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The Hesychast Fathers

Symeon the New Theologian
Nikephoros the Hesychast
Gregory of Sinai
Gregory Palamas

ΚΕΦΑΛΑΙΑ ΔΙ' ΑΚΡΟΣΤΙΧΙΔΟΣ
ΚΕΦΑΛΑΙΑ ΡΝ΄

The Hesychast Fathers

Symeon the New Theologian, Nikephoros,
Gregory of Sinai, and Gregory Palamas

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with a word-for-word interlinear English translation

preserving the original word order



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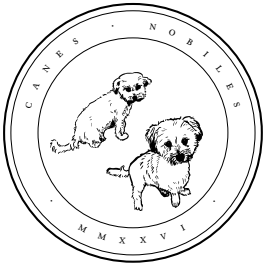

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SYMEON THE NEW THEOLOGIAN

ΚΕΦΑΛΑΙΑ ΠΡΑΚΤΙΚΑ ΚΑΙ ΘΕΟΛΟΓΙΚΑ

The Practical and Theological Chapters

Κεφάλαια πρακτικὰ καὶ θεολογικά

I · SYMEON, PRACTICAL AND THEOLOGICAL CHAPTERS, 1–38

Faith in Christ is to die for his commandment and to count poverty wealth and contempt glory. Faith begets desire of good things and fear of punishment, and both keep the commandments. Whoever renounces the world must not give his soul consolation: the demons work through weeping kinsmen, and he must withdraw and obey his calling at once. A novice entrusts himself wholly to his spiritual father, gives no alms and asks not even for water without him, and sees Christ in him. Contradiction is a two-edged sword, and the insulted man carries the old serpent in his bosom. Seek a dispassionate guide with prayer and tears, for a blind guide leads into perdition.

Πίστις ἐστί, τὸ διὰ Χριστὸν ὑπὲρ τῆς αὐτοῦ ἐντολῆς 1
faith is the(-thing) for Christ for the his commandment
ἀποθανεῖν· καὶ τὸν θάνατον τοῦτον ζωῆς πρόξενον εἶναι
to-die and the death this of-life (the)-provider to-be
πιστεύειν· τὴν πτωχείαν, ὡς πλοῦτον λογίζεσθαι· τὴν
to-believe the poverty as wealth to-reckon the
εὐτέλειαν καὶ ἐξουδένωσιν, ὡς δόξαν τῷ ὄντι καὶ
lowliness and contempt as glory in-the reality and
περιφάνειαν· καὶ ἐν τῷ μηδὲν ἔχειν, τὰ πάντα κατέχειν
renown and in the nothing to-have the all(-things) to-possess
πιστεύειν· μᾶλλον δὲ κεκτῆσθαι τὸν ἀνεξιχνίαστον πλοῦτον
to-believe rather but to-have-acquired the unsearchable wealth
τῆς ἐπιγνώσεως τοῦ Χριστοῦ, καὶ πηλὸν ἢ καπνὸν
of-the knowledge — of-Christ and clay or smoke
ἅπαντα τὰ ὁρώμενα καθορᾷν.
all the(-things) seen to-look-upon(-as)

Ἡ εἰς Χριστὸν πίστις ἐστί, τὸ μὴ μόνον καταφρονῆσαι 2
the in Christ faith is the(-thing) not only to-despise
τῶν ἐν τῷ βίῳ τερπνῶν, ἀλλὰ καὶ τὸ καρτερῆσαι καὶ
the(-things) in the life pleasant but also the to-persevere and

τὸ ὑπομεῖναι πάντα πειρασμὸν ἐπερχόμενον ἐν λύπαις, καὶ
the to-endure every temptation coming-on in griefs and
θλίψεσι, καὶ συμφοραῖς, ἕως ἂν θελήσῃ καὶ ἐπισκέψηται
afflictions and misfortunes until — wills and visits
ἡμᾶς ὁ Θεός. «Ὑπομένων γάρ, φησίν, ὑπέμεινα τὸν
us — God waiting for he-says I-waited-for the
Κύριον, καὶ προσέσχε μοι.»
Lord and he-attended to-me

3 Οἱ τοὺς ἑαυτῶν γονεῖς ἔν τινι προτιμῶντες τῆς
the(-ones) the their-own parents in anything preferring to-the
τοῦ Θεοῦ ἐντολῆς, πίστιν οὐ κέκτηνται πρὸς Χριστόν.
— of-God commandment faith not have toward Christ
Πάντως γὰρ ὑπὸ τῆς ἰδίας κρίνονται συνειδήσεως· εἴγε
by-all-means for by the own they-are-judged conscience if-indeed
καὶ συνείδησιν ζῶσαν ἔχουσι περὶ τῆς ἀπιστίας αὐτῶν.
also (a)-conscience living they-have about the unbelief their
Πιστῶν γὰρ τοῦτό ἐστι, τὸ ἐν μηδενὶ μηδαμῶς
of-(the)-faithful for this is the(-thing) in nothing in-no-way
τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ
of-the great God and Savior our Jesus Christ
παραβαίνειν τὴν ἐντολήν.
to-transgress the commandment

4 Πίστις ἡ εἰς Χριστὸν τὸν ἀληθινὸν Θεόν, ἐπιθυμίαν
faith the in Christ the true God (a)-desire
καλῶν ἔτεκεν, καὶ φόβον κολάσεων. Ἡ δὲ τῶν
of-good(-things) begot and fear of-punishments the and of-the
κρειττόνων ἐπιθυμία, καὶ ὁ φόβος τῶν κολάσεων τήρησιν
better(-things) desire and the fear of-the punishments (a)-keeping
ἀκριβῆ τῶν ἐντολῶν κατειργάσατο. Ἡ δὲ ἀκριβὴς τῶν
exact of-the commandments wrought the and exact of-the
ἐντολῶν τήρησις, τὴν ἰδίαν τοὺς ἀνθρώπους ἐκδιδάσκει
commandments keeping the own — men teaches

ἀσθένειαν. Ἡ δὲ κατανόησις τῆς ἀληθοῦς ἀσθενείας ἡμῶν,
weakness the and perception of-the true weakness our
θανάτου μνήμην ἐγέννησεν. Ὁ δὲ σύνοικον ταύτην
of-death remembrance begot the(-one) and as-housemate this
κτησάμενος, αὐτὸς μαθεῖν ἐμπόνως ζητήσει, ὁποῖα
having-acquired he to-learn laboriously will-seek of-what-sort(-things)
ἔσται αὐτῷ μετὰ τὴν ἔξοδον τοῦ βίου τούτου καὶ
will-be for-him after the departure of-the life this and
ἀναχώρησιν. Ὁ δέ γε περὶ τῶν μελλόντων γνῶναι
withdrawal the(-one) but indeed about the(-things) to-come to-know
σπουδάζων, πρῶτον ἑαυτὸν ἀποστερῆσαι τῶν παρόντων
being-eager first himself to-deprive of-the(-things) present
ὀφείλει. Ὁ γὰρ ἐν τούτοις καὶ μέχρις εὐτελοῦς τινος
ought the(-one) for in these(-things) even to cheap something
ὑπὸ προσπαθείας κρατούμενος, ἐκείνων τὴν γνῶσιν τελείαν
by attachment held of-those the knowledge perfect
οὐ δύναται κτήσασθαι. Εἰ δὲ καὶ ταύτης γεύσεται κατ᾽
not can acquire if but even this he-will-taste by
οἰκονομίαν τὴν τοῦ Θεοῦ, εἰ μὴ τάχιον ἐάσῃ τὰ
dispensation the — of-God unless — more-quickly he-leave the(-things)
ὑφ᾽ ὧν καὶ ἐν οἷς κρατεῖται κατὰ προσπάθειαν, καὶ
by which and in which he-is-held by attachment and
ὅλως τῆς τοιαύτης γένηται γνώσεως, μηδὲν ταύτης ἕτερον
wholly of-the such become knowledge nothing than-this other
ἔξωθεν ἐννοεῖν ἑκουσίως καταδεχόμενος, καὶ αὐτὴ ἣν
from-outside to-think willingly accepting even it which
δοκεῖ ἔχειν, ἀρθήσεται ἀπ᾽ αὐτοῦ.
he-seems to-have will-be-taken from him
Ἡ ἀποταγὴ τοῦ κόσμου καὶ παντελὴς ἀναχώρησις, 5
the renunciation of-the world and complete withdrawal
ξενιτείαν ἀναλαβομένη πάντων τῶν ἐν βίῳ ὑλῶν, καὶ
estrangement having-taken-up from-all the in life materials and

ἠθῶν, καὶ γνωμῶν, καὶ προσώπων, καὶ ἄρνησιν σώματος
customs and opinions and persons and denial of-body
καὶ θελήματος, μεγάλης ὠφελείας πρόξενος γίνεται τῷ
and will of-great benefit (the)-provider becomes to-the(-one)
οὕτω θερμῶς ἀποταξαμένῳ ἐν βραχεῖ τῷ καιρῷ.
thus warmly having-renounced in short the time

6 Ὁ φεύγων τὸν κόσμον, ὅρα μὴ δῷς σὴν ψυχὴν
the(-one) fleeing the world see-that not you-give your soul
εἰς παράκλησιν κατ᾽ ἀρχάς, ἐν αὐτῷ τὰς οἰκήσεις
to consolation at (the)-beginning in it the dwellings
ποιούμενος· εἰ καὶ πάντες σε τοῦτο ποιεῖν συγγενεῖς καὶ
making if even all you this to-do relatives and
φίλοι καταναγκάζουσι. Τοῦτο γὰρ αὐτοῖς οἱ δαίμονες
friends compel this for to-them the demons
ὑποβάλλουσιν, ὅπως τὴν θέρμην ἀποσβέσωσι τῆς καρδίας
suggest so-that the warmth they-may-quench of-the heart
σου. Εἰ γὰρ καὶ μὴ τελείως ἐμποδίσουσι τὴν πρόθεσιν, ἀλλά
your if for even not perfectly they-will-hinder the purpose but
γε χαυνοτέραν ταύτην πάντως καὶ ἀσθενῆ ἀπεργάζονται.
yet more-slack this by-all-means and weak they-make

7 Ὅταν πρὸς πάντα τὰ τοῦ βίου ἡδέα εὑρεθῇς
when toward all the(-things) of-the life pleasant you-are-found
ἀνδρεῖος καὶ ἀπαράκλητος, τότε εἰς συμπάθειαν δῆθεν οἱ
manly and unconsolable then to sympathy supposedly the
δαίμονες τοὺς συγγενεῖς μεταστρέψαντες, κλαίειν ποιοῦσι
demons the relatives having-turned to-weep make(-them)
καὶ θρηνεῖν πρὸ προσώπου σου διὰ σέ. Καὶ τοῦτο
and to-lament before (the)-face your because-of you and this
ἀληθὲς εἶναι γνώσῃ, ὅτε σὺ μὲν ἄτρεπτος καὶ ἐν ταύτῃ
true to-be you-will-know when you indeed unmoved also in this
ἐμμείνῃς τῇ προσβολῇ, κἀκείνους εἰς μανίαν τὴν κατὰ
you-remain the assault and-those into madness the against

σοῦ καὶ μῖσος αἴφνης ἐξαφθέντας ἴδῃς, καὶ ὡς ἐχθρὸν
you and hatred suddenly kindled you-see and as (an)-enemy
ἀποστρεφομένους σε, καὶ μηδὲ ὁρᾷν ἐθέλοντας.
turning-away-from you and not-even to-see wishing
Τὴν παρὰ τῶν γονέων, καὶ ἀδελφῶν, καὶ φίλων σου θλῖψιν 8
the from the parents and brothers and friends your affliction
ὁρῶν διὰ σὲ γινομένην, γέλα ἐπὶ τῷ ὑποβάλλοντι ταῦτα
seeing because-of you coming-about laugh at the suggesting these(-things)
ποικίλως κατὰ σοῦ γίνεσθαι δαίμονι· καὶ μετὰ φόβου καὶ
variously against you to-happen demon and with fear and
σπουδῆς πολλῆς ὑποχώρησον· καὶ τὸν Θεὸν ἐκτενῶς δυσώπει,
zeal much withdraw and — God earnestly entreat
τοῦ τάχιον εἰς λιμένα καλοῦ Πατρὸς καταντῆσαί σε·
of-the more-quickly to (the)-harbor of-(a)-good Father to-arrive you
ἐν ᾧ τὴν ψυχήν σου κεκοπωμένην καὶ πεφορτισμένην
in which the soul your wearied and burdened
ὑπάρχουσαν αὐτὸς ἀναπαύσειε. Πολλὰ γὰρ ἔχει τὸ
being he may-give-rest many(-things) for has the
πέλαγος τοῦ βίου πρόξενα κινδύνων καὶ ἀπωλείας ἐσχάτης.
sea of-the life providing dangers and destruction utmost
Ὁ μισῆσαι θέλων τὸν κόσμον, ἀγάπην ἐκ βαθέων 9
the(-one) to-hate wishing the world love from (the)-depths
ψυχῆς ἔχειν ὀφείλει πρὸς τὸν Θεόν, καὶ μνήμην τούτου
of-(the)-soul to-have ought toward — God and remembrance of-him
ἀένναον. Οὐδὲν γὰρ ἕτερον ὡς ταῦτα, ἅπαντα μετὰ χαρᾶς
everlasting nothing for other as these(-things) all with joy
καταλιμπάνειν ποιεῖ, καὶ σκυβάλων δίκην ἀποστρέφεσθαι.
to-leave makes and of-dung like to-turn-away-from
Μὴ θέλε δι' εὐλόγους αἰτίας ἢ ἀλόγους τῷ κόσμῳ 10
not wish for reasonable causes or unreasonable in-the world
προσμεῖναι τὸ σύνολον· ἀλλ' ὅτε κληθῇς, συντόμως
to-remain the whole but when you-are-called promptly

ὑπάκουσον. Ἐν οὐδενὶ γὰρ ἑτέρῳ οὕτω Θεός, ὡς ἐν
obey in nothing for other so God as in
τῇ ταχυτῆτι ἡμῶν ἐπευφραίνεται. Ἐπειδὴ καὶ κρείσσων
the swiftness our rejoices since also better
ὑπακοὴ συντόμως μετὰ πενίας, ἢ βραδύτης μετὰ
(is)-obedience promptly with poverty than slowness with
πλήθους χρημάτων.
abundance of-money

11 Εἰ ὁ κόσμος καὶ τὰ ἐν κόσμῳ παρέρχονται πάντα, ὁ
if the world and the(-things) in (the)-world pass-away all —
δὲ Θεὸς ἄφθαρτος καὶ ἀθάνατος, χαίρετε ὅσοι δι' αὐτὸν
and God (is)-incorruptible and immortal rejoice as-many-as for him
τὰ φθαρτὰ κατελείψατε. Φθαρτὰ δέ εἰσιν οὐ μόνον
the corruptible(-things) left corruptible(-things) and are not only
πλοῦτος καὶ χρήματα, ἀλλὰ καὶ πᾶσα ἡδονὴ καὶ ἀπόλαυσις
wealth and money but also every pleasure and enjoyment
ἁμαρτίας φθορά ἐστι. Μόναι δὲ αἱ τοῦ Θεοῦ ἐντολαὶ
of-sin corruption is alone but the — of-God commandments
φῶς εἰσι καὶ ζωή· καὶ τοῦτο παρὰ πάντων καλοῦνται.
light are and life and this by all they-are-called

12 Εἰ φλόγα ἔλαβες, ἀδελφέ, καὶ δραμὼν παρεγένου ἐν
if (a)-flame you-received brother and running you-came into
κοινοβίῳ ἢ πνευματικῷ πατρί, διὰ τοῦτο, εἰ προτρέπῃ παρ'
(a)-monastery or to-(a)-spiritual father for this(-reason) if you-be-urged by
αὐτοῦ, ἢ παρὰ τῶν συνασκουμένων σοι ἀδελφῶν, λουτροῖς,
him or by the fellow-ascetic to-you brothers baths
ἢ βρώμασιν, ἢ ἄλλαις θεραπείαις χρήσασθαι ἀναπαύσεως
or foods or other cares to-use of-rest
χάριν, τοῦτο μὴ καταδέξῃ· ἀλλ' ἀεὶ παρεσκευασμένος
for-the-sake this not accept but always prepared
ἔσο πρὸς νηστείαν, πρὸς κακοπάθειαν, πρὸς ἐγκράτειαν
be for fasting for hardship for self-control

ἀκροτάτην· ἵνα εἰ μὲν παρὰ τοῦ σοῦ ἐν Κυρίῳ πατρός,
utmost that if indeed by the your in (the)-Lord father
προτραπῇς μετασχεῖν παρακλήσεως, εὑρεθῇς ἐκείνῳ μὲν
you-be-urged to-share consolation you-be-found to-him indeed
ὑπήκοος, τὸ δὲ ἴδιόν σου θέλημα μηδὲ ἐν τούτῳ ποιῶν· εἰ δὲ
obedient the but own your will not-even in this doing if but
μή, μετὰ χαρᾶς ὑπομένῃς ἅπερ ἑκουσίως ποιῆσαι ἠθέλησας,
not with joy you-may-endure what willingly to-do you-wished
ψυχικῶς ὠφελούμενος. Τοῦτο γὰρ φυλάττων, ἔσῃ
in-soul benefited this for keeping you-will-be
διαπαντὸς ἐπὶ πᾶσιν ὡς νηστεύων, καὶ ἐγκρατευόμενος, καὶ
throughout in all(-things) as fasting and self-controlled and
τῷ ἰδίῳ θελήματι κατὰ πάντα ὑποταξάμενος. Οὐ μόνον
to-the own will in all(-things) having-subjected(-yourself) not only
δέ, ἀλλὰ καὶ τὴν ἐνοῦσαν ἐν τῇ καρδίᾳ σου φλόγα ἄσβεστον
and but also the dwelling in the heart your flame unquenchable
διατηρήσεις, τὴν πάντων καταφρονεῖν σε βιάζουσαν.
you-will-preserve the all(-things) to-despise you forcing
Ὅταν πάντα παρ' ἑαυτῶν οἱ δαίμονες πράξωσι, 13
when all(-things) of themselves the demons do
καὶ τὸν κατὰ Θεὸν ἡμῶν σκοπὸν κατασεῖσαι οὐ
and the according-to God our aim to-shake not
δυνηθῶσιν, ἢ ἐμποδίσαι, τότε τοῖς τὴν εὐλάβειαν
they-can or to-hinder then the(-ones) the piety
ὑποκρινομένοις ὑπεισέρχονται, καὶ δι' αὐτῶν τοὺς
feigning they-steal-into and through them the(-ones)
ἀγωνιζομένους ἐμποδίζειν πειρῶνται. Καὶ πρῶτον μὲν
contending to-hinder they-try and first indeed
ὡς ἐξ ἀγάπης δῆθεν καὶ συμπαθείας κινούμενοι, εἰς
as from love supposedly and sympathy moved to
σωματικὰς ἀναπαύσεις χωρεῖν παραινοῦσιν αὐτούς· ἵνα μὴ
bodily rests to-go they-urge them that not

καὶ τὸ σῶμα ἀδυνατήσῃ, φησί, καὶ εἰς ἀκηδίαν ἐμπεσεῖται.
also the body grow-weak he-says and into listlessness it-fall
Ἔπειτα καὶ εἰς συντυχίας ἀνωφελεῖς ἐκκαλούμενοι, τὰς
then also to meetings unprofitable calling-out(-them) the
ἡμέρας ἐν ταύταις προσαναλίσκειν αὐτοὺς ποιοῦσιν. Εἰ
days in these to-spend them they-make if
μέν τις ὑπακούσας τῶν σπουδαίων ὁμοιωθῇ αὐτοῖς,
indeed one having-obeyed of-the zealous(-ones) be-made-like to-them
στρέφονται καὶ ἐπιγελῶσι τὴν αὐτοῦ ἀπώλειαν. Εἰ δὲ μὴ
they-turn and laugh-at the his destruction if but not
ὑπαχθῇ τοῖς αὐτῶν λόγοις, ἀλλὰ τηρεῖ ἑαυτὸν ξένον ἐκ
he-be-led-on by-the their words but keeps himself estranged from
πάντων, καὶ σύννους, καὶ ἀπαῤῥησίαστον, κινοῦνται εἰς
all and recollected and without-boldness they-are-moved to
φθόνον, καὶ πάντα ποιοῦσι καὶ πράσσουσι, ἕως οὗ καὶ
envy and all(-things) they-do and practice until — even
τῆς μονῆς αὐτὸν ἐκδιώξωσι· οὐ φέρει γὰρ κενοδοξία
from-the monastery him they-drive-out not bears for vainglory
ἄτιμος, ἐπαινουμένην ταπείνωσιν ὁρᾷν ἀπεναντίας αὐτῆς.
dishonorable praised humility to-see opposite to-it
14 Ἄγχεται κενόδοξος, ταπεινόφρονα ὁρῶν προχέοντα
is-choked (the)-vainglorious (the)-humble-minded seeing shedding
δάκρυα, καὶ δισσῶς ὠφελούμενον· Θεὸν ἵλεων δι' αὐτῶν
tears and doubly benefited God merciful through them
ἐργαζόμενον, καὶ ἀνθρώπους εἰς ἔπαινον ἐπισπώμενον
making and men to praise drawing
ἀβούλητον.
unwilling
15 Ἀφ' οὗ σεαυτὸν ὅλον τῷ πνευματικῷ σου ἀναθήσεις
from when yourself whole to-the spiritual your you-will-entrust
πατρί, ἴσθι ὡς ξένος ἦς ἐπὶ πᾶσιν οἷς ἔξωθεν
father be as (a)-stranger you-were to all which outwardly

ἐπιφέρῃ· ἀνθρώποις, λέγω, πράγμασί τε καὶ χρήμασιν.
you-bring men I-mean things both and money
Οὗ χωρίς, μηδὲν ἐν αὐτοῖς πρᾶξαι ἢ ποιῆσαι θελήσῃς.
whom without nothing among them to-do or to-make wish
Ἀλλὰ μηδὲ μικρὸν ἢ μέγα πρᾶγμα αἰτήσῃ παρ᾽ αὐτοῦ·
but not-even small or great thing ask from him
εἰ μήτι αὐτὸς τῇ οἰκείᾳ γνώμῃ ἢ προστάξει λαβεῖν
unless — he by-the own judgment or will-command to-take
σε, ἢ αὐτὸς ἐκεῖνος αὐτοχείρως παρέξει σοι.
you or he that(-one) with-his-own-hand will-provide for-you
Μὴ δῷς ἄνευ τοῦ κατὰ Θεόν σου πατρὸς ἐλεημοσύνην, 16
not give without the according-to God your father alms
ἐξ ὧν χρημάτων προσήνεγκας· ἀλλὰ μηδὲ διὰ μεσίτου
from which money you-brought but not-even through (a)-mediator
λαβεῖν τινα ἐξ αὐτῶν θελήσῃς παρ᾽ ἐκείνου. Κρεῖττον
to-receive anything of them wish from that(-one) better
γὰρ πτωχὸν καὶ ξένον εἶναί τε καὶ ἀκούειν σε, ἢ
for poor and (a)-stranger to-be both and to-be-called you than
σκορπίζειν χρήματα καὶ διδόναι τοῖς πένησιν, εἰσαγωγικὸν
to-scatter money and to-give to-the poor (a)-beginner
ὄντα. Πίστεως δὲ ἀκρεφνοῦς τὰ πάντα, ὡς ἐν χειρὶ
being of-faith and pure the all(-things) as into (the)-hand
Θεοῦ, τῇ τοῦ πνευματικοῦ πατρὸς ἀναθέσθαι βουλήσει.
of-God the of-the spiritual father to-entrust will
Μηδὲ λαβεῖν ὕδατος ποτὸν αἰτήσῃ, εἰ καὶ συμβῇ σε 17
not-even to-take of-water (a)-drink ask if even it-happen you
φλέγεσθαι, μέχρις ἂν οἴκοθεν κινηθεὶς ὁ πνευματικός σου
to-burn until — of-himself moved the spiritual your
πατὴρ προτρέψῃ σε. Ἄγχε γὰρ σεαυτόν, καὶ βιάζου ἐν
father urge you choke for yourself and force(-yourself) in
πᾶσι, πείθων καὶ λέγων τῷ λογισμῷ· Εἰ θέλει ὁ Θεός,
all(-things) persuading and saying to-the thought if wishes — God

καὶ ἧς ἄξιος τοῦ πιεῖν, ἀποκαλύπτει πάντως τῷ Πατρί
and you-are worthy of-the to-drink he-reveals by-all-means to-the Father
σου καὶ λέγει σοι· Πίε. Καὶ τηνικαῦτα πίεσαι μετὰ
your and he-says to-you drink and then you-will-drink with
καθαροῦ συνειδότος, εἰ καὶ παρὰ τὸν καιρὸν ἡ ὥρα ἐστίν.
pure conscience if even out-of the season the hour is

18 Ὁ πεῖραν ἐσχηκὼς πνευματικῆς ὠφελείας, καὶ
the(-one) experience having-had of-spiritual benefit and
ἀνόθευτον πίστιν κτησάμενος, μάρτυρα τῆς ἀληθείας τὸν
unadulterated faith having-acquired (as)-witness of-the truth —
Θεὸν προβαλλόμενος εἶπεν· Ἐθέμην τοιοῦτον ἐν ἐμαυτῷ
God putting-forward said I-set such in myself
λογισμόν, ὡς μήτε φαγεῖν, μήτε πιεῖν αἰτήσασθαί ποτε τῷ
(a)-thought that neither to-eat nor to-drink to-ask ever the
Πατρί μου, ἢ πάρεξ αὐτοῦ μεταλαβεῖν τινος τὸ καθόλου,
Father my or apart-from him to-partake-of anything at all
ἕως ἂν ὁ Θεὸς πληροφορήσῃ αὐτὸν καὶ προστάξῃ μοι. Καὶ
until — — God fully-assure him and command me and
οὕτως ἔχων, οὐδέποτε, φησί, τοῦ σκοποῦ μου ἀπέτυχον.
thus being never he-says the aim my I-missed

19 Ὁ πίστιν κτησάμενος ἐναργῆ πρὸς τὸν κατὰ
the(-one) faith having-acquired manifest toward the according-to
Θεὸν πατέρα αὐτοῦ, βλέπων αὐτόν, βλέπειν αὐτὸν τὸν
God father his seeing him to-see the-very —
Χριστὸν λογίζεται· καὶ συνών, ἢ ἀκολουθῶν αὐτῷ, Χριστῷ
Christ reckons and being-with or following him with-Christ
συνεῖναι καὶ ἀκολουθεῖν βεβαίως πιστεύει. Ὁ τοιοῦτος οὐκ
to-be and to-follow firmly believes the such(-one) not
ἐπιθυμήσει ἑτέρῳ τινὶ ὁμιλῆσαί ποτε· οὐ προτιμήσει
will-desire with-another anyone to-converse ever not he-will-prefer
τι τῶν τοῦ κόσμου πραγμάτων ὑπὲρ τὴν ἐκείνου
anything of-the of-the world things beyond the his

μνήμην ὁμοῦ καὶ ἀγάπην. Τί γὰρ μεῖζον, ἢ καὶ
remembrance together and love what for (is)-greater or also
ὠφελιμώτερον ἐν τῇ παρούσῃ, καὶ ἐν τῇ μελλούσῃ ζωῇ,
more-profitable in the present and in the coming life
τοῦ συνεῖναι Χριστῷ; τί δὲ ὡραιότερον, ἢ γλυκύτερον
than-the to-be-with Christ what and more-beautiful or sweeter
τῆς θέας αὐτοῦ; Εἰ δὲ καὶ ὁμιλίας ἀξιοῦται τῆς
than-the sight his if and also of-converse he-is-deemed-worthy of-the
παρ᾽ αὐτοῦ, πάντως ζωὴν αἰώνιον ἐκ ταύτης ἀρύεται.
from him by-all-means life eternal from this he-draws
Ὁ ἐκ διαθέσεως τοὺς λοιδοροῦντας, ἢ ἀδικοῦντας, καὶ 20
the(-one) from disposition the(-ones) reviling or wronging and
ἀποστεροῦντας αὐτὸν ἀγαπῶν, καὶ ὑπὲρ τούτων εὐχόμενος,
depriving him loving and for these praying
εἰς προκοπὴν ἐν ὀλίγῳ μεγάλην ἀνέρχεται. Ἐν αἰσθήσει
to progress in (a)-little great goes-up in perception
γὰρ καρδίας τοῦτο γινόμενον, εἰς ἄβυσσον ταπεινώσεως,
for of-(the)-heart this coming-about into (an)-abyss of-humility
καὶ εἰς δακρύων πηγὰς τὸ λογιζόμενον καταφέρει· ἐν οἷς
and into of-tears springs the reasoning(-part) it-brings-down in which
καταποντίζεται τὸ τριμερὲς τῆς ψυχῆς. Ἀνάγει δὲ εἰς
is-drowned the threefold(-part) of-the soul it-leads-up and to
οὐρανὸν ἀπαθείας τὸν νοῦν, καὶ θεωρητικὸν ἀπεργάζεται·
(the)-heaven of-dispassion the mind and contemplative it-makes(-it)
καὶ τῇ γεύσει τῆς ἐκεῖθεν χρηστότητος, πάντα σκύβαλα
and by-the taste of-the from-there goodness all(-things) dung
τὰ τοῦ παρόντος βίου ἡγεῖσθαι ποιεῖ· καὶ αὐτήν τε τὴν
the(-things) of-the present life to-regard it-makes and the-very both the
τροφὴν καὶ πόσιν, μὴ ἐνηδόνως, ἢ συχνοτέρως προσίεσθαι.
food and drink not with-pleasure or more-often to-take

21 Οὐ πράξεων μόνον πονηρῶν ἀπέχεσθαι δεῖ, ἀλλὰ καὶ
not from-deeds only evil to-abstain (one)-must but also
λογισμῶν, καὶ ἐννοιῶν ἐναντίων, σπουδάζειν χρὴ
of-thoughts and notions contrary to-be-eager (it)-is-needful
τὸν ἀσκητὴν ἐλεύθερον εἶναι· ἐνδιατρίβειν δὲ ἀεὶ ταῖς
the ascetic free to-be to-dwell and always on-the
ψυχωφελέσι καὶ πνευματικαῖς ἐνθυμήσεσι· ἵνα οὕτως
soul-profiting and spiritual reflections that thus
ἀμέριμνος ἀπὸ τῶν βιωτικῶν διαμένῃ.
free-from-care from the worldly(-things) he-remain

22 Ὥσπερ ὁ ὅλον ἑαυτοῦ ἀπογυμνώσας τὸ σῶμα, ἐὰν
as the(-one) whole his having-stripped the body if
καλύμματί τινι κεκαλυμμένους ἔχῃ τοὺς ὀφθαλμούς, καὶ οὐ
with-(a)-covering some covered he-have the eyes and not
θελήσῃ ἆραι καὶ ἀποσείσασθαι αὐτό, οὐ δύναται ἀπὸ μόνης
wish to-lift and to-shake-off it not can from only
τῆς γυμνότητος τοῦ λοιποῦ σώματος ἰδεῖν τὸ φῶς· οὕτω καὶ
the nakedness of-the rest body to-see the light thus also
ὁ πάντων τῶν ἄλλων πραγμάτων ὁμοῦ καὶ χρημάτων
the(-one) all the other things together and money
καταφρονήσας, καὶ ἀπαλλαγεὶς αὐτῶν τῶν παθῶν, εἰ μὴ
having-despised and released from-the-very the passions unless —
καὶ τῶν βιωτικῶν ἐνθυμήσεων καὶ τῶν πονηρῶν ἐννοιῶν
also from-the worldly reflections and the evil notions
ἐλευθερώσει τὸν τῆς ψυχῆς ὀφθαλμόν, οὐκ ὄψεταί ποτε τὸ
he-will-free the of-the soul eye not he-will-see ever the
νοητὸν φῶς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν καὶ Θεόν.
intelligible light the Lord our Jesus Christ and God

23 Ὥσπερ κάλυμμα ἐν ὀφθαλμοῖς ἐπιτεθέν, οὕτω λογισμοὶ
as (a)-covering on (the)-eyes laid thus thoughts
κοσμικοί, καὶ βιωτικαὶ ἐνθυμήσεις ἐν διανοίᾳ, ἤγουν
worldly and secular reflections in (the)-mind that-is

ἐν ὀφθαλμῷ ψυχῆς γίνονται. Καθ' ὅσον οὖν ἐαθῶσι
in (the)-eye of-(the)-soul become by as-much then they-are-left
χρόνον, οὐ βλέψομεν. Ἐπὰν δὲ ἐξαρθῶσι τῇ τοῦ θανάτου
time not we-shall-see when but they-are-lifted by-the of-the death
μνήμῃ, τότε τρανῶς ἴδωμεν τὸ φῶς τὸ ἀληθινόν, ὃ
remembrance then clearly we-may-see the light the true which
φωτίζει πάντα ἄνθρωπον εἰς τὸν ἄνω κόσμον ἐρχόμενον.
enlightens every man into the above world coming
Ὁ ἐκ γενετῆς ὢν τυφλός, οὐ γνώσεται οὐδὲ πιστεύσει 24
the(-one) from birth being blind not will-know nor will-believe
τῶν γραφομένων τὴν δύναμιν. Ὁ δὲ καταξιωθείς
of-the(-things) written the power the(-one) but deemed-worthy
ποτε βλέψαι, συμμαρτυρήσει εἶναι ἀληθῆ τὰ λεγόμενα.
ever to-see will-witness-with(-them) to-be true the(-things) said
Ὁ βλέπων τοῖς αἰσθητοῖς ὀφθαλμοῖς, οἶδε πότε νύξ, 25
the(-one) seeing with-the sensible eyes knows when night
πότε ἡμέρα ἐστίν. Ὁ δὲ τυφλὸς τὰ ἀμφότερα ἀγνοεῖ.
when day it-is the but blind(-man) the both does-not-know
Καὶ ὁ πνευματικῶς ἀναβλέψας, καὶ τοῖς νοεροῖς
and the(-one) spiritually having-recovered-sight and with-the intellectual
ὁρῶν ὀφθαλμοῖς, θεασάμενος τὸ ἀληθινὸν καὶ ἄδυτον φῶς,
seeing eyes having-beheld the true and unsetting light
ὅταν ἐκ ῥᾳθυμίας εἰς τὴν προτέραν ἀποστραφῇ τύφλωσιν,
when from sloth to the former he-turn-back blindness
καὶ τοῦ φωτὸς ἀποστερηθῇ, εὐαισθήτως ἐπαισθάνεται τῆς
and of-the light be-deprived keenly perceives the
τούτου στερήσεως· καὶ πόθεν αὕτη συνέβη γενέσθαι, οὐκ
of-it deprivation and whence this happened to-come-about not
ἀγνοεῖ. Ὁ δέ γε μένων τυφλὸς ἐκ γενετῆς, οὐδὲν
he-is-ignorant the(-one) but indeed remaining blind from birth nothing
οὔτε τῇ ἐνεργείᾳ τούτων ἐπίσταται· εἰ μή τι ἐξ ἀκοῆς
nor by-the working of-these knows if not perhaps from hearing

ἀκούσῃ καὶ μάθῃ, περὶ ὧν οὔποτε ἐθεάσατο, καὶ διηγήσηται
he-hear and learn about what never he-beheld and recount
ἄλλοις ἅπερ ἀκήκοεν· αὐτοῦ καὶ τῶν ἀκουόντων, περὶ
to-others what he-has-heard himself and the(-ones) hearing about
ποίων πραγμάτων ἀλλήλοις προσδιαλέγονται, μὴ εἰδότων.
what-kind things with-one-another converse not knowing
26 Ἀδύνατον καὶ τὴν σάρκα τῷ κόρῳ τῶν βρωμάτων
(it-is)-impossible both the flesh with-the satiety of-the foods
κατεμπιπλᾶν, καὶ πνευματικῶς τῆς νοερᾶς καὶ θείας
to-fill-up and spiritually the intellectual and divine
ἐπαπολαύειν χρηστότητος. Ὅσῳ γὰρ τὴν γαστέρα τις
to-enjoy goodness as-much-as for the belly one
θεραπεύσει, κατὰ τοσοῦτον ἐκείνης ἑαυτὸν ἀποστερήσει.
will-tend by so-much from-that(-goodness) himself he-will-deprive
Καθ' ὅσον δὲ τὸ σῶμα ὑπωπιάσει, ἀναλόγως καὶ τῆς
by as-much but the body he-will-buffet proportionally also with-the
πνευματικῆς τροφῆς τε καὶ παρακλήσεως ἐμπλησθήσεται.
spiritual food both and consolation he-will-be-filled
27 Καταλείψωμεν πάντα τὰ ἐπὶ τῆς γῆς· μὴ πλοῦτον
let-us-leave all the(-things) on the earth not wealth
μόνον, καὶ χρυσόν, καὶ τὰς ἄλλας ὕλας τοῦ βίου, ἀλλὰ
only and gold and the other materials of-the life but
καὶ τὴν ἐπιθυμίαν τὴν πρὸς αὐτά, τέλεον ἀπὸ τῶν ψυχῶν
also the desire the for them perfectly from the souls
ἡμῶν ἀπελάσωμεν. Μισήσωμεν μὴ μόνον τὰς ἡδονὰς
our let-us-drive-out let-us-hate not only the pleasures
τοῦ σώματος, ἀλλὰ καὶ τὰς ἀλόγους κινήσεις αὐτοῦ, καὶ
of-the body but also the irrational movements its and
νεκρῶσαι τοῦτο διὰ πόνων σπουδάσωμεν· διὰ τούτου
to-mortify it through labors let-us-be-eager through it
γὰρ ἐνεργοῦνται τὰ τῆς ἐπιθυμίας, καὶ εἰς ἔργον
for are-worked the(-things) of-the desire and into deed

ἐξάγονται. Καὶ ζῶντος αὐτοῦ, ἀνάγκη πᾶσα τὴν ψυχὴν
are-brought-out and living it (it-is)-necessity all the soul
ἡμῶν νεκρὰν εἶναι, καὶ δυσκίνητον πρὸς πᾶσαν θείαν
our dead to-be and hard-to-move toward every divine
ἐντολήν, ἢ καὶ παντελῶς ἀκίνητον.
commandment or even wholly unmoved
Καθάπερ ἡ φλὸξ τοῦ πυρὸς εἰς ὕψος ἀεὶ αἴρεται, καὶ 28
as the flame of-the fire to height always rises and
μᾶλλον ἐὰν στρέψῃς τὴν ὕλην ἀφ' ἧς ἀνάπτεται· οὕτω
more if you-turn the fuel from which it-is-kindled thus
καὶ ἡ τοῦ κενοδόξου καρδία ταπεινωθῆναι οὐ δύναται·
also the of-the vainglorious heart to-be-humbled not can
ἀλλ' ὡς ἂν εἴπῃς αὐτῷ τὰ τῆς ὠφελείας αὐτοῦ,
but as-much-as — you-say to-him the(-things) of-the benefit his
μᾶλλον καὶ μᾶλλον ἐπαίρεται. Ἐλεγχόμενος γάρ, ἢ καὶ
more and more he-is-lifted-up reproved for or even
νουθετούμενος, ἀντιλέγει σφοδρῶς· ἐπαινούμενος δέ, ἢ καὶ
admonished he-contradicts vehemently praised but or even
παρακαλούμενος, ἀνυψοῦται κακῶς.
exhorted he-is-exalted evilly
Ἄνθρωπος μεμελετηκὼς ἀντιλέγειν, ἑαυτῷ δίστομός ἐστι 29
(a)-man having-practiced to-contradict to-himself (a)-two-edged is
μάχαιρα, ἀναιρῶν ἀγνώστως τὴν ἰδίαν ψυχήν, καὶ τῆς
sword destroying unknowingly the own soul and of-the
αἰωνίου ζωῆς ἀλλότριον αὐτὴν ἐργαζόμενος.
eternal life alien it making
Ὁ ἀντιλέγων, ὅμοιός ἐστι τῷ ἑκουσίως ἔκδοτον 30
the(-one) contradicting like is to-the(-one) willingly given-over
ἑαυτὸν ποιοῦντι τοῖς ὑπεναντίοις τοῦ βασιλέως ἐχθροῖς·
himself making to-the hostile of-the king enemies
ἡ γὰρ ἀντιλογία ἁρπάγιόν ἐστι, δέλεαρ ἔχον τὴν
the for contradiction (a)-snatching is bait having the

δικαιολογίαν. Δι' ἧς ἀπατώμενοι, τὸ ἄγκιστρον
self-justification through which deceived the hook
καταπίνομεν τῆς ἁμαρτίας· ὑφ' οὗ καὶ ἁρπάζεσθαι
we-swallow of-the sin by which also to-be-snatched
εἴωθεν ἡ ἀθλία ψυχή, ἀπὸ τῆς γλώττης καὶ τοῦ λαιμοῦ
is-wont the wretched soul from the tongue and the throat
ὑπὸ τῶν πνευμάτων τῆς πονηρίας· καὶ ποτὲ μὲν εἰς
by the spirits of-the wickedness and at-one-time indeed to
ὕψος ὑπερηφανίας ἀνάγεσθαι· ποτὲ δὲ εἰς χάος
(the)-height of-pride to-be-led-up at-another but into (the)-chaos
ἀβύσσου ἁμαρτίας καταβυθίζεσθαι, καὶ μετὰ τῶν ἐξ
of-(the)-abyss of-sin to-be-sunk and with the(-ones) from
οὐρανοῦ ἐκπεπτωκότων καταδικάζεσθαι.
heaven fallen to-be-condemned

31 Ὁ ἀτιμαζόμενος ἢ ὑβριζόμενος, καὶ σφόδρα ἀλγῶν τὴν
the(-one) dishonored or insulted and exceedingly pained in-the
καρδίαν, γινωσκέτω ἐκ τούτου ὅτι παλαιὸν ὄφιν περιφέρει
heart let-him-know from this that (the)-old serpent he-carries
ἐγκόλπιον. Εἰ μὲν οὖν μετὰ σιωπῆς ὑπομείνῃ, ἢ μετὰ πολλῆς
in-his-bosom if indeed then with silence he-endure or with much
ταπεινώσεως ἀποκριθήσεται, ἀσθενῆ τοῦτον καὶ ἐκλελυμένον
humility he-will-answer weak it and loosened
εἰργάσατο· εἰ δὲ μετὰ πικρίας ἀντείπῃ, ἢ καὶ λαλήσει
he-has-made if but with bitterness he-answer-back or even speak
μετὰ θρασύτητος, δέδωκεν ἰσχὺν τῷ ὄφει, τὸν ἰὸν ἐκχέαι
with boldness he-has-given strength to-the serpent the venom to-pour-out
ἐν τῇ καρδίᾳ αὐτοῦ, καὶ ἀνημέρως κατεσθίειν τὰ ἐντὸς
into the heart his and untamably to-devour the(-things) within
αὐτοῦ· ὡς ἐντεῦθεν καθ' ἑκάστην ἐνδυναμούμενον αὐτόν,
him so-that thenceforth by each(-day) strengthened it
κατάβρωμα ποιεῖσθαι τὴν ἐπ' ἀγαθοῖς διόρθωσιν καὶ ἰσχὺν
(as)-food to-make the in good(-things) correction and strength

τῆς ἀθλίας αὐτοῦ ψυχῆς· καὶ ζῆν μὲν αὐτὸν ἔκτοτε τῇ
of-the wretched his soul and to-live indeed him thenceforth to-the
ἁμαρτίᾳ, νεκρὸν δὲ παντελῶς εἶναι τῇ δικαιοσύνῃ.
sin dead but wholly to-be to-the righteousness
Ἐὰν ἀποτάξασθαι βουληθῇς, καὶ τὴν εὐαγγελικὴν πολιτείαν 32
if to-renounce you-wish and the evangelical way-of-life
ἐκδιδαχθῆναι, μὴ ἀπείρῳ, μηδὲ ἐμπαθεῖ διδασκάλῳ
to-be-taught not to-(an)-inexperienced nor passionate teacher
ἑαυτὸν ἐκδῷς· ἵνα μὴ ἀντὶ εὐαγγελικῆς διαβολικὴν
yourself give-over that not instead-of (an)-evangelical (a)-devilish
πολιτείαν ἐκδιδαχθῇς. Ἐπειδὴ καλῶν διδασκάλων, καλὰ
way-of-life you-be-taught since of-good teachers good
τὰ μαθήματα· κακῶν δέ, κακά· καὶ σπερμάτων
(are)-the lessons of-bad but bad and of-seeds
πονηρῶν, πάντως πονηρὰ τὰ γεώργια.
evil by-all-means evil (are)-the crops
Εὐχαῖς καὶ δάκρυσι τὸν Θεὸν καθικέτευσον, πέμψαι σοι 33
with-prayers and tears — God beseech to-send you
ὁδηγὸν ἀπαθῆ τε καὶ ἅγιον. Ἐρεύνα δὲ καὶ αὐτὸς
(a)-guide dispassionate both and holy search and also yourself
τὰς θείας Γραφάς, καὶ μάλιστα τὰς τῶν ἁγίων Πατέρων
the divine Scriptures and especially the of-the holy Fathers
πρακτικὰς συγγραφάς· ἵνα ταύταις ἀντιπαρατιθεὶς τὰ
practical writings that to-these comparing the(-things)
παρὰ τοῦ διδασκάλου καὶ προεστῶτός σοι διδασκόμενα
by the teacher and superior to-you taught
καὶ πραττόμενα, ὡς ἐν κατόπτρῳ δύνασαι βλέπειν ταῦτα
and done as in (a)-mirror you-can to-see them
καὶ καταμανθάνειν· καὶ τὰ μὲν συνᾴδοντα ταῖς
and to-learn and the(-things) indeed agreeing with-the
Γραφαῖς, ἐγκολποῦσθαι καὶ κατέχειν τῇ διανοίᾳ· τὰ
Scriptures to-embrace and to-hold in-the mind the(-things)

δὲ νόθα καὶ ἀλλότρια, διακρίνειν καὶ ἀποπέμπεσθαι,
but spurious and alien to-discern and to-send-away
ἵνα μὴ πλανηθῇς. Πολλοὶ γάρ, ἴσθι, πλάνοι καὶ
that not you-be-deceived many for know-well deceivers and
ψευδοδιδάσκαλοι ἐν ταῖς ἡμέραις ταύταις γεγόνασιν.
false-teachers in the days these have-arisen

34 Πᾶς ὁ μὴ βλέπων, ἄλλους δὲ ὁδηγεῖν ὑπισχνούμενος,
every(-one) the(-one) not seeing others but to-guide promising
πλάνος ἐστί, καὶ τοὺς ἑπομένους αὐτῷ εἰς βυθὸν ἀπωλείας
(a)-deceiver is and the(-ones) following him into (the)-depth of-destruction
ἐντίθησιν, κατὰ τὴν τοῦ Κυρίου φωνήν· «Τυφλὸς
he-puts according-to the of-the Lord voice (a)-blind(-man)
τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται.»
(a)-blind(-man) if he-guide both into (a)-pit will-fall

35 Ὁ τυφλὸς πρὸς τὸ ἕν, τυφλὸς ὅλος πρὸς πάντα ἐστίν.
the(-one) blind toward the one blind wholly toward all(-things) is
Ὁ δὲ βλέπων ἐν τῷ ἑνί, ἐν θεωρίᾳ τῶν πάντων ἐστί·
the(-one) but seeing in the one in contemplation of-the all is
τῆς θεωρίας τε τῶν πάντων ἀπέχεται, καὶ ἐν τῇ θεωρίᾳ
of-the contemplation both of-the all he-abstains and in the contemplation
τῶν πάντων γίνεται, καὶ τῶν θεωρουμένων ἔξω
of-the all he-comes-to-be and from-the(-things) contemplated outside
ἐστίν. Ἐν τῷ ἑνὶ οὕτως ὤν, τὰ πάντα ὁρᾷ· καὶ ἐν πᾶσιν
is in the one thus being the all(-things) he-sees and in all
ὤν, οὐδὲν τῶν πάντων ὁρᾷ. Ὁ βλέπων ἐν τῷ ἑνί, διὰ
being nothing of-the all he-sees the(-one) seeing in the one through
τοῦ ἑνὸς καὶ ἑαυτόν, καὶ ἅπαντα, καὶ πάντας καθορᾷ·
the one also himself and all(-things) and all(-men) beholds
καὶ κεκρυμμένος ὢν ἐν αὐτῷ, οὐδὲν τῶν ἁπάντων ὁρᾷ.
and hidden being in it nothing of-the all he-sees

Ὁ μὴ τὴν εἰκόνα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 36
the(-one) not the image of-the Lord our Jesus Christ
τοῦ ἐπουρανίου ἀνθρώπου τε καὶ Θεοῦ, ἐν τῷ λογικῷ καὶ
the heavenly man both and God in the rational and
νοερῷ ἀνθρώπῳ εὐαισθήτως καὶ γνωστῶς ἐνδυσάμενος,
intellectual man perceptibly and knowingly having-put-on
αἷμα μόνον ἐστὶ καὶ σάρξ, πνευματικῆς δόξης αἴσθησιν
blood only is and flesh of-spiritual glory perception
μὴ δυνάμενος διὰ τοῦ λόγου λαβεῖν· καθάπερ καὶ οἱ
not able through the word to-receive as also the(-ones)
ἐκ γενετῆς τυφλοί, διὰ τοῦ λόγου μόνου τὸ τοῦ ἡλίου
from birth blind through the word alone the of-the sun
φῶς γνῶναι οὐ δύνανται.
light to-know not can

Ὁ ἀκούων καὶ οὕτως βλέπων καὶ αἰσθανόμενος, οἶδε 37
the(-one) hearing and thus seeing and perceiving knows
τῶν λεγομένων τὴν δύναμιν, ὡς ἤδη τὴν εἰκόνα
of-the(-things) said the power as already the image
φορέσας τοῦ ἐπουρανίου, καὶ εἰς ἄνδρα τέλειον ἐλθὼν
having-borne of-the heavenly(-man) and to (a)-man perfect having-come
τοῦ πληρώματος τοῦ Χριστοῦ· καὶ οὕτως ἔχων, δύναται
of-the fullness — of-Christ and thus being can
καὶ καλῶς ὁδηγεῖν ἐν τῇ ὁδῷ τῶν τοῦ Θεοῦ ἐντολῶν
also well to-guide in the way of-the — of-God commandments
τὸ ποίμνιον τοῦ Θεοῦ. Ὁ δὲ μὴ εἰδώς, καὶ ἄλλως
the flock — of-God the(-one) but not knowing and otherwise
ἔχων, πρόδηλός ἐστιν, ὅτι οὐδὲ τὰ αἰσθητήρια τῆς ψυχῆς
being manifest is that not-even the senses of-the soul
τετρανωμένα καὶ ὑγιῆ ἐπιφέρεται. Ὧ καὶ μᾶλλον
made-clear and healthy he-carries for-whom also rather
καλῶς ἕξει τὸ ἄγεσθαι, ἢ τὸ ἄγειν ἐπικινδύνως.
well it-will-be the to-be-led than the to-lead dangerously

38 Ὁ τῷ διδασκάλῳ καὶ ὁδηγῷ αὐτοῦ, ὡς Θεῷ
the(-one) on-the teacher and guide his as on-God
ἀτενίζων, ἀντιλέγειν οὐ δύναται. Εἰ δὲ οἴεται καὶ λέγει
gazing to-contradict not can if but he-thinks and says
ἀμφότερα ἔχειν, ἴστω, πεπλάνηται. Ὁποίαν γὰρ οἱ
both to-have let-him-know he-has-been-deceived what-kind for the(-ones)
τοῦ Θεοῦ πρὸς τὸν Θεὸν ἔχουσι τὴν διάθεσιν ἀγνοεῖ.
— of-God toward — God have the disposition he-is-ignorant-of

II · SYMEON, PRACTICAL AND THEOLOGICAL CHAPTERS, 39–76

Whoever believes his life is in his shepherd's hand never contradicts him; the condemned speak before sentence, the monk before he enters the court of obedience. Excessive grief darkens the mind, and listlessness drags the soul from its rule. The pure heart has conquered cowardice, and whoever fears the Lord fears neither demons nor men. Dispassion of soul differs from dispassion of the body; many read the Scriptures, few know their power and meaning. The faithful are to be seen as one Christ. Fear of punishment and the grief it brings begin the godly life, and tears and mourning prove repentance. Baptism forgives, repentance washes, and the Spirit's grace is given as the pledge of a betrothal.

39 Ὁ πιστεύων ἐν τῇ χειρὶ τοῦ ποιμένος αὐτοῦ, τὴν
the(-one) believing in the hand of-the shepherd his the
ἑαυτοῦ ὑπάρχειν ζωὴν καὶ τὸν θάνατον, οὐκ ἀντείποι
his-own to-be life and the death not would-contradict
ποτέ. Ἡ δὲ τούτων ἄγνοια ἀντιλογίαν γεννᾷ τὴν πρόξενον
ever the and of-these ignorance contradiction begets the provider
τοῦ νοητοῦ καὶ αἰωνίου θανάτου.
of-the intelligible and eternal death

40 Πρὸ τοῦ λαβεῖν τὴν ἀπόφασιν τὸν κατάδικον, τόπος
before the to-receive the sentence the condemned(-man) (a)-place
δίδοται ἀπολογίας αὐτῷ, τῷ δικαστῇ λαλεῖν περὶ ὧν
is-given of-defense to-him to-the judge to-speak about what

ἔπραξε· μετὰ δὲ τὴν τῶν πρακτέων φανέρωσιν, καὶ
he-did after but the of-the(-things) to-be-done manifestation and
τὴν τοῦ δικαστοῦ ἀπόφασιν, οὐδὲν ἢ μικρόν, ἢ μέγα
the of-the judge sentence nothing either small or great
τοῖς βασανίζουσιν ἀντιλέγει.
to-the(-ones) torturing he-contradicts

Πρὸ τοῦ εἰσελθεῖν εἰς τοῦτο τὸ δικαστήριον τὸν μοναχόν, 41
before the to-enter into this the court the monk
καὶ φανερῶσαι αὐτοῦ τὰ ἐγκάρδια, ἴσως ἀντιλέγειν
and to-make-manifest his the(-things) of-the-heart perhaps to-contradict
ἔξεστιν αὐτῷ· τὰ μὲν κατὰ ἄγνοιαν, τὰ δὲ καὶ
it-is-permitted to-him the(-things) indeed through ignorance the(-things) but also
ὡς οἰομένῳ κρύπτειν τὰ ἑαυτοῦ. Μετὰ δὲ τὴν τῶν λογισμῶν
as thinking to-hide the his-own after but the of-the thoughts
ἀποκάλυψιν, καὶ εἰλικρινῆ ἐξαγόρευσιν, οὐκ ἔξεστιν
revelation and sincere confession not it-is-permitted
ἀντιλέγειν τῷ μετὰ Θεὸν δικαστῇ, καὶ ἐξουσιαστῇ αὐτοῦ,
to-contradict the after God judge and ruler his
μέχρι θανάτου ποτέ. Ὁ γὰρ μοναχὸς ἐν τούτῳ κατ' ἀρχὰς
until death ever the for monk into this at (the)-beginning
εἰσελθὼν τῷ δικαστηρίῳ, καὶ ἀπογυμνώσας τὰ κρυπτὰ
having-entered the court and having-stripped the hidden(-things)
τῆς καρδίας αὐτοῦ, πέπεισται ἐκ προοιμίων, εἴγε καὶ
of-the heart his is-persuaded from (the)-preludes if-indeed also
ὁπωσοῦν γνῶσιν κέκτηται, ὅτι μυρίων ὑπάρχει θανάτων
in-any-way knowledge he-has-acquired that of-ten-thousand is deaths
ἄξιος· καὶ διὰ τῆς ὑπακοῆς αὐτοῦ καὶ ταπεινώσεως,
worthy and through the obedience his and humility
πάσης τιμωρίας καὶ κολάσεως λυτρωθῆναι πιστεύει, εἰ
from-every vengeance and punishment to-be-redeemed believes if
ὡς ἀληθῶς ἄρα τὸν τρόπον τοῦ μυστηρίου ἐπίσταται.
as truly indeed the manner of-the mystery he-knows

42 Ὁ ἀνεξάλειπτα ταῦτα φυλάττων ἐν τῇ ἑαυτοῦ
the(-one) indelible these(-things) keeping in the his-own
διανοίᾳ, τὴν καρδίαν οὐδέποτε κινηθήσεται, παιδευόμενος,
mind the heart never will-be-moved disciplined
ἢ νουθετούμενος, ἢ ἐλεγχόμενος. Ἐπειδὴ ὁ ἐμπίπτων
or admonished or reproved since the(-one) falling
τοῖς τοιούτοις κακοῖς, λέγω δὴ τῇ ἀντιλογίᾳ καὶ ἀπιστίᾳ,
into-the such evils I-mean indeed the contradiction and unbelief
τῇ πρὸς τὸν πνευματικὸν πατέρα αὐτοῦ καὶ διδάσκαλον, εἰς
the toward the spiritual father his and teacher into
πέταυρον καὶ βυθὸν ᾅδου ἔτι ζῶν ἐλεεινῶς καταφέρεται,
(the)-pit and depth of-Hades yet living piteously is-brought-down
καὶ οἶκος τοῦ Σατανᾶ καὶ πάσης αὐτοῦ τῆς ἀκαθάρτου
and (a)-house — of-Satan and of-all his the unclean
δυνάμεως γίνεται, ὡς ἀπειθὴς καὶ ἀπωλείας υἱός.
power becomes as disobedient and of-perdition (a)-son

43 Παρακαλῶ σε τὸν τῆς ὑπακοῆς, ἵνα ταῦτα στρέφῃς
I-exhort you the(-one) of-the obedience that these(-things) you-turn
συνεχῶς ἐν τῇ διανοίᾳ σου· καὶ πάσῃ σπουδῇ ἀγωνίσασθαι,
continually in the mind your and with-all zeal to-strive
τοῦ μὴ κατελθεῖν ἐν τοῖς εἰρημένοις τοῦ ᾅδου κακοῖς·
of-the not to-go-down into the said of-the Hades evils
ἀλλ᾽ οὕτω δέεσθαι θερμῶς τοῦ Θεοῦ καθ᾽ ἑκάστην, καὶ
but thus to-entreat warmly — God by each(-day) and
λέγειν· Θεὲ καὶ Κύριε τῶν ἁπάντων, ὁ πάσης πνοῆς
to-say God and Lord of-the all the(-one) of-every breath
καὶ ψυχῆς ἔχων τὴν ἐξουσίαν, ὁ μόνος ἰάσασθαί με
and soul having the authority the(-one) alone to-heal me
δυνάμενος, ἐπάκουσόν μου τῆς δεήσεως τοῦ ταλαιπώρου,
able hear me the supplication of-the wretched(-one)
καὶ τὸν ἐν ἐμοὶ ἐμφωλεύοντα δράκοντα, τῇ τοῦ παναγίου
and the in me lurking dragon by-the of-the all-holy

σου Πνεύματος ἐπιφοιτήσει θανατώσας ἀφάνισον· κἀμὲ
your Spirit visitation having-killed obliterate and-me
πτωχὸν καὶ γυμνὸν πάσης ἀρετῆς ὑπάρχοντα, τοῖς τοῦ
poor and naked of-every virtue being at-the of-the
ἁγίου μου Πατρὸς ποσὶ μετὰ δακρύων προσπεσεῖν ἀξίωσον,
holy my Father feet with tears to-fall-down deem-worthy
καὶ τὴν ἁγίαν αὐτοῦ ψυχὴν εἰς συμπάθειαν τοῦ ἐλεῆσαί
and the holy his soul to sympathy of-the to-pity
με ἕλκυσον· καὶ δός, Κύριε, ταπείνωσιν τῇ καρδίᾳ μου,
me draw and give Lord humility to-the heart my
καὶ λογισμοὺς πρέποντας ἁμαρτωλῷ συνθεμένῳ σοι
and thoughts fitting for-(a)-sinner having-covenanted with-you
μετανοεῖν· καὶ μὴ εἰς τέλος ἐγκαταλείψῃς ψυχὴν ἅπαξ
to-repent and not to (the)-end abandon (a)-soul once
συνταξαμένην, καὶ ὁμολογήσασαν, καὶ ἀντὶ παντὸς τοῦ
having-enlisted and having-confessed and instead-of all the
κόσμου ἐκλεξαμένην καὶ προτιμησαμένην σε. Οἶδας γάρ,
world having-chosen and having-preferred you you-know for
Κύριε, ὅτι θέλω σωθῆναι, εἰ καὶ ἡ πονηρά μου συνήθεια
Lord that I-wish to-be-saved if even the evil my habit
ἐμπόδιόν μου καθίσταται· ἀλλὰ δυνατά σοι, Δέσποτα,
(a)-hindrance my is-set but possible for-you Master
πάντα ὅσα παρὰ ἀνθρώποις ἀδύνατα.
(are)-all(-things) as-many-as with men (are)-impossible
Οἱ καλὸν τὸν θεμέλιον τῆς πίστεως καὶ ἐλπίδος, 44
the(-ones) good the foundation of-the faith and hope
ἐν τῇ αὐλῇ καταβαλόντες τῆς εὐσεβείας, μετὰ φόβου
in the court having-laid of-the piety with fear
καὶ τρόμου, καὶ ἐπὶ τὴν πέτραν τῆς ὑπακοῆς τῶν
and trembling and on the rock of-the obedience of-the
πνευματικῶν Πατέρων τοὺς πόδας ἀσαλεύτους ἐρείσαντες,
spiritual Fathers the feet unshaken having-planted

καὶ ὡς ἐκ Θεοῦ στόματος τὰ παρ᾽ ἐκείνων
and as from of-God mouth the(-things) by those
ἐντελλόμενα ἀκούοντες, καὶ τῷ θεμελίῳ τούτῳ τῆς
commanded hearing and on-the foundation this of-the
ὑπακοῆς ἀδιστάκτως ἐποικοδομοῦντες αὐτὰ ἐν ταπεινώσει
obedience unhesitatingly building them in humility
ψυχῆς, εὐθὺς κατορθοῦσι· καὶ κατορθοῦται αὐτοῖς τὸ μέγα
of-soul at-once achieve and is-achieved for-them the great
τοῦτο καὶ πρῶτον κατόρθωμα, τὸ ἑαυτοὺς ἀπαρνήσασθαι·
this and first achievement the themselves to-deny
τὸ γὰρ πληροῦν ἀλλότριον θέλημα, καὶ μὴ τὸ ἑαυτοῦ,
the for to-fulfill another's will and not the his-own
οὐ μόνον ἀπάρνησιν τῆς ἰδίας ψυχῆς, ἀλλὰ καὶ νέκρωσιν
not only denial of-the own soul but also mortification
τὴν πρὸς τὸν κόσμον ἅπαντα ἐμποιεῖ.
the toward the world all produces

45 Τῷ τῷ ἑαυτοῦ Πατρὶ ἀντιλέγοντι συγχαίρουσι
with-the(-one) to-the his-own Father contradicting rejoice-with
δαίμονες, τὸν δὲ μέχρι θανάτου ταπεινούμενον
demons the(-one) but until death humbled
θαυμάζουσιν ἄγγελοι· ἔργον γὰρ Θεοῦ ὁ τοιοῦτος
admire angels (the)-work for of-God the such(-one)
ἐργάζεται, ἐξομοιούμενος τῷ Υἱῷ τοῦ Θεοῦ, τῷ τὴν
works being-likened to-the Son — of-God the(-one) the
ὑπακοὴν πεπληρωκότι τῷ ἰδίῳ Πατρὶ μέχρι θανάτου,
obedience having-fulfilled to-the own Father until death
θανάτου δὲ σταυροῦ.
of-death and of-(the)-cross

46 Ὁ πολὺς καὶ ἄκαιρος συντριμμὸς τῆς καρδίας σκοτίζει
the much and untimely crushing of-the heart darkens
καὶ θολοῖ τὴν διάνοιαν, καὶ τὴν μὲν καθαρὰν εὐχὴν καὶ
and muddies the mind and the indeed pure prayer and

κατάνυξιν ἀπὸ τῆς ψυχῆς ἐξαφανίζει· πόνον δὲ καρδιακὸν
compunction from the soul obliterates pain but of-the-heart
ἐμποιεῖ. Ἐντεῦθεν δὲ σκληρότητα καὶ πώρωσιν ἄπειρον·
produces thence and hardness and callousness boundless
διὰ δὲ τούτων τοῖς πνευματικοῖς οἱ δαίμονες τὴν
through and these for-the spiritual(-men) the demons the
ἀπόγνωσιν πραγματεύονται.
despair work

Ὁπηνίκα σοι ταῦτα ὑπαντήσουσι, μοναχέ, εὕρῃς δὲ 47
when to-you these(-things) will-meet monk you-find and
ζῆλον καὶ πόθον τελειότητος ἐν τῇ ψυχῇ σου πολύν, ὡς
zeal and longing of-perfection in the soul your much so-as
ἐπιθυμῆσαι πᾶσαν μὲν ἐντολὴν πληρῶσαι Θεοῦ, καὶ
to-desire every indeed commandment to-fulfill of-God and
μηδὲ μέχρις ἀργοῦ λόγου παραπίπτειν καὶ ἁμαρτάνειν·
not-even to (an)-idle word to-fall-aside and to-sin
μηδενὸς δὲ τῶν πάλαι ἀπολειφθῆναι ἁγίων κατὰ πρᾶξιν,
of-none and of-the of-old to-fall-behind saints in practice
καὶ γνῶσιν, καὶ θεωρίαν· ὁρᾷς δὲ κωλυόμενον σαυτὸν
and knowledge and contemplation you-see but hindered yourself
παρὰ τοῦ ὑποσπείροντος τὰ τῆς ἀθυμίας ζιζάνια, καὶ
by the(-one) sowing the of-the despondency tares and
μὴ ἐῶντός σε εἰς τοσοῦτον ὕψος ἁγιωσύνης ἐλάσαι, ἐν
not allowing you to so-great height of-holiness to-drive in
τῷ ὑποβάλλειν αὐτὸν λογισμοὺς ἀθυμίας καὶ λέγειν·
the to-suggest him thoughts of-despondency and to-say
Ἀδύνατόν σοι μέσον τοῦ κόσμου σωθῆναι, καὶ
impossible(-it-is) for-you in-(the)-midst-of the world to-be-saved and
φυλάξαι πάσας τὰς ἐντολὰς ἀνελλιπῶς τοῦ Θεοῦ· τότε
to-keep all the commandments without-fail — of-God then
σὺ ἐν μιᾷ καθίσας καταμόνας γωνίᾳ, σύστειλον σεαυτόν,
you in one sitting alone corner draw-in yourself

καὶ ἐπισύναξόν σου τὸν λογισμόν, καὶ δὸς ἀγαθὴν βουλὴν
and gather your the thought and give good counsel
τῇ σῇ ψυχῇ, καὶ εἰπέ· «Ἵνα τί περίλυπος εἶ, ἡ ψυχή
to-the your soul and say for what sorrowful are-you the soul
μου;» καί, «Ἵνα τί συνταράσσεις με;» ἔλπισον ἐπὶ τὸν
my and for what do-you-trouble me hope in —
Θεόν, ὅτι ἐξομολογήσομαι αὐτῷ, σωτήριον τοῦ προσώπου
God for I-will-confess to-him (the)-salvation of-the face
μου, οὐχὶ τὰ ἔργα μου, ἀλλ᾽ ὁ Θεός μού ἐστι· τίς γὰρ καὶ
my not the works my but — God my is who for even
ἐξ ἔργων νόμου δικαιωθήσεται; Οὐ δικαιωθήσεται γὰρ
from works of-(the)-law will-be-justified not will-be-justified for
ἐνώπιόν σου πᾶς ζῶν· ἀλλ᾽ ἐκ πίστεως τῆς εἰς αὐτὸν τὸν
before you any living but from faith the in him —
Θεόν μου, ἐλπίζω σωθῆναι διὰ τῆς ἀφάτου εὐσπλαγχνίας
God my I-hope to-be-saved through the ineffable compassion
αὐτοῦ δωρεάν. Ὕπαγε ὀπίσω μου, Σατανᾶ· Κυρίῳ τῷ
his freely go behind me Satan (the)-Lord —
Θεῷ μου προσκυνῶ, καὶ αὐτῷ ἐκ νεότητός μου λατρεύω,
God my I-worship and him from youth my I-serve
τῷ δυναμένῳ με σῶσαι ἐν μόνῳ τῷ ἐλέει αὐτοῦ.
the(-one) able me to-save by only the mercy his
Ἀπόστηθι οὖν ἀπ᾽ ἐμοῦ. Ὁ Θεὸς ὁ ποιήσας με κατ᾽
depart then from me — God the(-one) having-made me according-to
εἰκόνα καὶ καθ᾽ ὁμοίωσιν αὐτοῦ καταργήσει σε.
(the)-image and according-to likeness his will-bring-to-nothing you
48 Ὁ Θεὸς ἐξ ἡμῶν οὐδὲν ἕτερον ἐπιζητεῖ τῶν ἀνθρώπων,
— God from us nothing other seeks the men
ἀλλ᾽ ἢ τὸ μὴ ἁμαρτάνειν καὶ μόνον. Τοῦτο δὲ οὐκ ἔστιν
but than the not to-sin and only this but not is
ἔργον νόμου, ἀλλὰ φυλακὴ ἀπαράβατος τῆς εἰκόνος, καὶ
(a)-work of-(the)-law but (a)-keeping inviolable of-the image and

τοῦ ἄνωθεν ἀξιώματος· ἐν οἷς κατὰ φύσιν ἑστῶτες, καὶ
of-the from-above dignity in which according-to nature standing and
τὸν χιτῶνα φοροῦντες λελαμπρυσμένον τοῦ Πνεύματος,
the tunic wearing made-bright of-the Spirit
ἐν τῷ Θεῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν· θέσει θεοὶ καὶ
in — God we-remain and he in us by-adoption gods and
υἱοὶ Θεοῦ χρηματίζοντες, ἐν τῷ φωτὶ τῆς γνώσεως τοῦ
sons of-God called in the light of-the knowledge —
Θεοῦ σημειούμενοι.
of-God marked

Ἀκηδία καὶ βάρος τοῦ σώματος, ἐξ ὀκνηρίας καὶ ἀμελείας 49
listlessness and heaviness of-the body from sluggishness and negligence
προσγινόμενα τῇ ψυχῇ, τοῦ συνήθους ἀφιστῶσι κανόνος,
coming-upon the soul from-the customary draw-away rule
καὶ σκότωσιν τῇ διανοίᾳ προξενοῦσι καὶ ἀθυμίαν· ὡς
and darkening to-the mind provide and despondency so-that
ἐντεῦθεν δειλίας καὶ βλασφημίας λογισμοὺς ἐπιπολάζειν
thence of-cowardice and blasphemy thoughts float-up
ἐν τῇ καρδίᾳ. Καὶ μηδὲ ἐν τῷ συνήθει τόπῳ τῆς
in the heart and not-even into the customary place of-the
προσευχῆς εἰσελθεῖν, τὸν ὑπὸ τοῦ δαίμονος τῆς ἀκηδίας
prayer to-enter the(-one) by the demon of-the listlessness
πειραζόμενον δύνασθαι, ἀλλὰ καὶ ὀκνεῖν αὐτόν· καὶ κατὰ
tempted to-be-able but even to-shrink him and against
τοῦ ποιητοῦ τῶν ἁπάντων ἐνθυμεῖσθαι παράλογα.
the maker of-the all to-ponder unreasonable(-things)
Γνοὺς οὖν τὴν αἰτίαν, καὶ πόθεν σοι ταῦτα ἐπῆλθον,
having-known then the cause and whence to-you these(-things) came
σπουδαίως εἴσελθε εἰς τὸν συνήθη τόπον τῆς προσευχῆς
earnestly enter into the customary place of-the prayer
σου, καὶ τῷ φιλανθρώπῳ Θεῷ προσπεσών, δεήθητι
your and to-the man-loving God falling-down beseech

μετὰ στεναγμῶν τῆς καρδίας, ἐν ὀδύνῃ καὶ δάκρυσι, τὴν
with groans of-the heart in pain and tears the
ἀπαλλαγὴν τοῦ βάρους τῆς ἀκηδίας, καὶ τῶν πονηρῶν
release of-the heaviness of-the listlessness and of-the evil
λογισμῶν ἐξαιτούμενος, καὶ δοθήσεταί σοι ἐμπόνως
thoughts asking and it-will-be-given to-you laboriously
κρούοντι καὶ ἐπιμένοντι, ἡ τούτων ἐν τάχει ἐλευθερία.
knocking and persevering the of-these in speed freedom
50 Ὁ καθαρὰν τὴν καρδίαν κτησάμενος, οὗτος δειλίαν
the(-one) pure the heart having-acquired this(-man) cowardice
ἐνίκησεν. Ὁ δὲ ἀκμὴν καθαιρόμενος, ποτὲ μὲν
conquered the(-one) but still being-cleansed at-one-time indeed
βάλλει αὐτήν, ποτὲ δὲ βάλλεται ὑπ᾽ αὐτῆς. Ὁ δὲ
strikes it at-another but is-struck by it the(-one) but
μηδόλως ἀγωνιζόμενος, ἢ παντελῶς ἀναισθητεῖ, καὶ
in-no-way struggling either wholly is-insensible and
ἐν τῷ φίλος εἶναι παθῶν καὶ δαιμόνων, ὃς πρὸς τῇ
in the (a)-friend to-be of-passions and demons who besides the
κενοδοξίᾳ, καὶ οἴῃσιν νοσεῖ, δοκῶν εἶναί τι μηδὲν ὤν,
vainglory and conceit is-sick thinking to-be something nothing being
ἢ δειλίας δοῦλος ὑπάρχει καὶ ὑποχείριος, τρέμων ὡς τῷ
or of-cowardice (a)-slave is and subject trembling as in-the
φρονήματι νήπιος, καὶ φοβούμενος φόβον ἐκεῖ, ἔνθα οὐκ
mind (an)-infant and fearing (with)-fear there where not
ἔστι φόβος, οὐδὲ δειλία τοῖς φοβουμένοις τὸν Κύριον.
is fear nor cowardice for-the(-ones) fearing the Lord
51 Ὁ φοβούμενος τὸν Κύριον, δαιμόνων ὁρμὰς οὐ φοβεῖται,
the(-one) fearing the Lord of-demons (the)-onsets not fears
οὐδὲ τὰς ἀσθενεῖς ἐφόδους αὐτῶν, ἀλλ᾽ οὐδὲ ἀνθρώπων
nor the weak attacks their but not-even of-men
πονηρῶν ἀπειλάς. Ὥσπερ δέ τις φλόξ, ἢ φλέγον πῦρ, ὅλως
evil threats as and some flame or burning fire wholly

ὤν, ἐν ἀδύτοις τόποις καὶ ἀφεγγέσι, νυκτὸς καὶ ἡμέρας
being in inaccessible places and lightless by-night and by-day
περιών, φυγαδεύει τοὺς δαίμονας, φεύγοντας μᾶλλον αὐτόν,
going-about he-puts-to-flight the demons fleeing rather him
ἤπερ αὐτοὺς ἐκεῖνος, μὴ ἐμπρησθῆναι ὑπὸ τῆς ἐκπεμπομένης
than them he lest to-be-burned by the sent-out
ἐξ αὐτοῦ φλογοειδοῦς ἀκτῖνος τοῦ θείου πυρός.
from him flame-like ray of-the divine fire
Ὃς τῷ φόβῳ τοῦ Θεοῦ στοιχεῖ, οὗτος μέσον 52
who by-the fear — of-God walks this(-man) in-(the)-midst-of
ἀνδρῶν ἀναστρεφόμενος πονηρῶν οὐ φοβεῖται· τὸν φόβον
men living evil not fears the fear
αὐτοῦ ἔνδον ἔχων, καὶ φέρων τὸ ἀκαταμάχητον ὅπλον
his within having and bearing the invincible weapon
τῆς πίστεως, μεθ' οὗ ἰσχύει καὶ δύναται πάντα δρᾷν,
of-the faith with which he-is-strong and can all(-things) to-do
καὶ αὐτὰ τὰ δοκοῦντα δυσχερῆ τοῖς πολλοῖς καὶ
even the-very the(-things) seeming hard to-the many and
ἀδύνατα· ἀλλ' ὥσπερ τις γίγας ἐν μέσῳ πιθήκων, ἢ
impossible but as some giant in (the)-midst of-apes or
λέων βρυχόμενος, ἐν μέσῳ κυνῶν καὶ ἀλωπέκων διάγων,
(a)-lion roaring in (the)-midst of-dogs and foxes living
πεποιθώς ἐστιν ἐπὶ Κύριον, καὶ τῷ στερρῷ τοῦ φρονήματος
trusting he-is in (the)-Lord and by-the firmness of-the mind
καταπλήττει αὐτούς, καὶ ἐκδειματοῖ τὰς φρένας αὐτῶν,
he-strikes them and terrifies the hearts their
ὡς ῥάβδον σιδηρᾶν, τὸν ἐν σοφίᾳ λόγον ἐπιφερόμενος.
as (a)-rod of-iron the in wisdom word bearing
Οὐχ ὁ ἡσυχάζων μόνος, ἢ ὁ ὑποτασσόμενος, ἀλλὰ 53
not the(-one) living-in-stillness alone or the(-one) being-subject but
καὶ ὁ ἡγουμενεύων, καὶ ὁ πολλῶν προϊστάμενος,
also the(-one) being-abbot and the(-one) over-many presiding

καὶ αὐτὸς ὁ διακονῶν, ἀμέριμνος ὀφείλει εἶναι,
and the-very the(-one) serving free-from-care ought to-be
ἤγουν ἐλεύθερος ἀπὸ πάντων τῶν βιωτικῶν πραγμάτων,
that-is free from all the worldly things
ἀναμφιβόλως. Εἰ γὰρ μεριμνῶμεν, παραβάται τῆς τοῦ
indubitably if for we-are-anxious transgressors of-the —
Θεοῦ ἐντολῆς εὑρισκόμεθα, τῆς λεγούσης, «Μὴ
of-God commandment we-are-found of-the(-one) saying not
μεριμνήσητε τῇ ψυχῇ ὑμῶν τί φάγητε, ἢ τί πίητε,
be-anxious for-the soul your what you-shall-eat or what you-shall-drink
ἢ τί ἐνδύσησθε· ταῦτα γὰρ πάντα τὰ ἔθνη ἐπιζητεῖ·»
or what you-shall-put-on these(-things) for all the nations seek
καὶ πάλιν· «Βλέπετε μήποτε βαρυνθῶσιν αἱ καρδίαι ἡμῶν
and again see lest-ever be-weighed-down the hearts our
ἐν κραιπάλῃ, καὶ μέθῃ, καὶ μερίμναις βιωτικαῖς.»
with carousing and drunkenness and cares worldly

54 Ὁ ἐν τοῖς βιωτικοῖς πράγμασι τὸν λογισμὸν ἔχων
the(-one) in the worldly things the thought having
μεριμνῶντα, οὐκ ἔστιν ἐλεύθερος· ὑπὸ γὰρ τῆς τούτων
anxious not is free by for the of-these
μερίμνης κατέχεται καὶ δουλοῦται, κἂν ὑπὲρ ἑαυτοῦ
anxiety he-is-held and is-enslaved even-if for himself
μεριμνᾷ ταῦτα, κἂν δι' ἑτέρους. Ὁ δὲ ὑπὸ
he-be-anxious-about these(-things) even-if for others the(-one) but from
τούτων ἐλεύθερος, οὔτε δι' ἑαυτόν, οὔτε δι' ἑτέρους
these(-things) free neither for himself nor for others
μεριμνήσει βιωτικῶς, κἂν ἐπίσκοπος, κἂν διάκονος,
will-he-be-anxious in-worldly-wise even-if bishop even-if deacon
κἂν ἡγούμενος εἶναι τύχῃ· ἀλλ' οὐδὲ ἀργήσει ποτέ,
even-if abbot to-be he-happen but nor will-he-be-idle ever
ἤ τινος καταφρονήσει τῶν εὐτελεστάτων καὶ μικροτάτων·
or anything will-he-despise of-the most-paltry and smallest(-things)

θεαρέστως δὲ ἅπαντα ποιῶν καὶ πράττων, ἀμέριμνος
in-a-way-pleasing-to-God but all(-things) doing and practicing free-from-care
ἐν πᾶσι διατελέσει, καὶ ἐν τῷ βίῳ παντί.
in all(-things) he-will-continue and in the life whole
Μὴ καταλύσῃς σου τὴν οἰκίαν, ἐν τῷ βούλεσθαί σε τὴν 55
not pull-down your the house in the to-wish you the(-house)
τοῦ πλησίον οἰκοδομῆσαι· ὅρα γὰρ ὡς χαλεπὸν τὸ ἔργον
of-the neighbor to-build see for how difficult the work
καὶ δύσκολον· μήποτε προαιρούμενος τοῦτο, καὶ τὴν σὴν
and hard lest-ever choosing this also the yours
καθαιρήσῃς, καὶ ἀνοικοδομῆσαι τὴν ἐκείνου ἰσχύσῃς οὐδόλως.
you-destroy and to-rebuild the his you-be-able in-no-way
Ἐὰν μὴ τελείαν ἀπροσπάθειαν τῶν πραγμάτων καὶ 56
unless — perfect detachment from-the things and
τῶν χρημάτων κτήσῃ τοῦ βίου, μὴ θελήσῃς οἰκονομίαν
the money you-acquire of-the life not wish (the)-stewardship
ἐγχειρισθῆναι πραγμάτων, ἵνα μὴ ἁλοὺς ἐν τούτοις, ἀντὶ
to-be-entrusted of-things that not caught in these instead-of
τοῦ λήψεσθαι μισθὸν διακονίας, κλέπτου καὶ ἱεροσύλου
the to-receive (the)-wage of-service of-(a)-thief and of-(a)-temple-robber
καταδίκην ὑφέξῃς. Εἰ δὲ ὑπὸ τοῦ προεστῶτος πρὸς τοῦτο
(the)-sentence you-undergo if but by the superior to this
ἐκβιασθῇς, ὡς πῦρ μεταχειριζόμενος φλέγων διάκεισο· καὶ
you-be-forced as fire handling burning be-disposed and
τὴν προσβολὴν τοῦ λογισμοῦ, δι᾽ ἐξαγορεύσεως καὶ
the assault of-the thought through confession and
μετανοίας ἀπείργων, ἀβλαβὴς τῇ τοῦ προεστῶτος εὐχῇ
repentance keeping-off unharmed by-the of-the superior prayer
διατηρηθήσῃ.
you-will-be-preserved

57 Ὁ μὴ γεγονὼς ἀπαθής, οὐδὲ ὅτι ἔστιν ἀπάθεια οἶδεν,
the(-one) not having-become dispassionate not-even that there-is dispassion knows
ἀλλ᾽ οὐδὲ πιστεύει εἶναί τινα τοιοῦτον ἐπὶ τῆς γῆς. Πῶς
but nor believes to-be anyone such on the earth how
γὰρ ὁ μὴ ἑαυτὸν ἀρνησάμενος πρῶτον, καὶ τὸ αἷμα
for the(-one) not himself having-denied first and the blood
κενώσας προθύμως αὐτοῦ ὑπὲρ τῆς μακαρίας ταύτης τῷ
having-emptied eagerly his for the blessed this in-the
ὄντι ζωῆς, ἄλλον ὑπονοήσῃ ταῦτα πεποιηκέναι εἰς τὸ
reality life another will-suspect these(-things) to-have-done for the
κτήσασθαι τὴν ἀπάθειαν; Οὕτω δὲ καὶ ὁ δοκῶν Πνεῦμα
to-acquire the dispassion thus and also the(-one) seeming (the)-Spirit
ἔχειν ἅγιον, μηδὲν ἔχων, οὐ πιστεύει πώποτε τὰς ἐνεργείας
to-have holy nothing having not believes ever the workings
αὐτοῦ γινωσκομένας ἀκούων, ἐν τοῖς τὸ Πνεῦμα τὸ ἅγιον
his known hearing in the(-ones) the Spirit the holy
ἔχουσι. Καὶ ὅτι ἔστι τις κατὰ τὴν γενεὰν ταύτην ἐπίσης
having and that there-is someone in the generation this equally
τοῖς ἀποστόλοις Χριστοῦ, καὶ τοῖς ἀπ᾽ αἰῶνος
with-the apostles of-Christ and with-the(-ones) from (the)-age
ἁγίοις, θείῳ ἐνεργούμενος, καὶ κινούμενος Πνεύματι. Ἢ
saints by-divine worked-on and moved Spirit or
ἐν ὀπτασίᾳ τούτου γνωστῶς καὶ ἐν αἰσθήσει γινόμενος·
in vision of-this knowingly and in perception becoming
ἕκαστος γὰρ ἐκ τῆς οἰκείας καταστάσεως, καὶ τὰ τῶν
each for from the own state also the(-states) of-the
πλησίων κρίνει, ὡς ἔχει, εἴτε ἀρετῆς εἰπεῖν, εἴτε κακίας.
neighbors judges as they-are whether of-virtue to-say or of-vice
58 Ἄλλο ἀπάθεια ψυχῆς, καὶ ἄλλο ἀπάθεια σώματος. Ἡ
other (is)-dispassion of-soul and other dispassion of-body the(-one)
μὲν γὰρ καὶ τὸ σῶμα καθαγιάζει, τῇ οἰκείᾳ λαμπρότητι
indeed for also the body sanctifies by-the own brightness

καὶ τῇ φωτοχυσίᾳ τοῦ Πνεύματος· ἡ δὲ αὐτὴ μόνη
and by-the outpouring-of-light of-the Spirit the(-other) but itself alone
καθ' ἑαυτήν, εἰς οὐδὲν τὸν κτησάμενον ὠφελεῖν δύναται.
by itself in nothing the(-one) having-acquired(-it) to-benefit can
Καθάπερ ὁ ἀπὸ πτωχείας ἐσχάτης, ὑπὸ τοῦ βασιλέως 59
as the(-one) from poverty utmost by the king
εἰς πλοῦτον ἀνενεχθείς, καὶ περιφανὲς ἀξίωμα, στολήν τε
to wealth raised and (a)-splendid dignity (a)-robe and
παρ' αὐτοῦ λαμπρὰν ἐνδυθείς, καὶ πρὸ προσώπου αὐτοῦ
from him bright having-put-on and before (the)-face his
ἵστασθαι κελευσθείς, αὐτόν τε τὸν βασιλέα μετὰ πόθου
to-stand commanded the-very both the king with longing
ὁρᾷ, καὶ ὡς εὐεργέτην ὑπεραγαπᾷ, καὶ τὴν στολήν, ἣν
sees and as benefactor loves-exceedingly and the robe which
ἐνεδύσατο τρανῶς κατανοεῖ, καὶ τὸ ἀξίωμα ἐπιγινώσκει,
he-put-on clearly perceives and the dignity recognizes
καὶ τὸν δοθέντα αὐτῷ πλοῦτον ἐπίσταται, οὕτω καὶ
and the given to-him wealth knows thus also
μοναχὸς ὁ ἀληθῶς ἀπὸ τοῦ κόσμου καὶ τῶν ἐν αὐτῷ
(the)-monk the(-one) truly from the world and the in it
πραγμάτων ἀναχωρήσας, καὶ προσελθὼν τῷ Χριστῷ,
things having-withdrawn and having-come — to-Christ
ἀνακληθείς τε εὐαισθήτως, καὶ πρὸς ὕψος πνευματικῆς
recalled both perceptibly and to (the)-height of-spiritual
θεωρίας διὰ τῆς τῶν ἐντολῶν ἐργασίας ἀνενεχθείς,
contemplation through the of-the commandments working raised
αὐτόν τε τὸν Θεὸν ἀπλανῶς ὁρᾷ, καὶ τὴν γενομένην
the-very both — God unerringly sees and the having-come-about
εἰς αὐτὸν ἀλλοίωσιν τρανῶς κατανοεῖ· βλέπει γὰρ ἀεὶ
in him change clearly perceives he-sees for always
τὴν χάριν τοῦ Πνεύματος τὴν περιλάμπουσαν αὐτόν, ἥτις
the grace of-the Spirit the shining-around him which

καὶ ἔνδυμα καλεῖται καὶ βασίλειος ἁλουργίς· μᾶλλον δέ,
also (a)-garment is-called and royal purple rather but
ὅπερ αὐτός ἐστι Χριστὸς ὁ Κύριος, εἴπερ αὐτὸν οἱ
which he is Christ the Lord if-indeed him the(-ones)
εἰς αὐτὸν πιστεύοντες ἐπενδύονται.
in him believing put-on

60 Πολλοὶ μὲν ἀναγινώσκουσι τὰς θείας Γραφάς· οἱ δὲ καὶ
many indeed read the divine Scriptures the(-ones) but also
ἀναγινωσκομένας ἀκούουσιν· ὀλίγοι δὲ οἱ τῶν
being-read hear few but (are)-the(-ones) of-the(-things)
ἀναγινωσκομένων τὴν δύναμιν καὶ τὴν ἔννοιαν ὀρθῶς εἰδέναι
read the power and the meaning rightly to-know
δυνάμενοι· οἳ ποτὲ μὲν ἀδύνατα εἶναι τὰ ὑπὸ τῶν
able who at-one-time indeed impossible to-be the(-things) by the
θείων Γραφῶν ἀποφαίνονται· ποτὲ δὲ καὶ ἄπιστα παντελῶς
divine Scriptures declare at-another but also incredible wholly
ἡγοῦνται· ἢ καὶ ἀλληγοροῦσι ταῦτα κακῶς· καὶ τὰ μὲν
think or even allegorize them badly and the(-things) indeed
κατὰ τὸν ἐνεστῶτα χρόνον λεγόμενα, ὡς πρὸς μέλλοντα
in the present time said as to being-about
ἐκβῆναι κρίνουσι, τὰ δὲ περὶ τῶν μελλόντων
to-come-to-pass judge the(-things) but about the(-things) to-come
εἰρημένα, ὡς ἤδη γεγονότα, καὶ καθ' ἑκάστην γινόμενα
said as already having-happened and by each(-day) happening
ἐκλαμβάνονται· καὶ οὕτως οὐκ ἔστι κρίσις ὀρθὴ ἐν αὐτοῖς,
take and thus not is judgment right among them
οὐδὲ διάγνωσις ἀληθὴς ἐν θείοις καὶ ἀνθρωπίνοις πράγμασιν.
nor discernment true in divine and human things

61 Πάντας τοὺς πιστοὺς ὡς ἕνα βλέπειν ὀφείλομεν οἱ πιστοί, καὶ
all the faithful as one to-see we-ought the faithful and
ἐπὶ ἑνὶ ἑκάστῳ αὐτῶν εἶναι λογίζεσθαι τὸν Χριστόν· καὶ οὕτω
in one each of-them to-be to-reckon — Christ and so

τῇ πρὸς αὐτὸν ἀγάπῃ διακεῖσθαι, ὡς ἑτοίμους εἶναι ὑπὲρ
in-the toward him love to-be-disposed as ready to-be for
αὐτοῦ τιθέναι τὰς ἰδίας ψυχάς· οὐδὲ γὰρ τὸ καθόλου λέγειν,
him to-lay-down the own souls not for the at-all to-say
ἢ νομίζειν ὀφείλομέν τινα πονηρόν, ἀλλὰ πάντας ὡς ἀγαθοὺς
or to-think ought-we anyone evil but all as good
ὁρᾷν, ὥσπερ εἴπομεν· κἂν γὰρ ὑπὸ παθῶν ὀχλούμενον
to-see as we-said even-if for by passions troubled
ἴδῃς τινά, μὴ τὸν ἀδελφόν, ἀλλὰ τὰ πάθη μίσησον τὰ
you-see someone not the brother but the passions hate the
πολεμοῦντα αὐτόν, κἂν ὑπὸ ἐπιθυμιῶν καὶ προλήψεων
warring-against him even-if by desires and prepossessions
τυραννούμενον, ἐπὶ πλεῖον σπλαγχνίσθητι· μή ποτε καὶ
tyrannized the more have-compassion lest ever also
αὐτὸς πειρασθῇς, ὡς ὑπὸ τροπὴν ὢν ὕλης εὐπεριστάτου.
yourself you-be-tempted as under change being of-matter easily-besetting
Εἴ τις κίβδηλος ἐξ ὑποκρίσεως, ἢ ἐξ ἔργων ἐπίμωμος, ἢ 62
if anyone counterfeit from hypocrisy or from works blameworthy or
πρὸς βραχὺ τεθραυσμένος ἐξ ἑνὸς πάθους, ἢ μικρὸν ἐλλιπὴς
for (a)-little broken from one passion or (a)-little lacking
ἐξ ἀμελείας ἐν μέρει τυγχάνει, οὐ συγκαταριθμεῖται τοῖς
from negligence in part is not he-is-counted-with the
ὁλοκλήροις, ἀλλ' ὡς ἄχρηστος καὶ ἀδόκιμος ἀποβάλλεται,
whole(-ones) but as useless and reprobate he-is-cast-off
ἵνα μὴ ἐν καιρῷ τάσεως, διαῤῥαγῆναι ποιήσῃ τὸν
that not in time of-strain to-break he-make the
σύνδεσμον τῆς ἁλύσεως, καὶ διάστασιν ἐν ἀδιαστάτοις,
link of-the chain and division among (the)-undivided
καὶ λύπας ἐν ἀμφοτέροις ἐργάσηται· τῶν μὲν ἔμπροσθεν,
and griefs in both work the(-ones) indeed in-front

ὑπὲρ τῶν ὑστέρων, τῶν δέ, ὑπὲρ τοῦ χωρισμοῦ
for the(-ones) behind the(-ones) but for the separation
τῶν προαγόντων ἀλγεινομένων.
from-the(-ones) going-before grieving

63 Ὃν τρόπον ἐν φλογὶ καιομένης καμίνου, χοῦν ἐπιβαλών
in-which way on (the)-flame of-(a)-burning furnace dust having-thrown
τις ταύτην σβεννύει, τὸν αὐτὸν τρόπον καὶ αἱ βιωτικαὶ
one it quenches in-the same way also the worldly
μέριμναι, καὶ πᾶς προσπαθείας τρόπος εὐτελοῦς καὶ
cares and every of-attachment way of-(a)-paltry and
σμικροτάτου πράγματος, τὴν ἀναφθεῖσαν ἐν ἀρχαῖς
smallest thing the kindled at (the)-beginnings
θέρμην τῆς καρδίας ἐξαφανίζει.
warmth of-the heart obliterates

64 Πᾶσαν βρῶσιν, καὶ πόσιν, καὶ καλλωπισμὸν ἐνδυμάτων,
all food and drink and adornment of-clothes
ὁ τὸν φόβον ἐγκυμονῶν τοῦ θανάτου βδελύξεται, καὶ
the(-one) the fear pregnant-with of-the death will-loathe and
ἐνηδόνως οὐ φάγεται ἄρτον, οὐ πίεται ὕδωρ. Παρέξει
with-pleasure not he-will-eat bread not he-will-drink water he-will-provide
δὲ μόνον τὴν χρείαν τῷ σώματι, ὅσον μόνον αὐταρκες
but only the need for-the body as-much only (as-is)-sufficient
πρὸς τὸ ζῆν. Πᾶν θέλημα ἑαυτοῦ ἀπαρνήσεται. Καὶ δοῦλος
for the to-live every will his-own he-will-deny and (a)-slave
πάντων ἐν διακρίσει τῶν ἐπιταττομένων γενήσεται.
of-all in discernment of-the(-things) commanded he-will-become

65 Ὁ δοῦλον ἑαυτὸν δοὺς τοῖς κατὰ Θεὸν πατράσιν
the(-one) (a)-slave himself having-given to-the according-to God fathers
αὐτοῦ, διὰ τὸν φόβον τῆς κολάσεως, οὐ τὰ
his because-of the fear of-the punishment not the(-things)
κουφίζοντα τὸν τῆς καρδίας αὐτοῦ πόνον, ἐπιτασσόμενα
lightening the of-the heart his pain commanded

ἕλοιτο, οὐ τὰ λύοντα τὸν τοῦ φόβου δεσμόν, οὐδὲ
would-choose not the(-things) loosing the of-the fear bond nor
τοῖς ἐπὶ τὰ τοιαῦτα φιλικῶς, ἢ κολακευτικῶς, ἢ
the(-ones) to the such(-things) in-friendly-wise or flatteringly or
προστακτικῶς ἐνάγουσιν ὑπακούσεται, ἀλλὰ μᾶλλον τὰ
commandingly leading he-will-obey but rather the(-things)
αὐξάνοντα αὐτὸν προτιμήσει, καὶ τὰ τὸν δεσμὸν
increasing it he-will-prefer and the(-things) the bond
ἐπισφίγγοντα θελήσει, καὶ τὰ τὸν δήμιον ἐνισχύοντα
tightening he-will-wish and the(-things) the executioner strengthening
ἀγαπήσει, καὶ ἐν τούτοις ἐμμείνει, ὡς μὴ προσδοκῶν
he-will-love and in these he-will-remain as not expecting
ποτε ἐλευθερίαν λήψεσθαι ὅλως ἐξ αὐτῶν. Ἡ γὰρ ἐλπὶς
ever freedom to-receive at-all from them the for hope
τῆς ἀπαλλαγῆς κουφότερον τὸν πόνον ἐργάζεται. ὅπερ
of-the release lighter the pain makes which
ἐστὶν ἀλυσιτελὲς τῷ μετανοοῦντι θερμῶς.
is unprofitable for-the(-one) repenting warmly
Παντὶ τῷ κατὰ Θεὸν βιοῦν ἀρχομένῳ, ἐπωφελὴς 66
to-every(-one) the according-to God to-live beginning profitable
ὁ τῆς κολάσεως φόβος, καὶ ὁ πόνος ὁ τικτόμενος
(is)-the of-the punishment fear and the pain the(-one) born
ἐξ αὐτοῦ· ὁ δὲ τοῦ τοιούτου πόνου καὶ δεσμοῦ χωρίς,
from it the(-one) but of-the such pain and bond without
ἀρχὴν βαλεῖν φανταζόμενος, οὐκ ἐπὶ ψάμμου μόνον,
(a)-beginning to-lay imagining not on sand only
τῶν ἑαυτοῦ πράξεων τὸν θεμέλιον καταβάλλεται, ἀλλὰ
of-the his-own deeds the foundation lays but
καὶ εἰς ἀέρα οἴεται δίχα θεμελίων συνιστάνειν οἰκίαν·
even in air thinks without foundations to-construct (a)-house
ὅπερ πάντη ἀδύνατον· ὁ γὰρ πόνος οὗτος, ὅσον οὔπω
which (is)-wholly impossible the for pain this as-much-as not-yet

πᾶσαν χαρὰν ἀποτίκτει, καὶ ὁ δεσμὸς οὗτος, πάντων
all joy begets and the bond this of-all
ἁμαρτημάτων καὶ παθῶν τὰ δεσμὰ διαῤῥήσσει· καὶ ὁ
sins and passions the bonds breaks and the
δήμιος οὗτος οὐχὶ θάνατον, ἀλλὰ ζωὴν αἰώνιον προξενεῖ.
executioner this not death but life eternal procures
67 Ὃς ἂν μὴ θελήσῃ ἀποσκιρτῆσαι καὶ ἐκφυγεῖν τὸν
whoever — not wish to-leap-away and to-escape the
τικτόμενον πόνον, ἀπὸ τοῦ φόβου τῆς αἰωνίου κολάσεως,
born pain from the fear of-the eternal punishment
ἀλλὰ προθέσει καρδίας ἀκολουθήσῃ αὐτῷ, καὶ ἐπισφίγξῃ
but by-purpose of-heart follow it and tighten
πλέον τὰ τούτου δεσμὰ ἑαυτῷ ἀναλόγως, συντομωτέρως
more the of-it bonds on-himself proportionally more-quickly
ὁδεύσει, καὶ πρὸ προσώπου τοῦ Βασιλέως τῶν
he-will-travel and before (the)-face of-the King of-the(-ones)
βασιλευόντων παραστήσει αὐτόν· τούτου δὲ γεγονότος,
reigning will-present him this and having-happened
ἅμα τῷ θεάσασθαι αὐτὸν ἀμυδρῶς πρὸς τὴν δόξαν
at-once with-the to-behold him dimly toward the glory
αὐτοῦ, εὐθέως λυθήσονται μὲν τὰ δεσμά. Ὁ δὲ δήμιος
his at-once will-be-loosed indeed the bonds the and executioner
φόβος φεύξεται μακρὰν ἀπ᾽ αὐτοῦ· καὶ ὁ ἐν τῇ καρδίᾳ
fear will-flee far from him and the in the heart
αὐτοῦ πόνος τραπήσεται εἰς χαράν, καὶ πηγὴ γενήσεται
his pain will-be-turned into joy and (a)-spring will-become
βρύουσα, αἰσθητῶς μὲν δάκρυα ποταμηδὸν ἀεννάως,
gushing perceptibly indeed tears like-a-river everlastingly
νοητῶς δὲ γαλήνην, πραότητα, καὶ ἄφραστον γλυκασμόν·
intellectually but calm meekness and unspeakable sweetness
ἔτι δὲ ἀνδρείαν, καὶ τὸ πρὸς πᾶσαν ὑπακοὴν ἐλευθερίως
yet and courage and the toward all obedience freely

