσαι δυνήσῃ, ἐὰν μὴ ὡς ἴδια οἰκονομῇς
and to-achieve you-will-be-able unless — as own you-manage
τὰ πράγματα, ἀλλ' ὡς τῷ Θεῷ ἀνακείμενα, καὶ μόνον
the things but as — to-God dedicated and only
τούτων πιστευθεὶς τὴν φροντίδα. Τὸ μὲν γάρ ἐστι, μὴ
of-these entrusted-with the care the(-one) indeed for is not
προσπάσχειν, καθὼς εἶπον, τὸ δέ, μὴ καταφρονεῖν
to-be-attached as I-said the(-other) but not to-despise
παρασκευάζει. Εἰ δὲ τοῦτον οὐκ ἔχῃς τὸν σκοπόν,
prepares(-you) if but this not you-have the aim
θάρσει, οὐ μὴ παύσῃ ταρασσόμενος καὶ ταράσσων.
take-courage not — will-you-cease being-troubled and troubling

Ἐρώτησις.

question

Τοῦ λογισμοῦ χαίροντος ἐν τοῖς λόγοις τούτοις, καὶ
the thought rejoicing in the words these and
θέλοντος εἶναι οὕτως, πόθεν οὐχ εὑρίσκομαι εἰς τὴν ὥραν
wishing to-be thus whence not am-I-found at the hour
τοῦ πράγματος ἕτοιμος;
of-the deed ready

Ἀπόκρισις.

answer

Ἐπειδὴ οὐ μελετᾷς αὐτὰ πάντοτε. Εἰ δὲ θέλεις ἔχειν
since not you-meditate(-on) them always if but you-wish to-have
αὐτὰ ἐν καιρῷ, πάντοτε αὐτὰ μελέτα καὶ ἐν τούτοις
them in time always them meditate(-on) and in these(-things)
ἴσθι· καὶ πιστεύω τῷ Θεῷ, ὅτι μέλλεις προκόπτειν. Τὴν
be and I-trust — to-God that you-are-about to-advance the
προσευχὴν σύγκρινε τῇ μελέτῃ· τοὺς ἀσθενεῖς θεράπευε·
prayer combine with-the meditation the sick tend

πρῶτον μέν, ἵνα κτήσῃ ἐκ τούτου συμπάθειαν, ὡς
first indeed that you-may-acquire from this sympathy as
πολλάκις εἶπον, ἔπειτα δέ, ἵνα καὶ σὺ ὅτε δήποτε ἀσθενήσεις,
often I-said then and that also you when ever you-will-be-sick
ἐγείρῃ ὁ Θεὸς τὸν θεραπεύοντά σε. Ἐν ᾧ γὰρ μέτρῳ,
may-raise-up — God the(-one) tending you in which for measure
φησί, μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. Ἐὰν σπεύσῃς ποιεῖν
he-says you-measure it-shall-be-measured-back to-you if you-hasten to-do
πρᾶγμα μετὰ τῆς συνειδήσεως πρὸς τὴν δύναμίν σου,
(a)-thing with the conscience according-to the power your
εἰδέναι ὀφείλεις καὶ ἑαυτὸν πληροφορεῖν, ὅτι τὴν ἀληθινὴν
to-know you-ought and yourself to-assure that the true
ὁδὸν οὔπω οἶδας, καὶ ὀφείλεις ἀταράχως καὶ ἀθλίπτως
way not-yet you-know and you-ought untroubled and unafflicted
καὶ μετὰ χαρᾶς δέχεσθαι, ὅτε ἀκούσεις, ὅτι ἐσφάλης εἰς
and with joy to-receive(-it) when you-hear that you-erred in
ἐκεῖνο ὃ ἐνόμισας ποιεῖν μετὰ συνειδήσεως. Τῇ γὰρ
that which you-thought to-do with conscience by-the for
κρίσει τῶν συνεταίρων σου, πάντως ἢ τὸ ἀπολειπόμενον
judgment of-the companions your by-all-means either the lacking(-thing)
διορθοῦται, ἢ τὸ καλῶς γινόμενον ἀσφαλέστερον γίνεται.
is-corrected or the well done(-thing) more-secure becomes
Σπούδαζε προκόψαι, ἵνα ἐὰν συμβῇ σοι θλῖψις, ἢ
be-eager to-advance that if befall you affliction either
σωματικῶς ἢ πνευματικῶς, ἀθλίπτως καὶ ἀβαρῶς καὶ μεθ'
bodily or spiritually unafflicted and unburdened and with
ὑπομονῆς δυνηθῇς βαστάσαι. Ἐὰν ἀκούσῃς ὅτι ἐποίησας
patience you-may-be-able to-bear(-it) if you-hear that you-did
πρᾶγμα ὅπερ οὐκ ἐποίησας, μὴ θροηθῇς ὅλως μηδὲ
(a)-thing which not you-did not be-alarmed at-all nor
πυρῇς· ἀλλ' εὐθέως βάλε μετάνοιαν τῷ εἰπόντι
be-inflamed but at-once make prostration to-the(-one) having-said(-it)

σοι, μετὰ ταπεινώσεως λέγων αὐτῷ· Συγχώρησόν μοι,
to-you with humility saying to-him forgive me
καὶ εὖξαι ὑπὲρ ἐμοῦ, καὶ σιώπα μέχρι τούτου· καθὼς
and pray for me and keep-silent up-to this as
καὶ οἱ Πατέρες εἶπον. Ἐὰν δὲ ἐρωτηθεὶς ὑπ' αὐτοῦ, εἰ
also the Fathers said if but asked by him whether
ἀληθές ἐστι τὸ πρᾶγμα, ἢ οὔ, τότε βάλε μετάνοιαν μετὰ
true is the thing or not then make prostration with
ταπεινώσεως, λέγων μετὰ ἀληθείας πῶς ἦν τὸ πρᾶγμα.
humility saying with truth how was the thing
Καὶ μεθ' ὃ λέγειν πάλιν βάλε μετάνοιαν μετὰ
and after which(-time) to-say(-it) again make prostration with
ταπεινώσεως, λέγων, Συγχώρησόν μοι καὶ εὖξαι ὑπὲρ ἐμοῦ.
humility saying forgive me and pray for me

Ἐρώτησις.

question

Τί ποιήσω, ὅτι οὐ τὴν αὐτὴν ἔχω κατάστασιν ἐν τῇ
what shall-I-do that not the same do-I-have state in the
ἀπαντήσει τῶν ἀδελφῶν;
meeting of-the brothers

Ἀπόκρισις.

answer

Τὴν μὲν αὐτὴν κατάστασιν ἐν τῇ ἀπαντήσει τῶν
the indeed same state in the meeting of-the
ἀδελφῶν οὔπω δύνασαι ἔχειν· ἀλλὰ τέως σπούδαζε μὴ
brothers not-yet can-you to-have but meanwhile be-eager not
σκανδαλισθῆναι ἔν τινι, μηδὲ κατακρίνειν τινά, μηδὲ
to-be-scandalized in anything nor to-condemn anyone nor
καταλαλεῖν τινος, μηδὲ προσέχειν λόγῳ, ἢ ἔργῳ, ἢ κινήματι
to-slander anyone nor to-attend-to (a)-word or deed or gesture
ἀδελφῶν μὴ ὠφελοῦντός σε· ἀλλὰ μᾶλλον σπούδαζε ἐν
of-brothers not benefiting you but rather be-eager in

πᾶσιν οἰκοδομεῖν ἑαυτόν, καὶ μὴ θέλε φανητιᾶν ἐν λόγῳ,
all(-things) to-edify yourself and not wish to-show-off in word
ἢ ἔργῳ, καὶ κενοδοξεῖν. Κτῆσαι ἐλευθερίαν εἰς τὴν δίαιταν
or deed and to-be-vainglorious acquire freedom in the diet
σου, καὶ εἰς τὸν λόγον σου, ἕως λεπτοῦ πράγματος. Γίνωσκε
your and in the word your up-to (a)-slight thing know
ὅτι, ἐὰν πολεμῆταί τις, ἢ θλίβεται ὑπό τινος ἐμπαθοῦς
that if be-warred-on someone or be-afflicted by some passionate
λογισμοῦ, καὶ ἐξαγορεύῃ αὐτόν, αὐτὸς ἰσχυροποιεῖ αὐτὸν καθ'
thought and he-declare it he strengthens it against
ἑαυτοῦ· οἱονεὶ δύναμιν παρέχων αὐτῷ εἰς τὸ πλέον πολεμεῖν
himself as-it-were power giving it for the more to-war
καὶ θλίβειν αὐτόν. Ἐὰν δὲ πάλιν ἀγωνίσηται, καὶ ἐναντιωθῇ
and to-afflict him if but again he-struggle and oppose
τῷ λογισμῷ αὐτοῦ, καὶ ἐνεργήσῃ τὰ ἐναντιούμενα
the thought his and work the(-things) opposing
αὐτῷ, καθὼς πολλάκις εἴπομεν, ἐξασθενεῖ τὸ πάθος, καὶ
it as often we-said weakens the passion and
ἀνίσχυρον γίνεται εἰς τὸ πολεμεῖν καὶ θλίβειν αὐτόν· καὶ
powerless becomes for the to-war and to-afflict him and
οὕτως κατὰ μικρὸν ἀγωνιζόμενος, καὶ βοηθούμενος ὑπὸ
thus by little struggling and being-helped by
τοῦ Θεοῦ, περιγίνεται καὶ αὐτοῦ τοῦ πάθους. Ὁ Θεὸς
— God he-overcomes even the-very the passion — God
σκεπάσει ἡμᾶς εὐχαῖς πάντων τῶν ἁγίων. Ἀμήν.
will-protect us by-(the)-prayers of-all the saints amen

Τοῦ αὐτοῦ ῥήματα διάφορα, ἐν συντόμῳ

XIX · VARIOUS SAYINGS IN BRIEF

Short sayings of Dorotheos: one with his own understanding cannot obey; the passionate should not trust their hearts; it is no great thing to pity the afflicted, but great not to judge one who contradicts us. Love is shown, not demanded; every good is preceded or followed by temptation; one with no will of his own always gets his way; and no evil should be done, even in jest.

1 Ὁ ἀββᾶς Δωρόθεος ἔλεγεν ὅτι ἀδύνατόν ἐστι τὸν
the abba Dorotheos said that impossible it-is the(-one)
ἔχοντα ἰδίαν σύνεσιν, ἢ ἴδιον λογισμόν, ὑποταγῆναι καὶ
having own understanding or own thought to-be-subjected and
ἀκολουθῆσαι τὸ καλὸν τοῦ πλησίον.
to-follow the good of-the neighbor
Ἔλεγε πάλιν, ὅτι ἐμπαθεῖς ὄντες, οὐκ ὀφείλομεν ὅλως
he-said again that passionate being not we-ought at-all
πιστεύειν τῇ ἰδίᾳ καρδίᾳ· σκαμβὸς γὰρ κανὼν καὶ τὰ
to-trust the own heart crooked for (a)-rule even the
ὀρθὰ σκαμβὰ ποιεῖ.
straight(-things) crooked makes
Ἔλεγε πάλιν, ὅτι οὐκ ἔστι μέγα τὸ μὴ κρῖναι, ἢ καὶ
he-said again that not is (it)-great the not to-judge or even
συμπαθῆσαι τῷ ἐν θλίψει ὄντι καὶ ὑποπίπτοντί σοι·
to-sympathize with-the(-one) in affliction being and falling-down-before you
μέγα δέ ἐστι τὸ μὴ κρῖναι, ἢ ἀντιπατῆσαι τῷ διὰ πάθος
great but is the not to-judge or to-trample-back the(-one) through passion
ἴδιον ἀντιλέγοντί σοι, μηδὲ συμπεισθῆναι μετὰ τοῦ
own contradicting you nor to-be-persuaded-together with the(-one)
κρίναντος αὐτόν, καὶ τὸ συγχαρῆναι τῷ προτιμωμένῳ σοι.
having-judged him and the to-rejoice-with the(-one) preferred to-you

Ἔλεγε πάλιν, ὅτι ὁ μὴ καταφρονῶν πάσης ὕλης
he-said again that the(-one) not despising all matter
καὶ δόξης, καὶ σωματικῆς ἀναπαύσεως, ἔτι μὴν καὶ τῶν
and glory and bodily rest still indeed even the
δικαιωμάτων, οὐ δύναται κόψαι τὰ θελήματα αὐτοῦ, οὐδὲ
self-justifications not can to-cut-off the wills his nor
ἀπαλλάττεται ὀργῆς καὶ λύπης, οὐδὲ ἀναπαύει τὸν πλησίον.
is-he-freed from-wrath and grief nor refreshes-he the neighbor
Πάλιν εἶπε, Μὴ ἀπαίτει ἀγάπην παρὰ τοῦ πλησίον.
again he-said not demand love from the neighbor
Ὁ γὰρ ἀπαιτῶν ταράσσεται, ἐὰν μὴ ἀπαντήσῃ· ἀλλὰ
the(-one) for demanding is-troubled unless — it-meet(-him) but
μᾶλλον σὺ δεῖξον τὴν ἀγάπην τῷ πλησίον, καὶ ἀναπαύει,
rather you show the love to-the neighbor and you-are-at-rest
καὶ οὕτως φέρεις καὶ τὸν πλησίον εἰς ἀγάπην.
and thus you-bring also the neighbor to love
Πάλιν εἶπεν, ὅτι ἐὰν ποιήσῃ τις πρᾶγμα κατὰ Θεόν,
again he-said that if do someone (a)-thing according-to God
πάντως ἔρχεται αὐτῷ πειρασμός· παντὶ γὰρ ἀγαθῷ, ἢ
by-all-means comes to-him temptation every for good(-thing) either
προηγεῖται, ἢ ἐπακολουθεῖ πειρασμός· οὔτε δὲ βέβαιόν ἐστι
precedes or follows temptation nor and secure is
τὸ κατὰ Θεὸν γινόμενον, εἰ μὴ δοκιμασθῇ διὰ πειρασμοῦ.
the according-to God done(-thing) if not it-be-tested through temptation
Πάλιν εἶπεν· Οὐδὲν οὕτως ποιεῖ ἕνωσιν, ὡς τὸ τοῖς
again he-said nothing so makes union as the in-the
αὐτοῖς χαίρειν, καὶ τὰ αὐτὰ φρονεῖν.
same(-things) to-rejoice and the same(-things) to-think

Πάλιν εἶπε· Τὸ μὴ ἐξουδενῶσαί τινα τὴν χάριν τοῦ
again he-said the not to-despise anyone the grace of-the
πλησίον, ταπεινοφροσύνης ἐστί· δεῖ γὰρ καταδέχεσθαι
neighbor of-humility is (one)-must for to-accept
αὐτὴν μετὰ εὐχαριστείας, κἂν μικρὰ καὶ ἐλαχίστη ἐστίν.
it with thanksgiving even-if small and least it-is
Καὶ πάλιν εἶπεν· Ἐγώ, ἐὰν συμβῇ μοι πρᾶγμα, ἡδέως
and again he-said I if befall me (a)-thing gladly
ἔχω γίνεσθαι γνώμῃ τοῦ πλησίον καὶ ἀσυστροφῆσαι
hold to-come-about by-the-opinion of-the neighbor and to-fail
μετὰ γνώμης αὐτοῦ, ἐὰν ἀπαντήσῃ ἢ καὶ στοιχῆσαι
with (the)-opinion his if it-turn-out than even to-follow
τῇ ἰδίᾳ γνώμῃ καὶ εὐσυστροφῆσαι.
the own opinion and to-succeed
Πάλιν εἶπε, Καλόν ἐστιν ἐν ἑκάστῳ πράγματι τὸ παρὰ
again he-said good it-is in each thing the short-of
μικρὸν τῆς χρείας ἐπιτηδεύειν ἑαυτοῖς. Οὐ γὰρ συμφέρει
little of-the need to-practice for-ourselves not for it-profits
τινὶ κατὰ πάντα ἀναπαῦσαι.
(for)-anyone in all(-things) to-refresh(-himself)
Πάλιν εἶπε, Ἐν παντὶ πράγματι συμβαίνοντί μοι, οὐδέποτε
again he-said in every thing happening to-me never
ἠθέλησα ἀνθρωπίνῃ φρονήσει περιδραμεῖν ἐμαυτῷ· ἀλλ'
did-I-wish by-human prudence to-run-around for-myself but
ἀεὶ ποιῶ μικρὸν τὴν δύναμίν μου, εἰς εἴτι δήποτε,
always I-do (a)-little the power my in whatever ever
καὶ ἀφῶ τὸ πᾶν τῷ Θεῷ.
and leave the all — to-God
Πάλιν εἶπεν· Ὁ μὴ ἔχων ἴδιον θέλημα, πάντοτε τὸ
again he-said the(-one) not having own will always the
ἴδιον ποιεῖ· ἐξώτερον γὰρ ἴδιον οὐκ ἔχει· εἴτι δ' ἂν
own does outside for own(-will) not he-has whatever but —