καὶ ἀνεμποδίστως τρέχειν τῶν ἐντολῶν τοῦ Θεοῦ· ὃ
and unhinderedly to-run of-the commandments — of-God which
τέως τοῖς εἰσαγωγικοῖς ἀδύνατον, τῶν δὲ πρὸς τὸ
for-a-while for-the beginners (is)-impossible of-the(-ones) but to the
μέσον κατὰ προκοπὴν ἀνελθόντων καὶ ἴδιον. Τοῖς
middle by progress having-ascended also proper for-the(-ones)
δέ γε τελειουμένοις, φῶς ἡ πηγὴ αὕτη, τῆς καρδίας
but indeed being-perfected light the spring this of-the heart
αἴφνης ἀλλοιουμένης καὶ μεταβαλλομένης γίνεται.
suddenly being-changed and transformed becomes
Ὁ ἔνδον αὐτοῦ τὸ φῶς τοῦ παναγίου Πνεύματος 68
the(-one) within him the light of-the all-holy Spirit
ἔχων, μὴ φέρων τοῦτο ὁρᾷν, εἰς γῆν πρηνὴς πίπτει,
having not bearing this to-see to (the)-ground headlong falls
κράζει τε καὶ βοᾷ ἐν ἐκπλήξει τε καὶ φόβῳ πολλῷ, ὡς
cries both and shouts in astonishment both and fear much as
ὑπὲρ φύσιν, ὑπὲρ λόγον, ὑπὲρ ἔννοιαν πρᾶγμα ἰδὼν καὶ
beyond nature beyond reason beyond thought (a)-thing having-seen and
παθών. Καὶ γίνεται ὅμοιος ἀνθρώπῳ ποθὲν ἀναφθέντι
suffered and he-becomes like to-(a)-man from-somewhere kindled
τὰ σπλάγχνα ὑπὸ πυρός, ὑφ᾽ οὗ φλεγόμενος, καὶ τῆς
in-the bowels by fire by which burning and of-the
φλογὸς τὸν ἐμπρησμὸν μὴ δυνάμενος φέρειν, ὑπάρχει
flame the burning not able to-bear he-is
ὥσπερ ἐξεστηκώς· καὶ μηδὲ ἑαυτοῦ γενέσθαι ὅλως ἰσχύων.
as out-of-his-mind and not-even of-himself to-become at-all being-strong
Τοῖς δάκρυσι δὲ καταντλούμενος ἀεννάως, καὶ ὑπὸ τούτων
by-the tears but drenched everlastingly and by them
καταψυχόμενος, τὸ πῦρ ἐξάπτει τοῦ πόθου σφοδρότερον.
cooled the fire he-kindles of-the longing more-vehemently
Ἐντεῦθεν δὲ τὰ δάκρυα προχέει πλειόνως, καὶ τῇ
thence and the tears he-pours more and by-the

τούτων ἐκχύσει πλυνόμενος, λαμπρότερον ἀπαστράπτει·
of-these outpouring washed more-brightly flashes
ὅτε δὲ ὅλως ἐκπυρωθείς, ὡς φῶς γένηται, τότε πληροῦται
when but wholly set-on-fire as light he-becomes then is-fulfilled
τὸ φάσκον, Θεὸς θεοῖς ἑνούμενός τε καὶ γνωριζόμενος,
the saying God with-gods united both and known
καὶ τοσοῦτον ἴσως, ὅσον ἤδη τοῖς συναφθεῖσιν
and so-much perhaps as-much-as already to-the(-ones) joined(-to-him)
ἡνώθη, καὶ τοῖς ἐγνωκόσιν ἀπεκαλύφθη.
he-was-united and to-the(-ones) having-known(-him) was-revealed

69 Πρὸ τοῦ πένθους καὶ τῶν δακρύων, μηδεὶς ἡμᾶς κενοῖς
before the mourning and the tears let-no-one us with-empty
ἀπατάτω λόγοις, μηδὲ πλανῶμεν ἑαυτούς. Οὐκ ἔστιν ἐν
deceive words nor let-us-deceive ourselves not there-is in
ἡμῖν μετάνοια, οὐδὲ ἀληθὴς μεταμέλεια, οὐδὲ φόβος Θεοῦ
us repentance nor true regret nor fear of-God
ἐν ταῖς καρδίαις ἡμῶν, οὐδὲ κατέγνωμεν ἑαυτῶν, οὐδὲ
in the hearts our nor have-we-condemned ourselves nor
ἐν αἰσθήσει τῆς μελλούσης κρίσεως καὶ τῶν αἰωνίων
in perception of-the coming judgment and of-the eternal
βασάνων ἐγένετο ἡ ψυχὴ ἡμῶν· εἰ γὰρ κατέγνωμεν
torments has-come the soul our if for we-had-condemned
ἑαυτῶν, καὶ ἐκτησάμεθα ταῦτα, καὶ ἐν τούτοις ἐγενόμεθα,
ourselves and had-acquired these(-things) and in these had-come
εὐθὺς καὶ δάκρυα κατηγάγομεν ἄν· τούτων γὰρ
at-once also tears we-would-have-brought-down — of-these for
χωρίς, οὔτε ἡ σκληροκαρδία ἡμῶν ἀπαλυνθῆναί ποτε
without neither the hardness-of-heart our to-be-softened ever
δύναται, οὔτε ἡ ψυχὴ ἡμῶν πνευματικὴν ταπείνωσιν
can nor the soul our spiritual humility
κτήσεται, οὔτε ταπεινοὶ γενέσθαι ἰσχύσωμεν. Ὁ δὲ μὴ
will-acquire nor humble to-become shall-we-be-strong the(-one) but not

οὕτω γενόμενος, ἑνωθῆναι τῷ Πνεύματι τῷ ἁγίῳ οὐ
thus having-become to-be-united with-the Spirit the holy not
δύναται. Ὁ δὲ μὴ τούτῳ ἐκ καθάρσεως ἑνωθείς, οὔτε
can the(-one) but not with-this from cleansing united neither
ἐν θεωρίᾳ καὶ γνώσει Θεοῦ γενέσθαι δύναται, οὔτε ἄξιός
in contemplation and knowledge of-God to-come-to-be can nor worthy
ἐστι τὰς τῆς ταπεινώσεως ἀρετὰς μυστικῶς ἐκδιδάσκεσθαι.
is the of-the humility virtues mystically to-be-taught
Τοὺς ὑποκρινομένους τὴν ἀρετήν, καὶ τῷ μὲν κωδίῳ 70
the(-ones) feigning the virtue and by-the indeed fleece
τοῦ σχήματος, ἄλλο φαινομένους, ἄλλο δὲ ὄντας
of-the habit one(-thing) appearing another but being
κατὰ τὸν ἔσω ἄνθρωπον· πάσης τάχα πεπληρωμένους
according-to the inner man with-all perhaps filled
ἀδικίας, μεστοὺς ζήλου, καὶ ἐριθείας, καὶ ἡδονῶν δυσωδίας,
injustice full of-jealousy and rivalry and of-pleasures of-stench
ὡς ἀπαθεῖς οἱ πλείους καὶ ὡς ἁγίους τιμῶσι, μὴ
as dispassionate the most and as saints honor not
κεκαθαρμένον ἔχοντες τὸν τῆς ψυχῆς ὀφθαλμόν, μηδὲ
cleansed having the of-the soul eye nor
ἐπιγνῶναι αὐτοὺς δυνάμενοι ἐκ τῶν καρπῶν αὐτῶν.
to-recognize them able from the fruits their
Τοὺς δὲ ἐν εὐλαβείᾳ, καὶ ἀρετῇ, καὶ ἀφελότητι καρδίας
the(-ones) but in piety and virtue and simplicity of-heart
διάγοντας, καὶ ἁγίους ὄντας τῷ ὄντι, ὡς τοὺς λοιποὺς
living and saints being in-the reality as the rest
τῶν ἀνθρώπων παραλογίζονται, καὶ καταφρονοῦντες αὐτῶν
of-the men they-disregard and despising them
παρατρέχουσι, καὶ ὡς οὐδὲν λογίζονται.
they-run-past and as nothing reckon

71 Τὸν λάλον καὶ ἐπιδεικτικόν, διδακτικὸν μᾶλλον, καὶ
the talkative and showy(-man) instructive rather and
πνευματικὸν οἱ τοιοῦτοι εἶναι λογίζονται, τὸν δὲ
spiritual the such(-men) to-be reckon the(-one) but
σιωπηλὸν καὶ περὶ ἀργολογίαν ἀκριβαζόμενον, ἀγροῖκον
silent and about idle-talk scrupulous boorish
καὶ ἄφωνον ἀποφαίνονται.
and dumb they-declare

72 Τὸν ἐν Πνεύματι ἁγίῳ φθεγγόμενον, οἱ ὑψηλόφρονες,
the(-one) in (the)-Spirit holy speaking the high-minded
καὶ τὴν ὑπερηφανίαν νοσοῦντες τοῦ διαβόλου, ὡς
and the pride sick-with of-the devil as
ὑψηλόφρονα καὶ ὑπερήφανον ἀποστρέφονται, τοῖς λόγοις
high-minded and proud turn-away-from by-the words
αὐτοῦ πληττόμενοι μᾶλλον ἢ κατανυσσόμενοι· τὸν δὲ
his struck rather than pricked-to-compunction the(-one) but
ἀπὸ κοιλίας, ἢ μαθημάτων πορνολογοῦντα, καὶ τῆς αὐτοῦ
from (the)-belly or lessons talking-filth and the his
σωτηρίας καταψευδόμενον, ὑπερεπαινοῦσι καὶ ἀποδέχονται,
salvation lying-about praise-exceedingly and accept
καὶ οὕτως οὐδεὶς ἐν τοῖς τοιούτοις ἐστὶν ὁ καλῶς
and thus no-one among the such is the(-one) well
καὶ ὡς ἔχει τὸ πρᾶγμα διακρῖναι καὶ ἰδεῖν δυνάμενος.
and as is the matter to-discern and to-see able

73 «Μακάριοι, φησὶν ὁ Θεός, οἱ καθαροὶ τῇ καρδίᾳ, ὅτι
blessed says — God (are)-the pure in-the heart for
αὐτοὶ τὸν Θεὸν ὄψονται·» καθαρὰν δὲ καρδίαν, οὐχὶ μία
they — God shall-see (a)-pure and heart not one
ἀρετή, οὐδὲ δύω, οὐδὲ δέκα πεφύκασιν ἐκτελεῖν, ἀλλὰ πᾶσαι
virtue nor two nor ten are-wont to-accomplish but all
ὁμοῦ ὡς εἰπεῖν, οἱονεὶ μία τις οὖσα, καὶ εἰς ἄκρον
together so to-speak as-it-were one something being and to (the)-height

κατορθωθεῖσα· καὶ οὐδὲ οὕτω καθαρὰν τὴν καρδίαν μόναι
achieved and not-even thus pure the heart alone
ποιῆσαι δύνανται, δίχα τῆς ἐνεργείας καὶ παρουσίας τοῦ
to-make can without the working and presence of-the
ἁγίου Πνεύματος. Καθάπερ γὰρ ὁ χαλκεύς, τὴν μὲν τέχνην
holy Spirit as for the smith the indeed art
διὰ τῶν ἐργαλείων αὐτοῦ ἐπιδείκνυται, δίχα δὲ τῆς τοῦ
through the tools his shows without but the of-the
πυρὸς ἐνεργείας οὐδὲν ὅλως κατασκευάσαι εἰς ἔργον δύναται,
fire working nothing at-all to-fashion into (a)-work can
οὕτω δὴ καὶ ὁ ἄνθρωπος πάντα μὲν ποιεῖ, καὶ ὡς
thus indeed also the man all(-things) indeed does and as
ἐργαλεῖα χρῆται ταῖς ἀρεταῖς, ἄνευ δὲ τῆς τοῦ πνευματικοῦ
tools uses the virtues without but the of-the spiritual
πυρὸς παρουσίας ἀνενέργητα μένει καὶ ἀνωφελῆ, τὸν
fire presence ineffective they-remain and unprofitable the
ῥύπον καὶ τὸν ἰχῶρα μὴ καθαίροντα τῆς ψυχῆς
filth and the pus not cleansing of-the soul
Ἀπὸ μὲν τοῦ θείου βαπτίσματος τὴν τῶν ἡμαρτημένων 74
from indeed the divine baptism the of-the(-things) sinned
λαμβάνομεν ἄφεσιν, καὶ τῆς πρὶν κατάρας ἐλευθερούμεθα,
we-receive forgiveness and from-the former curse we-are-freed
καὶ τῇ παρουσίᾳ τοῦ ἁγίου Πνεύματος ἁγιαζόμεθα· τὴν
and by-the presence of-the holy Spirit we-are-sanctified the
δὲ τελείαν χάριν, κατὰ τό· «Ἐνοικήσω ἐν αὐτοῖς
but perfect grace according-to the(-saying) I-will-dwell in them
καὶ ἐμπεριπατήσω,» οὐ τότε, τοῦτο γὰρ τῶν βεβαιοπίστων
and walk-among(-them) not then this for of-the firm-in-faith
καὶ ἐκ τῶν ἔργων ταύτην ἐπιδεικνύντων ἐστί· μετὰ γὰρ
and from the works it showing is after for
τὸ βαπτισθῆναι ἡμᾶς, πρὸς πονηρὰς καὶ αἰσχρὰς πράξεις
the to-be-baptized us to evil and shameful deeds

ἐκκλίνοντες, καὶ αὐτὸν τὸν ἁγιασμὸν εἰς ἅπαν ἀποβαλλόμεθα.
turning-aside also the-very the sanctification into all we-cast-off
Μετανοίᾳ δέ, καὶ ἐξομολογήσει, καὶ δάκρυσι, κατὰ ἀναλογίαν
by-repentance but and confession and tears in proportion
τὴν ἄφεσιν πρότερον τῶν ἡμαρτημένων λαμβάνομεν,
the forgiveness first of-the(-things) sinned we-receive
καὶ οὕτω τὸν ἁγιασμὸν μετὰ τῆς ἄνωθεν χάριτος.
and thus the sanctification with the from-above grace
75 Ἀπὸ μὲν τῆς μετανοίας ἔκπλυσις τοῦ μολυσμοῦ τῶν
from indeed the repentance (a)-washing-out of-the defilement of-the
αἰσχρῶν πράξεων γίνεται· μετὰ δὲ ταύτην, μετοχὴ
shameful deeds comes-about after but this (a)-sharing
Πνεύματος ἁγίου· οὐχ ἁπλῶς δέ, ἀλλὰ κατὰ τὴν
of-Spirit holy not simply but but according-to the
πίστιν, καὶ τὴν διάθεσιν, καὶ τὴν ταπείνωσιν τῶν
faith and the disposition and the humility of-the(-ones)
ἐξ ὅλης μετανοούντων ψυχῆς. Οὐ μόνον δέ, ἀλλὰ καὶ
from whole repenting soul not only and but also
μετὰ τὸ τελείαν τὴν ἄφεσιν τῶν ἡμαρτημένων, παρὰ
after the perfect the forgiveness of-the(-things) sinned from
τοῦ Πατρὸς καὶ ἀναδόχου λαβεῖν· διὰ τοῦτο καλὸν
the Father and sponsor to-receive for this(-reason) good(-it-is)
καθ' ἑκάστην μετανοεῖν, διὰ τὴν κελεύουσαν ἐντολήν.
by each(-day) to-repent because-of the commanding commandment
Τὸ γάρ, «Μετανοεῖτε, ἤγγικεν ἡ βασιλεία τῶν
the(-word) for repent has-drawn-near the kingdom of-the
οὐρανῶν,» ἀόριστον ἡμῖν ὑπεμφαίνει τὴν ἐργασίαν.
heavens unlimited to-us suggests the working
76 Ἡ χάρις τοῦ παναγίου Πνεύματος ταῖς τῷ Χριστῷ
the grace of-the all-holy Spirit to-the — to-Christ
νυμφευομέναις ψυχαῖς, ὡς ἀῤῥαβὼν δίδοται· καὶ καθάπερ
betrothed souls as (a)-pledge is-given and as

ἀῤῥαβῶνος χωρὶς οὐκ ἔχει ἀσφάλειαν ἡ γυνὴ τὴν μετὰ
(a)-pledge without not has security the wife the with
τοῦ ἀνδρὸς συνάφειαν μέλλειν ποτὲ βεβαίως γενήσεσθαι,
the husband union to-be-going ever firmly to-come-about
οὕτως οὐδὲ ψυχὴ βεβαίαν λαμβάνει πληροφορίαν
thus not-even (the)-soul firm receives assurance
ποτέ, τοῦ μετὰ τοῦ Δεσπότου αὐτῆς καὶ Θεοῦ εἰς
ever of-the with the Master her and God for
αἰῶνας συνέσεσθαι, ἢ μυστικῶς καὶ ἀνεκφράστως αὐτῷ
ages to-be or mystically and inexpressibly with-him
συνάπτεσθαι, καὶ τοῦ ἀπροσίτου κάλλους ἐπαπολαύειν
to-be-joined and the inaccessible beauty to-enjoy
αὐτοῦ, εἰ μὴ τῆς χάριτος αὐτοῦ τὸν ἀῤῥαβῶνα λάβοι,
his unless — the grace his the pledge she-receive
καὶ γνωστῶς αὐτὴν ἐν ἑαυτῇ κτήσηται.
and knowingly it in herself acquire

III · SYMEON, PRACTICAL AND THEOLOGICAL CHAPTERS, 77–114

The pledge of the Spirit is a contract signed by the virtues: like a bride, the soul receives the pledge before the marriage and loses it if she gives her love to another. The working of the commandments is a house whose roof is the Spirit's grace. Hermits, cenobites, and pastors all run toward one aim, to please Christ. Learning cannot peer into God's mysteries, and the Judge asks what each did for the poor.

77 Ὃν τρόπον οἱ γραφόμενοι συμβολικοὶ χάρται, εἰ μὴ
in-which way the written contractual papers unless —
ὑπογραφὰς ἀξιοπίστων μαρτύρων δέξωνται, οὐκ ἔστιν ὁ
signatures of-trustworthy witnesses they-receive not is the
ἀῤῥαβὼν βέβαιος, οὕτως οὐδὲ πρὸ τῆς ἐργασίας τῶν
pledge firm thus not-even before the working of-the

ἐντολῶν, καὶ τῆς τῶν ἀρετῶν κτήσεως, ἀσφαλὴς ἡ τῆς
commandments and the of-the virtues acquisition secure the of-the
χάριτος ἔλλαμψις γίνεται· ὅπερ γὰρ ἐν τοῖς συμφώνοις οἱ
grace illumination comes-about what for in the contracts the
μάρτυρες, τοῦτο ἐπὶ τοῦ πνευματικοῦ ἀῤῥαβῶνος ἡ τῶν
witnesses this in the spiritual pledge the of-the
ἐντολῶν ἐργασία καὶ αἱ ἀρεταὶ καθεστήκασι· τελείαν γὰρ
commandments working and the virtues are-established perfect for
διὰ τούτων λαμβάνει τὴν τοῦ ἀῤῥαβῶνος κατάσχεσιν
through these receives the of-the pledge possession
ἕκαστος τῶν μελλόντων σωθήσεσθαι.
each of-the(-ones) being-about to-be-saved

78 Πρῶτον οἱονεὶ τὰ σύμφωνα γράφονται διὰ τῆς ἐργασίας
first as-it-were the contracts are-written through the working
τῶν ἐντολῶν, εἶτα ὑπὸ τῶν ἀρετῶν ἐπισφραγίζονται καὶ
of-the commandments then by the virtues they-are-sealed and
ὑπογράφονται. Καὶ τηνικαῦτα ἐπιδίδωσι τὸν δακτύλιον ὁ
signed and then hands-over the ring the
νυμφίος Χριστὸς τῇ νύμφῃ ψυχῇ, ἤγουν τὸν ἀῤῥαβῶνα
bridegroom Christ to-the bride soul that-is the pledge
τοῦ Πνεύματος.
of-the Spirit

79 Ὥσπερ ἡ νύμφη πρὸ τοῦ γάμου τὸν ἀῤῥαβῶνα μόνον
as the bride before the marriage the pledge only
παρὰ τοῦ νυμφίου λαμβάνει, τὴν δὲ συμφωνηθεῖσαν προῖκα,
from the bridegroom receives the but agreed dowry
καὶ τὰς ἐν αὐτῇ ὑποσχεθείσας δωρεάς, μετὰ τὸν γάμον
and the in it promised gifts after the marriage
λαβεῖν ἀπεκδέχεται· οὕτω δὴ καὶ ἡ νύμφη τῶν πιστῶν
to-receive she-awaits thus indeed also the bride of-the faithful
Ἐκκλησία, καὶ ἡ ψυχὴ ἑνὸς ἑκάστου ἡμῶν, πρῶτον
(the)-Church and the soul of-one each of-us first

ὑπὸ τοῦ νυμφίου Χριστοῦ τὸν ἀῤῥαβῶνα μόνον λαμβάνει
from the bridegroom Christ the pledge only receives
τοῦ Πνεύματος· τὰ δὲ αἰώνια ἀγαθά, καὶ τὴν οὐράνιον
of-the Spirit the but eternal good(-things) and the heavenly
βασιλείαν, μετὰ τὴν ἐνθένδε ἀποδημίαν λαβεῖν ἀπεκδέχεται,
kingdom after the from-here departure to-receive awaits
πληροφορουμένη διὰ τοῦ ἀῤῥαβῶνος, ὑποδεικνύοντος,
fully-assured through the pledge showing
ὡς ἐν ἐσόπτρῳ, ταῦτα αὐτῇ, καὶ βεβαιοῦντος τὰ
as in (a)-mirror these(-things) to-her and confirming the(-things)
συμπεφωνημένα μετὰ τοῦ Δεσπότου αὐτῆς καὶ Θεοῦ.
agreed with the Master her and God
Καθάπερ βραδύνοντος τοῦ νυμφίου ἐν ἀποδημίᾳ, ἢ 80
as delaying the bridegroom on (a)-journey or
ἀπασχολουμένου ἐν ἑτέραις τισὶν ὑποθέσεσι, καὶ τὸν γάμον
being-occupied in other some affairs and the marriage
τέως ὑπερτιθεμένου ποιῆσαι, ἐὰν ὀργισθεῖσα ἡ νύμφη,
for-a-while postponing to-make if angered the bride
τῆς ἐκείνου ἀγάπης καταφρονήσῃ, καὶ τὸν ἀῤῥαβωνικὸν
the his love despise and the pledge
χάρτην, ἢ ἀπαλείψει, ἢ διαῤῥήξει, ἐκπίπτει τῶν πρὸς
paper either wipe-out or tear-up she-falls-away from-the toward
τὸν νυμφίον ἐλπίδων εὐθύς· οὕτω καὶ ἐπὶ τῆς ψυχῆς
the bridegroom hopes at-once thus also in-the-case-of the soul
πέφυκε γίνεσθαι. Ἐπὰν γὰρ εἴπῃ τις τῶν ἀγωνιζομένων,
it-is-wont to-happen when for says one of-the(-ones) contending
Ἕως πότε κακοπαθεῖν ὀφείλω; καὶ τῶν ἀσκητικῶν πόνων
until when to-suffer-hardship ought-I and the ascetic labors
τε καὶ ἀγώνων κατολιγωρήσῃ, καὶ διὰ τῆς ἀμελείας τῶν
both and struggles neglect and through the negligence of-the
ἐντολῶν, καὶ καταλείψεως τῆς διηνεκοῦς μετανοίας, οἱονεὶ
commandments and abandonment of-the continual repentance as-it-were

ἀπαλείψῃ καὶ διαῤῥήξῃ τὰ σύμφωνα, εὐθὺς ἐκπίπτει καὶ
wipe-out and tear-up the contracts at-once he-falls-away also
τοῦ ἀῤῥαβῶνος, καὶ τῆς πρὸς Θεὸν ἐλπίδος τελείως.
from-the pledge and from-the toward God hope perfectly
81 Ὥσπερ ἡ νύμφη ἐὰν πρὸς ἕτερον τὴν ἀγάπην τοῦ
as the bride if to another the love of-the
ἁρμοσθέντος αὐτῇ νυμφίου μετάθηται καὶ συγκοιτασθῇ
joined to-her bridegroom transfer and lie
αὐτῷ φανερῶς ἢ λαθραίως, οὐ μόνον οὐδὲν ἐκ τῶν
with-him openly or secretly not only nothing of the(-things)
ὑποσχεθέντων αὐτῇ παρὰ τοῦ νυμφίου λαμβάνει, ἀλλὰ
promised to-her by the bridegroom receives but
καὶ τιμωρίας καὶ μέμψιν τὴν ἐκ τοῦ νόμου προσδοκήσει
also punishments and blame the from the law will-expect
ἀξίως· οὕτω δὴ καὶ ἐπὶ ἡμῶν γίνεσθαι πέφυκεν.
worthily thus indeed also in-the-case-of us to-happen it-is-wont
Ἐὰν γὰρ μετάθηταί τις τὴν ἀγάπην τοῦ νυμφίου Χριστοῦ
if for transfer one the love of-the bridegroom Christ
πρὸς ἄλλου τινὸς πράγματος ἐπιθυμίαν, φανερῶς ἢ
to of-another some thing (a)-desire openly or
λαθραίως, καὶ κρατηθῇ ἡ καρδία αὐτοῦ ἐν αὐτῷ, μισητή
secretly and be-held the heart his in it hateful
ἐστι τῷ νυμφίῳ, καὶ βδελυκτή, καὶ ἀναξία τῆς συναφείας
she-is to-the bridegroom and abominable and unworthy of-the union
αὐτοῦ· εἴρηκε γάρ· Ἐγὼ τοὺς ἐμὲ φιλοῦντας ἀγαπῶ.
his he-has-said for I the(-ones) me loving love
82 Δέον ἕκαστον ἐκ τῶν τοιούτων σημείων κατανοεῖν,
(it-is)-needful each from the such signs to-perceive
εἰ τὸν ἀῤῥαβῶνα τοῦ Πνεύματος ἐκ τοῦ νυμφίου καὶ
whether the pledge of-the Spirit from the bridegroom and
Δεσπότου Χριστοῦ εἴληφεν· καὶ εἰ μὲν ἔλαβε, σπουδαζέτω
Master Christ he-has-received and if indeed he-received let-him-be-eager

τοῦτον κατέχειν, εἰ δὲ μήπω τοῦτον λαβεῖν ἠξιώθη,
it to-hold if but not-yet it to-receive be-was-deemed-worthy
σπουδασάτω διὰ τῶν ἔργων τῶν ἀγαθῶν, καὶ πράξεων, καὶ
let-him-be-eager through the works the good and deeds and
θερμοτάτης μετανοίας αὖθις λαβεῖν, καὶ φυλάξαι αὐτὸν διὰ
most-warm repentance again to-receive and to-keep it through
τῆς ἐργασίας τῶν ἐντολῶν, καὶ τῆς τῶν ἀρετῶν ἐπικτήσεως.
the working of-the commandments and the of-the virtues acquisition
Καθάπερ ἡ στέγη πάσης οἰκίας, διὰ τῶν θεμελίων 83
as the roof of-every house through the foundations
καὶ τῆς λοιπῆς κτίσεως ἵσταται· ὡσαύτως δὲ καὶ τὰ
and the rest building stands likewise and also the
θεμέλια, διὰ τὸ τὴν στέγην βαστάζειν καταβάλλονται,
foundations because-of the the roof to-bear are-laid
ὡς ἀναγκαῖα καὶ χρήσιμα καὶ οὔτε στέγη δίχα θεμελίων
as necessary and useful and neither (a)-roof without foundations
συνίστασθαι πέφυκεν, οὔτε θεμέλιοι ἄνευ στέγης τῷ
to-stand is-wont nor foundations without roof for-the
βίῳ χρειώδεις, ἢ ὅλως ὠφέλιμοί εἰσιν· οὕτω καὶ ἡ τοῦ
life needful or at-all useful are thus also the of-the
Πνεύματος χάρις συντηρεῖται διὰ τῆς ἐργασίας τῶν
Spirit grace is-preserved through the working of-the
ἐντολῶν, καὶ αἱ πράξεις τῶν ἐντολῶν, διὰ τὴν τοῦ
commandments and the deeds of-the commandments because-of the —
Θεοῦ δωρεάν, ὡς θεμέλιοι καταβάλλονται. Καὶ οὔτε ἡ
of-God gift as foundations are-laid and neither the
χάρις τοῦ Πνεύματος παραμένειν ἡμῖν πέφυκεν, ἄνευ τῆς
grace of-the Spirit to-remain with-us is-wont without the
τῶν ἐντολῶν ἐργασίας, οὔτε ἡ τῶν ἐντολῶν ἐργασία,
of-the commandments working nor the of-the commandments working
ἄνευ τῆς χάριτος τοῦ Θεοῦ, χρήσιμος καὶ ὠφελιμός ἐστιν.
without the grace — of-God useful and profitable is

84 Ὃν τρόπον ἡ ἄστεγος οἰκία, ἡ ἀπὸ ἀμελείας
in-which way the roofless house the(-one) from negligence
τοῦ κτίσαντος οὕτως ἐαθεῖσα, οὐ μόνον ἄχρηστός ἐστιν,
of-the builder thus left not only useless is
ἀλλὰ καὶ καταγελᾶσθαι τῷ κτίσαντι προξενεῖ, οὕτω
but also to-be-laughed-at for-the builder provides thus
καὶ ὁ τοὺς θεμελίους τῆς ἐργασίας τῶν ἐντολῶν
also the(-one) the foundations of-the working of-the commandments
καταβαλλόμενος, καὶ τοίχους ὑψηλῶν ἀρετῶν ἀναστήσας,
laying and walls of-lofty virtues having-raised
ἐὰν μὴ καὶ τὴν χάριν τοῦ ἁγίου Πνεύματος, ἐν θεωρίᾳ καὶ
unless — also the grace of-the holy Spirit in contemplation and
γνώσει ψυχῆς λήψεται, ἀτελής ἐστι, καὶ παρὰ τῶν τελείων
knowledge of-soul he-receive imperfect is and by the perfect
κατελεούμενος· ἐκ γὰρ τῶν δύω τούτων αἰτιῶν, ταύτης
pitied from for the two these causes of-this
πάντως ἐστέρηται· ἢ γὰρ τῆς μετανοίας ἠμέλησεν· ἢ
by-all-means he-is-deprived either for the repentance he-neglected or
πρὸς τὴν τῶν ἀρετῶν συλλογήν, ὡς πρὸς ἄπειρον ὕλην
toward the of-the virtues collection as toward boundless matter
ἀπειρηκὼς ἐνέλειψέ τινα τῶν δοκούντων μὲν ἡμῖν
having-grown-weary he-left-out some of-the(-things) seeming indeed to-us
ἐλαχίστων, ἀναγκαίων δὲ ὄντων πρὸς τὸν ἀπαρτισμὸν
least necessary but being for the completion
τοῦ οἴκου τῶν ἀρετῶν, ὡς μὴ δύνασθαι ἄνευ ἐκείνων,
of-the house of-the virtues so-as not to-be-able without those
διὰ τῆς τοῦ Πνεύματος χάριτος, στεγασθῆναι αὐτόν.
through the of-the Spirit grace to-be-roofed it
85 Εἰ διὰ τοῦτο ἐπὶ τῆς γῆς ὁ Υἱὸς τοῦ Θεοῦ καὶ Θεὸς
if for this(-reason) upon the earth the Son — of-God and God
κατῆλθεν, ἵνα δι' ἑαυτοῦ καταλλάξῃ ἡμᾶς, ἐχθροὺς
came-down that through himself he-reconcile us enemies

ὄντας τῷ ἰδίῳ Πατρί, καὶ συνάψῃ γνωστῶς ἡμᾶς ἑαυτῷ,
being to-the own Father and join knowingly us to-himself
διὰ τοῦ ἁγίου καὶ ὁμοουσίου Πνεύματος αὐτοῦ, ὁ
through the holy and consubstantial Spirit his the(-one)
ταύτης ἐκπίπτων τῆς χάριτος, ἄλλης ποίας τεύξεται;
from-this falling-away the grace other what-sort will-he-obtain
Πάντως οὐδὲ κατηλλάγη αὐτῷ, οὐδὲ τὴν μετ' αὐτοῦ
by-all-means neither was-he-reconciled to-him nor the with him
ἕνωσιν, διὰ τῆς μετουσίας τοῦ Πνεύματος ἔσχηκεν.
union through the participation of-the Spirit he-has-had
Τῶν μὲν ἐμπαθῶν ἐπιθυμιῶν καὶ ἡδονῶν, ὁ 86
from-the indeed passionate desires and pleasures the(-one)
μετασχὼν τοῦ θείου Πνεύματος, ἀπαλλάττεται· τῶν δὲ
having-partaken of-the divine Spirit is-released from-the but
τῆς φύσεως σωματικῶν ἀναγκῶν, οὐ χωρίζεται. Καὶ ὡς
of-the nature bodily necessities not he-is-separated and as
μὲν ἐλευθερωθεὶς τῶν δεσμῶν τῆς ἐμπαθοῦς ὀρέξεως,
indeed freed from-the bonds of-the passionate appetite
καὶ συναφθεὶς τῇ ἀθανάτῳ δόξῃ τε καὶ γλυκύτητι,
and joined to-the immortal glory both and sweetness
ἀδιαλείπτως ἄνω τε βιάζεται εἶναι, καὶ σὺν Θεῷ
unceasingly above both he-forces(-himself) to-be and with God
διάγειν, καὶ μηδὲ πρὸς βραχὺ τῆς ἐκείνου θεωρίας
to-live and not-even for (a)-short(-time) from-the his contemplation
ἀφίστασθαι καὶ ἀκορέστου τρυφῆς· ὡς δὲ τῷ σώματι
to-depart and insatiable delight as but to-the body
καὶ τῇ φθορᾷ ἐμπεδούμενος, ὑπ' αὐτοῦ κατασπᾶται καὶ
and to-the corruption bound by it he-is-drawn-down and
σύρεται, καὶ πρὸς τὰ γήϊνα ἐπιστρέφεται· καὶ τοσαύτην
dragged and toward the earthly(-things) turns and so-great

τηνικαῦτα ὑπὲρ τούτων τὴν λύπην ἔχει, ὅσην, οἶμαι,
then over these(-things) the grief he-has as-much-as I-think
ἁμαρτωλοῦ ψυχὴν χωριζομένην ἔχει ἀπὸ τοῦ σώματος.
of-(a)-sinner (the)-soul being-separated has from the body
87 Ὥσπερ τῷ φιλοσωμάτῳ καὶ φιλοζώῳ, τῷ φιληδόνῳ καὶ
as for-the body-lover and life-lover the pleasure-lover and
φιλοκόσμῳ, ὁ χωρισμὸς τῶν τοιούτων θάνατός ἐστιν,
world-lover the separation from-the such(-things) death is
οὕτω τῷ φιλάγνῳ καὶ φιλοθέῳ, τῷ φιλαΰλῳ καὶ
thus for-the chastity-lover and God-lover the immateriality-lover and
φιλαρέτῳ θάνατος τῷ ὄντι ἐστὶν ἐκ τῶν τοιούτων ἡ
virtue-lover death in-the reality is from the such(-things) the
μικρὰ τῆς διανοίας διάστασις. Εἰ γὰρ ὁ τὸ φῶς
small of-the mind separation if for the(-one) the light
ὁρῶν τὸ αἰσθητόν, ἐὰν μικρὸν μύσῃ τοὺς ὀφθαλμούς, ἢ
seeing the sensible if (a)-little he-close the eyes or
κατακαλυφθῇ τούτους ὑφ' ἑτέρου, ἄχθεται καὶ λυπεῖται, καὶ
have-covered them by another is-vexed and grieved and
φέρειν ὅλως τοῦτο οὐ δύναται· καὶ μάλιστα ἐὰν ἀναγκαῖά
to-bear at-all this not can and especially if necessary
τινα καὶ παράδοξα ἦν ὁρῶν, πόσῳ μᾶλλον ὁ ἐν
some and wonderful(-things) he-was seeing how-much more the(-one) in
ἁγίῳ φωτιζόμενος Πνεύματι, καὶ τὰ ἀγαθὰ ἐκεῖνα ὁρῶν
holy enlightened Spirit and the good(-things) those seeing
ὕπαρ καὶ νοερῶς, ἐγρηγορῶν καὶ καθεύδων· «Ἃ ὀφθαλμὸς
waking and intellectually being-awake and sleeping which (the)-eye
οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου
not saw and (the)-ear not heard and into (the)-heart of-man
οὐκ ἀνέβη,» εἰς ἃ παρακύψαι καὶ ἄγγελοι ἐπιθυμοῦσιν
not went-up into which to-peer even angels desire
ἐὰν ἀποσπασθῇ ἐκ τῆς τῶν τοιούτων θεωρίας ὑπό
if he-be-drawn-away from the of-the such(-things) contemplation by

τινος, λυπηθήσεται καὶ θλιβήσεται; θάνατος γὰρ αὐτῷ
someone he-will-be-grieved and will-be-afflicted death for to-him
δοκεῖ τοῦτο, καὶ ἀλλοτρίωσις εἰκότως τῆς αἰωνίου ζωῆς.
seems this and estrangement fittingly from-the eternal life
Πολλοὶ μὲν τὸν ἐρημικόν, ἄλλοι δὲ τὸν μιγάδα, ἤγουν τὸν 88
many indeed the eremitic others but the mixed that-is the
κοινοβιακὸν ἐμακάρισαν βίον, ἕτεροι δὲ τὸ προϊστασθαι
coenobitic blessed life others but the to-preside-over
λαοῦ, νουθετεῖν τε καὶ διδάσκειν, καὶ συνιστᾷν Ἐκκλησίας·
(a)-people to-admonish both and to-teach and to-establish Churches
ἐξ ὧν διάφοροι σωματικῶς τε καὶ ψυχικῶς πεφύκασι
from which various bodily both and in-soul are-wont
διατρέφεσθαι. Ἐγὼ δὲ οὐδέτερον τούτων τοῦ ἑτέρου
to-be-nourished I but neither of-these than-the other
προκρίναιμι· οὐδὲ τὸν μὲν ἐπαίνου, τὸν δὲ ψόγου ἄξιον
would-prefer nor the one of-praise the other of-blame worthy
εἴποιμι ἄν, ἀλλ᾽ ἐν παντὶ καὶ ἐν πᾶσιν ἔργοις καὶ πράξεσιν,
I-would-say — but in all and in all works and deeds
ὁ διὰ Θεὸν καὶ κατὰ Θεὸν βίος παμμακάριστος.
the for God and according-to God life (is)-all-blessed
Καθάπερ ἐκ διαφόρων τοῦ βίου ἐπιστημῶν καὶ τεχνῶν ὁ 89
as from various of-the life sciences and arts the
τῶν ἀνθρώπων βίος συνίσταται, ἄλλου ἄλλην ἐργαζομένου
of-the men life is-constituted one another working
δηλονότι καὶ συνεισφέροντος, καὶ ἀλλήλοις οὕτω
clearly and contributing and to-one-another thus
μεταδιδόντες, καὶ ἐξ ἀλλήλων μεταλαμβάνοντες ζῶσιν οἱ
sharing and from one-another partaking live the
ἄνθρωποι, τὰς σωματικὰς χρείας τῇ φύσει παρέχοντες·
men the bodily needs to-the nature providing
οὕτως ἔστιν ἰδεῖν καὶ ἐπὶ τῶν πνευματικῶν· ἄλλου
thus it-is(-possible) to-see also in the spiritual(-things) one

ἄλλην ἀρετὴν μετιόντος, καὶ ἑτέρου ἑτέραν βίου ὁδὸν
another virtue pursuing and another another of-life road
διανύοντος, εἰς ἕνα σκοπὸν ἐξ ἀμφοτέρων πάντων τούτων
completing to one aim from both all these
οἱ πάντες συντρέχουσιν.
the all run-together

90 Σκοπὸς πάντων τῶν κατὰ Θεὸν πολιτευομένων
(the)-aim of-all the(-ones) according-to God living
ἐστὶν τὸ εὐαρεστῆσαι Χριστῷ τῷ Θεῷ ἡμῶν· καὶ τὴν
is the to-please Christ — God our and the
καταλλαγὴν διὰ τῆς τοῦ Πνεύματος μετουσίας πρὸς τὸν
reconciliation through the of-the Spirit participation toward the
Πατέρα λαβεῖν· καὶ τὴν ἑαυτῶν σωτηρίαν διὰ τοῦτο
Father to-receive and the of-themselves salvation because-of this
πορίσασθαι· τοῦτο γὰρ πάσης ψυχῆς σωτηρία ἐστίν· οὗ
to-procure this for of-every soul (the)-salvation is which
μὴ γινομένου, κενὸς ὁ κόπος, καὶ ματαία ἡ ἐργασία
not happening vain (is)-the toil and futile the working
ἡμῶν· ἀνόνητός τε πᾶσα βίου ὁδός, ἡ μὴ πρὸς
our unprofitable and every of-life road the(-one) not to
τοῦτο τὸν ἐν αὐτῇ τρέχοντα φέρουσα.
this the(-one) in it running bearing

91 Ἔοικεν ὁ τὸν κόσμον ἅπαντα καταλείψας, πρὸς
is-like the(-one) the world all having-left to
τὸ ὄρος δὲ ὡς πρὸς ἡσυχίαν ἀναχωρήσας, κἀκεῖθεν
the mountain but as to stillness having-withdrawn and-from-there
ἐπιδεικτικῶς γράφων πρὸς τοὺς ἐν κόσμῳ, τοὺς
showily writing to the(-ones) in (the)-world the(-ones)
μὲν μακαρίζων, τοὺς δὲ κολακεύων καὶ ἐπαινῶν,
indeed blessing the(-ones) but flattering and praising
τῷ γυναικὸς πόρνης, δυσείμονός τε καὶ παγκάκου
to-the(-one) from-(a)-woman harlot ill-clad both and all-wicked

διαζευχθέντι, καὶ εἰς χώραν μακρὰν ἀποδημήσαντι, πρὸς τὸ
divorced and to (a)-land far having-traveled for the
ἀπαλλαγῆναι καὶ τῆς μνήμης αὐτῆς· εἶτα ἐπιλαθομένῳ
to-be-released also from-the memory her then having-forgotten
τὸν σκοπόν, δι' ὃν τὸ ὄρος κατείληφε, καὶ πρὸς τοὺς
the aim for which the mountain he-took and to the(-ones)
τῇ πόρνῃ ἐκείνῃ συναναστρεφομένους, ἵν' εἴπω, καὶ
with-the harlot that consorting that I-may-say also
συμμιαινομένους γράφειν ὀρεγομένῳ, καὶ αὐτοὺς μακαρίζοντι,
defiled-with(-her) to-write longing and them blessing
ὃς εἰ καὶ μὴ τῷ σώματι, ἀλλὰ τῇ καρδίᾳ πάντως
who if even not in-the body but in-the heart by-all-means
καὶ τῷ νοΐ συμπάσχει, ἐκ προθέσεως τοὺς τοιούτους
and in-the mind shares-the-passion from purpose the such(-men)
ἀποδεχόμενος, οἱονεὶ τῆς μετ' ἐκείνης αὐτῶν συμπλοκῆς.
accepting as-it-were of-the with her their embrace
Ὅσῳ οἱ ἐν μέσῳ τοῦ κόσμου στρεφόμενοι, 92
as-much-as the(-ones) in (the)-midst-of the world turning
καὶ καθαρεύοντες τὰς αἰσθήσεις, καὶ τὰς καρδίας ἀπὸ
and keeping-pure the senses and the hearts from
πάσης πονηρᾶς ἐπιθυμίας, ἐπαινετοὶ καὶ μακάριοι,
every evil desire (are)-praiseworthy and blessed
τοσούτῳ οἱ ἐν ὄρεσι καὶ σπηλαίοις ἐνδιαιτώμενοι,
so-much the(-ones) in mountains and caves dwelling
οἳ τῶν ἐπαίνων καὶ μακαρισμῶν ἐφίενται τῶν ἀνθρώπων,
who the praises and blessings desire of-the men
ψεκτοὶ καὶ ἀπόβλητοι· ὡς γὰρ μοιχεύοντες παρὰ
(are)-blameworthy and to-be-rejected as for adulterers before
τῷ τὰς καρδίας ἡμῶν ἐρευνῶντι Θεῷ ἔσονται· ὁ
the(-one) the hearts our searching God they-will-be the(-one)
γὰρ ἐπιθυμῶν ἀκουσθῆναι τὸν βίον αὐτοῦ, καὶ τὸ ὄνομα,
for desiring to-be-heard-of the life his and the name

καὶ τὴν πολιτείαν ἐν τῷ κόσμῳ, ἐκπορνεύει, κατὰ τὸν
and the way-of-life in the world goes-whoring like the
πάλαι τῶν Ἰουδαίων λαὸν ἀπὸ Θεοῦ, ὥς φησιν ὁ Δαβίδ.
of-old of-the Jews people from God as says — David
93 Ὁ πίστει τῇ πρὸς τὸν Θεὸν ἀδιστάκτῳ τῷ κόσμῳ καὶ
the(-one) by-faith the toward — God unhesitating the world and
τοῖς ἐν κόσμῳ ἀποταξάμενος, πιστεύει ὅτι ἐλεήμων
the(-things) in (the)-world having-renounced believes that merciful
ἐστὶ καὶ οἰκτίρμων ὁ Κύριος, καὶ προσδέχεται τοὺς ἐν
is and compassionate the Lord and receives the(-ones) in
μετανοίᾳ προσερχομένους αὐτῷ, εἰδὼς δι' ἀτιμίας τιμᾶν
repentance coming to-him knowing through dishonor to-honor
τοὺς δούλους αὐτοῦ, καὶ διὰ πτωχείας ἄκρας πλουτίζειν
the servants his and through poverty utmost to-enrich
αὐτούς, καὶ δι' ὕβρεων καὶ ἐξουδενώσεων δοξάζειν
them and through insults and contempts to-glorify
αὐτούς, καὶ διὰ θανάτου τῆς αἰωνίου ζωῆς μετόχους
them and through death of-the eternal life partakers
αὐτοὺς καὶ κληρονόμους ἀποκαθιστᾶν· κατεπείγεται ὡς
them and heirs to-make he-hastens as
ἔλαφος διψῶσα ἐπὶ τὴν ἀθάνατον πηγὴν δι' αὐτῶν,
(a)-deer thirsting to the immortal spring through them
καὶ πρὸς τὸ ἄναντες ἐν αὐτοῖς ὡς ἐν κλίμακι βαίνειν,
and toward the uphill in them as on (a)-ladder to-go
δι' ἧς ἄγγελοι μὲν ἀναβαίνουσι καὶ κατέρχονται, πρὸς
by which angels indeed go-up and come-down for
βοήθειαν τῶν ἀνερχομένων· Θεὸς δὲ ἄνωθεν τὴν
help of-the(-ones) going-up God but from-above the
κατὰ δύναμιν ἡμῶν πρόθεσιν καὶ σπουδὴν ἀναμένων
according-to power our purpose and zeal awaiting

κάθηται· οὐχ ὅτι πονοῦντας ἡμᾶς τέρπεται ὁρᾷν, ἀλλ' ὡς
sits not that laboring us he-delights to-see but as
ὄφλημα θέλων τοὺς μισθοὺς διδόναι ἡμῖν ὁ φιλάνθρωπος.
(a)-debt wishing the wages to-give us the man-loving(-one)
Τοὺς ἀδιστάκτως αὐτῷ προσερχομένους οὐκ ἐᾷ ὅλως 94
the(-ones) unhesitatingly to-him coming not lets at-all
καταπεσεῖν ὁ Θεός, ἀλλὰ ἀδυνατοῦντας βλέπων αὐτούς,
to-fall-down — God but being-unable seeing them
συνεργεῖ καὶ βοηθεῖ, ὀρέγων αὐτοῖς χεῖρα δυνάμεως
he-works-with(-them) and helps stretching-out to-them (the)-hand of-power
ἄνωθεν, καὶ πρὸς ἑαυτὸν ἐπανάγει, συνεργεῖ τε
from-above and to himself leads-back he-works-with(-them) and
φανερῶς ἅμα καὶ ἀφανῶς, ἀγνώστως καὶ γνωστῶς, μέχρις
openly at-once and invisibly unknowably and knowably until
οὗ πᾶσαν ἀνελθόντες τὴν κλίμακα, αὐτῷ προσεγγίσωσι,
— all having-ascended the ladder to-him they-draw-near
καὶ ὅλοι ὅλῳ ἑνωθῶσι, καὶ ἁπάντων ἐπιλάθωνται
and whole with-(the)-whole be-united and all forget
τῶν ἐπιγείων· συνόντες αὐτῷ ἐκεῖσε, εἴτε ἐν σώματι,
the earthly(-things) being-with him there whether in (the)-body
εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα, καὶ συμπολιτευόμενοι,
or outside the body not I-know and being-fellow-citizens
καὶ τῶν ἀπορρήτων ἐπαπολαύοντες ἀγαθῶν.
and the ineffable enjoying good(-things)
Δίκαιόν ἐστι τῇ ζεύγλῃ πρῶτον τῶν ἐντολῶν ὑποτιθέναι 95
just it-is to-the yoke first of-the commandments to-put-under
τοῦ Χριστοῦ τοὺς αὐχένας ἡμῶν, καὶ μὴ παροιστρεῖν,
— of-Christ the necks our and not to-be-goaded-to-madness
μὴ δ' ὀπισθοποδεῖν, ἀλλ' ὀρθῶς καὶ προθύμως μέχρι
not and to-step-backward but rightly and eagerly until
θανάτου βαίνειν ἐν αὐταῖς, καὶ ἑαυτοὺς ἡμᾶς νεουργεῖν,
death to-go in them and ourselves us to-renew

τὸν νέον ὄντως Θεοῦ παράδεισον· μέχρις οὗ μετὰ Πατρὸς
the new truly of-God paradise until — with (the)-Father
ὁ Υἱὸς διὰ τοῦ ἁγίου εἰσέλθῃ καὶ κατοικήσῃ Πνεύματος
the Son through the holy enter and dwell Spirit
ἐν ἡμῖν· καὶ τηνικαῦτα ὅταν ὅλον αὐτὸν κτησώμεθα
in us and then when whole him we-acquire
ἔνοικον καὶ διδάσκαλον, ᾧτινι ἂν ἐξ ἡμῶν προστάξῃ,
(as)-indweller and teacher to-whomever — of us he-command
καὶ οἵαν ἐμπιστεύσῃ διακονίαν, ταύτην ἐγχειρισθήσεται,
and what-sort he-entrust service this will-be-entrusted
καὶ κατὰ τὸ ἐκείνῳ δοκοῦν ποιήσει προθύμως. Οὐκ
and according-to the to-him seeming he-will-do eagerly not
ἔξεστι δὲ πρὸ καιροῦ ταύτην ἐπιζητεῖν, ἀλλ' οὐδὲ
it-is-permitted but before (the)-time this to-seek but not-even
διδομένην ἐξ ἀνθρώπων λαβεῖν καταδέχεσθαι, ἀλλ' ἐμμένειν
given by men to-take to-accept but to-remain
ταῖς ἐντολαῖς τοῦ Δεσπότου ἡμῶν καὶ Θεοῦ, καὶ τὸ
in-the commandments of-the Master our and God and the
πρόσταγμα αὐτοῦ ἀπεκδέχεσθαι.
command his to-await

96 Μετὰ τὸ ἐγχειρισθῆναι ἡμᾶς διακονίαν θείων πραγμάτων,
after the to-be-entrusted us (a)-service of-divine things
καὶ ἐν αὐτῇ διαπρέψαι, εἰ ἐπιτραπῶμεν ὑπὸ τοῦ Πνεύματος,
and in it to-excel if we-be-directed by the Spirit
πρὸς ἑτέραν μεταβῆναι διακονίαν, ἢ ἐργασίαν ἢ πρᾶξιν,
to another to-pass service or work or deed
μὴ ἀντιτείνωμεν. Ὁ γὰρ Θεός, οὔτε ἀργοὺς ἡμᾶς εἶναι,
not let-us-resist — for God neither idle us to-be
οὔτε ἐν μιᾷ καὶ τῇ αὐτῇ ἐργασίᾳ ἐν ᾗ ἠρξάμεθα,
nor in one and the same work in which we-began
μέχρι τέλους ἐμμένειν βούλεται, ἀλλὰ προκόπτοντας καὶ
until (the)-end to-remain wishes but advancing and

ἀεικινήτους εἶναι πρὸς τὴν τῶν κρειττόνων ἐπιτυχίαν, τῷ
ever-moving to-be toward the of-the better(-things) attainment by-the
θείῳ δηλαδή, καὶ μὴ τῷ οἰκείῳ στοιχοῦντες θελήματι.
divine clearly and not by-the own walking will
Ὁ τὸ ἴδιον θέλημα ἀπονεκρῶσαι σπουδάζων, τὸ 97
the(-one) the own will to-mortify being-eager the
τοῦ Θεοῦ ποιεῖν θέλημα ὀφείλει, καὶ ἀντὶ τοῦ οἰκείου
— of-God to-do will ought and instead-of the own
θελήματος, τὸ τοῦ Θεοῦ ἀντεισάγειν ἐν ἑαυτῷ, καὶ
will the(-will) — of-God to-bring-in-instead in himself and
ἐμφυτεύειν καὶ ἐγκεντρίζειν τοῦτο ἐν τῇ καρδίᾳ αὐτοῦ·
to-plant and to-graft this in the heart his
καὶ πρὸς τούτοις σκοπεῖν ἀκριβῶς, εἰ τὰ
and in-addition-to these to-consider exactly whether the(-things)
φυτευόμενα καὶ ἐγκεντριζόμενα, τὰ μὲν εἰς βάθος
planted and grafted the indeed into depth
που ῥιζωθέντα φύει, τὰ δὲ καὶ συνουλωθέντα καὶ
somewhere rooted grow the(-others) but also healed-over and
ἑνωθέντα, εἰς δένδρον ἐγένοντο ἕν· εἰ ηὐξήνθησαν, καὶ
united into (a)-tree became one whether they-increased and
ἐξήνθησαν, καὶ καρπὸν ὡραῖον καὶ γλυκὺν πεποιήκασιν,
blossomed and fruit beautiful and sweet have-made
ὥστε ἀγνοηθῆναι παρ᾽ αὐτοῦ καὶ τὴν προϋποδεξαμένην
so-that to-be-unknown by him both the having-first-received
τὸν σπόρον γῆν, καὶ τὴν ῥίζαν ἐφ᾽ ἣν ἐνεγκεντρίσθη τὸ
the seed earth and the root on which was-grafted the
ἀκατανόητον, καὶ ἄφραστον ἐκεῖνο, καὶ ζωηφόρον φυτόν.
incomprehensible and inexpressible that and life-bearing plant
Ὁ ἐκκόπτων τὸ ἴδιον θέλημα διὰ τὸν τοῦ Θεοῦ 98
the(-one) cutting-off the own will because-of the — of-God
φόβον, ἀγνώστως οὕτως, ὡς οὐκ οἶδεν, ὁ Θεὸς χαρίζεται
fear unknowingly so as not knows — God grants

αὐτῷ τὸ ἑαυτοῦ θέλημα, καὶ ἀνεξάλειπτον αὐτὸ διατηρεῖ
to-him the his-own will and indelible it preserves
ἐν τῇ καρδίᾳ αὐτοῦ, καὶ διανοίγει τοὺς ὀφθαλμοὺς τῆς
in the heart his and opens the eyes of-the
διανοίας αὐτοῦ τοῦ ἐπιγινώσκειν αὐτό, καὶ ἰσχὺν δίδωσι
mind his of-the to-recognize it and strength gives
τοῦ ἐκπληροῦν αὐτό. Ταῦτα δὲ ἡ χάρις τοῦ ἁγίου
of-the to-fulfill it these(-things) but the grace of-the holy
Πνεύματος ἐνεργεῖ, καὶ χωρὶς αὐτῆς γίνεται οὐδέν.
Spirit works and without it comes-about nothing
99 Εἰ πάντων σου τῶν ἁμαρτημάτων τὴν ἄφεσιν ἔλαβες,
if of-all your the sins the forgiveness you-received
εἴτε δι' ἐξαγορεύσεως, εἴτε διὰ τῆς ἀμφιάσεως τοῦ
whether through confession or through the putting-on of-the
ἁγίου καὶ ἀγγελικοῦ σχήματος, πόσης σοι τοῦτο ἔσται
holy and angelic habit of-how-much to-you this will-be
ἀγάπης, καὶ εὐχαριστίας, καὶ ταπεινώσεως αἴτιον; ὅτι
love and thanksgiving and humility (the)-cause that
μυρίων ὑπάρχων τιμωριῶν ἄξιος, οὐ μόνον τούτων
of-ten-thousand being punishments worthy not only from-these
ἀπηλλάγης, ἀλλὰ καὶ υἱοθεσίας, καὶ δόξης, καὶ οὐρανῶν
you-were-released but also of-adoption and of-glory and of-heavens
ἠξιώθης βασιλείας. Ταῦτα στρέφων ἐν διανοίᾳ, καὶ
you-were-deemed-worthy kingdom these(-things) turning in mind and
διαπαντὸς ἐνθυμούμενος, ἕτοιμος ἔσο, καὶ προπαρασκευάζου
continually pondering ready be and prepare-beforehand
μὴ ἀτιμάσαι τόν σε ποιήσαντα καὶ τιμήσαντα, καὶ τὰ
not to-dishonor the(-one) you having-made and having-honored and the
μυρία συγχωρήσαντα πταίσματα, ἀλλὰ πᾶσί σου ἔργοις
ten-thousand having-forgiven offenses but in-all your works
δοξάσαι καὶ τιμῆσαι αὐτόν, ἵνα καὶ αὐτός σε μειζόνως
to-glorify and to-honor him that also he you more-greatly

ἀντιδοξάσῃ, ὃν τετίμηκεν ὑπὲρ ἅπασαν τὴν ὁρωμένην
glorify-in-return whom he-has-honored above all the visible
κτίσιν, καὶ φίλον αὐτοῦ ὀνομάσει σε γνήσιον.
creation and friend his name you genuine
Ὅσῳ ψυχὴ τιμιωτέρα τοῦ σώματος τυγχάνει, τοσούτῳ 100
as-much-as (the)-soul more-precious than-the body is so-much
ὁ λογικὸς ἄνθρωπος κρείσσων τοῦ παντὸς κόσμου ἐστίν.
the rational man better than-the whole world is
Μὴ γὰρ τὰ μεγέθη τῶν ἐν αὐτῷ κτισμάτων κατανοῶν, καὶ
not for the magnitudes of-the in it creatures perceiving and
διὰ τοῦτο τιμιώτερά σοι ταῦτα εἶναι νόμιζε, ἄνθρωπε,
because-of this more-precious to-you these(-things) to-be think man
ἀλλὰ πρὸς τὴν δοθεῖσάν σοι χάριν ἀποβλέψας, καὶ τῆς
but to the given to-you grace having-looked and of-the
νοερᾶς καὶ λογικῆς σου ψυχῆς τὴν ἀξίαν καταμαθών, ἀνύμνει
intellectual and rational your soul the worth having-learned hymn
τὸν ὑπὲρ τὰ ὁρώμενα ἅπαντα τιμήσαντά σε Θεόν.
the(-one) above the(-things) seen all having-honored you God
Σκοπήσωμεν πῶς δοξάσωμεν τὸν Θεόν· δοξάζεται δὲ παρ' 101
let-us-consider how we-may-glorify — God he-is-glorified and by
ἡμῶν οὐκ ἄλλως, ἢ ὡς παρὰ τοῦ Υἱοῦ ἐδοξάσθη· δι'
us not otherwise than as by the Son he-was-glorified through
ὧν γὰρ ἐκεῖνος τὸν ἑαυτοῦ Πατέρα ἐδόξασεν, ἐδοξάσθη καὶ
what for that(-one) the his-own Father glorified was-glorified also
ὁ Υἱὸς παρὰ τοῦ Πατρὸς δι' αὐτῶν. Κἀκεῖνα καὶ ἡμεῖς
the Son by the Father through them those(-things) also we
σπουδῇ πράξωμεν, ἵνα διὰ τούτων δοξάσωμεν τὸν Πατέρα
with-zeal let-us-do that through these we-may-glorify the Father
ἡμῶν τὸν ἐν τοῖς οὐρανοῖς κληθῆναι καταδεξάμενον, καὶ
our the(-one) in the heavens to-be-called having-accepted and
δοξασθῶμεν παρ' αὐτοῦ τῇ δόξῃ τοῦ Υἱοῦ, ἣν εἶχε
we-may-be-glorified by him with-the glory of-the Son which he-had

πρὸ τοῦ τὸν κόσμον εἶναι παρ' αὐτοῦ. Τὰ δέ εἰσιν, ὁ
before the the world to-be with him they and are the
σταυρός, ἤγουν ἡ νέκρωσις τοῦ κόσμου παντός· αἱ θλίψεις,
cross that-is the mortification of-the world whole the afflictions
οἱ πειρασμοί, καὶ εἴ τι ἕτερον τῶν παθημάτων Χριστοῦ,
the temptations and if anything other of-the sufferings of-Christ
ἃ ὑποφέροντες ἐν ὑπομονῇ πολλῇ, μιμούμεθα τοῦ Χριστοῦ
which bearing in patience much we-imitate — of-Christ
τὰ παθήματα, δοξάζομεν δὲ δι' αὐτῶν τὸν Πατέρα ἡμῶν
the sufferings we-glorify and through them the Father our
καὶ Θεόν, ὡς υἱοὶ αὐτοῦ χάριτι, καὶ συγκληρονόμοι Χριστοῦ.
and God as sons his by-grace and joint-heirs of-Christ

102 Ψυχὴ ἡ μὴ τελείως τῆς σχέσεως καὶ προσπαθείας
(a)-soul the(-one) not perfectly from-the relation and attachment
τῶν ὁρωμένων εὐαισθήτως ἀπαλλαγεῖσα, τὰ
of-the(-things) seen perceptibly released the(-things)
ἐπισυμβαίνοντα αὐτῇ λυπηρά, καὶ τὰς ἐπερχομένας αὐτῇ
befalling it grievous and the coming-upon it
ἐπηρείας παρὰ δαιμόνων καὶ ἀνθρώπων, ἀλύπως φέρειν οὐ
insults from demons and men without-grief to-bear not
δύναται, ἀλλ' οἱονεὶ συνδέσμῳ δεδεμένη τῇ προσπαθείᾳ
can but as-it-were with-(a)-bond bound by-the attachment
τῶν ἀνθρωπίνων πραγμάτων, ζημίαις δάκνεται χρημάτων,
of-the human things by-losses is-bitten of-money
καὶ ἀποστερήσεσιν ἄχθεται πραγμάτων, καὶ πληγαῖς
and by-deprivations is-vexed of-things and by-blows
ἐπιφερομέναις αὐτῆς τῷ σώματι σφοδρῶς ὀδυνᾶται.
inflicted on-its the body vehemently is-pained

103 Εἴ τις σχέσεως καὶ ἐπιθυμίας τῶν αἰσθητῶν ἀπέῤῥηξε
if anyone from-relation and desire of-the sensible(-things) broke-away
τὴν ψυχὴν αὐτοῦ, καὶ τῷ Θεῷ ταύτην συνέδησεν, οὐ μόνον
the soul his and — to-God it bound not only

τῶν περὶ αὐτὸν χρημάτων καὶ κτημάτων καταφρονήσει,
the around him money and possessions he-will-despise
καὶ ὡς ἐπὶ ἀλλοτρίοις καὶ ξένοις ὑστερούμενος ἀλύπως
and as over another's and strangers' deprived without-grief
διατεθῇ, ἀλλὰ καὶ τὰ ἐπιφερόμενα τῷ σώματι αὐτοῦ
be-disposed but also the(-things) inflicted on-the body his
ἀνιαρά, μετὰ χαρᾶς καὶ τῆς προσηκούσης εὐχαριστίας
painful with joy and the fitting thanksgiving
ὑπομενεῖ, βλέπων ἀεί, κατὰ τὸν θεῖον Ἀπόστολον, τὸν
he-will-endure seeing always according-to the divine Apostle the
μὲν ἔξω φθειρόμενον ἄνθρωπον, τὸν δὲ ἐντός, ἡμέρᾳ
indeed outer perishing man the but inner by-day
καὶ ἡμέρᾳ ἀνακαινούμενον· ἄλλως δὲ οὐκ ἔνι τὰς
and by-day renewed otherwise but not it-is(-possible) the
κατὰ Θεὸν θλίψεις ὑπενεγκεῖν μετὰ χαρᾶς· γνώσεως
according-to God afflictions to-bear with joy of-knowledge
γὰρ τελείας ἐν τούτοις χρεία, καὶ σοφίας πνευματικῆς·
for perfect in these (there-is)-need and of-wisdom spiritual
ὁ δὲ τούτων ἐστερημένος, ἐν σκότει ἀνελπιστίας καὶ
the(-one) but of-these deprived in darkness of-hopelessness and
ἀγνωσίας ἀεὶ πορεύεται, μὴ δυνάμενος τὸ φῶς τῆς
ignorance always walks not able the light of-the
ὑπομονῆς καὶ τῆς παρακλήσεως ὅλως θεάσασθαι.
patience and of-the consolation at-all to-behold
Πᾶς δοκήσει φρονῶν, ἐκ μαθηματικῆς ὢν ἐπιστήμης, εἰς 104
everyone in-conceit thinking from mathematical being science into
μυστήρια Θεοῦ παρακύψαι καὶ ἰδεῖν οὐκ ἀξιωθήσεταί ποτε,
(the)-mysteries of-God to-peer and to-see not will-be-deemed-worthy ever
ἕως ἂν ταπεινωθῆναι πρῶτον θελήσῃ, καὶ μωρὸς γένηται,
until — to-be-humbled first he-wish and (a)-fool become
σὺν τῇ οἰήσει καὶ ἣν κέκτηται γνῶσιν ἀποβαλών. Ὁ
with the conceit also which he-has-acquired knowledge having-cast-off the(-one)

γὰρ τοῦτο ποιῶν, καὶ σοφῶς τὰ θεῖα ἐν ἀδιστάκτῳ
for this doing and wisely the divine(-things) in unhesitating
πίστει ἀκολουθῶν, καὶ ὑπὸ τούτων χειραγωγούμενος,
faith following and by these led-by-the-hand
συνεισέρχεται μετ᾽ αὐτῶν ἐν πόλει ζῶντος Θεοῦ, καὶ ὑπὸ
enters-with with them into (the)-city of-(the)-living God and by
τοῦ θείου Πνεύματος ὁδηγούμενός τε καὶ φωτιζόμενος, ὁρᾷ
the divine Spirit led both and enlightened sees
καὶ διδάσκεται ἅπερ οὐδεὶς τῶν ἄλλων ἀνθρώπων ἰδεῖν καὶ
and is-taught what no-one of-the other men to-see and
μαθεῖν ποτε δύναται, καὶ τηνικαῦτα γίνεται Θεοῦ διδακτός.
to-learn ever can and then becomes of-God taught
105 Τοὺς διδακτοὺς Θεοῦ οἱ μαθηταὶ τῶν σοφῶν τοῦ αἰῶνος
the taught of-God the disciples of-the wise of-the age
τούτου ἀνθρώπων ἡγοῦνται μωρούς· αὐτοὶ ὄντες ἐν ἀληθείᾳ
this men regard fools themselves being in truth
μωροί, ἐκμεμωραμένης σοφίας στομωθέντες τῆς θύραθεν, ἣν
fools by-(a)-made-foolish wisdom sharpened the outside which
ἐμώρανεν ὁ Θεός, κατὰ τὸν θεῖον Ἀπόστολον, καὶ ἣν ἡ
made-foolish — God according-to the divine Apostle and which the
θεολόγος φωνὴ ἐπίγειον οἶδε, ψυχικήν, δαιμονιώδη, μεστὴν
theologian voice earthly knows unspiritual demonic full
ἐριθείας καὶ φθόνου. Ἔξω γὰρ ὄντες οἱ τοιοῦτοι τοῦ θείου
of-rivalry and envy outside for being the such(-men) of-the divine
φωτός, τὰ ἐν αὐτῷ ἰδεῖν μὴ δυνάμενοι θαύματα, τοὺς
light the(-things) in it to-see not able wonders the(-ones)
αὐλιζομένους ἐν τῷ φωτί, καὶ τὰ ἐν αὐτῷ βλέποντας καὶ
dwelling in the light and the(-things) in it seeing and
διδάσκοντας, ὡς πεπλανημένους λογίζονται· πεπλανημένοι
teaching as deceived they-reckon deceived
ὄντες αὐτοί, καὶ ἄγευστοι τῶν ἀποῤῥήτων τοῦ Θεοῦ ἀγαθῶν.
being themselves and untasting of-the ineffable — of-God good(-things)

Ὅτι καὶ νῦν εἰσιν ἀπαθεῖς, καὶ ἅγιοι, καὶ πεπληρωμένοι 106
that even now there-are dispassionate and saints and filled
τοῦ θείου φωτός, ἀναστρεφόμενοι ἐν μέσῳ ἡμῶν,
with-the divine light living in (the)-midst-of us
τοσοῦτον τὰ μέλη νεκρώσαντες ἑαυτῶν τὰ ἐπὶ τῆς γῆς,
so-much the members having-mortified their the on the earth
ἐκ πάσης ἀκαθαρσίας καὶ ἐμπαθεστάτης ἐπιθυμίας, ὡς
from all uncleanness and most-passionate desire so-that
μὴ μόνον ἀφ᾽ ἑαυτῶν ποτε λογίζεσθαι, ἢ ποιῆσαί τι
not only of themselves ever to-think or to-do anything
τῶν κακῶν, ἀλλὰ μηδὲ ὑφ᾽ ἑτέρου πρὸς τοῦτο ἑλκομένους,
of-the evil(-things) but not-even by another to this drawn
ἀλλοίωσίν τινα τῆς προσούσης αὐτοῖς ἀπαθείας ὑφίστασθαι·
change some of-the present to-them dispassion to-undergo
εἴδεσαν γὰρ ἂν τούτους εἴπερ εἰδότες ἦσαν τὰ καθ᾽
they-would-have-known for — these if-indeed knowing they-were the by
ἑκάστην ἀναγινωσκόμενα θεῖα λόγια, καὶ ψαλλόμενα παρ᾽
each(-day) read divine oracles and sung by
αὐτῶν, οἱ τοῖς τοιούτοις τὴν ἀδιαφορίαν ἐπιφημίζοντες
them the(-ones) to-the such the indifference ascribing
καὶ διαπιστοῦντες τοῖς περὶ θείων πραγμάτων διδάσκουσιν
and disbelieving the(-ones) about divine things teaching
ἐν σοφίᾳ τοῦ Πνεύματος. Εἰ γὰρ ἐν γνώσει τελείᾳ
in wisdom of-the Spirit if for in knowledge perfect
ἐγένοντο τῆς θείας Γραφῆς, ἐπίστευον ἂν τοῖς ὑπὸ
they-had-been of-the divine Scripture they-would-believe — the(-things) by
Θεοῦ λαληθεῖσι καὶ δωρηθεῖσιν ἡμῖν ἀγαθοῖς· ἐπεὶ δὲ
God spoken and given to-us good(-things) since but
ἀμέτοχοι τῶν τοιούτων, ἐξ οἰήσεως καὶ ἀμελείας εἰσὶ
without-share of-the such from conceit and negligence they-are

καλῶν, καὶ τοὺς μετεσχηκότας, καὶ περὶ τῶν τοιούτων
good(-things) also the(-ones) having-partaken and about the such(-things)
διδάσκοντας, ἀπιστοῦντες ἐνδιαβάλλουσιν.
teaching disbelieving they-slander

107 Διὰ τοῦτο μόνον παραβάλλειν καὶ βλέπειν τοὺς ἐν
for this(-reason) only to-visit and to-see the(-ones) in
τῷ κόσμῳ θέλουσιν οἱ χάριτος πεπληρωμένοι Θεοῦ,
the world wish the(-ones) with-grace filled of-God
καὶ τετελειωμένοι τῇ γνώσει καὶ σοφίᾳ τῇ ἄνωθεν,
and perfected in-the knowledge and wisdom the from-above
ἵνα μισθόν τινα προξενήσωσιν αὐτοῖς, διὰ ὑπομνήσεως
that reward some they-may-procure for-them through reminder
τῶν ἐντολῶν τοῦ Θεοῦ, καὶ δι᾽ ἀγαθοεργίας, εἰ
of-the commandments — of-God and through good-works whether
ἄρα γε ἀκούσουσιν, εἰ ἄρα γε συνήσουσι καὶ
perhaps indeed they-will-hear whether perhaps indeed they-will-understand and
πεισθήσονται, ἐπειδὴ οἱ μὴ τῷ τοῦ Θεοῦ ἀγόμενοι
will-be-persuaded since the(-ones) not by-the — of-God led
Πνεύματι, ἐν τῇ σκοτίᾳ περιπατοῦσι, καὶ οὐκ οἴδασιν οὔτε
Spirit in the darkness walk and not know neither
ποῦ ὑπάγουσιν, οὔτε ἐν τίσι προκόπτουσιν ἐντολαῖς. Τάχα
where they-go nor in what they-advance commandments perhaps
γάρ ποτε ἀνασφήλαντες, ἐκ τῆς περιεχούσης αὐτοὺς
for ever having-come-to-their-senses from the surrounding them
οἰήσεως, δέξονται τὴν τοῦ ἁγίου Πνεύματος ἀληθῆ
conceit they-will-receive the of-the holy Spirit true
διδασκαλίαν, καὶ τὸ τοῦ Θεοῦ θέλημα ἀνοθεύτως, καὶ
teaching and the — of-God will unadulteratedly and
ἀκαπηλεύτως, ἀκούσαντες μετανοήσουσι, καὶ ποιήσαντες
without-huckstering having-heard they-will-repent and having-done
αὐτὸ μεταλάβωσί τινος χαρίσματος πνευματικοῦ. Εἰ
it may-partake-of some gift spiritual if

δὲ μὴ τοιαύτης ὠφελείας γενέσθαι δυνηθῶσιν αὐτοῖς
but not of-such benefit to-become they-can for-them
πρόξενοι, θρηνοῦντες τὴν πώρωσιν τῆς καρδίας αὐτῶν,
providers lamenting the hardness of-the heart their
ὑποστρέφουσιν εἰς τὰς κέλλας αὐτῶν, νυκτὸς καὶ ἡμέρας
they-return to the cells their by-night and by-day
εὐχόμενοι ὑπὲρ τῆς σωτηρίας αὐτῶν. Ὑπὲρ γὰρ ἄλλου
praying for the salvation their for for other
τινὸς οὐδέποτε λυπηθήσονται οἱ τῷ Θεῷ ἀδιαλείπτως
anything never will-they-grieve the(-ones) — with-God unceasingly
συνόντες καὶ ὑπερεμπιπλάμενοι παντὸς ἀγαθοῦ.
being-with(-him) and overfilled with-every good
Τίς ὁ σκοπὸς τῆς ἐνσάρκου οἰκονομίας τοῦ Θεοῦ Λόγου, 108
what (is)-the aim of-the incarnate dispensation — of-God Word
ὁ ἐν πάσῃ τῇ θείᾳ Γραφῇ ἀνακηρυττόμενος, καὶ παρ᾽
the(-one) in all the divine Scripture proclaimed and by
ἡμῶν μὲν ἀναγινωσκόμενος, μὴ ἐπιγινωσκόμενος δέ; Ἢ
us indeed read not recognized but or
πάντως ἵνα μετεσχηκὼς τῶν ἡμετέρων, κοινωνοὺς τῶν
by-all-means that having-partaken of-the our(-things) sharers of-the(-things)
ἐκείνου ποιήσῃ ἡμᾶς· ὁ γὰρ Υἱὸς τοῦ Θεοῦ διὰ τοῦτο
his he-make us the for Son — of-God for this(-reason)
υἱὸς τοῦ ἀνθρώπου ἐγένετο, ἵνα υἱοὺς Θεοῦ ποιήσῃ τοὺς
son of-the man became that sons of-God he-make the
ἀνθρώπους ἡμᾶς· ὅπερ ἐστὶ κατὰ φύσιν ἐκεῖνος, ἀνάγων
men us which is by nature that(-one) leading-up
κατὰ χάριν τὸ γένος ἡμῶν, γεννῶν ἡμᾶς ἄνωθεν ἐν Πνεύματι
by grace the race our begetting us from-above in (the)-Spirit
ἁγίῳ, καὶ εὐθὺς εἰσάγων ἡμᾶς εἰς τὴν βασιλείαν τῶν
holy and at-once leading us into the kingdom of-the
οὐρανῶν· μᾶλλον δὲ ἡμῶν ἐντὸς τὴν τῶν οὐρανῶν βασιλείαν
heavens rather but us within the of-the heavens kingdom

ἔχειν ἡμῖν χαριζόμενος, ὡς μὴ ἐν ἐλπίσιν εἶναι τοῦ εἰσελθεῖν
to-have to-us granting so-that not in hopes to-be of-the to-enter
ἡμᾶς ἐν αὐτῇ, ἀλλ' ἐν κατασχέσει ταύτης ὄντας βοᾷν·
us into it but in possession of-it being to-cry
Ἡμῶν δὲ ἡ ζωὴ κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ.
our and the life is-hidden with — Christ in — God

109 Τὸ αὐτεξούσιον καὶ αὐτοπροαίρετον ἡμῶν οὐκ ἀφαιρεῖται τὸ
the self-determination and free-choice our not takes-away the
βάπτισμα, ἀλλὰ ἐλευθερίαν ἡμῖν χαρίζεται τοῦ μηκέτι καὶ
baptism but freedom to-us grants of-the no-longer even
ἄκοντας ἡμᾶς τυραννεῖσθαι ὑπὸ τοῦ διαβόλου· ἐφ' ἡμῖν
unwilling us to-be-tyrannized by the devil in our(-power)
δέ ἐστιν μετὰ τὸ βάπτισμα, ἢ ταῖς ἐντολαῖς ἐμμένειν
but it-is after the baptism either in-the commandments to-remain
αὐτοθελῶς τοῦ εἰς ὃν ἐβαπτίσθημεν Χριστοῦ τοῦ Δεσπότου
of-our-own-will of-the into whom we-were-baptized Christ the Master
Θεοῦ, καὶ τῇ ὁδῷ πορεύεσθαι τῶν προσταγμάτων αὐτοῦ,
God and in-the way to-walk of-the ordinances his
ἢ ἐκκλίνειν τῆς εὐθείας ὁδοῦ ταύτης, πρὸς τὸν ἀντίπαλον
or to-turn-aside from-the straight way this toward the adversary
δὲ καὶ ἐχθρὸν ἡμῶν διάβολον παλινδρομεῖν.
and and enemy our devil to-run-back

110 Οἱ μετὰ τὸ ἅγιον βάπτισμα τοῖς τοῦ πονηροῦ θελήμασιν
the(-ones) after the holy baptism to-the of-the evil(-one) wills
εἴκοντες, καὶ τὰ ἐκείνῳ βεβουλευμένα διαπραττόμενοι,
yielding and the(-things) by-him planned carrying-out
ἑαυτοὺς τῆς τοῦ ἁγίου βαπτίσματος ἁγίας μήτρας
themselves from-the of-the holy baptism holy womb
ἀπαλλοτριοῦσι, κατὰ τὸ ὑπὸ τοῦ Δαβὶδ εἰρημένον·
estrange according-to the(-saying) by — David said
οὐδὲ γὰρ ἀλλοιοῦται ἡμῶν ἕκαστος, ἢ τῆς καθ' ὃ
nor for is-changed of-us each or from-the according-to which

ἔκτισται μεθίσταται φύσεως, ἀλλ' ἀγαθὸς κτισθεὶς ὑπὸ τοῦ
he-was-created departs nature but good created by —
Θεοῦ (κακὸν γὰρ ὁ Θεὸς οὐκ ἐποίησεν), ἄτρεπτος τῇ φύσει,
God evil for — God not made unchangeable in-the nature
καθ' ὃ ἔκτισται, καὶ τῇ οὐσίᾳ ὤν, οἷα ἐξ
according-to which he-was-created and in-the essence being what-sort(-things) from
ἑκουσίου γνώμης προαιρεῖται καὶ θέλει, ταῦτα καὶ πράττει,
voluntary judgment he-chooses and wishes these also he-does
εἴτε ἀγαθά, εἴτε κακά. Ὥσπερ γὰρ τὴν μάχαιραν, κἂν
whether good or evil as for the sword whether
ἐπὶ κακῷ τις αὐτήν, κἂν ἐπὶ καλῷ χρήσηται, τῆς ἰδίας
for evil one it or for good use from-the own
ἐκείνη οὐ μεθίσταται φύσεως, ἀλλὰ μένει σίδηρος ὤν, οὕτω
it not departs nature but remains iron being thus
καὶ ὁ ἄνθρωπος· ἐνεργεῖ μὲν καὶ πράττει, ὡς εἴρηται,
also the man works indeed and does as has-been-said
ἅπερ βούλεται, τῆς δὲ οἰκείας οὐκ ἐξίσταται φύσεως.
what he-wishes from-the but own not stands-out nature
Οὐ τὸ ἕνα ἐλεῆσαι σώζει, ἀλλὰ τὸ ἑνὸς καταφρονῆσαι 111
not the one to-pity saves but the one to-despise
τῷ πυρὶ παραπέμπει. Τὸ γάρ, «Ἐπείνασα, καὶ
to-the fire sends the(-saying) for I-was-hungry and
ἐδίψησα,» οὐ πρὸς ἅπαξ εἴρηται πάντως, οὐδὲ τό,
I-was-thirsty not for once has-been-said by-all-means nor the(-saying)
ἐν μιᾷ ἡμέρᾳ, ἀλλὰ τό, διὰ βίου παντὸς δηλοῖ,
in one day but the(-thing) through life all it-shows
οὐ τὸ τραφῆναι Χριστόν, ποτισθῆναί τε καὶ ἐνδυθῆναι,
not the to-be-fed Christ to-be-given-drink both and to-be-clothed
καὶ εἴ τι ἕτερον τούτοις συνέπεται, οὐ πρὸς ἅπαξ,
and if anything other these follows not for once

ἀλλὰ διὰ παντὸς καὶ ἐν πᾶσιν, ὑπὸ τῶν αὐτοῦ δούλων
but through all(-time) and in all by the his servants
ταῦτα δέχεσθαι ὁ Κύριος ἡμῶν καὶ Θεὸς ὡμολόγησεν.
these(-things) to-receive the Lord our and God confessed

112 Ὁ τοῖς ἑκατὸν δοὺς ἐλεημοσύνην, δυνάμενος δὲ
the(-one) to-the hundred having-given alms able but
καὶ ἑτέροις δοῦναι, ποτίσαι τε καὶ θρέψαι πολλούς,
also to-others to-give to-give-drink both and to-feed many
παρακαλοῦντας αὐτὸν καὶ βοῶντας, ἀποπεμψάμενος, ὡς
entreating him and crying having-sent-away as
μὴ θρέψας Χριστὸν κριθήσεται παρ᾽ αὐτοῦ, ἐπειδὴ καὶ
not having-fed Christ will-be-judged by him since also
ἐν ἐκείνοις πᾶσιν αὐτός ἐστιν, ὁ καὶ ἐφ᾽ ἑνὶ ἑκάστῳ
in those all he is the(-one) also in one each
τῶν ἐλαχίστων τρεφόμενος παρ᾽ ἡμῶν.
of-the least fed by us

113 Ὁ πᾶσι μὲν πάντα τὰ πρὸς χρείαν τοῦ σώματος
the(-one) to-all indeed all the(-things) for (the)-need of-the body
παρασχὼν σήμερον, αὔριον δὲ δυνάμενος τοῦτο ποιῆσαι,
having-provided today tomorrow but able this to-do
ἀμελήσῃ τινῶν ἀδελφῶν, καὶ λιμῷ, καὶ δίψει, καὶ ψύχει
neglect some brothers and by-famine and thirst and cold
ἐάσῃ διαφθαρῆναι, αὐτὸν ὑπερεῖδεν ἀποθανεῖν, καὶ αὐτοῦ
allow to-perish him he-overlooked to-die and him
κατεφρόνησε τοῦ εἰπόντος· «Ἐφ᾽ ὅσον ἐποιήσατε ἑνὶ
he-despised the(-one) having-said in as-much-as you-did to-one
τούτων τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.»
of-these the least to-me you-did

114 Ἐν τούτῳ τὸ ἑκάστου πένητος πρόσωπον ἀναλαβεῖν
in this the of-each poor(-man) face to-take-up
κατεδέξατο καὶ παντὶ πένητι ἑαυτὸν ἐξωμοίωσεν, ἵνα
he-consented and to-every poor(-man) himself made-like that

μηδεὶς τῶν εἰς αὐτὸν πιστευόντων τοῦ ἀδελφοῦ
no-one of-the(-ones) in him believing over-the brother
κατεπαίρηται, ἀλλ᾽ ἕκαστος βλέπων τὸν αὐτοῦ ἀδελφὸν καὶ
exalt-himself but each seeing the his brother and
τὸν πλησίον, ὡς τὸν Θεὸν αὐτοῦ, ἐλάχιστον ἑαυτὸν μᾶλλον
the neighbor as — God his least himself rather
τοῦ ἀδελφοῦ, ὡς τοῦ πεποιηκότος αὐτὸν λογίζοιτο,
than-the brother as than-the(-one) having-made him reckon
καὶ ὡς αὐτὸν ἀποδέχοιτο καὶ τιμᾷ, καὶ πάντα κενοῖ τὰ
and as him receive and honor and all empty the
ὑπάρχοντα πρὸς θεραπείαν αὐτοῦ, ὡς ὁ Χριστὸς καὶ Θεὸς
possessions for (the)-service his as — Christ and God
ἡμῶν ἐκένωσε τὸ ἴδιον αἷμα, διὰ τὴν ἡμῶν σωτηρίαν.
our emptied the own blood for the our salvation

IV · SYMEON, CHAPTERS 115–152, AND THE ANSWER ON THE PRIEST

Loving the neighbor as oneself means keeping nothing he lacks, all one's life; comprehensive virtues hold the partial ones. Then a rule for the novice: fear God and examine himself daily, confess every thought to his spiritual father, think every brother a saint and himself last, visit no cell, form no friendships, own nothing but mat and cloak, come first to church and leave last, keep the three Lents, read and pray in the night hours, comfort the afflicted, visit the sick, and hold his mind always on God. Asked what a priest should be, Symeon answered that he was not worthy, but that he must be pure and see the Godhead at the altar; and of himself, as of another monk, he told that the Spirit came upon him as formless light at his ordination.

Ὁ τὸν πλησίον ἔχειν ὡς ἑαυτὸν κελευσθείς, οὐ μίαν 115
the(-one) the neighbor to-hold as himself commanded not one
πάντως ἡμέραν, ἀλλὰ διὰ βίου παντὸς τοῦτον ἔχειν
by-all-means day but through life all him to-hold

οὕτως ὀφείλει, καὶ ὁ παντὶ τῷ αἰτοῦντι διδόναι
thus ought and the(-one) to-every the(-one) asking to-give
προσταττόμενος, τοῦτο ποιεῖν προστάττεται ἐν πάσῃ τῇ
commanded this to-do is-commanded in all the
ζωῇ αὐτοῦ· καὶ ὁ θέλων ἵνα ποιῶσιν εἰς αὐτὸν ἄλλοι
life his and the(-one) wishing that they-do to him others
ἃ βούλεται ἀγαθά, ταῦτα καὶ αὐτὸς ποιεῖν ἄλλοις
what he-wishes good(-things) these also he to-do to-others
ἀπαιτηθήσεται.
will-be-required

116 Ὥσπερ οὖν ὁ ἔχων τὸν πλησίον ὡς ἑαυτόν, οὐδὲν
as then the(-one) holding the neighbor as himself nothing
ἔχειν πλέον τοῦ πλησίον ἀνέχεται, ἐὰν δὲ ἔχῃ καὶ μὴ
to-have more than-the neighbor endures if but he-have and not
μεταδίδωσιν ἀφθόνως, ἕως ἂν καὶ αὐτὸς πτωχὸς γένηται,
share ungrudgingly until — also he poor become
καὶ τοῖς πλησίον αὐτοῦ ἐξομοιωθῇ, τῆς ἐντολῆς τοῦ
and to-the neighbors his be-made-like of-the commandment of-the
Δεσπότου ἐκπληρωτὴς οὐχ εὑρίσκεται, οὐδὲ ὁ τοῖς
Master (a)-fulfiller not he-is-found nor the(-one) to-the(-ones)
αἰτοῦσι πᾶσι διδόναι θέλων, ἐὰν μέχρις ὀβολοῦ, ἢ κλάσματος
asking all to-give wishing if to (an)-obol or (a)-piece
ἄρτου κεκτημένος ἀποστρέψῃ τινὰ τῶν αἰτούντων
of-bread possessing he-turn-away one of-the(-ones) asking
αὐτόν, οὐδὲ ὁ μὴ ποιῶν τὸν πλησίον ὅσα θέλει
him nor the(-one) not doing (to)-the neighbor as-much-as he-wishes
ἵνα ἕτερος ποιήσῃ πρὸς αὐτόν· οὕτω καὶ ὁ πάντα
that another do to him thus also the(-one) every
μὲν πένητα καὶ ἐλάχιστον θρέψας, ποτίσας, ἐνδύσας,
indeed poor(-man) and least having-fed having-given-drink having-clothed
καὶ τὰ ἄλλα πάντα εἰς αὐτὸν ἐργασάμενος, ἑνὸς δὲ μόνον
and the other all(-things) to him having-worked one but only

καταφρονήσας, καὶ αὐτὸν παριδών, ὡς Χριστὸν τὸν Θεὸν
having-despised and him having-overlooked as Christ — God
παριδὼν πεινῶντα καὶ διψῶντα καὶ αὐτὸς λογισθήσεται.
having-overlooked hungering and thirsting also himself will-be-reckoned
Φορτικὰ ταῦτα τοῖς πᾶσιν ἴσως φανήσεται, διὸ καὶ 117
burdensome these(-things) to-the all perhaps will-appear wherefore also
δόξουσιν εὐλόγως λέγειν ἐν ἑαυτοῖς· Τίς ἄρα ταῦτα
they-will-seem reasonably to-say in themselves who then these(-things)
πάντα ποιῆσαι δύναται, ὥστε πάντας θεραπεῦσαι, καὶ
all to-do can so-as all to-tend and
θρέψαι, καὶ μηδόλως τούτων τινὰ παριδεῖν; ἀλλ᾽ ἀκούσωσι
to-feed and in-no-way of-these any to-overlook but let-them-hear
Παύλου διαῤῥήδην βοῶντος· «Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ
Paul expressly crying the for love — of-Christ
συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι εἰ εἷς ὑπὲρ πάντων
constrains us having-judged this that if one for all
ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον.»
died then the all died
Καθάπερ αἱ περιεκτικαὶ ἐντολαὶ συμπεριέχουσι πάσας 118
as the comprehensive commandments comprise all
ἐν ἑαυταῖς τὰς μερικὰς ἐντολάς, οὕτω καὶ αἱ περιεκτικαὶ
in themselves the partial commandments thus also the comprehensive
ἀρεταὶ τὰς μερικὰς ἐν ἑαυταῖς συμπεριλαμβάνουσιν ἀρετάς·
virtues the partial in themselves comprehend virtues
ὁ γὰρ πωλήσας τὰ ὑπάρχοντα αὐτοῦ, καὶ διασκορπίσας
the(-one) for having-sold the possessions his and having-scattered
αὐτὰ τοῖς πτωχοῖς, καὶ πένης ἐφάπαξ γενόμενος, πάντα ὑφ᾽
them to-the poor and poor once-for-all having-become all(-things) under
ἓν τὰ τῶν μερικῶν ἐντολῶν ἐξεπλήρωσεν· οὐκ ἔτι
one the(-things) of-the partial commandments fulfilled no longer
γὰρ χρείαν ἔχει τῷ αἰτοῦντι διδόναι, ἢ μὴ ἀποστραφῆναι
for need has to-the(-one) asking to-give or not to-turn-away

τὸν θέλοντα δανείσασθαι ἀπ᾽ αὐτοῦ, οὕτω καὶ ὁ
the(-one) wishing to-borrow from him thus also the(-one)
ἀδιαλείπτως εὐχόμενος, ἐν τούτῳ πάντα συνέκλεισε,
unceasingly praying in this all(-things) enclosed
καὶ οὐκ ἔτι ἑπτάκις αἰνεῖν τῆς ἡμέρας τὸν Κύριον, ἢ
and no longer seven-times to-praise of-the day the Lord or
ἑσπέρας, καὶ πρωΐ καὶ μεσημβρίας ὑπ᾽ ἀνάγκην ἐστίν, ὡς
in-the-evening and morning and noon under necessity is as
ἤδη πάντα πεπληρωκώς, ὅσα ἂν κανονικῶς καὶ ἐν
already all(-things) having-fulfilled as-much-as — by-rule and in
ἀφωρισμένοις καιροῖς καὶ ὥραις εὐχόμεθά τε καὶ ψάλλομεν·
appointed seasons and hours we-pray both and sing-psalms
οὕτω καὶ ὁ τὸν διδόντα γνῶσιν ἀνθρώποις Θεὸν
thus also the(-one) the giving knowledge to-men God
ἐν ἑαυτῷ γνωστῶς κτησάμενος, πᾶσαν ἁγίαν διῆλθε
in himself knowingly having-acquired all holy has-gone-through
Γραφήν, καὶ πᾶσαν τὴν ἐκ τῆς ἀναγνώσεως ὠφέλειαν
Scripture and all the from the reading benefit
ἐκαρπώσατο, καὶ οὐκ ἔτι βιβλίων ἀναγνώσεως δεηθήσεται·
reaped and no longer of-books of-reading he-will-need
πῶς γὰρ ὁ τὸν ἐμπνεύσαντα τοῖς τὰς θείας
how for the(-one) the(-one) having-inspired the(-ones) the divine
Γραφὰς γεγραφόσι συνόμιλον κεκτημένος, καὶ παρ᾽ ἐκείνου
Scriptures having-written (as)-companion having and by him
μυούμενος τὰ τῶν ἀποκεκρυμμένων μυστηρίων ἀπόῤῥητα;
initiated-into the of-the hidden mysteries ineffable(-things)
ἀλλὰ βίβλος οὗτος τοῖς ἄλλοις θεόπνευστος ἔσται, καινά
but (a)-book this(-man) for-the others God-inspired will-be new
τε καὶ παλαιὰ μυστήρια φέρουσα, γεγραμμένα δακτύλῳ
both and old mysteries bearing written by-(the)-finger

Θεοῦ ἐν αὐτῷ· ὡς πάντα τελέσας καὶ καταπαύσας ἐν
of-God in him as all(-things) having-accomplished and having-rested in
Θεῷ τῇ ἀρχικῇ τελειότητι ἀπὸ πάντων τῶν ἔργων αὐτοῦ.
God in-the original perfection from all the works his
Ἡ καθ' ὕπνους ῥεῦσις ἐκ πολλῶν ὑποθέσεων εἴωθε 119
the in sleep flux from many causes is-wont
γίνεσθαι, ἐκ γαστριμαργίας, ἐκ κενοδοξίας, καὶ ἐκ φθόνου
to-happen from gluttony from vainglory and from envy
τῶν δαιμόνων· γίνεται δὲ καὶ ἐκ πολλῆς ἀγρυπνίας,
of-the demons it-happens and also from much vigil
εἰς ὕπνον χαυνουμένου τοῦ σώματος, καὶ ἀπὸ δέους τοῦ
into sleep slackened the body and from fear of-the
μὴ τοῦτο παθεῖν· ἢ διὰ τὴν θείαν λειτουργίαν ἱερέως
not this to-suffer or because-of the divine liturgy priest
τινὸς ὄντος, ἢ καὶ διὰ τὴν κοινωνίαν, καὶ τοῖς
some being or also because-of the communion and with-the
λογισμοῖς συνδυάζων τούτοις τῆς δειλίας ἐν τῇ κλίνῃ,
thoughts coupling these of-the cowardice in the bed
τοῦ μήπως παθεῖν, κοιμηθεὶς τοῦτο πέπονθεν· ὃ καὶ
of-the lest to-suffer having-fallen-asleep this be-suffered which also
αὐτὸ φθόνου δαιμόνων ὑπάρχει. Καὶ ἄλλως δέ· ἑωρακώς
itself of-envy of-demons is and otherwise and having-seen
τις εὔοπτον πρόσωπον ἐν τῇ ἡμέρᾳ, εἶτα ἀνιστορῶν
one (a)-comely face in the day then recalling
τοῦτο κατὰ διάνοιαν, συννυπνώσει τοῖς πορνικοῖς λογισμοῖς·
this in thought will-sleep-with the fornicating thoughts
διὰ χαυνότητα μὴ ἀπωσάμενος αὐτούς, πίπτει καθ'
through slackness not having-thrust-away them he-falls in
ὕπνους, ἴσως καὶ ἐγρηγορὼς κείμενος ἐν τῇ κοίτῃ. Καὶ
sleep perhaps also awake lying in the bed and
ἄλλως δέ· εἰσί τινες ῥᾴθυμοι κατ' ἐμέ, καθεζόμενοι, καὶ
otherwise and there-are some slothful like me sitting and

περὶ ἐμπαθῶν ὁμιλοῦντες πραγμάτων, ἢ καὶ ἐμπαθῶς,
about passionate conversing things or also passionately
ἢ καὶ οὔ, εἶτα ἐν τῇ κοίτῃ ἐρχόμενοι, καὶ ταῦτα
or also not then into the bed coming and these(-things)
κατὰ νοῦν ἀναστρέφοντες, καὶ τῇ τούτων συνδοιάσει
in mind turning-over and in-the of-these coupling
ἐναποκοιμώμενοι, καθ' ὕπνους ὑφίστανται. Ἴσως δὲ καὶ
falling-asleep in sleep they-undergo(-it) perhaps and also
κατ' αὐτὴν τὴν ὁμιλίαν τοῦ θατέρου ἀνθρώπου θάτερος τὴν
in the-very the conversation of-the one man the-other the
βλάβην ἐδέξατο. Διὰ τοῦτο προσέχειν δεῖ ἑαυτοὺς
harm received because-of this to-attend (one)-must to-ourselves
πάντοτε, καὶ τὸ τοῦ Προφήτου μελετᾷν· «Προωρώμην
always and the(-saying) of-the Prophet to-meditate I-foresaw
τὸν Κύριον ἐνώπιόν μου διαπαντὸς ὅτι ἐκ δεξιῶν μού
the Lord before me always for at right(-hand) my
ἐστιν, ἵνα μὴ σαλευθῶ·» καὶ τὰς ἀκοὰς ἀποφράττειν
he-is that not I-be-shaken and the ears to-stop
τοῖς τοιούτοις λόγοις. Πολλάκις καὶ τῆς εὐχῆς τινες
to-the such words often also from-the prayer some
ἀπασχολήσαντες, εἰς κινήσεις σαρκικὰς συνωθήθησαν, καθὸ
having-been-distracted into movements fleshly were-pushed as
καὶ ἐν τῷ τῆς εὐχῆς κεφαλαίῳ ἐδηλώσαμεν.
also in the of-the prayer chapter we-showed
120 Ἀδελφέ, ἐν τῇ ἀρχῇ τῆς ἀποταγῆς σπούδασον καλὰς
brother in the beginning of-the renunciation be-eager good
ἀρετὰς ἐν σεαυτῷ φυτεῦσαι, ὅπως καὶ τῷ κοινῷ γένῃ
virtues in yourself to-plant so-that both to-the community you-become
χρήσιμος, καὶ σὲ μεγαλύνει ἐπ' ἐσχάτων ὁ Κύριος. Μὴ κτήσῃ
useful and you may-magnify at (the)-last the Lord not acquire
παῤῥησίαν μετὰ ἡγουμένου ποτέ, καθὰ καὶ ἄλλοτε εἴπομεν,
familiarity with (the)-abbot ever as also elsewhere we-said

μηδὲ ζήτει παρ᾽ αὐτοῦ τιμήν· μὴ κτήσῃ φιλίαν μετὰ τῶν
nor seek from him honor not acquire friendship with the(-ones)
προεχόντων· μηδὲ τὰς αὐτῶν κέλλας κύκλευε· γινώσκων ὡς
preeminent nor the their cells go-round knowing that
ἐν τούτῳ οὐ μόνον τὸ τῆς κενοδοξίας πάθος ῥιζοῦν ἄρχεται
in this not only the of-the vainglory passion to-take-root begins
ἐν σοί, ἀλλὰ καὶ μισητὸς παρὰ τοῦ προεστῶτος γενήσῃ·
in you but also hateful to the superior you-will-become
τὸ δὲ πῶς ὁ νοῶν νοείτω· καθέζου δὲ ἐν τῷ
the but how the(-one) understanding let-him-understand sit and in the
κελλίῳ σου, οἷον δ᾽ ἂν ἔστιν, ἐν εἰρήνῃ· καὶ τῷ
cell your of-what-sort and — it-is in peace and the(-one)
θέλοντί σοι συντυχεῖν μὴ ἀποστραφῇς, ἕνεκεν εὐλαβείας,
wishing you to-meet not turn-away for-the-sake-of piety
ἀλλὰ γνώμῃ πατρικῇ τούτῳ συντυχών, οὐ βλαβήσῃ, εἰ
but with-mind fatherly him meeting not you-will-be-harmed if
καὶ ἐκ τῶν ἐναντίων ἐστίν· εἰ δὲ οὐχ ὁρᾷς συμφέρον τοῦτο,
even of the contrary he-is if but not you-see profitable this
τῷ σκοπῷ τοῦ ὠφελουμένου δεῖ ἐξακολουθεῖν.
for-the aim of-the(-one) being-benefited (one)-must to-follow
Δεῖ δὲ διαπαντὸς τὸν τοῦ Θεοῦ φόβον ἔχειν, καὶ καθ᾽ 121
(one)-must and continually the — of-God fear to-have and by
ἑκάστην ἑαυτὸν ἀνακρίνειν, τί μὲν ἀγαθόν, τί δὲ τῶν
each(-day) oneself to-examine what indeed good what but of-the
φαύλων πέπρακταί σοι· καὶ τῶν μὲν ἀγαθῶν λήθην
bad(-things) has-been-done by-you and the indeed good(-things) forgetfulness
ποιεῖσθαι, μήπως τῷ τῆς κενοδοξίας πάθει περιπέσῃς· ἐπὶ
to-make lest by-the of-the vainglory passion you-fall-into for
δὲ τοῖς ἐναντίοις, δάκρυσι κεχρῆσθαι μετ᾽ ἐξομολογήσεως
but the opposite(-things) tears to-use with confession
καὶ προσευχῆς συντόνου. Ἔστω δὲ ἡ ἀνάκρισις οὕτω·
and prayer intense let-be and the examination thus

τελεσθείσης τῆς ἡμέρας, καὶ τῆς ἑσπέρας καταλαβούσης, ἐν
having-been-ended the day and the evening having-come in
ἑαυτῷ διαλογίζεσθαι· Ἄραγε πῶς, τῇ βοηθείᾳ τοῦ Θεοῦ,
oneself to-reason then how by-the help — of-God
τὴν ἡμέραν παρῆλθον; Μή τινα κατέκρινα, ἢ ἐλοιδόρησα,
the day have-I-passed not someone did-I-condemn or did-I-revile
ἢ ἐσκανδάλισα, ἢ εἴς τινος ὄψιν ἐμπαθῶς προσέβλεψα, ἢ
or did-I-scandalize or into someone's face passionately did-I-look or
τοῦ ἐπιστατοῦντος ἐν τῇ διακονίᾳ παρήκουσα, καὶ αὐτῆς
the(-one) presiding in the service did-I-disobey and it
ἠμέλησα, ἢ ὠργίσθην τινί, ἢ ἐν τῇ συνάξει ἑστῶτός μου,
did-I-neglect or was-I-angry with-someone or in the synaxis standing I
τὸν νοῦν εἰς ἀνωφελῆ ἀπησχόλησα, ἢ ῥᾳθυμίᾳ βαρυνθείς,
the mind on unprofitable(-things) did-I-occupy or with-sloth weighed-down
τῆς Ἐκκλησίας καὶ τοῦ κανόνος ἀπέστην; Ὅταν δὲ ἐν
from-the Church and the rule did-I-depart when but in
τούτοις πᾶσι σεαυτὸν ἀνεύθυνον εὕρῃς (ὅπερ ἀδύνατον, οὐδεὶς
these all yourself blameless you-find which (is)-impossible no-one
γὰρ καθαρὸς ἀπὸ ῥύπου οὐδ' ἂν μία ἡμέρα τῆς ζωῆς αὐτοῦ·
for (is)-pure from filth not-even — one day of-the life his
καὶ οὐδεὶς καυχήσεται ἁγνὴν ἔχειν τὴν καρδίαν), τότε πρὸς
and no-one will-boast pure to-have the heart then to
τὸν Θεὸν μετὰ πολλῶν δακρύων βόησον· Κύριε, συγχώρησόν
— God with many tears cry Lord forgive
μοι, ὅσα ἐν ἔργῳ τε καὶ λόγῳ καὶ γνώσει καὶ ἀγνοίᾳ
me as-many-as in deed both and word and knowledge and ignorance
ἥμαρτον· πολλὰ γὰρ πταίομεν, καὶ οὐ γινώσκομεν.
I-sinned many(-things) for we-stumble and not we-know

122 Δεῖ δὲ καθ' ἑκάστην ἐξαγορεύειν πάντα λογισμόν,
(one)-must and by each(-day) to-confess every thought
πρὸς τὸν πνευματικὸν Πατέρα, καὶ τὸ παρ' αὐτοῦ
to the spiritual Father and the(-thing) by him

σοι λεγόμενον, ὡς ἐκ θείου στόματος δέχεσθαι ἐν πάσῃ
to-you said as from divine mouth to-receive in all
πληροφορίᾳ, καὶ μὴ πρὸς ἕτερόν τινα ταῦτα προφέρειν,
assurance and not to another anyone these(-things) to-bring-forth
ὡς ὅτι Τὸ καὶ τὸ ἐρωτήσαντός μου τὸν Πατέρα, τόδε μοι
as that this and that having-asked me the Father this to-me
ἀπεφθέγξατο, καὶ εἰ ἄρα καλῶς ἀπεφήνατο ἢ οὔ, καὶ
he-pronounced and whether perhaps well he-declared or not and
τί ἄρα ὀφείλω πρᾶξαι πρὸς θεραπείαν; ταῦτα γὰρ τὰ
what perhaps ought-I to-do for healing these for the
ῥήματα ἀπιστίας μεστὰ πρὸς τὸν Πατέρα καὶ ψυχοβλαβῆ,
words of-unbelief (are)-full toward the Father and soul-harming
ὡς ἐπὶ τὸ πλεῖστον δὲ συμβαίνειν εἴωθε τοῖς ἀρχαρίοις.
as for the most and to-happen is-wont to-the beginners
Δεῖ δὲ πάντας τοὺς ἐν κοινοβίῳ ὡς ἁγίους βλέπειν, 123
(one)-must and all the(-ones) in (the)-monastery as saints to-see
καὶ μόνον ἑαυτὸν ἁμαρτωλὸν καὶ ἔσχατον ἐννοούμενον·
and only oneself sinful and last thinking
ὅτι πάντων σωζομένων, αὐτὸς μόνος κολασθήσεται ἐν τῇ
that all being-saved he alone will-be-punished in the
ἡμέρᾳ ἐκείνῃ· καὶ ἐν τῇ συνάξει δὲ ἱστάμενος ταῦτα
day that and in the synaxis and standing these(-things)
ἐννοῶν, μὴ παύσῃ ἐν κατανύξει κλαίειν θερμῶς· μὴ
thinking not cease in compunction to-weep warmly not
ποιούμενος λόγον τῶν εἰς τοῦτο σκανδαλιζομένων,
making account of-the(-ones) at this scandalized
ἢ καὶ σκωπτόντων. Εἰ δὲ ὁρᾷς σεαυτὸν ἐκ τούτου εἰς
or also mocking if but you-see yourself from this into
κενοδοξίαν ὀλισθαίνοντα, ἐξερχόμενος τῆς Ἐκκλησίας, ἐν
vainglory slipping going-out of-the Church in
κρυπτῷ τοῦτο ποίει, αὖθις ταχέως πρὸς τὸν ἴδιον τόπον
secret this do again quickly to the own place

ἀποκαθιστάμενος· τοῦτο γὰρ πρὸς τοὺς ἀρχαρίους μάλα
returning this for for the beginners very
ἐστὶ καλόν· μᾶλλον ἐν τῷ ἑξαψάλμῳ, καὶ τῇ στιχολογίᾳ,
is good rather in the six-psalms and the psalm-chanting
καὶ τῇ ἀναγνώσει, καὶ τῇ θείᾳ λειτουργίᾳ. Πρόσεχε δὲ
and the reading and the divine liturgy attend but
τοῦ μὴ κατακρῖναί τινα, ἀλλὰ τοῦτο θοῦ ἐν νῷ, ὅτι
to-the not to-condemn anyone but this put in mind that
ὅσοι βλέπουσί με οὕτως ὀλοφυρόμενον, ἐννοοῦντες
as-many-as see me thus lamenting thinking
πολυαμάρτητον εἶναί με, ὑπερεύχονται τῆς ἐμῆς σωτηρίας·
much-sinning to-be me pray-for the my salvation
καὶ πάντως τοῦτο ἀεὶ ἐννοούμενος, καὶ ἀδιαλείπτως
and by-all-means this always thinking and unceasingly
ἐκτελῶν, μεγάλως ὠφεληθήσῃ, καὶ τὴν τοῦ Θεοῦ χάριν
accomplishing greatly you-will-be-benefited and the — of-God grace
ἐπισπάσῃ, καὶ τοῦ θείου μακαρισμοῦ μέτοχος γενήσῃ.
you-will-draw and of-the divine blessedness (a)-sharer you-will-become

124 Μὴ παραβάλῃς δὲ κελλίῳ τινός, ἐκτὸς τοῦ ἡγουμένου, καὶ
not visit and (the)-cell of-anyone except the abbot and
τούτου σπανίως, ἀλλ' εἰ καὶ περὶ λογισμοῦ τινος αὐτὸν
this(-one) rarely but if even about thought some him
ἐρωτῆσαι βούλει, ἐν τῇ ἐκκλησίᾳ τοῦτο ποίει. Ἀπὸ δὲ τῆς
to-ask you-wish in the church this do from and the
συνάξεως εὐθὺς ἐν τῷ κελλίῳ ὑποχώρει· εἶθ' οὕτως ἐν τῇ
synaxis at-once into the cell withdraw then thus to the
διακονίᾳ. Μετὰ δὲ τὰ ἀπόδειπνα, ἔξωθεν τοῦ ἡγουμένου
service after and the compline outside the abbot
βαλὼν μετάνοιαν, καὶ αἰτῶν εὐχήν, πάλιν κεκυφὼς
having-made (a)-prostration and asking (a)-prayer again stooping
μετὰ σιωπῆς εἰς τὸ κελλίον ἀπότρεχε· κρεῖττον γὰρ ἓν
with silence into the cell run-off better for one

τρισάγιον μετὰ προσοχῆς εἰς τὸ καθευδῆσαι, ἢ ἀγρυπνία
thrice-holy with attention for the to-sleep than (a)-vigil
τεσσάρων ὡρῶν ἐν ὁμιλίαις ἀνωφελέσιν· ὅμως ὅπου
of-four hours in conversations unprofitable nevertheless where
κατάνυξις καὶ πένθος πνευματικόν, ἐκεῖ καὶ ἔλλαμψις θεία·
compunction and mourning spiritual there also illumination divine
ταύτης δὲ τῇ ἐπιφοιτήσει ἀπελήλαται ἀκηδία καὶ νόσος.
of-it and by-the visitation is-driven-away listlessness and sickness
Ἀγάπην δὲ ἰδικὴν μετὰ οἱουδήποτε προσώπου μὴ κτήσῃ, 125
love and particular with any-whatever person not acquire
μάλιστα μετὰ ἀρχαρίου· εἰ καὶ δόξει σοι βίον ἄριστον
especially with (a)-beginner if even he-will-seem to-you (a)-life best
ἔχειν, μήτοι γε ὕποπτον. Καὶ γὰρ ἐκ πνευματικῆς
to-have not-indeed indeed suspect and for from spiritual
μετεκκεντρίζεταί σε εἰς ἐμπαθῆ ὡς τὰ πολλά, καὶ
it-grafts you into passionate as for-the most-part and
ἐμπίπτεις εἰς θλίψεις ἀνωφελεῖς· τοῦτο γὰρ μάλιστα εἴωθε
you-fall into afflictions unprofitable this for especially is-wont
τοῖς ἀγωνιζομένοις συμβαίνειν· ὅμως ἡ ταπείνωσις
for-the(-ones) contending to-happen nevertheless the humility
καὶ ἡ συνεχὴς εὐχὴ τοῦτο διδάξει, οὐ γὰρ ἄγει καιρὸς ἐν
and the continual prayer this will-teach not for allows (the)-time in
λεπτῷ περὶ τούτων λέγειν· ὁ δὲ νοῶν νοείτω.
detail about these(-things) to-speak the(-one) but understanding let-him-understand
Δεῖ δὲ ἔχειν σεαυτὸν ἀπὸ παντὸς ἀδελφοῦ τοῦ ἐν τῷ 126
(one)-must and to-hold yourself from every brother the in the
κοινοβίῳ ξένον, πλεῖον δὲ καὶ τῶν κατὰ κόσμον
monastery estranged more and also from-the(-ones) in (the)-world
γνωστῶν· πάντας δὲ ἐξίσου ἀγαπᾷν· καὶ τοὺς εὐλαβεῖς
acquaintances all but equally to-love and the devout
καὶ ἀγωνιζομένους ὡς ἁγίους ὁρᾷν· ὑπὲρ δὲ τῶν κατ᾽
and contending as saints to-see for but the(-ones) like

ἐμὲ ῥᾳθύμων ἐκτενῶς προσεύχεσθαι. Ὅμως, ὡς ἀνωτέρω
me slothful earnestly to-pray nevertheless as above
δεδηλώκαμεν, πάντας ἁγίους ἐννοῶν, σπεῦδε διὰ πένθους
we-have-shown all saints thinking hasten through mourning
τῶν παθῶν καθαρθῆναι, ὅπως ἐλλαμφθεὶς ὑπὸ τῆς
from-the passions to-be-cleansed so-that enlightened by the
χάριτος, πάντας ἐξίσου κατανοεῖν, καὶ τοῦ μακαρισμοῦ
grace all equally to-perceive and the blessedness
τῶν καθαρῶν τῇ καρδίᾳ ἐπιτεύξῃ.
of-the pure in-the heart you-attain

127 Ταύτην δὲ ἡγοῦ, ἀδελφέ, λέγεσθαι ἀναχώρησιν τελείαν
this and regard brother to-be-called withdrawal perfect
κόσμου, τὴν παντελῆ τοῦ ἰδίου θελήματος ἀπονέκρωσιν·
from-(the)-world the complete of-the own will mortification
ἔπειτα τὴν τῶν γονέων, οἰκείων τε καὶ φίλων
then the of-the parents relatives both and friends
ἀπροσπάθειαν καὶ ἀπάρνησιν.
detachment and denial

128 Εἶθ' οὕτως καὶ τὸ τῶν προσόντων πάντων γυμνωθῆναι,
then thus also the of-the possessions all to-be-stripped
διανείμαντα τοῖς πένησι, κατὰ τὸν εἰπόντα·
having-distributed(-them) to-the poor according-to the(-one) having-said
«Πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς,» λήθην
sell your the possessions and give to-(the)-poor forgetfulness
τε ποιῆσαι πάντων ὧν σχετικῶς ἠγάπας προσώπων,
and to-make of-all whom with-attachment you-loved persons
εἴτε σωματικῶς, εἴτε πνευματικῶς.
whether bodily or spiritually

129 Ἐξαγόρευσίν τε τῶν τῆς καρδίας κρυπτῶν ἁπάντων
confession and of-the of-the heart hidden(-things) all
τῶν ἀπὸ βρέφους καὶ μέχρις αὐτῆς τῆς ὥρας παρὰ
the(-things) from infancy and until the-very the hour by

σοῦ πραχθέντων, πρὸς τὸν πνευματικὸν Πατέρα, ἢ
you done to the spiritual Father or
πρὸς τὸν ἡγούμενον, ὡς πρὸς αὐτὸν τὸν Θεὸν τὸν
to the abbot as to the-very — God the(-one)
ἐτάζοντα καρδίας καὶ νεφρούς· εἰδὼς ὡς Ἰωάννης ἐβάπτιζε
examining hearts and kidneys knowing that John baptized
βάπτισμα μετανοίας, καὶ πάντες ἤρχοντο πρὸς αὐτὸν
(a)-baptism of-repentance and all came to him
ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν· καὶ γὰρ ἐκ τούτου
confessing the sins their and for from this
μεγάλη χαρὰ τῇ ψυχῇ, καὶ κουφισμὸς τῷ συνειδότι
great joy to-the soul and relief to-the conscience
προσγίνεται, κατὰ τὸν προφητικὸν λόγον· «Λέγε σὺ
comes according-to the prophetic word say you
πρῶτον τὰς ἁμαρτίας σου, ἵνα δικαιωθῇς.»
first the sins your that you-may-be-justified
Θέσθαι δὲ τῷ λογισμῷ τοιαύτην πληροφορίαν, μετὰ τὴν 130
to-set and in-the thought such assurance after the
εἰς τὸ κοινόβιον εἴσοδον, τεθνάναι πάντας γονεῖς τε καὶ
into the monastery entrance to-have-died all parents both and
φίλους, καὶ μόνον ἡγεῖσθαι πατέρα τε καὶ μητέρα τὸν
friends and only to-regard (as)-father both and mother —
Θεὸν καὶ τὸν προεστῶτα· καὶ μήποτε χάριν σωματικῆς
God and the superior and never for-the-sake-of bodily
χρείας παρ' αὐτῶν τι αἰτήσασθαι· εἰ δὲ καὶ ἐκ προνοίας
need from them anything to-ask if but even from providence
παρ' αὐτῶν τι σοὶ ἀποσταλῇ, δέξαι, καὶ ὑπέρευξαι
from them anything to-you be-sent receive(-it) and pray-for
τῆς αὐτῶν κηδεμονίας· παράσχου δὲ τὸ σταλὲν εἰς τὸ
the their care provide and the(-thing) sent to the

ξενοδοχεῖον, ἢ εἰς τὸ νοσοκομεῖον· καὶ τοῦτο ποίησον ἐν
guest-house or to the hospital and this do in
ταπεινώσει· οὐ γὰρ τῶν τελείων ἐστί, ἀλλὰ τῶν ἐλαχίστων.
humility not for of-the perfect (it)-is but of-the least

131 Ποιεῖν δὲ πᾶν πρᾶγμα, ὅπερ ἐστὶ καλόν, μετὰ
to-do and every thing which is good with
ταπεινώσεως, ἐννοούμενον τὸν εἰπόντα· «Ὅταν πάντα
humility thinking-of the(-one) having-said when all(-things)
ποιήσητε, λέγετε ὅτι Ἀχρεῖοι δοῦλοί ἐσμεν ὃ ὠφείλομεν
you-do say that unprofitable servants we-are what we-ought
ποιῆσαι, πεποιήκαμεν.»
to-do we-have-done

132 Φυλάττειν δὲ καὶ τοῦ μήποτε κοινωνίαν δέξασθαι, ἔχοντός
to-guard and also of-the never communion to-receive having
σου κατά τινος, μέχρι καὶ προσβολῆς λογισμοῦ· ἕως
you (aught)-against someone even-to also (an)-assault of-thought until
ὅτου διὰ μετανοίας τὴν καταλλαγὴν ἐργάσῃ. Πλὴν καὶ
— *through repentance the reconciliation you-work yet also*
τοῦτο ἀπὸ τῆς εὐχῆς μαθήσῃ.
this from the prayer you-will-learn

133 Ἕτοιμον δὲ εἶναι καθ' ἑκάστην ἡμέραν πρὸς ὑποδοχὴν πάσης
ready and to-be by each day for (the)-reception of-every
θλίψεως· ἐννοούμενον ἀπαλλαγὴν ταύτας τῶν πολλῶν
affliction thinking release these from-the many
ὀφλημάτων εἶναι, καὶ εὐχαριστεῖν τῷ ἁγίῳ Θεῷ· ἐκ γὰρ
debts to-be and to-give-thanks to-the holy God from for
τούτων κτᾶταί τις παῤῥησίαν ἀκαταίσχυντον, κατὰ τὸν
these acquires one boldness unashamed according-to the
μέγαν Ἀπόστολον. Ἡ γὰρ θλῖψις ὑπομονὴν κατεργάζεται· ἡ
great Apostle the for affliction patience works the
δὲ ὑπομονή, δοκιμήν· ἡ δὲ δοκιμή, ἐλπίδα· ἡ δὲ ἐλπὶς οὐ
and patience proof the and proof hope the and hope not

καταισχύνει. Καὶ γὰρ «ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ
makes-ashamed and for what (the)-eye not saw and (the)-ear not
ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη,» ταῦτά
heard and into (the)-heart of-man not went-up these(-things)
ἐστι κατὰ τὴν ἀψευδῆ ἐπαγγελίαν τοῖς διὰ θλίψεων
are according-to the unlying promise for-the(-ones) through afflictions
τὴν ὑπομονήν, συνεργούσης τῆς χάριτος, ἐπιδεικνυμένοις·
the patience working-with(-them) the grace showing
ἄνευ γὰρ χάριτος οὐ δύναταί τι κατορθωθῆναι.
without for grace not can anything to-be-achieved

Μὴ κεκτῆσθαι δέ τι τῶν ὑλικῶν ἐν τῷ κελλίῳ, 134
not to-possess and anything of-the material(-things) in the cell
μέχρι καὶ ῥαφίδος· ἐκτὸς ψιάθου, κωδίου, καὶ παλλίου, καὶ
even-to also (a)-needle except mat fleece and cloak and
ὧν περιβέβλησαι· εἰ δυνατὸν μηδὲ ὑποπόδιον· ἔστι γὰρ καὶ
what you-are-clothed-in if possible not-even (a)-footstool there-is for also
περὶ τούτων τις λόγος· ὅμως ὁ νοῶν νοείτω.
about these some reason nevertheless the(-one) understanding let-him-understand

Μὴ δ' αὖ πάλιν ἀπαιτεῖν σε τὸν ἡγούμενόν τι 135
not and in-turn again to-demand you the abbot anything
τῶν χρειωδῶν, ἐκτὸς τῶν τετυπωμένων, καὶ ταῦτα
of-the needful(-things) beyond the(-things) prescribed and these
ὅτε αὐτὸς καλέσας παρέξῃ· μηδὲ ὅλως τῷ ὑποβάλλοντι
when he having-called provide nor at-all to-the suggesting
πειθόμενος λογισμῷ, ἀντικαταλλάξαι τι τῶν
obeying thought to-exchange anything of-the(-things)
παρεχομένων, ἀλλ' οἷα δ' ἂν εἰσίν, ὡς ἐκ Θεοῦ
provided but of-what-sort and — they-are as from God
μετ' εὐχαριστίας λαμβάνειν, καὶ μετ' αὐτῶν διοικεῖσθαι·
with thanksgiving to-take and with them to-manage
μὴ ἐξεῖναι δὲ ἐξαγοράζειν ἕτερον, ῥυπουμένου δὲ τοῦ
not to-be-permitted but to-buy another being-soiled and the

ἱματίου, δὶς τοῦ χρόνου δεῖ τοῦτο πλύνειν· αἰτοῦντα
garment twice in-the year (one)-must it to-wash asking
σχήματι πτωχοῦ καὶ ξένου, μετὰ πάσης ταπεινώσεως,
in-(the)-guise of-(a)-poor(-man) and stranger with all humility
ἑτέρου ἀδελφοῦ περιβόλαιον, μέχρις ὅτου τὸ ἴδιον πλυθὲν
of-another brother (a)-wrap until — the own washed
ὑπὸ τοῦ ἡλίου ξηρανθῇ. Εἶθ' οὕτως πάλιν μετ' εὐχαριστίας
by the sun be-dried then thus again with thanksgiving
ἀποδιδόναι· ὡσαύτως καὶ παλλίον, καὶ εἴ τι ἕτερον.
to-give-back likewise also cloak and if anything other

136 Κοπιᾶν δὲ κατὰ δύναμιν ἐν τῇ διακονίᾳ, ἐν δὲ τῷ κελλίῳ
to-toil and according-to power in the service in and the cell
καρτερεῖν ἐν τῇ εὐχῇ, μετὰ κατανύξεως, καὶ προσοχῆς, καὶ
to-persevere in the prayer with compunction and attention and
συνεχῶν δακρύων, καὶ μὴ τιθέναι ἐν τῇ διανοίᾳ, ὅτι σήμερον
continual tears and not to-put in the mind that today
ὑπερεκπερισσοῦ ἐκκεκοπιακώς, ὑφέλω τι τῆς εὐχῆς
beyond-all-measure having-toiled I-may-take-away something from-the prayer
ἕνεκα τοῦ σωματικοῦ κόπου. Λέγω σοι γάρ, ὅτι ὅσον
for-the-sake-of the bodily toil I-tell you for that as-much-as
ἐάν τις ἑαυτὸν βιάσηται ἐν τῇ διακονίᾳ, στερηθεὶς τῆς εὐχῆς,
— one himself force in the service deprived of-the prayer
μέγα τι ἀπολωλεκέναι οἰέσθω· καὶ γὰρ οὕτως ἔχει.
great something to-have-lost let-him-think and for thus it-is

137 Πρὸ πάντων δέ, ἀπαντᾶν εἰς τὰς ἐκκλησιαστικὰς συνάξεις,
before all and to-arrive at the church synaxes
καὶ ὕστατον ὑποχωρεῖν, ἐκτὸς ἀνάγκης μεγάλης· μᾶλλον
and last to-withdraw except necessity great rather
δὲ ἐν τῷ ὄρθρῳ, καὶ τῇ λειτουργίᾳ.
but in the matins and the liturgy

Ὑποταγὴν δὲ πᾶσαν κεκτῆσθαι εἰς τὸν κατὰ σὲ 138
submission and all to-have to the over you
ἡγούμενον, ὑφ᾽ οὗ καὶ ἀπεκάρης· καὶ ἀδιακρίτως
abbot by whom also you-were-tonsured and without-discrimination
τὰ παρ᾽ αὐτοῦ προσταττόμενα ἐκπληροῦν μέχρι
the(-things) by him commanded to-fulfill until
θανάτου, εἰ καὶ ἀδύνατά σοι δοκεῖ. Ἐν τούτῳ γὰρ
death if even impossible to-you they-seem in this for
μιμῇ τὸν ὑπακούσαντα μέχρι θανάτου, θανάτου δὲ
you-imitate the(-one) having-obeyed until death of-death and
σταυροῦ. Οὐ μόνον δὲ τὸν ἡγούμενον, ἀλλὰ καὶ πᾶσαν
of-(the)-cross not only and the abbot but also all
τὴν ἀδελφότητα, καὶ τὸν τὰς διακονίας ἐγκεχειρισμένον,
the brotherhood and the(-one) the services entrusted-with
οὐ χρὴ παρακοῦσαι ἔν τινι· ἀλλ᾽ εἰ καὶ ὑπὲρ
not (it)-is-needful to-disobey in anything but if even beyond
δύναμιν ᾖ τὸ ἐπιταττόμενον, βαλὼν μετάνοιαν,
power be the(-thing) commanded having-made (a)-prostration
αἴτησαι συγχώρησιν. Εἰ δὲ πρὸς τοῦτο ἀνανεύει, «Τῶν
ask pardon if but to this he-shakes-his-head of-the
βιαστῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν, καὶ βιασταὶ
violent is the kingdom of-the heavens and (the)-violent
ἁρπάζουσιν αὐτήν,» λογιζόμενον, ἑαυτὸν βιάζεσθαι.
seize it reckoning yourself to-force(-yourself)
Τὸ μετὰ συντετριμμένης καρδίας προσκυλινδεῖσθαι τοῖς 139
the with (a)-broken heart to-roll-at the
ποσὶ πάσης τῆς ἀδελφότητος, ὡς ἀφανὴς καὶ ἄγνωστος,
feet of-all the brotherhood as unseen and unknown
καὶ ὅλως μὴ ὤν. Καὶ γὰρ οὕτως ἐν βίῳ ἀναστρεφόμενος,
and wholly not being and for thus in life living
θαῤῥῶ εἰπεῖν διορατικὸς γενόμενος, πολλὰ προλέγει,
I-dare to-say clear-sighted having-become many(-things) he-foretells

τῆς χάριτος συνεργούσης. Ὁ τοιοῦτος καὶ ὑπὲρ
the grace working-with(-him) the such(-man) also for
ἑτέρων ἐλαττωμάτων θρηνεῖ· ἀπερίσπαστος ἐξ ὑλικῶν
others' defects laments undistracted from material
προσπαθείας μένων· τοῦ πνευματικοῦ καὶ θείου ἔρωτος
attachment remaining the spiritual and divine love
μὴ ἐῶντος αὐτὸν ἐν τούτοις ὀλισθῆσαι. Οὐ θαυμαστὸν δὲ
not letting him in these to-slip not wonderful and
τὸ προλέγειν, πολλάκις δὲ συμβαίνει καὶ ἐκ δαιμόνων
the to-foretell often but it-happens also from demons
προσγίνεσθαι· ὅμως ὁ νοῶν νοήσει· πλὴν
to-come nevertheless the(-one) understanding will-understand but
ἐὰν ἄρξηταί τις δέχεσθαι ἐξαγορεύσεις, ἴσως καὶ τούτων
if begin one to-receive confessions perhaps also of-these
στερεῖται, ἀπασχολούμενος ἐν τῷ τοὺς ἑτέρων λογισμοὺς
he-is-deprived being-occupied in the the others' thoughts
ἀνακρίνειν. Ἐὰν δὲ πάλιν ἐκ πολλῆς ταπεινώσεως
to-examine if but again from much humility
τούτων παύσηται, ἤγουν τοῦ λέγειν καὶ ἀκούειν, πάλιν
from-these he-cease that-is from-the to-speak and to-hear again
ἀποκαθίσταται εἰς τὴν προτέραν ἀποκατάστασιν. Τὴν δὲ
he-is-restored to the former restoration the but
τῶν τοιούτων εἴδησιν μόνος ὁ Θεὸς ἐπίσταται. Ἐγὼ γὰρ
of-the such(-things) knowledge alone — God knows I for
φόβῳ συνεχόμενος, περὶ τοιούτων οὐ τολμῶ φθέγξασθαι.
by-fear held about such(-things) not dare to-utter
140 Ἔχειν δὲ τὸν νοῦν πάντοτε πρὸς τὸν Θεόν, ἔν τε
to-have and the mind always toward — God in both
ὕπνῳ καὶ ἐγρηγόρσει, ἑστιάσει καὶ ὁμιλίᾳ, ἐργοχείρῳ τε
sleep and waking feasting and conversation handiwork both
καὶ πάσῃ ἄλλῃ πράξει, κατὰ τὸ προφητικὸν λόγιον·
and all other deed according-to the prophetic oracle

«Προωρώμην τὸν Κύριον ἐνώπιόν μου διαπαντός.» Ἡγοῦ
I-foresaw the Lord before me always regard
δὲ ἑαυτὸν ἁμαρτωλότερον παντὸς ἀνθρώπου. Χρονιζούσης
and yourself more-sinful than-every man lasting
γὰρ ταύτης τῆς μνήμης, πέφυκεν ἐγγίνεσθαι τῇ διανοίᾳ
for this the remembrance is-wont to-arise in-the mind
ἔλλαμψις, δίκην ἀκτῖνος· καὶ ὅσον ταύτην ἐπιζητεῖς,
(an)-illumination like (a)-ray and as-much-as it you-seek
πολλῇ προσοχῇ, καὶ ἀπερισπάστῳ διανοίᾳ, κόπῳ τε
with-much attention and undistracted mind toil both
πολλῷ, καὶ δάκρυσι, τηλαυγέστερον φαίνεται· φαινομένη δέ,
much and tears more-far-shining it-appears appearing and
ἀγαπᾶται· ἀγαπωμένη δέ, καθαίρει· καθαίρουσα δέ, θεοειδῆ
it-is-loved being-loved and it-cleanses cleansing and godlike
ἀπεργάζεται, φωτίζουσα καὶ διδάσκουσα διακρίνειν τὸ
it-makes enlightening and teaching to-discern the
καλὸν ἀπὸ τοῦ χείρονος. Πλήν, ἀδελφέ, πολλοῦ δεῖ
good from the worse yet brother much (there-is)-need
κόπου, σὺν Θεῷ, τοῦ τελείως ταύτην εἰσοικισθῆναι τῇ σῇ
of-toil with God of-the perfectly it to-be-made-to-dwell in-the your
ψυχῇ· καὶ ταύτῃ καταυγάσαι, ὥσπερ ἡ σελήνη τὸν τῆς
soul and it to-illumine as the moon the of-the
νυκτὸς ζόφον. Προσέχειν δὲ δεῖ καὶ τὰς προσβολὰς
night gloom to-attend and (one)-must also the assaults
τῶν λογισμῶν, κενοδοξίας τε καὶ οἰήσεως, καὶ τοῦ μὴ
of-the thoughts of-vainglory both and conceit and of-the not
κατακρίνειν τινὰ ὁρῶντα ἀπρεπές τι πράττοντα. Οἱ
to-condemn anyone seeing unseemly something doing the
γὰρ δαίμονες βλέποντες τὴν ψυχὴν ἀπὸ τῶν παθῶν καὶ
for demons seeing the soul from the passions and
τῶν πειρασμῶν διὰ τῆς ἐνοικήσεως τῆς χάριτος, καὶ τῆς
the temptations through the indwelling of-the grace and the

εἰρηνικῆς καταστάσεως ἐλευθερωθεῖσαν, προβάλλουσι τὰ
peaceful state freed put-forward the
τοιαῦτα. Ὅμως ἡ βοήθεια ἐκ Θεοῦ. Γενέσθω δέ σοι
such(-things) nevertheless the help (is)-from God let-be and for-you
καὶ τὸ πένθος διηνεκές, καὶ κόρος τῶν δακρύων μὴ ᾖ.
also the mourning continual and satiety of-the tears not be
Πρόσεχε δὲ μὴ ἐκπαθεῖν τι ἐκ πολλῆς χαρᾶς καὶ
attend and not to-be-carried-away something from much joy and
κατανύξεως, μηδὲ ἐξ ἰδίου κόπου καὶ οὐκ ἐκ τῆς τοῦ
compunction nor from own toil and not from the —
Θεοῦ χάριτος ταῦτα λογίσασθαι, καὶ ἀφαιρεθῶσιν ἐκ
of-God grace these(-things) to-reckon and they-be-taken-away from
σοῦ, καὶ πολλὰ ζητήσεις ἐν τῇ εὐχῇ καὶ οὐχ εὑρήσεις·
you and many(-things) you-will-seek in the prayer and not you-will-find
καὶ γνώσῃ οἷον δῶρον ἀπώλεσας· ἀλλὰ μηδέποτε,
and you-will-know what-sort gift you-lost but never
Κύριε, στερηθείημεν τῆς σῆς χάριτος. Πλήν, ἀδελφέ,
Lord may-we-be-deprived of-the your grace yet brother
ἐὰν καὶ συμβῇ τοῦτο, ἐπίῤῥιψον ἐπὶ Θεὸν τὴν ἀσθένειάν
if even happen this cast on God the weakness
σου, καὶ ἀναστάς, ἐκτείνας τὰς χεῖρας, εὖξαι λέγων
your and having-risen having-stretched-out the hands pray saying
οὕτω· Κύριε, ἐλέησόν με τὸν ἁμαρτωλόν, καὶ ἀσθενῆ, καὶ
thus Lord pity me the sinner and weak and
ταλαίπωρον, καὶ κατάπεμψον ἐπ᾽ ἐμὲ τὴν χάριν σου, μὴ
wretched and send-down upon me the grace your not
ἐῶν πειρασθῆναί με ὑπὲρ ὃ δύναμαι. Ἴδε, Κύριε, αἱ
allowing to-be-tempted me beyond what I-can see Lord the
πολλαὶ ἁμαρτίαι μου εἰς οἵαν ἀθυμίαν καὶ λογισμούς με
many sins my into what-sort despondency and thoughts me
ἤγαγον. Ἐγώ, Κύριε, εἰ καὶ θελήσω, ἐκ δαιμόνων καὶ
have-led I Lord if even I-wish from demons and

οἰήσεως τὴν στέρησιν τῆς σῆς παρακλήσεως λογίσασθαι οὐ
conceit the deprivation of-the your consolation to-reckon not
δύναμαι· οἶδα γὰρ πρὸς τούτους αὐτοὺς ἀντιπαρατάσσεσθαι
I-can I-know for against these themselves to-be-arrayed
τοὺς τὸ σὸν θέλημα θερμῶς ἐκτελοῦντας.
the(-ones) the your will warmly accomplishing
Ἐγὼ δὲ τὸ αὐτῶν θέλημα καθ' ἑκάστην ἐκπληρῶν, πῶς
I but the their will by each(-day) fulfilling how
ὑπ' αὐτῶν πειρασθήσομαι; πειράζομαι δὲ πάντως ὑπὸ τῶν
by them shall-I-be-tempted I-am-tempted but by-all-means by the
ἰδίων ἁμαρτιῶν. Καὶ νῦν, Κύριέ μου, Κύριε, εἰ θέλημα
own sins and now Lord my Lord if (it-is)-will
σὸν καὶ ἐμοὶ συμφέρον, εἰσελθέτω πάλιν ἡ χάρις σου εἰς
yours and for-me profitable let-enter again the grace your into
τὸν δοῦλόν σου, ὅπως βλέπων ταύτην χαίρω ἐν κατανύξει
the servant your so-that seeing it I-rejoice in compunction
καὶ κλαυθμῷ, φωτιζόμενος ἐκ τῆς ταύτης ἀειφώτου
and weeping enlightened by the of-it ever-shining
ἐλλάμψεως· φυλαττόμενος ἀπὸ ῥυπαρῶν λογισμῶν, καὶ
illumination guarded from filthy thoughts and
παντὸς πονηροῦ πράγματος, καὶ τῶν καθ' ἑκάστην
every evil thing and the(-things) by each(-day)
σφαλλομένων μοι ἐν γνώσει καὶ ἀγνοίᾳ, ἔργων τε καὶ
erred by-me in knowledge and ignorance of-deeds both and
λόγων· λαμβάνων πληροφορίαν τῆς εἰς σὲ παῤῥησίας,
words receiving assurance of-the toward you boldness
Κύριε, ἐκ τῶν καθ' ἡμέραν προσπιπτουσῶν θλίψεων
Lord from the by day befalling afflictions
τῷ δούλῳ σου, παρά τε δαιμόνων καὶ ἀνθρώπων, καὶ
to-the servant your from both demons and men and
τῆς ἐκκοπῆς τοῦ ἰδίου θελήματος, ἐννοούμενος καὶ τὰ
of-the cutting-off of-the own will thinking-of also the

μένοντα ἀγαθὰ τοῖς ἀγαπῶσί σε, Κύριε. Σὺ γὰρ
abiding good(-things) for-the(-ones) loving you Lord you for
εἶπας, Κύριε, ὅτι «Ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν
said Lord that the(-one) asking receives and the(-one) seeking
εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.» Πρὸς δὲ
finds and to-the(-one) knocking it-will-be-opened to and
τούτοις, ἀδελφέ, καὶ ἕτερα ὅσα ἐπιχορηγήσει ὁ Θεὸς
these brother also other(-things) as-many-as will-supply — God
ἐν τῇ σῇ διανοίᾳ, ἐπίμεινον παρακαλῶν, μὴ χαυνούμενος
in the your mind persevere entreating not slackening
ἐξ ἀκηδίας, καὶ ὁ ἀγαθὸς Θεὸς οὐ μή σε ἐγκαταλείπει.
from listlessness and the good God not — you will-abandon
141 Κελλίον δὲ ὃ παρὰ τοῦ προεστῶτος κατ᾽ ἀρχὰς
(the)-cell and which from the superior at (the)-beginning
εἴληφας, ἐγκαρτέρησον μέχρι τέλους. Εἰ δὲ διὰ
you-received persevere-in until (the)-end if but because-of
παλαιότητα, ἢ σύμπτωσιν αὐτοῦ ἀπὸ τοῦ λογισμοῦ
age or collapse its from the thought
ἐνοχλῇ, βαλὼν μετάνοιαν τῷ προεστῶτι, μετὰ
it-trouble(-you) having-made (a)-prostration to-the superior with
ταπεινώσεως ὑπόμνησον. Καὶ εἰ μὲν ἐπακούσει σου,
humility remind(-him) and if indeed he-will-heed you
χαῖρε· εἰ δ᾽ οὖν, καὶ οὕτως εὐχαρίστησον, ὑπομνησθεὶς
rejoice if but then also thus give-thanks remembering
τοῦ σοῦ Δεσπότου τοῦ μὴ ἔχοντος ποῦ τὴν κεφαλὴν
the your Master the(-one) not having where the head
κλῖναι. Εἰ γὰρ δίς, καὶ τρίς, ἢ τετράκις ὑπὲρ τούτου
to-lay if for twice and thrice or four-times for this
παρηνώχλησας, τίκτεται παῤῥησία, εἶθ᾽ οὕτως ἀπιστία,
you-pestered is-born familiarity then thus unbelief
καὶ τέλος καταφρόνησις. Εἰ οὖν θέλεις ἥρεμον καὶ
and (at)-the-end contempt if then you-wish (a)-quiet and

ἡσύχιον βίον διάξαι, μὴ ἀπαίτει τὸ σύνολον σωματικὴν
still life to-lead not demand — at-all bodily
θεραπείαν παρὰ τοῦ καθηγουμένου· καὶ γὰρ κατ' ἀρχὰς
care from the abbot and for at (the)-beginning
οὐ τοῦτο ὑπέσχου, ἀλλὰ καὶ ὑπὸ πάντων καταφρονεῖσθαι,
not this you-promised but also by all to-be-despised
καὶ ἐξουθενεῖσθαι κατὰ τὴν ἐντολὴν τοῦ Κυρίου, καὶ
and to-be-set-at-naught according-to the commandment of-the Lord and
φέρειν γενναίως. Εἰ οὖν θέλεις πίστιν καὶ ἀγάπην πρὸς
to-bear nobly if then you-wish faith and love toward
αὐτὸν σώζειν, καὶ ὡς ἅγιον βλέπειν, τὰ τρία ταῦτα
him to-preserve and as holy to-see the three these
φύλαξον· μὴ ἀπαιτεῖν τὰ πρὸς θεραπείαν, καὶ μὴ
keep not to-demand the(-things) for care and not
παῤῥησιάζεσθαι, καὶ μὴ συχνάζειν πρὸς αὐτὸν οἷά τινες
to-be-familiar and not to-frequent to him as some
πάσχουσι, ὡς δῆθεν θεραπευόμενοι παρ' αὐτοῦ, οὐ μόνιμον
suffer as supposedly cared-for by him not lasting
δὲ τοῦτο, ἀλλ' ἀνθρώπινον. Οὐ κατακρίνω δέ· καὶ τὸ μὴ
but this but human not I-condemn and also the not
κρύπτειν ἀπ' αὐτοῦ πάντα λογισμὸν ἐπεισερχόμενόν σοι· εἰ
to-hide from him every thought coming-upon you if
γὰρ ταῦτα φυλάξεις, ἀκυμάντως διέλθῃς τὴν τοῦ
for these(-things) you-will-keep unruffled you-may-pass-through the of-the
βίου θάλασσαν, καὶ τὸν Πατέρα, οἷος κἂν ἔστιν, ἅγιον
life sea and the Father of-what-sort — he-is holy
ἡγήσῃ. Ἐὰν δὲ προσελθὼν ἐπερωτῆσαι ἐν τῇ ἐκκλησίᾳ
you-will-regard if but having-approached to-ask in the church
τὸν σὸν Πατέρα χάριν λογισμοῦ, εὑρήσεις ἕτερόν
the your Father for-the-sake-of (a)-thought you-find another
σε προλαβόντα, χάριν τῆς αὐτῆς ὑποθέσεως, ἢ καὶ
you having-come-before for-the-sake-of the same matter or also

ἑτέρας τινός, καὶ ἕνεκεν τούτου σε παρεωραμένον πρὸς
of-another some and on-account-of this you overlooked for
μικρόν, μὴ δυσχεράνῃς, μήτε τι ἐναντίον λογίσῃ· ἀλλὰ
(a)-little not be-annoyed nor anything contrary think but
ἰδίως ἵστασο τὰς χεῖρας ἔχων δεδεμένας, μέχρι τῆς αὐτοῦ
apart stand the hands having bound until the his
συμπληρώσεως, καὶ τῆς σῆς προσκλήσεως. Εἰώθει γὰρ τοῦτο
completion and the your summons was-wont for this
παρὰ τῶν Πατέρων, ἴσως καὶ ἑκουσίως πρὸς δοκιμασίαν
by the Fathers perhaps also voluntarily for testing
καὶ ἀπαλλαγὴν τῶν προημαρτημένων, ἡμῖν γίνεσθαι.
and release from-the before-sinned(-things) to-us to-happen

142 Νηστεύειν δὲ τὰς τρεῖς τεσσαρακοστὰς τῇ μὲν μεγάλῃ
to-fast and the three Lents in-the indeed great(-Lent)
διπλᾶς, ἅπερ μεγάλης ἑορτῆς· ἐκτὸς Σαββάτου καὶ Κυριακῆς·
double which of-(a)-great feast except Saturday and Sunday
ταῖς δὲ δυσὶν ἑτέραις, παρὰ μίαν. Τὰς δὲ ὑπολοίπους
in-the but two other on alternate(-days) the but remaining
ἡμέρας τοῦ χρόνου, ἅπαξ τῆς ἡμέρας ἐσθίειν, ἐκτὸς
days of-the year once in-the day to-eat except
Σαββάτου καὶ Κυριακῆς, καὶ ἑορτῆς· ἀλλ' οὐκ εἰς κόρον.
Saturday and Sunday and feast but not to satiety

143 Σπούδασον δὲ τύπον ὠφελείας πάσῃ τῇ ἀδελφότητι
be-eager and (a)-pattern of-benefit to-all the brotherhood
γενέσθαι σε, πρὸς πᾶσαν ἀρετήν, ταπείνωσίν τε καὶ
to-become you toward every virtue humility both and
πραότητα, ἐλεημοσύνην τε καὶ ὑπακοὴν μέχρι καὶ
meekness almsgiving both and obedience even-to also
τῶν εὐτελεστάτων, ἀοργησίαν τε καὶ ἀπροσπάθειαν,
the most-paltry(-things) freedom-from-anger both and detachment
ἀκτημοσύνην τε καὶ κατάνυξιν, ἀκακίαν τε καὶ
possessionlessness both and compunction guilelessness both and

ἀπεριεργίαν· ἁπλότητα ἤθους, καὶ ξενιτείαν ἐκ παντὸς
freedom-from-meddling simplicity of-character and estrangement from every
ἀνθρώπου, ἀσθενούντων ἐπίσκεψιν, θλιβομένων παραμυθίαν·
man of-(the)-sick visiting of-(the)-afflicted consolation
τὸ μή τινα τῶν ὠφελείας τῆς παρὰ σοῦ δεομένων
the not anyone of-the(-ones) of-benefit the from you needing
ἀποστραφῆναι, χάριν προσομιλίας Θεοῦ· κρεῖσσον
to-turn-away for-the-sake-of converse with-God better
γὰρ εὐχῆς, ἀγάπη· συμπαθῆ τε εἶναί σε πρὸς πάντας,
for than-prayer (is)-love sympathetic and to-be you toward all
ἀκενόδοξον, ἀπαρρήσιαστον, μὴ ἐλεγκτικόν, μὴ ἀπαιτοῦντά
free-from-vainglory without-familiarity not reproving not demanding
τι τὸν προεστῶτα ἤ τινα τῶν διακονητῶν· τὴν πρὸς
anything (from)-the superior or any of-the servers the toward
τοὺς ἱερεῖς πάντας τιμὴν ἀποσώζοντα· προσοχὴν ἐν τῇ εὐχῇ,
the priests all honor preserving attention in the prayer
καὶ κατάστασιν ἀνεπιτήδευτον, καὶ ἀγάπην πρὸς πάντας
and (a)-state unaffected and love toward all
ἐπιδείκνυσθαι. Μὴ ἕνεκεν δόξης σπουδάζειν περιεργάζεσθαι,
to-show not for-the-sake-of glory to-be-eager to-meddle
καὶ ἐρευνᾷν τὰς Γραφάς. Ἡ γὰρ εὐχὴ ἡ μετὰ δακρύων,
and to-search the Scriptures the for prayer the with tears
καὶ ἡ ἐκ τῆς χάριτος ἔλλαμψις, ταῦτά σε διδάξει.
and the from the grace illumination these(-things) you will-teach
Ἐρωτώμενος τοίνυν περί τινος τῶν προσηκόντων,
being-asked therefore about something of-the(-things) fitting
μετὰ πολλῆς ταπεινώσεως ἐκ τοῦ σοῦ βίου, ὡς ἐξ ἄλλου,
with much humility from the your life as from another
τὰ τῶν ἐνθέων πράξεων, χορηγούσης τῆς χάριτος
the(-things) of-the inspired deeds supplying the grace
δίδασκε, ἀκενοδόξῳ λογισμῷ, ὅστις ἂν καὶ τύχῃ, ὠφελείας
teach with-unvainglorious thought whoever — also happen benefit

ὀρεγόμενος. Καὶ περὶ λογισμοῦ τὸν ζητοῦντα ὠφεληθῆναι
longing-for and about (a)-thought the(-one) seeking to-be-benefited
ἀπὸ σοῦ μὴ ἀποστραφῇς· ἀλλ᾽ ἀνάδεξαι τὰ αὐτοῦ σφάλματα
from you not turn-away but take-up the his faults
οἷα καὶ ὦσιν, ὑπὲρ αὐτοῦ κλαίων καὶ εὐχόμενος·
of-what-sort even they-be for him weeping and praying
τεκμήριον γὰρ ὑπάρχει καὶ ταῦτα ἀγάπης καὶ τελείας
(a)-proof for is also these(-things) of-love and perfect
συμπαθείας· καὶ μὴ χάριν τοῦ μὴ βλαβῆναι ὑπὸ τῆς
sympathy and not for-the-sake-of the not to-be-harmed by the
ἀκροάσεως τῶν τοιούτων, ἀπώσῃ τὸν προσελθόντα· τῆς
hearing of-the such(-things) thrust-away the(-one) having-come the
χάριτος γὰρ συνεργούσης, οὐδὲν βλαβήσῃ· πλὴν διὰ
grace for working-with(-you) in-nothing you-will-be-harmed yet because-of
τὴν τῶν πολλῶν βλάβην, ἐν τόπῳ ἀποκρύφῳ τοῦτο δεῖ
the of-the many harm in (a)-place hidden this (one)-must
εἰπεῖν· κἂν τάχα καὶ προσβολὴν λογισμοῦ ὡς ἄνθρωπος
to-say even-if perhaps also (an)-assault of-thought as (a)-man
ὑποστῇς· ἐὰν γὰρ κεχαριτωμένως ᾖς, οὐδὲ τοῦτο πείσῃ.
you-undergo if for graced you-be not-even this you-will-suffer
Καὶ γὰρ διδασκόμεθα μὴ τὸ ἑαυτῶν ζητεῖν, ἀλλὰ
and for we-are-taught not the(-thing) of-ourselves to-seek but
τὸ τῶν ἑτέρων, ἵνα σωθῶσι. Καθὼς δὲ προείπομεν,
the(-thing) of-the others that they-be-saved as and we-said-before
φυλάττειν σε δεῖ ἀπράγμονα βίον καὶ ἀκτήμονα· καὶ
to-guard you (one)-must (a)-quiet life and possessionless and
ἑαυτὸν τότε λογίσῃ ἐνεργούμενον ὑπὸ τῆς χάριτος, ὅταν
yourself then you-will-reckon worked-upon by the grace when
ἁμαρτωλότερον πάντων ἀνθρώπων ἐν ἀληθείᾳ ἔχῃς·
more-sinful than-all men in truth you-hold(-yourself)
τοῦτο δὲ ὅπως γίνεται οὐκ ἔχω λέγειν, ὁ Θεὸς οἶδεν.
this but how it-comes-about not I-have to-say — God knows

Τὰς δὲ ὥρας τῆς ἀγρυπνίας, ὀφείλεις ἀναγινώσκειν μὲν 144
the and hours of-the vigil you-ought to-read indeed
ὥρας δύω, καὶ δύω εὔχεσθαι ἐν κατανύξει μετὰ δακρύων,
hours two and two to-pray in compunction with tears
καὶ κανόνα οἷον βούλει, καὶ ψαλμούς, εἰ βούλει, τοὺς
and (a)-rule such-as you-wish and psalms if you-wish the
δώδεκα, καὶ τὸν ἄμωμον, καὶ τὴν εὐχὴν τοῦ ἁγίου
twelve and the Blameless(-psalm) and the prayer of-the holy
Εὐστρατίου· ταῦτα ἐν ταῖς μεγάλαις νυξίν. Ἐν δὲ
Eustratius these(-things) in the great nights in and
ταῖς μικραῖς, συντομωτέραν τὴν ἀκολουθίαν, κατὰ τὴν
the short (a)-shorter the office according-to the
παρεχομένην σοι παρὰ Θεοῦ δύναμιν· ἄνευ γὰρ αὐτοῦ
given to-you by God power without for him
οὐδὲν τῶν ἀγαθῶν κατορθοῦται, καθώς φησιν ὁ Προφήτης·
nothing of-the good(-things) is-achieved as says the Prophet
«Παρὰ Κυρίου τὰ διαβήματα ἀνθρώπου κατευθύνεται·»
from (the)-Lord the steps of-man are-directed
καὶ αὐτοῦ τοῦ Σωτῆρος εἰπόντος· «Χωρὶς ἐμοῦ οὐ δύνασθε
and the-very the Savior having-said without me not you-can
ποιεῖν οὐδέν.» Ἄνευ δὲ δακρύων μηδέποτε κοινωνήσῃς.
to-do nothing without and tears never communicate
Ἐσθίειν δὲ τὰ παρατιθέμενά σοι οἷά εἰσιν. Ὁμοίως 145
to-eat and the(-things) set-before you of-what-sort they-are likewise
καὶ οἶνον μετὰ ἐγκρατείας ἀγογγύστως· εἰ δὲ καὶ κατὰ
also wine with self-control without-murmuring if but even by
μόνας κάθῃ δι' ἀσθένειαν, ὠμὰ λάχανα μετὰ ἐλαιῶν.
alone you-sit because-of weakness raw vegetables with olives
Ἐὰν δέ τις τῶν ἀδελφῶν βρώσιμόν τι πέμψῃ σοι,
if but any of-the brothers food something send you
δέξαι μετ' εὐχαριστίας καὶ ταπεινώσεως ὡς ξένος· καὶ ἐξ
receive(-it) with thanksgiving and humility as (a)-stranger and of

αὐτοῦ μετάλαβε, εἴ τι δ' ἂν ἔστι· καὶ τὸ περιλειφθὲν
it partake if anything and — it-is and the(-thing) left-over
ἀπόστειλον ἑτέρῳ ἀδελφῷ, πτωχῷ καὶ εὐλαβεῖ. Ἐὰν δέ τις
send to-another brother poor and devout if but anyone
καλέσῃ σε εἰς παράκλησιν, ἐκ πάντων τῶν παρατιθεμένων
invite you to consolation of all the(-things) set-before
σοι μετάλαβε, πρὸς μικρὸν δέ, κατὰ τὴν ἐντολήν, τὴν
you partake for (a)-little but according-to the commandment the
ἐγκράτειαν φυλάττων. Ἀνιστάμενος δέ, βαλὼν μετάνοιαν
self-control keeping rising and having-made (a)-prostration
ἐν ἤθει ξένου καὶ πτωχοῦ, τὴν εὐχαριστίαν αὐτῷ
in (the)-manner of-(a)-stranger and poor(-man) the thanks to-him
ἀπόνεμε λέγων· Ὁ Θεός, Πάτερ ἅγιε, τὸν μισθὸν δώῃ σοι.
render saying — God Father holy the reward may-give you
Πρόσεχε δὲ μὴ λαλῆσαί τι, κἂν τάχα καὶ ὠφέλιμον εἴῃ.
attend but not to-say anything even-if perhaps also profitable it-be
146 Εἰ δὲ καί τις τῶν ἀδελφῶν θλιβείς, ἢ παρὰ τοῦ
if but also any of-the brothers afflicted either by the
προεστῶτος, ἢ τοῦ οἰκονόμου, ἤ τινος ἑτέρου, ἔλθῃ
superior or the steward or some other come
πρὸς σέ, παραμύθησαι αὐτὸν οὕτως· Πίστευσον, ἀδελφέ,
to you comfort him thus believe brother
πρὸς δοκιμήν σοι τοῦτο γέγονε· κἀμοὶ γὰρ διαφόρως
for testing for-you this has-happened and-to-me for variously
τοῦτο συνέβη, καὶ ἐκ μικροψυχίας ἐλυπούμην· ἐπεὶ δὲ
this happened and from faint-heartedness I-grieved since but
ἐπληροφορήθην πρὸς δοκιμὴν ταῦτα εἶναι, φέρω
I-was-fully-assured for testing these(-things) to-be I-bear(-them)
εὐχαρίστως. Καὶ σὺ τοίνυν οὕτως ποίει· καὶ μᾶλλον
thankfully and you therefore thus do and more
εὐφρανθήσῃ ἐπὶ ταῖς τοιαύταις θλίψεσι. Εἰ δὲ καὶ πρὸς
you-will-be-gladdened at the such afflictions if but even to

λοιδορίας τραπῇ, μηδ᾽ οὕτως ἀποστραφῇς, ἀλλ᾽ ὡς ἂν
revilings he-turn not-even so turn-away but as —
ἡ χάρις ἐπιχορηγήσῃ σοι, παραμύθησαι αὐτόν. Πολλαὶ
the grace supply you comfort him many
γάρ εἰσι διακρίσεις, καὶ ὡς νοεῖς τὴν τοῦ ἀδελφοῦ
for are discernments and as you-perceive the of-the brother
κατάστασιν καὶ τοὺς αὐτοῦ λογισμούς, συνέρχου αὐτῷ,
state and the his thoughts come-together with-him
καὶ μὴ ἀφῇς ἀθεράπευτον αὐτὸν ἀπελθεῖν.
and not let uncared-for him to-go-away
Ἀσθενοῦντι δὲ ἀδελφῷ, εἰ συμβῇ σοι, μὴ ἐπισκέψασθαι 147
to-(a)-sick and brother if it-happen to-you not to-visit
μέχρι πολλοῦ, δεῖ σοί τι προαποστεῖλαι, δηλῶν
until long (one)-must you something to-send-ahead making-clear
καὶ τοῦτο, ὅτι. Πίστευσον, Πάτερ ἅγιε, σήμερον ἔμαθον
also this that believe Father holy today I-learned
περὶ τῆς νόσου, καὶ αἰτοῦμαι συγχώρησιν. Εἶθ᾽ οὕτως
about the sickness and I-ask pardon then thus
ἀπελθὼν μετάνοιάν τε βαλών, καὶ εὐχῆς γενομένης,
having-gone (a)-prostration both having-made and prayer having-been-made
οὕτως εἰπὲ αὐτῷ· Πῶς ὁ Θεὸς ἐβοήθησέ σοι, Πάτερ ἅγιε;
thus say to-him how — God helped you Father holy
καὶ καθεσθεὶς δεδεμέναις ταῖς χερσί, σιώπα. Εἰ δὲ καὶ
and having-sat with-bound the hands be-silent if but also
ἄλλοι εἰσὶ παραγενόμενοι, ἐπισκέψεως χάριν, πρόσεχε μὴ
others are having-come of-visiting for-the-sake attend not
προσομιλῆσαί τι, ἢ γραφικόν, ἢ φυσιολογικόν· μάλιστα
to-converse anything either scriptural or of-natural-science especially
μὴ ἐρωτώμενος· ἵνα μὴ ὕστερον θλιβῇς. Τοῦτο γὰρ ἐπὶ
not being-asked that not later you-be-afflicted this for for
τὸ πλεῖστον συμβαίνει τοῖς ἁπλουστέροις τῶν ἀδελφῶν.
the most-part happens to-the simpler of-the brothers

148 Μετ᾽ εὐλαβῶν ἀδελφῶν εἰ συμβῇ ἑστιαθῆναι, τῶν
with devout brothers if it-happen to-be-feasted of-the(-things)
προκειμένων ἀδιακρίτως χρή σε μεταλαμβάνειν, εἴ
set-out without-discrimination (it)-is-needful you to-partake if
τι δ᾽ ἂν ὦσιν. Ἐὰν δὲ ἐντολήν τινος ἔχῃς, ἢ
anything and — they-be if but (a)-commandment of-someone you-have either
ἰχθύος ἢ ἑτέρου οἵου μὴ μεταλαβεῖν, εἰσὶ δὲ παρατιθέμενα,
of-fish or of-other such not to-partake are and set-out
εἰ προχείρως ᾖ ὁ τὴν ἐντολὴν δούς, ἀπελθὼν
if at-hand be the(-one) the commandment having-given having-gone
πεῖσον αὐτὸν συγχωρῆσαί σοι τοῦ μεταλαβεῖν. Εἰ δὲ οὐ
persuade him to-allow you of-the to-partake if but not
πάρεστιν, ἢ καὶ γινώσκεις μὴ συγχωρεῖν σοι, καὶ πάλιν
he-is-present or also you-know not to-allow you and again
αὐτοὺς οὐ βούλει σκανδαλίσαι, μετὰ τὴν ἑστίασιν, ἀνάθου
them not you-wish to-scandalize after the feast refer
αὐτῷ τὰ τῆς πράξεως, αἰτῶν συγχώρησιν. Εἰ δὲ ἐκ
to-him the(-things) of-the deed asking pardon if but of
τούτων οὐδέτερον βούλει, κρεῖττόν σοι μὴ ἀπελθεῖν πρὸς
these neither you-wish better for-you not to-go to
αὐτούς· δύω γὰρ κερδανεῖς, καὶ τὸν τῆς κενοδοξίας
them two(-things) for you-will-gain both the of-the vainglory
δαίμονα ἐκφεύξῃ, καὶ αὐτοὺς σκανδάλου καὶ θλίψεως
demon you-will-escape and them from-scandal and affliction
ἀπαλλάξῃς. Εἰ δὲ τῶν παχυτέρων εἰσί, φύλαξον τὸν
you-will-release if but of-the coarser(-ones) they-are keep the
κανόνα. Κρεῖσσον δὲ καὶ ἐπὶ αὐτῶν ἐκ πάντων μικρὸν
rule better and also with them of all (a)-little
μεταλαβεῖν. Ὁμοίως καὶ ἐπὶ παρακλήσεώς τινος, κατὰ
to-partake likewise also at consolation some according-to

τὸν Ἀπόστολον νομοθετοῦντα πᾶν τὸ παρατιθέμενον
the Apostle legislating everything the(-thing) set-before(-you)
ἐσθίειν, μηδὲν ἀνακρίνοντας διὰ τὴν συνείδησιν.
to-eat nothing examining because-of the conscience
Ἐὰν ποιοῦντός σου ἐν τῷ κελλίῳ σου τὴν εὐχήν, 149
if doing you in the cell your the prayer
κρούσῃ τις τὴν θύραν, ἄνοιξον αὐτῷ. Καὶ καθεσθεὶς
knock someone the door open to-him and having-sat
ὁμίλησον μετὰ ταπεινώσεως, εἴ τι δ' ἂν προβάλλῃ
converse with humility if anything and — be-put-forward
τῶν συντεινόντων εἰς ὠφέλειαν· καὶ εἰ ὑπὸ θλίψεώς
of-the(-things) tending to benefit and if by affliction
ἐστι βεβαρημένος, σπούδασον ἢ ἐν λόγῳ ἢ ἐν ἔργῳ
he-is weighed-down be-eager either in word or in deed
θεραπεῦσαι αὐτόν. Καὶ πάλιν αὐτοῦ ἀναχωροῦντος,
to-heal him and again he withdrawing
κλείσας, ἐπαναλαβόμενος τὴν εὐχὴν ἐπιτέλει. Καὶ γὰρ
having-shut having-resumed the prayer complete and for
ὁμοίως τῆς καταλλαγῆς ὑπάρχει καὶ ἡ θεραπεία τῶν
likewise of-the reconciliation is also the healing of-the(-ones)
προσιόντων. Οὐκ ἐπὶ κοσμικῶν δὲ οὕτως δεῖ ποιεῖν·
coming not with worldly(-men) but thus (one)-must to-do
ἀλλὰ πληροῦντας τὴν εὐχὴν οὕτως αὐτῷ ὁμιλεῖν.
but fulfilling the prayer thus with-him to-converse
Εὐχομένου δέ σου, εἰ δειλία τις ἢ κτύπος, ἢ ὡς φῶς 150
praying and you if cowardice some or (a)-crash or as (a)-light
ἐπιλάμψῃ, ἢ ἄλλο τι γένηται, σὺ μὴ θροηθῇς, ἀλλὰ
shine or other something happen you not be-alarmed but
μᾶλλον ἐκτενέστερον τῇ προσευχῇ καρτέρησον· ταραχὴ
rather more-intently in-the prayer persevere (the)-disturbance
γὰρ γίνεται δαιμονική, καὶ φρίκη, καὶ ἔκστασις, ὅπως
for comes demonic and shuddering and ecstasy so-that

χαυνωθεὶς τὴν εὐχὴν ἐάσῃς· καὶ λοιπὸν ἐν ἕξει τούτου
slackened the prayer you-leave and further in habit of-this
γενομένου, ὑποχείριόν σε λάβωσι. Εἰ δὲ τὴν εὐχὴν
having-come subject you they-may-take if but the prayer
ἐκτελοῦντος, ἕτερον φῶς ἐπιλάμψῃ σοι, ὅπερ ἀδυνατῶ
completing another light shine on-you which I-am-unable
φράσαι, χαρᾶς τε πλήρης ἡ ψυχὴ γένηται, ἐπιθυμία τε τῶν
to-tell of-joy both full the soul become (a)-desire and of-the
κρειττόνων, καὶ δακρύων ἐπίῤῥοια μετὰ κατανύξεως, γίνωσκε
better(-things) and of-tears (an)-inflow with compunction know
θείαν ἐπισκοπὴν εἶναι καὶ ἀντίληψιν τοῦτο· καὶ εἰ ἐπιμένῃ
divine visitation to-be and help this and if it-remain
μέχρι πολλοῦ, διὰ τὸ μή τι πλέον σοι γενέσθαι ἐκ
for long because-of the not something more to-you to-happen from
τῆς τῶν δακρύων συνοχῆς, αἰχμαλώτισον τὸν νοῦν σου εἴς
the of-the tears constraint take-captive the mind your to
τι τῶν σωματικῶν, καὶ ἐν τούτῳ ταπεινωθήσῃ· τὴν δὲ
something of-the bodily(-things) and in this you-will-be-humbled the but
εὐχὴν πρόσεχε μὴ ἐν τῇ τῶν ἐχθρῶν ἐκφοβήσει καταλεῖψαι.
prayer attend not in the of-the enemies terrifying to-abandon
Ἀλλ' ὥσπερ παῖς ὑπό τινων μορμολυκείων δεδιττόμενος
but as child by some bugbears frightened
ὑπὸ τὰς ἀγκάλας τῆς μητρὸς ἢ τοῦ πατρὸς προσφεύγων,
under the arms of-the mother or of-the father fleeing
τὸν τούτων ἀπωθεῖται φόβον, οὕτω καὶ σὺ διὰ τῆς εὐχῆς,
the of-these thrusts-away fear thus also you through the prayer
πρὸς τὸν Θεὸν ἀναδραμών, τὸν τούτων φόβον διαφεύξει.
to — God having-run-up the of-these fear will-escape
151 Ἐὰν καθεζομένου σου ἐν τῷ κελλίῳ, ἀδελφός τις ἐλθὼν
if sitting you in the cell brother some having-come
ἐρωτήσει σοι περὶ σαρκικοῦ πολέμου, μὴ ἀποστρέψῃς τὸν
ask you about fleshly war not turn-away the

τοιοῦτον, ἀλλὰ μετὰ κατανύξεως, ἐξ ὧν ἡ τοῦ Θεοῦ
such(-man) but with compunction from what(-things) the — of-God
χάρις ἐπιχορηγήσει σοι, καὶ ὃ ἐκ πράξεως κέκτησαι,
grace will-supply you and what from practice you-have-acquired
ὠφέλησον αὐτόν, καὶ οὕτως ἀπόλυσον. Ἐξερχομένου δέ,
benefit him and thus dismiss(-him) going-out and
βαλὼν μετάνοιαν πρὸς αὐτόν, εἰπέ· Πίστευσον, ἀδελφέ,
having-made (a)-prostration to him say believe brother
ἐλπίζω εἰς τὴν φιλανθρωπίαν τοῦ Θεοῦ, ὅτι φεύξεται ἀπὸ
I-hope in the love-for-man — of-God that will-flee from
σοῦ ὁ τοιοῦτος πόλεμος, μόνον μὴ ὑπενδώσῃς, ἢ χαυνωθῇς.
you the such war only not give-way or be-slackened
Ἐξελθόντος δὲ αὐτοῦ, ἀναστὰς καὶ ἀνατυπωσάμενος
having-gone-out and him having-risen and having-pictured
τὸν αὐτοῦ πόλεμον, ἐπάρας τὰς χεῖρας μετὰ δακρύων
the his war having-lifted the hands with tears
πρὸς τὸν Θεὸν ἐν στεναγμοῖς ὑπὲρ τοῦ ἀδελφοῦ δεήθητι
to — God in groans for the brother beseech
λέγων· Κύριε ὁ Θεός, ὁ μὴ θέλων τὸν θάνατον τοῦ
saying Lord — God the(-one) not wishing the death of-the
ἁμαρτωλοῦ, ὡς οἶδας, καὶ συμφέρει τῷ ἀδελφῷ τούτῳ,
sinner as you-know and (it-is)-profitable for-the brother this
οἰκονόμησον. Καὶ ὁ Θεός, ὁ γινώσκων αὐτοῦ τὴν
dispense and — God the(-one) knowing his the
πρὸς σὲ πίστιν, τὴν δὲ σὴν ἐξ ἀγάπης συμπάθειαν καὶ
toward you faith the and your from love sympathy and
εἰλικρινῆ ὑπὲρ αὐτοῦ εὐχήν, κουφίζει τὸν τούτου πόλεμον.
sincere for him prayer lightens the of-him war
Ταῦτα δὲ πάντα ἐπιτήδειά εἰσιν, ἀδελφέ, πρὸς κατάνυξιν, 152
these(-things) and all suitable are brother for compunction
καὶ δεῖ μετὰ συντετριμμένης καρδίας, ὑπομονῆς τε καὶ
and (one)-must with (a)-broken heart patience both and

εὐχαριστίας ἐπιτελεῖν, δακρύων ὄντα αἴτια καὶ καθαιρετικὰ
thanksgiving to-accomplish of-tears being causes and destructive
παθῶν, καὶ τῆς τῶν οὐρανῶν πρόξενα βασιλείας. Βιαστῶν
of-passions and of-the of-the heavens procurers kingdom of-(the)-violent
γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν, καὶ βιασταὶ ἁρπάζουσιν
for is the kingdom of-the heavens and (the)-violent seize
αὐτήν. Καὶ γὰρ εἰ ταῦτα κατορθώσεις, τῶν παλαιῶν
it and for if these(-things) you-will-achieve from-the old
ἠθῶν τελείως ἐκστήσῃ· ἴσως καὶ αὐτῶν τῶν τοῦ λογισμοῦ
habits perfectly you-will-depart perhaps also from-the-very the of-the thought
προσβολῶν· πέφυκε γὰρ ὑποχωρεῖν τῷ φωτὶ τὸ σκότος,
assaults is-wont for to-withdraw before-the light the darkness
καὶ τῷ ἡλίῳ ἡ σκιά. Καὶ γὰρ εἰ τούτων ἀμελήσει τις
and before-the sun the shadow and for if these(-things) will-neglect one
κατ᾽ ἀρχάς, χαυνῶν τὸν λογισμὸν περίεργος γενόμενος,
at (the)-beginnings slackening the thought meddlesome having-become
τῆς χάριτος στερεῖται, καὶ τότε εἰς πάθη κακῶν ἐμπεσών,
of-the grace he-is-deprived and then into passions of-evils having-fallen
γινώσκει τὴν ἰδίαν ἀσθένειαν, δειλίας πληρούμενος. Οὐ
he-knows the own weakness with-cowardice filled not
δεῖ δὲ καὶ τὸν κατορθοῦντα, ἐξ ἰδίου κόπου τοῦτο
(one)-must and also the(-one) achieving from own toil this
λογίζεσθαι, ἀλλ᾽ ἐκ τῆς τοῦ Θεοῦ χάριτος· προκαθαίρειν
to-reckon but from the — of-God grace to-cleanse-beforehand
δὲ δεῖ ἑαυτὸν κατὰ τὸν εἰπόντα· Καθαρτέον
and (one)-must oneself according-to the(-one) having-said (one)-must-cleanse
πρῶτον, ἔπειτα τῷ καθαρῷ προσομιλητέον. Ἐκ γὰρ
first then with-the pure (one)-must-converse from for
πολλῶν δακρύων τοῦ νοῦ καθαρθέντος, καὶ ἔλλαμψιν τοῦ
many tears the mind having-been-cleansed and (the)-illumination of-the

θείου φωτὸς ὑποδεχομένου, ὅπερ ὅλος ὁ κόσμος, εἰ λάβῃ,
divine light receiving which whole the world if it-receive
οὐκ ἐλαττοῖ, νοερῶς τοῖς μέλλουσιν ἐμφιλοχωρεῖ.
not it-lessens intellectually to-the(-ones) about-to(-come) it-loves-to-dwell
Ἠρωτήθη ποτὲ ὁ ἅγιος καὶ μακάριος οὗτος Συμεών,
was-asked once the holy and blessed this Symeon
ὁποῖος εἶναι ὀφείλει ὁ ἱερεύς, καὶ ἀπεκρίθη λέγων· Ἐγὼ
of-what-sort to-be ought the priest and he-answered saying I
μὲν οὐκ εἰμὶ ἄξιος εἶναι ἱερεύς· πλὴν ποταπὸς εἶναι ὀφείλει
indeed not am worthy to-be (a)-priest yet what-sort to-be ought
ὁ μέλλων ἱερουργεῖν τῷ Θεῷ, ἀσφαλῶς ἔγνωκα. Ἐν
the(-one) about to-serve-as-priest — to-God securely I-know in
πρώτοις μέν, ἁγνὸς οὐ τῷ σώματι μόνον, ἀλλὰ καὶ τῇ
first(-place) indeed pure not in-the body only but also in-the
ψυχῇ· καὶ πρὸς τούτοις ἀμέτοχος εἶναι πάσης ἁμαρτίας.
soul and in-addition-to these without-share to-be of-every sin
Δεύτερον δὲ ταπεινὸς καὶ τῷ ἔξω ἤθει, καὶ τῷ ἔνδοθεν
second and humble both in-the outer manner and in-the inner
τῆς ψυχῆς καταστήματι. Εἶτα ὅτε παρίσταται τῇ ἱερᾷ καὶ
of-the soul condition then when he-stands-at the sacred and
ἁγίᾳ τραπέζῃ, νοερῶς μὲν τὴν Θεότητα, αἰσθητῶς δὲ τὰ
holy table intellectually indeed the Godhead sensibly but the
προκείμενα ἅγια ὁρᾷν ὀφείλει ἀναμφιβόλως· οὐ μὴν
set-forth holy(-things) to-see he-ought indubitably not indeed
δέ, ἀλλὰ καὶ αὐτὸν τὸν ἐν δώροις ἀοράτως παρόντα,
and but also him the(-one) in (the)-gifts invisibly present
ἐνοικοῦντα κεκτῆσθαι χρεωστεῖ, ἐν τῇ ἑαυτοῦ καρδίᾳ
indwelling to-have he-is-bound in the his-own heart
γνωστῶς· ἵνα δύνηται οὕτω μετὰ παῤῥησίας τὰς ἱκετηρίας
knowingly that he-may-be-able thus with boldness the supplications
προσφέρειν· καὶ ὡς φίλος πρὸς φίλον διαλεγόμενος,
to-offer and as (a)-friend to (a)-friend conversing

οὕτω λέγειν· «Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς,
thus to-say Father our the(-one) in the heavens
ἁγιασθήτω τὸ ὄνομά σου,» δηλούσης τῆς εὐχῆς, ὡς τὸν
hallowed-be the name your showing the prayer that the
φύσει ὄντα Υἱὸν τοῦ Θεοῦ, ἔχων οἰκοῦντα ἐν ἑαυτῷ, μετὰ
by-nature being Son — of-God he-has dwelling in himself with
τοῦ Πατρός, καὶ τοῦ ἁγίου Πνεύματος. Τοιούτους εἶδον
the Father and the holy Spirit such I-saw
πρεσβυτέρους, συγχωρήσατέ μοι, πατέρες καὶ ἀδελφοί.
presbyters forgive me fathers and brothers
Ἔλεγε δὲ καὶ τοῦτο, ὡς περί τινος ἄλλου, ἑαυτὸν
he-said and also this as about some other himself
ὑποκρύβων, καὶ τὴν τῶν ἀνθρώπων δόξαν ἐκφεύγων, ὑπὸ
hiding and the of-the men glory fleeing by
δὲ φιλανθρωπίας αὐτοῦ ἑαυτὸν ἀναγκαζόμενος φανεροῖ.
but love-for-man his himself compelled he-reveals
Ἤκουσα, φησί, παρά τινος μοναχοῦ ἱερέως, θαῤῥήσαντός
I-heard he-says from some monk priest having-confided
μοι ὡς προσφιλεῖ αὐτοῦ, ὅτι Οὐδέποτε ἐλειτούργησα, μὴ
to-me as dear his that never did-I-celebrate not
ἰδὼν τὸ Πνεῦμα τὸ ἅγιον, καθὼς αὐτὸ εἶδον ἐλθὸν ἐπ᾽
having-seen the Spirit the holy as it I-saw having-come upon
ἐμοί, ὅτε με ἐχειροτόνουν, καὶ τὴν εὐχὴν τοῦ ἱερέως ὁ
me when me they-ordained and the prayer of-the priest(-ordination) the
μητροπολίτης ἔλεγε, τοῦ Εὐχολογίου ἐπικειμένου τῇ ἀθλίᾳ
metropolitan said the Euchologion lying-on the wretched
μου κεφαλῇ. Ἐρωτηθεὶς οὖν παρ᾽ ἐμοῦ πῶς τοῦτο εἶδε
my head asked then by me how this he-saw
τότε, καὶ ἐν ποίου εἴδους μορφῇ, εἶπεν· Ἁπλοῦν μὲν καὶ
then and in what-kind of-form shape he-said simple indeed and
ἀνείδεον, πλὴν ὡς φῶς· καὶ ὡς ἐθαύμαζον κατ᾽ ἀρχὰς
formless yet as light and as I-marveled at (the)-beginnings

ἰδών, ὃ οὐδέποτε ἐθεασάμην· καὶ τί ἂν εἴη
having-seen what never I-had-beheld and what — it-might-be
τοῦτο διαλογιζομένου μου, ἔλεγέ μοι μυστικῶς ἐκεῖνο,
this reasoning I it-said to-me mystically that
ὥσπερ ἐν γνώσει φωνῆς· Ἐγὼ οὕτω πᾶσιν προφήταις,
as in knowledge of-(a)-voice I thus to-all prophets
καὶ ἀποστόλοις, καὶ τοῖς νῦν ἐκλεκτοῖς τοῦ Θεοῦ, καὶ
and apostles and to-the now elect — of-God and
ἁγίοις ἐπιφοιτῶ· τὸ γὰρ ἅγιον Πνεῦμά εἰμι τοῦ Θεοῦ.
saints I-come-upon the for holy Spirit I-am — of-God
Αὐτῷ ἡ δόξα, καὶ τὸ κράτος εἰς τοὺς αἰῶνας. Ἀμήν.
to-him (be)-the glory and the might to the ages amen

NIKEPHOROS THE HESYCHAST

ΠΕΡΙ ΝΗΨΕΩΣ ΚΑΙ ΦΥΛΑΚΗΣ ΚΑΡΔΙΑΣ

On Watchfulness and the Guarding of the Heart

Λόγος περὶ νήψεως καὶ φυλακῆς καρδίας

V · NIKEPHOROS, ON WATCHFULNESS AND THE GUARDING OF THE HEART

Nikephoros calls his readers to return to themselves, and gathers witnesses: Antony, who saw from his mountain the brothers dying on the road; Theodosius, Arsenius hidden behind a pillar, Paul of Latros, and Sabbas, who gave a cell only to a monk who could already keep his mind; Agathon's tree whose leaves are bodily toil and whose fruit is the guarding within; Mark, John of the Ladder, Isaiah, Macarius, Diadochus, Isaac, Karpathios, and Symeon. Then his own teaching on attention: seek an unerring guide, or else sit, lead the mind in with the breath to the place of the heart, keep it there, and say without ceasing Lord Jesus Christ, Son of God, have mercy on me.

Ὅσοι τῆς μεγαλοπρεποῦς τοῦ Σωτῆρος ἡμῶν Ἰησοῦ
as-many-as of-the magnificent of-the Savior our Jesus
Χριστοῦ θεϊκῆς φωτοφανείας τυχεῖν ἐρωτικῶς ἔχετε·
Christ divine manifestation-of-light to-obtain lovingly are-disposed
ὅσοι τὸ ὑπερουράνιον πῦρ καρδιακῶς ἐν αἰσθήσει
as-many-as the supercelestial fire in-the-heart in perception
ὑποδέξασθαι βούλεσθε· ὅσοι τῆς πρὸς Θεὸν καταλλαγῆς
to-receive wish as-many-as of-the toward God reconciliation
πείρᾳ καὶ αἰσθήσει τυχεῖν σπεύδετε· ὅσοι τὸν θησαυρὸν
by-experience and perception to-obtain hasten as-many-as the treasure
τὸν ἐν τῷ ἀγρῷ τῶν καρδιῶν ὑμῶν κεκρυμμένον, πρὸς
the in the field of-the hearts your hidden for
τὸ εὑρεῖν καὶ κτήσασθαι, τὰ τοῦ κόσμου ἅπαντα
the to-find and to-acquire the(-things) of-the world all
ἀπεκτήσασθε· ὅσοι ταῖς λαμπάσι ταῖς ψυχικαῖς φαιδρῶς
renounced as-many-as with-the lamps the of-the-soul brightly
ἀναφθῆναι ἀπὸ τοῦ παρόντος βούλεσθε, καὶ τὰ παρόντα
to-be-kindled from the present wish and the present(-things)
ἅπαντα ἀπετάξασθε· ὅσοι ἐν γνώσει καὶ πείρᾳ τὴν
all renounced as-many-as in knowledge and in-experience the

τῶν οὐρανῶν βασιλείαν ἔνδοθεν ὑμῶν οὖσαν γνῶναι καὶ
of-the heavens kingdom within you being to-know and
λαβεῖν θέλετε, δεῦτε καὶ διηγήσομαι ὑμῖν αἰωνίου, μᾶλλον δὲ
to-receive wish come and I-will-relate to-you of-eternal rather but
οὐρανίου βιωτῆς ἐπιστήμην, ἢ μᾶλλον μέθοδον, ἀκόπως εἰς
of-heavenly life (a)-science or rather (a)-method without-toil into
τὸν τῆς ἀπαθείας λιμένα καὶ ἀνιδρωτὶ τὸν ταύτης ἐργάτην
the of-the dispassion harbor and without-sweat the of-it worker
εἰσάγουσαν, μηδεμίαν πλάνην ἢ πτόησιν ἐκ δαιμόνων
leading-in no deceit or alarm from demons
δειματουμένην, μόνον δὲ τότε πτοουμένην, ὅτε ἔξωθεν τῆς
dreading only but then alarmed when outside of-the
ζωῆς, ἣν ὑμῖν ὑφηγοῦμαι, πόῤῥω που ἐκ παρακοῆς
life which to-you I-set-forth far somewhere from disobedience
διατρίβομεν, καθάπερ πάλαι καὶ ὁ Ἀδὰμ τῆς ἐντολῆς
we-spend-time as of-old also — Adam the commandment
τοῦ Θεοῦ κατολιγωρήσας, τῷ ὄφει δὲ φιλιάσας, καὶ
— of-God having-neglected with-the serpent and having-made-friends and
πιστὸν ἡγησάμενος, καὶ τοῦ καρποῦ τῆς ἀπάτης ὑπ᾽
trusty having-regarded(-him) and of-the fruit of-the deceit by
αὐτοῦ κατακόρως πλησθείς, εἰς πυθμένα θανάτου, σκότους
him to-satiety having-been-filled into (the)-bottom of-death of-darkness
τε ἅμα καὶ διαφθορᾶς ἐλεεινῶς ἑαυτόν, καὶ τοὺς μετ᾽
both together and of-corruption piteously himself and the(-ones) after
αὐτὸν πάντας κατέβαλεν. Οὐκοῦν ἐπανάγεσθε, μᾶλλον δὲ
him all cast-down therefore return rather but
τἀληθέστερον εἰπεῖν, ἐπανέλθωμεν πρὸς ἑαυτούς, ἀδελφοί,
the-more-truly to-say let-us-return to ourselves brothers
τὴν τοῦ ὄφεως συμβουλήν, καὶ τὴν πρὸς τὰ χαμαὶ
the of-the serpent counsel and the toward the(-things) on-the-ground
συρόμενα περιφορὰν εἰσάπαν ἀποστυγούμενοι. Οὐ γὰρ
dragged distraction altogether abhorring not for

ἔστι τὴν πρὸς Θεὸν καταλλαγὴν καὶ οἰκείωσιν ἄλλως
it-is(-possible) the toward God reconciliation and intimacy otherwise
ἡμᾶς ἐντυχεῖν, εἰ μὴ πρότερον πρὸς ἑαυτούς, ὅσον τὸ
us to-attain unless — first to ourselves as-much-as the
ἐφ' ἡμῖν, ἐπανέλθωμεν, ἢ μᾶλλον εἰσέλθωμεν· τὸ
in our(-power) we-return or rather we-enter the(-thing)
γὰρ παράδοξον, ἀπὸ τῆς τοῦ κόσμου περιφορᾶς, καὶ
for paradoxical(-it-is) from the of-the world distraction and
τῆς ματαίας μερίμνης ἑαυτοὺς ἀποσχίζοντες, πρὸς δὲ τὴν
the vain anxiety ourselves severing to but the
ἐντὸς ἡμῶν οὖσαν βασιλείαν τῶν οὐρανῶν, ἀσυγχωρήτως
within us being kingdom of-the heavens unremittingly
κατέχοντες. Διὰ τοῦτο γὰρ τέχνη τεχνῶν, καὶ ἐπιστήμη
holding-fast for this(-reason) for (the)-art of-arts and (the)-science
ἐπιστημῶν ἡ μοναδικὴ πολιτεία ὠνόμασται, ἐπειδὴ οὐχ
of-sciences the monastic way-of-life has-been-named since not
ὁμοίως τῶν φθειρομένων τουτωνὶ πραγμάτων, ἐστὶν ἡμῖν
like the perishing these things is to-us
πρόξενος ἡ ὅσια αὕτη, ἵνα καὶ πρὸς αὐτὰ τὸν νοῦν ἡμῶν
(the)-provider the holy this(-way) that also toward them the mind our
ἀπὸ τῶν κρειττόνων μετοχετεύσαντες, καταχωννύωμεν·
from the better(-things) having-diverted we-bury
ἀλλὰ ξένα τινὰ καὶ ἀπόῤῥητα ἀγαθὰ ἡμῖν ἐπαγγέλλεται·
but strange some and ineffable good(-things) to-us it-promises
«Ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ
which (the)-eye not saw and (the)-ear not heard and into
καρδίαν ἀνθρώπου οὐκ ἀνέβη.
(the)-heart of-man not went-up
Κἀντεῦθεν, οὐδὲ ἡ πάλη ἡμῖν ἐστι πρὸς αἷμα καὶ σάρκα,
and-hence not-even the wrestling for-us is against blood and flesh
ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς
but against the principalities against the powers against the

κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου.» Εἰ οὖν
world-rulers of-the darkness of-the age this if then
σκότος ὁ παρὼν αἰών, φευξώμεθα ἀπ᾽ αὐτοῦ, φευξώμεθα
darkness (is)-the present age let-us-flee from it let-us-flee
δὲ τῷ νοήματι· μηδὲν κοινὸν ἡμῖν καὶ τῷ ἐχθρῷ τοῦ
and in-the thought nothing common (is)-to-us and to-the enemy —
Θεοῦ· ὁ γὰρ βουληθεὶς φιλιάσαι αὐτῷ, ἐχθρὸς τοῦ Θεοῦ
of-God the(-one) for having-wished to-be-friends with-him (an)-enemy — of-God
καθίσταται, τῷ δὲ ἐχθρῷ γεγονότι Θεοῦ τίς βοηθῆσαι
is-made for-the(-one) but enemy having-become of-God who to-help
δύναται; Διὰ τοῦτο μιμησώμεθα τοὺς πατέρας ἡμῶν,
can for this(-reason) let-us-imitate the fathers our
καὶ τὸν ἐντὸς τῶν καρδιῶν ἡμῶν θησαυρόν, ὡς κἀκεῖνοι,
and the within the hearts our treasure as those-also
ζητήσωμεν· καὶ τοῦτον εὑρόντες, κρατῶμεν κραταιῶς ἄγαν,
let-us-seek and this having-found let-us-hold mightily very
ἐργαζόμενοι ὁμοῦ καὶ φυλάσσοντες· εἰς τοῦτο γὰρ ἐξ
working together and guarding for this for from
ἀρχῆς ἐτάχθημεν. Εἰ δέ τις Νικόδημος ἄλλος ὀφθείη
(the)-beginning we-were-appointed if but some Nicodemus other appear
φιλονεικῶν ἐν τούτοις, καὶ λέγων· Πῶς δύναταί τις, ἐν
contending in these(-things) and saying how can one in
τῇ καρδίᾳ εἰσελευσόμενος, ἐκεῖ ἐργάζεσθαι, ἢ διατρίβειν;
the heart going-to-enter there to-work or to-spend-time
ὥσπερ ἐκεῖνος τῷ Σωτῆρι ἀντέφησε, «Πῶς δύναταί τις
as that(-one) to-the Savior answered-back how can one
εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν, καὶ
into the womb of-the mother his (a)-second(-time) to-enter and
γεννηθῆναι γέρων ὤν;» ἀκούσεται καὶ αὐτός· ὅτι Τὸ Πνεῦμα,
to-be-born old being he-will-hear also himself that the Spirit
ὅπου θέλει πνεῖ. Καὶ εἰ εἰς τὰ τῆς πρακτικῆς ἔργα, οὕτως
where it-wills blows and if in the of-the practice works thus

ἀμφιβάλλομεν ἀπιστοῦντες, πῶς τὰ τῆς θεωρίας
we-doubt disbelieving how the(-things) of-the contemplation
ἡμῖν ἐπελεύσεται; θεωρίας γὰρ ἐπίβασις πρακτική. Ἐπεὶ
to-us will-come of-contemplation for (the)-ascent (is)-practice since
δὲ γραφικῶν ἀποδείξεων ἄνευ, πληροφορηθῆναι τῷ
but scriptural proofs without to-be-fully-assured for-the(-one)
οὕτως διαπιστοῦντι ἀδύνατον, φέρε τοὺς τῶν ἁγίων βίους
thus distrusting (is)-impossible come the of-the saints lives
καὶ τὰ ἐγγράφως ὑπ᾽ αὐτῶν ἐκτεθέντα, εἰς πολλῶν
and the(-things) in-writing by them set-forth for of-many
ὠφέλειαν ἐν τούτῳ τῷ λόγῳ ἐντάξωμεν, ἵνα ἐκ τούτου
benefit in this the treatise let-us-set that from this
πληροφορούμενος πᾶσαν ἀμφιβολίαν ἀπώσηται.
fully-assured every doubt he-may-thrust-away
Ἄνωθεν δὲ ἐξ αὐτοῦ τοῦ Πατρὸς ἡμῶν τοῦ μεγάλου τὸν
from-above and from the-very the Father our the great the
λόγον ἀρξάμενοι, ἐπὶ τοὺς καθεξῆς, ὅσον ἐστὶν ἐμοὶ
word having-begun to the(-ones) following as-much-as is to-me
δυνατόν, τοὺς λόγους καὶ τὰς πράξεις τούτων μερικῶς
possible the words and the deeds of-these partly
συλλέξαντες, πρὸς πίστωσιν παραθώμεθα.
having-collected for assurance let-us-set-forth
Ἐκ τοῦ βίου τοῦ ὁσίου Πατρὸς ἡμῶν Ἀντωνίου.
from the life of-the holy Father our Antony
Εἰσήρχοντό ποτε πρὸς τὸν ἀββᾶν Ἀντώνιον δύο ἀδελφοί· καὶ
were-coming once to the abba Antony two brothers and
λείψαντος αὐτοῖς ἐν τῇ ὁδῷ τοῦ ὕδατος, ὁ μὲν εἷς ἀπέθανε,
having-failed them on the road the water the indeed one died
ὁ δὲ ἕτερος ἔμελλε· μηκέτι γοῦν ἰσχύων ὁδεύειν, ἔκειτο
the but other was-about(-to-die) no-longer indeed being-strong to-travel he-lay
καὶ αὐτὸς ἐπὶ τῆς γῆς τεθνήξεσθαι προσδοκῶν. Ὁ δὲ
also himself on the ground to-be-going-to-die expecting — and

Ἀντώνιος καθήμενος ἐν τῷ ὄρει, φωνήσας δύο μοναχούς,
Antony sitting on the mountain having-called two monks
συνέβη γὰρ ἐκεῖ τούτους εἶναι, ἤπειγε λέγων· Λάβετε
it-happened for there them to-be urged(-them) saying take
κεράμιον ὕδατος, καὶ δράμετε τὴν ἐπ᾽ Αἴγυπτον ὁδόν·
(a)-jar of-water and run the toward Egypt road
δύο γὰρ ἐρχομένων, ὁ μὲν εἷς ἄρτι τετελεύτηκεν, ὁ δὲ
two for coming the indeed one just-now has-died the but
ἕτερος μέλλει, ἐὰν μὴ σπεύσητε· τοῦτο γὰρ εὐχομένῳ μοι
other is-about(-to) unless — you-hurry this for praying to-me
πεφανέρωται. Ἐλθόντες τοίνυν οἱ μοναχοί, εὗρον τὸν μὲν
has-been-revealed having-come therefore the monks found the one
κείμενον νεκρόν, καὶ ἔθαψαν· τὸν δὲ ἕτερον ἀνεκτήσαντο
lying dead and buried(-him) the but other revived
τῷ ὕδατι, καὶ ἀπήγαγον πρὸς τὸν γέροντα· ἦν γὰρ τὸ
with-the water and led-away(-him) to the elder was for the
διάστημα ἡμέρας ὁδός. Ἐὰν δὲ ζητήσῃ τις, διατὶ μὴ πρὸ
distance (a)-day's journey if but seek anyone why not before
τοῦ τελευτῆσαι τὸν ἄλλον οὐκ εἴρηκεν, οὐκ ὀρθῶς τοῦτο
the to-die the other not he-spoke not rightly this
ζητεῖ λέγων· οὐ γὰρ ἦν Ἀντωνίου τὸ τοῦ θανάτου κρῖμα,
seeks saying not for was of-Antony the of-the death judgment
ἀλλὰ τοῦ Θεοῦ, τοῦ καὶ περὶ ἐκείνου κρίναντος, καὶ
but — of-God the(-one) both about that(-one) having-judged and
περὶ τούτου ἀποκαλύψαντος· μόνου δὲ Ἀντωνίου τοῦτο
about this(-one) having-revealed only but of-Antony this
θαῦμα ἦν, ὅτι ἐν τῷ ὄρει καθήμενος, εἶχε τὴν καρδίαν
(the)-wonder was that on the mountain sitting he-had the heart
νήφουσαν, τὸν δὲ Κύριον δεικνύοντα αὐτὴν τὰ μακράν.
watchful the and Lord showing it the(-things) far
Ὁρᾷς ὅτι διὰ τὸ νήφειν τῇ καρδίᾳ ὁ Ἀντώνιος
you-see that because-of the to-be-watchful in-the heart — Antony

θεόπτης καὶ προβλέπων ἐγένετο; καὶ γὰρ ἐν τῇ καρδίᾳ
(a)-seer-of-God and foreseeing became and for in the heart
ἐμφανίζεται ὁ Θεὸς τῷ νοΐ, κατ᾽ ἀρχὰς μέν, ὥς φησιν
is-manifested — God to-the mind at (the)-beginning indeed as says
Ἰωάννης ὁ τῆς Κλίμακος, ὡς καθαίρων τὸν ἐραστήν·
John the of-the Ladder as cleansing the lover
ἔπειτα δὲ καὶ ὡς φῶς λαμπρύνων τὸν νοῦν καὶ θεοειδῆ
then and also as light brightening the mind and godlike
ἐργαζόμενος· ἐπὶ δὲ τοὺς καθεξῆς ὁ λόγος χωρείτω.
making to and the(-ones) following the word let-proceed
Ἀπὸ τοῦ βίου τοῦ ἁγίου Θεοδοσίου τοῦ κοινοβιάρχου.
from the life of-the holy Theodosius the coenobiarch
Οὕτω γὰρ ὁ θεῖος Θεοδόσιος τῷ γλυκεῖ τῆς ἀγάπης βέλει
thus for the divine Theodosius by-the sweet of-the of-love arrow
ἐβέβλητο, καὶ οὕτως αὐτοῖς τοῖς δεσμοῖς συνείχετο, ὥστε
was-struck and so by-the-very the bonds was-held that
τὸ ὑψηλὸν τοῦτο καὶ θεῖον παράγγελμα τό, «Ἀγαπήσεις
the lofty this and divine precept the you-shall-love
Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ
(the)-Lord — God your from whole the heart your and from
ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου,»
whole the soul your and from whole the mind your
ἔργοις ὑπ᾽ αὐτοῦ πληροῦσθαι. Ὅπερ οὐκ ἂν ἄλλως γένοιτο,
in-deeds by him to-be-fulfilled which not — otherwise would-happen
ἢ τῶν φυσικῶν τῆς ψυχῆς δυνάμεων, πρὸς οὐδὲν ἄλλο
than the natural of-the soul powers toward nothing other
τῶν παρόντων, ὅτι μὴ πρὸς μόνον τὸν Δημιουργοῦ πόθον,
of-the present(-things) except — toward only the Creator's longing
συντεινομένων· ταύτας οὖν, τὰς νοερὰς, φημί, τῆς ψυχῆς
straining these then the intellectual I-mean of-the soul
ἐνεργείας, ταύτῃ τοι καὶ παρακαλῶν, πολλοῖς φοβερὸς
workings in-this-way therefore also exhorting to-many fearful

ἦν, καὶ ἐπιτιμῶν, ποθεινὸς καὶ ἡδὺς ἐν ἅπασι. Τίς οὕτω
he-was and rebuking longed-for and sweet in all who thus
καὶ τοῖς πολλοῖς ὁμιλῶν ὠφελιμώτατος; καὶ τὰς αἰσθήσεις
also with-the many conversing most-profitable and the senses
συνάγειν, καὶ εἴσω παρασκευάζειν νεύειν ἱκανώτατος; ὡς
to-gather and inward to-prepare to-incline most-able so-that
ἐν πλείονι γαλήνῃ τοὺς τῶν ἐν μέσῳ θορύβων, ἢ
in greater calm the(-ones) the in (the)-midst-of tumults than
τοὺς ἐν ἐρήμῳ διατελεῖν· καὶ ἅμα τὸν αὐτὸν μετὰ
the(-ones) in (the)-desert to-continue and at-once the same with
πλήθους τε εἶναι, καὶ ἰδιάζειν; Ἰδοὺ καὶ ὁ μέγας οὗτος
(the)-multitude both to-be and to-be-apart behold also the great this
Θεοδόσιος διὰ τὸ τὰς αἰσθήσεις συνάγειν καὶ εἴσω
Theodosius because-of the the senses to-gather and inward
εἰσάγειν, γέγονε τῆς τοῦ Κτίστου τετρωμένος ἀγάπης.
to-bring-in became by-the of-the Creator wounded love
Ἀπὸ τοῦ βίου τοῦ ἁγίου Ἀρσενίου.
from the life of-the holy Arsenius
Καὶ τοῦτο δὲ τῷ θαυμαστῷ πεφύλακτο Ἀρσενίῳ τό,
and this and for-the wonderful was-kept Arsenius the(-thing)
μήτε ζητήματα γραφικὰ προτείνειν, μήτε μὴν ἐπιστέλλειν·
neither questions scriptural to-propose nor indeed to-write-letters
οὐχ ὡς ἀδυνάτως ἔχοντι, πῶς γάρ; ᾧτινι τὸ εὖ λέγειν
not as unable being how for for-whom the well to-speak
οὕτω ῥᾴδιον, ὡς τὸ ἁπλῶς λέγειν ἑτέροις; ἀλλ' ὁ πρὸς
so easy as the simply to-speak to-others but the toward
τὸ σιωπᾶν ἐθισμός, καὶ τὸ πρὸς ἐπίδειξιν ἐπαχθές,
the to-be-silent habit and the(-thing) toward display burdensome
ταῦτα τῶν εἰρημένων αἴτια. Διὰ τοῦτο γοῦν
these(-things) of-the(-things) said (were)-causes because-of this indeed
κἀν ταῖς συνάξεσι λίαν ἐσπουδασμένον ἦν αὐτῷ, τό,
even-in the synaxes very eagerly-pursued was by-him the(-thing)