καὶ γένηται, ἀναπαύει αὐτόν, καὶ εὑρίσκεται πάντοτε τὸ
also comes-about refreshes him and he-is-found always the
ἴδιον ποιῶν. Οὐ γὰρ θέλει τὰ πράγματα γίνεσθαι, ὡς
own doing not for he-wishes the things to-come-about as
θέλει, ἀλλὰ θέλει, ὡς γίνεται.
he-wishes but he-wishes as they-come-about
Πάλιν εἶπεν, Οὐ δεῖ τινα ἐν αὐτῷ τῷ καιρῷ ἐν ᾧ
again he-said not must anyone in the-very the time in which
ἁμαρτάνει ὁ ἀδελφός, κατ᾽ αὐτοῦ διορθῶσαι αὐτόν, ἀλλ᾽
sins the brother against him to-correct him but
οὐδὲ ἐν ἄλλῳ καιρῷ χάριν τῆς ἰδίας ἐκδικήσεως.
not-even in another time for-the-sake of-the own vengeance
Ἔλεγε πάλιν, ὅτι ἡ κατὰ Θεὸν ἀγάπη δυνατωτέρα
he-said again that the according-to God love stronger
ἐστὶ καὶ τῆς φυσικῆς.
is even than-the natural(-love)
Ἔλεγε πάλιν, Μηδὲ ἐν γελοίῳ τὸ κακόν. Συμβαίνει,
he-said again not-even in jest the evil it-happens
ὅτι ἐξ ἀρχῆς μὲν ποιεῖ τις κακὸν μετὰ γέλωτος·
that from (the)-beginning indeed does someone evil with laughter
ὕστερον δὲ καὶ μὴ θέλων πήγνυται εἰς αὐτό.
later but even not willing he-is-fixed in it
Ἔλεγε πάλιν, ὅτι οὐ δεῖ θελῆσαί τινα ἀπαλλαγῆναι
he-said again that not must to-wish anyone to-be-freed
πάθους, ὡς θέλων φυγεῖν τὴν θλίψιν αὐτοῦ· ἀλλὰ ἀκριβῶς
from-passion as wishing to-flee the affliction its but exactly
μισοῦντα αὐτό, ὡς λέγει, Τέλειον μῖσος ἐμίσουν αὐτούς,
hating it as it-says with-perfect hatred I-hated them
εἰς ἐχθροὺς ἐγένοντό μοι.
as enemies they-became to-me

Ἔλεγε πάλιν, ὅτι ἀδύνατόν ἐστιν ὀργισθῆναί τινα κατὰ τοῦ
he-said again that impossible it-is to-be-angered someone against the
πλησίον, εἰ μὴ πρῶτον ἐπαρθῇ ἡ καρδία αὐτοῦ κατ᾽ αὐτοῦ,
neighbor if not first be-lifted-up the heart his against him
καὶ ἐξουδενώσει αὐτόν, καὶ ἔχει ἑαυτὸν ὑπερέχοντα αὐτοῦ.
and he-despise him and hold himself superior to-him
Ἔλεγε πάλιν, Σημεῖόν ἐστιν ὅτι ἑκουσίως ἐνεργεῖ τις
he-said again (a)-sign it-is that willingly works someone
πάθος, ὅτε ἐλεγχόμενος, ἢ διορθούμενος περὶ αὐτοῦ
(a)-passion when being-reproved or corrected about it
ταράσσεται. Τὸ δὲ ἀταράχως βαστάζειν τὸν περὶ αὐτοῦ
he-is-troubled the but untroubled to-bear the about it
ἔλεγχον, ἤγουν διόρθωσιν, σημεῖόν ἐστιν, ὅτι ἡττώμενος
reproof or correction (a)-sign is that being-defeated
ἢ ἀγνοῶν ἐνήργησεν αὐτό.
or not-knowing he-worked it

Τοῦ ἁγίου ἐπιστολὴ πρὸς ἀδελφὸν ἐπερωτήσαντα αὐτὸν περὶ ἀναισθησίας ψυχῆς, καὶ περὶ ψύξεως ἀγάπης

XX · LETTER ON INSENSIBILITY AND THE COOLING OF LOVE

Dorotheos recommends constant reading and the remembrance of death against the soul's insensibility; weak love for the brothers comes from accepting suspicious thoughts, and he should pray for those who wrong him.

1 Περὶ τῆς ἀναισθησίας τῆς ψυχῆς, ἀδελφέ, συνεχὴς
about the insensibility of-the soul brother continual
ἀνάγνωσις τῶν θείων Γραφῶν συμβάλλεται μετὰ
reading of-the divine Scriptures contributes with
κατανυκτικῶν λογίων, τῶν θεοφόρων Πατρῶν, καὶ ἡ
compunctionate sayings of-the God-bearing Fathers and the

μνήμη τῶν φοβερῶν κριμάτων τοῦ Θεοῦ, καὶ τῆς ἐξόδου
memory of-the fearful judgments — of-God and of-the departure
τῆς ψυχῆς ἀπὸ τοῦ σώματος, καὶ τῶν μελλουσῶν
of-the soul from the body and of-the about
ἀπαντᾷν αὐτῇ φοβερῶν δυνάμεων, μεθ' ὧν ἔπραξε τὴν
to-meet her fearful powers with whom she-did the
πονηρίαν ἐν τῇ ὀλιγοχρονίᾳ καὶ ἐλεεινῇ ζωῇ ταύτῃ. Ἔτι
wickedness in the short-lived and pitiable life this further
δὲ καὶ τοῦ μέλλειν παραστῆναι τῷ φρικτῷ καὶ ἀδεκάστῳ
and also of-the to-be-about to-stand-before the dreadful and incorruptible
βήματι τοῦ Χριστοῦ, καὶ μὴ μόνον περὶ πράξεων, ἀλλὰ
tribunal — of-Christ and not only about deeds but
καὶ λόγων καὶ ἐννοιῶν ἀπαιτεῖσθαι λόγον ἐνώπιον τοῦ
also of-words and thoughts to-be-required (an)-account before —
Θεοῦ, καὶ πάντων τῶν ἀγγέλων αὐτοῦ, καὶ πάσης ἁπλῶς
God and all the angels his and all simply
τῆς κτίσεως. Μνημόνευε δὲ συνεχῶς καὶ τῆς ἀποφάσεως
the creation remember and continually also the sentence
ἐκείνης, ἣν ἐρεῖ ὁ φοβερὸς καὶ δίκαιος Κριτὴς τοῖς
that which will-say the fearful and just Judge to-the(-ones)
εὐωνύμοις· Ἀπέλθατε ἀπ' ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ
on-the-left depart from me the cursed(-ones) into the fire
τὸ αἰώνιον, τὸ ἡτοιμασμένον καὶ τῷ διαβόλῳ καὶ τοῖς
the eternal the(-one) prepared also for-the devil and the
ἀγγέλοις αὐτοῦ. Καλὸν δὲ καὶ τῶν μεγάλων θλίψεων τῶν
angels his good and also the great afflictions the
ἀνθρωπίνων μνημονεύειν· μόλις γὰρ οὕτως ἵνα ἡ σκληρὰ
human(-ones) to-remember hardly for thus that the hard
καὶ ἀναίσθητος μαλαχθῇ ψυχή, καὶ εἰς αἴσθησιν ἔλθῃ τῆς
and insensible be-softened soul and to perception come of-the
ἰδίας αὐτῆς κακῆς καταστάσεως. Τὸ δὲ ἀσθενεῖν περὶ
own its evil state the and to-be-weak about

τὴν ἀγάπην τῶν ἀδελφῶν, ἐκ τοῦ δέχεσθαί σε τοὺς ἐξ
the love of-the brothers from the to-receive you the from
ὑποψίας λογισμοὺς καὶ πιστεύειν τῇ ἰδίᾳ καρδίᾳ, γίνεταί
suspicion thoughts and to-trust the own heart comes-about
σοι, καὶ ἐκ τοῦ μηδὲν θέλειν πάσχειν κατὰ προαίρεσιν.
to-you and from the nothing to-wish to-suffer against (your)-choice
Θέλεις οὖν βοηθούμενος ὑπὸ τοῦ Θεοῦ; Προηγουμένως μὴ
do-you-wish then being-helped by — God first not
πιστεύειν ὅλως ταῖς ἰδίαις ὑπονοίαις, καὶ πάσῃ δυνάμει
to-trust at-all the own suspicions and with-all power
σπουδάζειν ταπεινοῦσθαι τοῖς ἀδελφοῖς, κόπτειν αὐτοῖς τὸ
to-be-eager to-be-humbled to-the brothers to-cut-off for-them the
ἴδιον θέλημα· ἐὰν ὑβρίσῃ σέ τις αὐτῶν, ἢ ἄλλως θλίψῃ,
own will if insult you someone of-them or otherwise afflict(-you)
ὑπερεύχου αὐτῷ, ὡς εἶπον οἱ Πάτρες, ὡς μεγάλα σε
pray-for him as said the Fathers as greatly you
εὐεργετοῦντι, ὡς ἰατρῷ τῆς φιληδονίας σου. Ἐκ τούτου
benefiting as (a)-physician of-the love-of-pleasure your from this
ὁ θυμός σου μειοῦται, εἴγε κατὰ τοὺς ἁγίους Πατέρας
the anger your is-lessened if-indeed according-to the holy Fathers
θυμοῦ χαλινὸς ἡ ἀγάπη· πρὸ δὲ πάντων παρακάλει τὸν
of-anger (the)-bridle (is)-the love before but all beseech —
Θεὸν δοῦναί σοι νῆψιν καὶ σύνεσιν τοῦ εἰδέναι τί τὸ
God to-give you watchfulness and understanding of-the to-know what (is)-the
θέλημα αὐτοῦ τὸ ἀγαθόν, καὶ εὐάρεστον καὶ τέλειον, ἔτι δὲ
will his the good and well-pleasing and perfect further and
καὶ δύναμιν εἰς τὸ καταρτισθῆναι πρὸς πᾶν ἔργον ἀγαθόν.
also power for the to-be-equipped for every work good

Πρὸς τὸν μέγαν γέροντα, τὸν ἅγιον Βαρσανούφιον, καὶ πρὸς τὸν αὐτοῦ μαθητήν, τὸν ἀββᾶν Ἰωάννην, τὸν ἐπικληθέντα Προφήτην, διὰ τὸ διορατικὸν χάρισμα, ὃ εἶχε παρὰ τοῦ Θεοῦ

XXI · QUESTIONS TO BARSANUPHIUS AND JOHN

Dorotheos asks the great elders how to cut off forwardness, keep mourning, bear dishonor, and guard his eyes. They answer that bearing dishonor pays a debt and that one should obey in everything and leave idle talk with gentleness.

Ἐρώτησις. 1

question

Πῶς δυνήσομαι ἐκκόψαι παῤῥησίαν, καὶ κρατῆσαι τῆς γλώσσης μου;

how shall-I-be-able to-cut-out forwardness and to-master the tongue my

Ἀπόκρισις.

answer

Διὰ πένθους.

through mourning

Ἐρώτησις.

question

Καὶ πῶς δύναμαι εἰσερχόμενος καὶ ἐξερχόμενος μεταξὺ ἀνθρώπων, καὶ ποιῶν ὑπηρεσίας, φυλάξαι τὸ πένθος; καὶ εἴ ἐστι πένθος ἄνευ δακρύων.

and how can-I going-in and going-out among men and doing services to-keep the mourning and whether there-is mourning without tears

Ἀπόκρισις.

answer

Οὐ τὸ πένθος διὰ δακρύων, ἀλλὰ τὰ δάκρυα διὰ
not the mourning (comes)-through tears but the tears through
τοῦ πένθους. Ὁ δὲ μεταξὺ ἀνθρώπων, ἐὰν κόπτῃ
the mourning the(-one) but among men if he-cut-off
τὸ ἴδιον θέλημα, καὶ μὴ προσέχῃ πταίσμασιν ἀνθρώπων,
the own will and not attend to-(the)-faults of-men
οὗτος κτᾶται τὸ πένθος. Ἐκ τούτου γὰρ συνάγονται
this(-man) acquires the mourning from this for are-gathered
οἱ λογισμοὶ αὐτοῦ, καὶ οὗτοι συναγόμενοι γεννῶσι τὴν
the thoughts his and these being-gathered beget the
κατὰ Θεὸν λύπην ἐν τῇ καρδίᾳ, ἡ λύπη τὰ δάκρυα.
according-to God grief in the heart the grief the tears

Ἐρώτησις.

question

Τὸ ὑπενεγκεῖν ἀτιμίαν, τί συμβάλλεται πρὸς ἡσυχίαν;
the to-bear dishonor what does-it-contribute toward stillness

Ἀπόκρισις.

answer

Ὁ χρεώστης τῶν ἀνθρώπων, ἐὰν μὴ ἀποδῷ τὸ χρέος, ὅπου
the debtor of-the men unless — he-pay the debt wherever
δ' ἂν ἀπέλθῃ, χρεώστης ἐστί, καὶ οὐκ ἔχει ἐλευθερίαν που
but — he-go (a)-debtor he-is and not he-has freedom anywhere
καθίσαι μετὰ ἀναπαύσεως. Ἐὰν δὲ πρῶτον κοπιάσῃ ἀπὸ τῶν
to-sit with rest if but first he-toil from the
ὀνειδισμῶν τῶν ἀνθρώπων, αἰσχύνεται, καὶ τότε ἀποδίδωσι
reproaches of-the men he-is-ashamed and then pays
τὸ χρέος. Καὶ ὅτε ἐλευθεροῦται, τότε μετὰ θάρσους καὶ
the debt and when he-is-freed then with confidence and
πολλῆς παῤῥησίας δύναται δημοσιεῦσαι, καὶ καθίσαι ὅπου
much frankness he-can to-appear-in-public and to-sit where

θέλει. Οὕτως ὁ ἄνθρωπος, ἐὰν ποιήσει τὴν δύναμιν αὐτοῦ
he-wishes thus the man if he-do the power his
βαστάσαι ὕβρεις, ἀτιμίας, ζημίας, διὰ τὰς πεπραγμένας
to-bear insults dishonors losses for the done
αὐτῷ ἁμαρτίας, ταπείνωσιν μανθάνει, καὶ τὸν κόπον, καὶ
by-him sins humility he-learns and the toil and
συγχωροῦνται διὰ τούτων αἱ ἁμαρτίαι αὐτοῦ, κατὰ
are-forgiven through these(-things) the sins his according-to
τὸ γεγραμμένον· Ἴδε τὴν ταπείνωσίν μου καὶ τὸν κόπον
the(-thing) written see the humility my and the toil
μου· καὶ τὰ ἑξῆς· κατανόησον δὲ πρὸς τοῦ σταυροῦ,
my and the following(-words) consider and before the cross
πόσας ὕβρεις καὶ ὀνειδισμοὺς ὑπέμεινεν ὁ Δεσπότης ἡμῶν
how-many insults and reproaches endured the Master our
Χριστός, καὶ μετὰ ταῦτα ἦλθεν εἰς τὸν σταυρόν. Οὕτως,
Christ and after these(-things) he-came to the cross thus
οὐδεὶς εἰς ἡσυχίαν τελείαν ἔγκαρπον, καὶ εἰς κατάπαυσιν
no-one into stillness perfect fruitful and into rest
ἁγίαν τῆς τελειότητος δύναται ἐλθεῖν, ἐὰν μὴ πρῶτον
holy of-the perfection can to-come unless — first
συμπάθῃ τῷ Χριστῷ, καὶ ὑπενέγκῃ ὅλα τὰ παθήματα αὐτοῦ,
he-suffer-with — Christ and bear all the sufferings his
μνημονεύων τοῦ Ἀποστόλου λέγοντος, ὅτι Ἐὰν συμπάσχωμεν
remembering the Apostle saying that if we-suffer-with
αὐτῷ, καὶ συνδοξαζόμεθα αὐτῷ. Μὴ οὖν πλανηθῇς· ἄλλη γὰρ
him also we-are-glorified-with him not then be-deceived other for
ὁδὸς σωτηρίας οὐκ ἔστι, πλὴν ταύτης. Ὁ Κύριος συνέλθοι
way of-salvation not is but this the Lord may-come-with
σοι κατὰ τὰ θελήματα αὐτοῦ, ἵνα καλῶς θεμελιώσῃ
you according-to the wills his that well he-may-found
σου τὴν οἰκοδομὴν ἐπὶ τὴν πέτραν, ἥτις ἐστὶν ὁ Χριστός.
your the building upon the rock which is — Christ

Ἐρώτησις.

question

Ποία ὁδὸς σώζει μᾶλλον, ἢ διὰ τῶν κόπων, ἢ ἡ
what way saves rather the(-one) through the toils or the(-one)
διὰ τῆς ταπεινώσεως; εἰπέ μοι, δέσποτα· καὶ περὶ τῆς
through the humility tell me master and about the
λήθης, καὶ σχέσεως πρός τινας, καὶ φυλακῆς ὀφθαλμῶν;
forgetfulness and attachment toward some and (the)-guarding of-(the)-eyes

Ἀπόκρισις.

answer

Ὁ κόπος ὁ ἀληθινὸς οὐκ ἔστιν ἐκτὸς ταπεινώσεως.
the toil the true not is apart-from humility
Ὁ γὰρ καθ' ἑαυτὸν κόπος εἰς μάτην ἐστί, καὶ εἰς οὐδὲν
the for by itself (the)-toil in vain is and for nothing
λογίζεται. Φησὶ γάρ· Ἴδε τὴν ταπείνωσίν μου καὶ τὸν
is-reckoned he-says for see the humility my and the
κόπον μου, καὶ ἄφες πάσας τὰς ἁμαρτίας μου. Ὁ
toil my and forgive all the sins my the(-one)
οὖν ἔχων ταύτην, διὰ τάχους φθάνει, καὶ ὁ ἔχων
then having this(-humility) through speed arrives and the(-one) having
ταπείνωσιν ὁμοῦ ἐξουδενώσεως, καὶ αὐτὸς τὸ ὅμοιον ἔχει.
humility together of-despising also he the like has
Ἡ ἐξουδένωσις τὸν τόπον ἐπέχει τοῦ κόπου· ὁ δὲ ἔχων
the despising the place holds of-the toil the(-one) but having
τὴν ταπείνωσιν καθ' ἑαυτόν, εἰσέρχεται μέν, βραδυτέρως
the humility by itself enters indeed more-slowly
δέ. Εἴτις δὲ θέλει κρατῆσαι τὴν ἀληθινὴν ταπείνωσιν,
but(-enters) if-anyone and wishes to-hold-fast the true humility
μὴ ψηφίσῃ ἑαυτὸν ἔν τινι πράγματι ὅλως, καὶ αὕτη ἐστὶν
not let-him-reckon himself in any thing at-all and this is
ἡ ἀληθινὴ ταπείνωσις. Ὁ δεχόμενος τὸ πῦρ ὃ ἦλθεν
the true humility the(-one) receiving the fire which came