μήτε τινὰς ὁρᾷν, μήθ' ὑφ' ἑτέρων αὐτὸν βλέπεσθαι,
neither some to-see nor by others him to-be-seen
ἀλλ' ὀπίσω κίονος ἢ ἑτέρου προβλήματος ἵστασθαι, καὶ
but behind (a)-pillar or other screen to-stand and
περικρύβειν ἑαυτόν, καὶ τῆς τῶν ἄλλων ἐπιμιξίας κρύβειν
to-hide himself and from-the of-the others mingling to-hide
ἀθέατον· ὅτε δὴ προσέχειν ἑαυτῷ βουλόμενον καὶ εἴσω
unseen when indeed to-attend to-himself wishing and inward
τὸν νοῦν ἀθροίζειν, καὶ οὕτω ῥᾳδίως πρὸς Θεὸν αἴρεσθαι·
the mind to-gather and thus easily to God to-be-lifted
πάλιν καὶ ὁ θεῖος οὗτος ἀνήρ, ὁ ἐπίγειος ἄγγελος, εἴσω
again also the divine this man the earthly angel inward
ἀθροίζει τὸν νοῦν, ἵνα ἐντεῦθεν εὐκόλως πρὸς Θεὸν αἴρηται.
gathers the mind that thence easily to God it-be-lifted
Ἀπὸ τοῦ βίου τοῦ ἁγίου Παύλου τοῦ ἐν τῷ Λάτρῳ.
from the life of-the holy Paul the on — Latros
Ὁ μέντοι θεῖος Παῦλος ὄρεσι καὶ ἐρημίαις διαπαντὸς
the indeed divine Paul in-mountains and deserts continually
διῃτᾶτο· θηρσὶ δὲ ἀγρίοις, οἷα γείτοσι καὶ ὁμοσίτοις,
lived with-beasts and wild as neighbors and table-companions
χρώμενος, ἔστι δ' ὅτε καὶ πρὸς τὴν Λαύραν κατιών,
dealing there-is and when also to — Lavra coming-down
ἐπισκοπῶν ἠξίου τοὺς ἀδελφούς· παρήνει τε καὶ
visiting he-deemed-fit the brothers he-exhorted both and
ἐδίδασκε μὴ μικροψυχεῖν, μηδὲ τῶν ἐπιπόνων τῆς ἀρετῆς
taught not to-be-faint-hearted nor in-the toilsome of-the virtue
καταῤῥυθμεῖν ἔργων, ἀλλ' ἐν προσοχίᾳ πάσῃ καὶ διακρίσει
to-be-slothful works but in attention all and discernment
τῆς κατὰ τὸ Εὐαγγέλιον ἔχεσθαι πολιτείας, καὶ πρὸς
to-the according-to the Gospel to-hold way-of-life and against
τὰ πνεύματα τῆς πονηρίας εὐψύχως ἀνταγωνίζεσθαι. Πρὸς
the spirits of-the wickedness courageously to-contend besides

δέ, καὶ μέθοδον αὐτοῖς εἰσηγήσατο, δι' ἧς δυνατοὶ
and also (a)-method to-them he-introduced through which able
ἔσονται τάς τε προλήψεις ἀπομανθάνειν τὰς ἐμπαθεῖς,
they-will-be the both prepossessions to-unlearn the passionate
καὶ τὰς ἐπισπορὰς τῶν παθῶν ἀποτρέπεσθαι. Βαβαί, πῶς
and the sowings of-the passions to-turn-away oh! how
ὁ θεῖος οὗτος Πατὴρ μέθοδον τοῖς φοιτηταῖς ἀγνοοῦσι
the divine this Father (a)-method to-the disciples not-knowing
διδάσκει, ἵνα διὰ ταύτης ἀποτρέπειν δύνανται τὰς
teaches that through it to-turn-away they-can the
προσβολὰς τῶν παθῶν; οὐκ ἄλλη δὲ ἂν αὕτη, ἢ ἡ
assaults of-the passions not other and would(-be) this than the
τοῦ νοὸς τήρησις· ταύτης γάρ ἐστι τουτὶ τὸ κατόρθωμα,
of-the mind keeping of-this for is this the achievement
καὶ οὐκ ἄλλης· περαιτέρω δὲ ὁ λόγος χωρείτω.
and not of-another further and the word let-proceed

Ἀπὸ τοῦ βίου τοῦ ἁγίου Σάββα.
from the life of-the holy Sabbas

Ἡνίκα μέντοι τὸν ἀποταξάμενον ὁ θεῖος Σάββας, τόν
when indeed the(-one) having-renounced the divine Sabbas the
τε κανόνα ἴδοι τῆς κατὰ μοναχοὺς ἀγωγῆς ἀκριβῶς
both rule saw of-the according-to monks discipline exactly
ἐκμαθόντα καὶ νοῦν ἤδη τὸν ἑαυτοῦ τηρεῖν δυνάμενον,
having-learned and (the)-mind already the his-own to-keep able
καὶ πρὸς τοὺς ἐναντίους τῶν λογισμῶν ἀπομάχεσθαι·
and against the contrary of-the thoughts to-fight-off
πρὸς δέ, καὶ τὴν τῶν κοσμικῶν ὅλως μνήμην τῆς
besides and also the of-the worldly(-things) wholly memory from-the
διανοίας ἐξοικισάμενον, τότε δὴ κἀν τῇ Λαύρᾳ παρεῖχε
mind having-banished then indeed even-in — Lavra he-provided
κελλίον, εἰ ἀσθενὲς ἔχοι τὸ σῶμα καὶ ἄῤῥωστον, εἰ
(a)-cell if weak he-had the body and sickly if

μέντοι τῶν ἐῤῥωμένων εἴη καὶ εὐσθενῶν, καὶ κελλίου
indeed of-the strong he-were and robust also of-(a)-cell
οἰκοδομὴν ἐπέτρεπεν. Ὁρᾷς πῶς καὶ ὁ θεσπέσιος Σάββας
(the)-building he-permitted you-see how also the divine Sabbas
τὴν τοῦ νοὸς φυλακὴν ἀπήτει τοῖς μαθηταῖς, καὶ οὕτως
the of-the mind guard demanded from-the disciples and thus
αὐτοῖς παρέχων κελλίοις συνεχώρει καθίσαι. Τί πράξομεν
to-them providing in-cells allowed to-sit what shall-we-do
ἡμεῖς οἱ ἀργῶς ἐν κελλίοις καθήμενοι, καὶ οὐδέ, εἰ
we the(-ones) idly in cells sitting and not-even whether
ἔστι νοὸς τήρησις, ἐπιστάμενοι;
there-is of-mind keeping knowing

Ἀπὸ τοῦ βίου τοῦ ἀββᾶ Ἀγάθωνος.
from the life of-the abba Agathon

Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ἀγάθωνα, λέγων· Εἰπέ μοι,
(a)-brother asked the abba Agathon saying tell me
ἀββᾶ, τί μεῖζον, ὁ σωματικὸς κόπος, ἢ ἡ τῶν ἔνδον
abba what (is)-greater the bodily toil or the of-the(-things) within
φυλακή; Καὶ εἶπεν· Ὅοικεν ὁ ἄνθρωπος δένδρῳ· ὁ τοίνυν
guard and he-said is-like the man to-(a)-tree the therefore
σωματικὸς κόπος, φύλλα ἐστί, ἡ δὲ τῶν ἔνδον φυλακή,
bodily toil (the)-leaves is the but of-the(-things) within guard
ὁ καρπός ἐστιν· ἐπεὶ οὖν, κατὰ τὸ γεγραμμένον,
the fruit is since then according-to the(-thing) written
«Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλόν, ἐκκόπτεται, καὶ
every tree not making fruit good is-cut-down and
εἰς τὸ πῦρ βάλλεται,» φανερὸν ὅτι διὰ τοὺς καρποὺς πᾶσα
into the fire is-thrown (it-is)-clear that for the fruits all
ἡμῶν ἐστιν ἡ σπουδή, τουτέστιν ἡ τοῦ νοὸς φυλακή·
our is the zeal that-is the of-the mind guard
χρεία δέ ἐστι καὶ τῆς τῶν φύλλων σκέπης καὶ εὐκοσμίας,
need but there-is also of-the of-the leaves shelter and adornment

ἅτινά ἐστιν ὁ σωματικὸς κόπος. Θαῦμα, πῶς ὁ ἅγιος
which are the bodily toil (a)-wonder how the holy
οὗτος κατὰ πάντων τῶν μὴ ἐχόντων νοὸς τήρησιν
this(-man) against all the(-ones) not having of-mind keeping
ἀπεφήνατο· εἰς μόνην δὲ αὐχοῦντας τὴν πρακτικὴν εἰπών,
declared on only but boasting the practice having-said
πᾶν δένδρον μὴ ποιοῦν καρπόν, νοὸς τήρησιν δηλαδή·
every tree not making fruit of-mind keeping clearly
φύλλα δὲ μόνον ἔχοντα ἤγουν τὴν πρᾶξιν, ἐκκόπτεται καὶ
leaves but only having that-is the practice is-cut-down and
εἰς πῦρ βάλλεται· φρικτή σου, Πάτερ, ἡ ἀπόφασις.
into fire is-thrown dreadful your Father (is)-the sentence
Τοῦ ἀββᾶ Μάρκου, πρὸς Νικόλαον.
of-the abba Mark to Nicholas
Εἰ οὖν βούλει, τέκνον, οἰκεῖον λύχνον φωτὸς νοητοῦ
if then you-wish child (an)-own lamp of-light intelligible
γνώσεως πνευματικῆς ἔνδοθεν κτήσασθαι, ἵνα ἀπροσκόπως
of-knowledge spiritual within to-acquire that without-stumbling
σὺν τῇ βαθυτάτῃ νυκτὶ τοῦ αἰῶνος τούτου περιπατεῖν
with the deepest night of-the age this to-walk
δυνήσῃ, καὶ ὑπὸ τοῦ Κυρίου τὰ διαβήματά σου κατευθυνθῇ,
you-can and by the Lord the steps your be-directed
ὅπως τὴν ὁδὸν τοῦ Εὐαγγελίου θελήσῃς σφόδρα, κατὰ
so-that the way of-the Gospel you-wish exceedingly according-to
τὸ προφητικὸν λόγιον, τουτέστι πίστει διαπύρῳ τῶν
the prophetic oracle that-is with-faith fiery of-the
τελείων Εὐαγγελικῶν προσταγμάτων τοῦ Κυρίου δι᾽
perfect Gospel commandments of-the Lord through
ἐπιθυμίας καὶ εὐχῆς κοινωνὸς γενέσθαι, ὑποδείκνυμί σοι
desire and prayer (a)-sharer to-become I-show to-you
μέθοδον θαυμαστήν, καὶ ἐπίνοιαν τρόπου πνευματικοῦ· οὐ
(a)-method wonderful and (a)-device of-(a)-way spiritual not

σωματικοῦ κόπου ἢ ἀγῶνος δεομένην, ἀλλὰ πνευματικοῦ
of-bodily toil or struggle needing but of-spiritual
πόνου, καὶ νοός, καὶ προσεχοῦς διανοίας χρῄζουσαν, καὶ
labor and of-mind and attentive thought needing and
φόβῳ καὶ ἀγάπῃ Θεοῦ συνεργουμένην, δι' ἧς ἐπινοίας
by-fear and love of-God worked-with through which device
τὴν φάλαγγα τῶν ἐχθρῶν εὐχερῶς τροπώσασθαι δυνήσῃ.
the phalanx of-the enemies easily to-rout you-will-be-able
Εἰ οὖν βούλει κατὰ τῶν παθῶν τὸ νῖκος ἄρασθαι, δι'
if then you-wish against the passions the victory to-win through
εὐχῆς καὶ συνεργείας Θεοῦ ἐν ἑαυτῷ γενόμενος καὶ εἰς
prayer and cooperation of-God in yourself having-come and into
τὰ τῆς καρδίας βάθη δύνων, ἀνίχνευσον τοὺς δυνατοὺς
the of-the heart depths sinking track-down the mighty
τούτους τρεῖς γίγαντας, λήθην, λέγω, καὶ ῥᾳθυμίαν καὶ
these three giants forgetfulness I-mean and sloth and
ἄγνοιαν, τὸ ὑποστήριγμα τῶν νοητῶν ἀλλοφύλων, δι'
ignorance the support of-the intelligible foreigners through
ὧν τὰ λοιπὰ τῆς κακίας πάθη ὑπονοστούμενα, ἐνεργεῖ,
which the rest of-the vice passions coming-back work
καὶ ζῇ, καὶ ἰσχύει ἐν ταῖς τῶν φιληδόνων ψυχαῖς· καὶ
and live and are-strong in the of-the pleasure-lovers souls and
διὰ πολλῆς προσεχίας, καὶ νοὸς ἐπιστασίας, μετὰ τῆς
through much attention and of-mind watchfulness with the
ἄνωθεν ῥοπῆς, εὑρὼν τὰ τοῖς πολλοῖς ἀγνοούμενα,
from-above inclination having-found the(-things) by-the many unknown
οὕτω δυνήσῃ ἐν πολλῇ προσεχίᾳ καὶ εὐχῇ ῥυσθῆναι
thus you-will-be-able in much attention and prayer to-be-rescued
τῶν πονηρῶν γιγάντων. Γνώσεως γὰρ ἀληθοῦς, καὶ
from-the evil giants of-knowledge for true and
μνήμης λόγου Θεοῦ, καὶ ἀγαθῆς συμφωνίας προθυμίᾳ,
of-remembrance of-(the)-word of-God and of-good concord by-eagerness

διὰ χάριτος ἐνεργοῦς ἐν καρδίᾳ στῆναι σπουδαζομένη,
through grace active in (the)-heart to-stand being-eagerly-sought
καὶ ἐπιμελῶς φυλασσομένη, λήθης καὶ ἀγνοίας καὶ
and carefully guarded of-forgetfulness and ignorance and
ῥᾳθυμίας ἴχνος ἐν αὐτῇ ἀφανίζεται. Ὁρᾷς συμφωνίαν τῶν
sloth (the)-trace in it is-obliterated you-see (the)-concord of-the
πνευματικῶν ῥημάτων; ὁρᾷς πῶς σαφῆ ἐκφαίνουσι τὴν
spiritual words you-see how clear they-show the
τῆς προσοχῆς εἴδησιν; ὅρα λοιπὸν καὶ τοὺς ἔμπροσθεν,
of-the attention knowledge see henceforth also the(-ones) before
οἷα πάλιν ἡμῖν διαλέγονται.
what-sort(-things) again to-us they-discourse
Τοῦ ἁγίου Ἰωάννου τοῦ τῆς Κλίμακος.
of-the holy John the of-the Ladder
Ἡσυχαστής ἐστιν, ὁ τὸ ἀσώματον ἐν σωματικῷ οἴκῳ
(a)-hesychast is the(-one) the bodiless in (a)-bodily house
περιορίζειν φιλονεικῶν, τὸ παράδοξον. Ἡσυχαστής ἐστιν
to-confine striving the paradox (a)-hesychast is
ἐκεῖνος ὁ εἰπών· «Ἐγὼ καθεύδω, καὶ ἡ καρδία
that(-one) the(-one) having-said I sleep and the heart
μου ἀγρυπνεῖ.» Κλεῖε μὲν θύραν κέλλης σώματι· καὶ
my keeps-vigil shut indeed (the)-door of-(the)-cell to-(the)-body and
θύραν γλώττης, φθέγματι· καὶ ἔνδον πύλην πνεύματι.
(the)-door of-(the)-tongue to-speech and (the)-inner gate to-spirit
Καθεζόμενος ἐφ' ὕψους τήρει, εἰ ἄρα καὶ ἐπίστασαι,
sitting on (a)-height watch if indeed also you-know-how
καὶ τότε ὅρα πῶς, καὶ πότε, καὶ πόθεν, καὶ πόσοι,
and then see how and when and whence and how-many
καὶ ποῖοι κλέπται εἰσελθεῖν καὶ κλέψαι τοὺς βότρυας
and what-sort thieves to-enter and to-steal the grapes
ἔρχονται. Ἀποκαμὼν ὁ σκοπός, ἀναστάς, προσεύξεται,
come having-grown-weary the watcher having-risen will-pray

καὶ πάλιν καθεσθείς, τῆς αὐτῆς ἐργασίας ἀνδρικῶς ἔχεται.
and again having-sat to-the same work manfully holds
Ἄλλο φυλακὴ λογισμῶν, καὶ ἕτερον νοὸς τήρησις,
other (is)-(the)-guard of-thoughts and another of-(the)-mind keeping
καὶ καθ' ὅσον ἀπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν, κατὰ
and by as-much are-distant (the)-east from (the)-west by
τοσοῦτον ἡ δευτέρα τῆς πρώτης ἐστί, καὶ μοχθηροτέρα
so-much the second than-the first is also more-toilsome
καθέστηκεν. Ὥσπερ ὅπλα βασιλικὰ ἐν τόπῳ τινὶ κείμενα
has-been-set as weapons royal in place some lying
ὁρῶντες κλέπται οὐχ ὡς ἔτυχεν ἐπιβαίνουσιν, οὕτω καὶ
seeing thieves not as it-happened attack thus also
ὁ τῇ καρδίᾳ προσευχὴν συνάψας, οὐχ ὡς ἔτυχεν
the(-one) to-the heart prayer having-joined not as it-happened
ὑπὸ τῶν νοερῶν λῃστῶν κλέπτεται. Οἶδας φανεροποιὰ
by the intelligible robbers is-robbed you-know (the)-revealers
τῆς θαυμαστῆς ἐργασίας τοῦ μεγάλου τούτου Πατρός;
of-the wonderful work of-the great this Father
Ἀλλ' ἡμεῖς γε ὡς ἐν σκότει διαπορευόμενοι καὶ ἐπάνω
but we indeed as in darkness going-through and upon
τῶν ψυχωφελῶν τοῦ Πνεύματος λογίων ὡς ἐν νυκτομαχίᾳ
the soul-profiting of-the Spirit oracles as in night-battle
περιπατοῦντες, καὶ ἐθελοκωφοῦντες, ταῦτα παρερχόμεθα.
walking and willfully-deaf them we-pass-by
Ἀλλ' ὅρα λοιπὸν καὶ τοῖς ἔμπροσθεν ὅσα τὰ πρὸς
but see henceforth also the(-ones) before how-many the(-things) toward
τὴν νῆψιν ὁδηγοῦντα οἱ Πατέρες ἡμῖν ὑπογράφουσιν.
the watchfulness guiding the Fathers to-us sketch

Τοῦ ἀββᾶ Ἡσαία.

of-the abba Isaiah

Ὅταν τις χωρίσῃ ἑαυτὸν ἀπὸ τοῦ ἀριστεροῦ, καὶ γνῷ

when one separates himself from the left and knows

ἀκριβῶς πάντα τὰ ἁμαρτήματα ἃ ἐποίησεν εἰς Θεὸν

exactly all the sins which he-did against God

(ἐπειδὴ οὐ βλέπει τὰς ἁμαρτίας, ἐὰν μὴ χωρισθῇ ἀπ᾽

since not he-sees the sins unless — he-be-separated from

αὐτῶν χωρισμῷ πικρίας)· οἱ φθάσαντες τοῦτο τὸ

them with-(a)-separation of-bitterness the(-ones) having-reached this the

μέτρον, αὐτοὶ εὗρον τὸν κλαυθμὸν καὶ τὴν δέησιν, καὶ τὸ

measure they found the weeping and the supplication and the

αἰσχύνεσθαι ἐνώπιον τοῦ Θεοῦ μνημονεύοντες τῆς πονηρᾶς

to-be-ashamed before — God remembering the evil

φιλίας τῶν παθῶν. Ἀγωνισώμεθα οὖν, ἀδελφοί, κατὰ

friendship of-the passions let-us-strive then brothers according-to

τὴν δύναμιν ἡμῶν, καὶ συνεργεῖ ὁ Θεὸς κατὰ τὸ

the power our and works-with(-us) — God according-to the

πλῆθος τοῦ ἐλέους αὐτοῦ. Καὶ εἰ οὐκ ἐφυλάξαμεν τὴν

multitude of-the mercy his and if not we-kept the

καρδίαν ἡμῶν ὡς οἱ πατέρες ἡμῶν, κἂν σπουδάσωμεν

heart our as the fathers our even-if we-be-eager

ποιῆσαι τὴν δύναμιν ἡμῶν, φυλάξαι τὰ σώματα ἡμῶν,

to-do the power our to-keep the bodies our

ὡς ζητεῖ ὁ Θεός, ἀναμάρτητα, καὶ πιστεύομεν ὅτι κατὰ

as seeks — God sinless and we-believe that at

τὸν καιρὸν τοῦ λιμοῦ τὸν καταλαβόντα ἡμᾶς, ποιεῖ μεθ᾽

the time of-the famine the having-overtaken us he-makes with

ἡμῶν ἔλεος, ὡς καὶ μετὰ τῶν ἁγίων αὐτοῦ. Παραμυθεῖται

us mercy as also with the saints his comforts

ἐνταῦθα ὁ μέγας οὗτος, τοῖς λίαν ἀσθενεστέροις λέγων·

here the great this(-man) the very weaker(-ones) saying

Καὶ εἰ οὐκ ἐφυλάξαμεν τὴν καρδίαν ἡμῶν ὡς οἱ πατέρες
and if not we-kept the heart our as the fathers
ἡμῶν, κἂν τὰ σώματα ἡμῶν τηρήσωμεν ἀναμάρτητα,
our even-if the bodies our we-keep sinless
ὡς ζητεῖ ὁ Θεός, καὶ ποιεῖ καὶ μεθ' ἡμῶν ἔλεος. Πολλὴ
as seeks — God and he-makes also with us mercy great
ἡ εὐσπλαγχνία τοῦ τοιούτου Πατρὸς καὶ συγκατάβασις.
(is)-the compassion of-the such Father and condescension
Μακαρίου τοῦ μεγάλου.
of-Macarius the great

Τὸ κυριώτατον τοῦ ἀθλητοῦ τοῦτό ἐστιν, ἵνα εἰσελθὼν εἰς
the most-important of-the athlete this is that having-entered into
τὴν ἑαυτοῦ καρδίαν, ποιήσῃ πόλεμον πρὸς τὸν Σατανᾶν
the his-own heart he-make war against — Satan
καὶ μισήσῃ αὐτόν· καὶ ἀντιπαλαίσας τοῖς διαλογισμοῖς
and hate him and wrestling-against the reasonings
αὐτοῦ, μαχεσθῇ αὐτῷ. Εἰ δὲ εἰς τὸ φαινόμενον φυλάσσει
his he-fight with-him if but as-to the visible(-part) keeps
τις τὸ σῶμα αὐτοῦ ἀπὸ φθορᾶς καὶ πορνείας, ἔσωθεν δὲ
one the body his from corruption and fornication within but
μοιχεύει παρὰ τῷ Θεῷ, καὶ πορνεύει τοῖς διαλογισμοῖς,
commits-adultery before — God and fornicates in-the reasonings
οὐδὲν ὠφελήθη ἔχων τὸ σῶμα παρθένον. Γέγραπται
in-nothing he-is-benefited having the body virgin it-is-written
γάρ· «Πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι,
for every(-one) the(-one) looking-at (a)-woman for the to-desire
ἤδη ἐμοίχευσεν ἐν τῇ καρδίᾳ.» Ἔστι γὰρ πορνεία
already committed-adultery in the heart there-is for fornication
διὰ σώματος ἐπιτελουμένη· καὶ ἔστι πορνεία ψυχῆς
through body accomplished and there-is fornication of-(the)-soul
κοινωνούσης τῷ Σατανᾷ. Δοκεῖ μὲν ὁ μέγας οὗτος
having-communion — with-Satan seems indeed the great this

Πατὴρ ἀντιφέρεσθαι τοῖς λόγοις τοῦ προλεχθέντος Πατρὸς
Father to-contradict the words of-the before-mentioned Father
ἀββᾶ Ἡσαΐου· οὐκ ἔστι δέ· Κἀκεῖνος γάρ, ὡς ζητεῖ
abba Isaiah not it-is(-so) but that(-one)-also for as seeks
ὁ Θεός, παρεγγυᾶται ἡμῖν φυλάξαι τὰ σώματα ἡμῶν·
— God exhorts us to-keep the bodies our
ζητεῖ δὲ οὐ τῶν σωμάτων μόνον τὴν καθαρότητα, ἀλλὰ
he-seeks but not of-the bodies only the purity but
καὶ τῶν πνευμάτων· καὶ οὕτως ἀπὸ τῶν εὐαγγελικῶν
also of-the spirits and thus from the evangelic
προσταγμάτων, τὰ αὐτὰ ἡμῖν ὑποτίθεται.
commandments the same(-things) to-us he-counsels
Διαδόχου.
of-Diadochus
Ὁ ἐνδημῶν ἀεὶ τῇ ἑαυτοῦ καρδίᾳ, ἐκδημεῖ πάντως
the(-one) dwelling always in-the his-own heart departs by-all-means
τῶν ὡραίων τοῦ βίου· πνεύματι γὰρ περιπατῶν, τὰς
from-the beautiful(-things) of-the life by-(the)-spirit for walking the
τῆς σαρκὸς ἐπιθυμίας εἰδέναι οὐ δύναται. Ἐπειδὴ λοιπὸν
of-the flesh desires to-know not can since henceforth
ἐν τῷ φρουρίῳ τῶν ἀρετῶν τοὺς περιπάτους ὁ τοιοῦτος
in the fortress of-the virtues the walks the such(-man)
ποιεῖται, αὐτὸς ὥσπερ τὰς ἀρετὰς πυλωροὺς ἔχων· διὸ
makes he as the virtues (as)-gatekeepers having wherefore
δὴ καὶ ἄπρακτοι λοιπὸν αἱ τῶν δαιμόνων τότε ἐπ᾽ αὐτῷ
indeed also ineffective henceforth the of-the demons then against him
γίνονται μηχαναί· καλῶς εἶπεν ὁ ἅγιος ὅτι ἄπρακτοι
become devices well said the holy(-man) that ineffective
μένουσιν αἱ τῶν ἐχθρῶν μηχαναί· ὅτε δηλονότι ἐν τῷ
remain the of-the enemies devices when clearly in the
βάθει που τῆς καρδίας ἡμῶν διατρίβομεν, καὶ τοσοῦτον
depth somewhere of-the heart our we-spend-time and so-much

πλέον, ὅσον ἐκεῖ ἐγχρονίζομεν. Ἀλλ' οἶδα ὅτι ἐπιλείψει
more as-much-as there we-linger but I-know that will-fail
με ὁ χρόνος, βουλόμενον τῷ παρόντι διηγήματι τῶν
me the time wishing in-the present narrative of-the
Πατέρων πάντων κατατάττειν τοὺς λόγους. Διὸ ἑνὸς ἢ
Fathers all to-set-in-order the words wherefore one or
καὶ δύο μνησθείς, πρὸς τὸ τέλος τὸν λόγον τρέψομαι.
even two having-mentioned to the end the word I-will-turn
Ἰσαὰκ τοῦ Σύρου.
of-Isaac the Syrian

Σπούδασον εἰσελθεῖν εἰς τὸ ταμιεῖον τὸ ἔνδοθέν σου, καὶ
be-eager to-enter into the storehouse the within you and
ὄψει τὸ ταμεῖον τὸ οὐράνιον. Ἓν γάρ ἐστι τοῦτο
you-will-see the storehouse the heavenly one for is this
κἀκεῖνο· καὶ ἐν μιᾷ εἰσόδῳ θεωρεῖς ἀμφότερα. Ἡ κλίμαξ
and-that and in one entrance you-behold both the ladder
τῆς βασιλείας ἐκείνης ἔνδοθέν σού ἐστι κεκρυμμένη, ἤγουν
of-the kingdom that within you is hidden that-is
ἐν τῇ ψυχῇ σου. Βάπτισον οὖν σεαυτὸν ἐκ τῆς ἁμαρτίας,
in the soul your dip then yourself from the sin
καὶ εὑρίσκεις ἐκεῖ ἀναβάσεις ἐν αἷς ἀναβαίνειν δυνήσῃ.
and you-find there ascents in which to-ascend you-will-be-able
Καρπαθίου.
of-Karpathios

Πολλοῦ ἀγῶνος καὶ κόπου χρεία ἐν ταῖς προσευχαῖς·
of-much struggle and toil (there-is)-need in the prayers
ὅπως εὕρωμεν τὴν ἀπαρενόχλητον τῆς διανοίας κατάστασιν,
so-that we-may-find the untroubled of-the mind state
ἕτερόν τινα ἐγκάρδιον οὐρανόν, ἔνθα οἰκεῖ ὁ Χριστός· ὡς
another some in-the-heart heaven where dwells — Christ as

φησιν ὁ Ἀπόστολος. «Εἰ οὐκ ἐπιγινώσκετε, ὅτι Χριστὸς
says the Apostle whether not you-recognize that Christ
οἰκεῖ ἐν ἡμῖν; εἰ μήτι ἄρα ἀδόκιμοί ἐστε.»
dwells in us unless perhaps indeed reprobate you-are
Συμεὼν τοῦ θεολόγου.
of-Symeon the theologian
Ἄδειαν εὗρεν ὁ διάβολος μετὰ τῶν δαιμόνων, ἀφ᾽
license found the devil with the demons from
οὗ τοῦ παραδείσου καὶ τοῦ Θεοῦ ἐξόριστον διὰ τῆς
when of-the paradise and — of-God exiled through the
παρακοῆς εἰργάσατο τὸν ἄνθρωπον, τὸ λογιστικὸν παντὸς
disobedience he-made the man the rational(-part) of-every
ἀνθρώπου σαλεύειν, καὶ ἐν νυκτὶ καὶ ἐν ἡμέρᾳ νοητῶς·
man to-shake both by night and by day intellectually
τοῦ μέν, ἐπὶ πολύ, τοῦ δέ, ἐπ᾽ ὀλίγον, καὶ ἄλλου,
of-one indeed for much of-another but for (a)-little and of-another
ἐπὶ πλέον. Καὶ οὐκ ἄλλως δυνατὸν ὀχυρωθῆναι τοῦτο,
for more and not otherwise (it-is)-possible to-be-fortified this
ἢ μνήμῃ Θεοῦ διηνεκεῖ, ᾧ ἐὰν τῇ δυνάμει τοῦ
than by-remembrance of-God continual which if by-the power of-the
σταυροῦ τυπωθεῖσα τῇ καρδίᾳ ἡ θεία μνήμη, πρὸς τὸ
cross imprinted on-the heart the divine remembrance toward the
ἄσειστον στερεώσῃ τοῦτο. Εἰς τοῦτο γὰρ φέρει τὰ
unshakable make-firm this to this for bear the(-things)
τοῦ νοητοῦ ἀγῶνος, ὃν ἕκαστος Χριστιανῶν ἀγωνίσασθαι,
of-the intelligible struggle which each of-Christians to-struggle
πρὸς τὸ στάδιον τῆς Χριστοῦ πίστεως ἀπεδύσατο· εἰ δὲ
toward the stadium — of-Christ faith stripped if but
μή, μάτην ἀγωνιεῖται. Τοῦ τοιούτου ἀγῶνος ἕνεκεν ἡ
not in-vain he-will-struggle of-the such struggle for-the-sake (is)-the
πᾶσα καὶ ποικίλη παντὸς κακοπαθοῦντος διὰ τὸν Θεὸν
whole and varied of-everyone suffering-hardship for — God

ἄσκησις· ἵνα τις κάμψῃ τὰ σπλάγχνα τοῦ ἀγαθοῦ, καὶ
asceticism that one bend the bowels of-the good(-one) and
δώσῃ πάλιν τὸ πρῶτον ἀξίωμα τοῦτο, καὶ σφραγισθῇ τῷ
be-give again the first dignity this and be-sealed in-the
λογιστικῷ Χριστός, καθὼς λέγει ὁ Ἀπόστολος· «Τεκνία
rational(-part) Christ as says the Apostle little-children
μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν
my whom again I-travail-with until — be-formed Christ in
ὑμῖν.» Κατεμάθετε, ἀδελφοί, ὡς ἔστι τέχνη πνευματική,
you you-have-learned brothers that there-is (an)-art spiritual
ἤγουν μέθοδος; ταχέως τὸν ταύτης ἐργάτην εἰς ἀπάθειαν
that-is (a)-method quickly the of-it worker to dispassion
καὶ θεοπτίαν ἀνάγουσα· πεπληροφόρησθε, πῶς πᾶσα
and vision-of-God leading you-have-been-fully-assured how all
πρακτικὴ ὡς φύλλα ἐν δένδρῳ χωρὶς καρποῦ λελόγισται
practice as leaves on (a)-tree without fruit is-reckoned
τῷ Θεῷ, καὶ ὅτι πᾶσα ψυχὴ μὴ ἔχουσα νοῦ τήρησιν,
— by-God and that every soul not having of-mind keeping
εἰς κενὸν ταῦτα αὐτῇ ἀποβήσεται; Οὐκοῦν σπεύσωμεν,
in vain these(-things) to-it will-turn-out therefore let-us-hasten
ἵνα μὴ ἄκαρποι τελευτήσαντες, μεταμεληθῶμεν ἀνόνητα.
that not fruitless having-died we-repent unprofitably
Ἐρώτ. Ὅτι μὲν ἀπὸ τοῦ νῦν συγγράμματος γινώσκομεν,
question that indeed from the present treatise we-know
τίς τε ἦν ἡ πρᾶξις τῶν εὐαρεστησάντων τῷ Κυρίῳ,
what both was the practice of-the(-ones) having-pleased the Lord
καὶ ὅτι ἔστι τις ἐργασία ἡ τῶν παθῶν τὴν ψυχὴν
and that there-is some working the from-the passions the soul
ταχέως ἐλευθεροῦσα, καὶ τῇ τοῦ Θεοῦ ἀγάπῃ συνδέουσα,
quickly freeing and to-the — of-God love binding
ἣν χρεὼν παντὶ τῷ τῷ Χριστῷ στρατευθέντι, οὐδ’
which (is)-needful for-every the(-one) for-the Christ enlisted not-even

ἡμεῖς ἀμφιβάλλομεν, ἀλλὰ καὶ λίαν πεπείσμεθα. Τί δέ ἐστι
we doubt but even very we-are-persuaded what but is
προσοχή, καὶ πῶς ἀξιοῦταί τις ταύτην εὑρεῖν, δυσωποῦμεν
attention and how is-deemed-worthy one it to-find we-beg
μαθεῖν. Εἰσάπαν γὰρ τοῦ τοιούτου πράγματός ἐσμεν ἀμύητοι.
to-learn altogether for of-the such thing we-are uninitiated
Ἀπόκρ. Ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
answer in the name of-the Lord our Jesus Christ
τοῦ εἰπόντος, «Χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν,»
the(-one) having-said without me not you-can to-do nothing
τοῦτον βοηθὸν καὶ συνέριθον ἐπικαλεσάμενοι, τὸ κατὰ
him (as)-helper and fellow-worker having-invoked the according-to
δύναμιν ὑποδεῖξαι πειράσομαι, τί ἐστι προσοχή, καὶ πῶς
power to-show I-will-try what is attention and how
αὐτή, Θεοῦ θέλοντος, κατορθωθείη.
it God willing might-be-achieved
Τοῦ αὐτοῦ Νικηφόρου.
of-the same Nikephoros
Τὴν μὲν προσοχὴν τινὲς τῶν ἁγίων, νοὸς τήρησιν ἔφησαν·
the indeed attention some of-the saints of-mind keeping called
ἄλλοι δέ, καρδιακὴν φυλακήν· ἕτεροι δέ, νῆψιν· καὶ ἄλλοι,
others and of-the-heart guard others and watchfulness and others
νοερὰν ἡσυχίαν· καὶ ἄλλοι ἄλλως. Τὰ δὲ πάντα ἓν
intellectual stillness and others otherwise the(-names) but all one
καὶ τὸ αὐτὸ δηλοῦσιν· ὡς ἄν τις εἴποι ἄρτον, καὶ εἴποι
and the same show as — one might-say bread and might-say
καὶ τεμάχιον, καὶ εἴποι καὶ βουκίον, οὕτω καὶ περὶ
also (a)-slice and might-say also (a)-morsel thus also about
τούτων νόει. Τί δέ ἐστι προσοχή, καὶ τί τὰ ταύτης
these understand what but is attention and what the of-it
ἰδιώματα, ἀκριβῶς μάνθανε. Προσοχή ἐστι, μετανοίας
properties exactly learn attention is of-repentance

ἀκραιφνοῦς γνώρισμα. Προσοχή ἐστι, ψυχῆς ἀνάκλησις·
pure (a)-mark attention is of-(the)-soul (a)-recall
κόσμου μῖσος, καὶ πρὸς Θεὸν ἐπάνοδος. Προσοχή
of-(the)-world hatred and to God return attention
ἐστιν, ἀθέτησις ἁμαρτίας, καὶ ἀρετῆς ἐπανάληψις.
is (the)-setting-aside of-sin and of-virtue (the)-taking-up-again
Προσοχή ἐστι, συγχωρήσεως ἁμαρτιῶν ἀνενδύαστος
attention is of-forgiveness of-sins undoubting
πληροφορία. Προσοχή ἐστιν, ἀρχὴ θεωρίας· μᾶλλον
assurance attention is (the)-beginning of-contemplation rather
δέ, ὑπόθεσις θεωρίας. Διὰ ταύτης γὰρ ὁ Θεὸς
but (the)-foundation of-contemplation through it for — God
παρακύψας, ἐμφανίζεται τῷ νοΐ. Προσοχή ἐστιν, ἀταραξία
stooping-down appears to-the mind attention is (the)-calm
νοός· ἢ μᾶλλον, στάσις αὐτῆς, δι᾽ ἐλέους Θεοῦ,
of-(the)-mind or rather (the)-standing of-it through (the)-mercy of-God
τῇ ψυχῇ βραβευθεῖσα. Προσοχή ἐστι, καθαίρεσις μὲν
to-the soul awarded attention is (the)-destruction indeed
λογισμῶν· Θεοῦ δὲ μνήμη, ἀνάκτορον, καὶ τῆς τῶν
of-thoughts of-God but remembrance (the)-palace and of-the of-the(-things)
ἐπερχομένων ὑπομονῆς ταμειοῦχος. Προσοχή ἐστι, πίστεως,
coming-on endurance (the)-treasurer attention is of-faith
ἐλπίδος, καὶ ἀγάπης παραίτιος. Εἰ μὴ γάρ τις πιστεύσειεν,
hope and love (the)-cause if not for one believe
οὐκ ἂν τὰ ἔξωθεν ἐπερχόμενα λυπηρὰ ὑποδέξηται· καὶ
not — the from-outside coming grievous(-things) he-would-accept and
εἰ μὴ ἀσπασίως τὰ λυπηρὰ ὑποδέξηται, οὐκ ἂν ἐρῇ
if not gladly the grievous(-things) he-accept not — he-would-say
τῷ Κυρίῳ· «Ἀντιλήπτωρ μου εἶ καὶ καταφυγή μου.»
to-the Lord (the)-helper my you-are and refuge my
Καὶ εἰ μὴ τὸν Ὕψιστον θήσει καταφυγήν, οὐκ ἂν
and if not the Most-High he-will-make (his)-refuge not —

τῆς ἀγάπης αὐτοῦ ἔνστερνος γένηται. Τούτου τοίνυν
of-the love his in-his-breast he-would-become of-this therefore
τοῦ μεγίστου τῶν μεγίστων κατορθώματος ἐκ διδαχῆς
the greatest of-the greatest achievement from teaching
μάλιστα τοῖς πολλοῖς, ἢ τοῖς πᾶσι, προσγίνεται. Σπάνιοι
especially to-the many or to-the all it-comes rare
γὰρ οἱ ταύτην ἀδιδάκτως τῇ βίᾳ τῆς ἐργασίας
for (are)-the(-ones) it untaught by-the force of-the working
καὶ τῇ θέρμῃ τῆς πίστεως ἐκ Θεοῦ κομισάμενοι, καὶ
and by-the warmth of-the faith from God having-received and
οὐ νόμος τὸ σπάνιον. Διά τοι τοῦτο χρὴ ζητεῖν
not (a)-law (is)-the rare for indeed this(-reason) (it)-is-needful to-seek
ὁδηγὸν ἀπλανῆ· ἵνα διὰ τῆς ἐκείνου διατυπώσεως, τὰς ἐκ
(a)-guide unerring that through the his instruction the from
τῆς προσοχῆς προσπιπτούσας ἡμῖν δεξιὰς καὶ ἀριστερὰς
the attention befalling us right and left
ἐλλείψεις, λέγω δὴ καὶ ὑπερβολάς, τὰς ἐκ τοῦ πονηροῦ
deficiencies I-mean indeed and excesses the(-ones) from the evil(-one)
εἰσαγομένας, ὑπ᾽ αὐτοῦ διδασκώμεθα καὶ τυπούμεθα, ἐξ
brought-in by him we-may-be-taught and formed from
ὧν ἔπαθεν αὐτὸς πειρασθείς, δῆλα ἡμῖν ποιῶν, καὶ ἐκτὸς
what suffered he tempted manifest to-us making and without
ἀμφιβολίας τὴν νοητὴν ταύτην ὁδὸν ὑποδεικνύει, καὶ
doubt the intelligible this way he-shows and
οὕτως εὐκόλως ἡμεῖς διανύομεν. Εἰ δὲ ὁδηγὸς οὐκ ἔστι,
thus easily we accomplish(-it) if but (a)-guide not there-is
χρὴ ζητεῖν ἐμπόνως· εἰ δ᾽ οὐχ εὑρίσκεται, τὸν Θεὸν
(it)-is-needful to-seek laboriously if but not he-is-found — God
ἐπικαλεσάμενος ἐν συντριβῇ πνεύματος καὶ δάκρυσι, καὶ
having-invoked in contrition of-spirit and tears and
σὺν ἀκτησίᾳ τοῦτον καθικετεύσας, ποίησον ὃ λέγω σοι.
with possessionlessness him having-besought do what I-tell you

Οἶδας ὅτι ἡ πνοὴ ἣν ἀναπνέομεν, ὁ ἀὴρ οὗτός ἐστιν,
you-know that the breath which we-breathe-in the air this is
ἐκπνέομεν δὲ αὐτόν, οὐ δι' ἕτερόν τι, ἀλλ' ἢ διὰ
we-breathe-out and it not for another something but than for
τὴν καρδίαν. Αὕτη γάρ ἐστιν ἡ τῆς ζωῆς παραίτιος, καὶ
the heart this for is the of-the life cause and
τῆς θέρμης τῷ σώματι. Ἐπισπᾶται τοίνυν ἡ καρδία τὸ
of-the warmth for-the body draws therefore the heart the
πνεῦμα, ἵνα τὸ μὲν ἑαυτῆς θερμὸν ἔξωθεν διὰ τῆς ἐκπνοῆς
breath that the indeed its-own heat outside through the exhalation
διωθήσῃ, ἑαυτῇ δὲ εὐκρασίαν παρέξῃ. Παραίτιος δὲ τῆς
it-push-out for-itself and good-temperature it-provide (the)-cause and of-the
τοιαύτης οἰκονομίας, ἢ μᾶλλον ὑπουργός, ὁ πνεύμων
such arrangement or rather (the)-servant the lung
ἐστίν· ὃς ἀραιὸς ὑπὸ τοῦ Δημιουργοῦ κτισθείς, οἷά τις
is which porous by the Creator created like some
φυσητήρ, ἀλύπως εἰσάγει καὶ ἐξάγει τὸ περιέχον. Οὕτως
bellows without-pain brings-in and brings-out the surrounding(-air) thus
ἡ καρδία, τὸ μὲν ψυχρὸν ἕλκουσα διὰ τοῦ πνεύματος,
the heart the indeed cold drawing through the breath
τὸ θερμὸν δὲ διωθοῦσα, τὴν τάξιν δηλονότι δι' ἣν
the hot but pushing-out the order clearly for which
ᾠκονομήθη πρὸς τὴν τοῦ ζώου σύστασιν, ἀπαραβάτως
it-was-arranged for the of-the living-being constitution inviolably
διατηρεῖ. Σὺ οὖν καθίσας καὶ συναγαγών σου τὸν νοῦν,
preserves you then having-sat and having-gathered your the mind
εἰσάγαγε αὐτόν, τὸν νοῦν δηλαδή, εἰς τῆς ῥινὸς τὴν ὁδόν,
lead-in it the mind clearly into of-the nose the way
ἔνθα τὸ πνεῦμα εἰς τὴν καρδίαν εἰσέρχεται· καὶ ὤθισαι
where the breath into the heart enters and push
αὐτὸν καὶ παραβίασαι συγκατελθεῖν μετὰ τοῦ εἰσπνεομένου
it and force(-it) to-go-down-with with the inhaled

πνεύματος, εἰς τὴν καρδίαν. Εἰσελθόντος δὲ ἐκεῖσε, οὐκέτι
breath into the heart having-entered and there no-longer
ἀνεύφραντα, οὐ δὲ ἄχαρι γενήσεται τὰ μετὰ ταῦτα·
joyless not and graceless will-be the(-things) after these(-things)
ἀλλ' ὥσπερ ἀνήρ τις τοῦ ἑαυτοῦ οἴκου ἀπόδημος, ἐπὰν
but as man some from-the his-own house abroad when
ἐπιστρέψῃ οὐκ ἔχει ὅτι καὶ γένηται ἀπὸ τῆς χαρᾶς, ὅτι
he-return not he-has what also he-may-become from the joy that
κατηξιώθη τοῖς τέκνοις καὶ τῇ γυναικὶ ἐντυχεῖν· οὕτω
he-was-deemed-worthy the children and the wife to-meet thus
καὶ ὁ νοῦς, ἐπὰν μετὰ τῆς ψυχῆς ἑνωθῇ, ἄῤῥητον ἡδονὴν
also the mind when with the soul it-is-united with-ineffable pleasure
καὶ εὐφροσύνην ἐμπίπλαται. Τοίνυν, ἀδελφέ, συνέθισον τὸν
and gladness is-filled therefore brother accustom the
νοῦν, τοῦ μὴ ταχέως ἐκεῖθεν ἐξέρχεσθαι. Πάνυ γὰρ ἐν
mind of-the not quickly from-there to-go-out very for at
ταῖς ἀρχαῖς καταῤῥᾳθυμεῖ ἐκ τῆς τῶν ἔνδον συγκλείσεως
the beginnings it-is-slothful from the of-the within enclosure
καὶ στενώσεως. Ἐπὰν δὲ συνήθης γένηται, οὐκέτι στέργει
and narrowing when but accustomed it-becomes no-longer does-it-like
ταῖς ἔξω περιφοραῖς. Ἡ γὰρ βασιλεία τῶν οὐρανῶν ἐντὸς
the outside distractions the for kingdom of-the heavens within
ἡμῶν ἐστιν· ἣν ἐκεῖσε περισκοπῶν, καὶ διὰ καθαρᾶς
us is which there looking-around-for and through pure
προσευχῆς ταύτην ἐπιζητῶν, τὰ ἔξω πάντα στυγητὰ
prayer it seeking the outside(-things) all hateful
ἡγεῖται καὶ μισητά. Εἰ μὲν οὖν ἐκ πρώτης, ὡς εἴρηται,
it-regards and detestable if indeed then from (the)-first as has-been-said
διὰ νοὸς εἰσέλθῃς εἰς τὸν καρδιακὸν τόπον, ὅν σοι
through (the)-mind you-enter into the of-the-heart place which to-you
ὑπέδειξα, χάρις τῷ Θεῷ· καὶ δόξασον, καὶ σκίρτησον, καὶ
I-showed thanks — to-God and glorify and leap and

ἔχου ταύτης τῆς ἐργασίας διαπαντός· καὶ αὕτη μέλλει
hold this the working continually and this is-going
διδάξαι σε, ἃ οὐκ ἐπίστασαι. Χρὴ δέ σε καὶ τοῦτο
to-teach you what not you-know (it)-is-needful and you also this
μαθεῖν, ὡς ἐκεῖσε τοῦ νοός σου τυγχάνοντος, οὐ σιωπᾷν
to-learn that there of-the mind your being not to-be-silent
καὶ ἀργὸς ἔκτοτε ἵστασθαι· ἀλλὰ τό, Κύριε Ἰησοῦ
and idle thenceforth to-stand but the(-cry) Lord Jesus
Χριστέ, Υἱὲ τοῦ Θεοῦ, ἐλέησόν με, ἔχειν ἔργον καὶ μελέτην
Christ Son — of-God pity me to-have (as)-work and meditation
ἄπαυστον· καὶ οὐδέποτε ἐκ τούτου ποτὲ παύσεται.
unceasing and never from this ever it-will-cease
Τοῦτο γὰρ ἀμετεώριστον συνέχον τὸν νοῦν, ἀχείρωτον
this for undistracted holding the mind unconquered
δεικνύει αὐτὸν καὶ ἄψαυστον ταῖς προσβολαῖς τοῦ ἐχθροῦ,
shows it and untouched by-the assaults of-the enemy
καὶ εἰς ἀγάπην καὶ πόθον θεῖον τὸ καθ' ἡμέραν ἀνάγει. Εἰ δὲ
and to love and longing divine the each day leads-up if but
πολλὰ καμών, ὦ ἀδελφέ, οὐ δύνασαι εἰσελθεῖν εἰς τὰ μέρη
much having-toiled O brother not you-can to-enter into the parts
τῆς καρδίας, καθώς σοι διεταξάμεθα, ποίησον ὃ λέγω
of-the heart as to-you we-prescribed do what I-tell
σοι· καὶ μέλλεις, Θεοῦ συνεργοῦντός σοι, εὑρεῖν τὸ
you and you-are-going God working-with you to-find the(-thing)
ζητούμενον. Οἶδας, ὅτι τὸ λογιστικὸν παντὸς ἀνθρώπου ἐν
sought you-know that the rational(-part) of-every man in
τῷ στήθει ἐστίν. Ἐντὸς γὰρ τοῦ στήθους, σιωπώντων ἡμῶν
the breast is within for the breast being-silent our
τῶν χειλέων, ἐκεῖσε λαλοῦμεν, καὶ βουλευόμεθα, καὶ εὐχὰς
the lips there we-speak and counsel and prayers
κατατάττομεν, καὶ ψαλμούς, καὶ ἄλλα τινά. Τούτῳ
compose and psalms and other some(-things) to-this

οὖν τῷ λογιστικῷ, πάντα λογισμὸν ἐξ αὐτοῦ περιάρας
then the rational(-part) every thought from it having-removed
(δύνασαι γάρ, ἐὰν θέλῃς), δὸς αὐτῷ τό, Κύριε Ἰησοῦ
you-can for if you-wish give it the(-cry) Lord Jesus
Χριστέ, Υἱὲ τοῦ Θεοῦ, ἐλέησόν με· καὶ βίασαι τοῦτο ἀντ᾽
Christ Son — of-God pity me and force this instead-of
ἄλλης ἐννοίας πάντοτε ἔνδον βοᾷν. Τοῦτο δὲ ἐπὶ καιρὸν
other thought always within to-cry this but for (a)-time
κρατήσας, ἀνοιχθήσεταί σοι διὰ τοῦτο καὶ ἡ καρδιακὴ
having-held will-be-opened to-you because-of this also the heart's
εἴσοδος, καθώς σοι γεγράφαμεν, ἐκτὸς πάσης ἀμφιβολίας·
entrance as to-you we-have-written beyond all doubt
καθὼς καὶ ἡμεῖς πείρᾳ ἐγνώκαμεν. Ἐλεύσεται δέ σοι,
as also we by-experience have-known will-come and to-you
σὺν τῇ πολυποθήτῳ καὶ τερπνῇ προσοχῇ, καὶ πᾶς ὁ τῶν
with the much-longed-for and delightful attention also every the of-the
ἀρετῶν χορός, ἀγάπη, χαρά, εἰρήνη, καὶ τὰ ἑξῆς·
virtues choir love joy peace and the following(-ones)
δι᾽ ὧν πάντα σου τὰ αἰτήματα κομιεῖ ἐν Χριστῷ
through which all your the requests you-will-receive in Christ
Ἰησοῦ τῷ Κυρίῳ ἡμῶν· μεθ᾽ οὗ τῷ Πατρὶ ἅμα
Jesus the Lord our with whom to-the Father together-with
τῷ ἁγίῳ Πνεύματι, δόξα, κράτος, τιμή, καὶ προσκύνησις,
the holy Spirit (be)-glory might honor and worship
νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
now and always and to the ages of-the ages amen

GREGORY OF SINAI

ΚΕΦΑΛΑΙΑ ΔΙ' ΑΚΡΟΣΤΙΧΙΔΟΣ

Chapters in Acrostic

Κεφάλαια δι' ἀκροστιχίδος πάνυ ὠφέλιμα

VI · GREGORY OF SINAI, CHAPTERS IN ACROSTIC, 1–39

No one is truly rational before purity; true knowledge is the perception of grace. The heart worked by the Spirit without thoughts is a sanctuary before the age to come. Man was made incorruptible, without humors, and fell to the life of beasts. Paradise is twofold, the sensible Eden between corruption and incorruption, and the paradise of grace. The commandments are kept in the way of the heart, and the comprehensive commandment is the remembrance of God. Gregory sets out the faith, the Trinity in unity and Christ's two natures and wills, and then the punishments, whose pledges are already the passionate habits of sinful souls, as the pledges of the kingdom are in the hearts of the just.

Λογικὸν μὲν εἶναί τινα, ἢ γενέσθαι κατὰ φύσιν, ὡς 1
rational indeed to-be anyone or to-become according-to nature as
ἦν, πρὸ καθαρότητος καὶ ἀφθαρσίας ἀδύνατον. Τὴν
he-was before purity and incorruption (is)-impossible the(-one)
μὲν γὰρ αἰσθητικὴ ἀλογίας ἕξις, τὴν δὲ φθορᾶς
indeed for sensitive of-irrationality habit the(-other) but of-corruption
σαρκὸς κατάστασις ἐκυρίευσεν.
of-flesh state has-mastered
Οἱ κατὰ φύσιν λογικοί, μόνοι οἱ διὰ καθαρότητος 2
the(-ones) according-to nature rational only the(-ones) through purity
ὤφθησαν ἅγιοι. Λόγον γὰρ καθαρὸν οὐδεὶς τῶν ἐν λόγῳ
have-appeared holy (a)-word for pure no-one of-the(-ones) in word
σοφῶν ἔσχηκε, τὸ λογικὸν ἄνωθεν διὰ τῶν λογισμῶν
wise has-had the rational(-part) from-above through the thoughts
διαφθειράντων. Τὸ γὰρ ὑλικὸν καὶ πολύῤῥημον τῆς σοφίας
having-corrupted(-it) the for material and wordy of-the wisdom
τοῦ κόσμου τούτου πνεῦμα, τοὺς λόγους μὲν ἐπὶ τῶν
of-the world this spirit the words indeed upon the
γνωστικωτέρων, τοὺς λογισμοὺς δὲ ἐπὶ τῶν ἀγροικοτέρων
more-learned the thoughts and upon the more-rustic

ἐπάγον, ποιεῖ τὴν συνοίκησιν, τῆς ἐνυποστάτου σοφίας, καὶ
bringing makes the cohabitation of-the hypostatic wisdom and
θεωρίας, καὶ ἀμερίστου, καὶ ἑνιαίας γνώσεως ὑστερῆσαν.
contemplation and undivided and unified knowledge having-fallen-short

3 Γνῶσιν ἀληθείας τὴν τῆς χάριτος αἴσθησιν εἶναι κυρίως
knowledge of-truth the of-the grace perception to-be properly
νόμισον. Τὰς δὲ λοιπάς, νοήσεων ἐμφάσεις καὶ πραγμάτων
consider the but rest of-conceptions reflections and of-things
ἀποδείξεις ἀποκαλεῖν δεῖ.
demonstrations to-call (one)-must

4 Ὅσοι τῆς χάριτος ἀποτυγχάνουσι, δι᾽ ἀπιστίαν καὶ
as-many-as the grace fail-to-attain because-of unbelief and
ἀμέλειαν τοῦτο πάσχουσι· καὶ ὅσοι πάλιν εὑρίσκουσι,
negligence this suffer and as-many-as again find(-it)
διὰ πίστεως καὶ σπουδῆς. Ἀεὶ γὰρ ταῦτα μὲν εἰς
through faith and zeal always for these(-things) indeed to
τὰ ἔμπροσθεν προΐασι· διὰ τὰ ἐναντία δὲ εἰς
the(-things) before advance because-of the contraries but to
τοὐπίσω τελείως στρέφονται.
the-back wholly turn

5 Ἴσον ἐστι, καὶ νεκρὸν καὶ ἀναίσθητον εἶναι, καὶ τυφλὸν
equal it-is both dead and senseless to-be and blind
τῷ νοΐ, καὶ σωματικῶς μὴ ὁρᾷν. Ὁ μὲν γὰρ
in-the mind and bodily not to-see the(-one) indeed for
ἐστερήθη τῆς ζώσης καὶ ἐνεργούσης δυνάμεως· ὁ δὲ
was-deprived of-the living and working power the(-other) but
μὴ βλέπων, τοῦ ποιοῦντος ὁρᾷν καὶ ὁρᾶσθαι θείου φωτός.
not seeing of-the making to-see and to-be-seen divine light

6 Δύναμιν καὶ σοφίαν, ὀλίγοι ἀμφότερα ἐκ Θεοῦ λαμβάνουσιν.
power and wisdom few both from God receive
Ἡ μὲν γάρ ἐστι τῶν θείων μεθεκτικὴ ἀγαθῶν· ἡ
the(-one) indeed for is of-the divine participant good(-things) the(-other)

δέ, ἐκφαντική. Μεταλαμβάνειν δὲ καὶ μεταδιδόναι, θεῖον
but revealing to-partake and also to-impart (a)-divine
ὡς ἀληθῶς χρῆμα καὶ ὑπὲρ ἄνθρωπον.
as truly thing and beyond man
Ἱερατεῖον ἀληθινὸν καὶ πρὸ τῆς μελλούσης βιώσεως, 7
(a)-sanctuary true and before the coming life
ἡ χωρὶς λογισμῶν καρδία ἐνεργουμένη τῷ Πνεύματι.
(is)-the without thoughts heart worked by-the Spirit
Πάντα γὰρ ἐκεῖ τελεῖται καὶ λέγεται πνευματικῶς·
all(-things) for there are-accomplished and are-said spiritually
καὶ ὁ μὴ κτησάμενος τοῦτο ἀπ' ἐντεῦθεν, λίθος ἐστὶ
and the(-one) not having-acquired this from here (a)-stone is
διὰ ἄλλας ἀρετάς, εἰς οἰκοδομὴν ἐπιτήδειος τοῦ θείου
because-of other virtues for building fit of-the divine
ναοῦ, καὶ οὐ ναός, καὶ ἱερουργὸς τοῦ Πνεύματος.
temple and not (a)-temple and priest of-the Spirit
Ἄφθαρτος ὁ ἄνθρωπος ἐπλάσθη χωρὶς χυμοῦ, οἷος 8
incorruptible the man was-fashioned without humor such-as
καὶ ἀναστήσεται· οὐκ ἄτρεπτος δέ, οὐδὲ πάλιν τρεπτός·
also he-will-rise not unchangeable but nor again changeable
δύναμιν ἔχων θελητικῆς ἕξεως τραπῆναι, ἢ οὔ. Ἀτρεψίαν
power having of-(a)-volitional habit to-turn or not unchangeableness
γὰρ παντελῆ οὐ ποιεῖ πρὸς τὴν φύσιν ἡ θέλησις· αὕτη
for complete not makes for the nature the will this
γὰρ βραβεῖόν ἐστι τῆς μελλούσης ἀτρέπτου θεώσεως.
for (the)-prize is of-the coming unchangeable deification
Φθορὰ γάρ, σαρκὸς γένεσις. Ἐσθίειν δέ, καὶ περιττωματεῖν, 9
corruption for of-flesh (is)-generation to-eat but and to-excrete
καὶ γαυριᾶν, καὶ κοιμᾶσθαι, θηρίων καὶ κτηνῶν φυσικαὶ
and to-be-wanton and to-sleep of-beasts and of-cattle natural
ἰδιότητες· ἀνθ' ὧν διὰ τὴν παρακοὴν τοῖς κτήνεσιν
properties instead-of which because-of the disobedience to-the cattle

ὁμοιωθέντες, τῶν οἰκείων καὶ θεοσδότων ἀγαθῶν
having-become-like from-the own and God-given good(-things)
ἐκπεπτώκαμεν· κτηνώδεις ἐκ λογικῶν, καὶ θηριώδεις
we-have-fallen-away bestial from rational and brutish
γεγονότες ἐκ θείων.
having-become from divine
Ὁ παράδεισος διττός ἐστιν, αἰσθητὸς καὶ νοητός· ἤγουν
the paradise twofold is sensible and intelligible that-is
ὁ ἐν Ἐδέμ, καὶ ὁ τῆς χάριτος. Ἔστιν οὖν ὁ τῆς
the(-one) in Eden and the(-one) of-the grace is then the —
Ἐδέμ, τόπος ὑψηλὸς λίαν, ὡς εἶναι τρίτον ἕως οὐρανοῦ,
of-Eden place lofty very so-as to-be third up-to heaven
καθὼς οἱ ἱστορήσαντες φάσκουσι, παντοίοις φυτοῖς
as the(-ones) having-recorded(-it) declare with-all-kinds-of plants
εὐωδεστάτοις πεφυτευμένος ὑπὸ Θεοῦ. Οὔτε οὖν τελείως
most-fragrant planted by God neither then wholly
ἐστὶν ἄφθαρτος, οὔτε πάντη φθαρτός. Μέσον φθορᾶς
it-is incorruptible nor altogether corruptible midway of-corruption
καὶ ἀφθαρσίας πεποιημένος ὡς εἶναι ἀεί, καὶ κατάκομος
and incorruption made so-as to-be always both thick-leaved
τοῖς καρποῖς, καὶ ἀνθοῦντα ἄνθη, καὶ ὄμφακα, καὶ
with-the fruits and flowering flowers and unripe and
ὥριμα ἔχων διηνεκῶς Σηπόμενα γὰρ τὰ δένδρα καὶ
ripe(-fruits) having continually rotting for the trees and
οἱ τέλειοι καρποί, καὶ εἰς γῆν ῥιπτούμενοι, χοῦς εὐώδης
the full-grown fruits and to earth thrown (a)-soil fragrant
γίνονται, καὶ οὐ φθορὰν ὄζουσιν, ὡς τὰ τοῦ κόσμου
become and not of-corruption they-smell as the of-the world
φυτά. Τοῦτο δὲ γίνεται ἐκ πολλῆς περιουσίας καὶ
plants this and happens from much abundance and
ἁγιασμοῦ τῆς ἀεὶ περιπολαζούσης ἐκεῖσε χάριτος. Ὅθεν
holiness of-the always circling there grace whence

διερχόμενος μέσον ὁ τοῦτον προσταχθεὶς ἀρδεύειν
passing-through (the)-middle the(-one) this ordered to-water
διηνεκῶς Ὠκεανὸς ποταμός, ὁ ἐκπορευόμενος ἐξ
continually Ocean river the(-one) going-out from
αὐτοῦ, καὶ εἰς τέσσαρας ἀρχὰς μεριζόμενος, τὸν χοῦν τε
it and into four heads dividing the soil both
καὶ τὰ φύλλα τὰ πεπτωκότα, τοῖς Ἰνδικοῖς καὶ Αἰθίοψιν
and the leaves the fallen to-the Indians and Ethiopians
καταῤῥέων, ἐπιφέρει καὶ δίδωσι· καὶ δεδεμένος ὤν, ἀεὶ
flowing-down carries and gives and bound being always
περὶ τὰς ἀρούρας αὐτῶν πλημμυροῖ ὁ Φεισὼν ὁμοῦ καὶ
around the fields their floods — Pishon together and
ὁ Γεών, ἕως ἂν πάλιν ἐπιμερισθῶσιν, ὁ μὲν τὴν
— Gihon until — again they-be-divided the(-one) indeed the
Λιβυκήν, ὁ δὲ τὴν Αἰγυπτιακὴν χώραν ἐπάρδοντες.
Libyan the(-other) but — Egyptian country watering
Ῥευστή, εἴτ' οὖν φθαρτὴ ἡ κτίσις, φασίν, οὐ κατεσκευάσθη 11
flowing or rather corruptible the creation they-say not was-made
πρότερον· ὕστερον δέ, διαφθαρεῖσα καὶ ὑποταγεῖσα τῇ
at-first later but having-been-corrupted and subjected to-the
ματαιότητι, κατὰ τὴν Γραφήν, ἤγουν τῷ ἀνθρώπῳ·
vanity according-to the Scripture that-is to-the man
οὐχ ἑκοῦσα δέ, ἀλλὰ μὴ βουλομένη, διὰ τὸν
not willing however but not wishing because-of the(-one)
ὑποτάξαντα ἐπ' ἐλπίδι τῆς ἀνακαινίσεως τοῦ φθαρέντος
having-subjected(-it) in hope of-the renewal of-the corrupted
Ἀδάμ. Ἀνακαινίσας δὲ τοῦτον, καὶ ἁγιάσας, κἂν
Adam having-renewed and him and having-sanctified(-him) even-if
φθαρτὸν φέρῃ σῶμα διὰ τὴν πρόσκαιρον ζωήν, καὶ
(a)-corruptible he-bear body because-of the temporary life also
αὐτὴν ἀνεκαίνισε, μήπω φθορᾶς ἀπαλλάξας. Φθορᾶς
it he-renewed not-yet from-corruption having-freed(-it) of-corruption

δὲ ἀπαλλαγὴν τῆς κτίσεως, οἱ μὲν τὴν ἐπὶ τὸ κρεῖττον
and (the)-freeing of-the creation some indeed the toward the better
ἀλλοίωσιν, οἱ δὲ τὴν παντελῆ μετάθεσιν τῶν αἰσθητῶν
alteration others but the complete change of-the sensible(-things)
λέγουσιν εἶναι. Ἔθος γὰρ τῇ Γραφῇ ἁπλῶς περὶ τῶν
say to-be (a)-custom for for-the Scripture simply about the(-things)
τέως ἀπόρων ποιεῖν τὴν κατάφασιν καὶ ἀπεριέργως.
as-yet unclear to-make the affirmation and without-curiosity

12 Οἱ τὴν χάριν δεχόμενοι ὡς οἱ περὶ τὴν σύλληψιν,
the(-ones) the grace receiving like the(-ones) about the conception
καὶ ἐγκυμονοῦντες τῷ Πνεύματι, ἢ διὰ πτωμάτων τὸ
and being-pregnant by-the Spirit either through falls the
θεῖον ἀποβάλλουσι σπέρμα, ἢ χηρεύοντες ἐκ Θεοῦ τῇ τοῦ
divine cast-out seed or being-widowed from God by-the of-the
ἐχθροῦ κοινωνίᾳ, ἐνδομυχοῦντος αὐτοῖς. Καὶ ἡ μὲν ἀποβολὴ
enemy communion lurking-within them and the indeed casting-out
τῆς χάριτος δι᾽ ἐνεργείας παθῶν, ἡ δὲ παντελὴς στέρησις
of-the grace through (the)-working of-passions the but complete deprivation
διὰ τὴν τῶν ἁμαρτημάτων γίνεται πρᾶξιν· ψυχὴ γὰρ
because-of the of-the sins comes-about practice (a)-soul for
φιλοπαθής, καὶ φιλάμαρτος, ὑστερημένη, καὶ ἀποβαλλομένη
passion-loving and sin-loving lacking and casting-out
τὴν χάριν καὶ χηρεύουσα, παθῶν, ἵνα μὴ εἴπω, δαιμόνων
the grace and widowed of-passions that not I-say of-demons
κατοικητήριον ἔσται, νῦν καὶ ἐν τῷ μέλλοντι.
(a)-dwelling will-be now and in the coming(-age)

13 Ἱλαρὸν καὶ ἥμερον οὐ ποιεῖ τὸν θυμὸν ὡς ἡ ἀνδρεία,
cheerful and gentle not makes the anger as the courage
καὶ τὸ ἔλεος· ἡ μὲν τοὺς ἔξω, ἡ δὲ τοὺς
and the mercy the(-one) indeed the(-ones) outside the(-other) but the(-ones)
ἔσω καθάπερ ἑλεπόλεις συντρίβουσα.
within like siege-engines crushing

Πολλοὶ τὰς ἐντολὰς ἐργαζόμενοι, δοκοῦσιν ὁδεύειν οἳ 14
many the commandments working think to-travel who
καὶ μήπω τὴν πόλιν φθάσαντες, ἔξωθεν μένουσι· τὰς
also not-yet the city having-reached outside remain the
γὰρ διεξόδους τῶν βασιλικῶν εὐθειῶν, τουτέστι τὰς
for by-ways of-the royal straight(-roads) that-is the
ἀγχιθύρους τῶν ἀρετῶν κακίας λεληθότως ἄραντες,
neighboring of-the virtues vices unawares having-taken
ἀνοήτως πορεύονται· οὔτε γὰρ ἔλλειψιν, οὔτε ὑπερβολήν,
foolishly they-go neither for deficiency nor excess
ἀλλὰ καὶ σκοπὸν θεάρεστον, καὶ τὸ θεῖον μόνον ζητοῦσαι
but also (an)-aim God-pleasing and the divine only seeking
αἱ ἐντολαὶ δέονται θέλημα, εἰ δὲ μή, μάτην ὁ σκοπός,
the commandments need will if but not in-vain the aim
εὐθείας κατὰ τὴν Γραφὴν μὴ ποιεῖν τὰς τρίβους τοῦ
straight according-to the Scripture not to-make the paths —
Θεοῦ· παντὶ γὰρ ἔργῳ ὁ σκοπὸς ζητεῖται τοῦ πράγματος.
of-God for-every for work the aim is-sought of-the thing
Ἐν ὁδῷ, τουτέστι δι' ἐντολῶν ἐν καρδίᾳ ζήτει τὸν 15
in (the)-way that-is through commandments in (the)-heart seek the
Κύριον. Ὅταν γὰρ ἀκούσῃς τὸν Ἰωάννην βοῶντα, καὶ
Lord when for you-hear — John crying and
προστάσσοντα πᾶσι τὰς ὁδοὺς ἑτοιμάσαι, καὶ τὰς τρίβους
commanding all the ways to-prepare and the paths
εὐθείας ποιεῖν κελεύοντα, τὰς ἐντολάς, καὶ τὰς καρδίας,
straight to-make bidding the commandments and the hearts
καὶ τὰς πράξεις εἶναι νόμισον· ἀδύνατον γὰρ ὁδὸν
and the deeds to-be consider (it-is)-impossible for (the)-way
εὐθείαν τῶν ἐντολῶν ποιῆσαι, καὶ πρᾶξιν ἀνεύθυνον, εἰ
straight of-the commandments to-make and practice blameless if
μὴ καρδιακὴν εὐθύτητα.
not heart's uprightness

16 Ῥάβδον καὶ βακτηρίαν, ὅταν ἀκούσῃς τῆς Γραφῆς
rod and staff when you-hear the Scripture
λεγούσης, κατὰ μὲν τὸν προφητικὸν λόγον, τὴν κρίσιν,
saying according-to indeed the prophetic sense the judgment
καὶ τὴν πρόνοιαν εἶναι νόμισον, κατὰ δὲ τὸν ἠθικὸν
and the providence to-be consider according-to but the moral
λόγον, τὴν ψαλμῳδίαν, καὶ προσευχήν· κρινόμενοι γὰρ
sense the psalmody and prayer being-judged for
ὑπὸ Κυρίου τῇ ῥάβδῳ τῆς παιδείας, πρὸς ἐπιστροφὴν
by (the)-Lord with-the rod of-the discipline toward conversion
παιδευόμεθα· παιδεύοντες δὲ τοὺς ἐπανισταμένους ἡμῖν
we-are-disciplined disciplining and the(-ones) rising-up-against us
τῇ ῥάβδῳ τῆς ἀνδρικῆς ψαλμῳδίας, τῇ προσευχῇ
with-the rod of-the manly psalmody by-the prayer
στηριζόμεθα. Ἔχοντες οὖν τὴν ῥάβδον καὶ τὴν βακτηρίαν
we-are-supported having then the rod and the staff
ἐν χειρὶ πράξεως νοός, μὴ παυσώμεθα παιδεύοντες καὶ
in (the)-hand of-practice of-mind not let-us-cease disciplining and
παιδεύεσθαι, ἄχρις ἂν ὑπὸ τὴν πρόνοιαν ὁλικῶς γενώμεθα,
to-be-disciplined until — under the providence wholly we-come
τὴν κρίσιν ἐκφυγόντες, τὴν νῦν καὶ τὴν μέλλουσαν.
the judgment having-escaped the(-one) now and the(-one) coming

17 Ἴδιον τῶν ἐντολῶν, τὸ προτιμᾶν ἀεὶ τὴν περιεκτικὴν
proper of-the commandments (is)-the to-prefer always the comprehensive
ἐντολήν, τὴν τοῦ Θεοῦ μνήμην, τὴν λέγουσαν, Μνήσθητι
commandment the — of-God remembrance the(-one) saying remember
Κυρίου τοῦ Θεοῦ σου διαπαντός· δι᾽ ἧς γὰρ ἀπώλοντο,
(the)-Lord — God your continually through which for they-perished
διὰ ταύτης καὶ φυλαχθῆναι δύνανται. Λήθη γὰρ τὴν

θείαν ἐξ ἀρχῆς μνήμην ἀπώλεσε, τὰς ἐντολὰς
divine from (the)-beginning remembrance destroyed the commandments
ἀμαυρώσασα, καὶ οὕτω γυμνὸν ἐκ παντὸς ἄνθρωπον ἔδειξεν.
having-darkened and thus naked of everything (the)-man showed
Ἐν δυσὶν ἐντολαῖς οἱ ἀγωνισταὶ πάλιν πρὸς τὸ ἀρχαῖον 18
in two commandments the contenders again to the ancient
ἀξίωμα ἔρχονται, δι' ὑπακοῆς καὶ νηστείας· ἐκ γὰρ τῶν
dignity come through obedience and fasting from for the
ἐναντίων τούτων ἡ κακία πᾶσα τῷ γένει τῶν βροτῶν
contraries of-these the vice all to-the race of-the mortals
ἐπεισῆλθε. Καὶ οἱ μὲν δι' ὑπακοῆς τὰς ἐντολὰς
came-in and the(-ones) indeed through obedience the commandments
φυλάττοντες, πρὸς τὸν Θεὸν ἐπανέρχονται συντομώτερον·
keeping to — God return more-quickly
οἱ δὲ διὰ νηστείας καὶ προσευχῆς, βραδύτερον. Καὶ ἡ
the(-ones) but through fasting and prayer more-slowly and the
μὲν ὑπακοὴ τοῖς ἀρχομένοις ἁρμόδιος, ἡ δὲ νηστεία τοῖς
indeed obedience for-the beginners (is)-fitting the but fasting for-the
μέσοις, καὶ γνωστικοῖς, καὶ ἀνδρείοις. Τὸ γὰρ τηρῆσαι
middle(-ones) and knowing and manly the for to-keep
τὴν διὰ τῶν ἐντολῶν ὑπακοὴν τῷ Θεῷ ἀνόθευτον,
the through the commandments obedience — to-God unadulterated
λίαν ἐστὶν ὀλίγοις, καὶ αὐτοῖς τοῖς ἀνδρείοις ἐπίμοχθον.
very is for-few and for-the-very the manly toilsome
Νόμος τοῦ Πνεύματος τῆς ζωῆς ἐστι, κατὰ τὸν 19
(the)-law of-the Spirit of-the life is according-to the
Ἀπόστολον, ὁ ἐν καρδίᾳ ἐνεργῶν καὶ λαλῶν· ὥσπερ
Apostle the(-one) in (the)-heart working and speaking as
καὶ τοῦ γράμματος, ὁ ἐν σαρκὶ ἐνεργούμενος·
also of-the letter the(-one) in (the)-flesh worked
ἐκεῖνος μὲν γὰρ ἐλευθεροῖ τὸν νοῦν ἐκ τοῦ νόμου τῆς
that(-one) indeed for frees the mind from the law of-the

ἁμαρτίας καὶ τοῦ θανάτου· οὗτος δὲ λεληθότως Φαρισαῖον
sin and of-the death this(-one) but unawares (a)-Pharisee
ἐργάζεται, σωματικῶς τὸν νόμον ποιῶν καὶ νοῶν, καὶ
makes bodily the law doing and understanding and
πρὸς τὸ θεαθῆναι τὰς ἐντολὰς ἐργαζόμενος.
toward the to-be-seen the commandments working

20 Τὴν πασῶν τῶν ἐντολῶν σύνθεσιν συναρμολογουμένην,
the of-all the commandments composition fitted-together
καὶ συμβιβαζομένην ἐν πνεύματι, ἄνθρωπον εἶναι λέγουσι
and knit-together in spirit (a)-man to-be they-say
τέλειον, ἢ ἀτελῆ κατὰ τὴν προκοπὴν γινόμενον, καὶ τὰς
perfect or imperfect according-to the progress becoming and the
ἐντολάς, ὡς σῶμα· τὰς δ' ἀρετάς, ὡς ποιοτήτων ἕξεις,
commandments as body the and virtues as of-qualities habits
ὀστᾶ· τὴν δὲ χάριν, ὡς ψυχὴν ζῶσαν, καὶ κινουμένην,
bones the and grace as (a)-soul living and moving
καὶ ἐνεργοῦσαν ὡς σῶμα τὰς τῶν ἐντολῶν ἐνεργείας.
and working as (the)-body the of-the commandments workings
Ἀμέλεια γὰρ καὶ σπουδὴ πρὸς τὰς μεθηλικιώσεις Χριστοῦ,
negligence for and zeal toward the stages-of-growth of-Christ
νήπιον, ἢ τέλειον δείκνυσι, νῦν τε καὶ ἐν τῷ μέλλοντι.
(an)-infant or perfect shows now both and in the coming(-age)

21 Ὁ τὸ σῶμα τῶν ἐντολῶν αὐξάναι θέλων, τὸ λογικὸν καὶ
the(-one) the body of-the commandments to-increase wishing the rational and
ἄδολον γάλα τῆς μητρικῆς χάριτος ἐπιποθεῖν σπουδαζέτω·
pure milk of-the maternal grace to-long-for let-him-be-eager
ἐκεῖθεν γὰρ γαλουχοτροφεῖται πᾶς ὁ τὴν ἐν Χριστῷ
from-there for is-nursed every(-one) the(-one) the in Christ
ζητῶν, καὶ θέλων αὔξησιν αὐξηθῆναι. Γάλα μὲν πρὸς
seeking and wishing growth to-grow milk indeed for
αὔξησιν ἡ σοφία ἐκ τῶν αὐτῆς μαστῶν τὴν θέρμην δίδωσι·
growth the wisdom from the her breasts the warmth gives

μέλι δὲ τροφῆς τοῖς τελείοις, τὴν ἑαυτῆς εὐφροσύνην πρὸς
honey and of-food to-the perfect the her-own gladness for
κάθαρσιν· Μέλι, φησί, καὶ γάλα ὑπὸ τὴν γλῶσσάν
cleansing honey he-says and milk (are)-under the tongue
σου. Γάλα μὲν τὴν θρεπτικὴν καὶ αὐξητικήν, μέλι δὲ τὴν
your milk indeed the nourishing and increasing honey but the
καθαρτικὴν τοῦ πνεύματος δύναμιν ὁ Σολομὼν ἔφησεν. Ὁ δὲ
cleansing of-the spirit power — Solomon said the but
μέγας Ἀπόστολος τὴν διαφορὰν τῶν ἐνεργειῶν αἰνιττόμενος,
great Apostle the difference of-the workings binting
ἔλεγεν· «Ὡς νηπίους γάλα ὑμᾶς ἐπότισα, καὶ οὐ βρῶμα.»
said as infants (with)-milk you I-gave-to-drink and not food
Λόγους ἐντολῶν, ὁ χωρὶς ἐντολῶν ἐπιζητῶν, καὶ 22
(the)-reasons of-commandments the(-one) without commandments seeking and
διὰ μαθήσεως, ἢ ἀναγνώσεως ἐπιποθῶν εὑρεῖν ὅμοιός
through learning or reading longing to-find like
ἐστι τῷ σκιὰν ἀντὶ ἀληθείας φανταζομένῳ· οἱ
is to-the(-one) (a)-shadow instead-of truth imagining the
λόγοι γὰρ τῆς ἀληθείας ἐν τοῖς τῆς ἀληθείας μετόχοις
reasons for of-the truth in the of-the truth sharers
μετέχονται, οἱ δὲ τῆς ἀληθείας ἀμέτοχοι καὶ ἀμύητοι,
are-shared the(-ones) but of-the truth unsharing and uninitiated
λόγους ἐπιζητοῦντες, τοὺς ἐκ τῆς μωρανθείσης σοφίας
reasons seeking the(-ones) from the made-foolish wisdom
εὑρίσκουσι, οὓς καὶ ψυχικοὺς ἐκάλεσεν ὁ Ἀπόστολος,
find whom also soulish called the Apostle
πνεῦμα μὴ ἔχοντας, κἂν τῇ ἀληθείᾳ σεμνύνωνται.
(the)-spirit not having even-if in-the truth they-pride-themselves
Ὥσπερ ὁ αἰσθητὸς ὀφθαλμὸς εἰς τὸ γράμμα ἀφορᾷ, καὶ 23
as the sensible eye on the letter looks and
ἐκ τοῦ γράμματος λαμβάνει τὰ αἰσθητὰ νοήματα, οὕτως
from the letter takes the sensible notions thus

ὁ νοῦς ὅταν καθαρθῇ, καὶ εἰς τὸ ἀρχαῖον ἐπανέλθῃ
the mind when it-is-cleansed and to the ancient it-returns
ἀξίωμα, εἰς Θεὸν ὁρᾷ, καὶ ἐξ αὐτοῦ λαμβάνει τὰ θεῖα
dignity to God looks and from him takes the divine
νοήματα· καὶ ἀντὶ μὲν βίβλου ἔχει τὸ πνεῦμα, ἀντὶ δὲ
notions and instead-of indeed (a)-book has the spirit instead-of and
καλάμου, τὴν διάνοιαν καὶ τὴν γλῶσσαν· Ἡ γλῶσσά μου,
(a)-pen the thought and the tongue the tongue my
φησί, κάλαμος τὸ φῶς δέ, ἀντὶ μέλανος· ἐμβάπτων οὖν
he-says (is)-(a)-pen the light and instead-of ink dipping then
τὴν διάνοιαν ἐν τῷ φωτί, καὶ φῶς ἀποτελῶν, διαγράφει
the thought in the light and light rendering(-it) he-inscribes
τοὺς λόγους ἐν πνεύματι ἐν ταῖς τῶν ἀκουόντων καθαραῖς
the words in spirit on the of-the hearers pure
καρδίαις. Τότε γινώσκει τὸ εἰρημένον, πῶς ἔσονται
hearts then he-knows the(-thing) said how shall-be
οἱ πιστοὶ διδακτοὶ Θεῷ, καὶ πῶς διδάσκει Θεὸς ἄνθρωπον
the faithful taught by-God and how teaches God man
γνῶσιν, κατὰ τὴν προφητείαν, ἐν πνεύματι.
knowledge according-to the prophecy in spirit

24 Νόμον ἐντολῶν τὴν καρδιακῶς ἐνεργουμένην πίστιν
(the)-law of-commandments the in-the-heart worked faith
ἄμεσον, εἶναι νόμισον· δι᾽ αὐτῆς γὰρ πᾶσα ἐντολὴ
immediate to-be consider through it for every commandment
πηγάζει, καὶ ἐνεργεῖ τὸν τῶν ψυχῶν φωτισμόν, ὧν
springs and works the of-the souls enlightenment of-which
οἱ καρποὶ τῆς ἀληθοῦς καὶ ἐνεργουμένης πίστεώς εἰσιν,
the fruits of-the true and worked faith are
ἡ ἐγκράτεια, καὶ ἀγάπη, καὶ τέλος, ἡ θεοδώρητος
the self-control and love and (at-the)-end the God-given
ταπείνωσις, ἡ τῆς ἀγάπης ἀρχή, καὶ κραταίωμα.
humility the of-the love (the)-beginning and strengthening

Δόξα τῶν ὄντων ἀψευδής, ἡ ὁρατῶν καὶ ἀοράτων 25
(the)-glory of-the(-things) being unlying (is)-the of-visible and invisible(-things)
ἐστὶ γνῶσις ἀληθής· ὁρατῶν μέν, τῶν αἰσθητῶν, ἀοράτων
is knowledge true of-visible indeed the sensible of-invisible
δέ, τῶν νοητῶν, καὶ λογικῶν, καὶ νοερῶν, καὶ θείων.
and the intelligible and rational and intellectual and divine
Ὅρος ὀρθοδοξίας ἐστί, τὰ δύω τῆς πίστεως δόγματα 26
(the)-definition of-orthodoxy is the two of-the faith doctrines
ἐκ καθαρότητος ἰδεῖν, καὶ γνῶναι ἐξ αὐτοῦ, τὴν τριάδα,
from purity to-see and to-know from it the Trinity
λέγω, καὶ δυάδα· τὴν μὲν τριάδα, ἐν μονάδι ἀσυγχύτως,
I-mean and (the)-duality the indeed Trinity in unity without-confusion
καὶ ἀτμήτως θεωρεῖν, καὶ γινώσκειν· τὴν δὲ δυάδα τῶν
and indivisibly to-behold and to-know the and duality —
Χριστοῦ φύσεων, ἐν μιᾷ ὑποστάσει· τουτέστιν ἕνα Υἱὸν
of-Christ natures in one hypostasis that-is one Son
καὶ πρὸ σαρκώσεως, καὶ μετὰ τὴν σάρκωσιν ἐν δύω
both before incarnation and after the incarnation in two
φύσεσιν ὁμολογεῖν, καὶ εἰδέναι, ἐν δύω θελήσεσι θεϊκῆς
natures to-confess and to-know(-him) in two wills divine
τε καὶ ἀνθρωπίνης ἀσυγχύτως δοξαζόμενον.
both and human without-confusion glorified
Γέννησιν, καὶ ἀγεννησίαν, καὶ ἐκπόρευσιν, τὰς τρεῖς 27
begetting and unbegottenness and procession the three
ἀκινήτους καὶ ἀμεταβλήτους ἰδιότητας τῆς παναγίας Τριάδος
immovable and unchangeable properties of-the all-holy Trinity
δέον ὁμολογεῖν εὐσεβῶς· Πατρὸς μὲν ἀγεννήτου καὶ
(it-is)-needful to-confess piously of-(the)-Father indeed unbegotten and
ἀνάρχου, Υἱοῦ δὲ γεννητοῦ καὶ συνανάρχου, Πνεύματος
unoriginate of-(the)-Son and begotten and co-unoriginate of-(the)-Spirit

δὲ ἁγίου ἐκπορευτοῦ ἐκ τοῦ Πατρός, διὰ τοῦ Υἱοῦ
and holy proceeding from the Father through the Son
(καθώς φησιν ὁ Δαμασκηνός) καὶ συναϊδίου διδόμενον.
as says the Damascene and co-eternal given
28 Μόνη ἐν χάριτι πίστις ἤρκει πρὸς σωτηρίαν, διὰ τῶν
alone in grace faith sufficed for salvation through the
ἐντολῶν· ἐνεργουμένη τῷ πνεύματι, εἰ ἐφυλάξαμεν, καὶ μὴ
commandments worked by-the spirit if we-had-kept(-it) and not
τὴν νεκράν, καὶ ἀνενέργητον τῆς ζώσης καὶ ἐνεργουμένης
the dead and inactive than-the living and worked
ἐν Χριστῷ προτιμήσαντες. Ἀρκεῖ γὰρ τῷ πιστῷ ἡ
in Christ preferring suffices for for-the faithful(-one) the
μόρφωσις καὶ ζωὴ τῆς ἐν Χριστῷ ἐνεργουμένης πίστεως·
forming and life of-the in Christ worked faith
πίστιν γὰρ ἐν λόγῳ τὴν νεκρὰν καὶ ἀναίσθητον, ἡ ἄγνοια,
(a)-faith for in word the dead and senseless the ignorance
καὶ οὐ τὴν ἐν χάριτι πίστιν, τοῖς εὐσεβέσι νῦν ἐδίδαξεν.
and not the in grace faith to-the pious now has-taught
29 Ἁπλῆ μονὰς ἡ τριάς, ἐπειδὴ ἄποιος καὶ ἀσύνθετος,
(a)-simple unity (is)-the Trinity since without-quality and uncompounded
τριάς, ἐν μονάδι τρισυπόστατος γὰρ ὁ Θεός, ἀσύγχυτον
(a)-trinity in unity three-hypostatic for — (is)-God unconfused
ἔχων τὴν εἰς ἄλληλα περιχώρησιν ὁλικῶς.
having the into one-another interpenetration wholly
30 Τριαδικῶς ἐν παντὶ ὁ Θεὸς γινώσκεταί τε καὶ λέγεται,
in-trinitarian-wise in everything — God is-known both and is-spoken-of
ἀπερίγραπτος γάρ· πάντων γάρ ἐστι συνοχεύς, καὶ
uncircumscribed for of-all for is (the)-sustainer and
προνοητής, διὰ τοῦ Υἱοῦ, ἐν ἁγίῳ Πνεύματι· καὶ οὐκ
provider through the Son in (the)-holy Spirit and not

ἔστιν οὐδείς, ἐκτός, ἢ χωρὶς τῶν ἄλλων, λεγόμενος, καὶ
there-is anyone outside or apart-from the others spoken-of and
νοούμενος ὅπου δ' ἂν ὀνομάζηται.
conceived wherever — — be-be-named

Ὥσπερ ἐν ἀνθρώπῳ νοῦς, καὶ λόγος, καὶ πνεῦμα, καὶ 31
as in man mind and word and spirit and
οὔτε νοῦς χωρὶς λόγου, οὔτε λόγος ἄνευ πνεύματος, καὶ
neither mind without word nor word without spirit and
ἐν ἀλλήλοις ὄντα, καὶ καθ' ἑαυτά· νοῦς γὰρ διὰ τοῦ
in one-another being and by themselves (the)-mind for through the
λόγου λαλεῖ, καὶ λόγος διὰ τοῦ πνεύματος φανεροῦται·
word speaks and (the)-word through the spirit is-made-manifest
κατὰ τὸ ὑπόδειγμα τοῦτο, ἀμυδρὰν εἰκόνα φέρει τῆς
according-to the pattern this (a)-faint image bears of-the
ἀνωνύμου καὶ ἀρχετύπου Τριάδος ὁ ἄνθρωπος, τὸ
nameless and archetypal Trinity the man the(-thing)
κατ' εἰκόνα τέως καὶ περὶ τούτου δηλῶν.
according-to (the)-image so-far also about this showing

Νοῦς μὲν γάρ, ὁ Πατήρ· λόγος δέ, ὁ Υἱός· Πνεῦμα 32
mind indeed for (is)-the Father word and the Son Spirit
δὲ ἅγιον, ἀληθῶς τὸ πνεῦμα οἱ θεοφόροι Πατέρες
and holy truly the spirit the God-bearing Fathers
παραδειγματικῶς διδάσκουσι, τὴν ὑπερούσιον ἁγίαν, καὶ
by-way-of-example teach the superessential holy and
ὑπερφυῆ δογματίζοντες Τριάδα, τὸν ἕνα Θεὸν ἐν τρισὶν
supernatural setting-forth Trinity the one God in three
ὑποστάσεσιν, ἡμῖν πίστιν ἀληθινήν, καὶ ἄγκυραν ἐλπίδος
hypostases to-us faith true and (an)-anchor of-hope
καταλιπόντες. Τὸ γὰρ γινώσκειν ἕνα Θεόν, κατὰ τὴν
having-left the for to-know one God according-to the
Γραφήν, ῥίζα ἀθανασίας, καὶ εἰδέναι τὸ κράτος τῆς
Scripture (is)-(the)-root of-immortality and to-know the might of-the

τρισυποστάτου μονάδος, ὁλόκληρος δικαιοσύνη· ἢ πάλιν,
three-hypostatic unity (is)-complete righteousness or again
δέον τὸ εὐαγγελικῶς εἰρημένον οὕτω νοεῖν·
(it-is)-needful the(-thing) evangelically said thus to-understand
Αὕτη ἐστὶν ἡ αἰώνιος ζωή, ἵνα γινώσκωσί σε τὸν μόνον
this is the eternal life that they-may-know you the only
ἀληθινὸν Θεὸν ἐν τρισὶν ὑποστάσεσι, καὶ ὃν ἀπέστειλας
true God in three hypostases and whom you-sent
Ἰησοῦν Χριστὸν ἐν δυσὶ φύσεσι καὶ θελήσεσιν.
Jesus Christ in two natures and wills

33 Αἱ κολάσεις διάφοροί εἰσιν, ὥσπερ καὶ αἱ τῶν ἀγαθῶν
the punishments various are as also the of-the good(-things)
ἀμοιβαί· ὑπὸ τὸν ᾅδην δέ εἰσι, κατὰ τὴν Γραφὴν τὴν
rewards under the Hades and they-are according-to the Scripture the(-one)
φάσκουσαν· Εἰς γῆν σκοτεινὴν καὶ ζοφεράν, εἰς γῆν
declaring into (a)-land dark and gloomy into (a)-land
σκότους αἰωνίου, ἔνθα ἁμαρτωλοὶ καὶ κατοικοῦσι πρὸ τῆς
of-darkness eternal where sinners also dwell before the
κρίσεως, καὶ διὰ τῆς ἀποφάσεως εἰς αὐτὴν ἀποστρέφονται.
judgment and through the sentence into it are-turned-back
Τὸ γάρ, Ἀποστραφήτωσαν οἱ ἁμαρτωλοὶ εἰς τὸν
the(-saying) for let-be-turned-back the sinners into the
ᾅδην, καί, Θάνατος ποιμανεῖ αὐτούς, τί ἄλλο ἐστίν, εἰ
Hades and death shall-shepherd them what else is(-it) if
μὴ ἡ τελευταία ἀπόφασις καὶ καταδίκη αἰώνιος;
not the final sentence and condemnation eternal

34 Πῦρ, καὶ σκότος, καὶ σκώληξ, καὶ τάρταρός ἐστιν ἡ γενικὴ
fire and darkness and worm and Tartarus is the general
ἡδυπάθεια, καὶ ἡ καθολικὴ τοῦ σκότους ἄγνοια, καὶ ὁ
sensuality and the universal of-the darkness ignorance and the
ἐν πᾶσι γαργαλισμὸς τοῦ στρήνους, καὶ ὁ τρόμος, καὶ ὁ
in all tickling of-the wantonness and the trembling and the

βρῶμος ὁ δυσώδης τῆς ἁμαρτίας, οἵτινες ὡς ἀῤῥαβῶνες καὶ
stench the foul of-the sin which as pledges and
ἀπαρχαὶ τῶν κολάσεων, ἤδη ἀπ' ἐντεῦθεν ἐν ταῖς ψυχαῖς
firstfruits of-the punishments already from here in the souls
τῶν ἁμαρτωλῶν ἐνεργούμεναι, διὰ τῆς ἕξεως φαίνονται.
of-the sinners worked through the habit appear
Ἕξεις αἱ τῶν παθῶν ἀῤῥαβῶνές εἰσι τῶν κολάσεων, 35
(the)-habits the of-the passions pledges are of-the punishments
ὥσπερ καὶ τῆς βασιλείας τῶν ἀρετῶν αἱ ἐνέργειαι.
as also of-the kingdom of-the virtues the workings
Δεῖ δὲ νοεῖν καὶ ἀποκαλεῖν τὰς μὲν ἐντολάς,
(one)-must and to-understand and to-call the indeed commandments
ἐνεργείας, τὰς δὲ ἀρετάς, ἕξεις, ὥσπερ καὶ τὰς κακίας
workings the and virtues habits as also the vices
κατὰ συνέχειαν ἕξεις λέγουσιν.
by continuity habits they-call
Ἴσαι τῶν ἀμοιβῶν αἱ ἀντιδόσεις, κἂν παρὰ πολλοῖς 36
equal of-the rewards (are)-the requitals even-if among many
ἄνισοι φαίνονται· τοῖς μὲν γὰρ τὴν αἰώνιον ζωήν,
unequal they-appear to-some indeed for the eternal life
τοῖς δὲ τὴν αἰώνιον κόλασιν ἡ θεία δικαιοσύνη
to-others and the eternal punishment the divine justice
χαρίζεται· ἀμφότεροι δὲ τὸν νῦν αἰῶνα καλῶς ἢ κακῶς
grants both and the present age well or badly
διαπεράσαντες, κατὰ τὰ ἔργα τὰς ἀμοιβὰς ἕξουσι· τὸ
having-passed-through according-to the works the rewards will-have the
δὲ ποσόν, ἢ ποιὸν τῆς μετοχῆς, κατὰ τὴν τῶν παθῶν
and quantity or quality of-the participation according-to the of-the passions
ἢ ἀρετῶν ἕξιν καὶ ἐνέργειαν, ἀπολαύουσι.
or virtues habit and working they-enjoy

37 Λίμναι πυρός εἰσιν αἱ ἡδυπαθοῦσαι ψυχαί, ἐν αἷς καθάπερ
lakes of-fire are the pleasure-loving souls in which like
βόρβορος ὄζων ἡ ὀσμὴ τῶν παθῶν, σκώληκα τρέφει
mire stinking the smell of-the passions (the)-worm nourishes
ἀκολασίας ἀκοίμητον, τὴν ὀρεκτικὴν τῆς σαρκὸς ἀκρασίαν,
of-licentiousness sleepless the appetitive of-the flesh incontinence
καὶ ὄφεις, καὶ βατράχους, καὶ βδέλλας ἐπιθυμιῶν πονηρῶν,
and snakes and frogs and leeches of-desires evil
τοὺς ἐναγεῖς καὶ ἰοβόλους λογισμούς τε καὶ δαίμονας· ἡ
the accursed and venomous thoughts both and demons the
τοιαύτη κατάστασις ἀπ᾽ ἐντεῦθεν εἴληφε τὸν ἀῤῥαβῶνα
such state from here has-received the pledge
τῆς ἐκεῖσε κολάσεως.
of-the there punishment

38 Ὥσπερ τῶν κολάσεων αἱ ἀπαρχαὶ ἐν ταῖς ψυχαῖς τῶν
as of-the punishments the firstfruits in the souls of-the
ἁμαρτωλῶν ἐγκεκρυμμέναι εἰσίν, οὕτω καὶ τῶν ἀγαθῶν οἱ
sinners hidden are thus also of-the good(-things) the
ἀῤῥαβῶνες εἰς τὰς καρδίας τῶν δικαίων ἐνεργοῦσι διὰ τοῦ
pledges in the hearts of-the righteous work through the
πνεύματος, καὶ μετέχονται· βασιλεία γὰρ οὐρανῶν ἐστιν ἡ
spirit and are-shared kingdom for of-heavens is the
ἐνάρετος ἀναστροφή, ὥσπερ ἡ κόλασις, ἡ τῶν παθῶν ἕξις.
virtuous conduct as the punishment the of-the passions habit

39 Νὺξ ἐρχομένη ἐστί, κατὰ τὸν λόγον τοῦ Κυρίου,
night coming is according-to the word of-the Lord
ἡ παντελὴς ἀνενεργησία τοῦ μέλλοντος σκότους· ἢ
the complete inactivity of-the coming darkness or
καθ᾽ ἕτερον τρόπον, ὁ Ἀντίχριστος νύξ, καὶ σκότος,
by another way — Antichrist night and darkness
καὶ ὢν καὶ καλούμενος· ἢ πάλιν κατὰ τὸν ἠθικὸν
both being and called or again according-to the moral

λόγον, ἡ καθ' ἑκάστην ἀμέλεια, ἣ καθάπερ σκοτομήνη
sense the by each(-day) negligence which like (a)-moonless-night
τὴν ψυχὴν ἀπονεκροῖ ἐν τῷ τῆς ἀναισθησίας ὕπνῳ.
the soul deadens in the of-the insensibility sleep
Ὥσπερ γὰρ ἡ νὺξ ὑπνῶσαι πάντας ποιεῖ, καὶ εἰκών
as for the night to-sleep all makes and (an)-image
ἐστι θανάτου κατὰ τὴν νέκρωσιν, οὕτως ἡ νὺξ τοῦ
is of-death according-to the deadening thus the night of-the
μέλλοντος σκότους νεκροὺς καὶ ἀναισθήτους, τῇ μέθῃ
coming darkness dead and insensible by-the drunkenness
τῶν πόνων, τοὺς ἁμαρτωλοὺς ἀπεργάζεται.
of-the pains the sinners renders

VII · Gregory of Sinai, Chapters in Acrostic, 40–78

The judgment of this world is unbelief; nature must be kept or cleansed to be one body and spirit in Christ. The kingdom is a tent with two veils, with many mansions and degrees of glory, and the saints will speak the inner word among themselves. Gregory defines amazement, ecstasy, and the two loves, then turns to the thoughts: the simple memory broken by the transgression and healed by prayer, the chain from thoughts to imaginations, passions, and demons, the five places in the soul where each arises, the shapes the demons of each passion take waking and in sleep, and the division of the passions of body, desire, anger, reason, and mind.

Κρίσις ἐστὶ τοῦ κόσμου τούτου, κατὰ τὸν εὐαγγελικὸν 40
(the)-judgment is of-the world this according-to the evangelic
λόγον, ἡ ἀπιστία τῶν ἀσεβῶν, κατὰ τό, «Ὁ δὲ μὴ
word the unbelief of-the impious according-to the(-saying) the(-one) but not
πιστεύων, ἤδη κέκριται,» καὶ αἱ κριτικαὶ τῆς προνοίας πρὸς
believing already has-been-judged and the judging of-the providence toward
συστολήν, ἢ ἐπιστροφὴν ἐπιφοραί, καὶ αἱ τῶν προθέσεων
restraint or conversion visitations and the of-the purposes

ἐν ἀγαθοῖς, ἢ κακοῖς ῥοπαί, κατὰ τὴν ἐνέργειαν, κατὰ
in good(-things) or evil inclinations according-to the working according-to
τό, Ἀπηλλοτριώθησαν οἱ ἁμαρτωλοὶ ἀπὸ μήτρας· πρὸς
the(-saying) were-estranged the sinners from (the)-womb toward
γὰρ ἀπιστίαν, καὶ παιδείαν, καὶ πρᾶξιν, ἡ δικαία τοῦ Θεοῦ
for unbelief and discipline and practice the just — of-God
τότε κρίσις ἐμφαίνεται· τοὺς μὲν τιμωροῦσα, τοὺς δὲ
then judgment is-shown the(-ones) indeed punishing the(-ones) and
ἐλεοῦσα, τοῖς δὲ στεφάνους, ἢ κόλασιν διδοῦσα· οἱ
pitying to-the(-ones) and crowns or punishment giving the(-ones)
μὲν γὰρ πρῶτοι, εἰσὶν ἀσεβεῖς διόλου· οἱ δὲ δεύτεροι,
indeed for first are impious throughout the(-ones) and second
πιστοὶ μέν, ἀμελεῖς δέ· διὰ τοῦτο καὶ φιλανθρώπως
faithful indeed negligent but because-of this also humanely
παιδεύονται· οἱ δὲ τέλειοι ἢ ἐν ἀρεταῖς, ἢ ἐν
are-disciplined the(-ones) and perfect either in virtues or in
κακίαις πτωμάτων γενόμενοι, τὰς ἀμοιβὰς ἕξουσιν.
vices of-falls having-become the rewards will-have

41 Ἄχραντος εἰ μὴ φυλαχθῇ, ἢ καθαρθῇ, ὡς πέφυκεν, ἡ
undefiled unless — it-be-kept or be-cleansed as is-its-nature the
φύσις διὰ τοῦ πνεύματος, εἰς ἓν σῶμα καὶ πνεῦμα ἐν
nature through the spirit into one body and spirit in
Χριστῷ νῦν τε καὶ εἰς τὴν ἁρμονίαν τὴν μέλλουσαν,
Christ now both and into the harmony the coming
ἀδύνατον γενέσθαι· ῥάκος γὰρ παλαιότητος παθῶν, εἰς
(is)-impossible to-become (a)-rag for of-oldness of-passions onto
καινὸν χιτῶνα τῆς χάριτος πρὸς συμπλήρωσιν, ἡ περιεκτικὴ
(a)-new tunic of-the grace for completion the comprehensive
καὶ ἑνωτικὴ τοῦ πνεύματος δύναμις συῤῥάπτειν οὐ πέφυκεν.
and unifying of-the spirit power to-sew not is-wont

Ἰσοτιμίαν πρὸς τὴν ἐν Χριστῷ μόρφωσιν ἕξει ὁ τὴν 42
equal-honor with the in Christ forming will-have the(-one) the
καινότητα τοῦ πνεύματος λαβὼν δωρεάν, καὶ φυλάξας,
newness of-the spirit having-received freely and having-kept(-it)
τὴν ὑπερφυᾶ θέωσιν τότε πάσχων ἀῤῥήτως· εἷς γὰρ ἐν
the supernatural deification then experiencing ineffably one for in
Χριστῷ, ἢ Χριστοῦ μέλος οὐκ ἔσται, μὴ τῆς χάριτος
Christ or of-Christ (a)-member not he-will-be not of-the grace
μέτοχος ἀπ' ἐντεῦθεν γενόμενος, τὴν μόρφωσιν τῆς ἀληθείας
(a)-sharer from here having-become the forming of-the truth
καὶ τῆς γνώσεως, κατὰ τὸν Ἀπόστολον, ἔχων ἐν ἑαυτῷ.
and of-the knowledge according-to the Apostle having in himself
Ὅμοιον ἡ βασιλεία τῶν οὐρανῶν σκηνῇ θεοτεύκτῳ, 43
is-like the kingdom of-the heavens to-(a)-tent God-made
κατὰ τὴν Μωσαϊκήν, ἐν δυσὶ καταπετάσμασι τοῦ
according-to — Mosaic(-one) in two veils of-the
μέλλοντος αἰῶνος ἔχουσα, καὶ εἰς μὲν τὴν πρώτην
coming age having and into indeed the first
σκηνὴν πάντες, ὅσοι ἱερεῖς χάριτος εἰσελεύσονται, εἰς
tent all as-many-as (are)-priests of-grace will-enter into
δὲ τὴν δευτέραν, ὡς νοητήν, μόνοι ὅσοι ἀπ' ἐντεῦθεν
and the second as intelligible only as-many-as from here
ἐν τῷ τῆς θεολογίας γνόφῳ ἱεραρχικῶς ἐν τελειότητι
in the of-the theology darkness hierarchically in perfection
τριαδικῶς λειτουργήσαντες, τὸν Ἰησοῦν τελετάρχην καὶ
in-trinitarian-wise having-served — Jesus (as)-initiator and
ἱεράρχην πρῶτον πρὸς τὴν Τριάδα ἔχοντες, ἐν τῇ σκηνῇ,
hierarch first toward the Trinity having in the tent
ᾗ ἐπήξατο, εἰσερχόμενοι, καὶ ἐμφανέστερον τὰς αὐτοῦ
which he-pitched entering and more-manifestly the his
μαρμαρυγὰς ἐλλαμπόμενοι.
flashings being-illumined

44 Πολλὰς μονὰς ὁ Σωτὴρ ἔφησε τὰς διαφόρους ἀναβάσεις,
many mansions the Savior called the various ascents
καὶ προκοπὰς τῆς ἐκεῖσε καταστάσεως· μιᾶς μὲν οὔσης
and advances of-the there state one indeed being
τῆς βασιλείας, πολλὰς δὲ ἔνδον διαφορὰς ὀχούσης· ὡς εἶναι
the kingdom many but within differences bearing so-as to-be
οὐρανίους τε καὶ γηΐνους, κατά τε τὴν ἀρετήν, καὶ τὴν
heavenly both and earthly according-to both the virtue and the
γνῶσιν, κατά τε τὸ ποσὸν τῆς θεώσεως ἔχοντας. Ἄλλη
knowledge according-to both the quantity of-the deification having another
γὰρ δόξα ἡλίου, καὶ ἄλλη σελήνης, καὶ ἄλλη ἀστέρων,
for (is)-(the)-glory of-(the)-sun and another of-(the)-moon and another of-stars
καὶ ἀστὴρ ἀστέρος διαφέρει ἐν δόξῃ, καθώς φησιν ὁ
and star from-star differs in glory as says the
Ἀπόστολος, εἰ καὶ πάντες ἐν ἑνὶ θείῳ στερεώματι λάμπουσιν.
Apostle if even all in one divine firmament shine
45 Ἀγγέλοις ὁμοδίαιτος γίνεται βραχύ τι, καὶ ἀσώματος,
with-angels sharing-life becomes (a)-little somewhat and bodiless
ὡς ἄφθαρτος ὁ τὸν μὲν νοῦν διὰ δακρύων καθάρας,
as incorruptible the(-one) the indeed mind through tears having-cleansed
τὴν δὲ ψυχήν, ἀναστήσας ἐντεῦθεν τῷ πνεύματι, τὴν δὲ
the and soul having-raised from-here by-the spirit the and
σάρκα τῷ λόγῳ φωτοειδές τε καὶ πύρινον ἄγαλμα θείας
flesh by-the word light-formed both and fiery (a)-statue of-divine
ὡραιότητος ποιησάμενος, τὸν φύσει πήλινον ἀνδριάντα
beauty having-made the by-nature clay image
ἑαυτοῦ· εἴπερ ἀφθαρσία ἐστὶ σωμάτων, χυμῶν ἔκλειψις
his-own if-indeed incorruption is of-bodies of-humors (the)-failing
καὶ παχυτήτων.
and of-thicknesses

Γήϊνον ἔσται τὸ σῶμα τῆς ἀφθαρσίας, χωρὶς χυμῶν καὶ 46
earthly will-be the body of-the incorruption without humors and
παχύτητος, μεταποιούμενον ἀῤῥήτως ἀπὸ τοῦ ψυχικοῦ εἰς
thickness changed ineffably from the soulish into
σῶμα πνευματικόν, ὡς εἶναι καὶ χοϊκόν, καὶ οὐράνιον τῇ
body spiritual so-as to-be both of-dust and heavenly by-the
τῆς θεοειδίας λεπτότητι· οἷον γὰρ ἐπλάσθη ἐξ ἀρχῆς,
of-the godlikeness fineness such for it-was-fashioned from (the)-beginning
τοιοῦτον καὶ ἀναστήσεται, ἵνα ᾖ σύμμορφον τῆς εἰκόνος
such also it-will-rise that it-be conformed to-the image
τοῦ υἱοῦ τοῦ ἀνθρώπου, κατὰ τὴν ὁλόκληρον τῆς
of-the son of-the man according-to the complete of-the
θεώσεως μέθεξιν.
deification participation

Γῆ πραέων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν, ἢ ἡ 47
(the)-land of-(the)-meek is the kingdom of-the heavens or the
θεανδρικὴ τοῦ υἱοῦ ἕξις, εἰς ἣν βεβήκαμεν, ἢ ἐπιβαίνομεν,
divine-human of-the son habit into which we-have-gone or are-going
τὴν ἐν χάριτι γέννησιν τῆς υἱοθεσίας, καὶ τὴν διὰ τῆς
the in grace birth of-the adoption and the through the
ἀναστάσεως καινότητα εἰληφότες· ἢ πάλιν, γῆ ἁγία ἐστὶν
resurrection newness having-received or again (a)-land holy is
ἡ θεωθεῖσα φύσις, ἢ τυχὸν καὶ καθαρθεῖσα γῆ αὕτη, πρὸς
the deified nature or perhaps also cleansed land this toward
γεηροὺς κατ' ἀξίαν τοιούτους· ἢ κατ' ἄλλην ἐπίνοιαν·
earthy according-to worth such(-men) or by another conception
γῆ κατακληρονομουμένη ἐστὶ τοῖς ὄντως ἁγίοις ἡ
(the)-land inherited is for-the truly holy(-ones) the
ἀκύμαντος τῆς ὑπὲρ νοῦν εἰρήνης θεία γαλήνη, εἰς ἣν
waveless of-the beyond mind peace divine calm into which

ἡ γενεὰ τῶν εὐθέων κατῳκισθήσεται, μηδενὸς τῶν
the generation of-the upright shall-be-settled nothing of-the(-things)
ἐν τοῖς οὖσι περιβομβοῦντος, ἢ σαίνοντος αὐτούς.
in the(-things) being buzzing-round or fawning-on them

48 Ἐπαγγελίας γῆ ἐστιν, ἡ ἀπάθεια, καθ' ἣν ἀναβλύζει
of-promise (the)-land is the dispassion in which gushes-forth
μέλι καὶ γάλα, ἡ εὐφροσύνη τοῦ πνεύματος.
honey and milk the gladness of-the spirit

49 Λόγον οἱ ἅγιοι ἐν ἀλλήλοις ἐν τῷ μέλλοντι φθέγγονται
(a)-word the saints among one-another in the coming(-age) utter
μυστικῶς τὸν ἐνδιάθετον, ἐν ἁγίῳ Πνεύματι ἐκφωνούμενον.
mystically the inner(-word) in (the)-holy Spirit uttered

50 Ἐὰν μὴ γνῶμεν οἵους ἡμᾶς ἐποίησεν ὁ Θεός, οὐκ
unless — we-know of-what-sort us made — God not
ἐπιγνωσόμεθα οἵους ἐποίησεν ἡ ἁμαρτία.
we-shall-recognize of-what-sort made(-us) the sin

51 Ἴσοι κατὰ τὴν ἡλικίαν εἰσὶν ἐν πνεύματι, ὅσοι τὸ
equal in the stature are in spirit as-many-as the
πλήρωμα τῆς τοῦ Χριστοῦ τελειότητος ἀπ' ἐντεῦθεν
fullness of-the — of-Christ perfection from here
εἰλήφασιν.
have-received

52 Ὧν οἱ πόνοι, τούτων αἱ ἀμοιβαί· τὸ ποσὸν δέ,
whose (are)-the labors theirs (are)-the rewards the quantity but
ἢ τὸ ποιόν, τουτέστι τὸ μέτρον ὁποῖόν ἐστιν, ἡ τάξις,
or the quality that-is the measure of-what-sort is the rank
καὶ ἡ κατάστασις ἐκεῖσε διὰ τῆς μετοχῆς δείκνυσι.
and the state there through the participation shows

Νόες, τουτέστιν ἰσάγγελοι, φησίν, ἔσονται οἱ υἱοὶ τῆς 53
minds that-is equal-to-angels he-says will-be the sons of-the
ἀναστάσεως τοῦ Χριστοῦ, τῇ ἀφθαρσίᾳ καὶ θεώσει οἱ
resurrection — of-Christ by-the incorruption and deification the
ἅγιοι.
saints

Ἐν τῷ μέλλοντι οἱ ἄγγελοι καὶ οἱ ἅγιοι, φασί, προκόπτοντες 54
in the coming(-age) the angels and the saints they-say advancing
ἐν τῇ τῶν χαρισμάτων προσθήκῃ οὐδέποτε λήξουσιν, ἢ
in the of-the gifts addition never will-cease or
ἐνδώσουσι, τῶν ἀγαθῶν ἐφετῶς ἔχοντες· ὕφεσιν γάρ, ἢ
will-relax of-the good(-things) longingly having (a)-slackening for or
μείωσιν ἀπὸ τῆς ἀρετῆς ἐπὶ κακίαν ἐκεῖνος οὐκ ἔχει ὁ αἰών.
diminution from the virtue toward vice that not has the age

Τέλειον ἄνδρα νόμισον εἶναι νῦν, τὸν τὴν ὁμοίωσιν τῶν τοῦ 55
(a)-perfect man consider to-be now the(-one) the likeness of-the —
Χριστοῦ μεθηλικιώσεων εἰληφότα, ὡς ἐν ἀῤῥαβῶνι, τὸν
of-Christ stages-of-growth having-received as in (a)-pledge the(-one)
δὲ ἐν τῷ μέλλοντι τέλειον δείκνυσιν ἡ τῆς θεώσεως δύναμις.
and in the coming(-age) perfect shows the of-the deification power

Ἴσην ἔχει πρὸς τὸ ὁμοειδὲς καὶ τὴν ἀξίαν τὴν θέωσιν 56
equal has toward the of-like-form also the worth the deification
ἐν τῷ μέλλοντι, ὁ τὴν ἀρετὴν ἐντεῦθεν πρὸς τὰς
in the coming(-age) the(-one) the virtue from-here toward the
μεθηλικιώσεις τοῦ πνεύματος τέλειος.
stages-of-growth of-the spirit perfect(-in)

Δόξαν ἀληθῆ τὴν γνῶσιν, ἢ τὴν θεωρίαν τοῦ πνεύματος 57
belief true the knowledge or the contemplation of-the spirit
λέγουσιν εἶναι, ἢ καὶ τὴν τῶν δογμάτων ἀκριβῆ διάγνωσιν,
they-say to-be or also the of-the doctrines exact discernment
πίστεως ἀληθινῆς ἐπίγνωσιν.
of-faith true (the)-recognition

58 Ἔκπληξίς ἐστιν πρὸς τὰ ἐπεγνωσμένα τε καὶ ἡνωμένα
amazement is toward the(-things) recognized both and united
τῆς μεγαλοπρεποῦς δόξης τῶν τῆς ψυχῆς δυνάμεων ὁλικὴ
of-the magnificent glory of-the of-the soul powers (a)-whole
ἔπαρσις· ἢ πάλιν, ἔκπληξίς ἐστιν ἡ καθαρὰ καὶ ὁλόκληρος
uplifting or again amazement is the pure and complete
πρὸς τὴν ἐν φωτὶ ἄπειρον δύναμιν ἀνάτασις. Ἔκστασις δὲ
toward the in light infinite power stretching-upward ecstasy and
οὐ μόνον τῶν τῆς ψυχῆς δυνάμεων πρὸς οὐρανὸν ἁρπαγή,
not only of-the of-the soul powers toward heaven (a)-rapture
ἀλλὰ καὶ αὐτῆς τῆς αἰσθήσεως ὁλικῶς ἔκστασις· ἔρως δὲ ὁ
but also of-the-very the sensation wholly (a)-departure love and the
διττός, ἡ τῆς ἐφέσεως νικητικὴ μέθη τοῦ πνεύματος.
twofold (is)-the of-the longing victorious drunkenness of-the spirit

59 Κυρίως δύω εἰσὶν ἐν πνεύματι ἐκστατικοὶ ἔρωτες, ὁ
properly two are in spirit ecstatic loves the(-one)
ἐγκάρδιος, καὶ ὁ ἐκστατικός. Ὁ μὲν γὰρ τῶν
in-the-heart and the(-one) ecstatic the(-one) indeed for of-the(-ones)
ἔτι φωτιζομένων ἐστίν, ὁ δέ, τῶν ἐν τῇ ἀγάπῃ
still being-illumined is the(-other) and of-the(-ones) in the love
τελειωθέντων· ἀμφότεροι δὲ τὸν ἐνεργούμενον νοῦν, τῆς
perfected both and the worked mind from-the
αἰσθήσεως ἐκβάλλουσιν· εἴπερ ἔρως θεῖός ἐστι, μέθη
sensation cast-out if-indeed love divine is (a)-drunkenness
πρὸς τὸ κρεῖττον τῶν κατὰ φύσιν φρενῶν, τοῦ πνεύματος,
toward the better of-the according-to nature wits of-the spirit
δι' ἧς καὶ ἡ αἴσθησις ἀφαιρεῖται τῶν σχέσεων.
through which also the sensation is-taken-away from-the attachments

60 Ἀρχὴ τῶν λογισμῶν, καὶ αἰτία, ἡ διαιρεθεῖσα ἑνοειδὴς
(the)-beginning of-the thoughts and cause (is)-the divided uniform
διὰ τῆς παραβάσεως τοῦ ἀνθρώπου ἁπλῆ μνήμη, δι' ἧς
through the transgression of-the man simple memory through which

καὶ τὴν θείαν ἀπώλεσε, σύνθετος ἐξ ἁπλοῦ καὶ ποικίλη
also the divine(-memory) it-lost compound from simple and varied
ἐκ μονοειδοῦς, ταῖς οἰκείαις δυνάμεσι γεγονυῖα ὤλλετο.
from uniform in-the own powers having-become it-perished
Ἴασίς ἐστι τῆς ἀρχεγόνου μνήμης, ἀπὸ τῆς πονηρᾶς 61
(the)-healing is of-the primordial memory from the evil
τῶν λογισμῶν ὀλεθροτόκου μνήμης, ἡ πρὸς τὸ ἀρχαῖον
of-the thoughts destruction-bearing memory the toward the ancient
ἁπλοῦν αὐτῆς ἐπάνοδος· ὄργανον γὰρ κακίας, ἡ
simple(-state) its return (the)-instrument for of-vice the
παρακοή, οὐ μόνον τὴν τῆς ψυχῆς πρὸς τὸ ἀγαθὸν
disobedience not only the of-the soul toward the good
ἁπλῆν μνήμην ἐδημιούργησεν, ἀλλὰ καὶ πάσας τὰς ἑαυτῆς
simple memory fashioned but also all the its-own
δυνάμεις διέφθειρε, τὰς κατὰ φύσιν ὀρέξεις πρὸς ἀρετὴν
powers corrupted the according-to nature appetites toward virtue
ἀμαυρώσας· ἰᾶται δὲ τὴν μνήμην κυρίως, ἡ θεία παγιωθεῖσα
having-darkened heals and the memory properly the divine fixed
ἔμμονος διὰ προσευχῆς μνήμη, ἀπὸ τοῦ κατὰ φύσιν,
abiding through prayer memory from the according-to nature
εἰς τὸ ὑπὲρ φύσιν ἀνακραθεῖσα τῷ πνεύματι.
to the beyond nature mingled with-the spirit
Παθῶν μὲν αἰτίαι, αἱ καθ' ἁμαρτίαν πράξεις· 62
of-passions indeed causes (are)-the according-to sin deeds
λογισμῶν δέ, τὰ πάθη· φαντασιῶν δέ, λογισμοί, ἐννοιῶν
of-thoughts and the passions of-imaginations and thoughts of-conceptions
δέ, μνήμη· μνήμης δέ, λήθη· λήθης δέ, ἄγνοια
and memory of-memory and forgetfulness of-forgetfulness and ignorance
γεννήτρια· ἀγνοίας δέ, ῥᾳθυμία. Ῥᾳθυμίαν δὲ τίκτει,
(the)-begetter of-ignorance and sloth sloth and begets
ἐπιθυμίας ὄρεξις· ὀρέξεων δὲ μήτηρ, τροπῆς κίνησις·
of-desire appetite of-appetites and (the)-mother of-turning (is)-movement

κινήσεως δέ, ἐνέργεια πράξεως· πρᾶξις δέ ἐστι, κακοῦ
of-movement and (the)-working of-practice practice and is of-evil
ἀλόγιστος ἔφεσις, καὶ διάθεσις αἰσθητῶν, καὶ αἰσθήσεων.
irrational longing and disposition of-sensible(-things) and of-sensations

63 Ἐν μὲν τῷ λογικῷ, οἱ λογισμοί· ἐν δὲ τῷ θυμικῷ,
in indeed the rational(-part) the thoughts in and the irascible(-part)
τὰ θηριώδη πάθη· ἐν δὲ τῷ ἐπιθυμητικῷ, ἡ μνήμη τῆς
the bestial passions in and the desiring(-part) the memory of-the
κτηνώδους ὀρέξεως· ἐν δὲ τῷ νοερῷ, αἱ φανταστικαὶ
brutish appetite in and the intellectual(-part) the imaginative
μορφώσεις· ἐν δὲ τῷ διανοητικῷ, αἱ ἔννοιαι ἐνεργοῦσι
formings in and the discursive(-part) the conceptions work
καὶ ἀνατέλλουσι.
and rise

64 Ῥεῦμα ποτάμιόν ἐστιν ἡ ἔφοδος τῶν πονηρῶν λογισμῶν, ἐν
(a)-stream of-(a)-river is the onset of-the evil thoughts in
οἷς ἡ προσβολή, καὶ μεθ' ἧς ἡ συγκατάθεσις τῆς ἁμαρτίας
which the assault and with which the consent of-the sin
ὡς πλημμύρα κυματουμένη γίνεται, τὴν καρδίαν καλύπτουσα.
like (a)-flood surging becomes the heart covering

65 Ἰλὺν βυθοῦ νόει τὴν κάθυγρον ἡδονήν, ἢ τῆς
(the)-mud of-(the)-depth understand(-to-be) the sodden pleasure or of-the
πορνείας τὸν βόρβορον, ἢ καὶ τῶν ὑλικῶν πραγμάτων
fornication the mire or also of-the material things
τὴν ἀχθηδόνα, ἐξ ὧν βαρούμενος ὁ ἐμπαθὴς νοῦς, εἰς
the burden by which weighed-down the passionate mind into
βυθὸν ἀπογνώσεως ἑαυτὸν καταβαπτίζει τοῖς λογισμοῖς.
(the)-depth of-despair itself plunges with-the thoughts

66 Λογισμοὺς πολλάκις καὶ τοὺς λόγους τῶν πραγμάτων
thoughts often also the reasons of-the things
ἡ Γραφὴ εἴρηκεν, ὥσπερ καὶ νοήματα τοὺς λόγους, καὶ
the Scripture has-called as also notions the reasons and

τοὺς λόγους ἀντιστρόφως νοήματα· τοῦτο δὲ γίνεται
the reasons conversely notions this and happens
ἐπειδὴ ἡ κίνησις τῶν τοιούτων καθ' ἑαυτὴν μὲν ἄϋλός
since the movement of-the such(-things) by itself indeed immaterial
ἐστι, μορφοῦται δὲ διὰ τῶν πραγμάτων εἰς εἶδος, καὶ
is it-is-formed but through the things into (a)-form and
μεταπλάττεται, καὶ οὕτω τὸ προσβαλὸν διὰ τῆς
is-refashioned and thus the(-thing) assailing through the
ἐπιφανείας, γνωρίζεταί τε καὶ λέγεται.
surface is-known both and is-spoken-of
Οἱ λογισμοὶ λόγοι τῶν δαιμόνων εἰσί, καὶ τῶν παθῶν 67
the thoughts words of-the demons are and of-the passions
πρόδρομοι, ὥσπερ καὶ τῶν πραγμάτων, οἱ λόγοι καὶ τὰ
forerunners as also of-the things the reasons and the
νοήματα· ἀδύνατον γὰρ ἀγαθὸν ἢ κακὸν ἐνεργῆσαι, μὴ
notions (it-is)-impossible for good or evil to-work not
προσβαλὸν πρότερον τὸν ἑαυτοῦ λογισμόν, εἴπερ λογισμός
having-assailed first the its-own thought if-indeed (a)-thought
ἐστι, προσβολῆς ἀνείδεος κίνησις πραγμάτων ὁποιωνοῦν.
is of-assault formless movement of-things of-whatever-kind
Γεννᾷ ἡ μὲν ὕλη τῶν πραγμάτων ψιλοὺς λογισμούς, 68
begets the indeed matter of-the things bare thoughts
ἡ δὲ προσβολὴ ἡ δαιμονιώδης τοὺς πονηροὺς τεκταίνει·
the and assault the demonic the evil(-ones) fashions
διαφορὰν οὖν ἔχουσιν οἱ φυσικοὶ ἐκ τῶν παρὰ φύσιν,
difference then have the natural(-ones) from the(-ones) contrary-to nature
καὶ ὑπὲρ φύσιν λόγων, καὶ λογισμῶν, κατὰ σύγκρισιν.
and beyond nature reasons and thoughts by comparison
Ἰσουργοῦσι πρὸς τὴν ἐν ἀτόμῳ ἀλλοίωσιν, οἱ μὲν 69
work-equally toward the in (an)-instant alteration the(-ones) indeed
φυσικοί, πρὸς τοὺς παρὰ φύσιν, οἱ δὲ κατὰ
natural toward the(-ones) contrary-to nature the(-ones) and according-to

φύσιν, πρὸς τοὺς ὑπὲρ φύσιν εὐθὺς τρεπόμενοι· αἴτιοι
nature toward the(-ones) beyond nature at-once turning causes
δέ εἰσι πρὸς τὴν ἐν ἀλλήλοις τροπήν, καὶ γέννησιν, τῶν
and are toward the in one-another turning and begetting of-the
μὲν δαιμονικῶν, οἱ ἐκ τῆς ὕλης, τῶν δὲ ὑλικῶν,
indeed demonic(-ones) the(-ones) from the matter of-the and material(-ones)
ἐκ τῆς προσβολῆς· ὁμοίως καὶ τῶν θείων, οἱ φυσικοί,
from the assault likewise also of-the divine(-ones) the natural(-ones)
καὶ οἱ φυσικοί, τῶν ὑπὲρ φύσιν γεννήτορες· ἕκαστον γὰρ
and the natural(-ones) of-the beyond nature (are)-begetters each for
πρὸς τὸ συγγενὲς τὴν ἑαυτοῦ ἀλλοίωσιν ἔχει κινητικὴν
toward the kindred the its-own alteration has moving
τετραχῶς διῃρημένην, αἰτίαν καὶ γέννησιν.
fourfold divided cause and begetting

70 Σημείωσαι ὅτι προβέβληνται τῶν μὲν λογισμῶν αἱ αἰτίαι,
note that are-put-forward of-the indeed thoughts the causes
τῶν δὲ φαντασιῶν, οἱ λογισμοί, τῶν δὲ παθῶν, αἱ
of-the and imaginations the thoughts of-the and passions the
φαντασίαι, τῶν δὲ δαιμόνων τὰ πάθη, ὡς σειρά τις, καὶ
imaginations of-the and demons the passions as chain some and
τάξις ἐν ἀτάκτοις πνεύμασι, δολίως, ἓν τοῦ ἑνὸς ἐχόμενον
order in disorderly spirits deceitfully one on-the one holding
ἤρτηνται, πλὴν οὐδὲν ἐνεργεῖ καθ' αὑτό, ἀλλ' ὑπὸ δαιμόνων
they-hang but nothing works by itself but by demons
ἐνεργεῖται, οὔτε φαντασία εἰδωλοποιεῖται, οὔτε πάθος
is-worked neither imagination is-made-an-image nor passion
ἐνεργεῖ, χωρὶς τῆς λεληθότως κρυφίας δαιμονικῆς δυνάμεως·
works without the unawares hidden demonic power
εἰ γὰρ καὶ πέπτωκεν ὁ Σατὰν συντριβείς, ἀλλὰ πλέον
if for even has-fallen — Satan crushed yet more
ἰσχύει τῇ καθ' ἡμῶν ῥᾳθυμίᾳ γαυριούμενος ὑπὲρ ἡμῶν.
he-is-strong by-the against us sloth exulting over us

Μορφοῦσι τὸν νοῦν ἡμῶν, μᾶλλον δὲ μορφοῦνται καθ' 71
they-form the mind our rather but they-are-formed according-to
αὐτοὺς ἡμᾶς, καὶ προσβάλλουσι, κατὰ τὴν ἕξιν τοῦ
themselves us and assail according-to the habit of-the
ἐπικρατοῦντος, καὶ ἐνεργοῦντος πάθους ἐν τῇ ψυχῇ·
prevailing and working passion in the soul
αἰτίαν γὰρ πρὸς εἰδωλοποίησιν, τὴν ἕξιν τοῦ πάθους
(the)-cause for toward image-making the habit of-the passion
οἱ δαίμονες κέκτηνται· ποικίλην οὖν καὶ πολύμορφον τὴν
the demons have varied then and multiform the
φαντασίαν ἐγρηγορότως καὶ καθ' ὕπνους ἡμῖν δεικνύουσι·
imagination waking and in sleep to-us they-show
μεταμορφοῦνται γὰρ οἱ μὲν τῆς ἐπιθυμίας δαίμονες,
are-transformed for the(-ones) indeed of-the desire demons
ποτὲ μὲν εἰς χοίρους, ποτὲ δὲ εἰς ὄνους, ποτὲ δὲ εἰς
at-times indeed into swine at-times and into asses at-times and into
ἵππους θηλυμανεῖς καὶ πυροειδεῖς, ποτὲ δὲ εἰς Ἑβραίους,
stallions woman-mad and fiery at-times and into Hebrews
τῆς ἀκολασίας μάλιστα· τῆς δὲ ὀργῆς, ποτὲ μὲν εἰς
of-the licentiousness especially of-the and anger at-times indeed into
ἐθνικούς, ποτὲ δὲ εἰς λέοντας· καὶ τῆς μὲν δειλίας, εἰς
gentiles at-times and into lions and of-the indeed cowardice into
τοὺς Ἰσμαηλίτας· τῆς δὲ ἀκολασίας, εἰς τοὺς Ἰδουμαίους·
the Ishmaelites of-the and licentiousness into the Idumaeans
τῆς δὲ πολυποσίας καὶ ἀκρασίας, εἰς τοὺς Ἀγαρηνούς·
of-the and drunkenness and incontinence into the Agarenes
τῆς δὲ πλεονεξίας, ποτὲ μὲν εἰς τοὺς λύκους, ποτὲ δὲ
of-the and greed at-times indeed into the wolves at-times and
εἰς τοὺς παρδάλεις· τῆς δὲ πονηρίας, ποτὲ μὲν εἰς τοὺς
into the leopards of-the and wickedness at-times indeed into the
ὄφεις, ποτὲ δὲ εἰς ἔχεις μεταμορφοῦνται, ποτὲ δὲ καὶ
snakes at-times and into vipers they-are-transformed at-times and also

εἰς ἀλώπεκας· τῆς δὲ ἀναιδείας, εἰς τοὺς κύνας· τῆς δὲ
into foxes of-the and shamelessness into the dogs of-the and
ἀκηδίας, εἰς τοὺς κάττους. Ἔστι δ' ὅτε καὶ τῆς πορνείας,
listlessness into the cats there-is and when also of-the fornication
ποτὲ μὲν εἰς ὄφεις, ποτὲ δὲ καὶ εἰς κοράκους, καὶ
at-times indeed into snakes at-times and also into ravens and
κολοιούς, ὡς πετεινὰ δὲ οἱ ψυχικοί, μάλιστα δὲ ἐναέριοι
jackdaws as birds and the soulish especially and aerial
δαίμονες μεταβάλλονται. Ἔχει δὲ τὴν αἰτίαν ἡ φαντασία
demons change has and the cause the imagination
τριχῶς, ἀλλοιοῦσαν τὰς μορφὰς τῶν πνευμάτων, κατὰ τὸ
threefold altering the forms of-the spirits according-to the
τριμερὲς τῆς ψυχῆς, ὥστε καὶ τὴν φαντασίαν τριπλῆν εἶναι,
tripartite of-the soul so-that also the imagination threefold to-be
ἐν πετεινοῖς, ἐν θηρίοις, ἐν κτήνεσι, πρὸς τὸ ἐπιθυμητικόν,
in birds in beasts in cattle toward the desiring
θυμικόν, καὶ λογιστικὸν τὰς τῆς ψυχῆς δυνάμεις· οἱ τρεῖς
irascible and rational the of-the soul powers the three
γὰρ ἄρχοντες τῶν παθῶν, κατὰ τῶν τριῶν ἀεὶ ὁπλίζονται,
for rulers of-the passions against the three always are-armed
καὶ πρὸς ὃ πεποίωται ἡ ψυχὴ πάθος, πρὸς αὐτὸ
and to which is-qualified the soul passion toward it
κατὰ τὸ συγγενὲς μορφάζονται ἡμῖν καὶ προσέρχονται.
according-to the kindred they-take-form to-us and approach
72 Ὡς πῦρ μὲν πολλάκις καὶ ὡς ἄνθρακες οἱ τῆς ἡδονῆς
as fire indeed often and as coals the of-the pleasure
προσέρχονται δαίμονες· τὰ φιλήδονα γὰρ πνεύματα,
approach demons the pleasure-loving for spirits
τὸ μὲν ἐπιθυμητικὸν ἐκκαίουσι, τὸ δὲ διανοητικόν,
the indeed desiring(-part) inflame the and discursive(-part)

συγχέοντες, σκοτίζουσι τῆς ψυχῆς· καύσεως γάρ, ταραχῆς,
confounding darken of-the soul of-burning for confusion
καὶ σκότους αἰτία, ἡ κυρίως τῶν παθῶν ἡδονή.
and darkness (the)-cause (is)-the properly of-the passions pleasure
Νὺξ τῶν παθῶν, τῆς ἀγνοίας τὸ σκότος ἐστίν, ἢ 73
(the)-night of-the passions of-the ignorance the darkness is or
πάλιν, νύξ ἐστιν ἡ γεννητικὴ τῶν παθῶν ἐπικράτεια,
again night is the begetting of-the passions dominion
ἐν ᾗ βασιλεύει ὁ τοῦ σκότους ἔξαρχος, καὶ ἐν ᾧ
in which reigns the of-the darkness prince and in which
τὰ θηρία τοῦ ἀγροῦ, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ
the beasts of-the field and the birds of-the heaven and
τὰ ἑρπετὰ τῆς γῆς τροπικῶς λεγόμενα πνεύματα
the creeping(-things) of-the earth figuratively called spirits
ὠρυόμενα ζητοῦντα ἁρπάσαι ἡμᾶς εἰς βρῶσιν αὐτῶν.
roaring seeking to-snatch us for food their
Κατὰ καιρὸν τῆς τῶν παθῶν ἐνεργείας οἱ λογισμοί, οἱ 74
by (the)-time of-the of-the passions working the thoughts the(-ones)
μὲν προηγοῦνται, οἱ δὲ ἕπονται· καὶ προηγοῦνται
indeed go-before the(-others) and follow and go-before
μὲν οἱ λογισμοὶ τῶν φαντασιῶν, ἕπονται δὲ τῶν
indeed the thoughts the imaginations follow and the
φαντασιῶν τὰ πάθη, καὶ τῶν μὲν δαιμόνων προηγοῦνται
imaginations the passions and the indeed demons go-before
τὰ πάθη, ἕπονται δὲ τοῖς πάθεσιν οἱ δαίμονες.
the passions follow and to-the passions the demons
Ἀρχὴ τῶν παθῶν καὶ αἰτία ἐστὶν ἡ παράχρησις· 75
(the)-beginning of-the passions and cause is the misuse
παραχρήσεως δέ, ἡ τροπή· τροπῆς δέ, ἡ ῥοπὴ
of-misuse and the turning of-turning and the inclination
τῆς θελητικῆς ἕξεως· θελήσεως δὲ δοκίμιον, ἡ
of-the volitional habit of-will and (the)-test (is)-the

προσβολή· προσβολῆς δέ, οἱ δαίμονες, διὰ τῆς προνοίας
assault of-assault and the demons through the providence
παραχωρούμενοι δεικνύειν τὸ ἡμῶν αὐτεξούσιον ὁποῖόν
permitted to-show the our self-determination of-what-sort
ἐστιν.
it-is

76 Ἰὸς τοῦ κέντρου τῆς ἁμαρτίας πρὸς θάνατον ἡ
(the)-poison of-the sting of-the sin unto death (is)-the
ἐμπαθὴς ἕξις τῆς ψυχῆς· ἀκίνητον γὰρ ἔχει καὶ ἀμετάβλητον
passionate habit of-the soul immovable for has and unchangeable
τὸν τρόπον ὁ τοῖς πάθεσι ποιωθεὶς ἑκουσίως.
the manner the(-one) by-the passions qualified willingly

77 Πάθη λέγονται πολυτρόπως, διαιροῦνται δὲ εἰς σωματικά,
passions are-spoken-of in-many-ways are-divided and into bodily
καὶ ψυχικά· τὰ σωματικὰ ὑποδιαιροῦνται εἰς ἀλγεινά,
and psychic the bodily are-subdivided into painful
καὶ ἁμαρτητικά· τὰ ἀλγεινὰ ὑποδιαιροῦνται εἰς νοσηρὰ
and sinful the painful are-subdivided into sickly
καὶ παιδευτικά· τὰ ψυχικὰ πάλιν διαιροῦνται εἰς θυμικά,
and disciplinary the psychic again are-divided into irascible
ἐπιθυμητικὰ καὶ λογιστικά· τὰ λογιστικὰ ὑποδιαιροῦνται εἰς
desiring and rational the rational are-subdivided into
φανταστικὰ καὶ διανοητικά. Τούτων τὰ μέν εἰσι κατὰ
imaginative and discursive of-these the(-ones) indeed are by
παράχρησιν θελητικά, τὰ δέ, κατὰ ἀνάγκην ἀκούσια,
misuse voluntary the(-others) and by necessity involuntary
ὡς ἀδιάβλητα πάθη λεγόμενα, ἃ καὶ παρακολουθήματα,
as blameless passions called which also consequences
καὶ φυσικὰ ἰδιώματα οἱ Πατέρες ἐκάλεσαν.
and natural properties the Fathers called

Ἄλλα τὰ σωματικὰ πάθη, καὶ ἄλλα τὰ ψυχικά· τὰ 78
other(-are) the bodily passions and other the psychic the(-ones)
τῆς ἐπιθυμίας ἕτερα, καὶ ἄλλα τοῦ θυμοῦ· ἕτερα
of-the desire different and other(-are) of-the anger different
τὰ τοῦ λογιστικοῦ, καὶ ἄλλα τὰ τοῦ νοὸς καὶ
the(-ones) of-the rational(-part) and other the(-ones) of-the mind and
τῆς διανοίας· κοινωνοῦσι δὲ ἀλλήλοις, καὶ συνεργοῦσι
of-the thought share and with-one-another and work-together
θάτερα τοῖς ἑτέροις· τὰ μὲν σωματικά, πρὸς τὰ
the-ones with-the others the indeed bodily with the(-ones)
τῆς ἐπιθυμίας, τὰ δὲ ψυχικά, πρὸς τὰ τοῦ θυμικοῦ,
of-the desire the and psychic with the(-ones) of-the irascible(-part)
καὶ πάλιν τὰ λογιστικά, πρὸς τὰ νοερά, καὶ τὰ νοερά,
and again the rational with the intellectual and the intellectual
πρὸς τὰ τῆς διανοίας καὶ τῆς μνήμης παθήματα.
with the of-the thought and of-the memory sufferings

VIII · GREGORY OF SINAI, CHAPTERS IN ACROSTIC, 79–115

The passions of anger, desire, flesh, reason, mind, and thought are listed; brutish anger and desire followed the fall. The virtues grow from the soul's three powers, each with vices by excess and defect. Then the hesychast's day and night: the hours of prayer, reading, and psalmody, a pound of bread, three ways of keeping vigil. Stillness needs faith and patience; prayer is God working all in all, and humility is reached by reckoning oneself below all.

Θυμοῦ μέν εἰσι πάθη, ὀργή, πικρία, κραυγή, ὀξυχολία, 79
of-anger indeed are passions wrath bitterness clamor quick-temper
θράσος, τύφος, ἀλαζωνία, καὶ εἴτι ἕτερον· ἐπιθυμίας
rashness conceit boastfulness and if-anything other of-desire
δέ, πλεονεξία, ἀκολασία, ἀκρασία, ἀπληστία, φιληδονία,
and greed licentiousness incontinence insatiability love-of-pleasure

φιλαργυρία, φιλαυτία ἡ πάντων χαλεπωτέρα· τὰ
love-of-money self-love the of-all more-grievous the(-passions)
δὲ τῆς σαρκός, πορνεία, μοιχεία, ἀκαθαρσία, ἀσωτία,
and of-the flesh fornication adultery uncleanness profligacy
ἀδικία, γαστριμαργία, ἀκηδία, περπερότης, φιλακοσμία,
injustice gluttony listlessness braggadocio love-of-finery
φιλοζωΐα, καὶ εἴτι ἕτερον· τὰ δὲ τοῦ λογιστικοῦ
love-of-life and if-anything other the(-passions) and of-the rational
μέρους εἰσίν, ἀπιστία, βλασφημία, πονηρία, πανουργία,
part are unbelief blasphemy wickedness knavery
περιέργεια, διψυχία, λοιδορία, καταλαλιά, κατάκρισις,
meddling double-mindedness reviling slander condemnation
ἐξουδένωσις, εὐτραπελία, ὑπόκρισις, ψεῦδος, αἰσχρολογία,
contempt buffoonery hypocrisy lying foul-talk
μωρολογία, ὑπουλότης, εἰρωνία, φανητία, ἀνθρωπαρέσκεια,
foolish-talk deceitfulness dissembling showing-off man-pleasing
μετεωρισμός, ἐπιορκίαι, ἀργολογίαι, καὶ τὰ λοιπά· τὰ
distraction perjuries idle-talk and the rest the(-passions)
δὲ τοῦ νοός, οἴησις, ἔπαρσις, μεγαλαυχίαι, ἔρις, ζῆλος,
and of-the mind conceit elation boastings strife jealousy
αὐταρέσκεια, ἀντιλογία, ἀνηκοΐα, φαντασία, ἀναπλασμοί,
self-satisfaction contradiction disobedience fantasy fabrications
φιλενδειξίαι, φιλοδοξία, ὑπερηφανία, τὸ πρῶτον καὶ
love-of-display love-of-glory pride the first and
ἔσχατον πάντων τῶν κακῶν· τὰ δὲ τῆς διανοίας εἰσὶ
last of-all the evils the(-passions) and of-the thought are
ταῦτα, ῥεμβασμοί, μετεωρισμοί, αἰχμαλωσίαι, σκότωσις,
these wanderings distractions captivities darkening
τύφλωσις, ἀπαγωγαί, προσβολαί, συγκαταθέσεις, ῥοπαί,
blinding abductions assaults assents inclinations
τροπαί, παραῤῥισμοί, καὶ τὰ ὅμοια τούτων, ὡς ἐν
turnings slidings and the(-things) like these as in

ὅρῳ δὲ φάναι, πάντα τὰ παρὰ φύσιν κακὰ ταῖς
by-definition but to-say all the contrary-to nature evils with-the
τρισὶ δυνάμεσι τῆς ψυχῆς συνεμίγησαν, ὥσπερ καὶ τὰ
three powers of-the soul were-mingled as also the
ἀγαθὰ ἐν αὐταῖς πάντα συνυπάρχουσι κατὰ φύσιν.
good(-things) in them all coexist according-to nature
Ὢ τῆς τοῦ Δαβὶδ πρὸς τὸν Θεὸν μετ' ἐκπλήξεως 80
oh! of-the — of-David to — God with amazement
μεγαληγορίας, ἐθαυμαστώθη, λέγοντος, Ἡ γνῶσίς σου ἐξ
grand-speech was-made-wonderful saying the knowledge your from
ἐμοῦ, οὐ γὰρ δύναμαι πρὸς αὐτὴν ἰσχυροτέραν οὖσαν καὶ
me not for I-can toward it stronger being and
ἀνέφικτον ὑπὲρ τὴν ἐμὴν ἀσθενῆ γνῶσιν καὶ δύναμιν τὴν
unreachable beyond the my weak knowledge and power the
ἐπ' ἐμοί· πῶς καὶ ἡ σὰρξ ἀκατάληπτος αὕτη κατὰ τὴν
in me how also the flesh incomprehensible this according-to the
σύνθεσιν τῆς διαπλάσεως οὖσα, τριαδικὴν ἐν ἑκάστῳ εἶδει,
composition of-the formation being trinitarian in each form
καὶ μίαν ἔχουσαν τὴν ἁρμονίαν τῶν ἰδίων μελῶν καὶ
and one having the harmony of-the own members and
μερῶν, καὶ ἀριθμῷ ἑβδοματικῷ δευτέρῳ τιμωμένην, ὅπερ
parts and by-number seven second honored which
χρόνον καὶ φύσιν κατὰ τοὺς ἀριθμητικοὺς ἐμφαίνει, ὡς
time and nature according-to the arithmeticians shows so-as
εἶναι καὶ αὐτὸ εἰς δόξαν Θεοῦ ὄργανον ἐκφαντορικὸν
to-be also it for (the)-glory of-God (an)-instrument revealing
τριαδικῆς μεγαλοπρεπείας φυσιολογούμενον, κατὰ τοὺς
of-trinitarian majesty studied-in-nature according-to the
ἐνεργεῖς νόμους φύσεως.
active laws of-nature

81 Νόμοι φύσεώς εἰσιν αἱ ποιαὶ τῶν ἐνεργουμένων μελῶν
laws of-nature are the qualified of-the worked members
συνθέσεις, ἃς καὶ ἑτερότητας ὁ λόγος ἐκάλεσεν, ὡς
compositions which also differences the word called as
πολυμερείας τῶν ἰδίων ἰδιοτήτων. Ἢ πάλιν, νόμος φυσικός
multiplicities of-the own properties or again law natural
ἐστιν ἡ ἑκάστου εἶδους καὶ μέλους ἐνέργεια ἐν δυνάμει.
is the of-each form and member working in power
Ὥσπερ γὰρ ὁ Θεὸς τὴν ἅπασαν κτίσιν, οὕτως ἡ ψυχὴ τὰ
as for — God the whole creation thus the soul the
τοῦ σώματος μέλη καὶ ἐνεργεῖ, καὶ κινεῖ ἕκαστον πρὸς τὴν
of-the body members both works and moves each toward the
ἰδίαν ἐνέργειαν. Ζητητέον δὲ τίνι λόγῳ τὸν θυμὸν καὶ
own working (it-is)-to-be-sought and by-what reason the anger and
τὴν ἐπιθυμίαν, ποτὲ μὲν οἱ θεοφόροι ἄνδρες, τῆς σαρκὸς
the desire at-times indeed the God-bearing men of-the flesh
εἶναι φάσκουσι, ποτὲ δέ, ὅτι τῆς ψυχῆς εἰσι δυνάμεις.
to-be declare at-times but that of-the soul they-are powers
Καί φαμεν, ὅτι οὐδεμίαν ἀσυμφωνίαν ἔχουσιν οἱ λόγοι τῶν
and we-say that no discord have the words of-the
ἁγίων παρὰ τοῖς ἀκριβῶς εἰδόσιν αὐτούς, ἀλλ' ἀμφότεροι
saints among the(-ones) exactly knowing them but both
ἀληθεύουσι, καὶ κατὰ τὸ προσῆκον τὰς προσηγορίας
speak-truly and according-to the fitting the names
ἐναλλάσσουσι πάνυ σοφῶς, διὰ τὴν ἀῤῥήτως ἄμφω
interchange very wisely because-of the ineffably both
γένεσιν εἰς τὸ εἶναι κατὰ τὸν τῆς συνυπάρξεως τρόπον·
generation into the being according-to the of-the coexistence manner
ὡς εἶναι μὲν τελεία ἡ ψυχὴ ἀπ' ἐντεῦθεν, ἀτελὲς δὲ τὸ
so-as to-be indeed perfect the soul from here imperfect but the
σῶμα, διὰ τὴν θρεπτικὴν αὔξησιν. Ἡ ψυχὴ γὰρ καθ'
body because-of the nutritive growth the soul for by

αὐτὴν ἔχει καὶ δύναμιν ὀρεκτικῆς ἐπιθυμίας, καὶ θυμικὴν
itself has also (the)-power of-appetitive desire and irascible(-power)
πρὸς ἀνδρείαν ἔρωτος κινητικήν, ἀπὸ τῆς διαπλάσεως
toward courage of-love moving from the formation
αὐτῆς, λογικῆς κτισθείσης καὶ νοερᾶς. Οὐ γὰρ συνεκτίσθη
its rational created and intellectual not for was-co-created
αὐτῇ θυμὸς ἄλογος, καὶ ἄνους ἐπιθυμία· ὥσπερ οὐδὲ ἐν
with-it anger irrational and mindless desire as not-even in
τῇ σαρκὶ πρότερον· ἀλλὰ πλασθέν, ἄφθαρτον ἦν χωρὶς
the flesh at-first but fashioned incorruptible it-was without
χυμῶν, ἐξ ὧν ἡ ἐπιθυμία καὶ ὁ θυμὸς ὁ θηριώδης
humors from which the desire and the anger the bestial
ἐπηκολούθησε. Μετὰ γὰρ τὴν παρακοὴν ὑποπεσόντι
followed after for the disobedience (to-him)-having-fallen-under
τῇ φθορᾷ καὶ τῇ παχύτητι τῶν ἀλόγων, ἐξ ἀνάγκης
the corruption and the thickness of-the irrational(-beasts) of necessity
καὶ ὁ θυμὸς καὶ ἡ ἐπιθυμία ἐν αὐτῷ ἐνέκυψε. Διὰ
both the anger and the desire in him peeped-out because-of
τοῦτο γὰρ καὶ ἐναντιοῦται τῷ βουλήματι τῆς ψυχῆς
this for also it-opposes to-the will of-the soul
κατά τε τὸν θυμὸν καὶ τὴν ἐπιθυμίαν, ὅτε κυριεύει.
according-to both the anger and the desire when it-rules
Ἐπὰν δὲ ὑποταγῇ τὸ θνητὸν τῷ λογικῷ, ἕπεται πρὸς τὴν
when but is-subjected the mortal to-the rational it-follows toward the
τῶν ἀγαθῶν ἐνέργειαν τῇ ψυχῇ. Ὅτε γὰρ συνεφύρησαν
of-the good(-things) working to-the soul when for were-mixed-together
καὶ ἀναμὶξ ἐγένοντο τὰ τῆς σαρκὸς ἐπείσακτα μετὰ τῆς
and mingled became the of-the flesh imported with the
ψυχῆς ἰδιώματα, τότε ὡμοιώθη τοῖς κτήνεσιν ὑποκύψας
soul properties then he-became-like to-the cattle having-bowed

τῷ νόμῳ τῆς ἁμαρτίας διὰ τὴν ἀνάγκην τῆς φύσεως,
to-the law of-the sin because-of the necessity of-the nature
κτῆνος ἐκ λογικοῦ, καὶ θηρίον ἐξ ἀνθρώπου γενόμενος.
(a)-beast from rational and (a)-wild-beast from man having-become
82 Καθάπερ τῇ ψυχῇ διὰ τοῦ ἐμφυσήματος δημιουργηθείσῃ
just-as to-the soul through the inbreathing created
λογικῇ, καὶ νοερᾷ διὰ τῆς ζωτικῆς ἐμπνεύσεως, θυμὸν
rational and intellectual through the life-giving inspiration anger
καὶ ἐπιθυμίαν κτηνώδη οὐ συνέκτισεν αὐτῇ ὁ Θεός, ἀλλ'
and desire brutish not co-created with-it — God but
ἐφέσεως δύναμιν ὀρεκτικήν, καὶ πρὸς αὐτῇ θέλξεως ἀνδρείαν
of-longing (a)-power appetitive and besides it of-attraction courage
ἐρωτικήν· οὕτως οὐδὲ τῷ σώματι, πλαστουργήσας, θυμὸν
erotic thus not-even in-the body having-fashioned(-it) anger
καὶ ἐπιθυμίαν ἄλογον παρὰ τὰς ἀρχὰς ἐνέθηκεν. Ὕστερον
and desire irrational at the beginnings he-put later
γὰρ ταῦτα διὰ τῆς παρακοῆς προσέλαβε τὸ θνητόν, καὶ
for these through the disobedience it-took-on the mortal and
φθαρτόν, καὶ κτηνῶδες, ἐν οἷς καὶ ὡμοιώθη γενόμενον. Τὸ
corruptible and brutish in which also it-became-like having-become the
γὰρ σῶμα, φασὶν οἱ θεολόγοι, ἄφθαρτον ἐκτίσθη, οἷον καὶ
for body say the theologians incorruptible was-created such-as also
ἀναστήσεται, κἂν δεκτικόν, ὥσπερ καὶ ἡ ψυχὴ ἀπαθής.
it-will-rise even-if receptive(-of-it) as also the soul (was)-dispassionate
Ἐφθάρησαν δ' ἀμφότερα καὶ συνεκράθησαν διὰ τὸν
were-corrupted and both and were-mingled because-of the
φυσικώτατον θεσμὸν τῆς εἰς ἄλληλα περιχωρήσεώς τε
most-natural ordinance of-the into one-another interpenetration both
καὶ μεταδόσεως, ἥ τε ψυχὴ καὶ τὸ σῶμα· ἡ μὲν
and communication the both soul and the body the(-one) indeed
τοῖς πάθεσι, μᾶλλον δὲ δαίμοσι ποιωθεῖσα· τὸ δὲ τοῖς
by-the passions rather but by-demons qualified the(-other) and to-the

ἀλόγοις κτήνεσιν ἐξομοιούμενον, τῇ τῆς καταστάσεως
irrational cattle made-like by-the of-the state
ἐνεργείᾳ, καὶ τῇ ἐπικρατείᾳ τῆς φθορᾶς. Καὶ εἰς ἓν τῶν
working and by-the dominion of-the corruption and into one of-the
ἀμφοτέρων αἱ δυνάμεις γενόμεναι, ἓν κτῆνος ἄλογον καὶ
both the powers having-come one beast irrational and
ἄνουν τῷ θυμῷ καὶ τῇ ἐπιθυμίᾳ γενόμενον ἀπετέλεσαν·
mindless by-the anger and by-the desire having-become produced
καὶ οὕτω «παρασυνεβλήθη τοῖς κτήνεσι, κατὰ τὴν
and thus was-compared to-the cattle according-to the
Γραφήν, καὶ ὡμοιώθη αὐτοῖς,» κατὰ πάντα τρόπον.
Scripture and became-like them in every way
Ἀρχὴ τῶν ἀρετῶν καὶ γένεσις, ἡ ἀγαθὴ πρόθεσις, 83
(the)-beginning of-the virtues and origin (is)-the good purpose
εἴτ' οὖν ἡ ἔφεσις τοῦ καλοῦ· ὥσπερ ὁ Θεὸς αἰτία
or then the longing-for the beautiful as — God (is)-cause
καὶ πηγὴ παντὸς ἀγαθοῦ. Καλοῦ δὲ ἀρχὴ ἡ
and source of-every good of-(the)-beautiful and (the)-beginning (is)-the
πίστις, μᾶλλον δὲ ὁ Χριστός, ἡ πέτρα τῆς πίστεως,
faith rather but — Christ the rock of-the faith
ὃν ὡς ἀρχὴν καὶ θεμέλιον ἔχομεν πάντων τῶν ἀρετῶν,
whom as beginning and foundation we-have of-all the virtues
ἐν ᾗ βεβήκαμεν, καὶ ἐν ᾧ οἰκοδομοῦμεν πᾶν
on which we-have-taken-our-stand and on whom we-build every
ἀγαθόν. Οὗτος ὁ λίθος ὁ ἀκρογωνιαῖος, ὁ συνδέων
good this(-is) the stone the cornerstone the(-one) binding
ἡμᾶς ἑαυτῷ, καὶ ὁ πολύτιμος μαργαρίτης· ὃν ζητῶν ὁ
us to-himself and the very-precious pearl which seeking the
εἰς τὸν βυθὸν τῆς ἡσυχίας εἰσδύνων μοναχός, πάντα τὰ
into the depth of-the stillness diving monk all the

ὑπάρχοντα αὐτῷ θελήματα, πιπράσκει διὰ τῆς ὑπακοῆς
belonging to-him wills sells through the obedience
τῶν ἐντολῶν, ἵνα ἀπ᾽ ἐντεῦθεν αὐτὸν κτήσηται.
of-the commandments that from here him he-may-acquire

84 Ἰσότητα πρὸς ἀλλήλας αἱ ἀρεταὶ κέκτηνται, καὶ πᾶσαι
equality toward one-another the virtues have and all
εἰς ἓν συνάγονται, καὶ ἕνα ὅρον, καὶ εἶδος ἀρετῆς
into one are-gathered and one definition and form of-virtue
συμπληροῦσιν. Εἰσὶ γὰρ ἀρεταί, καὶ εἰσὶν ἀρετῶν ἀρεταὶ
complete there-are for virtues and there-are of-virtues virtues
μείζους, ὡς περιεκτικαὶ καὶ συνεκτικαὶ τῶν πλειόνων, ἢ καὶ
greater as comprehensive and binding of-the more or even
πάντων· ὡς ἡ θεία ἀγάπη, καὶ ἡ ταπείνωσις, καὶ ἡ θεία
of-all as the divine love and the humility and the divine
ὑπομονή. Φησὶ γὰρ ὁ Κύριος περὶ αὐτῆς· «Ἐν τῇ ὑπομονῇ
patience says for the Lord about it in the patience
ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν·» καὶ οὐκ εἶπεν· Ἐν τῇ
your gain the souls your and not he-said in the
νηστείᾳ ὑμῶν, ἤ, Τῇ ἀγρυπνίᾳ ὑμῶν. Ὑπομονῆς δὲ λέγω,
fasting your or (in)-the vigil your of-patience and I-speak
τῆς κατὰ Θεὸν γινομένης, τῆς βασιλίδος τῶν ἀρετῶν,
of-the(-one) according-to God coming-about the queen of-the virtues
τοῦ θεμελίου τῶν ἀνδραγαθημάτων. Αὕτη γάρ ἐστιν, αὕτη,
of-the foundation of-the brave-deeds this for is this
ἡ ἐν πολέμοις εἰρήνη, ἡ ἐν ζάλῃ γαλήνη, ἡ ἐν τοῖς
the in wars peace the in storm calm the in the(-ones)
κατορθωκόσιν αὐτὴν ἀπερίτρεπτος ἵδρυσις· ἣν οὐχ ὅπλα καὶ
having-attained it unshakable settledness which not weapons and
δόρατα, οὐ στρατόπεδα ἀφιέμενα, οὐχ αὕτη ἡ τῶν δαιμόνων
spears not armies let-loose not this the of-the demons

παράταξις, οὐχ ἡ ζοφερὰ τῶν ἐναντίων φάλαγξ βλάψαι
battle-line not the gloomy of-the enemies phalanx to-harm
δυνήσονται τὸν ταύτην κτησάμενον ἐν Χριστῷ Ἰησοῦ.
will-be-able the(-one) it having-acquired in Christ Jesus
Αἱ ἀρεταί, κἂν ἀλλήλων εἰσὶ γεννητικαί, ἀλλ' ἐκ τῶν 85
the virtues even-if of-one-another are generative yet from the
τριῶν δυνάμεων τῆς ψυχῆς τὴν γένεσιν ἔχουσιν, ἄνευ τῶν
three powers of-the soul the origin have without the
θείων. Αἰτία γὰρ καὶ ἀρχὴ τῶν τεσσάρων γενικῶν
divine(-ones) (the)-cause for and beginning of-the four generic
ἐν τοῖς φυσικοῖς καὶ θείων ἀρετῶν, ἐξ ὧν καὶ ἐν αἷς
in the natural(-ones) and divine virtues from which also in which
αἱ λοιπαὶ συνίστανται, τῆς τε φρονήσεως, καὶ ἀνδρείας,
the rest consist of-the both prudence and courage
σωφροσύνης τε καὶ δικαιοσύνης, ἔστιν ἡ θεία τῶν θεολόγων
temperance both and justice is the divine of-the theologians
πνευματοκίνητος σοφία, κατὰ νοῦν τετραχῶς κινουμένη.
Spirit-moved wisdom according-to mind fourfold moved
Οὐχ ἅμα δὲ πάσας ἐνεργεῖ, ἀλλ' ἰδίᾳ ἑκάστην ἐν καιρῷ
not at-once and all it-works but separately each in (the)-time
αὐτῆς καθὼς βούλεται· καὶ τὴν μέν, ὡς φῶς· τὴν
its as it-wishes and the(-one) indeed as light the(-other)
δέ, ὡς δύναμιν ὀξεῖαν καὶ ἀεικίνητον ἔμπνευσιν· τὴν
and as power sharp and ever-moving inspiration the(-other)
δέ, ὡς ἁγιαστικὴν δύναμιν καὶ καθαρτικήν· τὴν δέ, ὡς
and as sanctifying power and cleansing the(-other) and as
δρόσον ἁγνείας εὐφραντικήν, καὶ τοῦ καύσωνος τῶν παθῶν
dew of-chastity gladdening and of-the heat of-the passions
ἀναψυχαγωγικήν. Ἑκάστην ἑκάστῳ, ὡς προείρηται, τελείῳ
refreshing each to-each as has-been-said perfect
τελείαν καὶ τὴν ἐνέργειαν κατὰ τὴν τροπικὴν δίδωσι.
perfect and the working according-to the figurative(-sense) gives

86 Ῥῶσιν τελείαν ψυχῆς οὐ χαρίζεται τῶν ἀρετῶν ἐξ ἰδίας
strength perfect of-soul not grant of-the virtues from own
σπουδῆς τὰ ἐπιτηδεύματα, εἰ μὴ αὗται οὐσιωδῶς ἐν τῇ
zeal the practices unless — these essentially in the
ἕξει διὰ τῆς χάριτος παραγένωνται. Ἑκάστη γὰρ ἔχει
habit through the grace be-present each for has
χάρισμα ἴδιον, ἐνέργειαν καθ' αὑτήν, ὥστε δύνασθαι καὶ
(a)-gift own (a)-working by itself so-as to-be-able even
μὴ βουλομένους ἕλκειν τοὺς μετόχους αὐτῆς πρὸς ἑαυτὴν
not wishing to-draw the sharers its to itself
τῇ ἕξει καὶ φύσει τοῦ ἀγαθοῦ. Καὶ ὅτε ἡμῖν δοθῇ,
by-the habit and nature of-the good and when to-us it-be-given
ἀναλλοίωτον καὶ ἄτρεπτον ἕκτοτε συντηρεῖται. Ζῶσαν γὰρ
unaltered and unchanged from-then it-is-preserved living for
ὥσπερ ψυχὴν ἐν ἰδίοις μέλεσιν ἔχουσι, τοῦ ἐνεργεῖν αὐτάς,
like (a)-soul in own members they-have of-the to-work them
τὴν χάριν τοῦ Πνεύματος. Διὸ καὶ νεκρὸς ἅπας ὁ τῶν
the grace of-the Spirit wherefore also dead all the of-the
ἀρετῶν ὅμιλος χωρὶς αὐτῆς πέφυκε· καὶ τοῖς δοκοῦσι
virtues company without it is and for-the(-ones) seeming
τελείως ἔχειν ἢ κατορθοῦσιν αὐτάς, καὶ αὗται ἑαυταῖς μόναι,
perfectly to-have or accomplishing them also these to-themselves alone
σκιαὶ καὶ τύποι τοῦ καλοῦ, καὶ οὐκ ἀληθείας ἰνδάλματα.
(are)-shadows and types of-the beautiful and not of-truth images
87 Εἰσὶν οὖν τέσσαρες μὲν αἱ καθολικαὶ ἀρεταί, ἀνδρεία,
are then four indeed the universal virtues courage
φρόνησις, σωφροσύνη, καὶ δικαιοσύνη· ὀκτὼ δέ, αἱ καθ'
prudence temperance and justice eight and the(-ones) by
ὑπερβολὴν καὶ ἔλλειψιν αὐτῶν ἐγγὺς παρεπόμεναι· κακίαι
excess and deficiency of-them near following vices
μὲν παρ' ἡμῖν, ἀρεταὶ δὲ παρὰ τοῖς ἐν κόσμῳ, καὶ
indeed with us virtues but among the(-ones) in (the)-world both

λεγόμεναι, καὶ νοούμεναι. Καὶ τῆς μὲν ἀνδρείας, θρασύτης
called and considered and of-the indeed courage rashness
καὶ δειλία· τῆς φρονήσεως δέ, πονηρία καὶ ἄγνοια· τῆς
and cowardice of-the prudence and wickedness and ignorance of-the
σωφροσύνης δέ, ἀκολασία καὶ ἠλιθιότης· τῆς δὲ δικαιοσύνης,
temperance and licentiousness and silliness of-the and justice
πλεονεξία καὶ ἀδικία, εἴτ' οὖν μειονεξία. Μέσαι γάρ εἰσιν
greed and injustice or then taking-too-little in-the-middle for are
ἀρεταί, οὐ μόνον αἱ καθολικαί, καὶ φυσικαί, καὶ πάσης
virtues not only the universal and natural and of-all
ἐλλείψεως καὶ ὑπερβολῆς ἀνώτεραι, ἀλλὰ καὶ αἱ πρακτικαί.
deficiency and excess (are)-higher but also the practical
Καὶ αἱ μὲν τὴν προαίρεσιν, τῇ τῆς γνώμης εὐθύτητι·
and the(-ones) indeed the choice by-the of-the judgment uprightness
αἱ δέ, τὴν τροπὴν καὶ τὴν οἴησιν συνεργὸν
the(-others) and the turning and the conceit (as)-fellow-worker
κέκτηνται. Περὶ γὰρ αὐτῶν ὅτι μέσαι εἰσὶν ἀρεταὶ τῆς
have about for them that in-the-middle are virtues of-the
εὐθύτητος, μάρτυς ἡ παροιμία οὑτωσὶ φάσκουσα· «Καὶ
uprightness (a)-witness the proverb thus declaring and
κατορθώσεις πάντας ἄξονας ἀγαθούς.» Πᾶσαι οὖν ἐν ταῖς
you-shall-direct all courses good all then in the
τρισὶ δυνάμεσι τῆς ψυχῆς συνιστάμεναι, ἐν αἷς τίκτονται
three powers of-the soul subsisting in which they-are-born
καὶ οἰκοδομοῦνται, ὡς θεμέλιον τὰς τέσσαρας γενικὰς
and are-built as foundation the four generic
ἔχουσι, μᾶλλον δὲ Χριστόν, τῆς ἑαυτῶν οἰκοδομῆς· ἵνα αἱ
have rather but Christ of-the their-own building that the
μὲν φυσικαί, διὰ τῶν πρακτικῶν καθαίρωνται· αἱ δὲ θεῖαι
indeed natural through the practical be-cleansed the and divine
καὶ ὑπὲρ φύσιν, δίδωνται ἐν τῇ χρηστότητι τοῦ Πνεύματος
and beyond nature be-given in the kindness of-the Spirit

88 Τῶν ἀρετῶν αἱ μέν εἰσι πρακτικαί, αἱ δὲ
of-the virtues the(-ones) indeed are practical the(-others) and
φυσικαί, αἱ δὲ θεῖαι καὶ τοῦ Πνεύματος. Καὶ αἱ
natural the(-others) and divine and of-the Spirit and the(-ones)
μὲν πρακτικαί, τῆς προαιρέσεως· αἱ δὲ φυσικαί, τῆς
indeed practical of-the choice the(-ones) and natural of-the
διαπλάσεως· αἱ δὲ θεῖαι, τῆς χάριτος.
formation the(-ones) and divine of-the grace

89 Ὥσπερ τὴν τῶν ἀρετῶν γένεσιν ἡ ψυχὴ ἡμῶν ἔχει, οὕτω
as the of-the virtues origin the soul our has thus
καὶ τὴν τῶν παθῶν· ἀλλὰ τὰς μὲν κατὰ φύσιν,
also the(-origin) of-the passions but the(-virtues) indeed according-to nature
τὰ δὲ παρὰ φύσιν τίκτειν εἴωθεν. Αἰτίαν γὰρ πρὸς
the(-passions) and contrary-to nature to-bear it-is-wont (the)-cause for toward
τὴν τοῦ καλοῦ ἢ κακοῦ γένεσιν ἡ ψυχὴ τὴν ῥοπὴν τῆς
the of-the beautiful or evil origin the soul the inclination of-the
θελήσεως κέκτηται, ὥσπερ τι κέντρον πρὸς γραμμάς,
will has like some center for lines
ἢ ζυγοῦ τὸ ἀνθέμιον· ὅποι δ' ἂν τρέψῃ, τοῦτο
or of-(a)-balance the tongue wherever and — it-turn this
συνεργὸν λαμβάνει, καὶ ἐνεργεῖ· ὑποκείμενον γάρ ἐστιν
(as)-fellow-worker it-takes and works underlying for is
ἀμφοῖν πρὸς ταῖς δυσὶν ἐνεργείαις ἡ πρόθεσις, ἐπειδὴ
of-both for the two workings the purpose since
καὶ ταύτας κἀκείνας ἐν ἑαυτῷ περιφέρει· τὴν μέν, τῇ
also these and-those in itself it-carries-about the(-one) indeed by-the
γενέσει· τὴν δέ, τῇ αὐθαιρέτῳ ῥοπῇ τοῦ θελήματος.
birth the(-others) and by-the self-chosen inclination of-the will

90 Νεάνιδας ἡ Γραφὴ καλεῖ τὰς ἀρετάς, διὰ τὴν
maidens the Scripture calls the virtues because-of the
συγκροτητικὴν αὐτῶν πρὸς τὴν ψυχὴν συνάφειαν γινομένην,
compacting their with the soul conjunction coming-about

καὶ εἰς ἓν πνεῦμα καὶ σῶμα μετ' αὐτῆς θεωρουμένων.
and into one spirit and body with it contemplated
Ἀγάπης γὰρ σύμβολον τὸ τῆς νεάνιδος εἶδος, καὶ ἁγνείας,
of-love for (a)-symbol (is)-the of-the maiden form and of-chastity
καὶ ἁγνισμοῦ τεκμήριον τὸ σχῆμα τῶν ἱερῶν τούτων
and purification (a)-proof the shape of-the sacred these
παρθένων. Ἔθος γὰρ τὰ θεῖα μετασχηματίζειν
virgins (it-is)-(a)-custom for the divine(-things) to-reshape
ἡ χάρις πρὸς ὃ πεποίωνται, καὶ πρὸς τὸ συγγενὲς
the grace toward what they-have-been-qualified and toward the kindred
ἀπλανῶς ἐν τοῖς δυναμένοις εἰδοποιεῖν πέφυκεν.
unerringly in the(-ones) able to-give-form it-is-wont
Εἰσὶν οὖν ὥσπερ ὀκτὼ οἱ προστάται τῶν παθῶν, τρεῖς 91
are then like eight the chiefs of-the passions three
μὲν οἱ μεγάλοι· ὁ τῆς γαστριμαργίας, ὁ τῆς
indeed the great the(-one) of-the gluttony the(-one) of-the
φιλαργυρίας, καὶ κενοδοξίας· πέντε δὲ οἱ τούτοις
love-of-money and vainglory five and the(-ones) them
ἀκόλουθοι· ὁ τῆς πορνείας, καὶ ὀργῆς, καὶ λύπης, καὶ
following the(-one) of-the fornication and anger and grief and
ἀκηδίας, καὶ ὑπερηφανίας· οὕτως εἰσὶ καὶ αἱ ἀντικείμεναι
listlessness and pride thus are also the opposed
τούτων περιεκτικαὶ τρεῖς ἀρεταί· ἀκτημοσύνη, ἐγκράτεια, καὶ
to-these comprehensive three virtues poverty self-control and
ταπείνωσις· μεθ' ὧν καὶ αἱ τούτοις ἑπόμεναι· ἁγνεία,
humility with which also the(-ones) them following chastity
καὶ πραότης, χαρά, καὶ ἀνδρεία, καὶ ἐξουδένωσις· καὶ ἅπας
and meekness joy and courage and self-abasement and all
ὁ τῶν ἀρετῶν ὁπαδός. Δυνάμεως δέ, καὶ ἐνεργείας, καὶ
the of-the virtues train of-power and and of-working and
ὀσμῆς ἰδίας ἑκάστης ἀρετῆς ἢ κακίας μαθεῖν καὶ γνῶναι,
of-fragrance own of-each virtue or vice to-learn and to-know

οὐ τοῦ βουλομένου παντός ἐστιν, ἀλλὰ τοῦ ποιοῦντος
not of-the(-one) wishing every it-is but of-the(-one) doing
καὶ πάσχοντος ἔργῳ καὶ λόγῳ, καὶ ἐκ τοῦ Πνεύματος τὰ
and experiencing by-deed and by-word and from the Spirit the
χαρίσματα τῆς ἐπιστήμης λαβόντος καὶ τῆς διακρίσεως.
gifts of-the knowledge having-received and of-the discernment
92 Τῶν ἀρετῶν αἱ μὲν ἐνεργοῦσιν, αἱ δὲ ἐνεργοῦνται.
of-the virtues the(-ones) indeed work the(-others) and are-worked
Καὶ ἐνεργοῦσι μὲν αὗται ἐν ἡμῖν, ἐπιδημοῦσαι ὅτε δεῖ,
and work indeed these in us sojourning when (one)-must
καὶ ἡνίκα, καὶ ὅσον βούλονται, καὶ καθώς· ἐνεργοῦμεν
and when and as-much-as they-wish and as we-work
δὲ ταύτας ἡμεῖς, κατὰ τὴν προαίρεσιν, καὶ τὴν ἠθικὴν
and them we according-to the choice and the moral
ἕξιν τῆς ἡμῶν ἐπιτηδειότητος· ἀλλ' ἐκεῖναι μὲν οὐσιωδῶς,
habit of-the our fitness but those indeed essentially
ἡμεῖς δὲ τυπικῶς πρὸς ἦθος τυπούμενοι· εἴπερ τύπος
we and in-type toward character being-formed if-indeed (a)-type
ἐστὶν ὁ πασῶν τῶν ἡμετέρων ἐργασιῶν τρόπος πρὸς
is the of-all the our works manner toward
τὰ ἐκεῖθεν ἀρχέτυπα. Ἐπειδὴ ὀλίγοις λίαν οὐσιωδῶς τὰ
the from-there archetypes since to-few very essentially the
νοητὰ μετέχονται πρὸ τῆς μελλούσης ἀφθάρτου
intelligible(-things) are-shared before the coming incorruptible
ἀπολαύσεως. Τοὺς κόπους γὰρ ἐντεῦθεν καὶ τοὺς τύπους,
enjoyment the labors for from-here and the types
οὐ τὰς ἀρετὰς κυρίως, ἐνεργοῦμεν καὶ ἀπολαμβάνομεν.
not the virtues properly we-work and receive
93 Ἱερουργεῖ τὸ Εὐαγγέλιον, κατὰ Παῦλον, ὁ
serves-as-priest the Gospel according-to Paul the(-one)
μεταλαμβάνων καὶ μεταδιδόναι δυνάμενος ἐνεργείᾳ καὶ
partaking and to-impart able in-working also

ἑτέροις τὸν φωτισμὸν τοῦ Χριστοῦ. Ὥσπερ τινὰ σπόρον
to-others the enlightenment — of-Christ like some seed
θεῖον τὸν λόγον ἐν ταῖς ψυχικαῖς τῶν ἀκουόντων ἀρούραις
divine the word in the of-the-soul of-the hearers fields
αὐτὸν ἐνίησιν. «Ὁ λόγος ὑμῶν, φησίν, ἔστω ἐν χάριτι
it he-puts the word your he-says let-it-be in grace
ἠρτυμένος θείας χρηστότητος, ἵνα δῷ χάριν τοῖς ἐν
seasoned of-divine kindness that it-give grace to-the(-ones) in
πίστει ἀκούουσι.» Γεωργοὺς δὲ πάλιν, καὶ γεώργιον, τοὺς
faith hearing farmers and again and field the
διδασκάλους, καὶ διδασκομένους εἰπών, ἐμφαίνει μάλα
teachers and taught having-called he-shows very
σοφῶς, τοὺς μὲν ὡς ἀροτῆρας καὶ σπορεῖς τοῦ θείου
wisely the(-ones) indeed as plowmen and sowers of-the divine
λόγου, τοὺς δὲ ὡς τῶν ἀρετῶν γῆν πίαν, καρποφόρον,
word the(-others) and as of-the virtues land rich fruitful
καὶ εὔσταχυν. Ἱερουργία γὰρ κυρίως ἀληθινή, οὐ μόνον
and well-eared priestly-service for properly true not only
ἡ τῶν θείων ἐνέργεια, ἀλλὰ καὶ ἡ μετουσία τῶν
(is)-the of-the divine(-things) working but also the partaking of-the
ἀγαθῶν καὶ μετάδοσις.
good(-things) and imparting

Διάφορός ἐστιν ὁ διὰ προφορᾶς πρὸς διδαχὴν 94
different is the through utterance for teaching
προερχόμενος λόγος, καὶ διαφόρως ἐκ πολλῶν τρόπων
proceeding word and differently from many ways
συνάγεται ἐκ τεσσάρων εἰδῶν· ὁ μὲν ἐκ μαθήσεως,
is-gathered from four kinds the(-one) indeed from learning
ὁ δὲ ἐκ τῆς ἀναγνώσεως· ἄλλος ἐκ πράξεως, καὶ
the(-one) and from the reading another from practice and
ἕτερος ἐκ τῆς χάριτος. Ὥσπερ δὲ τὸ ὕδωρ ἕν ἐστι
another from the grace as and the water one is

τῇ φύσει, μεταποιεῖται δὲ καὶ μεταβάλλεται, κατὰ τὴν
in-the nature is-changed but also is-altered according-to the
ὑποκειμένην διάφορον τοῦ χοὸς ὕλην, εἰς οἰκείαν ποιότητα,
underlying different of-the soil matter into (its)-own quality
ὡς τῇ γεύσει νοούμενον εἶναι τὸ μὲν πικρόν, τὸ
so-as by-the taste perceived to-be the(-one) indeed bitter the(-other)
δὲ γλυκύ, καὶ ἄλλο ἁλμυρὸν καὶ ὀζῶδες· οὕτω κατὰ
and sweet and another salty and foul-smelling thus according-to
τὴν ἠθικὴν ἕξιν ἑκάστου προερχόμενος ὁ λόγος καὶ
the moral habit of-each proceeding the word also
ἀλλοιούμενος, ἐνεργείᾳ γινώσκεται καὶ τὴν ὠφέλειαν δίδωσιν.
altered in-working is-known and the benefit gives
95 Ἐπειδὴ δὲ ὁ λόγος εἰς ἀπόλαυσιν δέδοται πάσης
since and the word for enjoyment has-been-given of-every
λογικῆς φύσεως, ὥσπερ ἐδέσματά τινα πολλὰ διάφορα,
rational nature like foods some many various
τὴν ἡδονὴν αὐτῶν διαφόρως ἡ ψυχὴ ἀπολαμβάνουσα
the pleasure their variously the soul receiving
αἰσθάνεται. Ἔχει γὰρ τὸν ἐπιστημονικὸν λόγον, ὡς
perceives it-has for the learned word as
παιδαγωγὸν πρὸς ἦθος τυποῦντα αὐτήν· τὸν δὲ τῆς
(a)-tutor toward character forming it the(-word) and of-the
ἀναγνώσεως, ὡς ὕδωρ ἀναπαύσεως ἐκτρέφοντα· τὸν
reading as water of-rest nourishing the(-word)
δὲ τῆς πράξεως, ὡς τόπον χλόης πιαίνοντα· τὸν
and of-the practice as (a)-place of-green-grass fattening the(-word)
δὲ τῆς χάριτος, ὡς ποτήριον μεθύσκοντα αὐτὴν καὶ
and of-the grace as (a)-cup inebriating it and
εὐφραίνοντα· τὴν δὲ ἄῤῥητον αὐτῆς ἀγαλλίασιν, ὡς
gladdening the and ineffable its exultation as
ἔλαιον πρόσωπον ἱλαρύνουσαν, καὶ φαιδρὰν ἐργαζομένην.
oil (the)-face cheering and bright making

Κυρίως οὐ μόνον ἐν αὐτῇ ὡς ζωὴν ἡ ψυχὴ ταῦτα 96
properly not only in itself as life the soul these(-words)
κέκτηται, ἀλλ' ὅτε καὶ παρ' ἄλλοις ἀκούει ταῦτα πρὸς
has but when also from others it-hears them for
διδαχὴν αἰσθάνεται· ὁπηνίκα προηγῆται ἀμφοτέρων ἀγάπη
teaching it-perceives(-them) whenever lead both love
καὶ πίστις· καὶ ὁ μὲν πίστει ἀκούων, ὁ δὲ
and faith and the(-one) indeed by-faith hearing the(-other) and
ἀγάπῃ παιδεύων, ἄνευ τύφου καὶ δόξης τοὺς λόγους τῶν
by-love teaching without conceit and glory the words of-the
ἀρετῶν ποιούμενος. Τὸν μὲν γὰρ ἐκ μαθήσεως λόγον
virtues making the indeed for from learning word
ὡς παιδαγωγὸν δέχεται· τὸν δὲ τῆς ἀναγνώσεως,
as (a)-tutor it-receives the(-word) and of-the reading
ὡς τροφόν· τὸν δὲ τῆς πράξεως, ὡς ἐνδιάθετον, ὡς
as (a)-nurse the(-word) and of-the practice as inward as
νυμφοστόλον ἡδύτατον· τὸν δὲ τοῦ Πνεύματος φωτιστικόν,
(a)-bridesman most-sweet the and of-the Spirit illuminating
ὡς νυμφίον λόγον ἑνωτικὸν αὐτῆς, τὸν εὐφραίνοντα. Πᾶν
as bridegroom word uniting it the(-one) gladdening every
γὰρ ῥῆμα ἐκπορευόμενον διὰ στόματος, Θεοῦ ἐστιν, οἱ διὰ
for word proceeding through (the)-mouth of-God is the through
τοῦ Πνεύματος ἐκ στόματος τῶν ἁγίων προελθόντες λόγοι,
the Spirit from (the)-mouth of-the saints having-gone-forth words
ἡ δι' ἐνέργειαν γλυκυτάτη τοῦ Πνεύματος ἐπίπνοια,
the because-of working sweetest of-the Spirit inspiration
ἣν τρυφῶσιν οὐ πάντες, ἀλλὰ μόνοι οἱ ἄξιοι. Ἐπειδὴ δὲ
in-which delight not all but only the worthy since and
καὶ τρυφὴν ἔχουσι τὸν λόγον οἱ λογικοί, ἐνταῦθα μὲν
also (as)-delight have the word the rational(-beings) here indeed
οἱ τῶν τοῦ Πνεύματος ἐναργῶς εὐφραινόμενοι,
the(-ones) of-the(-words) of-the Spirit manifestly gladdened

ὀλίγοι λίαν εἰσίν· τοὺς τύπους δὲ μόνον οἱ πολλοὶ τῶν
few very are the types but only the many of-the
πνευματικῶν λόγων διὰ τῆς μνήμης καὶ γινώσκουσι καὶ
spiritual words through the memory both know and
μετέχουσι, τὸν ἄρτον οὔπω τὸν ἀληθινὸν τοῦ μέλλοντος
share the bread not-yet the true of-the coming
ἐν αἰσθήσει Θεοῦ λόγον μετασχόντες. Μόνος γὰρ αὐτὸς
in (the)-sensation of-God word having-shared alone for he
ἐκεῖσε πρόκειται εἰς πᾶσαν τοῖς ἀξίοις ἱκανῶς ἡδονήν·
there is-set-forth for all to-the worthy sufficiently pleasure
μήτε ἐσθιόμενος, μήτε δαπανώμενος, ἢ θυόμενος πώποτε.
neither eaten nor consumed or sacrificed ever
97 Ἄνευ αἰσθήσεως νοερᾶς τῶν θείων ἐν αἰσθήσει τὴν
without sensation intellectual of-the divine(-things) in sensation the
ἡδονὴν ἀδύνατον γεύσασθαι. Ὥσπερ γὰρ ὁ τὰς
pleasure (it-is)-impossible to-taste as for the(-one) the
αἰσθήσεις ἀμβλύνας, ἀνενεργήτους αὐτὰς ἐποίησε πρὸς τὰ
senses having-dulled inactive them made toward the
αἰσθητά, καὶ οὔτε ὁρᾷ, οὔτε ἀκούει, οὔτε ὀσφραίνεται,
sensible(-things) and neither sees nor hears nor smells
παρετὸς ὤν, μᾶλλον δὲ ἡμιθανής· οὕτω καὶ ὁ τὰς
paralyzed being rather but half-dead thus also the(-one) the
ψυχικὰς κατὰ φύσιν δυνάμεις νεκρώσας διὰ τῶν
soul's according-to nature powers having-deadened through the
παθῶν, ἀναισθήτους πρὸς ἐνέργειαν καὶ μετοχὴν τῶν
passions insensible toward working and participation of-the
μυστηρίων τοῦ Πνεύματος ἐποίησεν. Ὁ γὰρ μὴ
mysteries of-the Spirit has-made(-them) the(-one) for not
ὁρῶν, καὶ ἀκούων, καὶ αἰσθανόμενος πνευματικῶς, νεκρός
seeing and hearing and perceiving spiritually dead

ἐστι· μὴ ζῶν γάρ ἐστιν ἐν αὐτῷ ὁ Χριστός, μήτε αὐτὸς
is not living for is in him — Christ neither he
ἐν αὐτῷ κινούμενός τε καὶ ἐνεργούμενος.
in him moving both and working
Ἴσην καὶ τὴν αὐτήν, ἵνα μὴ λέγω, καὶ μίαν, ἔχουσι τὴν 98
equal and the same that not I-say also one have the
ἐνέργειαν αἱ αἰσθήσεις πρὸς τὰς ψυχικὰς δυνάμεις, καὶ
working the senses toward the soul's powers and
μάλιστα ὅτε ὑγειῶς ἔχουσι. Δι' ἐκείνων γὰρ αὗται καὶ
especially when healthily they-are through those for these both
ζῶσι, καὶ ἐνεργοῦσι, καὶ ἀμφοτέροις τὸ ζωτικὸν συγκέκραται
live and work and in-both the vital is-mingled
Πνεῦμα. Ἀῤῥωστεῖ γὰρ κυρίως ὁ ἄνθρωπος, ὅτε τὴν
Spirit is-sick for properly the man when the
γενικὴν τῶν παθῶν ἀσθένειαν ἐπιφέρει, ἐν τῷ νοσοκομείῳ
general of-the passions weakness he-brings-on in the hospital
τῆς ῥᾳθυμίας ἀεὶ κατακείμενος. Αἱ μὲν γὰρ αἰσθήσεις τὰ
of-the sloth always lying the indeed for senses the
αἰσθητά, αἱ δὲ τὰ νοητὰ τρανῶς ἐποπτεύουσιν·
sensible(-things) the(-powers) and the intelligible(-things) clearly behold
ὅτε μάλιστα οὐκ ἔστι μάχη τις σατανικὴ ἐν αὐταῖς,
when especially not there-is battle any satanic in them
τῷ νόμῳ τοῦ νοὸς καὶ τοῦ πνεύματος ἀντιτασσομένη.
to-the law of-the mind and of-the spirit opposed
Ἡνίκα δὲ εἰς ἓν συναφθῶσι διὰ τοῦ Πνεύματος ἑνοειδεῖς
when but into one they-be-joined through the Spirit uniform
γενόμεναι, τηνικαῦτα τὰ θεῖα καὶ τὰ ἀνθρώπινα
having-become then the divine(-things) and the human(-things)
ἀμέσως καὶ οὐσιωδῶς, ὡς ἔχουσι φύσεως γινώσκουσι, καὶ
immediately and essentially as they-have of-nature they-know and

τοὺς λόγους αὐτῶν τρανῶς θεωροῦσι, καὶ τὴν μίαν αἰτίαν
the reasons their clearly they-contemplate and the one cause
τῶν ὅλων Τριάδα, ὡς δυνατόν, καθαρῶς ἐποπτεύουσι.
of-the universe (the)-Trinity as (is)-possible purely they-behold

99 Πρῶτον μὲν ὀφείλει ὁ ἡσυχάζων ὡς θεμέλιον ἔχειν
first indeed ought the(-one) living-in-stillness as foundation to-have
τὰς πέντε ἀρετὰς ταύτας, ἐν ᾧ καὶ ἐργασίας οἰκοδομήν·
the five virtues these on which also of-working (the)-building
ἤγουν, σιωπήν, ἐγκράτειαν, ἀγρυπνίαν, ταπείνωσιν, καὶ
that-is silence self-control vigil humility and
ὑπομονήν· ἐργασίας δὲ θεαρέστους τρεῖς· ψαλμῳδίαν,
patience works and God-pleasing three psalmody
προσευχήν, καὶ ἀνάγνωσιν, καὶ ἐργόχειρον, ἐάν ἐστιν
prayer and reading and handiwork if he-is
ἀσθενής. Αἱ γὰρ προειρημέναι ἀρεταὶ οὐ μόνον εἰσὶ
sick the for aforesaid virtues not only are
πασῶν περιεκτικαί, ἀλλὰ καὶ συστατικαὶ ἀλλήλων· καὶ
of-all comprehensive but also constitutive of-one-another and
ἀπὸ πρωΐας σχολάζειν ἐπὶ τῇ μνήμῃ τοῦ Θεοῦ διὰ
from morning to-be-at-leisure in the remembrance — of-God through
προσευχῆς καὶ καρδιακῆς ἡσυχίας, ἐπιμόνως εὔχεσθαι,
prayer and of-the-heart stillness persistently to-pray
ὥραν πρώτην· εἶτα δευτέραν, ἀναγινώσκειν· τρίτην,
(the)-hour first then (the)-second to-read (the)-third
ψάλλειν· τετάρτην, εὔχεσθαι· πέμπτην, ἀναγινώσκειν·
to-sing-psalms (the)-fourth to-pray (the)-fifth to-read
ἕκτην, ψάλλειν· ἑβδόμην, εὔχεσθαι· ὀγδόην, ἀναγινώσκειν·
(the)-sixth to-sing-psalms (the)-seventh to-pray (the)-eighth to-read
ἐννάτην, ψάλλειν· δεκάτην, ἐσθίειν· ἑνδεκάτην, κοιμᾶσθαι,
(the)-ninth to-sing-psalms (the)-tenth to-eat (the)-eleventh to-sleep

εἰ χρείαν ἔχει· δωδεκάτην, ψάλλειν τὰ ἑσπερινά. Καὶ οὕτω
if need he-has (the)-twelfth to-sing the vespers and thus
καλῶς τὸ στάδιον τῆς ἡμέρας διερχόμενος, ἀρέσκει Θεῷ.
well the course of-the day passing-through he-pleases God
Ἐκ πάντων χρὴ ὡς μέλισσαν τῶν ἀρετῶν συλλέγειν τὰ 100
from all (it)-is-needful like (a)-bee of-the virtues to-gather the
χρησιμώτατα, καὶ οὕτω μεταλαμβάνοντα ἐκ πάντων μικρόν,
most-useful(-things) and thus taking from all (a)-little
ποιεῖν μεγάλην τῆς ἐργασίας τῶν ἀρετῶν σύνθεσιν· ἐξ
to-make (a)-great of-the working of-the virtues composition from
ὧν τὸ μέλι τῆς σοφίας πορίζεται πρὸς εὐφροσύνην ψυχῶν.
which the honey of-the wisdom is-provided for gladness of-souls
Ῥᾷον δὲ εἰ βούλει καὶ τὸ τῆς νυκτὸς διάστημα διελθεῖν, 101
more-easily and if you-wish also the of-the night interval to-pass-through
ἄκουσον· Τρεῖς πολιτείας ἔχει ἡ ἀγρυπνία τῆς νυκτός·
hear three ways-of-life has the vigil of-the night
ἀρχαρίων, μέσων, καὶ τελείων. Καὶ ἡ μὲν πρώτη πολιτεία
of-beginners of-the-middle and of-the-perfect and the indeed first way-of-life
ἐστὶν αὕτη· τὸ ἥμισυ τῆς νυκτὸς κοιμᾶσθαι, καὶ τὸ ἥμισυ
is this the half of-the night to-sleep and the half
ἀγρυπνεῖν· καὶ ἢ ἀφ' ἑσπέρας ἕως μέσης νυκτός, ἢ ἀπὸ
to-keep-vigil and either from evening until mid night or from
μέσης νυκτὸς ἕως πρωΐ. Ἡ δὲ δευτέρα πολιτεία ἐστὶν αὕτη·
mid night until morning the and second way-of-life is this
ἀγρυπνεῖν ἀφ' ἑσπέρας ὥραν μίαν ἢ δύω, εἶτα κοιμᾶσθαι
to-keep-vigil from evening hour one or two then to-sleep
ὥρας τέσσαρας· ἐγείρεσθαι δὲ εἰς τὸν ὄρθρον, ψάλλοντα
hours four to-rise and for the matins singing-psalms
καὶ προσευχόμενον, ὥρας ἓξ ἕως πρωΐ· εἶτα ψάλλειν τὴν
and praying hours six until morning then to-sing-psalms the
πρώτην ὥραν καὶ καθέζεσθαι ἡσυχάζοντα, ὡς προείρηται·
first hour and to-sit living-in-stillness as has-been-said

καὶ ἢ τοὺς ὅρους τῶν ἐργασιῶν φυλάττειν διὰ τῶν
and either the limits of-the works to-keep through the
ὡρῶν, ἢ τὴν συνέχειαν δηλαδὴ τῆς προσευχῆς ἀδιάστατον
hours or the continuity clearly of-the prayer uninterrupted
τηρεῖν, δι' ἧς ἡ ἕξις τὸν πολιτευόμενον. Ἡ δὲ τρίτη
to-keep through which the habit the(-one) living(-so) the and third
πολιτεία, παννύχιον ἔχει τὴν στάσιν καὶ τὴν ἐγρήγορσιν.
way-of-life all-night has the standing and the wakefulness
102 Ἰδοὺ γὰρ καὶ περὶ βρώσεώς φαμεν, ὅτι λίτρα ἄρτου ἀρκεῖ
behold for also about eating we-say that (a)-pound of-bread suffices
παντὶ τῷ ἀγωνιζομένῳ πρὸς ἡσυχίαν, καὶ οἴνου μὲν δύω
for-every the(-one) contending for stillness and of-wine indeed two
βαυκάλια ἀκράτου πίνειν, ὕδατος δὲ τρία· καὶ ἀπὸ τῶν
cups unmixed to-drink of-water and three and from the
εὑρισκομένων σιτίων τρέφεσθαι, οὐχ ὅσα ζητεῖ ἡ φύσις
found foods to-be-fed not as-much-as seeks the nature
ἐπιθυμητικῶς, ἀλλ' ὅσα ἡ πρόνοια οἰκονομεῖ, χρᾶσθαι
desirously but what the providence arranges to-use
ἐγκρατῶς. Ἄριστος οὖν καὶ σύντομος εἴδησις περὶ τῶν
self-controlledly best then and concise knowledge (is)-about the(-ones)
ἀκριβῶς πολιτεύεσθαι βουλομένων, τὰς τρεῖς τῶν ἀρετῶν
exactly to-live wishing the three of-the virtues
περιεκτικὰς ἐργασίας τηρεῖν, νηστείαν φημί, ἀγρυπνίαν, καὶ
comprehensive works to-keep fasting I-mean vigil and
προσευχήν, τὸ ἔρεισμα πάντων βεβαιούσας κραταιότατα.
prayer the support of-all confirming most-mightily
103 Ἡ ἡσυχία πρὸ πάντων πίστεως δεῖται καὶ ὑπομονῆς, καὶ
the stillness before all(-things) of-faith needs and of-patience and
τῆς ἐξ ὅλης καρδίας, καὶ ἰσχύος, καὶ δυνάμεως, ἀγάπης,
of-the from whole heart and strength and power love
καὶ ἐλπίδος. Ὁ μὲν γὰρ πιστεύων, κἂν ἐνταῦθα
and of-hope the(-one) indeed for believing even-if here

τοῦ ζητουμένου ἀποτύχῃ δι' ἀμέλειαν τυχόν, ἢ
of-the(-thing) sought he-fail because-of negligence perhaps or
ἄλλην αἰτίαν, ἀλλ' ἐν τῇ ἐξόδῳ πάντως ἀδύνατον μὴ
another cause yet at the departure by-all-means (it-is)-impossible not
πληροφορηθῆναι τὸν καρπὸν τῆς πίστεως καὶ τοῦ ἀγῶνος,
to-be-fully-assured(-of) the fruit of-the faith and of-the struggle
καὶ ἰδεῖν τὴν ἐλευθερίαν· ὅς ἐστιν Ἰησοῦς ὁ Χριστός,
and to-see the freedom which is Jesus — Christ
ἡ τῶν ψυχῶν ἀπολύτρωσις καὶ σωτηρία, ὁ θεάνθρωπος
the of-the souls redemption and salvation the God-man
Λόγος. Ὁ δὲ ἀπιστῶν κατακριθήσεται πάντως ἐν
Word the(-one) but disbelieving will-be-condemned by-all-means at
ἐξόδῳ· ἀλλὰ καὶ ἤδη κέκριται, φησὶν ὁ Κύριος. Ὁ
(the)-departure but also already has-been-judged says the Lord the(-one)
γὰρ ταῖς ἡδοναῖς δουλεύων, καὶ δόξαν τὴν παρὰ ἀνθρώπων
for to-the pleasures serving and glory the from men
ζητῶν, καὶ οὐ τὴν ἐκ Θεοῦ, ἄπιστός ἐστι, φησί· κἂν
seeking and not the(-glory) from God (an)-unbeliever is he-says even-if
ἐν λόγῳ πιστὸς εἶναι δοκῇ ὁ τοιοῦτος, ἠπάτησεν ἑαυτὸν
in word faithful to-be he-seem the such(-man) has-deceived himself
λεληθότως. Ἀκούσεται γάρ, ὅτι Ἀνθ' ὧν οὐκ ἔλαβές με ἐν
unawares he-will-hear for that because-of which not you-took me in
τῇ καρδίᾳ σου, ἀλλ' ἀπέῤῥιψάς με ὀπίσω τοῦ νώτου σου,
the heart your but you-cast me behind the back your
κἀγὼ ἀπώσομαί σε. Δεῖ γὰρ τὸν πιστὸν εὔελπιν εἶναι,
I-also will-thrust-away you (one)-must for the faithful(-one) of-good-hope to-be
καὶ πιστεύειν μὲν τὴν τοῦ Θεοῦ ἀλήθειαν, μαρτυρουμένην
and to-believe indeed the — of-God truth witnessed
ἐν πάσαις ταῖς Γραφαῖς, ὁμολογεῖν δὲ τὴν ἑαυτοῦ
in all the Scriptures to-confess and the his-own
ἀσθένειαν, ἵνα μὴ διπλοῦν ἔξῃ τὸ κρῖμα καὶ ἀπαραίτητον.
weakness that not double he-have the judgment and inexorable