ὁ Κύριος βαλεῖν ἐπὶ τὴν γῆν, λήθην καὶ αἰχμαλωσίαν οὐ
the Lord to-cast upon the earth forgetfulness and captivity not
δέχεται, ἔχων πάντοτε τὴν αἴσθησιν τοῦ πυρός. Λάβε οὖν
receives having always the perception of-the fire take then
ὑπόδειγμα· Ἐὰν εὑρεθῇ ἄνθρωπος εἰς τὸ ἀποθανεῖν, καὶ
(an)-example if be-found (a)-man at the to-die and
προσεγγίσῃ αὐτῷ πῦρ, εὐθέως αἰσθάνεται ἀπὸ τοῦ πόνου·
come-near to-him fire at-once he-perceives from the pain
καὶ εἰς οἷον δήποτε πρᾶγμα ἐὰν αἰχμαλωτισθῇ ἄνθρωπος,
and in any whatever thing if be-taken-captive (a)-man
ἐπιπέσῃ δὲ ἐπ᾽ αὐτὸν ἄνθραξ πυρός. Οὐδὲ θίξειν μένει
fall and upon him (a)-coal of-fire not-even touching remains
ἐν τῇ αἰχμαλωσίᾳ τὸ πῦρ, ἀδελφέ, ἀλλὰ σβέννυται· ἐπεὶ
in the captivity the fire brother but is-quenched since
οὐδὲ πῦρ ἐστι λοιπόν. Εἰ ἀπαλλαγῆναι θέλεις καὶ τῆς
not-even fire is-it henceforth if to-be-freed you-wish also from-the
αἰχμαλωσίας, ἄλλως οὐ δύνασαι, ἐὰν μὴ κτήσῃ ἑαυτῷ
captivity otherwise not you-can unless — you-acquire for-yourself
τὸ πνευματικὸν τοῦτο πῦρ· ἀπὸ γὰρ τῆς αὐτοῦ θερμότητος
the spiritual this fire from for the its warmth
ἐκεῖνα ἀφανίζονται· κτᾶται δέ τις τὸ πῦρ τοῦτο, τῷ
those(-things) vanish acquires and someone the fire this by-the
κατὰ Θεὸν πόθῳ. Τὸ δὲ μὴ πάνυ φιλίαν ἔχειν πρός
according-to God longing the and not very friendship to-have toward
τινα συνηλικιώτην, καλόν ἐστιν· ἡ δὲ τοιαύτη συνήθεια
some contemporary good is the but such familiarity
οὐκ ἀφίησιν ἐλθεῖν τὸ πένθος. Μηδὲ πρὸς ἄλλον τινὰ
not lets to-come the mourning nor toward other anyone
ἀφαιροῦντα ἀπὸ σοῦ τὸ πένθος, ἔχε φιλίαν· οὐ γὰρ ὠφελεῖ
taking-away from you the mourning have friendship not for does-it-benefit
σε, ἀλλὰ μᾶλλον καὶ βλάπτει. Οὐδεὶς δύναται κτήσασθαί
you but rather even harms(-you) no-one can to-acquire

τι ἀγαθόν, εἰ μὴ ἐν πολλῷ κόπῳ. Παίδευσον οὖν τοὺς
anything good except — in much toil train then the
ὀφθαλμούς σου τοῦ μὴ βλέπειν τινί, καὶ οὐ πληροῦσί σου
eyes your of-the not to-look at-anyone and not they-fill your
τὴν καρδίαν τῆς δεινῆς παῤῥησίας, εἰς ἀπώλειαν φερούσης
the heart with-the terrible forwardness to perdition bringing
ὅλως τοὺς κόπους τοῦ μοναχοῦ. Εἰ ταῦτα πάντα, ἀδελφέ,
wholly the toils of-the monk if these(-things) all brother
ἐὰν μὴ ποιήσῃ ἡ καρδία, νύκτα καὶ ἡμέραν ζητοῦσα τὸν
unless — do the heart night and day seeking the
Κύριον, προκόψαι ἄνθρωπος οὐ δύναται. Ἐὰν σχολάσῃς
Lord to-advance (a)-man not can if you-be-at-leisure
ἐν τούτοις, ἔρχῃ εἰς αὐτά· φησὶ γάρ· Σχολάσατε, καὶ
in these(-things) you-come to them he-says for be-at-leisure and
τὰ ἑξῆς. Δῴη σοι Κύριος τοῦ συνιέναι ταῦτα.
the following(-words) may-he-give you (the)-Lord of-the to-understand these(-things)

Ἐρώτησις.

question

Τί ἐστιν ἡ ἐξουδένωσις παρὰ τὴν ταπείνωσιν; Καὶ τί πάλιν
what is the despising beside the humility and what again
ἡ συντριβὴ τῆς καρδίας; Καὶ εἰ κτᾶταί τις ἐξουδένωσιν,
the contrition of-the heart and if acquires someone despising
αὐτὸς ἑαυτὸν ἐν τῇ καρδίᾳ ταπεινῶν, ἡ χρεία καὶ τῶν
himself himself in the heart humbling(-whether) the need also of-the
ἔξωθεν ἀπὸ τῶν ἀνθρώπων ὀνειδισμῶν καὶ ὕβρεων, καὶ
outward from the men reproaches and insults and
εὐτελεστέρων δὲ πράξεων; Ἔτι, εἰ ὀφείλει ὁ ταπεινόφρων
cheaper too deeds further whether ought the humble-minded
πράγματα ἐπιτηδεύειν ταπεινά, ἢ καὶ ταπεινολογεῖν;
things to-practice humble or also to-speak-humbly

Ἀπόκρισις.

answer

Ἡ ἐξουδένωσις δύο τρόπους ἔχει, ἕνα τὸν ἀπὸ καρδίας, καὶ

the despising two ways has one the(-one) from (the)-heart and

ἕτερον τὸν ἀπὸ τῶν ἀνθρώπων ἐπιφερόμενον. Μείζων δέ

other the(-one) from the men brought-on greater and

ἐστιν ἡ ἀπὸ τῶν ἀνθρώπων ἐξουδένωσις τῆς ἀπὸ

is the(-one) from the men despising than-the(-one) from

καρδίας. Οὐ γὰρ πάνυ ἔχει κόπον ἡ ἀπὸ τῆς καρδίας,

(the)-heart not for very has toil the(-one) from the heart

ὅσον ἡ ἀπὸ τῶν ἀνθρώπων. Πάνυ γὰρ πονεῖ ἡ

as-much-as the(-one) from the men very for labors the

καρδία, εἰς τὴν ἔξωθεν ἐπιφερομένην. τὸ δὲ τρέχειν ἀφ᾽

heart at the(-one) from-outside brought-on the but to-run of

ἑαυτοῦ εἰς τὰς εὐτελεῖς πράξεις, οὐ φέρει τινὰ εἰς προκοπήν,

himself to the cheap deeds not brings anyone to progress

τάχα δὲ μᾶλλον εἰς κενοδοξίαν· ἀλλὰ τὸ κελευσθῆναι καὶ

perhaps but rather to vainglory but the to-be-ordered and

μὴ ἀντιλέξαι, ἀλλὰ ποιεῖν μετὰ ὑπακοῆς, τοῦτο γίνεται εἰς

not to-contradict but to-do(-it) with obedience this becomes for

προκοπήν, καὶ τὸ κτήσασθαι ἐξουδένωσιν. Ἡ συντριβὴ τῆς

progress and the to-acquire despising the contrition of-the

καρδίας ἐστί, τὸ μὴ ἐᾶσαι αὐτὴν ῥέμβεσθαι μετὰ ἀλλοτρίων

heart is the not to-let it to-wander with alien

λογισμῶν. Ἡ ταπείνωσίς ἐστι, τὸ μὴ ψηφίζειν ἑαυτὸν ἔν τινι

thoughts the humility is the not to-reckon oneself in any

πράγματι ὅλως, καὶ τὸ κόψαι τὸ ἴδιον θέλημα κατὰ πάντα·

thing at-all and the to-cut-off the own will in all(-things)

ὥστε τὸ ὑποταγῆναι πᾶσι, καὶ βαστάσαι ἀταράχως τὰ

so-that the to-be-subject to-all and to-bear untroubled the(-things)

ἐπερχόμενα ὑπὸ ἄλλων, τοῦτό ἐστιν ἡ ἀληθινὴ ταπείνωσις·
coming-on from others this is the true humility
εἰς ἣν οὐχ εὑρίσκει ἐν αὐτῇ χώραν ἡ κενοδοξία.
in which not finds in it room the vainglory
Τὸ δὲ ταπεινολογεῖν, κενοδοξίαν φέρει, καὶ κακὸν μᾶλλόν
the but to-speak-humbly vainglory brings and evil rather
ἐστιν, ἢ ὠφέλιμον· ἀλλὰ ἀρκεῖ λέγειν, Συγχώρησον, καὶ
is than profitable but it-suffices to-say forgive(-me) and
εὖξαι ὑπὲρ ἐμοῦ.
pray for me

Ἐρώτησις.
question

Εἰ ἐν τοῖς καλοῖς, ἢ ἐν τοῖς μέσοις δεῖ κόπτειν
whether in the good(-things) or in the middle(-things) (one)-must to-cut-off
τὸ θέλημα, ἢ καὶ ἐν οἷς παράβασις φθάνει ἐντολῆς;
the will or also in which transgression comes-in of-(a)-commandment
Καὶ ὑπὲρ τὴν κατάστασίν μου ἐὰν εὑρεθῇ ἐπιταγή,
and beyond the state my if be-found (an)-order
εἰ ὀφείλω παραιτήσασθαι, ἵνα μὴ λύπην καὶ ταραχὴν
whether I-ought to-decline(-it) that not grief and trouble
ὕστερον ἐνέγκοιμι; Ἔτι δὲ ἐάν τις εὑρεθῇ χρείαν ἔχων
later I-may-bring further and if someone be-found need having
πρὸς τὸν ἀββᾶν, ἵνα αἰτήσῃ τι αὐτόν, καὶ εἴπῃ
toward the abba that he-ask something (of)-him and tell
μοι βοηθῆναι αὐτῷ εἰς τὸ πρᾶγμα, εἰ ἀνάσχωμαι, εἰ
me to-help him in the thing whether I-should-bear(-it) if
μὴ φέρει μοι τιμήν, ὅτι ὅλως ψηφίζομαι; Ἔτι δὲ ἐὰν
not it-brings me honor that at-all I-am-reckoned further and if
αἰτήσῃ μέ τις ποιῆσαι εὐχήν, θελήσω βαλεῖν χεῖρα
ask me someone to-make (a)-prayer shall-I-wish to-put (a)-hand

καὶ βοηθῆσαί τινι; Μέχρι τίνος δεῖ παραιτήσασθαι
and to-help someone up-to what (one)-must to-decline
ἢ φιλονεικεῖν ἔνθα ἐστὶ παράβασις ἐντολῆς;
or to-contend where is transgression of-(a)-commandment
Ἀπόκρισις.
answer
Ἀδελφέ, ὁ θέλων εἶναι, οὐκ ὀφείλει ὅλως θέλημα
brother the(-one) wishing to-be(-saved) not ought at-all (a)-will
ἔχειν ἔν τινι πράγματι, καὶ τοῦτο διδάσκων ὁ Κύριος
to-have in any thing and this teaching the Lord
εἶπεν· Ἦλθον εἰς τὸν κόσμον, οὐ τὸ ἐμὸν θέλημα ποιῆσαι·
said I-came into the world not the my will to-do
καὶ τὰ ἑξῆς. Ὁ θέλων γὰρ τόδε ποιεῖν καὶ
and the following(-words) the(-one) wishing for this to-do and
τόδε δι' ἃ παραιτεῖται, ἢ διακριτικώτερον ἑαυτὸν
this for which(-things) he-declines either more-discerning himself
δείκνυσι τοῦ ἐπιτάσσοντος αὐτῷ, ἢ ὑπὸ δαιμόνων
shows than-the(-one) ordering him or by demons
χλευάζεται· ἅπερ ἀμφότερα κακὰ καὶ δαιμονιώδη· ὥστε
is-mocked which both (are)-evil and demonic so-that
ἐν πᾶσιν ὀφείλεις ὑπακούειν. Ὁ γὰρ ἐπιτάσσων ἀββᾶς
in all(-things) you-ought to-obey the(-one) for ordering abba
σου, βαστάζει σου τὸ κρίμα, ὡς ἀπαιτούμενος λόγον
your bears your the judgment as required (an)-account
ὑπὲρ σοῦ. Ἐὰν φαίνηταί σοι βαρὺ τὸ ἐπιτασσόμενον,
for you if seem to-you heavy the(-thing) ordered
αὐτὸν ἐρώτησον, καὶ τῇ αὐτοῦ διακρίσει ἄφες τὸ πρᾶγμα.
him ask and to-the his discernment leave the thing
Ἐὰν δὲ ἀδελφοὶ ὦσιν οἱ ἐπιτάξαντες, καὶ βλέπεις ἢ
if but brothers be the(-ones) having-ordered(-it) and you-see or
νομίζεις ὅτι βλάβην ἔχει τὸ πρᾶγμα, ἢ ὑπὲρ τὴν δύναμίν
think that harm has the thing or beyond the power

σου, πάλιν τὸν ἀββᾶν ἐρώτησον, καὶ ἃ λέγει σοι,
your again the abba ask and what he-says to-you
ποίησον· ἂν γὰρ θέλεις οὐ μόνον τὰ πράγματα, ἀλλὰ
do if for you-wish not only the things but
καὶ τοὺς ἀνθρώπους διακρίνειν, θλῖψιν σεαυτῷ ἐπισπάσεις.
also the men to-discern affliction on-yourself you-will-draw
Ἀλλ' ὅπου δοκεῖ καλὸν εἶναι τὸ πρᾶγμα, ἐκεῖ δεῖξον τὴν
but where seems good to-be the thing there show the
ὑπακοὴν τοῖς ἀδελφοῖς· ὅπου δὲ διστάζει ὁ λογισμός, ἢ
obedience to-the brothers where but hesitates the thought or
ὑπὲρ τὴν δύναμίν σού ἐστιν, ἢ ἔχον βλάβην, ἀνάθου τῷ
beyond the power your it-is or having harm refer(-it) to-the
ἀββᾷ σου, καὶ ὃ διακρίνει, ποίησον. Αὐτὸς γὰρ οἶδε τί
abba your and what he-discerns do he for knows what
ποιεῖ, καὶ πῶς φροντίζει σου τῆς ψυχῆς, καὶ ἀναπαύου.
he-does and how he-cares-for your the soul and be-at-rest
Πίστευε οὖν ὅτι, εἴ τι λέγει σοι, κατὰ Θεόν ἐστι·
believe then that if anything he-says to-you according-to God it-is
πᾶν δὲ τὸ κατὰ Θεόν, ὠφέλιμόν ἐστι, καὶ λύπην
all and the(-thing) according-to God profitable is and grief
ἢ ταραχὴν οὐ φέρει. Ἐκ γὰρ τοῦ ἀγαθοῦ οὐδὲν κακὸν
or trouble not brings from for the good nothing evil
ἐξέρχεται· Πᾶν γὰρ δένδρον καλὸν καρποὺς καλοὺς ποιεῖ.
comes-out every for tree good fruits good makes
Περὶ δὲ τοῦ δεηθῆναί σού τινα πρὸς τὸν ἀββᾶν, ποίησον
about but of-the to-beseech you someone (to-go)-to the abba do(-it)
ὡς ἐντολὴν πληρῶν ἣν ἤκουσας παρὰ τοῦ ἀββᾶ
as (a)-commandment fulfilling which you-heard from the abba
ποιῆσαι. Ἐὰν γὰρ καθίσῃ σε εἰς τὴν θυρωρείαν λέγων,
to-do if for he-set you at the door-keeping saying
Μήνυσόν μοι πάντα ἄνθρωπον ἐρχόμενον, ἐφ' ἑαυτοῦ
announce to-me every man coming on your-own

σαυτὸν ψηφίζεις, ἢ κέλευσιν ἐκπληροῖς. Ἐὰν εἴπῃ ὁ ἀββᾶς
yourself do-you-reckon or (an)-order do-you-fulfill if say the abba
εἰπεῖν αὐτῷ, ἢ μὴ εἰπεῖν, σὺ πρᾶγμα οὐκ ἔχεις. Περὶ δὲ
to-tell him or not to-tell you business not have about but
τοῦ, ἐὰν εἰσέλθῃς εἰς κελλίον ἀδελφοῦ, ἢ αὐτὸς ἐὰν εἴπῃ
the if you-enter into (the)-cell of-(a)-brother or he if he-tell
σοι εὔξασθαι ἕως τρίτου, εἰπέ· Συγχώρησον, καὶ ἐὰν
you to-pray up-to (the)-third(-time) say forgive(-me) and if
μετὰ τρίτον ἐμμείνῃ, τότε ποίησον μετὰ ταπεινώσεως·
after (the)-third he-persist then do(-it) with humility
καὶ σὺ τρίτως εἰπέ τινι, κἂν μὴ θελήσῃ, παῦσαι μετ'
and you three-times tell someone even-if not he-wish stop with
εἰρήνης, καὶ μὴ θλίψῃς αὐτόν. Καὶ αὕτη ἐστὶν ἡ ἀληθινὴ
peace and not afflict him and this is the true
ὁδὸς τοῦ Θεοῦ, ἐν ᾗ πρόσεχε σεαυτῷ ἐργάσασθαι
way — of-God in which attend to-yourself to-work
ἀνυποκρίτως, ἐν καθαρᾷ καρδίᾳ, τοῦ Θεοῦ διδόντος σοι
unhypocritically in (a)-pure heart — God giving you
χεῖρα, καὶ βοηθοῦντος διὰ τῆς χάριτος αὐτοῦ.
(a)-hand and helping through the grace his

Ἐρώτησις.
question

Εἰ δεῖ συγκαταβαίνειν τῷ σώματι περὶ τὴν δίαιταν,
whether (one)-must to-condescend to-the body about the diet
μήπω τελείως καταπεσόντα; ἐὰν δὲ καὶ κακοεκτῇ
not-yet wholly fallen-down if and also be-in-bad-condition
τις πρὸς τὸ σύνηθες βρῶμα, ἐὰν δὲ καὶ μηδὲν πάσχων
someone toward the accustomed food if and also nothing suffering
τις, παραιτῆσαι τόδε τὸ βρῶμα, ὡς τόδε πάθος ποιοῦν,
someone to-decline this the food as this passion making
εἰ καλῶς ποιεῖ;
whether well he-does

Ἀπόκρισις.

answer

Ἐὰν ἴδῃ ἄνθρωπος ἑαυτὸν μὴ ὀχλούμενον ὑπὸ πάθους,

if see (a)-man himself not troubled by passion

μηδὲ πολεμούμενον, ὀφείλει συγκαταβαίνειν τῷ σώματι

nor warred-on he-ought to-condescend to-the body

μικρόν· ἐὰν δὲ πολεμῆται, οὐχί. Φανερὸν γάρ ἐστι, ὅτι καὶ

(a)-little if but he-be-warred-on no clear for is that also

ἡ φαινομένη αὕτη ἀσθένεια τῶν δαιμόνων ἐστίν. Ἐν τῇ

the apparent this weakness of-the demons is in the

ἀληθινῇ γὰρ ἀσθενείᾳ τῇ ὑπὸ τοῦ Θεοῦ χαυνοῦται καὶ

true for weakness the(-weakness) from — God is-slackened also

ὁ πόλεμος. Ὥστε συμφέρει ὅπου πόλεμος, καταπονῆσαι

the war so-that it-profits where (there-is)-war to-wear-down

τὸ σῶμα, κἂν ἐμπέσῃ εἰς ἀῤῥωστίαν· ἐκβάλλει γὰρ τὴν

the body even-if it-fall into sickness it-casts-out for the

ψυχήν. Ἐὰν δὲ φανερὰ ᾖ ἡ αἰτία τῆς ἀνωμαλίας, καὶ εἰ

soul(-'s-war) if but evident be the cause of-the irregularity and if

ἐξ ὁδοιπορίας τυχόν, ἀπὸ τραυμάτων βαρέων ἀσθενήσει τὸ

from journeying perhaps from wounds heavy be-ill the

σῶμα, ὀφείλει συγκαταβαίνειν, σεμνῶς μέντοι καὶ μὴ ὑπὲρ

body he-ought to-condescend soberly however and not beyond

τὸ δέον· ἐπεὶ καὶ οἱ δαίμονες τὸ ἑαυτῶν σμήχουσιν.

the needful since also the demons the(-thing) of-themselves furbish(-up)

Εἰς δὲ τὴν κακοεξίαν, ἔστιν ὅτε δύναταί τις ἀναγκάσαι

in but the bad-condition there-is when can someone to-compel

ὀλίγον τὸν λογισμόν. Ἐὰν δὲ οὐ δύναται, συγκαταβαίνει

(a)-little the thought if but not he-can he-condescends

ὀλίγον. Ἀσθένεια γάρ ἐστι καὶ αὐτή. Ἐὰν δέ τις μάθῃ, ὅτι

(a)-little (a)-weakness for is also it if and someone learn that

τόδε τὸ βρῶμα ποιεῖ πάθος, οὐκ ὀφείλει φαγεῖν ἀπ' αὐτοῦ·

this the food makes passion not he-ought to-eat of it

ἥττημα γὰρ αὐτῷ εὑρίσκεται, καὶ φυλάξαι ὀφείλει.
(a)-defeat for to-him it-is-found and to-guard-against(-it) he-ought
Σπούδασον μὴ εἰς λήθην βαλεῖν, καὶ πιστεύων μετὰ
be-eager not into forgetfulness to-cast(-it) and believing with
τῶν ὑπὸ Θεοῦ βοηθουμένων καὶ σωζομένων, ὅτι σώζῃ.
the(-ones) by God helped and saved that you-are-saved
Ἐρώτησις.
question
Ἐὰν συνεσθίων τοῖς ἀδελφοῖς τάχιον λάβω τὴν χρείαν
if eating-with the brothers sooner I-take the need
μου· καλόν ἐστιν, ἵνα ἀναστῶ, ἢ μείνω μέχρι πάντες
my good is-it that I-rise or remain until all
ἀναστῶσιν; Ἐὰν δὲ τὸ μέτρον τοῦ ἄρτου μου συμμετρήσω
rise if and the measure of-the bread my I-measure-out
τοῖς ὄψοις πᾶσι, κρεῖττον ποιῶ;
to-the relishes all better do-I-do
Ἀπόκρισις.
answer
Καθήμενος εἰς τὴν τράπεζαν, ἐὰν ἴδῃς ὅτι ἐγένετό σου ἡ
sitting at the table if you-see that has-come-about your the
χρεία, καὶ οὐ δύνασαι καθίσαι μὴ τρώγων, ἀνάστα· τὸ δὲ
need and not you-can to-sit not eating rise the but
καθίσαι καὶ μὴ φαγεῖν, μεῖζον αὐτοῦ ἐστι· τὸ δὲ ἀπεκτεῖναι
to-sit and not to-eat greater than-it is the and to-stretch-out
τὸ βουκίον σου εἰς ὅλα τὰ ἑψητά, κάλλιον τῶν δύο ἐστίν.
the morsel your to all the boiled(-dishes) better than-the two is
Ἐρώτησις.
question
Τί ποιήσω ὅτι φοβοῦμαι τὴν αἰσχύνην τῆς ἀτιμίας, καὶ
what shall-I-do that I-fear the shame of-the dishonor and
εἰς συντυχίαν δὲ ἂν ἐμπέσω μετά τινων, πάνυ ἕλκομαι
into (a)-meeting and if I-fall with some very I-am-drawn

εἰς αὐτήν, καὶ αἰχμαλωτίζομαι, ὡς σχεδὸν ἐπιλανθάνεσθαι
into it and I-am-taken-captive so-as almost to-forget
ἐμαυτοῦ, ἀεὶ δὲ καὶ ὡς αἰσχύνομαι ἀφεῖναι αὐτούς;
myself always and also as I-am-ashamed to-leave them
Ἀπόκρισις.
answer
Ἐὰν συντείνῃ εἰς οἰκοδομήν, καὶ οὐ γίνεται ἐκκοπὴ
if it-tend to edification and not comes-about (a)-cutting-off
ἀναγκαιοτέρου πράγματος, στῆθι ἕως οὗ διαλέγεται· εἰ δὲ
of-(a)-more-necessary thing stand until — he-converses if but
ἀνόνητός ἐστιν, εἰπέ· Συγχώρησον, ἐγὼ τέως ἀσθενής
useless it-is say forgive(-me) I meanwhile weak
εἰμι. Περὶ δὲ τῆς αἰσχύνης ἐννόει τὴν πάνδημον ἐπὶ
am about but the shame consider the all-public(-shame) at
τοῦ Κυρίου μέλλουσαν ἔσεσθαι τοῖς ἁμαρτωλοῖς, καὶ τὴν
the Lord about to-be for-the sinners and the
πρόσκαιρον ἀντ᾽ οὐδενὸς ἥγησαι.
temporary(-shame) for nothing consider

Τοῦ αὐτοῦ ἁγίου Δωροθέου, ἑρμηνεία τινῶν ῥητῶν τοῦ ἁγίου Γρηγορίου, ψαλλομένων μετὰ τροπαρίων εἰς τὸ ἅγιον Πάσχα

XXII · ON A HYMN OF GREGORY FOR EASTER

Dorotheos explains Gregory's Easter lines: we should offer ourselves as living sacrifices.

Ἡδέως ἐλάλουν ὑμῖν ὀλίγα περὶ τῶν ψαλμῶν ὧν 1
gladly I-would-speak to-you (a)-few(-things) about the psalms which
ψάλλομεν, ἵνα μὴ ἀπομετεωρίζεσθαι πρὸς τὸ μέλος,
we-sing that not to-be-distracted toward the tune
ἀλλ' ἵνα καὶ αὐτὸς ὁ νοῦς ὑμῶν κατὰ ἀναλογίαν
but that also the-very the mind your by proportion
συμπεπύρωται τῇ δυνάμει τῶν λόγων. Τί ἐψάλλομεν
be-set-on-fire-with the power of-the words what did-we-sing
ἄρτι; Ἀναστάσεως ἡμέρα· καρποφορήσωμεν ἡμᾶς αὐτούς.
just-now of-resurrection (the)-day let-us-offer-as-fruit us ourselves
Ἐπειδὴ τὸ παλαιὸν οἱ υἱοὶ Ἰσραὴλ ἑορταῖς ἢ ταῖς
since the old(-time) the sons of-Israel at-feasts or at-the
πανηγύρεσι προσέφερον δῶρα τῷ Κυρίῳ κατὰ νόμον,
festivals offered gifts to-the Lord according-to (the)-law
οἷον, θυσίας, ὁλοκαυτώματα, ἀπαρχάς, καὶ ὅσα
such-as sacrifices whole-burnt-offerings first-fruits and as-many(-things-as)
τοιαῦτα· παραινεῖ ὑμῖν ὁ ἅγιος Γρηγόριος ἑορτάσαι
such(-are) exhorts you the holy Gregory to-feast
ὥσπερ ἐκεῖνοι τῷ Κυρίῳ, καὶ παρακελεύεται λέγων·
as those(-men) to-the Lord and urges(-us) saying
Ἀναστάσεως ἡμέρα· ἀντί, τῆς ἁγίας ἑορτῆς ἡμέρα, θείας
of-resurrection (the)-day instead-of the holy feast (a)-day of-divine
πανηγύρεως ἡμέρα, τοῦ Πάσχα τοῦ Χριστοῦ ἡμέρα. Τί
festival (a)-day of-the Passover — of-Christ (a)-day what

ἐστι Πάσχα Χριστοῦ; Τὸ Φασὲχ ἐποίησαν υἱοὶ Ἰσραήλ,
is (the)-Passover of-Christ — Phasech made (the)-sons of-Israel
ὅτε ἐξῆλθον ἐκ τῆς Αἰγύπτου· τὸ δὲ νῦν Πάσχα ὃ
when they-went-out from — Egypt the but now Passover which
προτρέπεται ἡμᾶς ὁ ἅγιος Γρηγόριος ἑορτάσαι, ἡ ψυχὴ
urges us the holy Gregory to-feast the soul
ἐπιτελεῖ, ἢ ἐξέρχεται ἀπὸ τῆς νοητῆς Αἰγύπτου, τοῦτ'
accomplishes or it-goes-out from the spiritual Egypt that
ἔστι, τῆς ἁμαρτίας. Ὅτε γὰρ διαβαίνει ἡ ψυχὴ ἀπὸ τῆς
is the sin when for crosses the soul from the
ἁμαρτίας πρὸς τὴν ἀρετήν, τότε ποιεῖ τὸ Φασὲχ τῷ
sin to the virtue then it-makes — Phasech to-the
Κυρίῳ, ὡς εἶπεν Εὐάγριος. Πάσχα Κυρίου, διάβασις ἀπὸ
Lord as said Evagrius (the)-Passover of-(the)-Lord (is)-crossing from
κακίας. Σήμερον οὖν Πάσχα Κυρίου, λαμπρᾶς ἑορτῆς
vice today then (is-the)-Passover of-(the)-Lord of-(the)-bright feast
ἡμέρα, τῆς Χριστοῦ ἀναστάσεως ἡμέρα, τοῦ τὴν
(the)-day — of-Christ resurrection (the)-day of-the(-one) the
ἁμαρτίαν ἀνασταυρώσαντος, καὶ ὑπὲρ ἡμῶν ἀποθανόντος
sin having-crucified and for us having-died
καὶ ἀναστάντος. Προσενέγκωμεν οὖν καὶ ἡμεῖς δῶρα
and having-risen let-us-offer then also we gifts
τῷ Κυρίῳ θυσίας, ὁλοκαυτώσεις, μὴ ἀλόγων ζώων,
to-the Lord sacrifices whole-burnt-offerings not of-irrational animals
ὧν Χριστὸς οὐ βούλεται· θυσίαν γὰρ καὶ προσφορὰν
which Christ not wishes sacrifice for and offering
ἀλόγων οὐκ ἐθέλησε, καὶ ὁλοκαυτώματα μόσχων
of-irrational(-beasts) not he-willed and whole-burnt-offerings of-calves
καὶ προβάτων οὐκ εὐδόκησε. Καὶ Ἡσαΐας λέγει· Τί
and sheep not he-was-pleased(-with) and Isaiah says what
μοι πλῆθος τῶν θυσιῶν ὑμῶν; λέγει Κύριος, καὶ τὰ
to-me (is-the)-multitude of-the sacrifices your says (the)-Lord and the

ἑξῆς. Ἀλλ᾽ ἐπεὶ ὁ Ἀμνὸς τοῦ Θεοῦ ἐτύθη ὑπὲρ
following(-words) but since the Lamb — of-God was-sacrificed for
ἡμῶν, κατὰ τὸν Ἀπόστολον λέγοντα· Καὶ γὰρ τὸ Πάσχα
us according-to the Apostle saying and for the Passover
ἡμῶν ἐτύθη Χριστός, ἵνα ἄρῃ τὴν ἁμαρτίαν τοῦ
our was-sacrificed Christ that he-might-take-away the sin of-the
κόσμου, καί· Κατάρα ὑπὲρ ἡμῶν γέγονε, κατὰ τὸ
world and (a)-curse for us he-became according-to the(-thing)
γεγραμμένον· Ἐπικατάρατος πᾶς ὁ κρεμάμενος
written cursed (is)-every(-one) the(-one) hanging
ἐπὶ ξύλου· ἵνα ἡμᾶς ἐξαγοράσῃ ἐκ τῆς κατάρας τοῦ
on (a)-tree that us he-might-redeem from the curse of-the
νόμου, καί, ἵνα υἱοθεσίαν ἀπολάβωμεν· ὀφείλομεν καὶ ἡμεῖς
law and that adoption we-might-receive we-ought also we
τί ποτε ἀρέσκον αὐτῷ προσενέγκαι δῶρον ἡμῶν.
something at-all pleasing to-him to-offer (as)-gift our
Ποῖον οὖν δῶρον, ἢ ποίαν θυσίαν ὀφείλομεν προσενέγκαι 2
what then gift or what sacrifice ought-we to-offer
τῷ Χριστῷ, ἐν τῇ τῆς ἀναστάσεως ἡμέρᾳ, ἵνα ἀρέσῃ αὐτῷ,
— to-Christ on the of-the resurrection day that it-please him
ἐπειδὴ οὐ βούλεται ἀλόγων ζώων θυσίας; Αὐτὸς πάλιν ὁ
since not he-wishes of-irrational animals sacrifices himself again the
ἅγιος καὶ τοῦτο διδάσκει ἡμᾶς· εἰπὼν γάρ· Ἀναστάσεως
holy(-man) also this teaches us having-said for of-resurrection
ἡμέρα, ἐπήγαγε, καρποφορήσωμεν ἡμᾶς αὐτούς· ὡς λέγει
(the)-day he-added let-us-offer-as-fruit us ourselves as says
καὶ ὁ Ἀπόστολος· Παραστήσατε τὰ σώματα ὑμῶν θυσίαν
also the Apostle present the bodies your (a)-sacrifice
ζῶσαν, ἁγίαν, εὐάρεστον τῷ Κυρίῳ, τὴν λογικὴν λατρείαν
living holy well-pleasing to-the Lord the reasonable worship
ὑμῶν. Πῶς οὖν ὀφείλομεν παραστῆσαι τὰ σώματα ἡμῶν
your how then ought-we to-present the bodies our