104 Συντετριμμένην καρδίαν καὶ ψυχὴν ταπεινωμένην οὐδὲν
(a)-contrite heart and soul humbled nothing
οὕτως ἐμποιεῖ, ὡς τὸ ἰδιάζειν ἐν γνώσει, καὶ ἡ ἐκ πάντων
so produces as the to-be-alone in knowledge and the from all(-things)
σιωπή. Κυρίως οὐκ ἄλλο τί ἐστι τὸ λυμαῖνον
silence properly not other anything is the(-thing) spoiling
τὴν κατάστασιν τῆς ἡσυχίας, καὶ τὴν θείαν ἐξ αὐτῆς
the state of-the stillness and the divine from it
περιαιροῦν δύναμιν, ὡς τὰ περιεκτικὰ ἓξ πάθη ταῦτα·
removing power than the comprehensive six passions these
παῤῥησία, γαστριμαργία, πολυλογία τε καὶ περισπασμός,
boldness gluttony much-talking both and distraction
φυσίωσις, καὶ ἡ κυρία τῶν παθῶν οἴησις. Εἰς ἅπερ ὁ
puffing-up and the mistress of-the passions conceit to which the(-one)
μετὰ προθυμίας ἐθίσας, τελείως καὶ μετὰ τὴν
with eagerness having-accustomed(-himself) perfectly and after the
προκοπὴν ἐπὶ πλεῖον σκοτιζόμενος, ἀναίσθητος γίνεται.
progress for more being-darkened insensible becomes
Καὶ εἰ μὲν ἀνανεύσει πάλιν, μετὰ πίστεως καὶ προθυμίας
and if indeed he-will-look-up again with faith and eagerness
βαλὼν ἀρχήν, τοῦ ζητουμένου τεύξεται πάλιν·
having-laid (a)-beginning of-the(-thing) sought he-will-attain again
καὶ μάλιστα ταπεινούμενος καὶ ζητῶν. Εἰ δὲ ἓν τῶν
and especially being-humbled and seeking if but one of-the
προειρημένων διὰ τῆς ἀμελείας βασιλεύσει ἐν αὐτῷ, τότε
aforesaid through the negligence will-reign in him then
ἅπας ὁ τῶν κακῶν κατάλογος σὺν τῇ ὀλεθρίῳ ἀπιστίᾳ
all the of-the evils list with the destructive unbelief
ἐκστρατεύσας, ἔρημον τὴν ψυχὴν ἀπεργάζεται· οἷόν τινα
having-marched-out desolate the soul makes like some
Βαβυλωνίαν πόλιν ἄλλην, ταῖς τῶν δαιμόνων γινομένην
Babylonian city other in-the of-the demons coming-about

ταραχαῖς καὶ θορύβοις· ὡς εἶναι τὰ ἔσχατα χείρονα τῶν
confusions and tumults so-as to-be the last worse than-the
πρώτων· καὶ ἐχθρὸν θυμοειδῆ, καὶ κατήγορον κατὰ τῶν
first and (an)-enemy wrathful and accuser against the(-ones)
ἡσυχαζόντων γινόμενον, καὶ τὴν γλῶσσαν ὡς ὀξεῖαν καὶ
living-in-stillness becoming and the tongue as sharp and
ὡς δίστομον ἀεὶ κατ' αὐτῶν μάχαιραν θήγοντα.
as two-edged always against them sword whetting
Ὕδατα παθῶν, ἐξ ὧν ἡ θολερὰ καὶ σύμμικτος τῆς 105
(the)-waters of-passions from which the turbid and mingled of-the
ἡσυχίας πλημμυροῖ τὴν ψυχὴν θάλασσα, οὐκ ἔστιν
stillness floods the soul sea not it-is(-possible)
ἄλλως περάσαι, εἰ μὴ ἐν τῷ πλοίῳ τῷ κούφῳ καὶ
otherwise to-cross unless — in the boat the light and
ἐλαφρῷ τῆς περιεκτικῆς ἀκτησίας καὶ ἐγκρατείας. Ἐκ γὰρ
nimble of-the comprehensive poverty and self-control from for
τῆς ἀκρασίας καὶ φιλουλίας οἱ τῶν παθῶν χείμαῤῥοι τὴν
the incontinence and love-of-matter the of-the passions torrents the
γῆν τῆς καρδίας περικλύσαντες, καὶ πᾶσαν σαπρίαν καὶ
land of-the heart having-flooded and all rottenness and
ὕλην λογισμῶν ἐν αὐτῇ καταγαγόντες, τότε σύγχυσιν μὲν
matter of-thoughts into it having-brought-down then confusion indeed
τῷ νοΐ, θόλωσιν δὲ τῇ διανοίᾳ, βάρος δὲ τῷ σώματι
in-the mind turbidity and in-the thought weight and in-the body
ἐμποιοῦσι· καὶ ὀλίγωρον, καὶ σκοτεινήν, καὶ ναρκῶσαν
produce and careless and dark and numbed
τὴν ψυχὴν καὶ τὴν καρδίαν ἀπεργάζονται, καὶ τῆς
the soul and the heart make and from-the
οἰκείας κατὰ φύσιν ἕξεως καὶ αἰσθήσεως ἐκβάλλουσιν.
own according-to nature habit and sensation cast(-them)-out

106 Χαύνην, καὶ ὀλίγωρον, καὶ ἄνουν οὐχ οὕτως, ὡς ἡ φιλαυτία
slack and careless and mindless not so as the self-love
κυρίως, ἡ τῶν παθῶν τροφὸς τὴν ψυχὴν τῶν σπουδαίων
properly the of-the passions nurse the soul of-the earnest
ἐμποιεῖ. Ἡνίκα γὰρ τὰς τοῦ σώματος ἀναπαύσεις τῶν ὑπὲρ
makes when for the of-the body rests to-the for
ἀρετῆς πόνων προτιμᾷ, καὶ περιποιητικὴν ἡγεῖται γνῶσιν
virtue labors it-prefers and preserving considers knowledge
τὸ μὴ πονεῖν ἐν τοῖς ἔργοις ἑκουσίως, μάλιστα ἐν εὐχερέσι
the not to-toil in the works voluntarily especially in easy(-ones)
τῶν ἐντολῶν μικροῖς ἱδρῶσι, τότε ἀτονίαν τῇ ψυχῇ πρὸς
of-the commandments with-little sweats then (a)-slackness in-the soul toward
τὸ τῆς ἡσυχίας στάδιον ποιεῖν πέφυκε, καὶ τὴν ἔκλυσιν
the of-the stillness course to-make it-is-wont and the dissolution
ἐν τοῖς ἔργοις κραταιὰν καὶ ἀκαταμάχητον ἀπεργάζεται.
in the works strong and invincible it-makes

107 Ἰατρὸς ἄριστος καὶ πρῶτος τοῖς πρὸς τὰς ἐντολὰς
physician best and first for-the(-ones) toward the commandments
ἀσθενοῦσι, καὶ τὴν θολώδη σκότωσιν ἑλομένοις ἐμεῖν
weak and the muddy darkening having-chosen to-vomit
εὐχερῶς, οὐκ ἔστιν, ὡς ἡ ἀδιάκριτος καὶ μετὰ πίστεως ἐν
easily not there-is as the undiscriminating and with faith in
πᾶσιν ὑπακοή. Φάρμακον γάρ ἐστι ζωτικὸν πολυσύνθετον
all(-things) obedience (a)-remedy for it-is life-giving many-compounded
ἀρετῶν τοῖς πίνουσι, καὶ μάχαιρα τὰς οὐλὰς τῶν
of-virtues for-the(-ones) drinking and (a)-knife the scars of-the
τραυμάτων ἀφ' ἑνὸς ἐκκαθαίρουσα· ἣν ὁ ἐν πίστει καὶ
wounds at once cleansing which the(-one) in faith and
ἁπλότητι προκρίνας πασῶν ἐνεργεῖν, πάντα τὰ πάθη ὑφ'
simplicity having-preferred above-all to-work all the passions at
ἓν περιέκοψε· καὶ ἡσυχίαν οὐ φθάσας μόνον, ἀλλ' ἤδη
one(-stroke) cut-off and stillness not having-reached only but already

καὶ διὰ τῆς ὑπακοῆς κατώρθωσεν αὐτὴν Χριστὸν εὑρών,
also through the obedience accomplished it Christ having-found
καὶ μιμητὴς αὐτοῦ καὶ δοῦλος, καὶ γενόμενος, καὶ λεγόμενος.
and imitator his and servant and having-become and called
Ἄνευ πενθικῆς ἐργασίας καὶ πολιτείας ἀδύνατον τὸν τῆς 108
without mourning work and way-of-life (it-is)-impossible the of-the
ἡσυχίας καύσωνα ὑπομεῖναι. Ὁ μὲν γὰρ πενθῶν, καὶ
stillness heat to-endure the(-one) indeed for mourning and
τὰ πρὸ τοῦ θανάτου καὶ μετὰ θάνατον δεινὰ μελετῶν,
the before the death and after death terrible(-things) pondering
πρὶν ἢ ἀφ' ἑαυτῶν ἥξουσι, καὶ ὑπομονὴν ἕξει καὶ
before — of themselves they-come also patience will-have and
ταπείνωσιν, τὰ δύω τῆς ἡσυχίας θεμέλια. Ὁ δὲ χωρὶς
humility the two of-the stillness foundations the(-one) but without
τῶν προειρημένων ἡσυχίαν ἄγων, σύντροφον ἔχει ἀεὶ τῆς
the aforesaid stillness keeping (as)-foster-brother has always of-the
ὀλιγωρίας τὴν οἴησιν· ἐξ ὧν αἰχμαλωσίαι καὶ ῥεμβασμοὶ
carelessness the conceit from which captivities and wanderings
πληθύνονται, καὶ πρὸς τὴν χαύνωσιν συνωθοῦσιν ἡμᾶς.
are-multiplied and toward the slackness push us
Ἐντεῦθεν ἡ τῆς ῥᾳθυμίας θυγάτηρ ἀκρασία χαῦνον μὲν
from-here the of-the sloth daughter incontinence slack indeed
καὶ ἄτονον τὸ σῶμα ἐμποιεῖ, τὸν νοῦν δὲ ἐσκοτισμένον καὶ
and nerveless the body makes the mind and darkened and
πεπωρωμένον ἐργάζεται. Τότε δὲ καὶ Ἰησοῦς ἐκρύβη, ὄχλου
hardened renders then and also Jesus was-hidden (a)-crowd
ὄντος νοημάτων καὶ λογισμῶν ἐν τῷ κατὰ διάνοιαν τόπῳ.
being of-notions and thoughts in the according-to thought place
Συνειδήσεως βάσανον τῆς νῦν, ἢ τῆς μελλούσης, ἐν αἰσθήσει 109
of-conscience (the)-torment of-the present or of-the coming in sensation
γεύσασθαι, τοῖς πᾶσιν ἀδύνατον. Μόνοις γὰρ ἐκείνοις ἰδικῶς
to-taste for-the all (is)-impossible only for to-those specially

προσγίνεται, οἷς ἡ δόξα καὶ ἡ ἀγάπη ἀπ᾽ ἐντεῦθεν
it-comes to-whom the glory and the love from here
ἢ ἐκεῖθεν ὑστερεῖται. Ὡς γὰρ δήμιός τίς ἐστι φοβερὸς
or there are-lacking as for executioner some is fearful
τοὺς ὑπευθύνους πολυτρόπως κολάζων, καὶ τὸν ζῆλον ἢ
the accountable variously punishing and the zeal or
ἔλεγχον, ὡς ῥομφαίαν ἄτομον τυραννικῶς ἀπογυμνῶν ἀεὶ
reproof as (a)-sword indivisible tyrannically baring always
φαίνεται. Τριχῶς οὖν κινεῖσθαι πρός τε τοὺς ἐναντίους, καὶ
it-appears threefold then to-be-moved toward both the contraries and
τὴν φύσιν, καὶ τὴν ψυχήν, δοθείσης τῆς συνειδήσεως,
the nature and the soul having-been-given the conscience
ὁ καλούμενος ζῆλος, καὶ παρ᾽ ἑτέροις φυσικὸς θυμός· ὃν
the called zeal and by others natural anger which
ὡς ῥομφαίαν ἀπότομον πρὸς τοὺς ἐχθροὺς ὀξύνειν ἡμᾶς
as (a)-sword sharp against the enemies to-whet us
προστάσσουσι. Καὶ εἰ μὲν νικήσας, ὑποτάξοι τὰ δύω
they-command and if indeed having-conquered it-subject the two
τῷ ἑνί, ὅρος ἀνδρείας τότε μεταποιούμενος πρὸς Θεὸν
to-the one (a)-definition of-courage then transformed toward God
γίνεται. Εἰ δὲ ὑποταγῇ ταῖς δυσὶν ἡ ψυχή, ἁμαρτίᾳ, φημί,
it-becomes if but be-subjected to-the two the soul to-sin I-mean
καὶ σαρκί, τέλος ἐκεῖθεν βάσανος αὐτῇ ἀνιλεὴς καθίσταται,
and to-flesh finally thence (a)-torment for-it merciless is-set-up
ὡς δουλωθείσῃ αὐθαιρέτῳ γνώμῃ τοῖς ἐναντίοις· Ἐντεῦθεν
as enslaved by-self-chosen judgment to-the contraries from-here
πράττουσα τὰ αἴσχιστα, καὶ ὡς τὴν ἐξ ἀρετῶν
doing the most-shameful(-things) and as the from virtues
κατάστασιν ἀπολέσασα, ἐκπέπτωκε, τοῦ Θεοῦ χωρισθεῖσα.
state having-lost it-has-fallen — from-God separated

Κυρίως πάντων τῶν παθῶν δύω εἰσὶ σκληρὰ καὶ βαρύτατα 110
properly of-all the passions two are harsh and heaviest
πάθη, πορνεία καὶ ἀκηδία, τὰ συνέχοντα καὶ ἐκλύοντα
passions fornication and listlessness the(-ones) holding-fast and loosening
τὴν ταλαίπωρον ψυχήν· κοινὴν ἀλληλουχίαν ἔχοντα καὶ
the wretched soul common mutual-hold having and
συζυγίαν ἀλλήλοις· δυσκαταμάχητα ὄντα καὶ ἀήττητα, καὶ
yoking with-one-another hard-to-fight being and unconquered and
τελείως ὑφ' ἡμῶν ἀνίκητα. Καὶ τὸ μὲν πλεονάζει ἐν
perfectly by us invincible and the(-one) indeed abounds in
τῷ ἐπιθυμητικῷ, περιέχει δὲ τὴν ὕλην φύσει ἀδιορίστως
the desiring(-part) embraces and the matter by-nature indistinctly
ἀμφοτέρων, λέγω, ψυχῆς καὶ σώματος, συγκεκραμένην ἔχον
of-both I-mean of-soul and of-body mingled having
ὅλην ἐν ὅλοις μέλεσι τὴν ἡδονὴν αὐτῆς· ἡ δέ, ἄνωθεν τὸ
whole in whole members the pleasure its the(-other) and from-above the
ἡγεμονικὸν κρατοῦσα, ὅλην ψυχὴν καὶ τὴν σάρκα καθάπερ
ruling(-part) mastering (the)-whole soul and the flesh like
σμίλαξ ὅλη περιλαμβάνουσα, νωθράν, καὶ ἐκλελυμένην, καὶ
bindweed whole embracing sluggish and loosened and
πάρετον τὴν φύσιν ποιεῖ. Ἐκβέβληνται δέ, καὶ οὐ τελείως
paralyzed the nature makes they-are-cast-out but and not perfectly
ἡττῶνται πρὸ τῆς μακαρίας ἀπαθείας, ὁπόταν ἡ ψυχή,
are-defeated before the blessed dispassion when the soul
Πνεύματος ἁγίου εἰληφυῖα δύναμιν ἐν προσευχῇ, τὴν
of-(the)-Spirit holy having-received power in prayer the(-one)
ποιοῦσαν ἄνεσιν αὐτῇ καὶ ἰσχὺν καὶ βαθεῖαν εἰρήνην ἐν
making relief for-it and strength and deep peace in
καρδίᾳ διὰ τῆς ἡσυχίας εὐφραίνεται. Αὕτη ἐστὶν ἡ ἀρχή,
(the)-heart through the stillness is-gladdened this is the beginning
καὶ βασιλίς, καὶ κυρία, καὶ ἡ περιεκτικὴ τῶν ἡδονῶν ἡδονή,
and queen and mistress and the comprehensive of-the pleasures pleasure

καὶ ἡ σύντροφος αὐτῆς ῥᾳθυμία ἡ τοὺς τριστάτας τοῦ
and the foster-sister its sloth the(-one) the captains of-the
Φαραὼ ἐπιφέρουσα τὸ ἀκαταμάχητον ἅρμα· δι᾽ ὧν αἱ
Pharaoh bringing-on the invincible chariot through which the
ἀφορμαὶ τῶν παθῶν τῷ βίῳ τοῖς ἀθλίοις ἡμῖν ἐπεισῆλθον.
occasions of-the passions into-the life for-the wretched us came-in

111 Ἀρχὴ τῆς νοερᾶς προσευχῆς, ἡ ἐνέργεια, εἴτ᾽ οὖν
(the)-beginning of-the intellectual prayer (is)-the working or then
ἡ καθαρτικὴ τοῦ Πνεύματος δύναμις, καὶ ἡ μυστικὴ
the cleansing of-the Spirit power and the mystical
τοῦ νοὸς ἱερουργία· ὥσπερ ἀρχὴ τῆς ἡσυχίας, ἡ
of-the mind priestly-service as (the)-beginning of-the stillness (is)-the
σχολή· μεσότης δέ, ἡ φωτιστικὴ δύναμις καὶ θεωρία· καὶ
leisure (the)-middle and the illuminating power and contemplation and
τέλος, ἡ ἔκστασις καὶ ἡ ἁρπαγὴ τοῦ νοὸς πρὸς Θεόν.
(the)-end the ecstasy and the rapture of-the mind toward God

112 Ἱερατεῖον πνευματικόν ἐστι πρὸ τῆς μελλούσης ὑπὲρ νοῦν
(a)-sanctuary spiritual is before the coming beyond mind
ἀπολαύσεως, ἡ νοερὰ τοῦ νοὸς ἐνέργεια, τὸν Ἀμνὸν
enjoyment the intellectual of-the mind working the Lamb
μυστικῶς ἐν ἀῤῥαβῶνι τοῦ Θεοῦ ἐν τῷ τῆς ψυχῆς
mystically in (a)-pledge — of-God in the of-the soul
θυσιαστηρίῳ καὶ ἱερουργοῦντος καὶ μετέχοντος. Ἐσθίειν
altar both offering and partaking to-eat
δέ ἐστι τὸν Ἀμνὸν τοῦ Θεοῦ ἐν τῷ νοερῷ θυσιαστηρίῳ
and is the Lamb — of-God in the intellectual altar
τῆς ψυχῆς, οὐ τὸ νοῆσαι, ἢ μετασχεῖν μόνον, ἀλλὰ
of-the soul not the to-understand or to-partake only but
καὶ τὸ γενέσθαι ὡς τὸν Ἀμνὸν κατὰ τὴν μόρφωσιν
also the to-become like the Lamb according-to the forming

ἐν τῷ μέλλοντι. Τοὺς μὲν γὰρ λόγους ἐνταῦθα, τὰ δὲ
in the coming(-age) the indeed for words here the and
πράγματα τῶν μυστηρίων ἐκεῖσε ἀπολαβεῖν ἐλπίζομεν.
realities of-the mysteries there to-receive we-hope
Προσευχή ἐστι, παρὰ μὲν τοῖς ἀρχαρίοις, ὡς πῦρ 113
prayer is among indeed the beginners like fire
εὐφροσύνης ἀπὸ καρδίας ἀναδιδόμενον· παρὰ δὲ τοῖς
of-gladness from (the)-heart given-off among and the
τελείοις, ὡς φῶς εὐωδιάζον ἐνεργούμενον. Ἢ πάλιν·
perfect like light fragrant worked or again
προσευχή ἐστιν ἀποστόλων κήρυγμα· πίστεως ἐνέργεια·
prayer is of-apostles (the)-preaching of-faith (the)-working
μᾶλλον δέ, πίστις ἄμεσος· ἐλπιζομένων ὑπόστασις·
rather but faith immediate of-(things)-hoped-for (the)-substance
ἐνεργουμένη ἀγάπη· ἀγγελικὴ κίνησις· δύναμις ἀσωμάτων·
worked love angelic movement (the)-power of-bodiless(-beings)
ἔργον καὶ εὐφροσύνη αὐτῶν· Εὐαγγέλιον Θεοῦ· πληροφορία
(the)-work and gladness their (the)-Gospel of-God (the)-full-assurance
καρδίας· σωτηρίας ἐλπίς· ἁγνισμοῦ σημεῖον ἁγιότητος
of-(the)-heart of-salvation (the)-hope of-purification (the)-sign of-holiness
σύμβολον· Θεοῦ ἐπίγνωσις· βαπτίσματος φανέρωσις·
(the)-symbol of-God (the)-knowledge of-baptism (the)-manifestation
λουτροῦ κάθαρσις· Πνεύματος ἁγίου ἀῤῥαβών· τὸ τοῦ
of-(the)-washing (the)-cleansing of-(the)-Spirit holy (the)-pledge the —
Ἰησοῦ ἀγαλλίαμα· εὐφροσύνη ψυχῆς· ἔλεος Θεοῦ·
of-Jesus exultation (the)-gladness of-(the)-soul (the)-mercy of-God
καταλλαγῆς σημεῖον· Χριστοῦ σφραγίς· ἀκτὶς νοητοῦ
of-reconciliation (the)-sign of-Christ (the)-seal (the)-ray of-(the)-intelligible
ἡλίου· ἑωσφόρος καρδιῶν· Χριστιανισμοῦ βεβαίωσις·
sun (the)-morning-star of-hearts of-Christianity (the)-confirmation
καταλλαγῆς Θεοῦ δήλωσις· χάρις Θεοῦ· σοφία
of-reconciliation with-God (the)-declaration (the)-grace of-God (the)-wisdom

Θεοῦ· μᾶλλον δὲ αὐτοσοφίας ἀρχή· Θεοῦ φανέρωσις·
of-God rather but of-Wisdom-itself (the)-beginning of-God (the)-manifestation
μοναστῶν ἔργον· ἡσυχαζόντων πολίτευμα· ἡσυχίας
of-monks (the)-work of-besychasts (the)-way-of-life of-stillness
ἀφορμή· ἀγγελικῆς πολιτείας τεκμήριον. Καὶ τί δεῖ
(the)-occasion of-angelic way-of-life (the)-proof and what (one)-must
πλεῖστα λέγειν; Προσευχή ἐστιν ὁ Θεός, ὁ
very-many(-things) to-say prayer is — God the(-one)
ἐνεργῶν τὰ πάντα ἐν πᾶσι, διὰ τὸ μίαν εἶναι
working the(-things) all in all because-of the one to-be
Πατρός, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος τὴν ἐνέργειαν,
of-Father and of-Son and of-holy Spirit the working
τοῦ ἐνεργοῦντος τὰ πάντα ἐν Χριστῷ Ἰησοῦ.
of-the(-one) working the(-things) all in Christ Jesus

114 Ῥάβδον δυνάμεως εἰ μὴ Μωϋσῆς παρὰ Θεοῦ εἰλήφει,
(the)-rod of-power unless — Moses from God had-received
οὐκ ἂν Θεὸς Φαραὼ γενόμενος, αὐτόν τε μαστίζῃ καὶ
not — God to-Pharaoh having-become him both he-would-scourge and
τὴν Αἴγυπτον. Καὶ νοῦς εἰ μὴ δύναμιν προσευχῆς ἐν
— Egypt and (the)-mind unless — (the)-power of-prayer in
χειρὶ μετάσχοι, τὴν ἁμαρτίαν καὶ τὰς ἐναντίας δυνάμεις
hand it-share the sin and the opposing powers
συντρίψαι ἀδύνατον.
to-crush (is)-impossible

115 Οἱ λέγοντες, ἢ πράττοντές τι χωρὶς ταπεινώσεως,
the(-ones) saying or doing anything without humility
ἐοίκασιν ἐν χειμῶνι, ἢ ἄνευ πηλοῦ οἰκοδομεῖν. Πείρᾳ
are-like in winter or without clay to-build by-experience
δὲ καὶ γνώσει ταύτην εὑρεῖν καὶ γνῶναι, ὀλίγων λίαν
but and knowledge it to-find and to-know of-few very
ἐστίν. Οἱ γὰρ ἐν λόγῳ περὶ ταύτης διεξιόντες,
is the(-ones) for in word about it going-through

ὅμοιοί εἰσιν οἱ μετροῦντες τὴν ἄβυσσον. Ἡμεῖς
like are (to)-the(-ones) measuring the abyss we
δὲ οἱ τυφλοὶ νεανικῶς περὶ τοῦ μεγάλου φωτὸς τούτου
but the blind boldly about the great light this
μικρὸν φανταζόμενοι, λέγομεν· Ἡ ταπείνωσις κυρίως οὔτε
little imagining say the humility properly neither
ταπεινολογίαν ἔχει, οὔτε ταπεινοσχημοῖ· οὐδὲ φρονεῖν
humble-talk has nor humble-bearing nor to-think
ταπεινὰ βιάζεται, οὐδὲ ἑαυτὸν μέμφεται ταπεινούμενος.
lowly(-things) does-it-force nor itself blames humbling-itself
Κἂν ταῦτα ἀφορμαὶ καὶ σχήματα ταπεινώσεώς εἰσιν,
even-if these(-things) occasions and forms of-humility are
ὡς τρόποι διάφοροι, ἀλλὰ χάρις ἐστὶν αὕτη, καὶ δωρεὰ
as ways various but (a)-grace is it and (a)-gift
ἄνωθεν. Δύω δέ εἰσιν, ὥς φασιν οἱ Πατέρες, ταπεινώσεις·
from-above two and are as say the Fathers humilities
τὸ ἔχειν ἑαυτὸν ὑποκάτω πάντων, καὶ τὸ ἐπιγράφειν
the to-hold oneself below all and the to-ascribe
Θεῷ τὰ κατορθώματα. Καὶ τὸ μὲν πρῶτον, ἀρχή·
to-God the achievements and the indeed first (is)-(the)-beginning
τὸ δὲ δεύτερον, τέλος. Ἐπιγίνεται δὲ τοῖς ζητοῦσιν
the and second (the)-end it-comes and to-the(-ones) seeking
αὐτήν, τὸ μετὰ γνώσεως ἔχειν, καὶ λογίζεσθαι τὰ τρία
it the with knowledge to-have and to-reckon the three
ταῦτα ἐν ἑαυτῷ· τὸ ὑπὲρ πάντας ἁμαρτωλοὺς εἶναι, καὶ
these(-things) in oneself the beyond all sinful to-be and
τὸ ὑπὲρ πάντα τὰ κτίσματα αἰσχρούς, ὡς εἰς τὸ παρὰ
the beyond all the creatures shameful as into the contrary-to
φύσιν ὄντας· καὶ τὸ ὑπὲρ τοὺς δαίμονας ἐλεεινοτέρους, ὡς
nature being and the beyond the demons more-pitiable as
τὸ εἶναι δούλους τοῖς δαίμοσιν. Λέγειν δὲ οὕτως ὀφείλει·
the to-be slaves to-the demons to-say and thus he-ought

Ποῦ γὰρ οἶδα ἐγὼ ἀκριβῶς τὰς τῶν ἀνθρώπων ἁμαρτίας
how for know I exactly the of-the men sins
ὁποῖαι ἢ ὅσαι εἰσίν; ὅτι ὑπερβαίνουσιν, ἢ ἐξισοῦνται
of-what-sort or how-many they-are that they-surpass or equal
ταῖς ἐμαῖς ἁμαρτίαις; Καὶ διὰ τὴν ἄγνοιαν, ὦ ψυχή,
the my sins and because-of the ignorance O soul
ὑποκάτω πάντων ἀνθρώπων ἐσμέν, ὡς γῆ καὶ σποδός,
below all men we-are as earth and ashes
καὶ ὑποκάτω τῶν ποδῶν αὐτῶν. Πῶς δὲ καὶ μὴ ἔχῃ
and below the feet their how and also not would-be-hold
ἑαυτὸν αἰσχρότερον, πάντων τῶν κτισμάτων εἰς τὸ
himself more-shameful than-all the creatures into the
κατὰ φύσιν ὄντων, ὥσπερ γεγόνασιν, ἐμοῦ δὲ διὰ τὰς
according-to nature being as they-were-made of-me but because-of the
ἀμετρήτους ἀνομίας εἰς τὸ παρὰ φύσιν; Ἀληθῶς γὰρ καὶ
countless lawless-deeds into the contrary-to nature truly for both
τὰ θηρία καὶ τὰ κτήνη καθαρώτερα ἐμοῦ τοῦ ἁμαρτωλοῦ
the beasts and the cattle purer than-me the sinner
τυγχάνουσι· καὶ διὰ τοῦτό εἰμι ὑποκάτω πάντων, ὡς
are and because-of this I-am below all as
εἰς τὸν ᾅδην καὶ πρὸ θανάτου κατενεχθείς, καὶ κατάκειμαι.
into the Hades even before death brought-down and I-lie
Τίς δὲ οὐκ οἶδεν ἐν αἰσθήσει, ὅτι καὶ τῶν δαιμόνων ἐστὶ
who and not knows in sensation that even than-the demons is
χείρων ὁ ἁμαρτωλός, ὡς δοῦλος αὐτῶν καὶ ὑπήκοος,
worse the sinner as (a)-slave their and subject
καὶ ἀπ᾽ ἐντεῦθεν σὺν αὐτοῖς τῷ σκότει συγκαθειργμένος;
and from here with them in-the darkness shut-up
Ὄντως καὶ χείρων τῶν δαιμόνων, ὁ ὑπ᾽ αὐτῶν
truly also worse than-the demons (is)-the(-one) by them
κυριευόμενος, καὶ διὰ τοῦτο σὺν αὐτοῖς τὴν ἄβυσσον
ruled and because-of this with them the abyss

ἐκληρώσω, ταλαίπωρε. Γῆν δέ, καὶ ᾅδην, καὶ ἄβυσσον
you-got-as-your-lot wretched-one earth but and Hades and abyss
ὁ καὶ πρὸ θανάτου κατοικῶν, πῶς ἑαυτόν, δίκαιον
the(-one) even before death inhabiting how yourself just
ὀνομάζων φρεναπατᾷς, ἁμαρτωλόν, καὶ βέβηλον, καὶ
naming do-you-deceive-yourself sinful and profane and
δαίμονα τοῖς κακοῖς ἔργοις ποιήσας; Φεῦ τῆς σῆς
(a)-demon by-the evil works having-made(-yourself) alas for-the your
ἀπάτης καὶ πλάνης, δεισιδαίμων, κύων ἀκάθαρτε, τῷ
deceit and error superstitious dog unclean to-the
πυρὶ καὶ τῷ σκότει διὰ ταῦτα παραπεμπόμενος!
fire and to-the darkness because-of these(-things) being-sent

IX · GREGORY OF SINAI, CHAPTERS IN ACROSTIC, 116–137

Spirit-moved wisdom is the power of pure prayer, whose sign is that the mind is seen formless. Seven ways lead to humility, and the rulers of the abyss, the world, and the air war against the soul's three powers. Gregory defines the spiritual orator and philosopher, warns those who write without the Spirit, describes the eight contemplations, and explains delusion, which comes by fantasy and by working; he ends on the three blameless ways of writing.

Σοφία πνευματοκίνητός ἐστι, κατὰ τοὺς θεολόγους, 116
wisdom Spirit-moved is according-to the theologians
ἡ δύναμις τῆς νοερᾶς, καὶ καθαρᾶς, καὶ ἀγγελικῆς
the power of-the intellectual and pure and angelic
προσευχῆς· ἧς τὸ σημεῖον, ἐν τῷ εὔχεσθαι ὁ
prayer of-which the sign (is)-in the to-pray the
νοῦς ἀνείδεος πάντη ὁρᾶσθαι, καὶ μήτε ἑαυτόν,
mind formless wholly to-be-seen and neither itself
μήτε τι ἄλλο ἐν ταχύτητι βλέπων, ἀλλὰ
nor anything other in swiftness seeing but

καὶ τῶν αἰσθήσεων πολλάκις ὑπὸ τοῦ φωτὸς
also the senses often by the light
ἐκείνου συστελλομένων. Ὁ γὰρ νοῦς ἄϋλος καὶ
that being-contracted the for mind immaterial and
φωτοειδὴς τότε γίνεται, Θεῷ ἀῤῥήτως εἰς ἓν πνεῦμα
light-formed then becomes to-God ineffably into one spirit
κολλώμενος.
being-joined

117 Εἰσὶν οὖν οἱ ἐνάγοντες καὶ ὁδηγοῦντες εἰς αὐτὴν τὴν
are then the leading-in and guiding to it the
θεόσδοτον ταπείνωσιν τρόποι διάφοροι ἑπτά, συστατικοὶ
God-given humility ways various seven constitutive
ἀλλήλων καὶ γεννητικοί· σιωπή, ταπεινοφροσύνη,
of-one-another and generative silence humble-mindedness
ταπεινολογία, ταπεινοφορία, αὐτομεμψία, συντριβή,
humble-speech humble-dress self-blame contrition
ἐσχατιά. Καὶ ἡ μὲν σιωπὴ ἐν γνώσει τίκτει τὴν
lowest-place and the indeed silence in knowledge bears the
ταπεινοφροσύνην. Ἐκ δὲ τῆς ταπεινοφροσύνης τίκτονται
humble-mindedness from and the humble-mindedness are-born
οἱ τρεῖς τρόποι τῆς ταπεινώσεως· τὸ ταπεινὰ φθέγγεσθαι,
the three ways of-the humility the lowly(-things) to-utter
τὸ ταπεινὰ καὶ εὐτελῆ φορεῖν, καὶ τὸ ἑαυτὸν διαπαντὸς
the lowly and cheap(-things) to-wear and the oneself continually
μέμφεσθαι. Οἱ τρεῖς δὲ τρόποι οὗτοι τίκτουσι τὴν
to-blame the three and ways these bear the
συντριβὴν τὴν ἐκ τῆς παραχωρήσεως τῶν πειρασμῶν
contrition the from the permission of-the temptations
γινομένην, ἣν καὶ οἰκονομικὴν παίδευσιν φάσκουσι,
coming-about which also providential discipline they-call
καὶ ἐκ δαιμόνων ταπείνωσιν. Ἡ δὲ συντριβὴ εὐχερῶς
and from demons humiliation the and contrition easily

ἔργῳ ποιεῖ τὴν ψυχὴν ὑποκάτω πάντων εἶναι, καὶ
by-deed makes the soul below all to-be and
ἔσχατον πάντων, ὡς ὑπὸ πάντων κυριευομένην. Οἱ
last of-all as by all ruled the
δύω δὲ οὗτοι τρόποι τὴν τελείαν καὶ θεοδώρητον
two and these ways the perfect and God-given
φέρουσι ταπείνωσιν, ἥντινα δύναμιν τελειότητα πασῶν
bring humility which (as)-power (and)-perfection of-all
τῶν ἀρετῶν καλοῦσι· καὶ αὕτη ἐπιγράφει Θεῷ τὰ
the virtues they-call and it ascribes to-God the
κατορθώματα. Πρώτη οὖν πάντων ἐστὶν ἡ σιωπή, ἐξ
achievements first then of-all is the silence from
ἧς τίκτεται ἡ ταπεινοφροσύνη· αὕτη δὲ τίκτει τοὺς
which is-born the humble-mindedness this and bears the
τρεῖς τρόπους τῆς ταπεινώσεως. Οἱ τρεῖς δὲ τίκτουσι τὸν
three ways of-the humility the three and bear the
ἕνα τῆς συντριβῆς· ὁ δὲ τῆς συντριβῆς τίκτει τὸν
one of-the contrition the(-one) and of-the contrition bears the
ἕβδομον τὸν ὑποκάτω πάντων τῆς πρώτης ταπεινώσεως
seventh the below all of-the first humility
τρόπον, ὅντινα καὶ οἰκονομικὴν ταπείνωσιν λέγουσιν.
way which also providential humility they-call
Ἡ δὲ οἰκονομικὴ φέρει τὴν θεοδώρητον, καὶ τελείαν,
the and providential brings the God-given and perfect
καὶ ἀσχημάτιστον, καὶ ἀληθινὴν ταπείνωσιν. Καὶ ἡ
and formless and true humility and the
μὲν πρώτη ἐπιγίνεται οὕτως· ἐὰν μὴ ἐγκαταλειφθῇ ὁ
indeed first comes thus unless — be-abandoned the
ἄνθρωπος καὶ νικηθῇ, καταδουλωθείς, καὶ κυριευθῇ παντὶ
man and be-conquered enslaved and be-ruled by-every
πάθει καὶ λογισμῷ, καὶ πνεύματι νικώμενος, καὶ μήτε
passion and thought and spirit conquered and neither

βοήθειαν εὑρίσκων ἐξ ἔργων, ἢ ἐκ Θεοῦ, ἢ ἔκ τινος
help finding from works or from God or from anyone
τὸ σύνολον, ὥστε μικροῦ δεῖν, καὶ εἰς ἀπελπισμὸν ἔλθῃ,
the whole so-that of-little to-lack even into despair he-come
καὶ ταπεινούμενος εἰς πάντα, οὐ δύναται συντριβῆναι
and humbled in all(-things) not he-can to-be-crushed
καὶ ἔχειν ἑαυτὸν ὑποκάτω πάντων, καὶ ἔσχατον, καὶ
and to-hold himself below all and last and
δοῦλον πάντων, καὶ αὐτῶν δὴ χείρονα τῶν δαιμόνων,
slave of-all and than-them indeed worse the demons
ὡς ὑπ᾽ αὐτῶν τυραννούμενον καὶ νικώμενον. Καὶ αὕτη
as by them tyrannized and conquered and this
ἐστὶν ἡ οἰκονομικὴ τῆς Προνοίας ταπείνωσις, δι᾽
is the providential of-the Providence humility through
ἧς ἡ δευτέρα, καὶ ὑψηλὴ θεόθεν δίδοται· ἥτις ἐστὶ
which the second and lofty from-God is-given which is
θεία δύναμις, ἡ ἐνεργοῦσα καὶ ποιοῦσα τὰ
(a)-divine power the(-one) working and making the(-things)
πάντα. Δι᾽ αὐτῆς ὄργανον αὐτὸν ἑαυτῇ βλέπων
all through it (an)-instrument him for-itself seeing
διαπαντός, καὶ δι᾽ αὐτῆς τὰ θαυμάσια τοῦ Θεοῦ
continually and through it the wonders — of-God
ἐργαζόμενον.
working

118 Ὑποστατικὴν τοῦ φωτὸς θεωρίαν πνευματικήν, νοῦν
hypostatic of-the light contemplation spiritual mind
ἀφάνταστον, καὶ ἀμετεώριστον, ἐνέργειαν προσευχῆς
unimaging and undistracted working of-prayer
ἀληθινήν, καὶ ἐκ μέσης καρδίας ἀείῤῥυτον, ψυχῆς
true and from (the)-middle of-(the)-heart ever-flowing of-soul
ἀνάστασιν καὶ ἀνάτασιν, ἔκπληξιν θείαν καὶ μετεωροπορίαν
resurrection and stretching-up amazement divine and soaring-above

τοῦδε τοῦ παντός, ἔκστασιν διανοίας ἐν πνεύματι
this the universe ecstasy of-thought in spirit
ὁλικὴν τῶν αἰσθήσεων, ἁρπαγὴν νοὸς τῶν οἰκείων
whole of-the senses rapture of-mind from-the own
δυνάμεων, ψυχῆς κίνησιν ἀγγελικὴν θεοκίνητον, πρός
powers of-soul movement angelic God-moved toward
τε τὸ ἄπειρον καὶ τὸ ἄναντες κινουμένην, ἐν τῇ
both the infinite and the steep moved in the
καθ' ἡμᾶς γενεᾷ εὑρεῖν ἀμήχανον, τῆς τῶν
according-to us generation to-find (is)-impossible of-the of-the
παθῶν τυραννίδος ἐν ἡμῖν βασιλευούσης νῦν, διὰ
passions tyranny in us reigning now because-of
τὸ πλῆθος τῶν πειρασμῶν. Πέφυκε γὰρ ὁ νοῦς ἐν
the multitude of-the temptations is-wont for the mind in
τοῖς κουφοτέροις μάλιστα, ταῦτα καὶ πρὸ καιροῦ
the lighter(-ones) especially these(-things) also before time
φαντάζεσθαι, ἵνα καὶ τὴν δοθεῖσαν αὐτῷ θεόθεν μικρὰν
to-imagine that also the given to-him from-God small
κατάστασιν ἀπολέσας νεκρὸς ἐκ πάντων γένηται.
state having-lost dead from all it-become
Διὸ χρὴ μετὰ πολλῆς διακρίσεως μήτε τὰ
wherefore (it)-is-needful with much discernment neither the(-things)
τοῦ καιροῦ ζητεῖν πρὸ καιροῦ, μήτε τὰ ἐν
of-the time to-seek before time nor the(-things) in
χερσὶν ἀποβάλλειν καὶ ἄλλα φαντάζεσθαι· φύσει
hands to-cast-away and other(-things) to-imagine by-nature
γὰρ ὁ νοῦς πρὸς τὰ προειρημένα εὐχερῶς ἔχει τὸ
for the mind toward the aforesaid easily has the
φαντασιοποιεῖν, καὶ ἀναπλάττειν καὶ εἰς ἃ οὐκ ἔφθασε.
to-make-images and to-fashion even into what not it-has-reached
Διὰ τοῦτο φόβος οὐ μικρός, ἵνα μὴ καὶ τῶν
because-of this fear (is)-not small that not also of-the

δοθέντων ὁ τοιοῦτος ὑστερηθῇ, καὶ τὴν φρένα πολλάκις
given(-things) the such(-man) be-deprived and the wits often
ἀπολέσῃ ἀπατηθείς, φανταστής, καὶ οὐχ ἡσυχαστὴς
lose deceived (an)-imaginer and not (a)-hesychast
γενόμενος.
having-become

119 Χάρις οὐ μόνον ἡ πίστις ἐστίν, ἀλλὰ καὶ ἡ
grace not only the faith is but also the
ἐνεργουμένη προσευχή· πίστιν γὰρ ἀληθινὴν τὴν
worked prayer faith for true the(-one)
ἔχουσαν τὴν ζωὴν τοῦ Ἰησοῦ φανερουμένην δεικνύσιν,
having the life — of-Jesus made-manifest shows
ἡ δι' ἀγάπης ἐνεργουμένη τῷ πνεύματι· οὐκοῦν
the(-faith) through love worked by-the spirit therefore
τὴν ἐναντίαν, καὶ νεκράν, καὶ ἄζωον κέκτηται πίστιν,
the contrary and dead and lifeless has faith
ὁ μὴ ἐνεργουμένην εἰδὼς αὐτὴν ἑαυτῷ. Ἀλλ'
the(-one) not worked knowing it in-himself but
οὐδὲ πιστὸς λέγοιτ' ἂν κυρίως εἶναι, ὁ
not-even faithful would-he-be-called — properly to-be the(-one)
λόγῳ μόνῳ ψιλῷ πιστεύων, καὶ μὴ ἐνεργουμένην
in-word only bare believing and not worked
αὐτὴν ταῖς ἐντολαῖς, ἢ τῷ πνεύματι. Χρὴ
it by-the commandments or by-the spirit (it)-is-needful
τοιγαροῦν φανερουμένην αὐτὴν δεικνύειν ταῖς προκοπαῖς
therefore made-manifest it to-show by-the advances
διὰ τῶν ἔργων, ἢ τοῖς ἔργοις ἐνεργουμένην ἐν
through the works or by-the works worked in
φωτὶ καὶ λάμπουσαν ἔχειν, καθώς φησιν ὁ θεῖος
light and shining to-have(-it) as says the divine
Ἀπόστολος· «Δεῖξόν μοι σὺ τὴν πίστιν σου ἐκ
Apostle show me you the faith your from

τῶν ἔργων σου, κἀγώ σοι δείξω τὰ ἔργα μου
the works your and-I to-you will-show the works my
ἐκ τῆς πίστεώς μου·» δεικνύων ἐντεῦθεν, ὅτι
from the faith my showing from-here that
ἐκ τῶν ἔργων τῶν ἐντολῶν φανεροῦται ἡ τῆς
from the works of-the commandments is-made-manifest the of-the
χάριτος πίστις, καθὼς ἐνεργοῦνται αἱ ἐντολαὶ
grace faith as are-worked the commandments
διὰ τῆς ἐν χάριτι πίστεως καὶ λάμπουσι. Ῥίζα
through the in grace faith and shine (the)-root
γὰρ τῶν ἐντολῶν ἐστιν ἡ πίστις, μᾶλλον δὲ
for of-the commandments is the faith rather but
πηγὴ πρὸς αὔξησιν ταύτας ἀρδεύουσα. Εἰς δύω
(a)-source for growth them watering into two
διαιρουμένη, ὁμολογίαν καὶ χάριν, κἂν ἀδιαίρετος φύσει
divided confession and grace even-if indivisible by-nature
πέφυκεν.
it-is
Ἡ μικρά, καὶ μεγάλη, καὶ σύντομος τῶν 120
the small and great and short of-the(-ones)
ὑποτασσομένων κλίμαξ πέντε βαθμίδας τὰς πρὸς
being-subject ladder five steps the(-ones) toward
τελειότητα φερούσας κέκτηται. Πρώτη ἡ ἀποταγή,
perfection carrying has first the renunciation
δευτέρα ἡ ὑποταγή, τρίτη ἡ ὑπακοή, τετάρτη ἡ
second the subjection third the obedience fourth the
ταπείνωσις, πέμπτη ἡ ἀγάπη, ἥ ἐστιν ὁ Θεός.
humility fifth the love which is — God
Καὶ ἡ μὲν ἀποταγή, ἐκ τοῦ ᾅδου ἀνάγει τὸν
and the indeed renunciation from the Hades leads-up the(-one)
κείμενον, καὶ τὸν δεδουλωμένον, τῆς ὕλης ἐκνευροῖ.
lying and the(-one) enslaved to-the matter unnerves(-it)

Ἡ δὲ ὑποταγή, Χριστὸν εὗρε, καὶ τούτῳ διακονεῖ,
the and subjection Christ found and him serves
ὡς αὐτός φησιν· «Ὁ ἐμοὶ διακονῶν, ἐμοὶ ἀκολουθεῖ·
as he says the(-one) me serving me follows
καὶ ὅπου εἰμὶ ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς
and where am I there also the servant the mine
ἔσται.» Ποῦ δέ ἐστιν ὁ Χριστός; Ἐν δεξιᾷ τοῦ
will-be where and is — Christ at (the)-right of-the
Πατρὸς ἐφεζόμενος. Οὐκοῦν ἐκεῖ δεῖ εἶναι καὶ τὸν
Father seated therefore there (one)-must to-be also the
διάκονον, ὅπου καὶ ὁ διακονούμενος, ἐπιβιβάζων
servant where also the(-one) served setting
τὸν πόδα πρὸς τὴν ἀνάβασιν· ἢ πρὸ τοῦ ἀνελθεῖν
the foot toward the ascent or before the to-go-up
τοῖς τρόποις, Χριστῷ συναναβὰς καὶ συνανερχόμενος.
in-the ways with-Christ ascending-with and going-up-with
Ἡ δὲ ὑπακοὴ ἐνεργουμένη ταῖς ἐντολαῖς διόλου,
the and obedience worked by-the commandments throughout
τεκταίνει τὴν κλίμακα ἐκ διαφόρων ἀρετῶν, καὶ
builds the ladder from various virtues and
ταύτας ὡς ἀναβάσεις ἐν τῇ ψυχῇ διατίθεται· ἐξ
these as ascents in the soul arranges from
ἧς ἡ ὑψοποιὸς ταπείνωσις τοῦτον ἀναλαβοῦσα, καὶ
which the exalting humility him having-taken-up and
ἄνωθεν φέρουσα πρὸς οὐρανόν, τῇ βασιλίδι τῶν
on-high carrying toward heaven to-the queen of-the
ἀρετῶν ἀγάπῃ δίδωσι· καὶ Χριστῷ προσαγαγοῦσα,
virtues love gives(-him) and to-Christ having-brought
παρίστησι. Καὶ οὕτω, διὰ τῆς συντόμου κλίμακος,
presents(-him) and thus through the short ladder

εὐκόλως πρὸς οὐρανὸν ἀνέρχεται ὁ ἐν ἀληθείᾳ
easily toward heaven goes-up the(-one) in truth
ὑποτασσόμενος.
being-subject

Συντονωτέρα ὁδὸς πρὸς τὰ ἄνω βασίλεια, διὰ τῆς 121
(a)-more-direct road toward the above kingdom through the
μικρᾶς κλίμακος τῶν ἀρετῶν οὐκ ἔστιν ἄλλη, ὡς ἡ
small ladder of-the virtues not there-is other than the
τῶν πέντε τῆς ὑπακοῆς ἀντικειμένων παθῶν ἀναίρεσις·
of-the five to-the obedience opposed passions destruction
παρακοῆς, φημί, καὶ ἀντιλογίας, αὐταρεσκείας τε
of-disobedience I-mean and contradiction self-satisfaction both
καὶ δικαιώματος, καὶ τῆς ὀλεθρίου οἰήσεως· αὗται
and self-justification and of-the destructive conceit these
γάρ εἰσι μέλη καὶ μέρη τοῦ ἀφηνιαστοῦ δαίμονος,
for are members and parts of-the unruly demon
τοῦ καταπίνοντος τοὺς νόθους τῶν ὑπηκόων, καὶ
the(-one) swallowing the bastards of-the obedient and
παραπέμποντος τῇ ἀβύσσῳ τῷ δράκοντι. Καὶ ἡ
sending to-the abyss to-the dragon and the
μὲν παρακοή ἐστι τὸ τοῦ ᾅδου στόμα· ἡ δὲ
indeed disobedience is the of-the Hades mouth the and
ἀντιλογία, ἡ γλῶσσα αὐτοῦ ὡς ὀξεῖα μάχαιρα·
contradiction the tongue his as (a)-sharp sword
ἡ δὲ αὐταρέσκεια, ὀδόντες αὐτοῦ ἠκονημένοι· τὸ
the and self-satisfaction (the)-teeth his sharpened the
δὲ δικαίωμα, ὁ θώραξ αὐτοῦ· ἡ δὲ διάπνευσις
and self-justification the breastplate his the and exhalation
τῆς παμφάγου γαστρὸς αὐτοῦ, ἡ πρὸς τὸν ᾅδην
of-the all-devouring belly his the toward the Hades
προπέμπουσα οἴησις. Ὅστις δὲ τὸ πρῶτον διὰ
sending-forward (is)-conceit whoever but the first through

τῆς ὑπακοῆς νικᾷ, τὰ λοιπὰ ὑφ' ἓν περιέκοψε,
the obedience conquers the rest at one(-stroke) has-cut-off
καὶ εἰς οὐρανοὺς διὰ τῆς μιᾶς βαθμίδος ὀξέως
and to heavens through the one step swiftly
ἀνέρχεται. Θαῦμα δὲ ὄντως, καὶ τῶν ἀῤῥήτων
goes-up (a)-wonder and truly and of-the ineffable(-things)
ὄν, καὶ ἀνέφικτον, καὶ τοῦτο ὁ φιλάνθρωπος ἡμῶν
being and unattainable also this the man-loving our
πεποίηκε Κύριος, τό, διὰ μιᾶς ἀρετῆς, ἢ μᾶλλον
has-made Lord the through one virtue or rather
ἐπιταγῆς, ἀχρόνως εἰς οὐρανοὺς ἀνέρχεσθαι, ὥσπερ καὶ
command timelessly to heavens to-go-up as also
διὰ μιᾶς παρακοῆς εἰς τὸν ᾍδην κατήλθομεν καὶ
through one disobedience into the Hades we-went-down and
κατερχόμεθα.
go-down

122 Ὥσπερ ἄλλος κόσμος διττὸς ὁ ἄνθρωπος, καὶ καινὸς
as another world twofold the man and new
ὀνομάζεται, κατὰ τὸν θεῖον Ἀπόστολον τὸν εἰπόντα·
is-named according-to the divine Apostle the(-one) having-said
«Εἴ τις ἐν Χριστῷ καινὴ κτίσις.» Καὶ γὰρ
if anyone (is)-in Christ (he-is)-(a)-new creation and for
καὶ οὐρανός, καὶ γῆ, καὶ πάντα ὅσα ὁ κόσμος, ὁ
both heaven and earth and all as-much-as the world the
ἄνθρωπος γίνεταί τε κατὰ ἀρετὴν καὶ ὀνομάζεται·
man becomes both according-to virtue and is-named
ὑπὲρ οὗ ἅπας λόγος καὶ ἅπαν μυστήριον, ὥς φησιν
for whom every word and every mystery as says
ὁ Θεολόγος. Ἐπειδὴ γὰρ «τὴν πάλην ἡμῶν εἶναι
the Theologian since for the wrestling our to-be
οὐ πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς,
not against blood and flesh but against the principalities

πρὸς τὰς ἐξουσίας τοῦ σκότους τοῦ αἰῶνος τούτου,
against the powers of-the darkness of-the age this
πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις
against the spiritual(-hosts) of-the wickedness in the heavenly(-places)
τοῦ ἄρχοντος τοῦ ἀέρος,» τοῦ Ἀποστόλου φήσαντος,
of-the ruler of-the air the Apostle having-said
ἁρμόδιον εἶναι ὡς εἰς κόσμον ἄλλον μέγαν τῆς
fitting to-be as into (a)-world another great of-the
φύσεως τῶν ψυχικῶν ἡμῶν δυνάμεων εἶναι τοὺς
nature of-the soul's our powers to-be the(-ones)
ἀντιπαλαίοντας ἡμῖν κρυπτῶς· κατὰ τῶν τριῶν γὰρ
wrestling-against us secretly against the three for
οἱ τρεῖς ἄρχοντες τοῖς ἀγωνισταῖς ἀντικαθιστάμενοι,
the three rulers to-the contenders set-against
ἐκστρατεύουσι, καὶ καθ' ὃ ἂν προέκοψέ τις, καὶ
march-out and according-to what — has-advanced anyone and
εἰς ὅπερ ἐργάζεται, ὑπ' αὐτῶν πολεμεῖται. Καὶ ὁ μὲν
into what he-works by them he-is-warred-upon and the indeed
δράκων ὁ ἄρχων τῆς ἀβύσσου, πρὸς τοὺς καρδιακῶς
dragon the ruler of-the abyss against the(-ones) in-the-heart
προσέχοντας ἐκστρατεύων ἐνίσταται, ὡς πρὸς τὴν ὀσφὺν
attending marching-out stands-against as toward the loin
τῆς ἐπιθυμίας καὶ τοῦ ὀμφαλοῦ τὴν ἰσχὺν ἔχων, καὶ
of-the desire and of-the navel the strength having and
διὰ τοῦ τῆς λήθης ἐνηδόνου γίγαντος, τὰς καυστικὰς
through the of-the forgetfulness pleasurable giant the burning
τῶν πεπυρωμένων βελῶν δυνάμεις ἀκοντίζων αὐτοῖς,
of-the fiery arrows powers hurling at-them
ὥσπερ θάλασσαν ἄλλην, καὶ ἄβυσσον τὴν ἐπιθυμίαν
as (a)-sea other and abyss the desire
ἔχων, δύνων, καὶ ἕρπων, καὶ ἐκταράττων αὐτὴν καὶ
having diving and creeping and stirring-up it and

ἀφρίζων, ἀναζέει αὐτήν, καὶ πρὸς συνουσιασμοὺς ἐκκαίει,
foaming makes-boil it and toward couplings inflames
καὶ τοῖς τῶν ἡδονῶν χειμάῤῥοις ἐπικλύζει αὐτήν,
and with-the of-the pleasures torrents floods it
καὶ ὡς ἄπληστον οὐκ ἐμπιπλᾷ. Ὁ δὲ ἄρχων τοῦ
and as insatiable not fills(-it) the and ruler of-the
κόσμου τούτου πρὸς τοὺς τὴν πρακτικὴν ἀρετὴν
world this against the(-ones) the practical virtue
μετερχομένους ἀνθίσταται, ὡς πρὸς τὸ θυμικὸν τὴν
pursuing stands-against as toward the irascible(-part) the
πάλην ἔχων, καὶ διὰ τοῦ τῆς ῥᾳθυμίας γίγαντος,
wrestling having and through the of-the sloth giant
τὰς παντοδαπὰς τῶν παθῶν μαγγανείας ὡς εἰς κόσμον
the all-kinds-of of-the passions sorceries as into (a)-world
ἄλλον, ἢ θέατρόν τε καὶ στάδιον τὴν πάλην νοερῶς
another or theater both and stadium the wrestling intellectually
ποιῶν, νικῶν, ἢ ἡττώμενος τοὺς ἀεὶ αὐτῷ ἀνδρικῶς
making conquering or being-defeated the(-ones) always him manfully
προσπαλαίοντας, καὶ στεφάνους, ἢ αἰσχύνην ἐνώπιον
wrestling-against and crowns or shame before
ἀγγέλων αὐτοῖς προξενῶν, τὰς παρατάξεις αὐτοῦ καθ᾽
angels to-them procuring the battle-lines his against
ἡμῶν διηνεκῶς καθοπλίζει, ἡμῖν μαχόμενος. Ὁ δὲ
us continually arms against-us fighting the and
ἄρχων τοῦ ἀέρος τοὺς τῇ διανοίᾳ πρὸς θεωρίαν
ruler of-the air the(-ones) in-the thought for contemplation
σχολάζοντας ἐπέρχεται, φαντασιοσκοπῶν, ὡς πρὸς τὸ
at-leisure attacks watching-for-fantasies as toward the
λογικόν τε καὶ νοερὸν ἐγγίζων, μετὰ τῶν τῆς
rational both and intellectual(-part) drawing-near with the of-the
πονηρίας τοῦ ἀέρος πνευμάτων· καὶ διὰ τοῦ τῆς
wickedness of-the air spirits and through the of-the

ἀγνοίας γίγαντος τὴν ἀνατατικὴν διάνοιαν καθάπερ ἄλλον
ignorance giant the upward-straining thought like another
λογικὸν οὐρανὸν ἐκταράττων θολοῖ, τὰς φανταστικὰς
rational heaven stirring-up he-muddies the imaginary
καὶ ὁμιχλώδεις τῶν πνευμάτων μορφώσεις, καὶ τοὺς
and misty of-the spirits formings and the
μετασχηματισμοὺς ἀπατηλῶς καθάπερ ἀστραπάς, καὶ
transformations deceitfully like lightnings and
βροντάς, καταιγίδας τε καὶ ψόφους φέρων, δειλίαν
thunders squalls both and crashes bringing cowardice
ἐπάγει. Ἕκαστος ἑκάστῳ δηλονότι διὰ τῶν τριῶν πρὸς
he-brings-on each to-each clearly through the three toward
τὸ τριμερὲς τῆς ψυχῆς προσπαλαίων, ἀνθίσταται καὶ
the tripartite of-the soul wrestling stands-against and
πρὸς ὃ τὸν πόλεμον ἔχει, πρὸς αὐτὸ καὶ τὸν ἀγῶνα
toward what the war he-has toward it also the struggle
κέκτηται.
he-has
Νόες γὰρ ὄντες ποτὲ καὶ αὐτοί, καὶ τῆς ἀϋλίας 123
minds for being once also they and from-the immateriality
ἐκείνης καὶ λεπτότητος ἐκπεσόντες, ὑλικήν τινα παχύτητα
that and fineness having-fallen material some thickness
ἕκαστος κέκτηται· κατὰ τὴν τάξιν, ἢ ἐνέργειαν
each has according-to the rank or working
σωματούμενος, οὗ ἐνεργῶν πεποίωται. Ἐπειδὴ
embodied in-which working he-has-been-qualified since
γὰρ καὶ αὐτοί, κατὰ ἄνθρωπον, τὴν ἀγγελικὴν ἡδονὴν
for also they like man the angelic pleasure
ἀπολέσαντες, τρυφῆς θείας ὑστερηθέντες, χοῦν, καθάπερ
having-lost of-delight divine deprived (the)-soil as
καὶ ἡμεῖς, καὶ αὐτοὶ τρυφᾷν πάσχουσιν, ὑλώδεις πως
also we also they to-enjoy experience material somehow

καὶ αὐτοὶ γεγονότες ταῖς τῶν ὑλικῶν παθῶν ἕξεσι· καὶ
also they having-become by-the of-the material passions habits and
οὐ δεῖ θαυμάζειν, ὅπουγε καὶ ἡ κατ᾽ εἰκόνα
not (one)-must to-wonder seeing-that also the according-to (the)-image
Θεοῦ λογικὴ καὶ νοερὰ κτισθεῖσα ψυχὴ ἡμῶν, κτηνώδης
of-God rational and intellectual created soul our brutish
καὶ ἀναίσθητος, καὶ σχεδὸν ἄνους ταῖς τῶν ὑλικῶν
and insensible and almost mindless by-the of-the material
πραγμάτων ἀπολαύσεσι γέγονε, Θεὸν ἀγνοήσασα. Πέφυκε
things enjoyments has-become God having-not-known is-wont
γὰρ ἡ ἕξις μεταποιεῖν τὴν φύσιν, καὶ ἀλλοιοῦν τὴν
for the habit to-change the nature and to-alter the
ἐνέργειαν πρὸς τὴν προαίρεσιν. Καὶ τὰ μέν εἰσιν
working toward the choice and the(-ones) indeed are
ὑλώδη, καὶ βαρέα τινὰ καὶ δυσκάθεκτα, θυμοειδῆ καὶ
material and heavy some and hard-to-restrain wrathful and
ἀμυντικά, καὶ ὡς θηρία τινὰ σαρκοφάγα πρὸς τὴν ὑλικὴν
avenging and as beasts some flesh-eating for the material
ἡδονὴν καὶ τρυφὴν κεχηνότα, δίκην κυνῶν αἱμοβόρων, τὴν
pleasure and delight gaping like dogs bloodthirsty the
σαπρίαν μετὰ τῶν πνευματιώντων ἐσθίοντα τὴν φίλην
rottenness with the(-ones) being-possessed eating the dear
αὐτῶν φαντάζουσι, τὰς παχείας καὶ ὑλώδεις σάρκας,
their they-imagine the thick and material fleshes
καὶ τρυφὴν καὶ οἰκίαν ἔχοντα. Τὰ δὲ ἀκόλαστά
and delight and dwelling having the(-ones) and licentious
τινα καὶ ὑγρώδη, ὡς εἰς λίμνην βδέλλαι τινὲς τὴν
some and watery as in lake leeches some the
ἐπιθυμίαν, καὶ βάτραχοι, καὶ ὄφεις, ἔστι δ᾽ ὅτε καὶ
desire and frogs and snakes there-is and when also
εἰς ἰχθύας ἀλλοιούμενα, ἕρποντα τὴν ἁλμυρὰν τῆς
into fishes changed creeping the salty of-the

ἀκολασίας ἡδονήν, ὡς ἀπόλαυσιν κεκτημένα· νηχόμενα
licentiousness pleasure as enjoyment having swimming
τῷ πελάγει τῆς πολυποσίας, λεῖά τινα ὄντα, καὶ
in-the sea of-the drunkenness smooth some being and
ἁπαλά πως τὴν φύσιν, τῇ ὑγρότητι τῶν ἀλόγων
soft somehow the nature by-the wetness of-the irrational
ἡδονῶν χαίροντα, κύματα λογισμῶν, καὶ μολυσμῶν,
pleasures rejoicing waves of-thoughts and defilements
καὶ τρικυμίας, καὶ ζάλας ἀεὶ τῇ ψυχῇ διεγείρουσι·
and billows and storms always in-the soul stir-up
τὰ δὲ κοῦφά τινα καὶ λεπτά, ὡς ἐναέρια πνεύματα
the(-ones) and light some and fine as aerial spirits
ὄντα, τὸ θεωρητικὸν τῆς ψυχῆς ῥιπίζουσιν, ἀνέμους
being the contemplative(-part) of-the soul fan winds
τινὰς βιαίους καὶ φαντασίας προτείνοντα, εἰς πετεινά,
some violent and fantasies putting-forth into birds
ἔστι δ' ὅτε καὶ εἰς ἀγγέλους μεταμορφούμενα τὴν
there-is and when also into angels transformed the
ψυχὴν ἀπατῶσι· μνήμας εἰδοποιοῦντα γνωστῶν τινων,
soul they-deceive memories giving-form of-known some(-persons)
μετασχηματίζοντά τε καὶ μετατρέποντα πᾶσαν θεωρίαν
transforming both and changing all contemplation
πνευματικὴν ἐν τοῖς ἔτι μάλιστα ἀγωνιζομένοις, πρὸ
spiritual in the(-ones) still especially contending before
τῆς καθαρότητος καὶ τῆς πνευματικῆς διακρίσεως. Οὐδὲν
the purity and the spiritual discernment nothing
γάρ ἐστι πνευματικόν, ᾧ μὴ ὡς αὐτὸ κατὰ
for is spiritual to-which not as it according-to
φαντασίαν λεληθότως μετασχηματίζονται· πρὸς γὰρ
fantasy unawares they-are-transformed in-proportion-to for
τὴν κατάστασιν, καὶ τὸ μέτρον τῆς προκοπῆς, καὶ αὐτοὶ
the state and the measure of-the progress also they

καθοπλίζονται, πλάνην ἀντὶ ἀληθείας, καὶ φαντασίαν
arm-themselves error instead-of truth and fantasy
ἀντὶ θεωρίας ἐπιφέροντες, εἰσοικίζονται. Περὶ γὰρ
instead-of contemplation bringing they-move-in about for
τούτων ἡ Γραφὴ μαρτυρεῖ λέγουσα, καὶ θηρία τοῦ
these the Scripture testifies saying and beasts of-the
ἀγροῦ, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ τὰ ἑρπετὰ
field and the birds of-the heaven and the creeping(-things)
τῆς γῆς, τὰ πνεύματα τῆς πονηρίας ἐπισημάνασα
of-the earth the spirits of-the wickedness having-signified
ἐδήλωσεν.
it-showed

124 Ἡ ἐπανάστασις τῶν παθῶν, καὶ ὁ ἐπεγειρόμενος
the uprising of-the passions and the aroused
τῆς σαρκὸς πόλεμος κατὰ τῆς ψυχῆς, κατὰ
of-the flesh war against the soul in
πέντε τρόπους προσγίνεται ἐν ἡμῖν· ποτὲ μὲν
five ways comes-about in us at-times indeed
ἡ σὰρξ παραχρωμένη τοῖς οὖσι, ποτὲ δὲ
the flesh misusing the(-things) being at-times and
τὰ παρὰ φύσιν, ὡς κατὰ φύσιν ἐπιζητοῦσα
the(-things) contrary-to nature as according-to nature seeking
ἐνεργεῖν· ποτὲ δὲ καὶ ὑπὸ τῶν δαιμόνων
to-work at-times and also by the demons
ὁπλιζομένη κατὰ τῆς ψυχῆς, ὡς ἡδέως συμφιλιάζουσα
armed against the soul as gladly making-friends
τούτοις. Ἔστι δ' ὅτε καὶ αὐτὴ καθ' ἑαυτὴν
with-them there-is and when also it by itself
ἀτακτεῖ, ὡς πεποιωμένη τοῖς πάθεσι. Γίνεται δὲ
is-disorderly as qualified by-the passions there-comes and
καὶ πόλεμος ἐπ' ἐσχάτων πάντων, ἐκ φθόνου
also war at (the)-last of-all from envy

δαιμόνων κατὰ παραχώρησιν ἀνθισταμένων ἡμῖν διὰ
of-demons by permission standing-against us for
ταπείνωσιν, ὁπόταν ἐκ πάντων τῶν προειρημένων
humility when from all the aforesaid
ἀστοχήσωσιν.
they-miss-the-mark
Αἰτίαι δὲ κυρίως τοῦ πολέμου τρεῖς εἰσιν, ἐκ 125
causes and properly of-the war three are from
πάντων καὶ διὰ πάντων ἡμῖν προσγινόμεναι· ἡ
all and through all to-us coming the
ἕξις, ἡ παράχρησις τῶν ὄντων, καὶ ὁ κατὰ
habit the misuse of-the(-things) being and the by
παραχώρησιν τῶν δαιμόνων φθόνος, καὶ πόλεμος.
permission of-the demons envy and war
Τὸ δὲ ἐπανίστασθαι, ἢ ἐπιθυμεῖν τὴν σάρκα κατὰ
the and to-rise-up or to-desire the flesh against
τῆς ψυχῆς, καὶ τὴν ψυχὴν κατὰ τῆς σαρκός, τὸν
the soul and the soul against the flesh the
αὐτὸν τρόπον κατὰ τὴν ἕξιν καὶ τὴν ἐνέργειαν
same way according-to the habit and the working
ἔχουσι τὰ τῆς σαρκὸς κατὰ τῆς ψυχῆς πάθη, καὶ
have the of-the flesh against the soul passions and
τὰ τῆς ψυχῆς κατὰ τῆς σαρκὸς ἀριστεύματα. Καὶ
the of-the soul against the flesh deeds-of-valor also
αὐτὸς δὲ ὁ πολέμιος ἔστι δ' ὅτε ἀπερισκέπτως
the-very and the enemy there-is and when recklessly
καὶ ἀναιτίως, ὡς ἀναιδής, καθ' ἡμῶν θρασυνόμενος
and causelessly as shameless against us emboldened
μάχεται. Μὴ δὸς οὖν, ὦ φίλος, τῇ βδέλλῃ ὡς
fights not give then O friend to-the leech as
αἱμοχαρεῖ, ἀναιμάττειν τὰς ἀρτηρίας, καὶ οὐδ' ἐμεῖν
blood-loving to-drain-of-blood the arteries and not-even to-vomit

αἷμα δυνηθείη ποτέ. Μήτε χοῦν εἰς κόρον τῷ ὄφει
blood might-it-be-able ever nor (the)-soil to satiety to-the snake
καὶ δράκοντι παραχώρει, καὶ καταπατήσεις εὐχερῶς
and dragon allow and you-shall-trample easily
λέοντος καὶ δράκοντος φρύαγμα. Στέναξον ἄχρις ἂν
of-lion and dragon (the)-snorting groan until —
ἐκδυθείς, ἐπενδύσῃ τὸ ἄνωθεν οἰκητήριον, καὶ τὴν
having-stripped-off you-put-on the from-above dwelling and the
μόρφωσιν τοῦ κατ᾽ εἰκόνα σε πλάσαντος Ἰησοῦ
forming of-the according-to (the)-image you having-fashioned Jesus
Χριστοῦ.
Christ

126 Κυρίως οἱ αὐτόχρημα σάρκες ὄντες, καὶ τὴν
properly the(-ones) downright flesh being and the
φιλαυτίαν ἀσπαζόμενοι, ἡδονῇ καὶ κενοδοξίᾳ ἀεὶ
self-love embracing to-pleasure and vainglory always
δουλεύουσιν· οἷς ὁ φθόνος ἐρρίζωται. Τῇ βασκανίᾳ
are-slaves in-whom the envy has-taken-root by-the jealousy
γὰρ τηκόμενοι, καὶ τὴν τοῦ πλησίον εὐπραγίαν πικρίαν
for wasting-away and the of-the neighbor prosperity bitterness
ἡγούμενοι, διαβάλλουσι τὰ καλὰ ὡς κακά, καὶ
considering they-slander the good(-things) as evil and
τῆς πλάνης ὄντα γεννήματα, καὶ οὐδὲ τὰ τοῦ
of-the error being offspring and not-even the(-things) of-the
Πνεύματος δέχονται, ἢ πιστεύουσι, μήτε Θεὸν ἰδεῖν
Spirit they-receive or believe neither God to-see
ἢ ἐπιγνῶναι τῇ ὀλιγοπιστίᾳ δύνανται. Οἱ τοιοῦτοι,
or to-know by-the little-faith they-can the such(-men)
κατὰ τὴν τύφλωσιν αὐτῶν καὶ ὀλιγοπιστίαν, εἰκότως
according-to the blindness their and little-faith fittingly
ἐκεῖθεν ἀκούσουσι τό, «Οὐκ οἶδα ὑμᾶς.» Χρὴ
from-there will-hear the(-saying) not I-know you (it)-is-needful

γὰρ τὸν ἐρωτῶντα πιστόν, ἢ πιστεύειν ἃ
for the(-one) asking (being)-faithful either to-believe what
οὐκ οἶδεν ἀκούων, ἢ μανθάνειν ἃ πιστεύει, ἢ
not he-knows hearing or to-learn what he-believes or
διδάσκειν ἅπερ ἔγνω, καὶ πολυπλασιάζειν ἀφθόνως
to-teach what he-knew and to-multiply ungrudgingly
ἐν τοῖς δεχομένοις πιστῶς τὸ τάλαντον. Εἰ
among the(-ones) receiving faithfully the talent if
δ' ἀπιστεῖ ἃ οὐκ οἶδε, καὶ ἐξουθενεῖ ἃ οὐκ
but he-disbelieves what not he-knows and despises what not
ἔγνω, καὶ διδάσκει ἃ οὐκ ἔμαθε, βασκαίνων
he-knew and teaches what not he-learned envying
τοῖς διδάσκουσι πρακτικῶς ταῦτα, ἔσται ἡ μερὶς
the(-ones) teaching practically these(-things) will-be the portion
αὐτοῦ πάντως, μετὰ τῶν ἐχόντων χολὴν πικρίας
his by-all-means with the(-ones) having gall of-bitterness
ἐπιτιμώμενος.
rebuked

Ῥήτωρ ἐστί, κατὰ τοὺς ὄντως ἐν λόγῳ σοφούς, 127
(an)-orator is according-to the truly in word wise
ὁ ἐν συντομίᾳ διὰ τῆς γενικῆς ἐπιστήμης τὰ
the(-one) in brevity through the general knowledge the(-things)
ὄντα περιλαμβάνων, καὶ ὡς ἓν σῶμα καὶ διαιρῶν
being embracing and as one body both dividing
καὶ συνάπτων αὐτά, δεικνύων ταῦτα ὡς ὁμοδύναμα
and joining them showing them as equal-in-power
κατά τε τὴν ἑτερότητα, καὶ ταυτότητα· ἢ καὶ
according-to both the otherness and sameness or also
ὁ κατ' ἀλήθειαν ἀποδεικτικὸς λεγόμενος. Ἢ πάλιν
the(-one) in truth demonstrative called or again
ῥήτωρ ἐστὶ κυρίως πνευματικός, ὁ τὰς διῃρημένας
(an)-orator is properly spiritual the(-one) the divided

καθολικὰς τῶν ὄντων πέντε γενικὰς ἰδιότητας,
universal of-the(-things) being five generic properties
ἃς ὁ ἐνανθρωπήσας Λόγος συνῆψε, διαιρῶν καὶ
which the incarnate Word joined dividing and
συνάπτων περιληπτικῷ λόγῳ φωνῆς ποιᾶς, ὡς ῥήτωρ
joining by-comprehensive word of-voice qualified as (an)-orator
περιλαμβάνων τὸ πᾶν· οὐ λόγῳ ψιλῷ μόνον ἀποδεικτικῷ
embracing the all not by-word bare only demonstrative
κατὰ τοὺς ἔξω δεικνύων ἄλλοις αὐτά, ἀλλ' ἐκ
according-to the(-ones) outside showing to-others them but from
τῶν ἐμφαινομένων αὐτῷ ἐν πνεύματι τοῖς οὖσι
the appearing to-him in spirit in-the(-things) being
θεωρημάτων, καὶ ἑτέρους φωτίζειν δυνάμενος. Φιλόσοφος
contemplations also others to-enlighten able (a)-philosopher
δέ ἐστιν ἀληθινός, ὁ ἐκ τῶν ὄντων τὴν αἰτίαν
and is true the(-one) from the(-things) being the cause
τῶν ὄντων εἰδώς, ἢ ἐκ τῆς αἰτίας τὰ ὄντα
of-the(-things) being knowing or from the cause the(-things) being
γινώσκων, κατὰ τὴν ὑπὲρ νοῦν ἕνωσιν καὶ τὴν
knowing according-to the beyond mind union and the
ἄμεσον πίστιν γενόμενος, οὐ μόνον μαθών, ἀλλὰ καὶ
immediate faith having-come not only having-learned but also
παθὼν τὰ θεῖα. Ἢ πάλιν φιλόσοφός ἐστι
having-experienced the divine(-things) or again (a)-philosopher is
κυρίως, ὁ πρακτικός τε καὶ θεωρητικὸς γενόμενος καὶ
properly the practical both and contemplative having-become and
πολιτευόμενος νοῦς· τέλειος δέ ἐστι νοῦς φιλόσοφος,
living mind perfect and is (the)-mind philosophical
ὁ τὴν ἠθικήν, καὶ φυσικήν, καὶ θεολογικὴν κατορθώσας
the(-one) the ethical and natural and theological having-achieved
φιλοσοφίαν, μᾶλλον δὲ φιλοθεΐαν, καὶ τῆς μὲν ἠθικῆς,
philosophy rather but love-of-God and of-the indeed ethical

τὰς πράξεις· τῆς δὲ φυσικῆς, τοὺς λόγους· τῆς δὲ
the practices of-the and natural the reasons of-the and
θεολογικῆς, τὴν θεωρίαν, καὶ τὴν τῶν δογμάτων
theological the contemplation and the of-the doctrines
ἀκρίβειαν ἐκ Θεοῦ διδαχθείς. Ἢ πάλιν ῥήτωρ
exactness from God having-been-taught or again (an)-orator
θείος ἐν θείοις ἐστίν, ὁ τὰ κυρίως ὄντα
divine in divine(-things) is the(-one) the properly being(-things)
ἐκ τῶν ὄντων, ἢ μὴ ὄντων διαιρῶν, καὶ τοὺς
from the(-things) being or not being dividing and the
μὲν λόγους ἐκείνων, ἐκ τούτων δεικνύων, καὶ ἐκ
indeed reasons of-those from these showing and from
τούτων, ἐκείνων τοὺς λόγους ὁρῶν ἐνθεαστικώτατα· καὶ
these of-those the reasons seeing most-inspiredly and
τὸν μὲν νοητὸν καὶ ἀόρατον, ἐκ τοῦ αἰσθητοῦ καὶ
the indeed intelligible and invisible from the sensible and
ὁρωμένου· τὸν δὲ αἰσθητὸν καὶ ὁρώμενον κόσμον, ἐκ
seen the and sensible and seen world from
τοῦ ἀοράτου καὶ ἀναισθήτου συγκρίνων, ὡς τὸν μὲν
the invisible and insensible comparing as the indeed
ὁρατόν, εἰκόνα τοῦ ἀοράτου, τὸν δὲ ἀόρατον τοῦ
visible (an)-image of-the invisible the and invisible of-the
ὁρωμένου ἀρχέτυπον. Προβέβληνται, φησί, τῶν ἀτυπώτων
seen (the)-archetype are-set-forth he-says of-the untyped
οἱ τύποι, καὶ τὰ σχήματα τῶν ἀσχηματίστων· ὡς δι'
the types and the shapes of-the shapeless that through
ἐκείνου, τοῦτον, καὶ διὰ τούτου ἐκεῖνον ἐμφαίνεσθαι
that this and through this that be-shown
πνευματικῶς, καὶ τρανῶς ἐν ἀλλήλοις θάτερον ἐν θατέρῳ
spiritually and clearly in one-another the-one in the-other
ὁρᾷν, καὶ ἐμφανῆ ποιεῖν τῷ τῆς ἀληθείας λόγῳ·
to-see and manifest to-make by-the of-the truth word

οὐκ ἀναγωγικοῖς, ἢ ἀλληγορικοῖς λόγοις πλάττειν τὴν
not by-anagogical or allegorical words to-fashion the
δίκην ἡλίου τῆς ἀληθείας ἐλλάμπουσαν γνῶσιν, ἀλλ'
like (the)-sun of-the truth shining knowledge but
ἐπιστήμῃ καὶ δυνάμει πνευματικῇ τοὺς τῆς ἀληθείας
by-knowledge and power spiritual the of-the truth
ἀμφοτέρων λόγους, διατρανοῦντα τὰ ἀποδεικνύοντα
of-both reasons making-clear the(-things) demonstrating
τούτους ἐμφαντικώτατα· ὡς τὸν μὲν παιδαγωγὸν ἡμῶν
them most-expressively as the indeed tutor our
εἶναι, τὸν δέ, οἶκον αἰώνιον θεῖον, δι' ἡμᾶς γενόμενον
to-be the and house eternal divine for us having-become
ἀριδήλως.
clearly
Φιλόσοφος δέ ἐστι θεῖος, ὁ διὰ πράξεως καὶ
(a)-philosopher and is divine the(-one) through practice and
θεωρίας ἀμέσως ἑνωθεὶς τῷ Θεῷ, καὶ φίλος αὐτῷ
contemplation immediately united — to-God and friend to-him
γενόμενος, καὶ λεγόμενος, ὡς τὴν πρώτην, καὶ ποιητικήν,
having-become and called as the first and creative
καὶ ἀληθινὴν σοφίαν καὶ φιλήσας, καὶ ἀγαπήσας
and true wisdom both having-loved and having-cherished
ὑπὲρ πᾶσαν ἄλλην φιλίαν, καὶ σοφίαν καὶ γνῶσιν.
beyond all other friendship and wisdom and knowledge
Φιλολόγος δέ ἐστι, καὶ ὁ κυρίως φιλόσοφος (κἂν
(a)-lover-of-words and is also the properly philosopher even-if
ἡ δόξα τὸ τῆς φιλοσοφίας ὄνομα σφετερισαμένη,
the opinion the of-the philosophy name having-appropriated
ὥς φησιν ὁ μέγας Γρηγόριος, λέληθεν), ὁ τὴν
as says the great Gregory has-escaped-notice the(-one) the
σοφίαν τήνδε τῆς δημιουργίας, φιλῶν καὶ ἐρευνῶν,
wisdom this of-the creation loving and searching

τοῦ Θεοῦ, κατὰ τὸ ἔσχατον ἀπήχημα, ἀλλὰ μὴ
— of-God according-to the last echo but not
δι' ἔπαινον καὶ δόξαν ἀνθρωπίνην τὴν φιλοσοφίαν
for praise and glory human the philosophy
ταύτην ἀσκῶν ἐπιδεικτικῶς, ἵνα μὴ φιλόϋλος εἴη,
this practicing for-display that not (a)-lover-of-matter he-be
καὶ οὐ φιλόσοφος τῆς φυσιολογικῆς τοῦ Θεοῦ σοφίας.
and not (a)-lover-of-wisdom of-the natural — of-God wisdom
Γραμματεὺς δέ ἐστιν, ὁ εἰς τὴν βασιλείαν τοῦ Θεοῦ
(a)-scribe and is the(-one) for the kingdom — of-God
μαθητευθείς, πᾶς ὁ διὰ πράξεως εἰς τὴν περὶ
discipled every(-one) the(-one) through practice for the about
Θεοῦ θεωρίαν σχολάζων καὶ τῇ ἡσυχίᾳ προσκαρτερῶν·
God contemplation at-leisure and in-the stillness persevering
ὃς ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ τῆς καρδίας, καινὰ
who brings-out from the treasure of-his of-the heart new(-things)
καὶ παλαιά· τουτέστιν εὐαγγελικὰ καὶ προφητικά· ἢ
and old(-things) that-is evangelic and prophetic or
ἐκ τῆς Νέας καὶ Παλαιᾶς Διαθήκης· ἢ διδασκαλικὰ
from the New and Old Testament or doctrinal
καὶ πρακτικά· ἢ νομικὰ καὶ ἀποστολικά. Ταῦτα γὰρ
and practical or legal and apostolic these for
τὰ καινὰ καὶ παλαιὰ μυστήρια, ἅπερ ὁ πρακτικὸς
(are)-the new and old mysteries which the practical
γραμματεὺς ἐκβάλλει, μαθητευθεὶς εἰς τὴν θεάρεστον
scribe brings-out discipled into the God-pleasing
πολιτείαν. Γραμματεὺς δέ ἐστι, πᾶς πρακτικός, ὁ
way-of-life (a)-scribe and is every practical(-man) the(-one)
σωματικῶς ἔτι πρὸς τὰς πράξεις ἐνασχολούμενος. Ῥήτωρ
bodily still with the practices occupied (an)-orator
δὲ θεῖος, ὁ φυσικῶς, ὁ πρὸς τὰς γνώσεις
and divine the(-one) naturally the(-one) toward the knowledges

καὶ τοὺς λόγους τῶν ὄντων μέσος ἑστώς, καὶ
and the reasons of-the(-things) being in-the-middle standing and
ἀποδεικτικὸς τῶν ὅλων ἐν πνεύματι τῇ διαιρετικῇ
demonstrative of-the whole in spirit by-the dividing
τοῦ λόγου δυνάμει. Φιλόσοφος δὲ ἀληθής, ὁ τὴν
of-the word power (a)-philosopher and true the(-one) the
ὑπερφυᾶ τοῦ Θεοῦ ἕνωσιν γνωστῶς καὶ ἀμέσως ἔχων ἐν
supernatural — of-God union knowingly and immediately having in
ἑαυτῷ.
himself

128 Οἱ χωρὶς Πνεύματος γράφοντές τε καὶ λέγοντες,
the(-ones) without (the)-Spirit writing both and speaking
καὶ τὴν Ἐκκλησίαν οἰκοδομεῖν βουλόμενοι, ψυχικοί
and the Church to-build wishing soulish
εἰσιν, ὥς πού φησιν ὁ θεῖος Ἀπόστολος, Πνεῦμα
are as somewhere says the divine Apostle (the)-Spirit
μὴ ἔχοντες. Οἱ γὰρ τοιοῦτοι ὑπόδικοί εἰσι τῇ ἀρᾷ
not having the for such(-men) liable are to-the curse
τῇ λεγούσῃ· «Οὐαὶ οἱ συνετοὶ ἐν ἑαυτοῖς
the(-one) saying woe (to)-the(-ones) wise in themselves
καὶ ἐνώπιον αὐτῶν ἐπιστήμονες· ἀφ' ἑαυτῶν γὰρ
and before themselves knowing from themselves for
λαλοῦσι, καὶ οὐ τὸ Πνεῦμα τοῦ Θεοῦ ἐστι τὸ
they-speak and not the Spirit — of-God is the(-one)
λαλοῦν ἐν αὐτοῖς·» κατὰ τὸν τοῦ Κυρίου λόγον. Ἐκ
speaking in them according-to the of-the Lord word from
γὰρ τῶν οἰκείων λογισμῶν πρὸ καθαρότητος οἱ
for the own thoughts before purity the(-ones)
λέγοντες, πνεύματι οἰήσεως ἐπλανήθησαν. Περὶ τούτου
speaking by-(a)-spirit of-conceit have-gone-astray about this
γάρ φησιν ἡ Παροιμία· «Εἶδον ἄνδρα δόξαντα παρ'
for says — Proverb I-saw (a)-man having-seemed in

ἑαυτῷ σοφὸν εἶναι· ἐλπίδα μᾶλλον ἔχει ὁ ἄφρων
himself wise to-be hope rather has the fool
αὐτοῦ.» Καὶ τό· «Μὴ γίνεσθε φρόνιμοι παρ'
than-he and the(-saying) not become prudent in
ἑαυτοῖς,» ἡ Σοφία παραγγέλλει ἡμῖν. Ἀλλὰ καὶ αὐτὸς
yourselves — Wisdom commands us but also the-very
ὁ πλήρης Πνεύματος θεῖος Ἀπόστολος, διομολογεῖ
the full of-(the)-Spirit divine Apostle confesses
λέγων· «Οὐ γὰρ ἱκανοί ἐσμεν παρ' ἑαυτῶν, ἀλλ'
saying not for sufficient we-are of ourselves but
ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ.» Καὶ τό, «Ἀλλ'
(the)-sufficiency our (is)-from — God and the(-saying) but
ὡς ἐκ Θεοῦ κατ' ἐνώπιον τοῦ Θεοῦ λαλοῦμεν ἐν
as from God in the-presence-of — God we-speak in
Χριστῷ.» Τῶν γὰρ τοιούτων οἱ λόγοι ἀηδεῖς
Christ of-the for such the words (are)-unpleasant
καὶ ἀφώτιστοι· οὐκ ἐκ τῆς ζώσης γὰρ πηγῆς τοῦ
and unenlightened not from the living for source of-the
Πνεύματος μεταλαμβάνοντες λέγουσιν, ἀλλ' ἐκ λίμνης
Spirit partaking they-speak but from lake
οἱά τινος βορβορώδους καρδίας, βδέλλας, καὶ ὄφεις
as-it-were some miry heart leeches and snakes
καὶ βατράχους ἐπιθυμιῶν καὶ τύφου, καὶ ἀκρασίας
and frogs of-desires and conceit and incontinence
ἐχούσης τρέφονται, καὶ τὸ ὕδωρ τῆς γνώσεως αὐτῶν
having they-are-fed and the water of-the knowledge their
ὄξον θολερόν τε καὶ χλιαρόν· οὗ οἱ πίνοντες,
(is)-vinegar turbid both and lukewarm which the(-ones) drinking
εἰς καχεξίαν καὶ ἀηδίαν καὶ ἔμετον ἀλλοιούμενοι,
into ill-health and disgust and vomiting altered
μετατρέπονται.
are-changed

129 «Σῶμα Χριστοῦ ἡμεῖς ἐσμεν, φησὶν ὁ θεῖος Ἀπόστολος,
(the)-body of-Christ we are says the divine Apostle
καὶ μέλη ἐκ μέρους.» Καὶ πάλιν· «Ἓν σῶμα, καὶ
and members in part and again one body and
ἓν πνεῦμά ἐστε, καθὼς καὶ ἐκλήθητε.» Ὥσπερ γὰρ
one spirit you-are as also you-were-called as for
τὸ σῶμα νεκρὸν καὶ ἀναίσθητόν ἐστι χωρὶς πνεύματος,
the body dead and insensible is without spirit
οὕτως ὁ νεκρωθεὶς τοῖς πάθεσι διὰ τῆς τῶν
thus the(-one) deadened by-the passions through the of-the
ἐντολῶν ἀμελείας μετὰ τὸ βάπτισμα, ἀνενέργητος
commandments negligence after the baptism inactive
γίνεται, καὶ ἀφώτιστος τῷ ἁγίῳ Πνεύματι καὶ τῇ
becomes and unenlightened by-the holy Spirit and by-the
τοῦ Χριστοῦ χάριτι, ἔχων μὲν τὸ πνεῦμα διὰ τῆς
— of-Christ grace having indeed the spirit through the
πίστεως καὶ τῆς ἀναγεννήσεως, ἀνενέργητον δὲ καὶ
faith and the regeneration inactive but and
ἀκίνητον διὰ τὴν ψυχικὴν νεκρότητα. Καὶ γὰρ ἡ
motionless because-of the soulish deadness and for the
ψυχὴ μία μὲν οὖσα, τὰ δὲ μέλη τοῦ σώματος
soul one indeed being the and members of-the body
πολλά, πάντα αὐτὴ κρατεῖ, καὶ ζωοποιεῖ, καὶ κινεῖ τὰ
many all it masters and makes-alive and moves the
ζωῆς δεκτικά, τὰ δὲ κατά τινα συμβατικὴν ἀσθένειαν
of-life receptive the but by some accidental weakness
καταψυγέντα μέλη, ὡς νεκρὰ καὶ ἀκίνητα, φέρει
chilled members as dead and motionless bears
μὲν ἐν ἑαυτῇ, πλὴν ἄζωα, καὶ ἀναίσθητα· οὕτως
indeed in itself but lifeless and insensible thus
ὅλον ἐν ὅλοις ἀμιγῶς τοῖς Χριστοῦ μέλεσίν ἐστι τὸ
whole in whole unmixedly in-the of-Christ members is —

Χριστοῦ πνεῦμα ἐνεργοῦν, καὶ ζωοποιοῦν τὰ μετέχειν
of-Christ spirit working and making-alive the to-partake
ζωῆς δυνάμενα, ἀλλὰ καὶ τὰ μὴ μετέχειν ἀσθενῆ
of-life able but also the not to-partake weak
φιλανθρώπως ὡς οἰκεῖα περικρατεῖ. Διὸ καὶ πᾶς
humanely as own(-ones) it-holds-around wherefore also every
πιστὸς μετέχει μὲν διὰ τῆς πίστεως τῆς υἱοθεσίας
faithful(-one) partakes indeed through the faith of-the adoption
τοῦ πνεύματος, ἀνενέργητος δὲ γίνεται καὶ ἀφώτιστος
of-the spirit inactive but becomes and unenlightened
διὰ τῆς ἀμελείας καὶ ἀπιστίας, τοῦ φωτὸς καὶ τῆς
through the negligence and unbelief of-the light and of-the
ζωῆς τοῦ Ἰησοῦ ὑστερούμενος· ὡς ἔστι μὲν πιστὸς
life — of-Jesus lacking as is indeed faithful
ἅπας, μέλος Χριστοῦ, καὶ πνεῦμα Χριστοῦ ἔχων·
every(-one) (a)-member of-Christ and (the)-spirit of-Christ having
ἀνενέργητος δέ, καὶ ἀκίνητος, καὶ πρὸς μετουσίαν τῆς
inactive but and motionless and toward participation of-the
χάριτος ἀνεπίδεκτος.
grace unreceptive

Τὰς ὀκτὼ γενικὰς θεωρίας φαμὲν εἶναι· πρώτην, 130
the eight general contemplations we-say to-be first
τὴν περὶ Θεοῦ τοῦ ἀνειδέου, καὶ ἀνάρχου, καὶ
the(-one) about God the formless and unoriginate and
ἀκτίστου, καὶ τῶν ὅλων αἰτίου, τῆς τριαδικῆς μιᾶς
uncreated and of-the universe cause the trinitarian one
καὶ ὑπερουσίου Θεότητος· δευτέραν, τῆς τῶν
and superessential Godhead second that-of-the of-the
νοερῶν δυνάμεων τάξεώς τε καὶ στάσεως· τρίτην,
intellectual powers order both and standing third
τῆς τῶν ὄντων συστάσεως· τετάρτην, τῆς
that-of-the of-the being(-things) constitution fourth that-of-the

οἰκονομικῆς τοῦ Λόγου συγκαταβάσεως· πέμπτην,
providential of-the Word condescension fifth
τῆς καθολικῆς ἀναστάσεως· ἕκτην, τῆς φοβερᾶς
that-of-the universal resurrection sixth that-of-the fearful
καὶ δευτέρας τοῦ Χριστοῦ ἐλεύσεως· ἑβδόμην,
and second — of-Christ coming seventh
τῆς αἰωνίου κολάσεως· ὀγδόην, τῆς βασιλείας
that-of-the eternal punishment eighth that-of-the kingdom
τῶν οὐρανῶν. Καὶ αἱ μὲν τέσσαρες, τῶν
of-the heavens and the indeed four (are)-of-the(-things)
παρῳχηκότων καὶ γεγενημένων εἰσίν· αἱ δὲ
past and having-happened are the(-others) and
τέσσαρες, τῶν μελλόντων καὶ οὔπω φανερουμένων.
four of-the(-things) to-come and not-yet made-manifest
Θεωροῦνται αὗται τηλαυγῶς, καὶ εὑρίσκονται παρὰ
are-contemplated these far-shining and are-found by
τῶν κτησαμένων διὰ τῆς χάριτος πολλὴν νοὸς
the(-ones) having-acquired through the grace much of-mind
καθαρότητα. Ὁ δὲ χωρὶς φωτὸς προσβάλλων
purity the(-one) but without light approaching
αὐταῖς, ἴστω φαντασίας ἀνατυπῶν, καὶ οὐ θεωρίας,
them let-him-know fantasies imprinting and not contemplations
διὰ τοῦ φανταστικοῦ πνεύματος φανταζόμενος καὶ
through the imaginative spirit imagining and
φαντάζων.
making-images

131 Ἰδοὺ καὶ περὶ πλάνης ἀναγκαῖον κατὰ δύναμιν εἰπεῖν,
behold also about delusion (it-is)-necessary according-to power to-speak
ὡς οὖσαν τοῖς πολλοῖς, κατὰ τὴν πολυμήχανον
as being for-the many according-to the many-wiled
καὶ πολύτροπον αὐτῆς ἐνέδραν, δυσδιάγνωστον, καὶ
and manifold its ambush hard-to-discern and

σχεδὸν ἀκατάληπτον. Ἡ πλάνη, φησίν, ἐν δυσὶ τρόποις
almost incomprehensible the delusion he-says in two ways
ἐμφαίνεται, ἢ μᾶλλον ἐπέρχεται καὶ προσγίνεται, κατὰ
appears or rather comes-on and arises according-to
φαντασίαν καὶ ἐνέργειαν, κἂν ἐκ μιᾶς τῆς ὑπερηφανίας
fantasy and working even-if from one the pride
τὴν ἀρχὴν ἔχει καὶ τὴν αἰτίαν. Καὶ ἡ μὲν πρώτη
the beginning it-has and the cause and the indeed first
ἀρχὴ τῆς δευτέρας, ἡ δὲ δευτέρα, ἀρχὴ
(is)-(the)-beginning of-the second the and second (the)-beginning
τῆς κατ' ἔκστασιν τρίτης πέφυκεν· ἀρχὴ γὰρ τῆς
of-the by ecstasy third is (the)-beginning for of-the
κατὰ φαντασίαν θεωρίας, ἡ οἴησις, ἢ τὸ Θεῖον
according-to fantasy contemplation (is)-the conceit or the Divine
ὡς σχῆμά τι ποιεῖ φαντάζεσθαι, ἐξ ἧς ἕπεται ἡ
as shape some makes to-imagine from which follows the
κατὰ φαντασίαν πρὸς ἀπάτην πλάνη, δι' ἧς ἡ
according-to fantasy toward deceit delusion through which the
βλασφημία γεννᾶται, καὶ μεθ' ὧν ἡ κατὰ φαντασίαν
blasphemy is-begotten and with which the according-to fantasy
πλάνη τίκτει τὴν τῶν ἀλλοκότων φασμάτων δειλίαν,
delusion bears the of-the strange apparitions cowardice
ἐγρηγορότως καὶ κατὰ τοὺς ὕπνους· ὅντινα τρόμον
waking and in the sleep which trembling
καὶ κλόνον ψυχῆς ὀνομαζόμενον φάσκουσι. Τῇ μὲν
and shaking of-soul named they-call to-the indeed
γὰρ ὑπερηφανίᾳ ἕπεται ἡ πλάνη· τῇ πλάνῃ, ἡ
for pride follows the delusion to-the delusion the
βλασφημία· τῇ βλασφημίᾳ, ἡ δειλία· τῇ δειλίᾳ,
blasphemy to-the blasphemy the cowardice to-the cowardice
ὁ τρόμος· ὁ δὲ τρόμος τῇ ἐκστάσει τῶν κατὰ
the trembling the and trembling to-the ecstasy of-the according-to

φύσιν φρενῶν· οὗτος ὁ τῆς κατὰ φαντασίαν πλάνης
nature wits this(-is) the of-the according-to fantasy delusion
τρόπος πρῶτος. Ὁ δὲ κατ᾽ ἐνέργειαν δεύτερος τρόπος,
way first the and by working second way
ἔστιν οὗτος· τὴν γὰρ ἀρχὴν διὰ τῆς ἡδυπαθείας
is this the for beginning through the pleasure-loving
τῆς ἀπὸ τῆς φυσικῆς δῆθεν ἐπιθυμίας τικτομένης
the(-one) from the natural supposedly desire born
ἔχει. Ἐκ μὲν γὰρ τῆς ἡδονῆς τίκτεται ἡ ἀκολασία
it-has from indeed for the pleasure is-born the licentiousness
τῶν ἀῤῥήτων ἀκαθαρσιῶν· διαθερμαίνουσα δὲ αὐτὴ τὴν
of-the unspeakable uncleannesses heating-through and it the
ὅλην φύσιν, καὶ τὸ ἡγεμονικὸν θολώσασα τῷ τῶν
whole nature and the ruling(-part) having-muddied by-the of-the
ἐνδαλμάτων συνουσιασμῷ, εἰς ἔκστασιν ἄγει τὸν νοῦν,
phantoms coupling into ecstasy leads the mind
τῇ μέθῃ τῆς καυστικῆς ἐνεργείας, φρενήρη αὐτὸν
by-the drunkenness of-the burning working frantic it
ἀπεργαζομένη, καὶ προλέγειν ποιεῖ ψευδοπροφητείας,
making and to-foretell it-makes false-prophecies
μαντευόμενον ἁγίων τινῶν δῆθεν ὁράσεις, καὶ λόγους
divining of-saints some supposedly visions and words
ἐκείνων, ὡς δι᾽ αὐτοῦ ἀποκαλυπτομένων μεμεθυσμένον
of-those as through him revealed drunk
τῷ κάρῳ τοῦ πάθους, καὶ τὸ ἦθος ἐνηλλαγμένον,
with-the stupor of-the passion and the character changed
καὶ δαιμονιώδη· τοὺς τοιούτους οἱ κατὰ κόσμον
and demonic the such(-men) the(-ones) in (the)-world
τῇ ἀπάτῃ τῆς πλάνης ἀγόμενοι, ψυχάρια ὀνομάζουσι,
by-the deceit of-the delusion led little-souls call
παρακαθεζόμενα καὶ παραμένοντα τεμένεσιν ἁγίων τινῶν,
sitting-beside and remaining-at shrines of-saints some

καὶ ὡς δῆθεν πνευματιῶντας, καὶ ὑπ' αὐτῶν ἐκείνων
and as supposedly being-inspired and by them those
δῆθεν ἐνεργουμένους, καὶ βασανιζομένους, καὶ τὰ δι'
supposedly worked and tormented and the(-things) through
αὐτῶν τοῖς ἀνθρώποις ἀναγγέλλοντας, οὓς δαιμονιζομένους
them to-the men announcing whom demon-possessed
κυρίως, καὶ ἠπατημένους, καὶ τῇ πλάνῃ δεδουλωμένους,
properly and deceived and by-the delusion enslaved
δέον ἀποκαλεῖν, καὶ οὐ προφήτας, καὶ προλέγοντας
(one)-must to-call and not prophets and foretelling
τὰ ἐνεστῶτα καὶ τὰ μέλλοντα. Αὐτὸς γὰρ ὁ
the(-things) present and the(-things) to-come the-very for the
τῆς ἀκολασίας δαίμων σκοτώσας διὰ τῆς ἐνηδόνου
of-the licentiousness demon having-darkened through the pleasurable
πυρᾶς τὸν νοῦν αὐτῶν, εἰς ἔκστασιν ἄγει φρενῶν,
fire the mind their into ecstasy leads of-wits
φαντάζων ἁγίους τινὰς αὐτοῖς, καὶ ὁμιλίας καὶ θέας
imaging saints some to-them and conversations and sights
δεικνύων· Ἔστι δ' ὅτε καὶ αὐτοὶ ἐκεῖνοι οἱ δαίμονες
showing there-is and when also very those the demons
παραφαίνονται πρὸς δειλίαν ταράξαι τούτους· τῷ
appear for cowardice to-confound them with-the
γὰρ ζυγῷ τοῦ Βελίαρ συνδήσας αὐτούς, πρὸς τὴν
for yoke — of-Belial having-bound them to the
κατ' ἐνέργειαν κατεπείγων αὐτοὺς ὠθεῖ, ἵνα ἐκδότους
by working urging them he-pushes that given-over
ἔχῃ καὶ δούλους μέχρι θανάτου, τῇ κολάσει
he-may-have and slaves until death to-the punishment
παραπεμψόμενος.
going-to-send(-them)

132 Χρὴ εἰδέναι, ὅτι τρεῖς καθολικὰς ἡ πλάνη
(it)-is-needful to-know that three universal the delusion
αἰτίας ἔχει δι᾽ ὧν ἐπέρχεται τοῖς ἀνθρώποις·
causes has through which it-comes-upon the men
ἐξ ὑπερηφανίας, ἐκ φθόνου δαιμόνων, καὶ ἐκ
from pride from envy of-demons and from
παιδευτικῆς παραχωρήσεως. Αἰτίαι δὲ τούτων· τῆς
disciplinary permission (the)-causes and of-these of-the
μὲν ὑπερηφανίας, ἡ κουφότης· τῆς δὲ προκοπῆς,
indeed pride (is)-the lightness of-the and progress
ὁ φθόνος· τῆς δὲ παιδευτικῆς παραχωρήσεως, ἡ
the envy of-the and disciplinary permission the
ἐφάμαρτος βιοτή. Καὶ ἡ μὲν ἐκ φθόνου, καὶ
sinful life and the(-one) indeed from envy and
οἰήσεως μόνης, ταχεῖαν ἔχει τὴν ἴασιν, ὅταν μάλιστα
conceit alone quick has the healing when especially
καὶ ταπεινωθῇ· ἡ δὲ ἐκ παιδείας δι᾽ ἁμαρτίαν
also it-be-humbled the and from discipline because-of sin
τῷ Σατανᾷ ἔκδοσις, πολλάκις μέχρι θανάτου πρὸς
— to-Satan handing-over often until death for
ἄφεσιν ὁ Θεὸς παραχωρεῖ ταύτην. Ἔστι δ᾽ ὅτε
remission — God permits it there-is and when
καὶ ἀνευθύνους κολάζεσθαι, πρὸς σωτηρίαν ἐκδίδωσι.
also blameless(-ones) to-be-punished for salvation he-gives-over
Χρὴ δὲ εἰδέναι, ὅτι καὶ αὐτὸς ὁ τῆς οἰήσεως
(it)-is-needful and to-know that also the-very the of-the conceit
δαίμων προλέγει ἐν τοῖς μὴ ἀκριβῶς τῇ καρδίᾳ
demon foretells among the(-ones) not exactly to-the heart
προσέχουσιν.
attending

Ἱερεῖς καὶ βασιλεῖς τῇ ἀληθείᾳ χρίονται ἐν τῇ 133
priests and kings in-the truth are-anointed in the
ἀνακαινίσει πάντες οἱ εὐσεβεῖς, ὥσπερ κατὰ τὸν
renewal all the pious as according-to the
τύπον τότε καὶ οἱ παλαιοί. Τύποι γὰρ ἦσαν ἐκεῖνοι
type then also the ancients types for were those
τῇ ἡμετέρᾳ ἀληθείᾳ· οὐκ ἐκ μέρους, ἀλλ' ὅλοι
to-the our truth not in part but whole
ὅλους ἡμᾶς ἐτεκμαίροντο. Οὔτε γὰρ κατ' ἐκείνους
whole us they-signified neither for according-to them
ὁμοιότροπος καὶ ὁμοειδὴς ἡ ἡμετέρα βασιλεία, καὶ
alike and of-same-form the our kingship and
ἱερατεία, κἂν σύμβολα τὰ αὐτά· οὔτε καθ' ἡμᾶς
priesthood even-if (the)-symbols (are)-the same nor according-to us
διορισμὸν ἔχει ἡ φύσις, ἢ ἡ χάρις, καὶ ἡ κλῆσις
distinction has the nature or the grace and the calling
πρὸς τὴν χρίσιν, τοῦ εἶναι τὰ χρισθέντα διάφορα·
toward the anointing of-the to-be the anointed(-ones) different
ἀλλὰ μίαν καὶ τὴν αὐτὴν κλῆσιν, καὶ πίστιν, καὶ
but one and the same calling and faith and
μόρφωσιν ἔχομεν. Δηλοῖ δὲ καὶ ἐμφαίνει, κατὰ
forming we-have shows and and makes-manifest according-to
τὸν τῆς ἀληθείας λόγον, τὸ καθαρὸν καὶ ἀπαθές, καὶ
the of-the truth word the pure and dispassionate and
ὅλον ἀφιερωμένον, Θεῷ γενέσθαι νῦν τε καὶ ἐν τῷ
wholly dedicated to-God to-become now both and in the
μέλλοντι.
coming(-age)

Σοφίαν τηνικαῦτα ἐκεῖνος τῷ στόματι λαλεῖ, καὶ 134
wisdom then that(-one) with-the mouth speaks and
τῇ τῆς καρδίας μελέτῃ σύνεσιν, ὁ Θεὸν
by-the of-the heart meditation understanding the(-one) God

Λόγον, τὴν τοῦ Θεοῦ καὶ Πατρὸς ἐνυπόστατον
(the)-Word the — of-God and Father hypostatic
σοφίαν, τρανῶς ἐκ τῶν ὄντων ἐμφαίνων,
wisdom clearly from the(-things) being showing
ὡς τοὺς λόγους τῶν ἀρχετύπων ἐν τοῖς
as the reasons of-the archetypes in the(-things)
οὖσιν ἔχων χαρακτηρίζοντας, καὶ διὰ τοῦ
being having characterizing(-them) and through the
κατ᾽ ἐνέργειαν ζῶντος λόγου, τῷ στόματι
in working living word with-the mouth
λαλεῖ σοφίαν ἐκ σοφίας· τῇ δὲ καρδίᾳ
he-speaks wisdom from wisdom by-the and heart
ἐλλαμπόμενος τῇ δυνάμει τῆς μεταποιητικῆς
illumined by-the power of-the transforming
συνέσεως μελετωμένης τῷ πνεύματι, ποιεῖν καὶ
understanding meditated by-the spirit to-make and
φωτίζειν δύναται διὰ τῆς συνέσεως, τοὺς πιστῶς
to-enlighten he-can through the understanding the(-ones) faithfully
ἀκούοντας.
hearing
135 Ἡ μεγάλη τῆς ἀληθείας ἀντίπαλος, καὶ πρὸς ἀπώλειαν
the great of-the truth adversary and to destruction
τοὺς ἀνθρώπους ἕλκουσα πλάνη σήμερον (δι᾽ ἧς
the men dragging (is)-delusion today through which
ἡ ἄγνοια τοῦ σκότους ἐν ταῖς ψυχαῖς τῶν ῥᾳθύμων
the ignorance of-the darkness in the souls of-the slothful
ἐβασίλευσεν, ἐκ Θεοῦ ἀλλοτριώσασα αὐτούς· οἳ
has-reigned from God having-estranged them who
καὶ ὡς μὴ εἶναι Θεὸν γινώσκοντες, τὸν ἡμᾶς
also as not being God knowing the(-one) us
ἀναγεννήσαντα καὶ φωτίσαντα, ἢ λόγῳ μόνῳ ψιλῷ
having-regenerated and having-enlightened or by-word only bare

πιστευόμενον καὶ γινωσκόμενον, καὶ οὐκ ἔργῳ, ἢ τοῖς
believed and known and not by-deed or to-the
ἀρχαίοις μόνοις ἐπιφαινόμενον, καὶ οὐχὶ καὶ ἡμῖν,
ancients only appearing and not also to-us
τὰς Γραφικὰς περὶ Θεοῦ μαρτυρίας ἄλλοις, ἢ καὶ
the scriptural about God testimonies to-others or also
τοῖς εἰρηκόσι προσάπτουσι, καὶ δόξαν, ὥς
to-the(-ones) having-spoken-them attach and (an)-opinion as
φησι περὶ Θεοῦ, βλασφημοῦσι, τὴν δὲ ἐπιγνώσεως
he-says about God blaspheme the and of-knowledge
ὄντως εὐσέβειαν ἀπαρνούμενοι, καὶ σωματικῶς μόνον,
truly piety denying and bodily only
ἵνα μὴ εἴπω Ἰουδαϊκῶς, τὰς Γραφὰς ἀναγινώσκουσι,
that not I-say Jewishly the Scriptures read
τὴν διὰ τῆς ἀναστάσεως τῆς ψυχῆς ἐντεῦθεν ἔγερσιν
the through the resurrection of-the soul from-here raising
ἀπαρνούμενοι, καὶ κατοικεῖν ἐν τάφοις ἀγνώστως
denying and to-dwell in tombs unknowingly
ἐπιποθοῦσι)· τὰ τρία ταῦτα πάθη ὑπάρχουσιν· ἀπιστία,
long the three these passions are unbelief
πονηρία, καὶ ῥᾳθυμία. Ἀλλήλων δέ εἰσι γεννητικὰ καὶ
wickedness and sloth of-one-another and are generative and
συνεκτικά· ἀπιστία γάρ, πονηρίας διδάσκαλος· πονηρία
binding unbelief for of-wickedness (is)-(the)-teacher wickedness
δέ, σύντροφος ῥᾳθυμίας, ἧς ἡ ὀκνηρία σύμβολον·
and (the)-foster-sister of-sloth of-which the laziness (is)-(the)-symbol
ἢ τὸ ἀνάπαλιν, ῥᾳθυμία, πονηρίας γεννήτρια, ὡς ὁ
or the reverse sloth of-wickedness (is)-(the)-begetter as the
Κύριος ἔφησεν· «Πονηρὲ δοῦλε καὶ ὀκνηρέ.» Πονηρία
Lord said wicked servant and lazy wickedness
δέ, μήτηρ ἀπιστίας· πᾶς γὰρ πονηρός, ἄπιστος,
and (is)-(the)-mother of-unbelief every for wicked(-one) (is)-unbelieving

ὁ δὲ μὴ πιστεύων, καὶ ἄφοβος Θεῷ. Ἐξ ἧς
the(-one) and not believing (is)-also fearless toward-God from which
ἡ ῥᾳθυμία γεννᾶται, ἡ μήτηρ τῆς καταφρονήσεως,
the sloth is-begotten the mother of-the contempt
δι' ἧς πᾶν ἀγαθὸν ἀμελεῖται, καὶ πᾶν κακὸν
through which every good is-neglected and every evil
διαπράττεται.
is-accomplished

136 Δόξα περὶ Θεοῦ ἀληθής, καὶ γνῶσις τῶν
belief about God true and knowledge of-the(-things)
ὄντων ἀψευδής, τὴν τελείαν τῶν δογμάτων
being unlying the perfect of-the doctrines
ὀρθοδοξίαν συνίστησι· διὸ καὶ δοξολογεῖν οὕτως
orthodoxy constitute wherefore also to-give-glory thus
ὁ τοιοῦτος ὀφείλει· Δόξα σοι, Χριστὲ ὁ Θεὸς
the such(-man) ought glory to-you Christ — God
ἡμῶν, δόξα σοι, ὅτι δι' ἡμᾶς ἐνηνθρώπησας, ὁ
our glory to-you that for us you-became-man —
Θεὸς Λόγος ὁ ὑπερούσιος. Διὰ τοῦτο μέγα τὸ
God Word the superessential because-of this great (is)-the
μυστήριον τῆς οἰκονομίας σου. Σωτὴρ ἡμῶν, δόξα
mystery of-the dispensation your Savior our glory
σοι.
to-you

137 Εἰσὶν οὖν τῶν συγγραφομένων λόγων, κατὰ τὸν
are then of-the written words according-to the
μέγαν Μάξιμον, τρόποι διάφοροι τρεῖς, ἀκατάγνωστοί
great Maximus ways various three blameless
τε καὶ ἀκατάκριτοι· πρῶτος, ὁ δι' ὑπόμνησιν
both and uncondemned first the(-one) for (a)-reminder
ἑαυτοῦ, δεύτερος, ὡς πρὸς ὠφέλειαν ἄλλων, τρίτος,
of-oneself second as for (the)-benefit of-others third

ὁ δι' ὑπακοὴν συγγραφόμενος, ἐν ᾧ καὶ
the(-one) because-of obedience written in which also
τὰ πλεῖστα τῶν Γραφῶν συνετέθησαν τοῖς
the most of-the Scriptures were-composed for-the(-ones)
ταπεινῶς ἐκζητήσασι τὸν λόγον. Ὁ δὲ πρὸς
humbly having-sought-out the word the(-one) but for
ἀρέσκειαν καὶ δόξαν, καὶ πρὸς τὸ θεαθῆναι, τὰς
pleasing and glory and toward the to-be-seen the
ἀρετὰς λογογραφῶν, ἀπέχει, φησί, τὸν μισθὸν
virtues writing-words has he-says the reward
αὐτοῦ, μηδεμίαν ὠφέλειαν ἔχων ἐνταῦθα, ἢ μισθὸν
his no benefit having here or reward
ἐν τῷ μέλλοντι, ἀλλὰ καὶ ὡς ἀνθρωπάρεσκος,
in the coming(-age) but also as man-pleaser
καὶ δόλιος καπηλεύων τὸν λόγον τοῦ Θεοῦ,
and deceitful peddling the word — of-God
κατακριθήσεται.
will-be-condemned

GREGORY OF SINAI

ΕΙΔΗΣΙΣ ΑΚΡΙΒΗΣ ΠΕΡΙ ΗΣΥΧΙΑΣ ΚΑΙ ΠΡΟΣΕΥΧΗΣ

Exact Knowledge of Stillness and Prayer

Εἴδησις ἀκριβὴς περὶ ἡσυχίας καὶ προσευχῆς

X · Gregory of Sinai, Exact Knowledge of Stillness and Prayer

Gregory writes to Longinus that we should be taught by God, but as infants we do not see the grace of baptism we hold. It is found in two ways, by the long keeping of the commandments or by the continual invocation of the Lord Jesus. Its beginning shows as light, exultation, trembling joy, tears, contrition, or leaping of the heart, and he distinguishes the great and small leaping, the trembling of grace from that of sin, the heat of grace from the heat of delusion and of the blood, and the signs of each: tears, contrition, humility, and silence against inflamed pleasure and the insatiable belly as its accomplice.

Ἔδει μὲν ἡμᾶς εἰπεῖν κατὰ τὸν μέγαν διδάσκαλον, 1
it-was-needful indeed us to-say according-to the great teacher
μηδὲ δεῖσθαι τῆς ἀπὸ τῶν Γραφῶν βοηθείας, ἢ τῆς ὑφ᾽
not-even to-need the from the Scriptures help or the(-help) from
ἑτέρων Πατέρων, ὦ σημειοφόρε Λογγῖνε! ἀλλ᾽ οὕτως εἶναι
other Fathers O sign-bearing Longinus but thus to-be
θεοδιδάκτους. Ἔσονται γάρ, φησί, πάντες διδακτοὶ Θεῷ,
God-taught they-shall-be for he-says all taught by-God
ὡς ἐξ αὐτοῦ καὶ δι᾽ αὐτοῦ γινώσκειν τε καὶ μανθάνειν
so-as from him and through him to-know both and to-learn
τὰ συμφέροντα, οὐ μόνον ἡμᾶς, ἀλλὰ καὶ ἅπαντα
the(-things) profitable not only us but also every
τὸν τῶν πιστῶν ἕκαστον, ὡς τὸν νόμον τοῦ Πνεύματος
the of-the faithful each as the law of-the Spirit
ἐν ταῖς πλαξὶ τῶν καρδιῶν ἡμῶν φέρειν ἐγγεγραμμένον,
on the tablets of-the hearts our to-bear inscribed
καὶ ἀμέσως, καὶ χερουβικῶς, τὸ ἐξαίσιον, τῷ Ἰησοῦ
and immediately and cherubically the extraordinary(-thing) — with-Jesus
διὰ καθαρᾶς προσευχῆς προσομιλεῖν ἠξιωμένους. Ἐπειδὴ
through pure prayer to-converse deemed-worthy since

δὲ νήπιοι κατὰ τὸν καιρὸν τῆς ἀναπλάσεώς ἐσμεν,
but infants according-to the time of-the refashioning we-are
μήτε τὴν χάριν νοοῦντες, μήτε τὴν καινότητα συνορῶντες,
neither the grace understanding nor the newness perceiving
ἀγνοοῦντες δὲ μᾶλλον τὸ ὑπερβάλλον μέγεθος τῆς τιμῆς
being-ignorant but rather the surpassing greatness of-the honor
τε καὶ δόξης ἧς μετελάβομεν, καὶ ὅτι ὀφείλομεν διὰ
both and glory of-which we-partook and that we-ought through
τῶν ἐντολῶν ψυχικῶς καὶ πνευματικῶς αὐξηνθῆναι, καὶ
the commandments in-soul and spiritually to-grow and
ἰδεῖν νοερῶς, ὅπερ ἐλάβομεν, πίπτομεν διὰ τῆς ἀμελείας
to-see intellectually what we-received we-fall through the negligence
καὶ ἐμπαθεστάτης ἕξεως εἰς ἀναισθησίαν καὶ σκότωσιν οἱ
and most-passionate habit into insensibility and darkening the
πολλοί, καὶ οὐδὲ εἰ ἔστι Θεὸς γινώσκομεν, οὐδὲ τίνες
many and not-even whether there-is God we-know nor who
ἐσμέν, ἢ ποῖοι γεγόναμεν, υἱοὶ Θεοῦ, καὶ υἱοὶ φωτός,
we-are or of-what-sort we-have-become sons of-God and sons of-light
καὶ τέκνα καὶ μέλη Χριστοῦ γεγονότες. Εἰ δὲ καὶ ἄνδρες
and children and members of-Christ having-become if and also (as)-men
βαπτιζόμεθα, πλὴν ἀλλ᾽ ἐν ὕδατι μόνον, καὶ οὐ Πνεύματι
we-are-baptized yet but in water only and not in-Spirit
αἰσθανόμεθα· εἰ δὲ καὶ ἐν Πνεύματι καινουργούμεθα,
we-perceive(-it) if and also in Spirit we-are-renewed
πιστεύομεν διὰ ψιλῆς πίστεως τῆς νεκρᾶς καὶ οὐκ
we-believe through bare faith the dead and not
ἐνεργουμένης, καὶ ἐν διψυχίᾳ γίνεσθαι λέγομεν, καὶ
working and in double-mindedness to-come-about we-say(-it) and
οὕτως αὐτόχρημα σάρκες ὄντες, σαρκικῶς ζῶμεν, καὶ
thus in-very-deed flesh being fleshly we-live and
πορευόμεθα· εἰ δὲ καὶ μετανοήσομεν, σωματικῶς μόνον, καὶ
walk if but also we-will-repent bodily only and

οὐ πνευματικῶς τὰς ἐντολὰς ποιοῦμεν καὶ γινώσκομεν· εἰ
not spiritually the commandments we-do and know if
δὲ καὶ διὰ πολλῶν κόπων ἡ χάρις φιλανθρώπως ἐνίους
but also through many toils the grace humanely some
ἐμφανείας ἀξιώσει, ὡς ἀπάτην αὐτὴν δεχόμεθα· εἰ δὲ
of-manifestations will-deem-worthy as deceit it we-receive if but
καὶ παρ᾽ ἑτέρων ταύτην ἐνεργοῦσαν ἀκούσωμεν, ὡς πλάνην
also from others it working we-hear as delusion
αὐτὴν διὰ φθόνον λογιζόμεθα, καὶ οὕτω μένομεν νεκροὶ
it through envy we-reckon and thus we-remain dead
μέχρι θανάτου, μὴ ἐν Χριστῷ ζῶντες καὶ ἐνεργούμενοι, καὶ
until death not in Christ living and worked and
ὃ ἔχομεν, κατὰ τὴν Γραφήν, ἐν τῷ καιρῷ τῆς ἐξόδου,
what we-have according-to the Scripture in the time of-the departure
ἢ κρίσεως, δι᾽ ἀπιστίας, ἢ ἀπογνώσεως ἀρθήσεται ἀφ᾽
or judgment through unbelief or despair will-be-taken from
ἡμῶν, μὴ νοοῦντες ὅτι κατὰ τὸν πατέρα χρὴ
us not understanding that according-to the father (it)-is-needful
εἶναι καὶ τὰ τέκνα, θεοὺς ἐκ Θεοῦ, καὶ πνευματικοὺς ἐκ
to-be also the children gods from God and spiritual from
Πνεύματος. Τὸ γεγεννημένον, φησί, ἐκ τοῦ Πνεύματος,
Spirit the(-thing) begotten he-says from the Spirit
πνεῦμά ἐστιν· ἡμεῖς δὲ σάρκες ἐσμέν, εἰ καὶ πιστοὶ καὶ
spirit is we but flesh are even-if also faithful and
ἐπουράνιοι γεγόναμεν, καὶ τὸ Πνεῦμα διὰ τοῦτο τοῦ
heavenly we-have-become and the Spirit because-of this —
Θεοῦ οὐκ ἐμμένει ἐν ἡμῖν, καὶ τούτου ἕνεκα παρέδωκε
of-God not abides in us and of-this for-the-sake delivered
Κύριος τὰς ἐπαγωγὰς καὶ τὰς αἰχμαλωσίας, καὶ σφαγὰς
(the)-Lord the visitations and the captivities and slaughters

ἐπλήθυνεν, ἴσως διορθῶσαι, ἢ ἐκκόψαι, ἢ σῶσαι διὰ
he-multiplied perhaps to-correct or to-cut-out or to-save through
φαρμάκων ἰσχυροτέρων βουλόμενος τὴν κακίαν.
remedies stronger wishing the vice

2 Καὶ πρῶτον μὲν εἰπεῖν, Θεοῦ διδόντος ῥῆμα τοῖς
and first indeed to-say God giving (a)-word to-the(-ones)
εὐαγγελιζομένοις ἀγαθὰ τοιαῦτα, πῶς εὕρῃ τις, ἢ
proclaiming good(-things) such how may-find one or
μᾶλλον δὲ εὕρηται ὅνπερ ἔχει, ἢ εἴληφε Χριστὸν
rather but has-been-found(-by-him) whom he-has or has-received Christ
διὰ τοῦ βαπτίσματος ἐν Πνεύματι; κατὰ τὸν ἀπόστολον
through the baptism in (the)-Spirit according-to the apostle
Παῦλον, ὅτι «Οὐκ οἴδατε ὅτι Χριστὸς Ἰησοῦς οἰκεῖ ἐν ταῖς
Paul that not know-you that Christ Jesus dwells in the
καρδίαις ἡμῶν,» φησίν· ἔπειτα δέ, καὶ τὸ πῶς προκόψει,
hearts our he-says then and also the how he-will-advance
εἶθ' οὕτως καὶ πῶς φυλάξει τὸ εὑρεθέν· ἄριστος γὰρ
then thus also how he-will-keep the(-thing) found best for
καὶ σύντομος τρόπος, τὰ ἄκρα μετὰ τοῦ μέσου συντόμως
and concise (is)-(the)-way the extremes with the middle concisely
εἰπεῖν, πολὺν ἔχοντα πλάτος. Διότι πολλοὶ μὲν τὸν
to-say much having breadth because many indeed the
ἀγῶνα μέχρι τοῦ εὑρεῖν τὸ ζητούμενον ἠγωνίσαντο,
struggle until the to-find the(-thing) sought struggled
καὶ ἔστησαν τὴν ἔφεσιν ἕως τούτου· περαιτέρω δὲ οὐ
and stopped the longing at this further but not
προβαίνουσιν, οὐδὲ μέλει τούτοις, ἀρκούμενοι μόνον εἰς
they-go nor is-it-a-care to-them content only with
τὴν ἀρχήν, ἣν εὗρον, ἐμποδισθέντες δὲ καὶ λεληθότως
the beginning which they-found hindered but also unawares
δίοδον ἄραντες, οἴονται καλῶς ὁδεύειν, καὶ ἀκερδῶς
(a)-byway having-taken they-think well to-travel and profitlessly

φέρονται ἔξωθεν ταύτης, ἄλλοι δὲ τὴν μεσότητα φθάσαντες
are-carried outside it others and the middle having-reached
τοῦ φωτισμοῦ, πρὸς τὸ τέλος ὤκλασαν, ῥᾳθυμήσαντες,
of-the illumination toward the end crouched-down having-grown-slothful
ἢ εἰς τὰ ὀπίσω διὰ τῆς ἀδιαφόρου πολιτείας
or to the(-things) behind through the indifferent way-of-life
στραφέντες, καὶ ἀρχάριοι γεγονότες, οἱ δὲ πρὸς τὴν
having-turned and beginners having-become the(-ones) and toward the
τελειότητα φθάσαντες, δι' ἀπροσεξίας πίπτουσιν ἐξ
perfection having-reached through inattention fall from
οἰήσεως, καὶ εἰς τὰ ὀπίσω στρέφονται, καὶ τῶν
conceit and to the(-things) behind turn and to-the
μέσων καὶ ἀρχαρίων ἴσοι πρὸς τὸ ἔργον καθίστανται.
middle(-ones) and beginners equal for the work are-set
Ἀρχαρίων δέ, καὶ μέσων, καὶ τελείων ἐστί, τῶν
of-beginners and also of-the-middle and of-the-perfect is of-the(-ones)
μέν, ἡ ἐνέργεια, τῶν δέ, ὁ φωτισμός, τῶν δέ,
indeed the working of-the(-ones) and the illumination of-the(-ones) and
ἡ τῆς ψυχῆς κάθαρσις, ἢ ἀνάστασις.
the of-the soul cleansing or resurrection

Περὶ τοῦ πῶς εὑρεῖν τὴν ἐνέργειαν. 3
about the how to-find the working

Κατὰ δύω τρόπους εὑρίσκεται ἡ ἐνέργεια τοῦ Πνεύματος,
in two ways is-found the working of-the Spirit
ἣν ἐν τῷ βαπτίσματι μυστικῶς προειλήφαμεν. Καὶ
which in the baptism mystically we-have-received-beforehand and
πρῶτον μὲν καθολικῶς εἰπεῖν, διὰ τῆς τῶν ἐντολῶν
first indeed universally to-say through the of-the commandments
ἐργασίας, διὰ πολλοῦ κόπου καὶ χρόνου ἡ δωρεὰ
working through much toil and time the gift
ἀποκαλύπτεται, καθά φησιν ὁ ἅγιος Μάρκος· καὶ καθόσον
is-revealed as says the holy Mark and in-so-far-as

τὰς ἐντολὰς ἐνεργοῦμεν, κατὰ τοσοῦτον ἐμφανέστερον
the commandments we-work by so-much more-manifestly
ἐκλάμπει ἡμῖν τὰς οἰκείας μαρμαρυγάς· δεύτερον δέ, διὰ
shines-forth to-us the own flashings second and through
τῆς ἐπιστημονικῆς καὶ ἐπικλήσεως συνεχοῦς τοῦ Κυρίου
the knowing and invocation continual of-the Lord
Ἰησοῦ, τουτέστι τῆς τοῦ Θεοῦ μνήμης, φανεροῦται ἐν
Jesus that-is of-the — of-God remembrance it-is-made-manifest in
ὑποταγῇ· καὶ ἐκ μὲν τῆς πρώτης πολιτείας, βραδύτερον,
subjection and from indeed the first way-of-life more-slowly
ἐκ δὲ τῆς δευτέρας, συντομώτερον, ἐὰν καὶ μαθεῖν εὕρῃ
from and the second more-quickly if also to-learn he-find
ἐμπόνως καὶ καρτερικῶς ὀρύσσειν τὴν γῆν, καὶ τὸν χρυσὸν
laboriously and patiently to-dig the earth and the gold
ἐκζητεῖν. Εἰ οὖν βουλόμεθα ἀπλανῶς τὴν ἀλήθειαν εὑρεῖν
to-seek-out if then we-wish without-error the truth to-find
καὶ γνῶναι, τὴν καρδιακὴν ζητήσομεν μόνον ἐνέργειαν ἔχειν,
and to-know the of-the-heart we-shall-seek only working to-have
ἀνείδεον πάντη καὶ ἀσχημάτιστον, καὶ μήτε μορφὴν ἢ
formless wholly and shapeless and neither form or
τύπον δῆθεν ἁγίων φανταστικῶς ἐνοπτρίζεσθαι, μήτε φῶτα
type supposedly of-saints imaginatively to-see-in-a-mirror nor lights
θεωρεῖν (πέφυκε γὰρ ἡ πλάνη παρὰ τὰς ἀρχὰς μάλιστα
to-behold is-wont for the delusion at the beginnings especially
τοῖς τοιούτοις φαντάσμασι ψευδέσι τὸν νοῦν ἀπατᾷν τῶν
with-the such apparitions false the mind to-deceive of-the
ἀπείρων), ἀλλὰ μόνον τὴν ἐνέργειαν τῆς προσευχῆς ἐν τῇ
inexperienced but only the working of-the prayer in the
καρδίᾳ ἐνεργοῦσαν ἔχειν σπουδάσωμεν, θερμαίνουσαν τὸν
heart working to-have let-us-be-eager warming the
νοῦν καὶ εὐφραίνουσαν, καὶ πρὸς ἀγάπην Θεοῦ καὶ ἀνθρώπων
mind and gladdening and toward love of-God and of-men

ἄῤῥητον, τὴν ψυχὴν ἐκκαίουσαν. Διὸ καὶ ταπείνωσιν καὶ
ineffable the soul inflaming wherefore also humility and
συντριβὴν οὐκ ὀλίγην ἔστιν ἰδεῖν γινομένην ἀπὸ τῆς
contrition not little it-is(-possible) to-see coming-about from the
προσευχῆς, εἴπερ προσευχή ἐστι, παρὰ μὲν τοῖς ἀρχαρίοις,
prayer if-indeed prayer is among indeed the beginners
ἀεικίνητος ἐνέργεια νοερὰ τοῦ ἁγίου Πνεύματος, ἐν μὲν
ever-moving working intellectual of-the holy Spirit in indeed
τῇ ἀρχῇ ὡς πῦρ εὐφροσύνης ἀπὸ καρδίας ἀναδιδόμενον,
the beginning as fire of-gladness from (the)-heart given-off
ἐν δὲ τῷ τέλει, ὡς φῶς εὐωδιάζον ἐνεργούμενον.
in and the end as light fragrant worked
Εἰσὶ δὲ τεκμήρια τῆς ἀρχῆς τοιαῦτα, τῶν ἐκζητούντων 4
are and signs of-the beginning such of-the(-ones) seeking-out
αὐτὴν ἀληθῶς, καὶ οὐχ ὡς οἱ πειράζοντες ὄντων,
it truly and not as the(-ones) testing(-it) being
κατὰ τὴν αὐτὴν σοφίαν τὴν λέγουσαν, ὅτι εὑρίσκεται
according-to the same wisdom the(-one) saying that it-is-found
τοῖς μὴ πειράζουσιν αὐτήν, ἐμφανίζεται δὲ τοῖς
by-the(-ones) not testing it it-appears and to-the(-ones)
μὴ ἀπιστοῦσιν αὐτήν. Ἔν τισι μὲν ὁρᾶται, ὡς φῶς
not disbelieving it in some indeed it-is-seen as light
ἀνατέλλων, ἐν ἄλλοις δέ, ἀγαλλίασις ἔντρομος· ἐν ἑτέροις
rising in others and exultation trembling in others
δέ, χαρά, ἐν ἄλλοις δέ, σύμμικτος χαρὰ καὶ φόβος, ἔν τισι
and joy in others and mingled joy and fear in some
δέ, τρόμος καὶ χαρά· ἔστι δ’ ὅτε καὶ εἴς τινας δάκρυα καὶ
and trembling and joy there-is and when also in some tears and
φόβος. Χαίρει μὲν ἡ ψυχὴ τὴν ἐπισκοπὴν καὶ τὸ ἔλεος
fear rejoices indeed the soul (at)-the visitation and the mercy
τοῦ Θεοῦ, φοβεῖται δὲ καὶ τρέμει τὴν παρουσίαν αὐτοῦ, ὡς
— of-God fears but and trembles-at the presence his as

ὑπεύθυνος ἐν ἁμαρτίαις πολλαῖς. Ἑτέροις δὲ πάλιν γίνεται
accountable in sins many in-others and again arises
παρὰ τὰς ἀρχάς, ἄῤῥητος συντριβὴ καὶ πόνος ἄφατος
at the beginnings ineffable contrition and pain unspeakable
ψυχῆς, ὀδυνωμένη καθάπερ ἡ τίκτουσα καὶ ὠδίνουσα,
of-soul being-pained like the(-woman) giving-birth and in-labor
κατὰ τὴν Γραφήν· διικνούμενος γὰρ ὁ ζῶν καὶ ἐνεργὴς
according-to the Scripture piercing for the living and active
λόγος, τουτέστιν ὁ Ἰησοῦς, ὥς φησιν ὁ Ἀπόστολος, μέχρι
word that-is — Jesus as says the Apostle even-to
μερισμοῦ ψυχῆς καὶ σώματος, ἁρμῶν τε καὶ μυελῶν, ἵνα
(the)-division of-soul and body joints both and marrows that
τὸ ἐμπαθὲς ἐξ ὅλων τῶν τῆς ψυχῆς μερῶν, καὶ τοῦ
the passionate(-part) from all the of-the soul parts and of-the
σώματος βιαίως ἐκτήξῃ. Ἐν ἄλλοις δέ, ἀγάπη καὶ εἰρήνη
body violently it-melt-out in others and love and peace
ἄμαχος πρὸς πάντας ὁρᾶται, ἐν ἑτέροις δέ, ἀγαλλίαμα, ὅπερ
unfighting toward all is-seen in others and exultation which
σκίρτημα πολλαχῶς οἱ Πατέρες εἰρήκασι, Πνεύματος οὖσα
leaping often the Fathers have-called of-(the)-Spirit being
δύναμις καὶ καρδίας ζώσης κίνημα. Τοῦτο καὶ παλμὸς
(the)-power and of-heart living (a)-movement this also throbbing
λέγεται, καὶ στεναγμός, τοῦ Πνεύματος ἀλαλήτως ὑπὲρ
is-called and groaning of-the Spirit unspeakably for
ἡμῶν πρὸς τὸν Θεὸν ἐντυγχάνοντος· κῦμα δὲ τοῦτο τῆς
us to — God interceding wave and this of-the
τοῦ Θεοῦ δικαιοσύνης καὶ ὁ Ἡσαΐας ὠνόμασε, καὶ νυγμὴν
— of-God righteousness also — Isaiah named and compunction
ὁ μέγας Ἐφραΐμ, ὁ δὲ Κύριος, πηγὴν ὕδατος ἁλλομένου
the great Ephrem the and Lord (a)-spring of-water leaping

εἰς ζωὴν αἰώνιον (ὕδωρ δὲ τὸ Πνεῦμα ὠνόμασε), πηδῶντος
to life eternal water and the Spirit he-named leaping
ἐν καρδίᾳ καὶ ὑπερζέον, τῷ σφοδρῷ τῆς δυνάμεως.
in (the)-heart and boiling-over by-the vehemence of-the power
Δεῖ γινώσκειν, ὅτι δύω διαφορὰς ἔχει τὸ σκίρτημα, 5
(one)-must to-know that two differences has the leaping
ἤτοι τὸ ἀγαλλίαμα, τὸ γαληνόμορφον (ὅπερ παλμὸς καὶ
or the exultation the calm-formed which throbbing and
στεναγμός, καὶ ἐντυχία τοῦ Πνεύματος λέγεται), καὶ τὸ
groaning and intercession of-the Spirit is-called and the
μέγα τῆς καρδίας (ὅπερ καὶ σκίρτημα, καὶ ἅλμα, ἤτοι
great(-one) of-the heart which also leaping and bound or
πήδημα λέγεται, καρδίας ζώσης πρὸς τὸν θεϊκὸν ἀέρα
jump is-called of-heart living toward the divine air
ἀνατατικὴ πτῆσις). Ὑπὸ γὰρ τοῦ θείου Πνεύματος
(an)-upward-straining flight by for the divine Spirit
ἀναπτερουμένη τῷ ἔρωτι, καὶ τῶν δεσμῶν τῶν παθῶν
given-wings by-the love and from-the bonds of-the passions
ἡ ψυχὴ ἐλευθερουμένη, πρὸς τὰ ἄνω καὶ πρὸ τῆς
the soul freed to the(-things) above even before the
ἐξόδου ἀνίπτασθαι δοκιμάζει, ἐφιεμένη τὴν τοῦ βάρους
departure to-fly-up tries longing-for the from-the weight
διάζευξιν. (Τοῦτο καὶ ταραγμὸς τοῦ Πνεύματος, εἴτ' οὖν
separation this also (the)-troubling of-the Spirit or then
ἐκβρασμός, καὶ κίνησις λέγεται, κατὰ τό· «Ὁ δὲ
(the)-surging and movement is-called according-to the(-saying) — and
Ἰησοῦς ἐτάραξεν ἑαυτὸν τῷ Πνεύματι, κινηθεὶς ἐν δυνάμει,
Jesus troubled himself in-the Spirit moved in power
καὶ εἰπών· Ποῦ τεθείκατε αὐτόν;») Δηλοῖ δὲ τὴν διαφορὰν
and having-said where have-you-laid him shows and the difference
τοῦ μεγάλου καὶ τοῦ μικροῦ σκιρτήματος ὁ θεῖος Δαβίδ,
of-the great and of-the small leaping the divine David

εἰρηκώς· «Τὰ ὄρη ὡσεὶ κριοί, καὶ οἱ βουνοὶ ὡς ἀρνία
having-said the mountains like rams and the hills like lambs
σκιρτῶντες,» περὶ τελείων καὶ ἀρχαρίων εἰπών· περὶ
leaping about perfect and beginners having-spoken about
γὰρ αἰσθητῶν ὀρέων καὶ βουνῶν ὅτι σκιρτῶσιν, ἄζωα
for sensible mountains and hills that they-leap lifeless
ὄντα ὧν ἐμνημόνευσε, περιττὸν ἦν αὐτῷ.
being which he-mentioned superfluous it-would-be for-him

6 Δεῖ δὲ γινώσκειν, ὅτι ὁ θεῖος φόβος τρόμον οὐκ ἔχει
(one)-must and to-know that the divine fear trembling not has
(τρόμον δὲ λέγω, οὐ τὸν ἀπὸ τῆς χαρᾶς, ἀλλὰ τὸν
trembling and I-mean not the(-one) from the joy but the(-one)
ἀπὸ τῆς ὀργῆς, εἴτ' οὖν παιδείας καὶ ἐγκαταλείψεως), ἀλλ'
from the wrath or then of-discipline and abandonment but
ἀγαλλίασιν ἔντρομον τὴν ἀπὸ τῆς εὐχῆς ἐν τῷ πυρὶ τοῦ
exultation trembling the from the prayer in the fire of-the
θείου φόβου προσγινομένην· φόβον δέ, οὐ τὸν ἔντρομον
divine fear coming-about fear and not the trembling
τὸν ἐκ τῆς ὀργῆς, εἴτ' οὖν κολάσεως, ἀλλὰ τὸν τῆς
the from the wrath or then of-punishment but the(-one) of-the
σοφίας, ὃς καὶ σοφίας ἀρχὴ λέγεται. Διαιρεῖται δὲ
wisdom which also of-wisdom (the)-beginning is-called is-divided and
ὁ φόβος εἰς τρία (κἂν εἰς δύω οἱ Πατέρες εἰρήκασι)·
the fear into three even-if into two the Fathers have-said
τὸν εἰσαγωγικόν, καὶ τὸν τέλειον, εἶτα καὶ τρόμον δεῖ
the introductory and the perfect then also trembling (one)-must
κυρίως καλεῖν, εἴτ' οὖν κλόνον, καὶ σύντριμμα.
properly to-call or then shaking and crushing

7 Ὁ δὲ τρόμος διαφορὰς ἔχει πολυτρόπους· ἄλλος ὁ
the and trembling differences has manifold other(-is) the(-one)
τῆς ὀργῆς, καὶ ἄλλος ὁ τῆς χαρᾶς, καὶ ἕτερος ὁ
of-the wrath and other the(-one) of-the joy and another the(-one)

τοῦ θυμικοῦ (ὅταν καθ' ὑπερβολὴν γένηται ζέσις, ὥς
of-the irascible(-part) when to excess comes-about (the)-boiling as
φασι, τοῦ περὶ καρδίαν αἵματος), καὶ ἄλλος ὁ ἐκ τοῦ
they-say of-the about (the)-heart blood and other the(-one) from the
γήρους, καὶ ἕτερος ὁ τῆς ἁμαρτίας, εἴτ' οὖν πλάνης,
old-age and another the(-one) of-the sin or then of-delusion
καὶ ἄλλος ὁ τῆς κατάρας, διὰ τοῦ Κάϊν δοθεὶς τῷ
and other the(-one) of-the curse through — Cain given to-the
τῶν ἀνθρώπων γένει. Πλὴν τῷ ἀγωνιστῇ παρὰ τὰς ἀρχάς,
of-the men race yet the contender at the beginnings
ὁ ἐκ τῆς χαρᾶς, καὶ ὁ ἐκ τῆς ἁμαρτίας πολεμεῖ
the(-one) from the joy and the(-one) from the sin wars
τρόμος· πᾶσι δὲ οὐχ οὕτω συμβαίνει, σημεῖα δὲ ἀμφοτέρων·
trembling to-all and not thus it-happens (the)-signs and of-both
τοῦ μέν, ἡ ἔντρομος ἀγαλλίασις ἐν εὐφροσύνῃ πολλῇ
of-the(-one) indeed the trembling exultation in gladness much
καὶ δάκρυσιν ἡ χάρις τὴν ψυχὴν παρακαλεῖ, τοῦ δέ,
and tears the grace the soul comforts of-the(-other) and
ἀνώμαλος θέρμη, καὶ τύφος, καὶ σκληροκαρδία τὴν ψυχὴν
uneven heat and conceit and hardness-of-heart the soul
ἐκκαίουσα, καὶ ἐκπυροῦσα τὰ συνουσιαστικὰ μέλη, καὶ
inflaming and setting-afire the sexual members and
πρὸς συμπλοκὴν σώματος καὶ ἔρωτα διὰ τῆς φαντασίας
toward embrace of-body and love through the fantasy
ἔνδον ἐν συγκαταθέσει τὴν αἰσχρουργίαν ποιοῦσα.
within in assent the shameful-deed making
Διττὴν εἶναι τὴν ἐνέργειαν τῷ ἀρχαρίῳ παντί, καὶ διττῶς ἐν 8
twofold to-be the working for-the beginner every and doubly in
καρδίᾳ ἐνεργουμένην καὶ ἀμιγῶς, τὴν μέν, ἐκ τῆς χάριτος,
(the)-heart worked and unmixedly the(-one) indeed from the grace
τὴν δέ, ἐκ τῆς πλάνης, μαρτυρεῖ ὁ μέγας Μάρκος ὁ
the(-other) and from the delusion testifies the great Mark the

ἀσκητής, οὕτωσὶ φάσκων· Ἔστιν ἐνέργεια πνευματική, καὶ
ascetic thus declaring there-is working spiritual and
ἔστιν ἐνέργεια σατανική, τῷ νηπίῳ ἀγνοουμένη. Καὶ πάλιν,
there-is working satanic by-the infant unrecognized and again
τριττὴν εἶναι τὴν θέρμην τῆς ἐνεργείας ἐν ἀνθρώποις
threefold to-be the heat of-the working in men
ἀναπτομένην, τὴν ἐκ τῆς χάριτος, τὴν ἐκ τῆς πλάνης,
kindled the(-one) from the grace the(-one) from the delusion
εἴτ' οὖν ἁμαρτίας, καὶ τὴν ἐκ τῆς πλησμονῆς αἵματος,
or then of-sin and the(-one) from the fullness of-blood
ὅπερ καὶ κρᾶσιν ὁ Ἀφρικανὸς ἔφησε Θαλάσσιος, καὶ
which also temperament — African called Thalassius and
δι' ἐγκρατείας ἐμμέτρου ὁμαλίζειν ταύτην καὶ εἰρηνεύειν.
through self-control measured to-even-out it and to-pacify
9 Ἐνέργεια τῆς χάριτός ἐστι δύναμις τοῦ πυρὸς τοῦ
(the)-working of-the grace is (the)-power of-the fire of-the
Πνεύματος ἐν χαρᾷ καὶ εὐφροσύνῃ καρδιακῶς κινουμένη,
Spirit in joy and gladness in-the-heart moved
στηρίζουσα, καὶ θερμαίνουσα τὴν ψυχήν, καὶ καθαίρουσα,
strengthening and warming the soul and cleansing
καὶ τοὺς μὲν λογισμοὺς παύουσά τε ὡς πρὸς ὥραν, τὴν
and the indeed thoughts stopping both as for (an)-hour the
δὲ τοῦ σώματος κίνησιν νεκροῦσα πρὸς καιρόν. Καὶ ταῦτα
and of-the body movement deadening for (a)-time and these
τὰ σημεῖα αὐτῆς, καὶ οἱ καρποὶ οἱ ἐμφαίνοντες
(are)-the signs its and the fruits the(-ones) showing
τὴν ἀλήθειαν, τὰ δάκρυα, ὁ συντριμμός, ἡ ταπείνωσις,
the truth the tears the contrition the humility
ἡ ἐγκράτεια, ἡ σιωπή, ἡ ὑπομονή, τὸ κρύπτεσθαι, καὶ
the self-control the silence the patience the to-be-hidden and
ὅσα τοιαῦτα, δι' ὧν ἀδιστάκτως πληροφορούμεθα.
as-many-as such through which unhesitatingly we-are-fully-assured

Ἐνέργεια πλάνης ἐστὶν ἡ τῆς ἁμαρτίας ἔκκαυσις, ἐν ἡδονῇ 10
(the)-working of-delusion is the of-the sin inflaming in pleasure
θερμαίνουσα τὴν ψυχήν, καὶ πρὸς συνουσιασμὸν ἐμμανῶς
warming the soul and toward coupling madly
σωμάτων τὴν ἐπιθυμίαν ἐν τῇ τοῦ σώματος κινήσει
of-bodies the desire in the of-the body movement
διεγείρουσα· ἄποιος δέ ἐστιν ὅλη καὶ ἀδιάθετος, κατὰ
arousing without-quality and is whole and indeterminate according-to
τὸν ἅγιον Διάδοχον, χαρὰν ἄλογον, καὶ οἴησιν, καὶ ταραχήν,
the holy Diadochus joy irrational and conceit and confusion
καὶ εὐφροσύνην ἄποιον, καὶ ὡς εἰκὸς εἰπεῖν, ἄτροφον
and gladness without-quality and as (is)-likely to-say unnourishing
ἔχουσα, ἐν ἡδονῇ χλιαρότητος πρὸς τὸ ἐπιθυμητικὸν
having in pleasure of-lukewarmness toward the desiring(-part)
μάλιστα ἐνεργοῦσα, ποριζομένη ὕλην ἐκκαύσεως τὰς
especially working providing matter of-inflaming the
ἡδονάς, καὶ τὴν ἀκόρεστον γαστέρα ἔχουσα συνεργόν·
pleasures and the insatiable belly having (as)-fellow-worker
ἐκεῖθεν γὰρ κοινωνεῖ καὶ ἀνάπτεται τὴν σύγκρασιν τῆς
from-there for it-shares and fastens-on the mixture of-the
σαρκός, αἰτίαν λαμβάνουσα πρὸς τὸ ἐνεργεῖν καὶ καίειν
flesh (as)-cause taking for the to-work and to-burn
τὴν ψυχὴν καὶ πρὸς ἑαυτὴν ἕλκειν, ἵνα τῇ ἕξει ἡδυπαθῶν
the soul and to itself to-draw that by-the habit pleasure-loving
ὁ ἄνθρωπος, τὴν χάριν κατὰ μικρὸν ἐκδιώξῃ ἐξ ἑαυτοῦ.
the man the grace by little drive-out from himself

GREGORY PALAMAS

ΚΕΦΑΛΑΙΑ ΡΝ΄

The One Hundred and Fifty Chapters

Κεφάλαια φυσικά, θεολογικά, ἠθικά τε καὶ πρακτικὰ ρν΄

XI · GREGORY PALAMAS, ONE HUNDRED AND FIFTY CHAPTERS, 1–34

The world had a beginning and will have an end, transformed, not destroyed. Palamas refutes the Greek world-soul: the heaven moves by its own nature, as the lightest body, and has no soul. Only one inhabited earth exists, since the water's sphere is eccentric to the earth's, as a figure he describes in words shows. Sensation, imagination, and mind together give knowledge of the heavens, but the Spirit taught what God, the world, and man are. Man, made after all things, alone bears God's image, which the Greeks dishonored by deifying stars and demons. Angels' and men's souls have life as essence and are receptive of good and evil; God alone has goodness as essence.

Ἦρχθαι τὸν κόσμον, καὶ ἡ φύσις διδάσκει, καὶ ἡ ἱστορία 1
to-have-begun the world both the nature teaches and the history
πιστοῦται· καὶ τῶν τεχνῶν αἱ εὑρέσεις, καὶ τῶν νόμων αἱ
confirms and of-the arts the discoveries and of-the laws the
θέσεις, καὶ τῶν πολιτειῶν αἱ χρήσεις ἐναργῶς παριστᾶσι.
enactments and of-the polities the uses clearly present
Σχεδὸν γὰρ τεχνῶν ἁπασῶν ἴσμεν τοὺς εὑρετάς, καὶ τοὺς
almost for of-arts all we-know the discoverers and the
νομοθέτας τῶν νόμων, καὶ τοὺς τὴν ἀρχὴν κεχρημένους
lawgivers of-the laws and the(-ones) the beginning having-used
ταῖς πολιτείαις, ἔτι γε μὴν καὶ τῶν συγγραψαμένων
the polities further indeed surely also of-the(-ones) having-written
περὶ ὅτου δήποτε τὴν ἀρχὴν ἁπάντων, καὶ οὐδένα τούτων
about whatever ever the beginning of-all and none of-these
ὁρῶμεν ὑπερβαίνοντα τὴν τοῦ κόσμου καὶ τοῦ χρόνου
we-see going-beyond the of-the world and of-the time
γένεσιν, ἣν ἱστόρησεν ὁ Μωϋσῆς. Καὶ αὐτὸς δὲ Μωϋσῆς,
generation which recorded — Moses and himself too Moses
ὁ τὴν ἀρχὴν τῆς τοῦ κόσμου γενέσεως συγγραψάμενος,
the(-one) the beginning of-the of-the world generation having-written

διὰ τοσούτων ἔργων καὶ λόγων ἐξαισίων ἀναντιῤῥήτους
through so-many works and words extraordinary incontrovertible
παρέσχετο πίστεις τῆς καθ' ἑαυτὸν ἀληθείας, ὡς
provided proofs of-the according-to himself truth so-as
σχεδὸν ἅπαν γένος ἀνθρώπων καταπειθὲς ἐξειργᾶσθαι, καὶ
almost every race of-men persuaded to-have-made and
καταγελᾶν ἀναπεῖσαι τῶν τἀναντία σοφισαμένων. Ἐπεὶ
to-mock to-have-persuaded the(-ones) the-opposite having-sophisticated since
καὶ ἡ τοῦ κόσμου τούτου φύσις, ἀεὶ προσφάτου τῆς
also the of-the world this nature always fresh of-the
καθ' ἕκαστον ἀρχῆς δεομένη, καὶ χωρὶς αὐτῆς μηδαμῇ
in each(-thing) beginning needing and without it in-no-way
συνίστασθαι δυναμένη, τὴν πρώτην ἑαυτῆς, ἥτις οὐκ ἐξ
to-subsist able the first its-own which not from
ἄλλης ἦν, ἀρχήν, δι' αὐτῶν παρίστησι τῶν πραγμάτων.
another was beginning through themselves presents the things
2 Οὐκ ἤρχθαι μόνον, ἀλλὰ καὶ τέλος ἔχειν τὸν κόσμον,
not to-have-begun only but also (an)-end to-have the world
ἡ μὲν φύσις αὐτοῦ τῶν ἐνδεχομένων εἶναι παρίστησιν·
the indeed nature its of-the contingent(-things) to-be presents
οἱονεὶ κατὰ μέρη διηνεκῶς τελευτῶσα. Βεβαίαν δὲ καὶ
as-it-were by parts continually ending firm and and
ἀναντίῤῥητον παρέχει τὴν πίστιν ἡ προφητεία τῶν τε
incontrovertible provides the proof the prophecy of-the both
ἄλλων ἐνθέων, καὶ Χριστοῦ τοῦ ἐπὶ πάντων Θεοῦ, οἷς
other inspired(-men) and of-Christ the over all God whom
πιστεύειν ὡς ἀληθέσιν, οὐ τοῖς εὐσεβέσι μόνον, ἀλλὰ καὶ
to-believe as true not for-the pious only but also
τοῖς ἀσεβέσιν ἀνάγκη, κἀπὶ τῶν ἄλλων ὧν οὗτοι
for-the impious (there-is)-necessity even-in the other(-things) which these
προεῖπον ἁπάντων ἀληθεύοντας αὐτοὺς ὁρῶσιν. Ἔστι
foretold all speaking-truly them they-see it-is(-possible)

δὲ μαθεῖν παρ᾽ αὐτῶν, ὡς οὐχὶ πρὸς τὸ μὴ ὂν ὁ
and to-learn from them that not toward the not being the
κόσμος οὗτος ἅπας χωρήσει παντάπασιν, ἀλλ᾽ ὡς καὶ τὰ
world this all will-go altogether but that also the
ἡμέτερα σώματα μετασκευασθήσεται, πρὸς τὸ θειότερον
our bodies will-be-refashioned toward the more-divine
λυθείς τε καὶ μεταστοιχειωθείς, ὡς ἀνάλογος ἡμῖν εἴη,
dissolved both and transformed so-as proportionate to-us it-be
τῇ δυνάμει τοῦ θείου Πνεύματος.
to-the power of-the divine Spirit
Τὸν οὐρανόν, φασὶν οἱ τῶν Ἑλλήνων σοφοί, στρέφεσθαι 3
the heaven say the of-the Greeks wise to-revolve
τῇ φύσει τῆς κοσμικῆς ψυχῆς, καὶ τὸ δίκαιον καὶ τὸν
by-the nature of-the cosmic soul and the just and the
λόγον διδάσκειν. Ποῖον δίκαιον; τίνα λόγον; Εἰ γὰρ
reason to-teach what-sort-of just what reason if for
μὴ τῇ ἑαυτοῦ φύσει, ἀλλὰ τῇ φύσει τῆς κοσμικῆς,
not by-the its-own nature but by-the nature of-the cosmic
ἥν φασι ψυχήν, ὁ οὐρανὸς στρέφεται, τοῦ κόσμου δὲ
which they-call soul the heaven revolves of-the world and
παντός ἐστιν ἡ κοσμικὴ ψυχή, πῶς οὐχὶ στρέφεται καὶ
whole is the cosmic soul how not revolves also
ἡ γῆ, καὶ τὸ ὕδωρ, καὶ ὁ ἀήρ; καίτοι κατ᾽ αὐτοὺς
the earth and the water and the air although according-to them
ἀεικινήτου τῆς ψυχῆς οὔσης, ἀλλὰ τῇ οἰκείᾳ φύσει ἡ γῆ
ever-moving the soul being but by-the own nature the earth
τε ἵσταται καὶ τὸ ὕδωρ, τὴν κάτω χώραν λαβόν; οὕτω
both stands and the water the lower place having-taken thus
καὶ ὁ οὐρανός, τῇ ἑαυτοῦ φύσει ἀεὶ κινεῖται, καὶ κύκλῳ
also the heaven by-the its-own nature always moves and in-a-circle
κινεῖται, τὴν ἄνω κατέχων χώραν. Ποία δέ τίς ἐστι καὶ
moves the upper holding place what-sort and some is also

ἡ κοσμικὴ ψυχή, ἧς τῇ φύσει ὁ οὐρανὸς κινεῖται;
the cosmic soul of-which by-the nature the heaven moves
ἆρα λογική; οὐκοῦν αὐθαίρετος ἂν εἴη, καὶ οὐκ ἂν
(is-it)-then rational therefore self-determining — it-would-be and not —
τὰς αὐτὰς ἀεὶ κινήσεις ἐκίνει τὸ οὐράνιον σῶμα· τὰ
the same always movements it-would-move the heavenly body the
γὰρ αὐθαίρετα ἄλλοτε ἄλλως κινεῖται. Τί δὲ καὶ
for self-determining(-things) at-one-time in-another-way move what and also
ἴχνος λογικῆς ψυχῆς ὁρῶμεν ἐπὶ τῆς κατωτάτω ταύτης
trace of-rational soul do-we-see in the lowest this
σφαίρας, τῆς γῆς, πάλιν λέγω, ἢ τῶν ἐγγυτάτω περὶ
sphere the earth again I-say or of-the nearest(-things) about
αὐτήν, ὕδατός τε καὶ ἀέρος, ἢ καὶ τοῦ πυρὸς αὐτοῦ; καὶ
it water both and air or also of-the fire itself also
τούτων γάρ ἐστιν ἡ κοσμικὴ ψυχή. Πῶς δὲ αὖθις καὶ
of-these for is the cosmic soul how and again both
τὰ μὲν ἔμψυχα, τὰ δὲ ἄψυχα; καὶ τοῦτο κατ᾽
the(-things) indeed ensouled the(-others) and soulless and this according-to
αὐτούς, καὶ ταῦτα οὐ τὰ τυχόντα, ἀλλὰ λίθος ἅπας,
them and these not the chance(-things) but stone every
μέταλλον ἅπαν, χοῦς ἅπας, ὕδωρ, ἀήρ, πῦρ· καὶ τὸ πῦρ
metal every soil every water air fire also the fire
γὰρ οἱ αὐτοὶ τῇ ἑαυτοῦ φύσει φασὶ κινεῖσθαι, ἀλλ᾽ οὐ
for the same(-men) by-the its-own nature say to-move but not
τῇ ψυχῇ· κοινῆς οὖν οὔσης τῆς ψυχῆς, πῶς ὁ οὐρανὸς
by-the soul common then being the soul how the heaven
μόνος τῇ φύσει ταύτης, ἀλλ᾽ οὐχὶ τῇ ἑαυτοῦ κινεῖται;
alone by-the nature of-it but not by-the its-own moves
ἀλλ᾽ οὐκ ἔστι λογικὴ ἡ κατ᾽ αὐτοὺς κινοῦσα τὸ
but not is rational the according-to them moving the
οὐράνιον σῶμα ψυχή, καὶ πῶς; εἴπερ πηγή ἐστιν αὕτη
heavenly body soul and how if-indeed (the)-source is it

κατ᾽ αὐτοὺς τῶν ἡμετέρων ψυχῶν; ὅμως εἰ μὴ λογική,
according-to them of-the our souls yet if not rational
αἰσθητική, ἢ φυσικὴ ἂν εἴη. Ἀλλ᾽ οὐδὲ μίαν τούτων
sensitive or vegetative — it-would-be but not-even one of-these
ὁρῶμεν σῶμα κινοῦσαν χωρὶς ὀργάνων, ὀργανικὸν δὲ
do-we-see (a)-body moving without organs organic and
μέλος οὐδὲν ὁρῶμεν, οὔτε γῆς, οὔτε οὐρανοῦ, οὔτε τινὸς
member none we-see neither of-earth nor of-heaven nor of-any
ἄλλου τῶν ἐν αὐτοῖς στοιχείων, ἐπεὶ καὶ πᾶν ὄργανον, ἐκ
other of-the in them elements since also every organ from
διαφόρων ἐστὶ συντεθειμένον φύσεων, τῶν δὲ στοιχείων
different is composed natures of-the and elements
ἕκαστον, φύσεως ἁπλῆς ἐστι, καὶ μάλιστα ὁ οὐρανός.
each of-nature simple is and especially the heaven
Ἡ γοῦν ψυχή, ἐντελέχεια σώματός ἐστιν ὀργανικοῦ, δυνάμει
the then soul (the)-actuality of-body is organic potentially
ζωὴν ἔχοντος· ὁ δὲ οὐρανός, μηδὲν ὀργανικὸν μέλος ἢ μέρος
life having the but heaven no organic member or part
ἔχων, οὐδὲ δύναται ζῇν· πῶς οὖν ἂν ὅλως ἔχοι ψυχήν,
having not-even can to-live how then — at-all would-it-have (a)-soul
ὃ ζῇν ἀδυνάτως ἔχει; Ἀλλ᾽ οἱ ματαιωθέντες ἐν τοῖς
which to-live unable is but the(-ones) made-vain in the
διαλογισμοῖς αὐτῶν, ἐξ ἀσυνέτου καρδίας ψυχὴν ἀνέπλασαν,
reasonings their from (a)-senseless heart (a)-soul fashioned
τὴν μήτε οὖσαν, μήθ᾽ ὑπάρξασαν, μήτε ἐσομένην, καὶ
the(-one) neither being nor having-existed nor going-to-be and
ταύτην τοῦ μὲν αἰσθητοῦ παντὸς κόσμου δημιουργόν, καὶ
it of-the indeed sensible whole world creator and
κυβερνήτην, καὶ προνοητήν. Τῶν δὲ ἡμετέρων ψυχῶν,
helmsman and provider of-the and our souls
μᾶλλον δὲ πασῶν, οἷόν τινα ῥίζαν, καὶ πηγὴν ἀνεῖπον,
rather but of-all like some root and source proclaimed

αὐτὴν ἔχουσαν τὴν γένεσιν ἐκ νοῦ· ὃν δήποτε ἐκεῖνον
it having the generation from mind which whatever that
νοῦν, ἄλλον τὴν οὐσίαν εἶναι λέγουσι, παρὰ τὸν ἄκρον ὅν
mind other in-the essence to-be they-say than the highest whom
φασιν αὐτοὶ Θεόν· καὶ ταῦτα τοιαῦτα ὄντα δογματίζουσιν,
call they God and these(-things) such being dogmatize
οἱ τὴν σοφίαν, καὶ τὴν θεολογίαν ἄκροι κατ᾽ αὐτούς·
the(-ones) in-the wisdom and the theology highest according-to them
τῶν κνώδαλα, καὶ λίθους θεοποιούντων οὐδὲν ἄμεινον,
than-the(-ones) brutes and stones making-gods in-nothing better
μᾶλλον δὲ καὶ πολλῷ χεῖρον περὶ τὸ σέβας διακείμενοι.
rather and also much worse toward the reverence disposed
Κνώδαλα γάρ, καὶ χρυσός, καὶ λίθος, καὶ χαλκὸς ἔστι
brutes for and gold and stone and bronze is
τι, κἂν τῶν ἐν τοῖς κτιστοῖς ἐσχάτων· κοσμικὴ δὲ
something even-if of-the among the created(-things) last cosmic but
ψυχή, καὶ ἀστροφόρος, οὔτε ἔστιν οὔτε τί ἐστι μηδαμῇ
soul and star-bearing neither is nor anything is nowhere
οὖσα μηδαμῶς, ὅτι μὴ ἀνάπλασμα διανοίας κακοδαίμονος.
being in-no-way except — (a)-fabrication of-thought ill-fated
4 Ἐπειδή, φασίν, ἀνάγκη κινεῖσθαι τὸ οὐράνιον σῶμα,
since they-say (it-is)-necessary to-move the heavenly body
περαιτέρω δὲ τόπος οὐδείς, εἰς ὃν ἂν προΐοι,
further and place (is)-none into which — it-might-advance
ἐπαναστρέφει πρὸς ἑαυτό, καὶ τὸ προϊέναι τούτου στρέφεσθαί
it-turns-back toward itself and the to-advance of-this to-revolve
ἐστιν, εὖγε· εἰ γοῦν εἶχε τόπον, ἄνω ἂν ἐφέρετο,
is well-done if then it-had place upward — it-would-be-carried
καθάπερ καὶ τὸ πῦρ, καὶ αὐτοῦ δὲ μᾶλλον τοῦ πυρός,
just-as also the fire and itself too more than-the fire
ἐπεὶ καὶ κοῦφον τὴν φύσιν τοῦ πυρὸς μᾶλλον. Αὕτη δὲ
since also light the nature than-the fire more this but

οὐ φύσεως ψυχῆς ἡ κίνησις, ἀλλὰ φύσεως κουφότητος·
not of-nature of-soul (is)-the movement but of-nature of-lightness
εἰ οὖν τὸ προϊέναι τοῦ οὐρανοῦ στρέφεσθαί ἐστι, τὸ δὲ τῇ
if then the to-advance of-the heaven to-revolve is this and by-the
ἑαυτοῦ φύσει ἔχει, ἀλλ᾽ οὐ τῇ τῆς ψυχῆς, στρέφεται
its-own nature it-has but not by-the(-nature) of-the soul revolves
ἄρα τὸ οὐράνιον σῶμα, οὐ τῇ φύσει τῆς ψυχῆς, ἀλλὰ τῇ
then the heavenly body not by-the nature of-the soul but by-the
ἑαυτοῦ, οὐκοῦν οὐδὲ ψυχὴν ἔχει. Οὐδ᾽ ἔστι τις οὐράνιος,
its-own therefore not-even (a)-soul has-it nor is-there any heavenly
ἢ παγκόσμιος ψυχή, ἀλλὰ μόνη λογικὴ ψυχή ἐστιν ἡ
or universal soul but alone rational soul is the
ἀνθρωπίνη· οὐκ οὐράνιος, ἀλλ᾽ ὑπερουράνιος, οὐ τόπῳ,
human not heavenly but super-heavenly not by-place
ἀλλὰ τῇ ἑαυτῆς φύσει, ἅτε νοερὰ ὑπάρχουσα οὐσία.
but by-the its-own nature inasmuch-as intellectual being essence
Καὶ τὸ προϊέναι δέ, καὶ πρὸς τὸ ἄνω ἐπεκτείνεσθαι τὸ 5
and the to-advance too and toward the upward to-extend the
οὐράνιον οὐκ ἔχει σῶμα· οὐχ ὅτι περαιτέρω τόπος οὐκ ἔστι
heavenly not has body not that further place not is
(καὶ ἡ μετὰ τοῦτο γὰρ σφαῖρα τοῦ αἰθέρος ἐμπεριειλημμένη)
also the after this for sphere of-the ether enclosed
τούτῳ, οὐ πρόεισιν ἐπὶ τὸ ἄνω· οὐχ ὅτι τόπος οὐδεὶς εἰς ὃν
by-this not advances to the upward not that place none into which
ἂν προΐοι· περικέχυται γὰρ ταύτῃ τὸ οὐράνιον πλάτος·
— it-might-advance is-poured-around for this the heavenly expanse
οὐκ ἐπεκτείνεται δὲ ἀνωτέρω, ἐπεὶ τὸ ἀνωτέρω ταύτης
not extends but higher since the(-thing) higher than-this
τοῦτο, λεπτότερον αὐτῆς ἐστι· διὸ καὶ ἀνωτέρω ταύτης
this finer than-it is wherefore also higher than-it
ἐστὶ τῇ φύσει ἑαυτοῦ. Οὐκ ἄρα ὅτι μὴ ἔχει τόπον ἀνωτέρω
is by-the nature its-own not then that not it-has place above

ἑαυτοῦ πρὸς τὰ ἄνω οὐ προέρχεται ὁ οὐρανός, ἀλλ'
itself toward the upward(-things) not advances the heaven but
ὅτι μηδὲν αὐτοῦ σῶμα λεπτότερόν τε καὶ κουφότερόν ἐστιν.
that no(-other) than-it body finer both and lighter is
6 Οὐδὲν σῶμα τοῦ οὐρανίου σώματος ὑψηλότερόν ἐστιν·
no body than-the heavenly body higher is
ἀλλ' οὐ παρὰ τοῦτο δεκτικὸν οὐκ ἔστι σώματος τὸ
but not because-of this receptive not is of-body the(-region)
ἀνωτέρω, ἀλλ' ὅτι πᾶν σῶμα συμπεριείληφεν ὁ οὐρανός,
above but that every body has-embraced the heaven
καὶ μηδὲν ἕτερόν ἐστιν ἐπέκεινα σῶμα. Εἰ δ' ἦν
and no other is beyond body if but it-were(-possible)
διελθεῖν, ὥσπερ ἡμῖν τοῖς εὐσεβέσι καὶ πιστεύεται, οὐκ ἂν
to-pass-through as to-us the pious also it-is-believed not —
ἦν ἀπαράδεκτον τὸ ὑπὲρ τὸν οὐρανὸν ἐκεῖνο. Ὁ
would-be unreceptive the(-region) beyond the heaven that the
γὰρ τὰ πάντα πληρῶν Θεός, καὶ πρὸς τὰ ἐπέκεινα
for the(-things) all filling God also to the(-things) beyond
τοῦ οὐρανοῦ ἐπεκτεινόμενος ἐπ' ἄπειρον, ἦν καὶ πρὸ τοῦ
the heaven extending to infinity was also before the
κόσμου πληρῶν ὡς καὶ νῦν πληροῖ τὸν ἐν τῷ κόσμῳ
world filling as also now he-fills the in the world
τόπον ἅπαντα· καὶ οὐδὲν προσέστη τοῦτο, ὥστε σῶμα ἐν
place all and nothing hindered this so-that (a)-body in
αὐτῷ γενέσθαι. Οὐκοῦν οὐδὲ ἐκτὸς τοῦ οὐρανοῦ ἐμπόδιον
it come-to-be therefore not-even outside the heaven obstacle
ἔσται τι, μὴ εἶναι τόπον, οἷος ὁ περικόσμιος, ἢ ὁ
there-will-be any not to-be place such-as the surrounding-the-world or the(-one)
γεγονὼς ἐντὸς τοῦ κόσμου, πρὸς τὸ εἶναι σῶμα ἐν αὐτῷ.
having-come-to-be within the world for the to-be (a)-body in it

Πῶς οὖν, ἐπεὶ μηδὲν ἐμπόδιόν ἐστιν, οὐ πρὸς τὸ 7
how then since no obstacle is not toward the
ἄνω φέρεται ἡ κίνησις τοῦ οὐρανίου σώματος, ἀλλ᾽
upward is-carried the movement of-the heavenly body but
ἐπαναστρέφον εἰς ἑαυτὸ κινεῖται κύκλῳ; διότι περ
turning-back into itself it-moves in-a-circle because indeed
ἐπιπολάζον ὡς λεπτότατον ἁπάντων, παντὸς σώματος
floating-on-top as finest of-all of-every body
ἀνώτατόν ἐστιν, ἀλλὰ καὶ κινητικώτατον· ὡς γὰρ τὸ
highest it-is but also most-movable as for the
συμπεπιλημένον ἄκρως, καὶ βαρύτατον, κατώτατόν τε καὶ
compressed extremely and heaviest (is)-lowest both and
κουφότατον, ἀνώτατόν τε ἅμα καὶ κινητικώτατον· ἐπεὶ
lightest highest both at-once and most-movable since
οὖν κινεῖσθαι πέφυκεν ἐπιπολάζον ἄνω φύσει, τὸ δὲ
then to-move it-is-its-nature floating-on-top upward by-nature the(-thing) and
οὕτως ἐπιπολάζον, χωρισθῆναι τῇ ἑαυτοῦ φύσει ὧν
thus floating-on-top to-be-separated by-the its-own nature from-what
ἐπιπολάζει ἀδυνάτως ἔχει, σφαιρικὰ δέ ἐστιν, οἷς
it-floats-on unable is spherical and are (the-things)-on-which
τὸ οὐράνιον ἐπιπολάζει σῶμα, κατ᾽ ἀνάγκην θεῖ περὶ
the heavenly floats body by necessity it-runs around
αὐτὰ ἀπαύστως, οὐ φύσει ψυχικῇ, ἀλλὰ σωματοειδεῖ
them unceasingly not by-nature psychic but bodily
τε καὶ οἰκείᾳ· ἐπεὶ καὶ τόπον ἐκ τόπων ἀμείβει κατὰ
both and own since also place from places it-exchanges by
μέρη, ἡ κίνησις ἰδιαιτάτη ἐστὶ σωμάτων, ὥσπερ καὶ ἡ
parts the movement most-proper is of-bodies as also the
ἀντικειμένη στάσις, τῶν ἐχόντων σωμάτων ἀντιθέτως.
opposite rest of-the having bodies oppositely

8 Ἴδοι τις ἂν κἀν τοῖς ἐγγὺς περὶ ἡμᾶς τοὺς ἀνέμους,
might-see one — even-in the(-things) near around us the winds
οἷς πεφύκασιν ἐπιπολάζειν, μὴ χωριζομένους περὶ ταῦτα
on-which it-is-their-nature to-float not separated around these
κινουμένους, ἀνωτέρω δὲ μηδαμῶς προερχομένους, οὐ τῷ
moving higher but in-no-way advancing not by-the
μὴ εἶναι τόπον, ἀλλὰ τῷ κοῦφα μᾶλλον αὐτῶν εἶναι τὰ
not to-be place but by-the light more than-them to-be the(-things)
ὑπὲρ αὐτούς. Μένουσι δὲ ἐφ᾽ ὧν ἐπιπολάζουσιν, ἅτε
above them they-remain and on what they-float inasmuch-as
κουφότεροι τούτων τὴν φύσιν ὄντες· κινοῦνται δὲ καὶ οὗτοι
lighter than-these the nature being they-move and also these
περὶ ταῦτα, οὐ φύσει ψυχικῇ, ἀλλὰ τῇ φύσει ἑαυτῶν. Καὶ
around these not by-nature psychic but by-the nature their-own and
ταύτην οἶμαι τὴν μετρίαν ἐμφέρειαν, καὶ ὁ τὰ πάντα
this I-think the moderate resemblance also the in-the all(-things)
σοφὸς Σολομὼν ἐνδείξασθαι βουλόμενος, τοῖς ἀνέμοις
wise Solomon to-show wishing with-the winds
ὁμωνύμως ἐκάλεσε τὸ οὐράνιον σῶμα, περὶ τούτου γράφων·
by-the-same-name called the heavenly body about this writing
«Κυκλοῖ κυκλῶν πορεύεται τὸ πνεῦμα, καὶ ἐπὶ κύκλους
it-circles circling goes the wind and upon circles
αὐτοῦ ἐπιστρέφει τὸ πνεῦμα.» Ἀπέχει δὲ τῶν ἀνωτάτω ἡ
its returns the wind is-distant but from-the highest(-things) the
τῶν περὶ ἡμᾶς ἀνέμων φύσις, καὶ τῆς ταχυτάτης κινήσεως
of-the around us winds nature and from-the swiftest movement
ἐκείνων, καθόσον ἀποδεῖ καὶ τῆς κουφότητος αὐτῶν.
of-those in-so-far-as it-falls-short also of-the lightness their

9 Δύο ζῶναι τῆς γῆς εἰσιν ἀντεύκρατοι καὶ οἰκήσιμοι, κατὰ
two zones of-the earth are opposite-temperate and habitable according-to
τοὺς τῶν Ἑλλήνων σοφούς, ὧν ἑκατέρα εἰς δύο οἰκουμένας
the of-the Greeks wise whose each into two inhabited-parts

μεριζομένη, τέσσαρας εἶναι ταύτας παρασκευάζουσι. Διὸ
divided four to-be them makes wherefore
καὶ τέσσαρα γένη τῶν ἀνθρώπων ἐπὶ τῆς γῆς εἶναι
also four races of-the men upon the earth to-be
διισχυρίζονται, πρὸς ἄλληλα διαβαίνειν ἀδυνάτως ἔχοντα·
they-insist to one-another to-cross unable being
εἰσὶ γὰρ κατ᾽ αὐτούς, οἱ τὴν ἐκ πλαγίου οἰκοῦντες
are for according-to them the(-ones) the from (the)-side inhabiting
ἡμῖν ἀντεύκρατον, οἵτινες ἡμῶν τῇ διακεκαυμένῃ
to-us opposite-temperate(-zone) who from-us by-the burnt
ζώνῃ τῆς γῆς διορίζονται· τούτοις δέ εἰσιν ἀντικειμένοις
zone of-the earth are-divided to-these and are opposite
οἰκοῦντες, οἱ τὸ πρὸς αὐτοὺς δοκοῦν, ὑποκάτω
dwelling the(-ones) the in-relation-to them seeming under
τῆς ζώνης ταύτης οἰκοῦντες· ὥσπερ καὶ ἡμῖν οἱ τὸν
the zone this dwelling as also to-us the(-ones) the
αὐτὸν τρόπον πρὸς ἡμᾶς ἔχοντες, ὧν τοὺς μὲν
same way in-relation-to us being of-whom the(-ones) indeed
ἀντικειμένους, τοὺς δὲ ἀντίποδας, καὶ ἀντεστραμμένους,
opposite the(-others) and antipodes and inverted
πρὸς ἡμᾶς φασιν· ἠγνόησαν γάρ, ὅτι πλὴν τοῦ
in-relation-to us they-call they-were-ignorant for that except the
δεκάτου μέρους τῆς κατὰ τὴν γῆν σφαίρας, τ᾽ ἄλλο
tenth part of-the according-to the earth sphere the rest
σχεδὸν ἅπαν τῇ ἀβύσσῳ περικλύζεται τῶν ὑδάτων.
almost all by-the abyss is-flooded of-the waters
Γνοίη τις ἄν, πλὴν τῆς καθ᾽ ἡμᾶς οἰκουμένης, μηδὲν 10
might-know one — except the according-to us inhabited(-world) no
ἕτερον τῆς γῆς μέρος οἰκήσιμον εἶναι, ὡς τῇ ἀβύσσῳ
other of-the earth part habitable to-be as by-the abyss
περικλυζόμενον, ἐπὶ νοῦν λαβών, ὡς ἰσομοιρίαν μὲν ἔχει
flooded into mind having-taken that equal-share indeed have

τὰ τέσσαρα στοιχεῖα, ἐξ ὧν ὁ κόσμος. Κατὰ λόγον
the four elements from which the world in proportion
δὲ τῆς οἰκείας ἀραιότητος, τούτων ἕκαστον ἑτέρου
and to-the own rarity of-these each than-another
πολυπλάσιον ἔχει τὸ τῆς σφαίρας οἰκεῖον μέγεθος, ὡς καὶ
many-times-greater has the of-the sphere own magnitude as also
τῷ Ἀριστοτέλει συνδοκεῖ. Πέντε γάρ εἰσι, φησί, στοιχεῖα,
— to-Aristotle it-seems-good five for are he-says elements
ἐν πέντε χώραις σφαιρικῶς ἐγκείμενα· περιεχομένης ἀεὶ
in five regions spherically lying contained always
τῆς ἐλάττονος τῇ μείζονι, γῆς μὲν ὕδατι, ὕδατος δὲ ἀέρι,
the lesser by-the greater earth indeed by-water of-water and by-air
ἀέρος δὲ πυρί, πυρὸς δὲ αἰθέρι, καὶ οὗτός ἐστιν ὁ κόσμος.
of-air and by-fire of-fire and by-ether and this is the world
11 Αἰθὴρ μὲν οὖν περιφανέστατα τοῦ πυρός, ὃ καὶ
ether indeed then most-manifestly than-the fire which also
ὑπέκκαυμα καλεῖται, καὶ τῆς ἀερώδους σφαίρας τὸ πῦρ,
tinder is-called and than-the airy sphere the fire
πολλαπλάσιον ἔχει τὸν ὄγκον, καὶ ἀὴρ πάλιν ὕδατος,
many-times-greater has the bulk and air again than-water
καὶ τὸ ὕδωρ τῆς γῆς, ἥτις ἄκρως συμπεπιλημένη,
and the water than-the earth which extremely compressed
ἐλαχίστη τὸν ὄγκον ἐν τοῖς ὑπ᾽ οὐρανὸν τέσσαρσίν ἐστι.
least the bulk among the under heaven four is
Πολλαπλασίως γοῦν τῆς γῆς ἔχουσα τὸ μέγεθος ἡ τοῦ
many-times-over then than-the earth having the magnitude the of-the
ὕδατος σφαῖρα, εἰ περιεκέχυτο τὴν περιφέρειαν τῆς γῆς
water sphere if it-had-been-poured-round the circumference of-the earth
πᾶσαν, ὡς περὶ ἓν κέντρον τὰς ἀμφοτέρας περιάγεσθαι
all so-as about one center the both to-be-carried-round
σφαίρας, τῆς γῆς, λέγω, καὶ τοῦ ὕδατος, οὐδενὶ ταύτης
spheres of-the earth I-mean and of-the water in-no of-it

ἂν μέρει, χερσαίοις ζώοις τὸ ὕδωρ ἠφίει
— part for-land living-creatures the water would-have-allowed
χρῆσθαι, κατακαλύπτον ἅπαν ἔδαφος αὐτῆς, καὶ πάσης
to-use covering every ground its and all
τῆς κατ᾽ αὐτὴν ἐπιφανείας ὑπερεκτεινόμενον πολλῷ τῷ
the over it surface overextending by-much the
μέτρῳ. Ἐπεὶ δὲ μὴ πᾶσαν τὴν τῆς γῆς ἐπιφάνειαν
measure since but not all the of-the earth surface
περιλαμβάνει· ἔστι γὰρ ἡ τῆς καθ᾽ ἡμᾶς οἰκουμένης
it-embraces is for the of-the according-to us inhabited(-world)
χέρσος ἀκατακάλυπτος· ἔκκεντρος οὐκοῦν ἐστι κατὰ πᾶσαν
dry-land uncovered eccentric therefore it-is by every
ἀνάγκην ἡ τοῦ ὕδατος σφαῖρα. Δεῖ οὖν ζητεῖν πόσον
necessity the of-the water sphere (one)-must then to-seek how-much
ἂν ἔκκεντρος εἴη· καὶ ποῦ τὸ κέντρον, ἄρ᾽ ὡς
— eccentric it-would-be and where the center (is-it)-then as
πρὸς ἡμᾶς κατωτέρω, ἢ ἀνωτέρω; ἀλλ᾽ ἀνωτέρω μὲν
in-relation-to us lower or higher but higher indeed
εἶναι, τῶν ἀδυνάτων· ὑφ᾽ ἡμᾶς γὰρ ὁρῶμεν οὖσαν
to-be (is)-of-the impossible(-things) under us for we-see being
ἐκ μέρους τὴν τοῦ ὕδατος ἐπιφάνειαν· κατωτέρω ἄρα ὡς
in part the of-the water surface lower then as
πρὸς ἡμᾶς ἐστι καὶ αὐτοῦ τοῦ τῆς γῆς κέντρου,
in-relation-to us is even than-the-very the of-the earth center
τὸ κέντρον τῆς τοῦ ὕδατος σφαίρας. Λείπεται δὲ ζητεῖν,
the center of-the of-the water sphere it-remains and to-seek
πόσον ἀπέχει τοῦ τῆς γῆς κέντρου τὸ κέντρον τοῦτο.
how-much is-distant from-the of-the earth center the center this
Γνοίη τις ἂν πόσον ἐπὶ τὸ δοκοῦν πρὸς ἡμᾶς 12
might-know one — how-much toward the seeming in-relation-to us
κάτω, τοῦ κέντρου τῆς γῆς ἀπέχει τὸ τῆς σφαίρας τοῦ
down from-the center of-the earth is-distant the of-the sphere of-the

ὕδατος κέντρον, λαβὼν ἐπὶ νοῦν, ὡς τῇ ἐπιφανείᾳ τῆς
water center having-taken into mind that to-the surface of-the
γηΐνης σφαίρας, ἥτις ἐστὶν ἡ καθ' ἡμᾶς οἰκουμένη,
earthly sphere which is the according-to us inhabited(-world)
ἐφαρμόζεται σχεδὸν ἡ παρ' ἡμῶν ὁρωμένη, καὶ ὑφ'
is-fitted almost the by us seen and under
ἡμᾶς, καθάπερ τὸ πατούμενον ὑφ' ἡμῶν τῆς γῆς ἔδαφος,
us like the trodden by us of-the earth ground
οὖσα τοῦ ὕδατος ἐπιφάνεια. Ἔστι δὲ τὸ καθ' ἡμᾶς
being of-the water surface is and the according-to us
τῆς γῆς οἰκήσιμον, ὡσεὶ δέκατον τοῦ τῆς κατ' αὐτὴν
of-the earth habitable(-part) about (a)-tenth of-the of-the about it
περιμέτρου. Πέντε γὰρ ἡ γῆ ζώνας ἔχει· μιᾶς δὲ τῶν
circumference five for the earth zones has of-one and of-the
πέντε τούτων, τὸ ἥμισυ παρ' ἡμῶν κατοικεῖται. Εἴ τις
five these the half by us is-inhabited if anyone
οὖν τῷ δεκάτῳ τούτῳ τῆς ἐπιφανείας μέρει ἐφαρμόσαι
then to-the tenth this of-the surface part to-fit
θελήσει σφαῖραν περὶ τὴν γῆν, τὴν ἐναρμοζομένην εὑρήσει
will-wish (a)-sphere about the earth the fitting-in he-will-find
σφαῖραν, διπλασίως μὲν σχεδὸν ἔχουσαν τὴν διάμετρον
sphere double indeed almost having the diameter
τῆς ἔξωθεν ἐφαρμοζομένης, καὶ ταύτην περιεχούσης
of-the from-outside fitted and it embracing
σφαίρας, ὀκταπλασίως δὲ τὸ μέγεθος οὖσαν, καὶ τὸ
sphere eightfold and the magnitude being and the
κέντρον ἔχουσαν ἐπὶ τοῦ κατωτάτου δοκοῦντος ἡμῖν
center having at the lowest seeming to-us
πέρατος τῆς γῆς· καὶ τοῦτο δῆλον ἐκ τοῦ διαγράμματος.
limit of-the earth and this (is)-clear from the diagram

Ἔστω σφαῖρα τῆς γῆς κύκλος, ᾧ ἔνδον ὑπογέγραπται, 13
let-be (the)-sphere of-the earth (a)-circle in-which within is-inscribed
α, β, γ, δ, καὶ περὶ αὐτὸν ἔστω περιηγμένος, ἀντὶ τῆς
a b c d and about it let-be drawn-round instead-of the
σφαίρας τοῦ ὕδατος, ἕτερος κύκλος, συναρμοζόμενος κατὰ
sphere of-the water another circle fitted-together at
τὴν ἐπιφάνειαν, τῷ ἄνω δεκάτῳ τοῦ ἐν αὐτῷ κύκλου, ᾧ
the surface to-the upper tenth of-the in it circle on-which
ἐπιγέγραπται, ε, ζ, η, θ· εὑρεθήσεται γὰρ τὸ μὲν ὡς πρὸς
is-written e f g h will-be-found for the indeed as in-relation-to
ἡμᾶς κάτω, πέρας τοῦ ἐν αὐτῷ κύκλου, κέντρον τοῦ ἔξωθεν
us lower limit of-the in it circle (the)-center of-the from-outside
περιηγμένου. Διπλασίως δὲ ὑπάρχων οὗτος τὴν διάμετρον,
drawn-round double and being this(-one) in-the diameter
ἀναφαίνεται γεωμετρικαῖς ἀποδείξεσιν, ὀκταπλασίαν εἶναι
is-shown by-geometric demonstrations eightfold to-be
τὴν σφαῖραν, ἧς ἡ διάμετρος διπλασία τῆς ἐχούσης τὴν
the sphere whose the diameter (is)-double of-the having the
ἡμίσειαν διάμετρον σφαίρας· συμβαίνει γε μὴν τὸ ὄγδοον
half diameter sphere it-follows indeed surely the eighth
τῆς ὑγρᾶς ταύτης σφαίρας, ἀναμὶξ ἐμπεριειλῆφθαι τῇ γῇ,
of-the wet this sphere mingled to-be-enclosed in-the earth
δι᾽ ὃ καὶ πηγαὶ παρ᾽ αὐτῆς ἀναῤῥήγνυνται πλεῖσται,
because-of which also springs from it burst-forth very-many
καὶ ποταμῶν ἀναδίδοται δαψιλέστατα καὶ ἀένναα ῥεύματα,
and of-rivers are-sent-up most-abundantly and ever-flowing streams
καὶ θαλασσῶν οὐκ ὀλίγων ἐγχέονται ταύτῃ κόλποι, καὶ
and of-seas not few are-poured-into it gulfs and
λιμναίων ὑδάτων ἀναχέονται πλήθη. Καὶ οὐκ ἔστι σχεδὸν
of-marshy waters are-poured-out multitudes and not there-is almost
οὗ τῆς γῆς ὀρύξας τις, οὐχ ὑποῤῥέον ὕδωρ εὑρήσει.
where of-the earth having-dug anyone not flowing-beneath water will-find

14 Πλὴν τῆς καθ᾽ ἡμᾶς οἰκουμένης μηδεμίαν ἑτέραν
except the according-to us inhabited(-world) none other
εἶναι, καὶ τὸ διάγραμμα καὶ ὁ λόγος διδάσκει. Καθάπερ
to-be both the diagram and the reasoning teaches just-as
γὰρ εἰ τὸ αὐτὸ κέντρον γῆς τε καὶ ὕδατος ὑπῆρχεν,
for if the same center of-earth both and of-water there-were
ἦν ἂν ἡ γῆ πᾶσι παντάπασιν ἀοίκητος, οὕτω
would-be — the earth for-all altogether uninhabited thus
καὶ πολλῷ μᾶλλον, εἰ κέντρον ἔχει τὸ ὕδωρ τὸ τῆς
also by-much more if (the)-center has the water the of-the
γῆς ὡς πρὸς ἡμᾶς κατώτατον πέρας, πλὴν τῆς
earth as in-relation-to us lowest limit except the
καθ᾽ ἡμᾶς οἰκουμένης, ἣ τῷ ἄνω τῆς ἐκείνου
according-to us inhabited(-world) which to-the upper(-part) of-the its
σφαίρας ἐναρμόζεται· τ᾽ ἄλλα πάντα πολλῷ τῷ ὕδατι
sphere is-fitted the rest all by-much the water
περικλυζόμενα, κατοικεῖσθαι ἀδυνάτως ἔχει. Ἐπεὶ μόνης δὲ
flooded to-be-inhabited unable is since alone and
τῆς κατὰ τὴν γῆν οἰκουμένης, λογικὴν ψυχὴν ἐνσώματον
of-the according-to the earth inhabited(-world) rational soul embodied
εἶναι προαναπέφηνεν, ἥτις μία οὖσα, νῦν ἡ καθ᾽ ἡμᾶς
to-be has-been-shown-before which one being now the according-to us
αὕτη μόνη προαναπέφηνεν· ἀκόλουθον οὖν ἐν ταύτῃ μόνῃ,
this alone has-been-shown-before consistent(-it-is) then in this alone
καὶ τῶν ἀλόγων ζώων κατοικεῖν τὰ χερσαῖα.
also of-the irrational living-creatures to-dwell the land(-ones)

15 Ἐκ τῶν χρωμάτων, καὶ τῶν σχημάτων πολυειδῶς
from the colors and the shapes manifoldly
διακειμένων, μορφοῦται ἡ ὄψις· ἡ δὲ ὄσφρησις ἐκ τῶν
disposed is-formed the sight the and smell from the
ἀτμῶν· γεῦσις δὲ ἐκ τῶν χυμῶν, ἐκ δὲ τῶν ψόφων
vapors taste and from the flavors from and the sounds

ἡ ἀκοή· ἡ δὲ ἁφὴ ἐκ τῶν τραχέων, ἢ λείων
the hearing the and touch from the rough or smooth(-things)
κατὰ τὴν θέσιν. Αἱ δὲ κατὰ τὰς αἰσθήσεις ἐγγινόμεναι
according-to the position the and in the senses arising
μορφώσεις, ἐκ σωμάτων μέν εἰσιν, ἀλλ᾽ οὐ σώματά εἰσιν,
formings from bodies indeed are but not bodies they-are
εἰ καὶ σωματικαί· οὐ γὰρ ἁπλῶς ἐκ σωμάτων εἰσίν, ἀλλ᾽
if even bodily not for simply from bodies they-are but
ἐκ τῶν κατὰ τὰ σώματα εἰδῶν. Ἀλλ᾽ οὐδ᾽ αὐτά εἰσι
from the in the bodies forms but not-even themselves are-they
τὰ τῶν σωμάτων εἴδη, ἀλλὰ τὰ ἐκτυπώματα αὐτῶν,
the of-the bodies forms but the impressions their
καὶ οἷόν τινες εἰκόνες ἀχωρίστως χωριζόμεναι τῶν
and as-it-were some images inseparably separated from-the
κατὰ τὰ σώματα εἰδῶν· καὶ τοῦτο δῆλον μᾶλλον ἐκ τῆς
in the bodies forms and this (is)-clear rather from the
ὄψεως, καὶ μάλιστα ἐκ τῶν δι᾽ ἐσόπτρων ὁρωμένων.
sight and especially from the(-things) through mirrors seen
Τὰ γοῦν κατὰ τὰς αἰσθήσεις ἐκμαγεῖα ταῦτα, τὸ τῆς ψυχῆς 16
the then in the senses impressions these the of-the soul
φανταστικὸν ἐκ τῶν αἰσθήσεων οὐ προσοικειούμενον, οὐκ
imaginative(-part) from the senses not appropriating not
αὐτὰς τὰς αἰσθήσεις, ἀλλὰ τὰς ἐν αὐτοῖς, ἃς ἔφημεν,
the-very the senses but the in them which we-said
εἰκόνας, τελέως χωρίζει τῶν σωμάτων, καὶ τῶν κατ᾽
images perfectly separates from-the bodies and from-the in
αὐτὰ εἰδῶν· καὶ ἐναποκειμένας ἔχει καθάπερ θησαυρούς,
them forms and stored has(-them) like treasures
ἄλλοτε ἄλλην καὶ μὴ παρόντος σώματος, πρὸς
at-one-time another(-at-another) even not present (a)-body for
χρῆσιν οἰκείαν ἔνδοθεν καταλλήλως προβαλλόμενον, ὁρατά
use own from-within correspondingly putting-forth visible

τε καθιστῶν ἑαυτὰ ἅπαντα, καὶ τὰ ἀκουστά, καὶ τὰ
both setting themselves all and the audible and the
γευστά, καὶ τὰ ὀσφραντά, καὶ τὰ ἁπτά.
tastable and the smellable and the tangible

17 Τοῦτο δὴ τὸ τῆς ψυχῆς φανταστικόν, ἐν τῷ λογικῷ
this indeed the of-the soul imaginative(-part) in the rational
ζώῳ, νοῦ καὶ αἰσθήσεως μεθόριον γίνεται. Τὰς
living-being of-mind and of-sensation (the)-borderland becomes the
γοῦν ἐν αὐτῷ παρὰ τῶν αἰσθήσεων προσειλημμένας
then in it from the senses taken-in
εἰκόνας, ὡς κεχωρισμένας σωμάτων, καὶ ἀσωμάτους ἤδη
images as separated from-bodies and bodiless already
γεγενημένας καθορῶν, καὶ περιστρέφων ὁ νοῦς, ποικίλους
having-become looking-upon and turning-about the mind varied
καὶ τοὺς λογισμοὺς ἀπεργάζεται, διαλογιζόμενός τε καὶ
also the thoughts produces reasoning-through both and
ἀναλογιζόμενος, καὶ συλλογιζόμενος πολυειδῶς, ἐμπαθῶς,
reckoning-up and inferring manifoldly passionately
ἀπαθῶς, μέσως, πεπλανημένως τε καὶ ἁπλανῶς, ἀφ' ὧν
dispassionately midway erroneously both and unerringly from which
αἱ πλεῖσται ἀρεταὶ καὶ κακίαι, εὐδοξίαι τε καὶ κακοδοξίαι
the most virtues and vices good-opinions both and false-opinions
τίκτονται. Ἐπεὶ γὰρ οὐ πᾶς τῷ νῷ λογισμὸς ἐκ
are-born since for not every in-the mind thought (is)-from
τούτων καὶ περὶ τούτων, ἀλλ' ἔστιν ἅ τις ἂν
these and about these but there-are(-things) which one —
εὕροι καὶ τῶν αἰσθήσει μὴ δυναμένων ὑποπίπτειν,
might-find even of-the(-things) by-sensation not able to-fall-under
ὑπὸ τοῦ νοῦ τῷ λογισμῷ διδόμενα, διὰ τοῦτ' ἔφην
by the mind to-the thinking given because-of this I-said

μὴ πᾶσαν ἀλήθειαν ἢ πλάνην, καὶ ἀρετὴν ἢ κακίαν ἐν
not all truth or error and virtue or vice in
τοῖς λογισμοῖς ἀπὸ φαντασίας ἔχειν τὴν ἀρχήν.
the thoughts from imagination to-have the beginning
Σφόδρα θαυμάζειν ἄξιον καὶ κατασκοπεῖν πῶς ἀπὸ 18
greatly to-wonder (it-is)-worthy and to-consider how from
τῶν προσκαίρων καὶ αἰσθητῶν μόνιμον ἐγγίνεται τῇ
the temporary and sensible(-things) abiding arises in-the
ψυχῇ κάλλος ἢ αἶσχος, πλοῦτος ἢ πενία, δόξα ἢ ἀδοξία·
soul beauty or ugliness wealth or poverty glory or ingloriousness
καὶ ἁπλῶς ἢ νοητὸν φῶς, ζωῆς αἰωνίου παρεκτικόν,
and simply either intelligible light of-life eternal bestowing
ἢ νοητὸν καὶ κολαστήριον σκότος.
or intelligible and punishing darkness
Τῷ φανταστικῷ τῆς ψυχῆς ἐποχούμενος ὁ νοῦς, καὶ ταῖς 19
on-the imaginative(-part) of-the soul riding the mind and with-the
αἰσθήσεσι διὰ τούτου συγγινόμενος, σύμμικτον ἀπογεννᾷ
senses through this consorting mixed begets
τὴν γνῶσιν. Εἰ γάρ τις αἰσθητῶς προσίδοι δυομένῳ τῷ
the knowledge if for anyone sensibly look-at setting the
ἡλίῳ, τηνικαῦτα δὲ καὶ τὴν σελήνην παρεπομένην μέρει
sun then and also the moon following in-the-part
τῷ τετραμμένῳ πρὸς τὸν ἥλιον, εἶτα κατὰ μικρόν τε
the(-one) turned toward the sun then by little both
ἀφισταμένην ἐν ταῖς ἐφεξῆς ἡμέραις, καὶ φωτιζομένην
departing in the following days and illumined
μᾶλλον, μέχρις ἂν γένοιτο καταντικρύ· πάλιν δὲ κατὰ
more until — it-come-to-be opposite again and by
μικρὸν ἐγγίζουσαν θατέρῳ μέρει, καὶ τὸ φῶς μᾶλλον
little drawing-near on-the-other side and the light more
καὶ μᾶλλον μειουμένην, καὶ ἀποτιθεμένην, ὅθεν τὴν ἀρχὴν
and more diminishing and laying-aside whence the beginning