θυσίαν ζῶσαν, ἁγίαν τῷ Θεῷ; Τῷ μηκέτι ποιεῖν τὰ
(a)-sacrifice living holy — to-God by-the no-longer to-do the
θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν ἡμῶν· ἀλλὰ
wills of-the flesh and of-the thoughts our but
πνεύματι περιπατεῖν, καὶ ἐπιθυμίαν σαρκὸς μὴ ἐκτελεῖν.
by-(the)-Spirit to-walk and (the)-desire of-(the)-flesh not to-fulfill
Τοῦτο γάρ ἐστι τὸ νεκρῶσαι τὰ μέλη τὰ ἐπὶ τῆς γῆς.
this for is the to-mortify the members the(-ones) on the earth
Αὕτη λέγεται θυσία ζῶσα· ἐπειδὴ τὸ ἄλογον τὸ εἰς
this is-called (a)-sacrifice living since the irrational(-beast) the(-one) to
θυσίαν ἀπαγόμενον, ἐν αὐτῷ θυσιάζεται καὶ ἀποθνήσκει. Οἱ
sacrifice led-away in it is-sacrificed and dies the
ἅγιοι ἑαυτοὺς καρποφοροῦντες τῷ Θεῷ, ζῶντες θυσιάζουσι
saints themselves offering-as-fruit — to-God living sacrifice
τῷ Θεῷ ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ὡς λέγει Δαβίδ, Ὅτι
— to-God themselves by each day as says David that
ἕνεκα σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν,
for-the-sake-of you we-are-put-to-death all the day we-were-reckoned
ὡς πρόβατα σφαγῆς. Τοῦτό ἐστιν ὃ λέγει ὁ ἅγιος
as sheep of-slaughter this is what says the holy
Γρηγόριος· Καρποφορήσωμεν ἡμᾶς αὐτούς, τοῦτ' ἔστι,
Gregory let-us-offer-as-fruit us ourselves that is
θυσιάσωμεν ἡμᾶς ἑαυτούς, θανατώσωμεν ἡμᾶς ἑαυτοὺς ὅλην
let-us-sacrifice us ourselves let-us-put-to-death us ourselves all
τὴν ἡμέραν, καθὼς καὶ οἱ ἅγιοι πάντες ἕνεκεν Χριστοῦ
the day as also the saints all for-the-sake-of Christ
τοῦ Θεοῦ ἡμῶν, ἕνεκεν τοῦ ὑπὲρ ἡμῶν ἀποθανόντος.
— God our for-the-sake-of the(-one) for us having-died
Πῶς δὲ ἐθανάτωσαν ἑαυτούς; Μὴ ἀγαπήσαντες τὸν
how and did-they-put-to-death themselves not having-loved the
κόσμον μηδὲ τὰ ἐν κόσμῳ, καθὼς λέγει ἐν ταῖς
world nor the(-things) in (the)-world as it-says in the

καθολικαῖς Ἐπιστολαῖς· ἀλλ᾽ ἀποταξάμενοι τῇ ἐπιθυμίᾳ τῆς
catholic Epistles but having-renounced the desire of-the
σαρκὸς καὶ ἐπιθυμίᾳ τῶν ὀφθαλμῶν, καὶ τῇ ἀλαζονείᾳ τοῦ
flesh and (the)-desire of-the eyes and the pride of-the
βίου· τοῦτ᾽ ἔστι φιληδονίας, φιλαργυρίας, κενοδοξίας, καὶ
life that is love-of-pleasure love-of-money vainglory and
ἄραντες τὸν σταυρὸν καὶ ἀκολουθήσαντες τῷ Χριστῷ, καὶ
having-taken-up the cross and having-followed — Christ and
τὸν κόσμον ἑαυτοῖς σταυρώσαντες, καὶ ἑαυτοὺς τῷ κόσμῳ.
the world to-themselves having-crucified and themselves to-the world
Περὶ τούτων λέγει ὁ Ἀπόστολος· Οἱ δὲ τοῦ Χριστοῦ
about these(-men) says the Apostle the(-ones) and — of-Christ
Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ
Jesus the flesh crucified with the passions and
ταῖς ἐπιθυμίαις. Ἰδοὺ οὕτως ἐθανάτωσαν ἑαυτοὺς οἱ ἅγιοι.
the desires behold thus put-to-death themselves the saints
Πῶς δὲ καὶ ἐκαρποφόρησαν ἑαυτούς; Μὴ ζήσαντες ἑαυτοῖς, 3
how and also did-they-offer-as-fruit themselves not having-lived for-themselves
ἀλλὰ ταῖς ἐντολαῖς τοῦ Θεοῦ, ἑαυτοὺς καταδουλώσαντες,
but to-the commandments — of-God themselves having-enslaved
καὶ ἀφέντες τὰ θελήματα αὐτῶν ἐν τῇ ἐντολῇ καὶ
and having-left the wills their in the commandment and
τῇ ἀγάπῃ τοῦ Θεοῦ καὶ τοῦ πλησίον, καθὼς εἶπεν
the love — of-God and of-the neighbor as said
ὁ ἅγιος Πέτρος· Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ
the holy Peter behold we left all(-things) and
ἀκολουθήσαμέν σοι. Τί ἀφῆκε; Μὴ γὰρ χρήματα εἶχεν,
followed you what did-he-leave not for money did-he-have
ἢ κτήματα, ἢ χρυσόν, ἢ ἄργυρον· σαγήνην εἶχε καὶ
or possessions or gold or silver (a)-net he-had and
αὐτὴν πεπαλαιωμένην, ὡς εἶπεν ὁ ἅγιος Ἰωάννης ὁ
it worn-out as said the holy John —

Χρυσόστομος, καὶ ἀφῆκεν, ὡς εἶπε, πάντα τὰ θελήματα
Chrysostom and he-left as he-said all the wills
αὐτοῦ, πᾶσαν προσπάθειαν τοῦ αἰῶνος τούτου, ὡς εἶναι
his every attachment of-the age this so-as to-be
δῆλον ὅτι καὶ χρήματα εἰ εἶχεν, ἢ περιουσίαν, κἀκείνων
clear that even money if he-had or property those(-things)-too
κατεφρόνει, καὶ ἄρας τὸν σταυρόν, ἠκολούθησε τῷ
he-despised and having-taken-up the cross he-followed —
Χριστῷ, καὶ κατὰ τό· Ζῶ δέ, οὐκ ἔτι ἐγώ, ζῇ δὲ ἐν
Christ and according-to — I-live but no longer I lives but in
ἐμοὶ Χριστός. Ἰδοὺ οὕτως ἐκαρποφόρησαν ἑαυτούς, οἱ ἅγιοι
me Christ behold thus offered-as-fruit themselves the saints
νεκρώσαντες ἑαυτούς, ὡς εἴπομεν, ἀπὸ πάσης προσπαθείας
having-mortified themselves as we-said from every attachment
καὶ ἰδίου θελήματος, καὶ μόνῳ Χριστῷ καὶ ταῖς ἐντολαῖς
and own will and alone to-Christ and to-the commandments
αὐτοῦ ζήσαντες. Οὕτως καὶ ἡμεῖς καρποφορήσωμεν αὐτοὺς
his having-lived so also we let-us-offer-as-fruit ourselves
ἡμᾶς, ὡς διδάσκει ὁ ἅγιος Γρηγόριος· ἡμᾶς γὰρ θέλει
us as teaches the holy Gregory us for wishes
τὸ τιμιώτατον τοῦ Θεοῦ κτῆμα. Ἀληθῶς πάντων τῶν
the most-precious — of-God possession truly of-all the
ὁρωμένων κτισμάτων τιμιώτερον ὁ ἄνθρωπος. Ἐκεῖνα
seen creatures more-precious (is)-the man those
μὲν γὰρ λόγῳ παρήγαγεν ὁ δημιουργός, εἰπών· Γενηθήτω
indeed for by-word brought-forth the creator having-said let-be-made
τόδε, καὶ ἐγένετο· καὶ πάλιν· Ἐξαγαγέτω ἡ γῆ τόδε,
this and it-was-made and again let-bring-forth the earth this
καὶ ἐγένετο· καί· Ἐξαγαγέτω τὰ ὕδατα· καὶ ὅσα
and it-was-made and let-bring-forth the waters and as-many(-things-as)
τοιαῦτα. Τὸν δὲ ἄνθρωπον ἰδίαις χερσὶν ἔπλασε καὶ
such(-are) the but man with-(his)-own hands he-fashioned and

κατεκόσμησε, καὶ πάντα μὲν ἐκεῖνα εἰς ὑπηρεσίαν
adorned and all indeed those(-things) for service
καὶ ἀνάπαυσιν τοῦ ἀνθρώπου ἔταξεν· αὐτὸν δὲ καὶ
and rest of-the man he-appointed him and also
βασιλέα τούτων πάντων κατέστησε, καὶ τῆς τρυφῆς τοῦ
king of-these all he-established and of-the delight of-the
παραδείσου ἀπολαύειν ἐποίησε. Καὶ τὸ θαυμασιώτερον,
paradise to-enjoy he-made(-him) and the more-wonderful(-thing)
ὅτι καὶ ἐκπεσόντος αὐτοῦ ἐκεῖθεν διὰ ἰδίας ἁμαρτίας,
(is)-that even having-fallen him from-there through own sin
πάλιν διὰ τοῦ αἵματος τοῦ μονογενοῦς Υἱοῦ αὐτοῦ
again through the blood of-the only-begotten Son his
ἀνεκαλέσατο· ὥστε πάντων τῶν ὁρωμένων τιμιώτατον
he-called(-him)-back so-that of-all the seen(-things) most-precious
κτῆμα Θεῷ ὁ ἄνθρωπος, καὶ οὐ μόνον τιμιώτατον,
possession to-God (is)-the man and not only most-precious
ὡς εἶπεν ὁ ἅγιος, ἀλλὰ καὶ οἰκειότατον, Ποιήσωμεν
as said the holy(-man) but also most-intimate let-us-make
γὰρ ἄνθρωπον κατ᾽ εἰκόνα ἡμετέραν, καὶ καθ᾽
for man according-to image our and according-to
ὁμοίωσιν. Καὶ πάλιν· Ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον·
likeness and again made — God the man
ἐν εἰκόνι Θεοῦ ἐποίησεν αὐτόν, καὶ ἐνεφύσησεν εἰς τὸ
in (the)-image of-God he-made him and he-breathed into the
πρόσωπον αὐτοῦ πνοὴν ζωῆς. Αὐτὸς δὲ ὁ Κύριος ἡμῶν
face his (a)-breath of-life the-very and the Lord our
ἐπιδημήσας πρὸς ἡμᾶς, ἀνθρώπου μορφὴν ἀνέλαβε,
having-come-to-dwell with us of-(a)-man (the)-form took
σάρκα ἀνθρώπου, καινοῦ ἀνθρώπου, καὶ ἁπλῶς εἰπεῖν,
(the)-flesh of-(a)-man (a)-new man and simply to-say
πάντα γίνεται, πλὴν τῆς ἁμαρτίας ὁ ἄνθρωπος.
all(-things) becomes except the sin the man

4 Προσῳκειώσαμεν καὶ διὰ τοῦτο τὸν ἄνθρωπον, οἷον
we-made-our-own and because-of this the man as-it-were
εἰπεῖν, ἰδιοποιήσαμεν. Καλῶς οὖν καὶ ἁρμοδίως εἶπεν ὁ
to-say we-appropriated well then and fittingly said the
ἅγιος, Τὸ τιμιώτατον κτῆμα ὁ ἄνθρωπος· εἶτα ἔτι
holy(-man) the most-precious possession (is)-the man then still
σαφέστερον ἐπιφέρει· Ἀποδῶμεν τῇ εἰκόνι τὸ κατ'
more-clearly he-adds let-us-render to-the image the according-to
εἰκόνα· πῶς καὶ τοῦτο; Παρὰ τοῦ Ἀποστόλου μάθωμεν
image(-thing) how also this from the Apostle let-us-learn
λέγοντος· Καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ
saying let-us-cleanse ourselves from every defilement
σαρκὸς καὶ πνεύματος· ποιήσωμεν καθαρὰν τὴν εἰκόνα
of-flesh and spirit let-us-make clean the image
ἡμῶν, καθὼς ἐλάβομεν αὐτήν· ἀποσμύξωμεν αὐτὴν τοῦ
our as we-received it let-us-wipe it of-the
ῥύπου τῆς ἁμαρτίας, ἵνα φανῇ τὸ κάλλος αὐτῆς διὰ τῶν
filth of-the sin that appear the beauty its through the
ἀρετῶν. Περὶ τούτου τοῦ κάλλους εὔχεται ὁ Δαβὶδ λέγων·
virtues about this the beauty prays — David saying
Κύριε, ἐν τῷ θελήματί σου παράσχου τῷ κάλλει μου
Lord in the will your grant to-the beauty my
δύναμιν. Ἐκκαθάρωμεν οὖν τὸ κατ' εἰκόνα ἡμῶν· θέλει
power let-us-cleanse then the according-to image(-thing) our wishes
γὰρ αὐτὴν παρ' ἡμῶν ὁ Θεός, καὶ ἔδωκε μὴ ἔχον σπῖλον,
for it from us — God and he-gave(-it) not having spot
ἢ ῥυτίδα, ἤ τι τῶν τοιούτων. Ἀποδῶμεν τῇ εἰκόνι τὸ
or wrinkle or anything of-the such(-things) let-us-render to-the image the
κατ' εἰκόνα. Γνωρίσωμεν ἡμῶν τὸ ἀξίωμα· μάθωμεν
according-to image(-thing) let-us-know our the dignity let-us-learn
ποίων μεγάλων ἀγαθῶν ἠξιώθημεν· μάθωμεν κατ'
of-what great goods we-were-deemed-worthy let-us-learn according-to

εἰκόνα τίνος γεγόναμεν· μὴ ἀγνοήσωμεν τὰ μεγάλα
(the)-image of-whom we-have-been-made not let-us-be-ignorant-of the great(-things)
τὰ παρ᾽ αὐτοῦ δωρηθέντα ἡμῖν, διὰ μόνην τὴν αὐτοῦ
the(-ones) by him given to-us through only the his
ἀγαθότητα, οὐ διὰ τὴν ἡμετέραν ἀξίαν· γνῶμεν ὅτι
goodness not because-of the our worth let-us-know that
κατ᾽ εἰκόνα γεγόναμεν Θεοῦ τοῦ ποιήσαντος ἡμᾶς.
according-to (the)-image we-have-been-made of-God the(-one) having-made us
Τιμήσωμεν τὸ ἀρχέτυπον. Μὴ καθυβρίσωμεν τοῦ Θεοῦ τὴν
let-us-honor the archetype not let-us-outrage — of-God the
εἰκόνα καθ᾽ ἣν γεγόναμεν. Τίς βουλόμενος εἰκόνα
image according-to which we-have-been-made who wishing (an)-image
γράψαι βασιλικὴν τολμᾷ βάλλειν χρῶμα σαπρὸν ἐν τῇ
to-paint royal dares to-put color rotten in the
εἰκόνι, καὶ ἀτιμάσαι τὸν βασιλέα καὶ τιμωρηθῆναι; Ἀλλὰ
image and to-dishonor the king and to-be-punished but
βάλλειν πάντα χρώματα ἔντιμα καὶ λαμπρὰ ἄξια τῆς τοῦ
to-put all colors precious and bright worthy of-the of-the
βασιλέως εἰκόνος. Ἔσθ᾽ ὅτε δὲ καὶ πέταλα χρυσᾶ
king image there-is(-a-time) when and also leaves golden
ἐντίθεται ταῖς εἰκόσι τῶν βασιλέων, καὶ σπουδάζει πάσας
are-set in-the images of-the kings and he-is-eager all
τὰς ἐσθῆτας τοῦ βασιλέως, καθὸ ἐνδέχεται, ἐνθεῖναι τῇ
the garments of-the king as-far-as possible to-set-in the
εἰκόνι, ἵνα βλέπῃ τις τὴν εἰκόνα, περιέχουσαν ὅλον τὸν
image that see someone the image containing whole the
βασιλικὸν χαρακτῆρα, καὶ νομίζῃ ὅτι σχεδὸν αὐτὸν τὸν
royal character and think that almost the-very the
βασιλέα βλέπει, αὐτὸ τὸ ἀρχέτυπον. Ἔστι γὰρ ἡ εἰκὼν
king he-sees the-very the archetype is for the image
ἔνδοξος καὶ λαμπρά. Καὶ ἡμεῖς οὖν μὴ ἀτιμάσωμεν τὸ
glorious and bright and we then not let-us-dishonor the

ἀρχέτυπον ἡμῶν· Θεοῦ κατ᾽ εἰκόνα γεγόναμεν· ἀλλὰ
archetype our of-God according-to image we-have-been-made but
καὶ καθαρὰν καὶ ἔντιμον τὴν ἰδίαν εἰκόνα ποιήσωμεν,
also clean and precious the own image let-us-make
καὶ ἀξίαν τοῦ ἀρχετύπου. Εἰ γὰρ ὁ τὴν εἰκόνα τοῦ
and worthy of-the archetype if for the(-one) the image of-the
αἰσθητοῦ καὶ ὁμοιογενοῦς ἀτιμάσας βασιλέως κολάζεται,
perceptible and of-like-kind having-dishonored king is-punished
τί ὀφείλομεν ἡμεῖς παθεῖν καταφρονοῦντες τῆς ἐν ἡμῖν
what ought we to-suffer despising the in us
θείας εἰκόνος, καὶ μὴ καθαράν, ὡς εἶπεν ὁ ἅγιος, τὴν
divine image and not clean as said the holy(-man) the
εἰκόνα ἀποδιδόντες;
image rendering

5 Τιμήσωμεν οὖν τὸ ἀρχέτυπον, γνῶμεν τοῦ μυστηρίου τὴν
let-us-honor then the archetype let-us-know of-the mystery the
δύναμιν, καὶ ὑπὲρ τίνος Χριστὸς ἀπέθανεν. Ἡ δύναμις
power and for whom Christ died the power
τοῦ μυστηρίου τοῦ θανάτου τοῦ Χριστοῦ, αὕτη ἐστίν·
of-the mystery of-the death — of-Christ this is
ἐπειδὴ τὸ κατ᾽ εἰκόνα ἡμῶν ἠφανίσαμεν διὰ τῆς
since the according-to image(-thing) our we-destroyed through the
ἁμαρτίας, καὶ διὰ τοῦτο ἐνεκρώθημεν, ὡς λέγει ὁ
sin and because-of this we-were-made-dead as says the
Ἀπόστολος, τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις. Ὁ
Apostle in-the trespasses and the sins the(-one)
κατ᾽ εἰκόνα ἑαυτοῦ ποιήσας ἡμᾶς Θεός, οἰκτειρήσας
according-to image his-own having-made us God having-pitied
τὸ ἴδιον πλάσμα καὶ τὴν ἰδίαν εἰκόνα, δι᾽ ἡμᾶς γέγονεν
the own creature and the own image for us became
ἄνθρωπος, καὶ τὸν ὑπὲρ πάντων κατεδέξατο θάνατον, ἵνα
man and the for all accepted death that

ἡμᾶς τοὺς νεκρωθέντας ἐπαναγάγῃ πρὸς τὴν ζωήν,
us the(-ones) made-dead he-might-bring-back to the life
ἐξ ἧς ἐξεπέσαμεν διὰ τῆς παρακοῆς. Αὐτὸς γὰρ ἐν
from which we-fell through the disobedience he for on
τῷ ἁγίῳ αὐτοῦ σταυρῷ ἀναβὰς καὶ ἀνασταυρώσας τὴν
the holy his cross having-gone-up and having-crucified the
ἁμαρτίαν, δι' ἣν καὶ ἐξεβλήθημεν ἐκ τοῦ παραδείσου,
sin because-of which also we-were-cast-out from the paradise
ᾐχμαλώτευσεν αἰχμαλωσίαν, καθὼς γέγραπται. Τί ἐστιν
led-captive captivity as it-is-written what is
ᾐχμαλώτευσεν αἰχμαλωσίαν; Ὅτι ἀπὸ τῆς παραβάσεως
led-captive captivity that from the transgression
τοῦ Ἀδὰμ ᾐχμαλώτευσεν ἡμᾶς ὁ ἐχθρὸς καὶ ὑποχειρίους
— of-Adam took-captive us the enemy and subject
εἶχε. Λοιπὸν οὖν ἐξερχόμεναι αἱ ψυχαὶ ἀπὸ τοῦ σώματος
he-had(-us) henceforth then going-out the souls from the body
τῶν ἀνθρώπων, εἰς τὴν ᾅδην ἀπήρχοντο· ἐνέκλειστο γὰρ
of-the men into the Hades went-off was-shut for
ὁ παράδεισος. Ἀναβὰς οὖν ὁ Χριστὸς εἰς τὸ ὕψος
the paradise having-gone-up then — Christ to the height
τοῦ ἁγίου καὶ ζωοποιοῦ σταυροῦ, τῆς αἰχμαλωσίας, ἧς
of-the holy and life-giving cross from-the captivity which
ἡμᾶς ᾐχμαλώτευσεν ὁ ἐχθρὸς διὰ τῆς παραβάσεως,
us took-captive the enemy through the transgression
ἐῤῥύσατο ἡμᾶς διὰ τοῦ ἰδίου αἵματος· τοῦτ' ἔστιν,
he-delivered us through the own blood that is
ἀφήρπασε πάλιν ἡμᾶς ἐκ τῆς χειρὸς τοῦ ἐχθροῦ, καὶ
he-snatched-away again us from the hand of-the enemy and
οἱονεὶ ἀντῃχμαλώτευσεν ἡμᾶς νικήσας καὶ καταβαλὼν
as-it-were took-captive-in-turn us having-conquered and having-cast-down
τὸν αἰχμαλωτεύσαντα ἡμᾶς. Διὰ τοῦτο λέγεται
the(-one) having-taken-captive us because-of this it-is-said

αἰχμαλωτίζειν αἰχμαλωσίαν· αὕτη ἐστὶν ἡ δύναμις τοῦ
to-lead-captive captivity this is the power of-the
μυστηρίου· διὰ τοῦτο ὁ Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν, ἵνα
mystery for this — Christ for us died that
ἡμᾶς τοὺς νεκρωθέντας, ὡς εἶπεν ὁ ἅγιος, ἐπαναγάγῃ
us the(-ones) made-dead as said the holy(-man) he-might-bring-back
πρὸς τὴν ζωήν. Ἐῤῥύσθημεν οὖν ἐκ τοῦ ᾅδου διὰ τῆς
to the life we-were-delivered then from the Hades through the
φιλανθρωπίας τοῦ Χριστοῦ, καὶ ἐν ἡμῖν ἐστι τὸ ἀπελθεῖν
love-for-man — of-Christ and in us it-is the to-go-off
εἰς τὸν παράδεισον. Οὐκέτι γὰρ τυραννεῖ καθὼς τὸ
into the paradise no-longer for does-he-tyrannize as the
πρότερον, οὐδὲ ἔχει δεδουλωμένους ἡμᾶς.
before nor has-he enslaved us

6 Μόνον φροντίσωμεν, ἀδελφοί, καὶ φυλάξωμεν ἑαυτοὺς ἀπὸ
only let-us-take-thought brothers and let-us-guard ourselves from
τῆς κατ᾽ ἐνέργειαν ἁμαρτίας. Προεῖπον γὰρ ὑμῖν πολλάκις,
the in act sin I-said-before for to-you often
ὅτι πᾶσα ἡ κατ᾽ ἐνέργειαν ἁμαρτία πάλιν ὑποχειρίους
that all the in act sin again subject
ἡμᾶς ποιεῖ· ἐπειδὴ ἑκόντες ἑαυτοὺς καταβάλλομεν καὶ
us makes since willingly ourselves we-cast-down and
καταδουλοῦμεν. Οὐκ ἔστι γὰρ αἰσχύνη καὶ μεγάλη
enslave not is(-it) for (a)-shame and great
ταλαιπωρία μεθ᾽ ὃ ἐλυτρώσατο ἡμᾶς ἐκ τοῦ ᾅδου
misery after which(-time) he-redeemed us from the Hades
διὰ τοῦ ἰδίου αἵματος, καὶ μεθ᾽ ὃ ἀκούομεν ταῦτα,
through the own blood and after which(-time) we-hear these(-things)
ἐὰν πάλιν ἀπέλθωμεν ἑαυτοὺς εἰς τὸν ᾅδην; Ἆρα οὐκ ἐσμὲν
if again we-go-off ourselves to the Hades surely not are-we
ἄξιοι καὶ ἔτι χείρονος καὶ ἐλεεινοτέρας κολάσεως; Ὁ Θεὸς
worthy also of-still worse and more-pitiable punishment — God

ὁ φιλάνθρωπος ἐλεήσει ἡμᾶς, καὶ δώσει ἡμῖν νῆψιν τοῦ
the lover-of-man will-pity us and will-give us watchfulness of-the
συνιέναι καὶ βοηθεῖν ἑαυτοῖς, ἵνα εὕρωμεν μικρὸν ἔλεος.
to-understand and to-help ourselves that we-may-find (a)-little mercy

Ἑρμηνεία τῶν ῥητῶν τοῦ ἁγίου Γρηγορίου ψαλλομένων εἰς τοὺς ἁγίους μάρτυρας

XXIII · ON A HYMN OF GREGORY FOR THE MARTYRS

The martyrs are called living victims and rational whole burnt offerings because they were cut apart alive and gave themselves wholly to God. The parts of the old sacrifices, the shoulder, the lobe of the liver, the kidneys, the heart, and the breast, are symbols of the soul's practical life and its three parts. The saints are known by God, and even the least may serve in his palace.

Διὰ τοῦτο καλόν ἐστι τὸ ψάλλειν ἐκ τῶν λόγων 1
because-of this good it-is the to-sing from the words
τῶν ἁγίων θεοφόρων, ἐπειδὴ πανταχοῦ σπουδάζουσιν
of-the holy God-bearing(-ones) since everywhere they-are-eager
ἀεὶ διδάσκειν ἡμᾶς πάντα τὰ συντείνοντα πρὸς
always to-teach us all the(-things) tending to
φωτισμὸν τῶν ψυχῶν ἡμῶν· ἐν οἷς καὶ πρόκειται ἡμῖν
(the)-enlightenment of-the souls our in which also lies-before us
ἐξ αὐτῶν τῶν προσφόρων λόγων, καὶ αὐτὴν τὴν δύναμιν
from the-very the appropriate words also the-very the power
τῆς ἐπιτελουμένης μνήμης ἀεὶ μανθάνειν, εἴτε Δεσποτική
of-the celebrated memorial always to-learn whether (a)-Lord's
ἐστιν ἑορτή, εἴτε ἁγίων μαρτύρων, εἴτε πατέρων ἁπλῶς,
it-is feast or of-holy martyrs or of-fathers simply
οἵα δήποτε ἡμέρα ἁγία καὶ περιφανής. Ὀφείλομεν οὖν
any whatever day holy and illustrious we-ought then

καὶ ἡμεῖς μετὰ νήψεως ψάλλειν, καὶ τιθέναι τὸν νοῦν
also we with watchfulness to-sing and to-set the mind
ἡμῶν εἰς τὴν δύναμιν τῶν λόγων τῶν ἁγίων· ἵνα μὴ
our on the power of-the words of-the holy(-ones) that not
μόνον τὸ στόμα, καθὼς λέγει εἰς τὸ Γεροντικόν, ἀλλὰ
only the mouth as it-says in the Book-of-the-Elders but
καὶ ἡ καρδία ἡμῶν μετὰ στόματος ψάλλῃ. Ἐμάθομεν
also the heart our with-the mouth sing we-learned
οὖν ἐκ τοῦ προτέρου ψαλμοῦ ὀλίγα κατὰ τὴν
then from the earlier psalm (a)-few(-things) according-to the
δύναμιν ἡμῶν περὶ τοῦ ἁγίου Πάσχα· ἴδωμεν πάλιν τί
power our about the holy Passover let-us-see again what
θέλει διδάξαι ἡμᾶς καὶ περὶ τῶν ἁγίων μαρτύρων ὁ
he-wishes to-teach us also about the holy martyrs the
ἅγιος Γρηγόριος. Λέγει γὰρ καὶ ὁ εἰς αὐτοὺς ψαλμὸς
holy Gregory says for also the on them psalm
ὃν εἴπομεν ἄρτι ἐκ τῶν λόγων αὐτοῦ· Ἱερεῖα ἔμψυχα,
which we-said just-now from the words his victims living
ὁλοκαυτώματα λογικά· καὶ τὰ ἑξῆς. Τί ἐστιν,
whole-burnt-offerings rational and the following(-words) what is
ἱερεῖα ἔμψυχα; Ἱερεῖόν ἐστιν πᾶν τὸ ἀφιερωμένον
victims living (a)-victim is every the(-thing) dedicated
εἰς θυσίαν Θεῷ· ὑπόθου πρόβατον, ἢ βοῦς, ἤ τι τῶν
for sacrifice to-God suppose (a)-sheep or ox or anything of-the
τοιούτων. Διὰ τί οὖν λέγει περὶ τῶν ἁγίων μαρτύρων,
such(-things) for what then does-it-say about the holy martyrs
ἱερεῖα ἔμψυχα; Ὅτι τὸ πρόβατον τὸ εἰς θυσίαν
victims living because the sheep the(-one) for sacrifice
προσαγόμενον πρῶτον σφάζεται καὶ ἀποθνήσκει· εἶθ' οὕτως
brought-forward first is-slaughtered and dies then thus
μερίζεται καὶ κατατέμνεται τῷ Θεῷ. Οἱ δὲ ἅγιοι μάρτυρες
is-divided and is-cut-up — to-God the but holy martyrs

ζῶντες κατετέμνοντο τὰς σάρκας ξεόμενοι, βασανιζόμενοι,
living were-cut-up (in)-the flesh being-scraped tortured
μελοκοπούμενοι. Ἔσθ' ὅτε γὰρ καὶ χεῖρας αὐτῶν
dismembered there-is(-a-time) when for also (the)-hands their
ἀπέκοπτον οἱ δήμιοι, καὶ πόδας καὶ γλώσσας, καὶ
cut-off the executioners and feet and tongues and
ὀφθαλμοὺς ἐξώρυττον, καὶ ἐπὶ τὸ τούτων ἔξεον τὰς
eyes they-gouged-out and besides the these(-things) they-scraped the
πλευράς, ὥστε καὶ αὐτὴν φαίνεσθαι τὴν κατασκευὴν καὶ
sides so-that even itself to-appear the structure and
τὴν ἁρμονίαν τῶν ἐντοσθίων αὐτῶν. Ταῦτα δὲ πάντα,
the arrangement of-the inward-parts their these(-things) but all
ὡς εἶπον, ζῶντες ὑπέμενον οἱ ἅγιοι ἔτι ἔχοντες τὰς
as I-said living endured the saints still having the
ἑαυτῶν ψυχάς, καὶ διὰ τοῦτο λέγονται ἱερεῖα ἔμψυχα,
own souls and because-of this they-are-called victims living
ὁλοκαυτώματα δὲ λογικά. Διὰ τί; Ἐπειδὴ ἄλλο ἐστὶ
whole-burnt-offerings and rational for what since other(-thing) is
θυσία. Ἔστιν ὅτε οὐ προσφέρουσιν ὅλον τὸ πρόβατον,
(a)-sacrifice there-is(-a-time) when not they-offer whole the sheep
ἀλλὰ μόνον τὴν ἀπαρχὴν αὐτοῦ, καθὼς λέγει ἐν τῷ νόμῳ·
but only the first-fruit its as it-says in the law
Τὸν βραχίονα τὸν δεξιόν, καὶ τὸν λοβὸν τοῦ ἥπατος, καὶ
the shoulder the right and the lobe of-the liver and
τοὺς δύο νεφρούς, καὶ τὰ ὅμοια τούτοις· ταῦτα οἱ
the two kidneys and the like(-things) to-these these(-things) the(-ones)
προσφέροντες, θυσίας προσῆγον· οἱονεὶ τὴν ἀπαρχὴν
offering sacrifices brought as-it-were the first-fruit
προσέφερον· καὶ αὕτη λέγεται θυσία. Ὁλοκαυτώματα δέ
they-offered and this is-called (a)-sacrifice whole-burnt-offerings and
ἐστιν ὅτε ὅλον τὸ πρόβατον ἢ τὸν βοῦν, ἢ εἴ τί
is(-it) when whole the sheep or the ox or if anything

ἐστι τὸ προσφερόμενον, καίουσιν ὅλον, ὡς λέγει ἐκεῖ,
is the(-thing) offered they-burn whole as it-says there
Κεφαλὴν σὺν τοῖς ποσὶ καὶ τοῖς ἐντοσθίοις· ἔσθ' ὅτε
(the)-head with the feet and the inward-parts there-is(-a-time) when
δὲ καὶ τὴν βύρσαν, καὶ τὴν κόπρον, καὶ ἅπαξ ἁπλῶς,
and also the hide and the dung and once simply
ὅλον ἐξ ὅλου κατακαίουσιν. Αὕτη λέγεται ὁλοκαύτωσις.
whole from whole they-burn-up this is-called whole-burnt-offering
Οὕτως ἐπετέλουν καὶ τὰς θυσίας καὶ τὰς ὁλοκαυτώσεις
thus accomplished also the sacrifices and the whole-burnt-offerings
οἱ υἱοὶ Ἰσραὴλ κατὰ τὸν νόμον.
the sons of-Israel according-to the law

2 Σύμβολα δὲ ἦσαν αἱ θυσίαι ἐκεῖναι καὶ αἱ ὁλοκαυτώσεις τῶν
symbols and were the sacrifices those and the whole-burnt-offerings of-the
ψυχῶν τῶν θελουσῶν σωθῆναι, καὶ ἑαυτὰς προσενέγκαι
souls the(-ones) wishing to-be-saved and themselves to-offer
τῷ Θεῷ. Καὶ λέγω ὑμῖν καὶ περὶ τούτων ὀλίγα ἐξ ὧν
— to-God and I-tell you also about these (a)-few(-things) from what
εἶπον οἱ Πατέρες, ἵνα ὅτε ἀναγινώσκετε αὐτά, ἀνάγητε
said the Fathers that when you-read them you-may-lift-up
μικρὸν τὰ νοήματα ὑμῶν, καὶ πιαίνηται ἡ ψυχὴ ἡμῶν.
(a)-little the thoughts your and be-fattened the soul our
Τὸν βραχίονα λέγουσιν εἶναι τὴν πρακτικήν· λαμβάνονται
the shoulder they-say to-be the practical(-life) are-taken
δὲ εἰς ταύτην αἱ χεῖρες, καθὼς καὶ διαφόρως εἴπομεν, Ὁ
and for this the hands as also variously we-said the
βραχίων ἡ δύναμίς ἐστι τῆς χειρός· Προσέφερον οὖν τὴν
shoulder the power is of-the hand they-offered then the
δύναμιν τῆς δεξιᾶς χειρός, τοῦτ' ἔστι τῶν ἀγαθῶν ἔργων·
power of-the right hand that is of-the good works
τὴν δεξιὰν γὰρ εἰς τὸ ἀγαθὸν λαμβάνουσι, καὶ τὰ ἄλλα
the right for for the good they-take and the other(-things)

πάντα ὅσα εἴπομεν· οἷον ὁ λοβὸς τοῦ ἥπατος, καὶ
all as-many-as we-said such-as the lobe of-the liver and
οἱ δύο νεφροί, καὶ τὸ στέαρ τὸ ἀπ᾽ αὐτῶν, καὶ ἡ ὀσφὺς
the two kidneys and the fat the from them and the loin
καὶ τὸ στέαρ τὸ ἐπὶ τῶν μηρῶν καὶ ἡ καρδία καὶ τὸ
and the fat the(-fat) on the thighs and the heart and the
στηθήνιον καὶ ὅσα τοιαῦτα. Ὁμοίως καὶ ταῦτα
breast and as-many(-things-as) such(-are) likewise also these
σύμβολά εἰσι. Ταῦτα γὰρ πάντα, ὡς λέγει ὁ Ἀπόστολος,
symbols are these for all as says the Apostle
τυπικῶς συνέβαινεν ἐκείνοις. Ἐγράφη δὲ πρὸς νουθεσίαν
by-way-of-type happened to-those(-men) it-was-written and for admonition
ἡμῶν. Καὶ λέγω ὑμῖν πῶς ἡ ψυχή, ὡς λέγει ὁ ἅγιος
our and I-tell you how the soul as says the holy
Γρηγόριος, τριμερής ἐστιν. Ἔχει γὰρ τὸ ἐπιθυμητικόν,
Gregory three-parted is it-has for the desiring(-part)
καὶ τὸ θυμικόν, καὶ τὸ λογικόν. Προσέφερον οὖν τὸν
and the spirited(-part) and the rational(-part) they-offered then the
λοβὸν τοῦ ἥπατος. Τὸ ἧπαρ λαμβάνουσιν οἱ Πατέρες εἰς
lobe of-the liver the liver take the Fathers for
τὴν ἐπιθυμίαν· ὁ δὲ λοβὸς τοῦ ἥπατός ἐστι τὸ ἄκρον
the desire the but lobe of-the liver is the tip
αὐτοῦ. Προσέφερον οὖν ἐκεῖνοι συμβολικῶς τὸ ἄκρον τοῦ
its they-offered then those(-men) symbolically the tip of-the
ἐπιθυμητικοῦ μέρους, τοῦτ᾽ ἔστι τὴν ἀπαρχὴν αὐτοῦ, τὸ
desiring part that is the first-fruit its the
καλλιστεῦον καὶ τιμιώτερον μέρος αὐτοῦ· ὅπερ σημαίνει,
most-beautiful and more-precious part its which signifies
τὸ μηδὲν πρὸ τοῦ Θεοῦ ἀγαπᾶν, μηδὲν ἐκ πάντων τῶν
the nothing before — God to-love nothing of all the
ἐπιθυμητικῶν προτιμᾶν τῆς εἰς τὸν Θεὸν ἐπιθυμίας.
desirable(-things) to-prefer to-the toward — God desire

Εἴπομεν γὰρ ὅτι τὸ τιμιώτερον αὐτῷ προσέφερον· καὶ οἱ
we-said for that the more-precious(-part) to-him they-offered and the
νεφροὶ δέ, καὶ τὸ στέαρ τὸ ἀπ᾽ αὐτῶν, καὶ ἡ ὀσφύς, καὶ
kidneys and and the fat the from them and the loin and
τὸ στέαρ τὸ ἐπὶ τῶν μηρῶν, τὸ αὐτὸ κατὰ ἀναλογίαν
the fat the(-fat) on the thighs the same by analogy
τινὰ σημαίνουσιν· ἐκεῖ γὰρ λέγουσιν εἶναι τὴν ἐπιθυμίαν.
some signify there for they-say to-be the desire
Ἰδοὺ ταῦτά ἐστι τὰ σύμβολα τοῦ ἐπιθυμητικοῦ μέρους. Τοῦ
behold these are the symbols of-the desiring part of-the
δὲ θυμικοῦ σύμβολόν ἐστιν ἡ καρδία· ἐκεῖ γὰρ λέγουσιν
and spirited(-part) (a)-symbol is the heart there for they-say
εἶναι τὸν θυμόν, καὶ τοῦτο, σημαίνει καὶ ὁ ἅγιος Βασίλειος
to-be the anger and this signifies also the holy Basil
λέγων· «Θυμός ἐστι ζέσις τοῦ περικαρδίου αἵματος.» Τὸ
saying anger is (a)-boiling of-the around-the-heart blood the
δὲ στηθήνιον σύμβολόν ἐστι τοῦ λογικοῦ· τὸ γὰρ στῆθος
and breast (a)-symbol is of-the rational(-part) the for chest
εἰς τοῦτο λαμβάνουσι. Διὰ τοῦτο καὶ τὸν Μωσέα λέγουσιν
for this they-take because-of this also — Moses they-say
ἐνδύοντα τὸν Ἀαρὼν τὸ ἔνδυμα τὸ ἀρχιερατικόν, ἐπὶ τοῦ
clothing — Aaron (in)-the garment the high-priestly upon the
στήθους αὐτοῦ διδόναι τὸ λόγιον, κατὰ τὴν τοῦ Θεοῦ
breast his to-give the oracle according-to the — of-God
διαταγήν. Ταῦτα οὖν πάντα, ὡς εἴπομεν, σύμβολά εἰσι
ordinance these(-things) then all as we-said symbols are
τῆς ψυχῆς τῆς διὰ τῆς πρακτικῆς σὺν Θεῷ καθαιρούσης
of-the soul the(-one) through the practical(-life) with God cleansing
ἑαυτὴν καὶ ἐπὶ τὸ κατὰ φύσιν ἐπανερχομένης. Λέγει
herself and to the according-to nature(-state) returning says
γὰρ Εὐάγριος, ὅτι κατὰ φύσιν ἐνεργεῖ ψυχὴ λογική,
for Evagrius that according-to nature works (a)-soul rational

ὅταν τὸ μὲν ἐπιθυμητικὸν μέρος αὐτῆς, τῆς ἀρετῆς
when the indeed desiring part its the virtue
ἐφίεται, τὸ δὲ θυμικόν, ὑπὲρ ταύτης ἀγωνίζεται, τὸ δὲ
aims-at the and spirited(-part) for this struggles the and
λογικόν, ἐπιβάλλει τῇ θεωρίᾳ τῶν γεγονότων.
rational(-part) applies-itself to-the contemplation of-the(-things) having-come-to-be
Ὅτε οὖν προσέφερον πρόβατον, ἢ βοῦν, ἢ ἄλλο τι 3
when then they-offered (a)-sheep or ox or other anything
τοιοῦτον εἰς θυσίας, ταῦτα ἐλάμβανον οἱ υἱοὶ Ἰσραὴλ ἐκ
such for sacrifices these(-parts) took the sons of-Israel from
τοῦ προσφερομένου, καὶ ἐπετίθουν ἐπὶ τὸ θυσιαστήριον
the(-thing) offered and laid(-them) on the altar
ἔναντι Κυρίου, καὶ λέγεται θυσία. Ὁλοκαύτωμα δέ
before (the)-Lord and it-is-called (a)-sacrifice (a)-whole-burnt-offering and
ἐστιν, ὅτε ὅλον ἐξ ὅλου τὸ ἱερεῖον προσέφερον, καὶ
is(-it) when whole from whole the victim they-offered and
κατέκαιον αὐτὸ οὕτως, ὡς ἐστὶ σῶον, ὁλόκληρον, τέλειον·
burned-up it so as it-is whole entire perfect
καθὼς καὶ ἀνωτέρω εἴπομεν, τοῦτο τῶν τελείων ἐστὶ
as also above we-said this of-the perfect(-ones) is
σύμβολον· τοῦτο τῶν λεγόντων ἐστί, τό· Ἰδοὺ
(a)-symbol this of-the(-ones) saying is the(-saying) behold
ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι. Εἰς τοῦτο
we left all(-things) and followed you to this
τὸ μέτρον ὁ Κύριος προετρέπετο ἐκεῖνον ἐλθεῖν τὸν
the measure the Lord urged that(-man) to-come the(-one)
εἰπόντα αὐτῷ, ὅτι Ταῦτα πάντα ἐφύλαξα ἐκ νεότητός
having-said to-him that these(-things) all I-kept from youth
μου. Ἀπεκρίνατο γὰρ αὐτῷ λέγων, ὅτι «Ἕν σοι
my he-answered for him saying that one(-thing) to-you
λείπει.» Ποῖον; Τό· Ἆρον τὸν σταυρόν σου, καὶ δεῦρο
is-lacking what(-one) the(-saying) take-up the cross your and come

ἀκολούθει μοι. Οἱ οὖν ἅγιοι μάρτυρες οὕτως προσήνεγκαν
follow me the then holy martyrs thus offered
ὅλους ἑαυτοὺς τῷ Θεῷ, καὶ οὐ μόνον ἑαυτούς, ἀλλὰ
whole themselves — to-God and not only themselves but
καὶ τὰ ἑαυτῶν καὶ τὰ περὶ αὐτούς. Ἄλλο
also the(-things) their-own and the(-things) about them other(-thing)
γάρ ἐσμεν ἡμεῖς, καθὼς λέγει ὁ ἅγιος Βασίλειος, καὶ
for are we as says the holy Basil and
ἄλλο τὸ ἡμέτερον, καὶ ἄλλο τὸ περὶ ἡμᾶς·
other(-thing) the ours and other(-thing) the(-things) about us
ταῦτα καὶ ἄλλοτε εἶπον ὑμῖν. Ἡμεῖς ἐσμὲν ὁ νοῦς
these(-things) also another-time I-told you we are the mind
καὶ ἡ ψυχή, ἡμέτερον δὲ τὸ σῶμα· τὰ δὲ περὶ
and the soul ours but the body the(-things) and about
ἡμᾶς, κτήματα καὶ αἱ λοιπαὶ ὕλαι. Προσήνεγκαν οὖν
us possessions and the other materials offered then
ἑαυτοὺς οἱ ἅγιοι τῷ Θεῷ ὅλῃ καρδίᾳ, ὅλῃ ψυχῇ, ὅλῃ
themselves the saints — to-God with-whole heart whole soul whole
ἰσχύϊ, κατὰ τὸ γεγραμμένον· Ἀγαπήσεις Κύριον
strength according-to the(-thing) written you-shall-love (the)-Lord
τὸν Θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ
— God your with whole the heart your and with whole the
ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. Οὐ μόνον γὰρ
soul your and with whole the mind your not only for
τέκνων, καὶ γυναικῶν, καὶ δόξης, καὶ χρημάτων, καὶ
children and wives and glory and money and
τῆς λοιπῆς ἁπάσης περιουσίας κατεφρόνησαν, ἀλλὰ καὶ
the remaining all property did-they-despise but also
αὐτῶν τῶν ἰδίων σωμάτων· καὶ διὰ τοῦτο λέγονται
the-very the own bodies and because-of this they-are-called
ὁλοκαυτώματα. Λογικὰ δέ, ἐπειδὴ λογικὸν ζῶον ὁ
whole-burnt-offerings rational and since (a)-rational animal (is)-the

ἄνθρωπος, καὶ θύματα τέλεια Θεῷ. Εἶτα τὸ ἑξῆς.
man and offerings perfect to-God then the following(-words)
Θεὸν γινώσκοντα καὶ Θεῷ γινωσκόμενα πρόβατα. Πῶς
God knowing and by-God known sheep how
Θεὸν γινώσκοντα; Ὡς αὐτὸς ὁ Κύριος ἔδειξε καὶ ἐδίδαξεν
God knowing as the-very the Lord showed and taught
εἰπών· Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσι,
having-said the sheep the my the voice my hear
καὶ γινώσκω τὰ ἐμά, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν. Διὰ
and I-know the mine and am-known by the mine for
τί εἶπε· Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσι;
what did-he-say the sheep the my the voice my hear
Ἀντὶ τοῦ, Λόγῳ μου ὑπακούουσι, καὶ τὰς ἐντολάς μου
in-place-of the word my they-obey and the commandments my
φυλάττουσι, καὶ διὰ τοῦτο γινώσκουσί με· διὰ γὰρ τῆς
they-keep and because-of this they-know me through for the
φυλακῆς τῶν ἐντολῶν ἐγγίζουσιν οἱ ἅγιοι τῷ Θεῷ, καὶ
keeping of-the commandments draw-near the saints — to-God and
ὅσον ἐγγίζουσιν αὐτῷ, τοσοῦτον γινώσκουσιν αὐτόν, καὶ
as-much-as they-draw-near to-him so-much they-know him and
γινώσκονται ὑπ᾽ αὐτοῦ, ἐπεὶ ὁ Θεὸς τὰ πάντα γινώσκει,
are-known by him since — God the all(-things) knows
καὶ τὰ κρυπτά, καὶ τὰ βαθέα, καὶ τὰ μὴ ὄντα.
both the hidden(-things) and the deep(-things) and the not being(-things)
Διὰ τί οὖν λέγει περὶ τῶν ἁγίων Θεῷ γινωσκόμενα;
for what then does-it-say about the saints by-God known
Ὅτι, καθὼς εἶπον, διὰ τῶν ἐντολῶν ἐγγίζοντες αὐτῷ,
because as I-said through the commandments drawing-near to-him
γινώσκουσιν αὐτὸν καὶ γινώσκονται ὑπ᾽ αὐτοῦ. Ὅταν
they-know him and are-known by him when
γὰρ ἀποστρέφεταί τις καὶ μακρύνει ἑαυτὸν ἀπό τινος,
for turns-away someone and removes himself from someone

τοσοῦτον λέγεται ἀγνοεῖν ἐγγίζων· ὁμοίως λέγεται
so-much he-is-said to-be-ignorant drawing-near likewise he-is-said
γινώσκειν καὶ γινώσκεσθαι· κατὰ τοῦτο οὖν λέγεται καὶ
to-know and to-be-known in this(-sense) then is-said also
ὁ Θεὸς ἀγνοεῖν τοὺς ἁμαρτωλούς, καθὸ μακρύνουσιν
— God to-be-ignorant-of the sinners inasmuch-as they-remove
ἑαυτοὺς ἀπ᾽ αὐτοῦ. Διὰ τοῦτο καὶ αὐτὸς ὁ Κύριος τοῖς
themselves from him because-of this also the-very the Lord to-the
τοιούτοις λέγει· Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. Οἱ οὖν
such(-ones) says amen I-say to-you not I-know you the then
ἅγιοι, καθὼς πολλάκις εἶπον, ὅσον κτῶνται διὰ τῶν
saints as often I-said as-much-as they-acquire through the
ἐντολῶν τὰς ἀρετάς, τοσοῦτον προσοικειοῦνται τῷ Θεῷ,
commandments the virtues so-much they-are-made-intimate — with-God
καὶ ὅσον προσοικειοῦνται αὐτῷ, τοσοῦτον γινώσκουσιν
and as-much-as they-are-made-intimate with-him so-much they-know
αὐτὸν καὶ γινώσκονται ὑπ᾽ αὐτοῦ. Ὧν ἡ μάνδρα λύκοις
him and are-known by him whose the fold by-wolves
ἀνεπίβατος. Μάνδρα λέγεται τόπος περιπεφραγμένος, ἔνθα
(is)-unapproachable fold is-called (a)-place fenced-around where
συνάγει ὁ ποιμὴν τὰ πρόβατα καὶ φυλάσσει, ἵνα μὴ
gathers the shepherd the sheep and guards(-them) that not
διαρπασθῶσιν ὑπὸ λύκων ἢ ἀπὸ λῃστῶν συληθῶσιν. Ἐὰν
they-be-plundered by wolves or by robbers be-stripped if
δὲ ὑπάρχῃ ἡ μάνδρα ἀπὸ οἱουδήποτε μέρους σαθροτέρα,
but be the fold in any-whatever part more-rotten
εὑρίσκεται εὐεπίβατος, καὶ εὐχερῶς ἐπιβουλεύεται καὶ ὑπὸ
it-is-found easy-to-climb and easily is-plotted-against both by
τῶν λύκων καὶ τῶν λῃστῶν. Ἡ οὖν μάνδρα τῶν ἁγίων
the wolves and the robbers the then fold of-the saints
πανταχόθεν ἠσφάλισται καὶ πεφύλακται, ὥσπερ εἶπεν ὁ
on-all-sides has-been-secured and has-been-guarded as said the

Κύριος, ἔνθα κλέπται οὐ διορύσσουσιν, οὔτε ἄλλο τι τῶν
Lord where thieves not dig-through nor other anything of-the
βλαβερῶν ἐπιβουλεῦσαι δύνανται. Εὐξώμεθα οὖν, ἀδελφοί,
harmful(-things) to-plot can let-us-pray then brothers
ἵνα καὶ ἡμεῖς ἀξιωθῶμεν συμποιμανθῆναι αὐτοῖς, καὶ
that also we be-deemed-worthy to-be-shepherded-with them and
εὑρεθῆναι καὶ ἐν τῷ τόπῳ τῆς μακαρίας τρυφῆς ἐκείνης,
to-be-found also in the place of-the blessed delight that
καὶ τῆς ἀναπαύσεως αὐτῶν· κἂν γὰρ οὐκ ἐφθάσαμεν
and of-the rest their even-if for not we-reached
τὴν κατάστασιν τῶν ἁγίων, κἂν οὐκ ἄξιοί ἐσμεν τοῦ
the state of-the saints even-if not worthy we-are of-the
εἶναι ἐν τῇ δόξῃ αὐτῶν. Ἀλλὰ δυνάμεθα μὴ ἐκπεσεῖν τοῦ
to-be in the glory their but we-can not to-fall-out of-the
παραδείσου, ἐὰν νήφωμεν καὶ βιάζωμεν ἑαυτοὺς μικρόν, ὡς
paradise if we-be-watchful and force ourselves (a)-little as
λέγει καὶ ὁ ἅγιος Κλήμης, κἂν μὴ στεφανῶταί τις, ἀλλὰ
says also the holy Clement even-if not be-crowned someone but
σπουδάσῃ μὴ μακρὰν εὑρεθῆναι τῶν στεφανουμένων.
let-him-be-eager not far to-be-found from-the(-ones) being-crowned
Ὥσπερ γὰρ ἐν τῷ παλατίῳ εἰσὶ μεγάλαι καὶ λαμπραὶ
as for in the palace there-are great and bright
στρατιαί, ὑπόθου τὴν σύγκλητον, τοὺς πατρικίους, τοὺς
services suppose the senate the patricians the
στρατηλάτας, τοὺς ὑπάρχους, τοὺς σελεντιαρίους· εἰσὶ γὰρ
generals the prefects the silentiaries are for
αὗται πολύτιμοι στρατιαί. Εἰσὶ δὲ καὶ ἄλλοι τινὲς ἐν
these very-precious services there-are and also others some in
τῷ αὐτῷ παλατίῳ στρατευόμενοι ὀλίγων νομισμάτων·
the same palace serving for-few coins
ὅμως λέγονται καὶ αὐτοὶ στρατεύεσθαι τῷ βασιλεῖ, καί
nevertheless are-said also they to-serve the king and

εἰσιν ἔσω ἐν τῷ παλατίῳ, κἂν τὴν δόξαν τῶν μεγάλων
they-are inside in the palace even-if the glory of-the great(-ones)
οὐκ ἔχωσιν· ἀλλὰ τέως εἰσί. Συμβαίνει δὲ ὅτι καὶ
not they-have but meanwhile they-are(-there) it-happens and that even
κατὰ μικρὸν προκόπτοντες, τυγχάνουσι καὶ αὐτοὶ μεγάλων
by little advancing they-attain also they great
στρατιῶν καὶ λαμπρῶν ἀξιωμάτων. Οὕτως καὶ ἡμεῖς
services and bright dignities thus also we
σπουδάσωμεν ἐκφυγεῖν τὴν κατ᾽ ἐνέργειαν ἁμαρτίαν, ἵνα
let-us-be-eager to-escape the in act sin that
τέως ἐξειλήσωμεν τοῦ ᾅδου· καὶ οὕτως δυνάμεθα διὰ
meanwhile we-may-get-out-of the Hades and thus we-can through
τῆς τοῦ Θεοῦ φιλανθρωπίας, καὶ αὐτῆς τῆς εἰσόδου τοῦ
the — of-God love-for-man even the-very the entry of-the
παραδείσου τυχεῖν, εὐχαῖς πάντων τῶν ἁγίων. Ἀμήν.
paradise to-attain by-(the)-prayers of-all the saints amen

DOROTHEOS OF GAZA

ΕΠΙΣΤΟΛΑΙ

The Letters

Ἐπιστολαί

THE LETTERS

Eight short letters to brothers in trouble: we do not know God's dispensations and should cast our care on him rather than reason it out; the kingdom is entered through many afflictions; temptations follow the commandments like shadows; we should blame ourselves and pray; and we owe our neighbor love, never the demand for it, since the one who flees those who afflict him flees rest in Christ.

Πρῶτον μέν, τέκνον, οὐκ οἴδαμεν τὰς οἰκονομίας τοῦ 1
first indeed child not we-know the dispensations —
Θεοῦ, καὶ ὀφείλομεν παραχωρεῖν αὐτῷ τὴν διοίκησιν ἡμῶν,
of-God and we-ought to-yield to-him the management our
ὅπερ καὶ νῦν μάλιστα ὀφείλομεν ποιεῖν. Ἐὰν γὰρ θελήσῃς
which also now especially we-ought to-do if for you-wish
ἀνθρωπίνοις λογισμοῖς κρίνειν τὰ ἀπαντῶντα, καὶ
by-human thoughts to-judge the(-things) meeting(-you) and
μὴ μᾶλλον ἐπὶ τὸν Θεὸν ἐπιῤῥίπτειν τὴν μέριμνάν σου,
not rather upon — God to-cast the care your
κοποῦσαι. Δεῖ οὖν, ὅτε ἔρχονται στενοῦντές σε ἐναντίοι
you-are-wearied (one)-must then when come straitening you opposing
λογισμοί, κράζειν πρὸς τὸν Θεόν· Κύριε ὡς θέλεις καὶ ὡς
thoughts to-cry to — God Lord as you-wish and as
οἶδας, οἰκονόμει σὺ τὸ πρᾶγμα. Πολλὰ γὰρ παρ' ὃ
you-know manage you the thing many(-things) for beyond what
νομίζομεν ἢ παρ' ἐλπίδας ποιεῖ ἡ πρόνοια τοῦ Θεοῦ, καὶ
we-think or beyond hopes does the providence — of-God and
ἄλλως ἐλπιζόμενα πράγματα, ἐπὶ τῆς πείρας εὑρέθησαν
otherwise hoped-for things in the trial were-found
ἑτέρως· καὶ ἁπλῶς μὴ ἀνθρωπίνοις λογισμοῖς θέλειν, ὡς
otherwise and simply not by-human thoughts to-wish as

εἶπον, ἢ νομίζειν περιγενέσθαι λογισμῶν δαιμονικῶν. Ὁ
I-said or to-think to-overcome thoughts demonic the
ἀββᾶς Ποιμὴν εἰδὼς ταῦτα, τό, Μὴ μεριμνῆσαι περὶ
abba Poemen knowing these(-things) the(-saying) not to-be-anxious about
τῆς αὔριον, φησί, ἀνθρώπῳ εἴρηται ἐν πειρασμῷ ὄντι.
the morrow he-says to-(a)-man was-said in temptation being
Πιστεύων οὖν ἀληθῆ ταῦτα εἶναι, τέκνον, ἄφες πάντα
believing then true these(-things) to-be child let-go every
λογισμὸν ἴδιον, κἂν συνετὸς ᾖ, καὶ κράτει τὴν εἰς Θεὸν
thought own even-if intelligent it-be and hold-fast the in God
ἐλπίδα, τὸν ἐκ περισσοῦ ποιοῦντα ὧν αἰτούμεθα,
hope the(-one) beyond abundance doing (than)-what we-ask
ἢ νοοῦμεν. Ἠδυνάμην πᾶσιν οἷς εἶπας ἀντιθῆναι· ἀλλ' οὐ
or think I-could to-all which you-said to-oppose but not
θέλω ἀντιστῆναί σοι, ἀλλ' οὐδὲ ἐμαυτῷ· εἰ μὴ μᾶλλον
I-wish to-resist you but nor myself except — rather
τὴν ἐπὶ τὴν ἐλπίδα τοῦ Θεοῦ ὁδὸν ὑποδεῖξαι· αὕτη γὰρ
the toward the hope — of-God way to-show this for
ἀμεριμνοτέρα καὶ ἀσφαλεστέρα ἐστίν. Ὁ Κύριος μετὰ σοῦ.
more-free-from-care and safer is the Lord (be)-with you
2 Μνήσθητι, τέκνον, τοῦ εἰπόντος, ὅτι Διὰ πολλῶν
remember child the(-one) having-said that through many
θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν,
afflictions must us to-enter into the kingdom of-the heavens
καὶ μὴ διορίσαντος, τοιῶνδε, ἀλλ' εἰπόντος ἀδιορίστως,
and not having-specified of-such-and-such but having-said without-specifying
ὅτι διὰ πολλῶν θλίψεων. Καὶ οὕτως ὑπόμεινον τὰ
that through many afflictions and thus endure the(-things)
ἐπερχόμενα μετ' εὐχαριστίας, ἐν γνώσει, ὡς ἡδέα, ἐὰν
coming-on with thanksgiving in knowledge as sweet(-things) if
ἔχεις ἁμαρτίας· εἰ δὲ μὴ ἔχεις, ὡς καθαίροντά σε ἀπὸ
you-have sins if but not you-have as cleansing you from

παθῶν, ἢ προξενοῦντα τὴν βασιλείαν τῶν οὐρανῶν. Ὁ Θεὸς
passions or procuring the kingdom of-the heavens — God
ὁ φιλάνθρωπος καὶ φιλόψυχος, ὁ ἐπιτιμήσας τῷ ἀνέμῳ
the lover-of-man and lover-of-souls the(-one) having-rebuked the wind
καὶ τῇ θαλάσσῃ, καὶ ποιήσας γαλήνην μεγάλην, ἐπιτιμήσει
and the sea and having-made (a)-calm great will-rebuke
καὶ τῷ σῷ πειρασμῷ, τέκνον, καὶ δώῃ σοι πλάτος
also the your temptation child and may-be-give you breadth
καρδίας, εἰς τὸ εἰδέναι τὴν κακουργίαν τοῦ ἐχθροῦ. Ἀμήν.
of-heart for the to-know the villainy of-the enemy amen
Παρακαλῶ σε, τέκνον, ὑπόμεινον καὶ εὐχαρίστει ἐπὶ 3
I-beseech you child endure and give-thanks at
τοῖς συμβαίνουσιν ἐν τῇ ἀσθενείᾳ συμπτώμασι, κατὰ
the happening in the illness mishaps according-to
τὸν λέγοντα· Πάντα τὰ ἐπερχόμενά σοι ὡς ἀγαθὰ
the(-one) saying all the(-things) coming-on you as good
προσδέχου, ἵνα ὁ σκοπὸς τῆς Προνοίας εἰς εὐάρεστον αὐτῇ
receive that the aim — of-Providence for (the)-well-pleasing to-it
πληρωθῇ ἐπὶ σοί, τέκνον μου. Ἀνδρίζου τοίνυν καὶ κραταιοῦ
be-fulfilled in you child my be-manly therefore and be-strong
ἐν Κυρίῳ, καὶ τῇ περὶ σὲ οἰκονομίᾳ. Ὁ Θεὸς μετὰ σοῦ.
in (the)-Lord and in-the about you dispensation — God (be)-with you
Εἰρήνη σοι ἐν Χριστῷ, ἀδελφέ. Πεῖσον τὴν καρδίαν σου, ὅτι 4
peace to-you in Christ brother persuade the heart your that
σὺ πάντως τὴν ἀφορμὴν παρέσχες τῷ πειρασμῷ, κἂν νῦν
you by-all-means the occasion provided for-the temptation even-if now
πρὸς τὸ παρὸν τὴν αἰτίαν οὐχ εὑρίσκῃς· καὶ μέμψαι σεαυτὸν
for the present the cause not you-find and blame yourself
καὶ ὑπόμεινον καὶ εὖξαι. Καὶ πιστεύω εἰς τὴν εὐσπλαγχνίαν
and endure and pray and I-trust in the compassion
τοῦ ἀγαθοῦ Δεσπότου Χριστοῦ, ὅτι παράγει τὸν πειρασμόν.
of-the good Master Christ that he-takes-away the temptation

Εἶπεν ὁ Ἀπόστολος· Ἡ δὲ εἰρήνη τοῦ Χριστοῦ, ἡ
said the Apostle the and peace — of-Christ the(-one)
ὑπερέχουσα πάντα νοῦν, φρουρήσει τὴν καρδίαν ὑμῶν.
surpassing all mind will-guard the heart your
5 Ὥσπερ τοῖς σώμασιν αἱ σκιαί, οὕτω καὶ ταῖς ἐντολαῖς οἱ
as the bodies the shadows thus also the commandments the
πειρασμοὶ παρακολουθοῦσιν. «Οὐδεὶς γάρ, φησὶν ὁ μέγας
temptations follow no-one for says the great
Ἀντώνιος, ἀπείραστος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν
Antony untempted will-enter into the kingdom of-the
οὐρανῶν.» Μὴ οὖν θαυμάσῃς, τέκνον, ἐὰν συμβουλευόμενος
heavens not then marvel child if taking-counsel
περὶ τῆς σωτηρίας σου, πειρασμοὺς εὑρίσκῃς καὶ θλίψεις,
about the salvation your temptations you-find and afflictions
ἀλλ' ὑπόμεινον ἀταράχως καὶ εὔχου εὐχαριστῶν, ὅτι ὅλως
but endure untroubled and pray giving-thanks that at-all
ἀξιοῦσαι πρὸς γυμνασίαν καὶ δοκιμὴν τῆς ψυχῆς
you-are-deemed-worthy for exercise and proving of-the soul
σου πειρασθῆναι ὑπὲρ τῆς ἐντολῆς. Ὁ ἀγαθὸς Θεὸς
your to-be-tempted for the commandment the good God
χαρίσεταί σοι νῆψιν ἐν καιρῷ πειρασμοῦ καὶ ὑπομονήν.
will-grant you watchfulness in time of-temptation and patience
6 Ἀγαθοῦ καὶ φιλανθρώπου Θεοῦ ἐσμεν πλάσμα καὶ ἔργον,
of-(a)-good and loving-man God we-are (the)-creature and work
τοῦ εἰπόντος· Ζῶ ἐγώ, λέγει Κύριος, οὐ βούλομαι
of-the(-one) having-said live I says (the)-Lord not I-wish
τὸν θάνατον τοῦ ἁμαρτωλοῦ, ὡς τὸ ἐπιστρέψαι καὶ
the death of-the sinner as the to-turn and
ζῆν αὐτόν. Πάλιν· Οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ
to-live him again not I-came to-call (the)-righteous but
ἁμαρτωλοὺς εἰς μετάνοιαν. Εἰ οὖν οὕτως ἐστὶ καὶ οὕτως
sinners to repentance if then thus it-is and thus

πιστεύομεν, ἐπιῤῥίψωμεν ἐπὶ Κύριον τὴν μέριμναν ἡμῶν·
we-believe let-us-cast upon (the)-Lord the care our
καὶ αὐτὸς ἡμᾶς διαθρέψει, ἤτοι σώσει. Αὐτῷ γὰρ μέλει
and he us will-sustain that-is will-save(-us) to-him for it-matters
περὶ ἡμῶν· αὐτὸς καὶ τὴν καρδίαν σου παρακαλέσει,
about us he also the heart your will-comfort
τέκνον, εὐχαῖς ἁγίων. Ἀμήν.
child by-(the)-prayers of-(the)-saints amen

Καλῶς ὁ ἀββᾶς Ποιμὴν ἐνόησε, τὸ μὴ μεριμνῆσαί τινας 7
well the abba Poemen understood the not to-be-anxious some
περὶ τῆς αὔριον, πρὸς ἄνθρωπον εἰρῆσθαι ἐν πειρασμῷ
about the morrow to (a)-man to-have-been-said in temptation
ὄντα. Καὶ τό, Ἐπίῤῥιψον ἐπὶ Κύριον τὴν μέριμνάν
being and the(-saying) cast upon (the)-Lord the care
σου, εἰς τὸ αὐτὸ φέρει. Ἀπόστα οὖν, τέκνον, ἀνθρωπίνων
your to the same brings stand-away then child from-human
λογισμῶν, καὶ κράτει τὴν εἰς Θεὸν ἐλπίδα, πολλὰ
thoughts and hold-fast the in God hope many(-things)
ποιοῦντα ὑπὲρ ἃ διανοούμεθα, καὶ ἀναπαύσει σε ἡ εἰς
doing beyond what we-think and will-refresh you the in
Θεὸν ἐλπίς. Ὁ Κύριος βοηθήσαι σοι, τέκνον, διὰ τῆς εὐχῆς
God hope the Lord may-help you child through the prayer
τῶν ἁγίων. Δεῖ οὖν ἡμᾶς ἀφιστᾶν ἑαυτοὺς τῶν τοιούτων
of-the saints must then us to-remove ourselves from-the such
λογισμῶν, μὴ ἔχοντας θάρσος περὶ τῆς αὔριον ζωῆς.
thoughts not having confidence about the morrow life

Ἐν ὀνόματι Ἰησοῦ Χριστοῦ. Ἀδελφέ μου, οὐδὲν ἔχομεν 8
in (the)-name of-Jesus Christ brother my nothing we-have
δίκαιον πρὸς τὸν πλησίον. Χρεωστοῦμεν γὰρ τοῦτον διὰ
(as)-right toward the neighbor we-owe for him through
τῆς ἀγάπης ὑπερβῆναι καὶ καταπιεῖν. Οὐδεὶς λέγει τῷ
the love to-surpass and to-swallow-up no-one says to-the

πλησίον· Διὰ τί οὐκ ἀγαπᾷς με; ἀλλ᾽ αὐτὸς ποιῶν τὰ
neighbor for what not do-you-love me but he doing the(-things)
ἄξια τῆς ἀγάπης ἐφέλκεται καὶ τὸν πλησίον εἰς ἀγάπην.
worthy of-the love draws also the neighbor to love
Περὶ δὲ τῆς χρείας τοῦ σώματος ἐάν τις ᾖ ἄξιος τοῦ
about but the need of-the body if someone be worthy of-the
ἀναπαυσθῆναι, καὶ Σαρακηνῶν καρδίαν πληροφορεῖ ὁ
to-be-refreshed even of-Saracens (the)-heart assures —
Θεὸς ποιῆσαι μετ᾽ αὐτοῦ ἔλεος κατὰ τὴν χρείαν αὐτοῦ.
God to-do with him mercy according-to the need his
Ἐὰν δὲ οὐκ ἔστιν ἄξιος, ἢ οὐ συμφέρει αὐτῷ ἐν τῇ
if but not he-is worthy or not it-profits him in the
παιδείᾳ αὐτοῦ παρακληθῆναι· καινὸν οὐρανόν, καὶ καινὴν
discipline his to-be-comforted (a)-new heaven and (a)-new
γῆν ἐὰν ποιήσῃ, εὑρίσκει ἀνάπαυσιν. Περὶ δὲ τοῦ εἰπεῖν
earth if he-make he-finds rest about but of-the to-say
σε ὅτι βαρεῖς τοὺς ἀδελφούς, ὁμολογούμενον δικαίωμά
you that you-weigh-down the brothers (an)-avowed self-justification
ἐστιν. Οὐδεὶς γὰρ προξενῶν ἐντολὴν Θεοῦ ἐργάσασθαι
it-is no-one for procuring (a)-commandment of-God to-work
τῷ πλησίον βουλομένῳ σωθῆναι, λέγει ὅτι Βαρῶ
for-the neighbor wishing to-be-saved says that I-weigh-down
αὐτόν. Ὁ μισῶν ἐρεθίζοντας μισεῖ πραΰτητα. Ὁ
him the(-one) hating (the)-provoking(-ones) hates meekness the(-one)
φεύγων θλίβοντας, φεύγει τὴν ἐν Χριστῷ ἀνάπαυσιν.
fleeing (the)-afflicting(-ones) flees the in Christ rest
Ὁ Θεὸς ὁ φιλάνθρωπος, τέκνον, σκεπάσει ἡμᾶς τῇ
— God the lover-of-man child will-protect us by-the
αὐτοῦ χάριτι, εὐχαῖς πάντων τῶν ἁγίων. Ἀμήν.
his grace by-(the)-prayers of-all the saints amen