ἔλαβε τοῦ φωτισμοῦ, ταύτας διὰ τοῦ νοῦ σημειωσάμενος
it-took of-the illumination these through the mind having-noted
τὰς θέας, ὡς τὰς μὲν προλαβούσας ἐν τῇ φαντασίᾳ
the sights as the(-ones) indeed preceding in the imagination
ἔχων, τὴν δ' ἀεὶ παροῦσαν ἐπὶ τῆς αἰσθήσεως· συνῆκεν
having the(-one) and always present in the sensation he-understood
ἐξ αἰσθήσεως καὶ φαντασίας καὶ νοήσεως, ἐξ ἡλίου
from sensation and imagination and thinking from (the)-sun
μὲν τὸ φῶς ἔχειν τὴν σελήνην, προσγειότερον δὲ τὸν
indeed the light to-have the moon nearer-the-earth and the
ταύτης εἶναι πόλον, καὶ πολλῷ τοῦ ἡλιακοῦ κατώτερον.
of-it to-be orbit and much than-the solar lower
Οὐ τὰ κατὰ τὴν σελήνην μόνον, ἀλλὰ καὶ τὰ
not the(-things) about the moon only but also the(-things)
κατὰ τὸν ἥλιον, τάς τε κατ' αὐτὸν ἐκλείψεις; καὶ τοὺς
about the sun the both about it eclipses and the
κατ' αὐτὰς συνδέσμους, τῶν τε ἄλλων κατ' οὐρανὸν
in them conjunctions of-the both other in heaven
πλανήτων τὰς παραλλάξεις τε καὶ διαστάσεις, καὶ τοὺς
planets the parallaxes both and distances and the
κατ' αὐτὰς πολυειδεῖς σχηματισμούς, καὶ ἁπλῶς ὅσα
in them manifold configurations and simply as-much-as
τῶν κατ' οὐρανὸν ἴσμεν, πρὸς δέ, καὶ φύσεως λόγους,
of-the(-things) in heaven we-know besides and also of-nature reasons
μεθόδους τε καὶ τέχνας πάσας, καὶ ἁπλῶς, πάντων
methods both and arts all and simply of-all
πᾶσαν γνῶσιν τὴν ἐκ μερικῶν συνηγμένην καταλήψεων,
all knowledge the from partial gathered apprehensions
ἐξ αἰσθήσεως καὶ φαντασίας συνειλόχαμεν διὰ τοῦ νοῦ,
from sensation and imagination we-have-collected through the mind

καὶ οὐδεμία ποτ᾽ ἂν κληθείη πνευματική, φυσικὴ δὲ
and none ever — could-be-called spiritual natural but
μᾶλλον, ἢ μηδὲ χωρεῖ τὰ τοῦ πνεύματος.
rather which not-even contains the(-things) of-the spirit
Πόθεν ἐμάθομεν περὶ Θεοῦ; πόθεν περὶ τοῦ κόσμου παντός; 21
whence did-we-learn about God whence about the world whole
πόθεν περὶ ἡμῶν αὐτῶν βέβαιόν τι καὶ ἀψευδές; Οὐκ
whence about us ourselves certain anything and unlying (was-it)-not
ἐκ τῆς τοῦ Πνεύματος διδασκαλίας; αὕτη γὰρ ἡμᾶς ἐδίδαξε
from the of-the Spirit teaching this for us taught
Θεὸν εἶναι μόνον τὸν ὄντως ὄντα, καὶ ἀεὶ ὄντα, καὶ
God to-be alone the(-one) truly being and always being and
ἀμετάβλητον ὄντα, μήτε ἐκ μὴ ὄντων τὸ εἶναι λαβόντα,
unchangeable being neither from not being(-things) the being having-taken
μήτε πρὸς τὸ μὴ ὂν ἀπιόντα· καὶ τοῦτον τρισυπόστατον
nor toward the not being departing and him three-hypostatic
εἶναι καὶ παντοδύναμον· ὃς ἐν ἓξ ἡμέραις, λόγῳ, ἐκ μὴ
to-be and almighty who in six days by-word from not
ὄντων τὰ ὄντα παρήγαγεν· ἀθρόον δὲ μᾶλλον, ὡς ὁ
being(-things) the being(-things) brought-forth all-at-once and rather as —
Μωϋσῆς φησιν, ὑπεστήσατο. «Ἐν ἀρχῇ γὰρ ἐποίησεν ὁ
Moses says be-established in (the)-beginning for made —
Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν,» τούτου λέγοντος ἀκηκόαμεν·
God the heaven and the earth him saying we-have-heard
οὐ διάκενον πάντως, οὐδ᾽ ἄνευ πάντη τῶν μεταξὺ πάντων.
not empty by-all-means nor without altogether the between all(-things)
Ὕδατι μὲν γὰρ ἀναμὶξ ἦν ἡ γῆ, κυοφόρον δ᾽ ἑκάτερον,
with-water indeed for mingled was the earth pregnant and each
ἀέρος τε καὶ τῶν κατ᾽ εἶδος ζώων τε καὶ φυτῶν· ὁ δὲ
of-air both and of-the in kind living-creatures both and plants the and
οὐρανὸς τῶν διαφόρων φώτων τε καὶ πυρῶν ἐν οἷς καὶ τὸ
heaven of-the various lights both and fires in which also the

σύμπαν ὑφέστηκεν. Οὕτως οὖν ὁ Θεὸς ἐποίησεν ἐν ἀρχῇ
universe subsists thus then — God made in (the)-beginning
τὸν οὐρανὸν καὶ τὴν γῆν, οἷόν τινα ὕλην πανδεχῆ, καὶ δυνάμει
the heaven and the earth like some matter all-receiving and in-potency
τὰ πάντα φέρουσαν, καλῶς πόῤῥωθεν ἀποῤῥαπίζων τοὺς
the all bearing well from-afar repelling the(-ones)
καθ' ἑαυτὴν προϋφεστηκέναι τὴν ὕλην κακῶς νομίζοντας.
by itself to-have-preexisted the matter wrongly supposing
22 Μετὰ τοῦτο καλλιεργῶν ὥσπερ, καὶ τὸν κόσμον ἐπικοσμῶν,
after this cultivating as-it-were and the world adorning
ὁ τὰ πάντα ἐκ μὴ ὄντων παραγαγών, τὴν οἰκείαν
the(-one) the all from not being(-things) having-brought-forth the own
ἑκάστῳ καὶ κατάλληλον τάξιν τῶν προσόντων αὐτῷ,
to-each and fitting order of-the(-things) belonging to-it
καὶ συμπληρούντων τὸν αὐτοῦ κόσμον, ἐν ἓξ ἡμέραις
and completing the his world in six days
διένειμε, διακρίνων ἕκαστον προστάγματι μόνῳ, καὶ καθάπερ
distributed distinguishing each by-command alone and as-if
ἐκ θησαυρῶν ἀποθέτων ἐξάγων εἰς εἶδος τὰ ἐντεθέντα,
from treasures stored-away bringing-out into form the(-things) put-in
διατιθείς τε καὶ συντιθεὶς ἐναρμονίως, ἄκρως, καὶ προσφυῶς
arranging both and composing harmoniously extremely and aptly
ἄλλο πρὸς ἄλλο τούτων, ἕκαστόν τε πρὸς πάντα, καὶ
one(-thing) to another of-these each both to all and
πρὸς ἕκαστον ἅπαντα, καὶ τῇ μὲν ἀκινήτῳ γῇ καθάπερ
to each all and to-the indeed immovable earth as-to
τινὶ κέντρῳ, περιτιθεὶς ἀνωτάτω κύκλῳ, καὶ συνδῶν
some center placing-round highest in-a-circle and binding(-it)
πανσόφως διὰ τῶν μέσων τὸν ἀεικίνητον οὐρανόν· ἵν'
all-wisely through the middle(-things) the ever-moving heaven that
ὁ αὐτὸς διαμένῃ κόσμος ἑστὼς ὁμοῦ καὶ κινούμενος. Πάντῃ
the same remain world standing at-once and moving everywhere

γὰρ κύκλῳ τῶν ἀεικινήτων καὶ ταχυκινήτων ἄγαν σωμάτων
for in-a-circle the ever-moving and swift-moving very bodies
περιτεθέντων, τὸ ἀκίνητον ἐξ ἀνάγκης τὴν μέσην ἔλαχε
having-been-placed-round the immovable of necessity the middle received
χώραν, ἀντίῤῥοπον τῇ κινήσει τὴν στάσιν ἔχον, ὡς μὴ
place counterbalancing to-the movement the rest having so-as not
μεταχωρεῖν κυλίνδρου δίκην τὴν παγκόσμιον σφαῖραν.
to-shift of-a-cylinder like the universal sphere
Τοιαύτην τοίνυν ὁ ἀριστοτέχνης, τῶν τοῦ παντὸς περάτων 23
such therefore the best-craftsman of-the of-the all limits
ἑκατέρῳ νείμας τὴν θέσιν, τὸν σύμπαντα τοῦτον
to-each having-assigned the position the whole this
εὐκόσμως, ὡς εἰπεῖν, κόσμον, καὶ ἔπηξε καὶ ἐκίνησε· τῶν
in-good-order so-to speak world both fixed and moved of-the
δὲ μεταξὺ τῶν περάτων τούτων, διανέμει πάλιν τὸ
and between the limits these he-distributes again the(-thing)
προσῆκον ἑκάστῳ. Καὶ τὰ μὲν ἄνω τάττει, καὶ
fitting to-each and the(-things) indeed above he-places and
μετεωροπολεῖν ἐπιτάττει, καὶ συμπεριπολεῖν τῷ ἀνωτάτω
to-move-aloft commands and to-circle-with the highest
τοῦ παντὸς ὅρῳ, συνετῶς καὶ κοσμίως εὖ μάλα τὸν αἰεὶ
of-the all limit intelligently and orderly well very the always
χρόνον· ὅσα κοῦφα καὶ δραστικά, καὶ μετασκευαστικὰ
time as-many-as (are)-light and active and transforming
πρὸς τὸ χρήσιμον τῶν ὑποκειμένων ἐστί. Τοσοῦτον
toward the useful of-the underlying(-things) are so-far
ὑπερανεστηκότα τοῦ μέσου συνετῶς ἄγαν, ὡς καὶ τὴν ἐν
raised-above the middle intelligently very so-as also the in
τούτῳ τοῦ ψύχους ἀμετρίαν ἀποχρώντως θραύειν ἔχειν
this of-the cold excess sufficiently to-break to-have
περιημμένα, καὶ τὴν οἰκείαν τῆς θερμότητος ἀμετρίαν ἐπὶ
encircled and the own of-the heat excess in

χώρας κατέχειν· ἐπέχειν δέ πως καὶ τὴν ἀμετρίαν τῆς
place to-hold to-check and somehow also the excess of-the
φορᾶς τῶν ἀνωτάτω περάτων, ἀντιστρόφως ἰδίως αὐτὰ
motion of-the highest limits contrariwise peculiarly they
κινούμενα, καὶ κατέχειν ἐπὶ χώρας κἀκεῖνα διὰ τῆς
moving and to-hold in place those-also through the
ἀντιστρόφου περιστροφῆς, ἡμῖν τε παρέχειν ἐνιαυσιαίων
contrary revolution to-us both to-provide of-yearly
πολυωφελεῖς διαφορὰς ὡρῶν, χρονικῶν τε διαστημάτων
very-useful differences of-seasons of-time both intervals
μέτρα, καὶ τοῦ κτίσαντος καὶ τάξαντος καὶ κοσμήσαντος
measures and of-the having-created and having-ordered and having-adorned
Θεοῦ τοῖς συνιεῖσι γνῶσιν. Τὰ μὲν οὖν ἐν μετεώρῳ
God to-the(-ones) understanding knowledge the(-things) indeed then in (the)-air
καὶ ἀνωτέρω πολυστρόφως οὕτω περιχορεύειν διττῶς ἀφῆκε,
and higher manifoldly thus to-dance-round doubly he-let-go
κάλλους τε παγκοσμίου χάριν, καὶ ὠφελείας πολυειδοῦς·
of-beauty both universal for-the-sake and of-benefit manifold
τὰ δ' ἄλλα κάτω καὶ περὶ τὸ μέσον ἔθηκεν, ὅσα
the(-things) and others below and about the middle he-set as-many-as
βάρος ἔχει καὶ παθητὰ τὴν φύσιν ἐστί, γίνεσθαί τε καὶ
weight have and passible the nature are to-come-to-be both and
μεταγίνεσθαι πέφυκε, διακρινόμενά τε καὶ συγκρινόμενα,
to-change are-wont separated both and combined
καὶ πάσχοντα μᾶλλον μεταβάλλειν πρὸς εὐχρηστίαν, κατὰ
and acted-upon rather to-change toward usefulness in
κόσμον ὑποτιθεὶς καὶ ταῦτα καὶ τὸν πρὸς ἄλληλα
order placing-under both these and the in-relation-to one-another
λόγον, ἵν' ἐτύμως ἔχῃ καλεῖσθαι κόσμος τὸ πᾶν.
relation that truly it-may to-be-called (a)-world the all

Οὕτω δὴ πρῶτόν τι τῶν ὄντων ἐν τῇ κτίσει 24
thus indeed first something of-the(-things) being in the creation
παρήχθη, καὶ μετὰ τὸ πρῶτον ἕτερον· καὶ μετ᾽ αὐτὸ πάλιν
was-brought-forth and after the first another and after it again
ἄλλο, καὶ ἐφεξῆς, καὶ μετὰ πάντα ὁ ἄνθρωπος. Ὃς τιμῆς
another and in-order and after all the man who of-honor
τῆς παρὰ τοῦ Θεοῦ καὶ προμηθείας τοσαύτης ἠξίωται,
the from — God and forethought so-great has-been-deemed-worthy
ὡς καὶ τὸν αἰσθητὸν τοῦτον ἅπαντα κόσμον πρὸ αὐτοῦ
so-that also the sensible this whole world before him
γενέσθαι δι᾽ αὐτόν. Καὶ τὴν τῶν οὐρανῶν βασιλείαν, εὐθὺς
come-to-be for him and the of-the heavens kingdom at-once
ἀπὸ καταβολῆς κόσμου δι᾽ αὐτὸν ἑτοιμασθῆναι, πρὸ αὐτοῦ,
from (the)-foundation of-(the)-world for him be-prepared before him
καὶ βουλὴν περὶ αὐτοῦ προηγήσασθαι, καὶ χειρὶ Θεοῦ, καὶ
and counsel about him precede and by-hand of-God and
κατ᾽ εἰκόνα πλασθῆναι Θεοῦ, καὶ μὴ τὸ πᾶν σχεῖν ἐκ
according-to (the)-image he-be-fashioned of-God and not the whole to-have from
τῆς ὕλης ταύτης καὶ τοῦ κατ᾽ αἴσθησιν κόσμου, καθάπερ τ᾽
the matter this and the in sensation world just-as the
ἄλλα τῶν ζώων· ἀλλὰ τὸ σῶμα μόνον· τὴν δὲ ψυχήν,
other of-the living-creatures but the body only the and soul
ἐκ τῶν ὑπερκοσμίων, μᾶλλον δὲ παρ᾽ αὐτοῦ τοῦ Θεοῦ δι᾽
from the super-cosmic(-things) rather but from the-very — God through
ἐμφυσήματος ἀπορρήτου, ὡς μέγα τι καὶ θαυμαστόν,
inbreathing ineffable as great something and wonderful
καὶ τοῦ παντὸς ὑπερέχον, καὶ τὸ πᾶν ἐποπτεῦον,
and than-the all surpassing and the all overseeing
καὶ τοῖς πᾶσιν ἐπιστατοῦν, καὶ Θεοῦ γνωστικὸν
and over-the all presiding and of-God capable-of-knowing
ἅμα καὶ δεκτικόν, καὶ δεικτικὸν παντὸς μᾶλλον τῆς
at-once and receptive and showing of-all rather of-the

ὑπερανῳκισμένης τοῦ τεχνίτου μεγαλειότητος ἀποτέλεσμα,
set-high of-the craftsman greatness (a)-masterpiece
καὶ μὴ ὅτι Θεοῦ δεκτικὸν δι᾽ ἀγῶνος καὶ χάριτος, ἀλλὰ
and not only of-God receptive through struggle and grace but
καὶ δυνατὸν ἑνωθῆναι τούτῳ κατὰ μίαν ὑπόστασιν.
also able to-be-united to-him according-to one hypostasis
Ταῦτα καὶ τὰ τοιαῦτα, ἐν οἷς ἐστιν ἡ ἀληθὴς
these(-things) and the(-things) such in which is the true
σοφία καὶ ἡ σωτήριος γνῶσις ἡ τῆς ἄνω μακαριότητος
wisdom and the saving knowledge the of-the above blessedness
πρόξενος. Τίς δ᾽ Εὐκλείδης; τίς Μαρῖνος; τίς Πτολομαῖος
procuring what but Euclid what Marinus what Ptolemy
συνιδεῖν ἠδυνήθη; τίνες Ἐμπεδοκλεῖς, καὶ Σωκράται,
to-perceive was-able what Empedocleses and Socrateses
καὶ Ἀριστοτέλεις, καὶ Πλάτωνες, λογικαῖς μεθόδοις, ἢ
and Aristotles and Platos by-logical methods or
μαθηματικαῖς ἀποδείξεσι; μᾶλλον δὲ ποία αἴσθησις
mathematical demonstrations rather but what-sort-of sensation
ἀντελάβετο τῶν τοιούτων; ποῖος ἐπέβαλε νοῦς; Εἰ δὲ
grasped the such(-things) what attained mind if but
ἐκείνοις τοῖς φύσει φιλοσοφοῦσι, καὶ τοῖς κατ᾽ ἐκείνους,
to-those the by-nature philosophizing and to-the(-ones) after them
χαμαίζηλος ἔδοξεν ἡ κατὰ πνεῦμα σοφία, κἀντεῦθεν
low-aiming seemed the according-to spirit wisdom from-this-also
τὸ καθ᾽ ὑπερβολὴν ὑπερέχον αὐτῆς παρίσταται· σχεδὸν
the to excess surpassing its is-shown almost
γάρ, ὡς τὰ ἄλογα τῶν ζώων, πρὸς τὴν ἐκείνων
for as the irrational of-the living-creatures in-relation-to the their
σοφίαν ἔχουσιν (εἰ δὲ βούλει, καθάπερ τὰ παιδάρια, οἷς
wisdom are if but you-wish as the little-children to-whom
κρείττονες δόξαιεν ἂν οἱ μετὰ χεῖρας πλακοῦντες τοῦ
better would-seem — the in hands cakes than-the

βασιλικοῦ διαδήματος), ἢ καὶ τοῖς ἐκείνοις ἐγνωσμένων
royal diadem or even to-the to-those known
ἁπάντων· οὕτως ἔχουσιν οὗτοι πρὸς τὴν ἀληθῆ καὶ
all(-things) thus are these in-relation-to the true and
ὑπερανῳκισμένην σοφίαν καὶ διδασκαλίαν τοῦ Πνεύματος.
set-high wisdom and teaching of-the Spirit
Οὐ μόνον δὲ τὸ γινώσκειν κατὰ τὸ ἐγχωροῦν ἐν 26
not only and the to-know as-far-as the possible in
ἀληθείᾳ Θεόν, ἀσυγκρίτως κρεῖττον τῆς καθ' Ἕλληνας
truth God incomparably better than-the among (the)-Greeks
φιλοσοφίας ἐστίν, ἀλλὰ καὶ μόνον τὸ εἰδέναι τίνα τόπον
philosophy is but also only the to-know what place
ἔχει ὁ ἄνθρωπος παρὰ τῷ Θεῷ, πᾶσαν ὑπερβαίνει
has the man with — God all surpasses
τὴν κατ' ἐκείνους σοφίαν· μόνος γὰρ ἁπάντων
the according-to them wisdom alone for of-all
ἐπιγείων τε καὶ οὐρανίων ἐκτίσθη κατ' εἰκόνα τοῦ
earthly both and heavenly(-things) he-was-created according-to (the)-image of-the
πλάσαντος, ὡς πρὸς ἐκεῖνον ὁρῴη, καὶ αὐτὸν
(one)-having-fashioned(-him) that toward that(-one) he-might-look and him
ἀγαπῴη, κἀκείνου μόνου μύστης καὶ προσκυνητὴς εἴη,
might-love and-of-that(-one) alone initiate and worshiper might-be
καὶ τῇ πρὸς αὐτὸν πίστει καὶ νεύσει καὶ διαθέσει, τὴν
and by-the toward him faith and inclination and disposition the
οἰκείαν καλλονὴν συντηροίη, πάντα δὲ τ' ἄλλα ὅσα
own beauty might-preserve all and the other(-things) as-many-as
γῆ καὶ οὐρανὸς ὅδε φέρει, κατώτερα ἑαυτοῦ εἰδείη,
earth and heaven this bears lower than-himself might-know
καὶ νοῦ παντάπασιν ἄμοιρα. Ὅπερ οἱ καθ' Ἕλληνας
and of-mind altogether without-share which the among (the)-Greeks
σοφοὶ μηδοπωσοῦν συνιδεῖν δυνηθέντες, ἠτίμωσαν τὴν
wise in-no-way-whatever to-perceive having-been-able dishonored the

καθ᾽ ἡμᾶς φύσιν, ἠσέβησαν εἰς Θεόν, ἐσεβάσθησαν
according-to us nature were-impious toward God revered
καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, τοῖς
and served the creation beside the(-one) having-created to-the
αἰσθητοῖς καὶ ἀναισθήτοις ἄστρασι νοῦν περιθέντες, καὶ
sensible and insensible stars mind having-attributed and
τούτων ἑκάστῳ τοῦ κατὰ σῶμα μεγέθους ἀνάλογον ἐν
of-these to-each the in body magnitude proportionate in
δυνάμει καὶ ἀξιώματι· καὶ ταῦτα ἀθλίως σεβόμενοι, καὶ
power and dignity and them wretchedly revering and
θεοὺς μείζους τε καὶ ἐλάττους προσαγορεύσαντες, τὴν
gods greater both and lesser having-called the
κυριότητα τοῦ παντὸς ἐπέτρεψαν. Ἆρ᾽ οὐκ ἐκ τῶν
lordship of-the all they-entrusted (did)-then not from the
αἰσθητῶν οὗτοι, καὶ τῆς κατὰ ταῦτα φιλοσοφίας, αἶσχος
sensible(-things) these and of-the about them philosophy shame
καὶ ἀδοξίαν, καὶ πενίαν ἐσχάτην ταῖς οἰκείαις ψυχαῖς
and dishonor and poverty utmost on-the own souls
προσετρίψαντο, καὶ νοητὸν ὄντως καὶ κολαστήριον σκότος;
rubbed-on and intelligible truly and punishing darkness

27 Τὸ κατ᾽ εἰκόνα γεγονότας ἡμᾶς αὐτοὺς εἰδέναι τοῦ
the according-to (the)-image having-been-made us ourselves to-know of-the
κτίσαντος, οὐδὲ τὸν νοητὸν κόσμον θεοποιεῖν συγχωρεῖ.
(one)-having-created not-even the intelligible world to-deify allows
Τὸ γὰρ κατ᾽ εἰκόνα τοῦτο, οὐχ ἡ τοῦ σώματος ἔχει
the for according-to (the)-image this not the of-the body has
θέσις, ἀλλ᾽ ἡ τοῦ νοῦ πάντως φύσις, οὗ μηδὲν κατὰ
position but the of-the mind by-all-means nature than-which nothing according-to
φύσιν κρεῖττον. Εἰ γὰρ ἦν τι κρεῖττον, ἐν ἐκείνῳ
nature (is)-better if for there-were anything better in that
ἂν ὑπῆρχε τὸ κατ᾽ εἰκόνα. Ἐπεὶ δὲ τὸ ἐν ἡμῖν κρεῖττον
— would-be the according-to (the)-image since and the in us better

ὁ νοῦς, τοῦτο δὲ εἰ καὶ κατ᾽ εἰκόνα θείαν, ἐκτίσθη
(is)-the mind this and if even according-to (the)-image divine was-created
δ᾽ οὖν ὅμως ὑπὸ Θεοῦ· τί ποτ᾽ ἄρα δυσχερὲς συνιδεῖν,
but then nevertheless by God what ever then hard to-perceive
μᾶλλον δέ, πῶς οὐκ αὐτόθεν κατάδηλον, ὡς ὁ ποιητὴς τοῦ
rather but how not at-once clear that the maker of-the
καθ᾽ ἡμᾶς νοεροῦ, ἐκεῖνος καὶ παντὸς νοεροῦ ποιητής
according-to us intellectual that(-one) also of-every intellectual (the)-maker
ἐστι; Σύνδουλος οὐκοῦν ἡμῖν πᾶσα νοερὰ φύσις, καὶ
is (a)-fellow-servant therefore to-us (is)-every intellectual nature even
κατ᾽ εἰκόνα τοῦ κτίσαντος· εἰ καὶ ἡμῶν τιμιώτεροι,
according-to (the)-image of-the (one)-having-created if even than-us more-honored
ὡς σωμάτων ὄντες ἐκτός, καὶ τῇ ἀσωμάτῳ παντάπασι
as from-bodies being outside and to-the bodiless wholly
καὶ ἀκτίστῳ φύσει μᾶλλον ἐγγίζοντες· μᾶλλον δέ, οἱ
and uncreated nature more drawing-near rather but the(-ones)
μὲν φυλάξαντες τούτων τὴν ἑαυτῶν τάξιν, καὶ τὸ
indeed having-kept of-these the their-own order and the(-thing)
πρὸς ὃ γεγόνασι στέργοντες, εἰ καὶ ὁμόδουλοι, ἀλλ᾽
for which they-were-made loving if even fellow-servants yet
ἡμῖν τίμιοι, καὶ ἡμῶν τῇ τάξει πολλῷ τιμιώτεροι. Οἱ
to-us honored and than-us in-the order much more-honored the(-ones)
δὲ μὴ φυλάξαντες τὴν ἑαυτῶν τάξιν, ἀλλ᾽ ἀποστατήσαντες,
but not having-kept the their-own order but having-revolted
καὶ τό, πρὸς ὃ γεγόνασιν, ἀθετήσαντες, τῶν
and the(-thing) for which they-were-made having-set-aside of-the(-ones)
ἐγγιζόντων Θεῷ γεγονότες ὡς πορρώτατω, καὶ τῆς τιμῆς
drawing-near to-God having-become as farthest also from-the honor
ἐκπεπτώκασιν. Εἰ δὲ καὶ ἡμᾶς συνεπισπᾷν ἐπιχειροῦσι
have-fallen if but also us to-draw-along they-attempt

πρὸς ἔκπτωσιν, οὐκ ἀχρεῖοι καὶ ἄτιμοι μόνον, ἀλλὰ καὶ
toward falling not useless and dishonored only but also
ἀντίθεοι, καὶ ἡμῶν τῷ γένει λυμαντικοὶ καὶ πολεμιώτατοι.
opposed-to-God and of-our the race destructive and most-hostile

28 Ἀλλ' οἱ φυσιολόγοι τε καὶ ἀστροθεάμονες, καὶ τὰ
but the natural-philosophers both and star-gazers and the
πάντα εἰδέναι καυχώμενοι, μηδὲν τῶν προειρημένων ἐκ
all to-know boasting nothing of-the aforesaid from
τῆς φιλοσοφίας συνιδεῖν δυνηθέντες, καὶ τὸν ἄρχοντα τοῦ
the philosophy to-perceive having-been-able also the ruler of-the
νοητοῦ σκότους, καὶ τὰς ὑπ' αὐτὸν ἀποστατικὰς δυνάμεις
intelligible darkness and the under him apostate powers
πάσας, οὐχ ὑπὲρ ἑαυτοὺς μόνον, ἀλλὰ καὶ θεοὺς ὠνόμασαν,
all not above themselves only but also gods named
καὶ ναοῖς ἐτίμησαν, καὶ θυσίας αὐτοῖς προσήνεγκαν, καὶ
and with-temples honored and sacrifices to-them offered and
ἑαυτοὺς ὑπέταξαν τοῖς πανωλέθροις ἐκείνων θεσπίσμασιν,
themselves subjected to-the all-destructive their oracles
ὑφ' ὧν ἐνεπαίχθησαν εἰκότως ἐπὶ πολύ, δι' ἱερῶν
by which they-were-mocked fittingly for long through rites
ἀνιέρων, καὶ καθαρμῶν μολυνόντων, καὶ προστιθέντων
unholy and purifications defiling and adding
τὴν ἐξάγιστον οἴησιν, καὶ προφητῶν καὶ προφητίδων,
the accursed conceit and of-prophets and prophetesses
τῆς ὄντως ἀληθείας ἀποβουκολούντων ὡς πορρώτατα.
from-the really truth leading-astray as farthest

29 Οὐ τὸ εἰδέναι μόνον Θεόν, οὐδὲ τὸ γινώσκειν τὸν ἄνθρωπον
not the to-know only God nor the to-know the man
ἑαυτόν, καὶ τὴν ἑαυτοῦ τάξιν (ἃ καὶ τοῖς νομιζομένοις
himself and the his-own order which also to-the considered
ἰδιώταις, Χριστιανοῖς οὖσι πρόσεστι νῦν), ὑψηλοτέρα γνῶσίς
unlearned Christians being belongs now higher knowledge

ἐστι φυσιολογίας καὶ ἀστρολογίας, καὶ πάσης τῆς περὶ
is than-natural-philosophy and astronomy and all the about
αὐτὰς φιλοσοφίας, ἀλλὰ καὶ τὸ εἰδέναι τὸν καθ᾽ ἡμᾶς
them philosophy but also the to-know the according-to us
νοῦν τὴν ἑαυτοῦ ἀσθένειαν, καὶ ταύτην ἰάσασθαι ζητεῖν,
mind the its-own weakness and it to-heal to-seek
πολλῷ κρεῖττον ἀσυγκρίτως ἂν εἴη τοῦ εἰδέναι καὶ
much better incomparably — would-be than-the to-know and
διερευνᾶν ἄστρων μεγέθη, καὶ φύσεων λόγους, γενέσεις τε
to-search-out of-stars magnitudes and of-natures reasons generations both
τῶν κάτω, καὶ περιόδους τῶν ἄνω, τροπάς τε
of-the(-things) below and revolutions of-the(-things) above turnings both
καὶ ἐπιτολάς, στηριγμοὺς καὶ ἀναποδισμούς, ἀποστάσεις τε
and risings stations and retrogradations distances both
καὶ συνελεύσεις, καὶ πᾶσαν ἁπλῶς τὴν ἐκ πολυκινησίας
and conjunctions and all simply the from (the)-much-movement
ἐκεῖ πολυειδεστάτην σχέσιν. Ὁ γὰρ γνοὺς τὴν ἑαυτοῦ
there most-manifold relation the for having-known the its-own
ἀσθένειαν νοῦς, εὗρεν ὅθεν ἂν εἰσέλθῃ πρὸς σωτηρίαν,
weakness mind has-found whence — it-may-enter to salvation
καὶ ἐγγίσοι τῷ φωτὶ τῆς γνώσεως, καὶ λάβῃ σοφίαν
and may-draw-near to-the light of-the knowledge and receive wisdom
ἀληθῆ, καὶ τῷ αἰῶνι τούτῳ μὴ συγκαταλυομένην.
true and with-the age this not dissolved-with
Πᾶσα λογικὴ καὶ νοερὰ φύσις, εἴτ᾽ ἀγγελικὴν εἴποι τις, 30
every rational and intellectual nature whether angelic may-say one
εἴτ᾽ ἀνθρωπίνην, οὐσίαν ἔχει ζωήν, δι᾽ ἣν καὶ διαμένει
or human (as)-essence has life because-of which also it-abides
ἐπίσης καθ᾽ ὕπαρξιν ἀθάνατος, διαφθορὰν οὐκ ἐπιδεχομένη.
equally in existence immortal corruption not admitting
Ἀλλ᾽ ἡ μὲν ἐν ἡμῖν νοερὰ καὶ λογικὴ φύσις οὐ μόνον
but the indeed in us intellectual and rational nature not only

οὐσίαν ἔχει τὴν ζωήν, ἀλλὰ καὶ τὴν ἐνέργειαν. Ζωοποιεῖ
(as)-essence has the life but also (as)-the working it-makes-alive
γὰρ τὸ συνημμένον σῶμα· δι' ὃ καὶ τούτου λέγεται
for the joined body because-of which also of-this is-called
ζωή. Πρὸς ἕτερον ἡ ζωὴ λέγεται, καὶ ἐνέργειά ἐστιν
(the)-life in-relation-to another the life is-said and (a)-working is
αὐτῆς. Πρὸς γὰρ ἕτερον, οὐδέποτ' ἂν λέγοιτο οὐσία
its in-relation-to for another never — might-be-said (an)-essence
καθ' αὐτήν. Ἡ δὲ τῶν ἀγγέλων νοερὰ φύσις, οὐχὶ καὶ
by itself the but of-the angels intellectual nature not also
ἐνέργειαν τοιαύτην ἔχει τὴν ζωήν· οὐ γὰρ συνημμένον
(as)-working such has the life not for joined
ἔλαβεν ἐκ γῆς παρὰ Θεοῦ σῶμα, ἵνα καὶ ζωοποιὸν
it-received from earth from God (a)-body that also life-giving
λάβῃ πρὸς τοῦτο δύναμιν. Δεκτικὴ μέντοι καὶ αὕτη
it-might-receive for this power receptive however also this
τῶν ἐναντίων ἐστί, κακίας δηλονότι καὶ ἀγαθότητος. Καὶ
of-the contraries is of-vice clearly and goodness and
τοῦτο παριστᾶσιν οἱ πονηροὶ τῶν ἀγγέλων, ἔκπτωσιν
this present the evil of-the angels fall
ὑποστάντες διὰ τὴν ἔπαρσιν· σύνθετοί πως τοιγαροῦν
having-undergone because-of the elation composite somehow therefore
εἰσι καὶ οἱ ἄγγελοι, ἔκ τε τῆς καθ' ἑαυτοὺς οὐσίας, καὶ
are also the angels of both the according-to themselves essence and
μιᾶς τῶν ἐναντίων ποιοτήτων, ἀρετῆς, φημί, καὶ πονηρίας.
one of-the contrary qualities virtue I-mean and wickedness
Ὅθεν δείκνυται μηδ' οὗτοι οὐσίαν ἔχοντες τὴν ἀγαθότητα.
whence it-is-shown not-even these (as)-essence having the goodness
31 Ἡ τῶν ἀλόγων ζώων ἑκάστου ψυχή, ζωή ἐστι τοῦ
the of-the irrational living-creatures of-each soul (the)-life is of-the
κατ' αὐτὴν ἐμψύχου σώματος, καὶ οὐκ οὐσίαν, ἀλλ'
according-to it ensouled body and not (as)-essence but

ἐνέργειαν ἔχει ταῦτα τὴν ζωήν, ὡς πρὸς ἕτερον οὖσαν,
(as)-working have these the life as in-relation-to another being
ἀλλ᾽ οὐ καθ᾽ αὑτήν. Αὕτη γὰρ οὐδὲν ἕτερον ἔχουσα
but not by itself this for nothing other having
ὁρᾶται, ὅτι μὴ τὰ ἐνεργούμενα διὰ τοῦ σώματος,
is-seen except — the(-things) worked through the body
δι᾽ ὃ καὶ λυομένῳ τούτῳ, συνδιαλύεσθαι ἀνάγκη·
because-of which also being-dissolved this to-be-dissolved-with (is)-necessary
θνητὴ γάρ ἐστι τοῦ σώματος οὐχ ἧττον, ἐπεὶ πᾶν
mortal for is than-the body not less since everything
ὅπερ ἔστι, πρὸς τὸ θνητὸν ἔστι τε καὶ λέγεται·
which is in-relation-to the mortal is both and is-said
δι᾽ ὃ καὶ θανόντι συναποθνήσκει.
because-of which also (it)-having-died it-dies-with(-it)
Ἡ τῶν ἀνθρώπων ἑκάστου ψυχή, ἔστι μὲν καὶ τοῦ κατ᾽ 32
the of-the men of-each soul is indeed also of-the according-to
αὐτὴν ἐμψύχου σώματος ζωή, καὶ ζωοποιὸν ἔχει τὴν
it ensouled body (the)-life and life-giving has the
ἐνέργειαν πρὸς ἕτερον, ὁρωμένην πρὸς αὐτό, δηλαδὴ
working in-relation-to another seen in-relation-to it clearly
τὸ παρ᾽ αὐτῆς ζωοποιούμενον. Ἀλλ᾽ οὐ μόνον ἐνέργειαν,
the(-thing) by it made-alive but not only (as)-working
ἀλλὰ καὶ οὐσίαν ἔχει τὴν ζωὴν ὡς ζῶσα καθ᾽ αὑτήν.
but also (as)-essence has the life as living by itself
Ἔχουσα γὰρ ὁρᾶται τὴν λογικὴν καὶ νοερὰν ζωήν, φανερῶς
having for it-is-seen the rational and intellectual life manifestly
ἑτέραν οὖσαν παρὰ τὴν τοῦ σώματος, καὶ τῶν,
other being than the(-life) of-the body and of-the(-things)
ὅσα διὰ τοῦ σώματος· δι᾽ ὃ καὶ λυομένου
as-many-as through the body because-of which also being-dissolved
τοῦ σώματος, αὕτη οὐ συνδιαλύεται· Πρὸς δὲ τὸ μὴ
the body it not is-dissolved-with besides and the not

συνδιαλύεσθαι, καὶ ἀθάνατος διαμένει, ὡς μὴ πρὸς ἕτερον
to-be-dissolved-with also immortal it-abides as not in-relation-to another
ὁρωμένην, ἀλλ᾽ οὐσίαν ἔχουσα τὴν καθ᾽ αὑτὴν ζωήν.
seen but (as)-essence having the according-to itself life
33 Ἡ λογικὴ καὶ νοερὰ ψυχὴ οὐσίαν μὲν ἔχει τὴν
the rational and intellectual soul (as)-essence indeed has the
ζωήν, ἀλλὰ δεκτικὴν τῶν ἐναντίων, κακίας δηλονότι
life but receptive of-the contraries of-vice clearly
καὶ ἀγαθότητος. Ὅθεν δείκνυται μὴ οὐσίαν ἔχουσα τὴν
and goodness whence it-is-shown not (as)-essence having the
ἀγαθότητα, ὥσπερ οὐδὲ τὴν κακίαν, ἀλλ᾽ οἷόν τινα
goodness as not-even the vice but as some
ποιότητα, καθ᾽ ἑκατέραν, ὁπότε παρίῃ, διατιθεμένη.
quality according-to each whenever it-be-present disposed
Πάρεστι δὲ οὐ τοπικῶς· ἀλλ᾽ ἡνίκ᾽ ἂν ἡ νοερὰ ψυχή,
it-is-present and not locally but when — the intellectual soul
τὸ αὐτεξούσιον λαβοῦσα παρὰ τοῦ κτίσαντος, νεύσῃ
the free-will having-received from the(-one) having-created incline
πρὸς αὐτήν, καὶ ζῇν ἐθελήσῃ κατ᾽ αὐτήν· δι᾽ ὃ
toward it and to-live wish according-to it because-of which
καὶ σύνθετός ἐστί πως ἡ λογικὴ καὶ νοερὰ ψυχή, οὐκ
also composite is somehow the rational and intellectual soul not
ἐκ τῆς ἀνωτέρω εἰρημένης ἐνεργείας. Αὕτη γὰρ πρὸς
from the above mentioned working this for in-relation-to
ἕτερον οὖσα, σύνθεσιν ἐμποιεῖν οὐ πέφυκεν· ἀλλ᾽ ἐκ τῆς
another being composition to-produce not is-wont but from the
κατ᾽ αὐτὴν οὐσίας, καὶ μιᾶς ἡστινοσοῦν τῶν εἰρημένων
according-to it essence and one whichever of-the mentioned
ἐναντίων ποιοτήτων, ἀρετῆς τε, φημί, καὶ πονηρίας.
contrary qualities of-virtue both I-mean and wickedness

Ὁ ἀνωτάτω νοῦς, τὸ ἄκρον ἀγαθόν, ἡ ὑπέρζωος καὶ 34
the highest mind the extreme good the super-living and
ὑπέρθεος φύσις, πάντη τε καὶ πάντως ἀνεπίδεκτος οὖσα
super-divine nature wholly both and entirely unreceptive being
τῶν ἐναντίων, φανερῶς οὐ ποιότητα, ἀλλ᾽ οὐσίαν ἔχει τὴν
of-the contraries manifestly not (as)-quality but (as)-essence has the
ἀγαθότητα· δι᾽ ὃ καὶ πᾶν ὅπερ ἂν ἐννοήσῃ τις
goodness because-of which also everything which — may-conceive anyone
ἀγαθόν, ἐν ἐκείνῳ ἐστί. Μᾶλλον δὲ ἐκεῖνός ἐστι, καὶ ὑπὲρ
good in that is rather but that(-one) is(-it) and beyond
ἐκεῖνό ἐστι. Καὶ πᾶν ὅπερ ἐν ἐκείνῳ τις ἐννοήσειεν,
that is and everything which in that one might-conceive
ἀγαθόν ἐστι, μᾶλλον δὲ ἀγαθότης, καὶ ὑπεράγαθος
good is rather but goodness and super-good
ἀγαθότης ἐστί. Καὶ ἡ ζωὴ ἐν αὐτῷ ἐστι, μᾶλλον δὲ αὐτός
goodness is and the life in him is rather but he
ἐστιν ἡ ζωή· ἀγαθὸν γὰρ ἡ ζωή, καὶ ἀγαθότης ἐν αὐτῷ
is the life good for (is)-the life and goodness in him
ἡ ζωή. Καὶ ἡ σοφία ἐν αὐτῷ ἐστι, μᾶλλον δὲ αὐτός
(is)-the life and the wisdom in him is rather but he
ἐστιν· ἀγαθὸν γὰρ ἡ σοφία, καὶ ἀγαθότης ἐν αὐτῷ ἡ
is(-it) good for (is)-the wisdom and goodness in him (is)-the
σοφία, καὶ ἡ ἀϊδιότης, καὶ μακαριότης, καὶ ἁπλῶς ἅπαν
wisdom and the eternity and blessedness and simply all
ὅ τις ἂν ἐννοήσειεν ἀγαθόν. Καὶ οὐκ ἔστιν ἐκεῖ διαφορὰ
which one — might-conceive good and not there-is there difference
ζωῆς, καὶ σοφίας, καὶ ἀγαθότητος, καὶ τῶν τοιούτων.
of-life and wisdom and goodness and the such(-things)
Πάντα γὰρ ἡ ἀγαθότης ἐκείνη συνειλημμένως, καὶ ἑνιαίως,
all for the goodness that comprehensively and unitedly
καὶ ἁπλουστάτως συμπεριβάλλει· καὶ ἐκ πάντων νοεῖται
and most-simply embraces and from all is-conceived

καὶ καλεῖται τῶν ἀγαθῶν. Καὶ ἓν καὶ ἀληθές ἐστιν, ὅπερ
and is-called of-the good(-things) and one and true is whatever
ἄν τις ἐννοήσειε καὶ εἴπῃ περὶ αὐτῆς ἀγαθόν. Ἐκείνη δὲ
— one might-conceive and say about it good that but
οὐ τοῦτό ἐστι μόνον, ὅπερ ἀληθῶς νοεῖται, καὶ παρ᾽ αὐτῶν
not this is only which truly is-conceived even by those-very
τῶν θεοσόφῳ νῷ νοούντων, καὶ πνευματοκινήτῳ γλώσσῃ
the(-ones) with-God-wise mind conceiving and with-Spirit-moved tongue
θεολογούντων· ἀλλ᾽ ὡς ἄῤῥητός τε καὶ ἀπερινόητος, καὶ
theologizing but as ineffable both and inconceivable and
ὑπὲρ ταῦτά ἐστι, καὶ τοῦ ἑνιαίου καὶ τῆς ὑπερφυοῦς
beyond these is also from-the unity and the supernatural
ἁπλότητος οὐκ ἀπολείπεται· μία οὖσα πανάγαθος καὶ
simplicity not falls-short one being all-good and
ὑπεράγαθος ἀγαθότης· κατὰ τοῦτο γὰρ μόνον καὶ νοεῖται
super-good goodness by this for alone both is-conceived
καὶ καλεῖται, καὶ κατὰ τοῦτο παρὰ μόνων τῶν πρὸς
and is-named and by this from only the in-relation-to
τὴν κτίσιν οἰκείων ἐνεργειῶν ὁ Ποιητὴς καὶ Δεσπότης τῆς
the creation proper workings — Maker and Master of-the
κτίσεως ὅτι ἔστι πανάγαθος, καὶ ὑπεράγαθος ἀγαθότης,
creation that is all-good and super-good goodness
οὐσίαν ἔχων τὴν ἀγαθότητα. Δι᾽ ὃ καὶ τῆς
(as)-essence having the goodness because-of which also of-the
πρὸς αὐτὴν ἐναντιότητος, πάντη τε καὶ πάντως ἐστὶν
in-relation-to it contrariety wholly both and entirely he-is
ἀνεπίδεκτος· οὐδὲ γὰρ οὐδεμιᾷ ἐναντίον οὐσίᾳ ἐστίν.
unreceptive not for to-any contrary essence he-is

The supreme Goodness is mind; its Word is begotten, and its Spirit proceeds as an ineffable love of Begetter and Begotten. Man's mind, word, and love bear this image more than the angels. The devil, a dead spirit, spoke through the serpent and drew our forefathers into death; the forbidden tree was not yet profitable to the still imperfect. God postponed bodily death in mercy and gave time for repentance, and love of God is shown in the virtues.

Ἡ πανάγαθος αὕτη καὶ ὑπεράγαθος ἀγαθότης, καὶ πηγή 35
the all-good this and super-good goodness also (the)-source
ἐστιν ἀγαθότητος. Καὶ τοῦτο γὰρ ἀγαθόν, καὶ ἀγαθῶν
is of-goodness and this for (is)-good and of-good(-things)
τὸ ἀκρότατον· καὶ οὐκ ἦν ἀπεῖναι τῆς παντελοῦς
the highest and not was(-it-possible) to-be-absent from-the complete
ἀγαθότητος. Ἐπεὶ δὲ νοῦς ἐστιν ἡ ὑπερτελὴς καὶ παντελὴς
goodness since and mind is the super-perfect and complete
ἀγαθότης, τί ποτ' ἂν ἕτερον εἴη τὸ παρ' αὐτῆς
goodness what ever — other would-be the(-thing) from it
ὡς ἐκ πηγῆς προϊόν, ἢ λόγος, καὶ λόγος οὐ κατὰ
as from (a)-source proceeding than word and word not according-to
τὸν ἡμέτερον προφορικὸν λόγον; Οὐ νοῦ γὰρ οὗτος,
the our uttered word not of-mind for this(-is)
ἀλλὰ σώματος νῷ κινουμένου· οὐ κατὰ τὸν ἡμέτερον
but of-body by-mind moved not according-to the our
ἐνδιάθετον λόγον· φθόγγον γὰρ οἱονεὶ τύποις κἀκεῖνος ἐν
inner word (a)-sound for as-it-were by-types that-also in
ἡμῖν διατιθέμενος γίνεται· ἀλλ' οὐδὲ κατὰ τὸν ἡμέτερον
us disposed becomes but not-even according-to the our
ἐν διανοίᾳ λόγον, κἂν χωρὶς φθόγγων ᾖ, ἐπιβολαῖς
in thought word even-if without sounds it-be by-impulses
ἀσωμάτοις πάντη συμπεραιούμενος· κἀκεῖνος γὰρ μεθ' ἡμᾶς
bodiless altogether completed that-also for after us

ἐστι, καὶ διαλειμμάτων δεῖται, καὶ χρονικῶν οὐκ ὀλίγων
is and of-intervals needs and of-time not few
διαστημάτων, διεξοδικῶς προϊών, καὶ ἐξ ἀρχῆς ἀτελοῦς,
intervals discursively proceeding and from beginning imperfect
πρὸς τὸ ἐντελὲς συμπέρασμα προαγόμενος· ἀλλὰ κατὰ
toward the complete conclusion led-forward but according-to
τὸν ἐμφύτως ἡμῖν, ἐξ οὗ γεγόναμεν παρὰ τοῦ κτίσαντος
the innately to-us from when we-came-to-be by the(-one) having-created
ἡμᾶς κατ᾽ εἰκόνα οἰκείαν, ἐναποκείμενον τῷ νῷ λόγον,
us according-to (an)-image own stored-up in-the mind word
τὴν ἀεὶ συνυπάρχουσαν αὐτῷ γνῶσιν, ἥτις καὶ μάλιστα
the always coexisting with-it knowledge which also especially
ἐκεῖ ἐπὶ τοῦ ἀνωτάτω νοῦ τῆς παντελοῦς καὶ ὑπερτελοῦς
there in the highest mind of-the complete and super-perfect
ἀγαθότητος, παρ᾽ ἣ μηδὲν ἀτελές, πλὴν τοῦ ἐξ αὐτῆς
goodness with which nothing (is)-imperfect except the from it
εἶναι, πάντα ἐστὶν ἀπαραλλάκτως ὅσα ἐκείνη. Δι᾽
to-be all(-things) it-is without-variation as-many-as that(-is) because-of
ὃ καὶ Υἱὸς ὁ ἀνωτάτω Λόγος ἔστι τε καὶ παρ᾽ ἡμῶν
which also Son the highest Word is both and by us
καλεῖται· ἵν᾽ ἐπιγνῶμεν αὐτὸν ὄντα τέλειον, ἐν ὑποστάσει
is-called that we-may-recognize him being perfect in hypostasis
τελείᾳ τε καὶ ἰδίᾳ, ὡς ἐκ τοῦ Πατρὸς ὄντα, καὶ κατὰ μηδὲν
perfect both and own as from the Father being and in nothing
λειπόμενον τῆς πατρικῆς οὐσίας, ἀλλ᾽ ἀπαραλλάκτως τὸν
lacking of-the paternal essence but without-variation the
αὐτὸν ἐκείνῳ ὄντα, εἰ καὶ μὴ καθ᾽ ὑπόστασιν, ἣ τὸ ἐξ
same as-that(-one) being if even not by hypostasis which the from
ἐκείνου γεννητῶς θεοπρεπῶς εἶναι παρίστησι τὸν Λόγον.
that(-one) begottenly in-a-manner-fitting-God to-be presents the Word

Ἡ ἀγαθότης, ἡ ὡς πηγῆς τῆς νοερᾶς ἀγαθότητος 36
the goodness the(-one) as from-(a)-source of-the intellectual goodness
προϊοῦσα γεννητῶς, ἐπεὶ λόγος ἐστί, λόγον δὲ πνεύματος
proceeding begottenly since word it-is word and spirit
χωρὶς οὐκ ἄν τις νοῦν ἔχων ἐννοήσειεν· διὰ τοῦτο καὶ
without not — anyone mind having would-conceive because-of this also
τὸ Πνεῦμα τὸ ἅγιον ὁ ἐκ Θεοῦ Θεὸς Λόγος συμπροϊὸν
the Spirit the holy the from God God Word proceeding-with(-him)
ἐκ τοῦ Πατρὸς ἔχει. Πνεῦμα δέ, οὐ κατὰ τὸ
from the Father has Spirit and not according-to the(-spirit)
συνὸν τῷ ἡμετέρῳ διὰ τῶν χειλέων λόγῳ, ἀλλ᾽ οὐδὲ
accompanying the our through the lips word but not-even
κατὰ τὸ συνόν, εἰ καὶ ἀσωμάτως, τῷ καθ᾽ ἡμᾶς
according-to the(-one) accompanying if even bodilessly the according-to us
ἐνδιαθέτῳ καὶ κατὰ διάνοιαν λόγῳ· κἀκεῖνο γὰρ ὁρμή
inner and in thought word that(-one)-also for impulse
τίς ἐστι τοῦ νοῦ, τῷ ἡμετέρῳ λόγῳ συνδιατεινομένη
some is of-the mind with-the our word extending-together
χρονικῶς, καὶ διαστημάτων δεομένη τῶν αὐτῶν, καὶ ἐξ
in-time and of-intervals needing the same and from
ἀτελοῦς προϊοῦσα εἰς τελείωσιν. Ἐκεῖνο δὲ τὸ Πνεῦμα
imperfect proceeding toward perfection that and the Spirit
τοῦ ἀνωτάτω Λόγου, οἷόν τις ἔρως ἐστὶν ἀπόῤῥητος
of-the highest Word like some love is ineffable
τοῦ Γεννήτορος πρὸς αὐτὸν τὸν ἀποῤῥήτως γεννηθέντα
of-the Begetter toward the-very the ineffably begotten
Λόγον· ᾧ καὶ αὐτὸς ὁ τοῦ Πατρὸς ἐπέραστος λόγος
Word which also the-very the of-the Father beloved word
καὶ Υἱὸς χρῆται πρὸς τὸν Γεννήτορα· ἀλλ᾽ ὡς ἐκ τοῦ
and Son uses toward the Begetter but as from the
Πατρὸς ἔχων αὐτὸν συμπροελθόντα, καὶ συμφυῶς ἐν αὐτῷ
Father having him proceeding-with(-him) and connaturally in him

ἀναπαυόμενον. Παρ᾽ οὗ Λόγου διὰ σαρκὸς ὁμιλήσαντος
resting from which Word through flesh having-conversed
ἡμῖν, καὶ τὸ ὄνομα τῆς διαφόρου παρὰ τοῦ Πατρὸς
with-us also the name of-the different from the Father
ὑπάρξεως ἐδιδάχθημεν τοῦ Πνεύματος· καὶ μὴ τοῦ Πατρὸς
existence we-were-taught of-the Spirit and not of-the Father
εἶναι τοῦτο μόνον, ἀλλὰ καὶ αὐτοῦ. Τὸ Πνεῦμα γάρ, φησί,
to-be this only but also his the Spirit for he-says
τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἵν᾽ ἡμεῖς
of-the truth which from the Father proceeds that we
ἐπιγνῶμεν οὐ Λόγον μόνον, ἀλλὰ καὶ Πνεῦμα ἐκ τοῦ
may-recognize not (a)-Word only but also (a)-Spirit from the
Πατρός, οὐ γεννώμενον, ἀλλ᾽ ἐκπορευόμενον, ὂν δὲ τοῦ
Father not begotten but proceeding being and of-the
Υἱοῦ, παρὰ τοῦ Πατρὸς τοῦτ᾽ ἔχοντος, ὡς ἀληθείας, καὶ
Son from the Father this having as of-truth and
σοφίας, καὶ λόγου Πνεῦμα. Λόγος γὰρ ἡ ἀλήθεια καὶ
wisdom and word (the)-Spirit (the)-Word for (is)-the truth and
ἡ σοφία τῷ Γεννήτορι κατάλληλος, ὃς τῷ Πατρὶ ἐπ᾽
the wisdom to-the Begetter corresponding who with-the Father in
αὐτῷ χαίροντι, συγχαίρει, κατὰ τὸ παρ᾽ αὐτοῦ διὰ
him rejoicing rejoices-with according-to the(-saying) by him through
τοῦ Σολομῶντος εἰρημένον· «Ἐγὼ ἤμην, ᾗ συνέχαιρον
— Solomon spoken I was in-whom I-rejoiced-with
αὐτῷ.» Οὐκ ἔχαιρον, εἶπεν, ἀλλὰ συνέχαιρον· αὕτη γὰρ
him not I-rejoiced he-said but I-rejoiced-with this for
ἡ Πατρός τε καὶ Υἱοῦ προαιώνιος χαρά, τὸ Πνεῦμα
(is)-the of-Father both and of-Son pre-eternal joy the Spirit
τὸ ἅγιόν ἐστιν, ὡς κοινὸν μὲν αὐτοῖς κατὰ τὴν χρῆσιν
the holy is as common indeed to-them according-to the use
(δι᾽ ὃ παρ᾽ ἀμφοτέρων καὶ πρὸς τοὺς ἀξίους πέμπεται)·
because-of which from both also to the worthy it-is-sent

μόνου δὲ τοῦ Πατρὸς καθ᾽ ὕπαρξιν ὑπάρχον, δι᾽
only but of-the Father according-to existence existing because-of
ὃ καὶ παρ᾽ αὐτοῦ μόνου ἐκπορεύεται καθ᾽ ὕπαρξιν.
which also from him only it-proceeds according-to existence
Τούτου τοῦ ἀνωτάτω ἔρωτος τὴν εἰκόνα, καὶ ὁ κατ᾽ 37
of-this the highest love the image also the according-to
εἰκόνα τοῦ Θεοῦ κτισθεὶς ἡμῶν ἔχει νοῦς, πρὸς τὴν παρ᾽
(the)-image — of-God created our has mind toward the from
αὐτοῦ καὶ ἐν αὐτῷ διηνεκῶς ὑπάρχουσαν γνῶσιν. Παρ᾽ αὐτοῦ
it and in it continually existing knowledge from it
καὶ ἐν αὐτῷ καὶ τοῦτον ὄντα, καὶ συμπροϊόντα παρ᾽ αὐτοῦ
and in it also this being and proceeding-with from it
τῷ ἐνδοτάτῳ λόγῳ. Καὶ τούτου δεῖγμα ἐναργέστατον, καὶ
with-the innermost word and of-this (a)-proof most-evident also
τοῖς μὴ τὰ ἐνδοτάτω ἑαυτῶν δυναμένοις καθορᾷν,
for-the(-ones) not the innermost(-things) of-themselves able to-behold
ἡ πρὸς τὸ εἰδέναι τῶν ἀνθρώπων ἀκόρεστος ἔφεσις·
(is)-the toward the to-know of-the men insatiable longing
ἀλλ᾽ ἐν ἐκείνῳ τῷ ἀρχετύπῳ· ἐν ἐκείνῃ τῇ παντελείῳ
but in that the archetype in that the complete
καὶ ὑπερτελεῖ ἀγαθότητι, παρ᾽ ἣ μηδὲν ἀτελές· πλὴν
and super-perfect goodness with which nothing (is)-imperfect except
τοῦ ἐξ αὐτῆς εἶναι, πάντα ἐστὶν ἀπαραλλάκτως ὁ θεῖος
the from it to-be all(-things) is without-variation the divine
ἔρως ὅσα ἐκείνη· δι᾽ ὃ καὶ Πνεῦμα ἅγιον, καὶ
love as-many-as that(-is) because-of which also Spirit holy and
Παράκλητος ἄλλος, οὗτος ἔστι τε καὶ παρ᾽ ἡμῶν καλεῖται,
Paraclete other this is both and by us is-called
ὡς τῷ Λόγῳ συμπαρομαρτῶν· ἵν᾽ ἡμεῖς ἐπιγνῶμεν
as with-the Word accompanying that we may-recognize(-him)
ὄντα τέλειον, ἐν ὑποστάσει τελείᾳ τε καὶ ἰδίᾳ, κατὰ
being perfect in hypostasis perfect both and own in

μηδὲν καὶ αὐτὸν λειπόμενον τῆς τοῦ Πατρὸς οὐσίας· ἀλλ'
nothing also himself lacking of-the of-the Father essence but
ἀπαραλλάκτως ὄντα τὸν αὐτὸν τῷ τε Υἱῷ καὶ τῷ Πατρί,
without-variation being the same with-the both Son and the Father
εἰ καὶ μὴ καθ' ὑπόστασιν, ἥτις ἐκ τοῦ Θεοῦ θεοπρεπῶς
if even not by hypostasis which from — God in-a-manner-fitting-God
ἐκπορευτῶς εἶναι τοῦτον παρίστησιν ἡμῖν· καὶ σεφθῶμεν ἕνα
processionally to-be him presents to-us and let-us-revere one
Θεὸν ἀληθῆ τε καὶ τέλειον, ἐν τρισὶν ὑποστάσεσιν ἀληθιναῖς
God true both and perfect in three hypostases true
καὶ τελείαις· οὐ τριπλοῦν· ἄπαγε· ἀλλ' ἁπλοῦν. Οὐ γὰρ
and perfect not threefold away-with(-it) but simple not for
τριπλῆ τίς ἐστιν ἡ ἀγαθότης, οὐδὲ τριὰς ἀγαθοτήτων· ἀλλὰ
threefold any is the goodness nor (a)-triad of-goodnesses but
Τριὰς ἁγία καὶ σεβασμία καὶ προσκυνητή, ἡ ἀνωτάτω
(a)-Trinity holy and venerable and worshipful the highest
ἀγαθότης ἐστίν, ἐξ ἑαυτῆς εἰς ἑαυτὴν χεομένη ἀῤῥεύστως,
goodness is from itself into itself poured without-flux
καὶ ἐφ' ἑαυτῆς ἑστῶσα πρὸ αἰώνων θεοπρεπῶς,
and on itself standing before ages in-a-manner-fitting-God
ἀόριστός τε οὖσα καὶ παρὰ μόνης ἑαυτῆς ὡρισμένη,
unbounded both being and by alone itself bounded
καὶ τὰ πάντα ὁρίζουσα, καὶ πάντων ὑπερεκτεινομένη, καὶ
and the all bounding and all extending-beyond and
μηδὲν τῶν ὄντων ἐκτὸς ἑαυτῆς ἐῶσα.
nothing of-the(-things) being outside itself allowing

38 Ἔχει μὲν οὖν καὶ ἡ τῶν ἀγγέλων νοερὰ καὶ λογικὴ φύσις
has indeed then also the of-the angels intellectual and rational nature
νοῦν τε καὶ λόγον ἐκ τοῦ νοῦ, καὶ πρὸς τὸν λόγον ἔρωτα
mind both and word from the mind and toward the word love
τοῦ νοῦ· ὃς καὶ αὐτός ἐστιν ἐκ τοῦ νοῦ, καὶ σύνεστιν
of-the mind which also itself is from the mind and is-with

ἀεὶ τῷ τε λόγῳ καὶ τῷ νῷ, καὶ πνεῦμα ἂν καλοῖτο,
always the both word and the mind and spirit — it-might-be-called
ὡς τῷ λόγῳ φύσει συμπαρομαρτῶν. Ἀλλ᾽ οὐκ ἔχει καὶ
as with-the word by-nature accompanying but not it-has also
ζωοποιὸν τὸ πνεῦμα τοῦτο· οὐδὲ γὰρ συνημμένον εἴληφεν
life-giving the spirit this not-even for joined has-it-received
ἐκ γῆς παρὰ Θεοῦ σῶμα, ἵνα καὶ ζωοποιόν τε καὶ
from earth from God (a)-body that also life-giving both and
συνεκτικὴν λάβῃ πρὸς τοῦτο δύναμιν. Ἡ δὲ νοερὰ καὶ
sustaining it-might-receive for this power the but intellectual and
λογικὴ φύσις τῆς ψυχῆς, ἐπεὶ γηΐνῳ συνεκτίσθη σώματι,
rational nature of-the soul since with-earthly it-was-co-created body
καὶ ζωοποιὸν ἔλαβε τὸ πνεῦμα παρὰ τοῦ Θεοῦ, δι᾽ οὗ
also life-giving received the spirit from — God through which
συνέχει καὶ ζωοποιεῖ τὸ συνημμένον σῶμα, παρ᾽ οὗ
it-holds-together and makes-alive the joined body from which
καὶ δείκνυται τοῖς συνιοῦσιν, ὅτι νοερός ἐστιν ἔρως τὸ
also it-is-shown to-the(-ones) understanding that intellectual is love the
τοῦ ἀνθρώπου πνεῦμα, τὸ τοῦ σώματος ζωοποιόν· ὅπερ
of-the man spirit the of-the body life-giving which
ἐκ τοῦ νοῦ ἐστι καὶ τοῦ λόγου ἐστί, καὶ ἐν τῷ λόγῳ καὶ
from the mind is and of-the word is and in the word and
τῷ νῷ ἐστι, καὶ ἐν αὐτῷ ἔχει τόν τε λόγον καὶ τὸν νοῦν.
the mind is and in itself has the both word and the mind
Τοσοῦτον γὰρ ἐρασμίαν ἔχει δι᾽ αὐτοῦ φυσικῶς τὴν πρὸς
so-much for lovely has through it naturally the toward
τὸ οἰκεῖον σῶμα ἡ ψυχὴ συνάφειαν, ὡς μηδέποτ᾽ ἀπολιπεῖν
the own body the soul conjunction so-as never to-leave
τοῦτο ἐθέλει, μηδ᾽ ἀπολείπειν ὅλως, μὴ βίας ἐπενεχθείσης
this it-wishes nor to-leave at-all unless force be-brought
ἐκ νόσου δή τινος μεγίστης, ἢ πληγῆς ἔξωθεν.
from sickness indeed some greatest or blow from-outside

39 Ἡ νοερὰ καὶ λογικὴ φύσις τῆς ψυχῆς, μόνη νοῦν
the intellectual and rational nature of-the soul alone mind
ἔχουσα καὶ λόγον, καὶ πνεῦμα ζωοποιόν, μόνη καὶ τῶν
having and word and spirit life-giving alone even than-the
ἀσωμάτων ἀγγέλων μᾶλλον κατ᾽ εἰκόνα τοῦ Θεοῦ,
bodiless angels more according-to (the)-image — of-God
παρ᾽ αὐτοῦ δεδημιούργηται· καὶ τοῦτ᾽ ἔχει ἀμεταποίητον,
by him has-been-fashioned and this has unchangeable
κἂν μὴ ἐπιγνῷ τὴν ἑαυτῆς ἀξίαν, καὶ τοῦ κτίσαντος
even-if not it-recognize the its-own worth and of-the (one)-having-created
κατ᾽ εἰκόνα οἰκείαν, ἀξίως φρονῇ τε καὶ πολιτεύηται.
according-to (an)-image own worthily think both and live
Ταῦτ᾽ ἄρα καὶ μετὰ τὴν προγονικὴν ἐκείνην ἐν τῷ
these(-things) therefore also after the ancestral that in the
παραδείσῳ διὰ τοῦ ξύλου παράβασιν, καὶ πρὸ τοῦ
paradise through the tree transgression and before the
σωματικοῦ τὸν τῆς ψυχῆς ἡμεῖς ὑποστάντες θάνατον, ὅς
bodily the of-the soul we having-undergone death which
ἐστιν ὁ ἀπὸ τοῦ Θεοῦ ταύτης χωρισμός, τὸ καθ᾽
is the from — God its separation the according-to
ὁμοίωσιν εἶναι θείαν ἀποβαλόντες, τὸ κατ᾽ εἰκόνα
likeness to-be divine having-cast-away the according-to (the)-image
οὐκ ἀπωλέσαμεν· ἀποστέργουσα μὲν οὖν ἡ ψυχὴ τὴν
not we-lost turning-away indeed then the soul the
πρὸς τὰ χείρω σχέσιν, καὶ προσκολλωμένη δι᾽ ἀγάπης
toward the worse relation and cleaving through love
τῷ κρείττονι, καὶ ὑποταττομένη τούτῳ διὰ τῶν ἔργων
to-the better and subjected to-it through the works
καὶ τῶν τρόπων τῆς ἀρετῆς, φωτίζεται παρ᾽ αὐτοῦ καὶ
and the ways of-the virtue is-illumined by it and
καλλύνεται βελτιουμένη, καὶ πειθομένη ταῖς ἐκείνου βουλαῖς
is-beautified improved and obeying the his counsels

καὶ παραινέσεσι, παρ᾽ ὧν καὶ τὴν ὄντως ζωὴν τὴν αἰώνιον
and exhortations from which also the truly life the eternal
ἀπολαμβάνει· δι᾽ αὐτῆς καὶ τὸ συνημμένον ἀπαθανατίζει
it-receives through it also the joined it-immortalizes
σῶμα τῆς ἐπηγγελμένης ἐξαναστάσεως κατὰ καιρόν,
body of-the promised resurrection at (the)-time
τυχόν, καὶ δόξης ἀϊδίου μετασχόν· μὴ ἀποποιουμένη
having-attained and of-glory eternal having-partaken not rejecting
δὲ τὴν πρὸς τὰ χείρω σχέσιν καὶ ὑπόπτωσιν, παρ᾽
but the toward the worse relation and subjection from
ἧς αἶσχος ἀτιμοποιὸν ἐμποιεῖ τῇ τοῦ Θεοῦ εἰκόνι·
which shame dishonoring it-produces in-the — of-God image
ἀλλοτριοῦται καὶ ἀποικίζεται Θεοῦ τῆς ὄντως μακαρίας καὶ
it-is-estranged and banished of-God the truly blessed and
ἀληθινῆς ζωῆς, ὡς ἐγκαταλιποῦσα τοῦτον αὐτὴ πρότερον,
true life as having-abandoned him it first
ἐγκαταλιμπανομένη δικαίως παρὰ κρείττονος.
being-abandoned justly by (the)-better
Ἡ μετὰ τὴν ἀνωτάτω Τριάδα τριαδικὴ φύσις, ὡς παρ᾽ 40
the after the highest Trinity trinitarian nature as by
ἐκείνης εἰκόνα ἐκείνης πεποιημένη μᾶλλον τῶν ἄλλων,
that (the)-image of-that made more than-the others
νοερά, λογική τε καὶ πνευματικὴ (τοιαύτη δέ ἐστιν ἡ
intellectual rational both and spiritual such and is the
ἀνθρωπίνη ψυχή), φυλάττειν ὀφείλει τὴν ἑαυτῆς τάξιν, καὶ
human soul to-keep ought the its-own order and
μετὰ Θεὸν εἶναι μόνον, καὶ τούτῳ ὑπεζεῦχθαι μόνῳ, καὶ
after God to-be only and to-him to-be-yoked alone and
ὑποκεῖσθαι καὶ πείθεσθαι, καὶ πρὸς αὐτὸν ὁρᾷν μόνον, καὶ
to-be-subject and to-obey and toward him to-look only and
κοσμεῖν ἑαυτὴν τῇ διηνεκεῖ τούτου μνήμῃ καὶ θεωρίᾳ,
to-adorn itself with-the continual of-him remembrance and contemplation

καὶ τῇ θερμοτάτῃ πρὸς αὐτὸν καὶ διαπύρῳ ἀγάπῃ·
and with-the warmest toward him and fiery love
δι᾽ ὧν θαυμαστῶς πρὸς ἑαυτὴν ἐπισπᾶται, μᾶλλον δέ,
through which wonderfully toward itself it-draws rather but
ἐπεσπᾶτο ἦν ὅτε τὴν τῆς φύσεως ἐκείνης μυστικὴν καὶ
drew(-once) there-was when the of-the nature that mystic and
ἀπόῤῥητον αἴγλην· καὶ τηνικαῦτα τὸ κατ᾽ εἰκόνα Θεοῦ
ineffable radiance and then the according-to (the)-image of-God
καὶ ὁμοίωσιν ἔχει ὡς ἀληθῶς ἐπίχαρις, καὶ σοφή, καὶ θεία
and likeness it-has as truly graceful and wise and divine
διὰ ταύτης ἐκτελουμένη. Διδάσκεται γὰρ δι᾽ αὐτῆς ἢ
through this made-perfect it-is-taught for through it either
παρούσης ἐμφανῶς, ἢ ἐγγιζούσης ἀφανῶς ὡς ἐπὶ μᾶλλον
present manifestly or drawing-near invisibly as for more
νῦν, τὸν μὲν Θεόν, ὑπὲρ ἑαυτήν, τὸν δὲ πλησίον, ὡς
now the indeed God beyond itself the and neighbor as
ἑαυτήν, ἀγαπᾷν, κἀντεῦθεν καὶ τὴν ἑαυτῆς ἀξίαν τε καὶ
itself to-love and-from-this also the its-own worth both and
τάξιν εἰδέναι καὶ συντηρεῖν, καὶ ἑαυτὴν ὡς ἀληθῶς ἀγαπᾷν.
order to-know and to-preserve and itself as truly to-love
Ὁ γὰρ ἀγαπῶν τὴν ἀδικίαν, μισεῖ τὴν ἑαυτοῦ ψυχήν,
the(-one) for loving the injustice hates the his-own soul
καὶ τὸ κατ᾽ εἰκόνα εἶναι τοῦ Θεοῦ διασπῶν τε καὶ
and the according-to (the)-image being — of-God tearing-apart both and
ἀχρειῶν παραπλήσιον ὑφίσταται πάθος, τοῖς ὑπὸ μανίας
making-useless (a)-like undergoes passion to-the(-ones) by madness
ἀνεπαισθήτως τὰς ἑαυτῶν ἐλεεινῶς διασπαράττουσι σάρκας.
unawares the their-own pitiably tearing flesh
Ἀνεπαισθήτως γὰρ καὶ αὐτὸς λυμαίνεται καὶ ἀθλιώτατα
unawares for also he ruins and most-wretchedly
διασπαράττει τὴν ἔμφυτον ἑαυτοῦ καλλονήν, διαῤῥήσσων
tears-apart the innate his beauty rending

ἀφρόνως τὸν ὑπὸ τῆς ἀγάπης ἔνδον συμπληρούμενον
foolishly the by the love within completed
τριαδικὸν καὶ ὑπερκόσμιον κόσμον τῆς ἰδίας ψυχῆς. Τί γὰρ
trinitarian and supercosmic world of-the own soul what for
ἀδικώτερον; τί δὲ ὀλεθριώτερον, τοῦ τὸν κτίσαντα
more-unjust what and more-destructive than-the the(-one) having-created
καὶ κοσμήσαντα κατ᾽ εἰκόνα οἰκείαν, καὶ διὰ τοῦτο
and having-adorned(-it) according-to (an)-image own and because-of this
παρασχόντα τῆς γνώσεως καὶ τῆς ἀγάπης τὴν δύναμιν,
having-furnished(-it) of-the knowledge and of-the love the power
καὶ τοῖς ταύτῃ καλῶς χρωμένοις προσεπιδαψιλευόμενον
and to-the(-ones) it well using lavishing-besides
τὰς ἀποῤῥήτους δωρεάς, καὶ ζωὴν τὴν αἰώνιον, μὴ
the ineffable gifts and life the eternal not
μεμνῆσθαι, καὶ καθορᾷν διηνεκῶς ἐθέλειν, καὶ ἀγαπᾷν;
to-remember and to-behold continually to-wish and to-love
Ἓν τῶν τῆς ψυχῆς τῆς καθ᾽ ἡμᾶς χειρόνων, καὶ 41
one of-the(-things) than-the soul the according-to us worse and
μᾶλλον, καὶ πάνυ μᾶλλον τῶν ἄλλων χεῖρον, ὁ νοητὸς
more and very-much more than-the others worse the intelligible
καὶ ἀρχέκακός ἐστιν ὄφις, ἄγγελος νῦν τῆς καθ᾽ ἑαυτὸν
and author-of-evil is serpent (an)-angel now of-the according-to himself
πονηρίας, ἐκ τῆς πρὸς ἀνθρώπους πονηρᾶς ὑποθήκης
wickedness from the toward men evil suggestion
γενόμενος, τοσούτῳ κατώτερός τε καὶ χείρων ἁπάντων,
having-become so-much lower both and worse than-all
ὅσον ἐπεθύμησεν ὑπερηφάνως ἐξομοιωθῆναι κατ᾽ ἐξουσίαν
as-much-as he-desired proudly to-be-made-like in authority
τῷ κτίσαντι, παρ᾽ οὗ τοσοῦτον ἐγκατελείφθη δικαίως,
to-the (one)-having-created by whom so-much he-was-abandoned justly
ὁπόσον αὐτὸς φθάσας αὐτὸν ἐγκατέλιπε· τοσοῦτον δὲ
as-much-as he first him abandoned so-much and

ἐγκατέλιπεν, ὡς ἀντίθετος ἐκείνῳ καὶ ἀντικείμενος, καὶ
he-abandoned(-him) as opposite to-that(-one) and opposed and
φανερῶς ὑπεναντίος τελέσαι. Εἰ οὖν ἐκεῖνος ἀγαθότης
manifestly contrary to-end-up if then that(-one) (is)-goodness
ζῶσα, καὶ τῶν ζώντων ζωοποιός, αὐτόχρημα κακία οὗτός
living and of-the living life-giving very vice this(-one)
ἐστι νεκρὰ καὶ νεκροποιός· ἐκεῖνος μὲν γὰρ οὐσίαν ἔχων
is dead and death-making that(-one) indeed for (as)-essence having
τὴν ἀγαθότητα, καὶ τοῦ ἐναντίου δηλαδὴ τῆς κακίας,
the goodness and of-the contrary clearly of-the vice
φύσει ἀνεπίδεκτος ὤν, ἅτε μηδ' ἐγγίζειν δέον
by-nature unreceptive being inasmuch-as not-even to-draw-near being-fitting
αὐτῷ τοὺς κακίας μετόχους ἡστινοσοῦν· πόσῳ μᾶλλον
to-him the(-ones) of-vice partakers whatever how-much more
τὸν δημιουργὸν καὶ ἀρχηγὸν τῆς κακίας καὶ τοῖς ἄλλοις
the creator and author of-the vice and for-the others
αἴτιον, τοῦτον ὡς πορρώτατω ἑαυτοῦ ἀπωθεῖται; Ὁ δὲ
cause him as farthest from-himself he-thrusts-away the but
πονηρός, οὐ πονηρίαν, ἀλλὰ ζωὴν ἔχων τὴν οὐσίαν, δι'
evil(-one) not wickedness but life having (as)-the essence because-of
ὃ καὶ ἀθάνατος διαμένει κατ' αὐτήν· δεκτικὴν μέντοι
which also immortal he-remains according-to it receptive however
ταύτην καὶ κακίαν ἔχων, καὶ αὐτεξουσιότητι τετιμημένος·
this also vice having and with-free-will honored
ἵν' οἴκοθεν ὑποταττόμενος καὶ κολλώμενος τῇ ἀενάῳ τῆς
that of-his-own subjected and cleaving to-the ever-flowing of-the
ἀγαθότητος πηγῇ, μέτοχος εἴη τῆς ὄντως ζωῆς. Ἐπεὶ
goodness source (a)-partaker he-might-be of-the truly life since
δὲ πρὸς τὴν κακίαν ἑκὼν οὗτος ἀπηυτομόλησε, στερεῖται
but to the vice willingly this(-one) deserted he-is-deprived
τῆς ὄντως ζωῆς, ἀπωσθεὶς ταύτης δικαίως, ἧς ἀπέδρα
of-the truly life thrust-away from-it justly which he-fled

φθάσας αὐτός· καὶ νεκρὸν γίνεται πνεῦμα, οὐ κατ᾽
first he and dead becomes (a)-spirit not according-to
οὐσίαν (οὐ γάρ ἐστιν οὐσία νεκρότητος), ἀλλὰ κατὰ
essence not for there-is (an)-essence of-deadness but according-to
ἀποβολὴν τῆς ὄντως ζωῆς. Ὁ δὲ κόρον μὴ λαμβάνων
(the)-casting-away of-the truly life he but satiety not taking
τῆς πρὸς κακίαν ὁρμῆς, καὶ προστιθεὶς ἀθλιώτατα,
of-the toward vice impulse and having-added most-wretchedly
νεκροποιὸν ἑαυτὸν ποιεῖ πνεῦμα, σπεῦδον ἐπισπᾷν καὶ
death-making himself makes spirit hastening to-draw also
τὸν ἄνθρωπον πρὸς κοινωνίαν τῆς οἰκείας νεκρώσεως.
the man toward communion of-the own deadening
Ὡς σκολιὸς τοὺς τρόπους, καὶ πολὺς ἐν δόλοις, ὁ τῆς 42
as crooked (in)-the ways and much in deceits the of-the
νεκρώσεως μεσίτης καὶ πρόξενος, τὸν σκολιὸν ὑποδύεται
deadening mediator and procurer the crooked puts-on
ὄφιν ἐν τῷ τοῦ Θεοῦ παραδείσῳ ποτέ· οὐχ ὄφις αὐτὸς
serpent in the — of-God paradise once not (a)-serpent he
γεγονὼς (οὐδὲ γὰρ δύναται, ὅτι μὴ κατὰ φαντασίαν, ᾗ
having-become not-even for can-he except — by fantasy which
δεῖν οὐκ ἔγνω τηνικαῦτα χρήσασθαι, μὴ φωραθείη
(it-was)-needful not he-knew then to-use lest he-be-detected
δεδιώς), ἀλλὰ μὴ θαῤῥῶν τὴν φανερὰν ὁμιλίαν, προκρίνει
fearing but not daring the open converse he-prefers
τὴν δολεράν· καὶ ταύτην, καθ᾽ ἣν μᾶλλον ἐθάῤῥει
the deceitful(-one) and this by which more he-was-confident
λαθεῖν· ἵν᾽ ὡς φίλος ὁρώμενος, τὰ τῶν ἐχθίστων
to-escape-notice that as (a)-friend seen the(-things) of-the most-hostile
ἀφανῶς εἰσηγήσηται, καὶ τῷ ἐξαισίῳ τῆς προσλαλιᾶς
invisibly he-might-suggest and by-the extraordinary of-the speaking
(οὐδὲ γὰρ ἦν λογικὸς ὁ αἰσθητὸς ὄφις, οὐδ᾽ ἐφαίνετο
not-even for was rational the sensible serpent nor did-it-appear

δύνασθαι φωνὴν ἀφιέναι πρότερον) ἐκστήσῃ, καὶ πρὸς
able (a)-voice to-utter first he-might-astonish(-her) and to
ἑαυτὸν ὅλην ἐπισπάσηται, καὶ ταῖς μηχαναῖς εὐχείρωτον
himself whole he-might-draw and by-the devices easy-to-master
ποιήσηται τὴν ἀκούουσαν· ἵνα γυμνάσῃ ταύτην εὐθύς,
he-might-make the(-woman) hearing that he-might-train her at-once
ἐντεῦθεν τοῖς χείροσιν ὑποτάσσεσθαι, καὶ δουλεύειν ἐκείνοις,
from-here to-the worse to-be-subject and to-serve those
ὧν βασιλεύειν ἀξίως ἔλαχεν, ὡς μόνη τῶν κατ᾽
whom to-rule worthily she-obtained as alone of-the(-things) in
αἴσθησιν ζώντων, χειρὶ Θεοῦ καὶ λόγῳ τετιμημένη, καὶ
sensation living by-hand of-God and by-word honored and
κατ᾽ εἰκόνα γενομένη τοῦ κτίσαντος. Ἐνδίδωσι δὲ ὁ
according-to (the)-image having-become of-the(-one) having-created allows and —
Θεός, ἵν᾽ ἰδὼν ὁ ἄνθρωπος προσαγομένην τὴν συμβουλὴν
God that having-seen the man brought the counsel
ἐκ τοῦ χείρονος (πόσον γὰρ χείρων ὁ ὄφις ἀνθρώπου!),
from the worse how-much for worse (is)-the serpent than-man
καὶ πόσῳ σαφῶς συνῇ μηδαμῶς οὖσαν λυσιτελῆ,
and how-much clearly he-might-understand in-no-way being profitable
καὶ ἀναξιοπαθήσῃ τὴν πρὸς τὸ φανερῶς χεῖρον ὑποταγήν,
and might-disdain the toward the manifestly worse subjection
καὶ φυλάξῃ πρὸς τὸν κτίσαντα πίστιν, τὴν ἐκείνου τηρῶν
and might-keep toward the(-one) having-created faith the his keeping
ἐντολήν· καὶ νικητὴς ῥᾳδίως τελέσῃ τοῦ ἐκπεσόντος
commandment and victor easily might-end-up over-the(-one) having-fallen-away
τῆς ὄντως ζωῆς, καὶ λάβῃ δικαίως τὴν μακαρίαν
from-the truly life and receive justly the blessed
ἀθανασίαν, καὶ διαμένῃ ζῶν ἔνθεος εἰς τοὺς αἰῶνας.
immortality and remain living inspired to the ages

Οὐδὲν ἀνθρώπου κρεῖττον, ὥστε βουλεύσασθαι καὶ γνώμην 43
nothing than-man (is)-better so-as to-take-counsel and judgment
εἰσενεγκεῖν, καὶ δι᾽ αὐτῆς γνῶναι καὶ πορίσασθαι
to-bring-in and through it to-know and to-procure
τὸ συνοῖσον· μόνον εἰ φυλάττει τὴν ἑαυτοῦ τάξιν,
the(-thing) about-to-profit only if he-keeps the his-own order
καὶ γινώσκει ἑαυτόν, καὶ τὸν μόνον ἑαυτοῦ κρείττω, καὶ
and knows himself and the only than-himself better and
τηροίη μὲν ἃ παρ᾽ ἐκείνου μάθοι τοῦ κρείττονος, εἰς
should-keep indeed what from that(-one) he-may-learn the better for
ἃ δὲ μὴ παρ᾽ ἐκείνου μάθοι, σύμβουλον ἐκεῖνον μόνον
what but not from that(-one) he-may-learn (as)-counselor that(-one) only
συμπαραλαμβάνοι βουλεύων. Καὶ οἱ ἄγγελοι γάρ, εἰ καὶ
should-take-along taking-counsel and the angels for if even
ὑπὲρ ἡμᾶς εἰσι τὴν ἀξίαν, ἀλλ᾽ ὑπηρετοῦνται καὶ οὗτοι τοῖς
above us are in-the worth yet are-subservient also these to-the
ὑπὲρ ἡμῶν ἐκείνου βουλεύμασιν, ἀποστελλόμενοι διὰ τοὺς
for us his counsels being-sent for the(-ones)
μέλλοντας κληρονομεῖν σωτηρίαν· μᾶλλον δὲ οὐ πάντες,
going to-inherit salvation rather but not all
ἀλλὰ κἀκείνων οἱ ἀγαθοὶ καὶ φυλάξαντες τὴν ἑαυτῶν
but also-of-those the good(-ones) and having-kept the their-own
τάξιν· ἔχουσι γὰρ κἀκεῖνοι παρὰ Θεοῦ νοῦν, λόγον, καὶ
order they-have for those-also from God mind word and
πνεῦμα, συμφυῆ τὰ τρία ταῦτα· καὶ τῷ δημιουργῷ Νῷ,
spirit connatural the three these and to-the creating Mind
καὶ Λόγῳ, καὶ Πνεύματι καθ᾽ ἡμᾶς ὀφείλουσι πείθεσθαι·
and Word and Spirit like us they-ought to-obey
καὶ πλεονεκτοῦσι μὲν ἡμῶν ἐν πολλοῖς, ἔστι δὲ ἐφ᾽
and they-surpass indeed us in many(-things) there-are(-things) but in
ὧν ἡμῶν ἀποδέουσιν, ὡς ἔφημέν γε καὶ λέξομεν, πρὸς
which us they-fall-short as we-said indeed and will-say toward

τὸ τελεῖν κατ᾽ εἰκόνα τοῦ κτίσαντος· δι᾽ ἃ
the to-be according-to (the)-image of-the(-one) having-created because-of which
καὶ μᾶλλον ἐκείνων ἡμεῖς κατ᾽ εἰκόνα Θεοῦ, γεγόναμεν.
also more than-those we according-to (the)-image of-God have-come-to-be
44 Ὑπηρετεῖν ὡρισμένων δυνατῶς τῶν ἀγγέλων τῷ
to-serve having-been-appointed powerfully the angels the
Κτίσαντι, καὶ μόνον ἄρχεσθαι κληρωσαμένων, ἄρχειν δὲ
Creator and only to-be-ruled having-been-allotted to-rule but
τῶν μετ᾽ αὐτοὺς οὐ ταχθέντων, εἰ μὴ ἄρα πεμφθεῖεν εἰς
the(-ones) after them not ordered unless — perhaps they-be-sent for
τοῦτο παρὰ τοῦ κρατοῦντος τῶν ὅλων· ὁ Σατᾶν ἄρχειν
this by the(-one) ruling the whole — Satan to-rule
ἐπεθύμησεν ὑπερηφάνως παρὰ γνώμην τοῦ κτίσαντος·
desired proudly against (the)-judgment of-the(-one) having-created
καὶ τὴν ἑαυτοῦ τάξιν μετὰ τῶν συναποστατῶν ἀγγέλων
and the his-own order with the fellow-apostate angels
ἀπολιπών, ἐγκαταλιμπάνεται δικαίως παρὰ τῆς ὄντως
having-left is-abandoned justly by the truly
ζωτικῆς καὶ φωτιστικῆς πηγῆς· καὶ θάνατον ἐνδύεται, καὶ
life-giving and illuminating source and death puts-on and
ζόφον αἰώνιον. Ἐπεὶ δὲ ὁ ἄνθρωπος, οὐκ ἄρχεσθαι μόνον,
darkness eternal since and the man not to-be-ruled only
ἀλλὰ καὶ ἄρχειν τέτακται τῶν ἐπὶ γῆς ἁπάντων·
but also to-rule has-been-ordered the(-things) on earth all
βασκάνοις ὄμμασι τοῦτον προσιδὼν ὁ ἀρχέκακος, πάσῃ
with-envious eyes him having-looked-at the author-of-evil every
μηχανῇ χρῆται, τοῦτον τῆς ἀρχῆς καθελεῖν· βίᾳ δὲ οὐκ
device uses him from-the rule to-pull-down by-force but not
ἔχων, ἅτε κωλυόμενος παρὰ τοῦ πάντων κρατοῦντος,
able inasmuch-as prevented by the(-one) all ruling
ὃς τὴν λογικὴν φύσιν ἐδημιούργησεν ἐλεύθερόν τε καὶ
who the rational nature fashioned free both and

αὐτεξούσιον, σὺν δόλῳ προσάγει τὴν καθαιρήσουσαν τῆς
self-determining with deceit he-brings the going-to-pull-down from-the
ἀρχῆς συμβουλήν, καὶ κλέπτει, μᾶλλον δὲ πείθει τοὺς
rule counsel and steals rather but persuades the
ἀνθρώπους περιδεῖν μὲν καὶ παρ᾽ οὐδὲν θέσθαι καὶ ἀθετῆσαι,
men to-overlook indeed and as nothing to-set and to-set-aside
μᾶλλον δὲ καὶ ἀντιτάξασθαι, καὶ τἀναντία πρᾶξαι τῆς παρὰ
rather but also to-oppose and the-opposite to-do of-the from
τοῦ κρείττονος δεδομένης ἐντολῆς τε καὶ συμβουλῆς,
the better given commandment both and counsel
καὶ ὡς κοινωνήσαντα τῆς ἀποστασίας, κοινωνῆσαι καὶ
and as having-shared of-the apostasy to-share also
τοῦ καθ᾽ ἑαυτὸν αἰωνίου ζόφου, καὶ τῆς νεκρώσεως.
of-the according-to himself eternal darkness and of-the deadening
Ὅτι δὲ καὶ ἡ λογικὴ ψυχὴ ἔστιν ὡς νεκροῦται, 45
that and also the rational soul there-is(-a-way) as it-is-deadened
καίτοι ζωὴν ἔχουσα τὸ εἶναι, Παῦλος ὁ μέγας ἡμᾶς
although life having (as)-the being Paul the great us
ἐδίδαξε γράφων· «Ἡ σπαταλῶσα χήρα ζῶσα τέθνηκεν.»
taught writing the living-wantonly widow living has-died
Εἰρῆσθαι μὲν οὖν ἐκείνῳ τοῦτο καὶ περὶ τοῦ
to-have-been-said indeed then by-him this also about the(-thing)
προκειμένου νῦν τῆς λογικῆς δηλονότι ψυχῆς, οὐ χεῖρον
proposed now the rational clearly soul not worse
ἂν εἰπεῖν εἴη· ἡ γὰρ ἐστερημένη τοῦ πνευματικοῦ
— to-say it-would-be the for deprived of-the spiritual
νυμφίου ψυχή, εἰ μὴ συνεσταλμένη καὶ πενθοῦσα εἴη, καὶ
bridegroom soul if not contracted and mourning it-be and
τὸν στενὸν καὶ τεθλιμμένον βίον τῆς μετανοίας ἀνύουσα,
the narrow and afflicted life of-the repentance accomplishing
ἀλλὰ διαχεομένη, καὶ ταῖς ἡδοναῖς ἑαυτὴν ἐφιεῖσα καὶ
but poured-out and to-the pleasures itself giving-over and

σπαταλῶσα, ζῶσα (καὶ γὰρ κατ᾽ οὐσίαν ἐστὶν ἀθάνατος)
living-wantonly living and for in essence it-is immortal
τέθνηκε· καὶ γὰρ ἔστι δεκτικὴ θανάτου τοῦ χείρονος,
has-died also for it-is receptive of-death of-the worse
ὥσπερ καὶ ζωῆς τῆς ἀμείνονος. Εἰ δὲ καὶ χήραν λέγει
as also of-life of-the better if and also widow he-calls
τὴν ἐστερημένην τοῦ σωματικοῦ νυμφίου, σπαταλῶσα
the(-woman) deprived of-the bodily bridegroom living-wantonly
καὶ ζῶσα κατὰ σῶμα, πάντως τέθνηκε, φησί, κατὰ
and living according-to body by-all-means has-died he-says according-to
ψυχήν. Ἐπεὶ καὶ ἀλλαχοῦ φησιν ὁ αὐτός, ὅτι Νεκροὺς
soul since also elsewhere says the same that dead
ἡμᾶς ὄντας τοῖς παραπτώμασι, συνεζωοποίησε τῷ Χριστῷ.
us being in-the trespasses he-made-alive-together — with-Christ
Τί δὲ ὁ εἰπών, Ἔστιν ἁμαρτία πρὸς θάνατον; ἀλλὰ
what and the(-one) having-said there-is sin unto death but
καὶ ὁ Κύριος, ἀφεῖναί τινι προστάξας τοὺς νεκροὺς
also the Lord to-let some(-one) having-ordered the dead
θάπτειν τοὺς νεκρούς, τοὺς ἐνταφιαστὰς ἐκείνους κατὰ
to-bury the dead the buriers those according-to
σῶμα ζῶντας, νεκροὺς πάντως, κατὰ ψυχὴν ἀπεφήνατο.
body living dead by-all-means according-to soul declared
46 Ἐκστήσαντες ἑκόντες ἑαυτοὺς οἱ τοῦ γένους προπάτορες
having-put-out-of-mind willingly themselves the of-the race forefathers
τῆς τοῦ Θεοῦ μνήμης καὶ θεωρίας, καὶ τῆς ἐκεῖθεν
from-the — of-God remembrance and contemplation and of-the from-there
ἐντολῆς ἀλογήσαντες, καὶ τῷ νεκρῷ τοῦ Σατᾶν
commandment having-disregarded and with-the dead — of-Satan
ὁμονοήσαντες πνεύματι, καὶ τοῦ ἀπηγορευμένου ξύλου
having-agreed spirit and of-the forbidden tree
φαγόντες παρὰ γνώμην τοῦ κτίσαντος, γυμνωθέντες
having-eaten against (the)-judgment of-the(-one) having-created stripped

τῶν ἐκ τῆς ἄνωθεν αἴγλης φωτεινῶν καὶ ζωτικῶν
of-the from the above radiance luminous and life-giving
ἐνδυμάτων, νεκροί, φεῦ! ὡς ὁ Σατᾶν, καὶ αὐτοὶ κατὰ
garments dead alas! as — Satan also they according-to
πνεῦμα γεγόνασιν. Ἐπεὶ δὲ ὁ Σατᾶν, οὐ νεκρόν ἐστι πνεῦμα
spirit have-become since and — Satan not dead is spirit
μόνον, ἀλλὰ καὶ νεκροῦν τοὺς ἐγγίζοντας, τοῖς δὲ
only but also deadening the(-ones) drawing-near to-the(-ones) and
μετασχοῦσι τῆς ἐκείνου νεκρώσεως καὶ σῶμα παρῆν, δι᾽
having-partaken of-the his deadening also (a)-body was-present through
οὗ καὶ συνεπεράνθη πρὸς ἔργον ἐλθοῦσα ἡ νεκροποιὸς
which also was-accomplished to deed having-come the death-making
συμβουλή, μεταδιδόασι, φεῦ! καὶ τοῖς οἰκείοις σώμασι,
counsel they-impart alas! also to-the own bodies
τὰ νεκρὰ καὶ νεκροποιὰ ἐκεῖνα πνεύματα τῆς νεκρώσεως,
the dead and death-making those spirits of-the deadening
κἂν διελύθη παραυτὰ πρὸς γῆν ἐπιστρέψαν ὅθεν
and would-have-been-dissolved immediately to earth having-returned whence
ἐλήφθη τὸ ἀνθρώπινον σῶμα· εἰ μὴ προμηθείᾳ, καὶ
was-taken the human body unless — by-forethought and
δυνάμει συνεχόμενον κρείττονι, τὴν ἀπόφασιν ἐκαρτέρει·
power held-together better the sentence it-awaited
τοῦ ῥήματι μόνῳ τὰ πάντα φέροντος· ἧς χωρὶς οὐδὲν
of-the(-one) by-word alone the all bearing which without nothing
ἐκτελεῖται τῶν τελουμένων. Ἐκφέρεται δ᾽ ἐκείνη σὺν
is-accomplished of-the(-things) accomplished is-carried-out and that with
δίκῃ πάντοτε. Δίκαιος γὰρ ὁ Κύριος, κατὰ τὸν
justice always just for (is)-the Lord according-to the
θεῖον Ψαλμῳδὸν εἰπεῖν, καὶ δικαιοσύνας ἠγάπησεν.
divine Psalmist to-say and righteousnesses he-loved

47 Ὁ Θεὸς θάνατον οὐκ ἐποίησε, κατὰ τὸ γεγραμμένον·
— God death not made according-to the(-thing) written
ἀλλὰ καὶ γενέσθαι τοῦτον ἐκώλυσεν, ἐφ' ὅσον
but even to-come-to-be it be-hindered for as-much-as
ἐχρῆν, καὶ μετὰ δικαιοσύνης ἐξῆν κωλύειν τοὺς
was-needful and with justice it-was-possible to-hinder the
αὐτεξουσίους παρ' αὐτοῦ γεγονότας. Προεισήνεγκε γὰρ
self-determining by him made he-brought-forward for
βουλὴν ἀπαθανατίζουσαν, καὶ προασφαλιζόμενος ἄγαν
(a)-counsel immortalizing and securing-beforehand very
τὴν ζωοποιὸν συμβουλήν, οἰκείαν ἐποίησεν ἐντολήν·
the life-giving counsel own he-made commandment
καὶ προηγόρευσε φανερῶς καὶ ἠπείλησε, θάνατον εἶναι
and foretold manifestly and threatened death to-be
διατεινάμενος τῆς ζωούσης ἐντολῆς τὴν ἀθέτησιν· ὡς
insisting of-the living commandment the setting-aside so-that
ἂν ἢ πόθῳ, ἢ γνώσει, ἢ φόβῳ τὴν τοῦ θανάτου
— either by-longing or by-knowledge or by-fear the of-the death
πεῖραν φυλάξωνται. Τὸ γὰρ ἑκάστου τῶν κτισμάτων
trial they-might-guard-against the for of-each of-the creatures
συμφέρον ὁ Θεὸς φιλεῖ, καὶ γινώσκει, καὶ δύναται. Εἰ
advantage — God loves and knows and is-able if
μὲν οὖν ἐγίνωσκε μόνον, οὐκ ἐφίλει δέ, τάχ' ἂν αὐτὸς
indeed then he-knew only not loved but perhaps — he
εἴργων, ἀτέλεστον ἠφίη τὸ καλῶς γινωσκόμενον·
restraining unaccomplished would-have-let the(-thing) well known
εἰ δ' ἀγαπῶν οὐκ ἐγίνωσκεν, ἢ οὐκ ἐδύνατο, τάχ' ἂν καὶ
if but loving not he-knew or not was-able perhaps — even
μή, τούτου ἑκόντος εἶναι τὸ παρ' αὐτοῦ ποθούμενόν
not him willing to-be the(-thing) by him longed-for
τε καὶ γινωσκόμενον, ἀτέλεστον διετέλεσεν. Ἐπεὶ δὲ τὸ
both and known unaccomplished would-have-remained since but the

συμφέρον ἡμῖν μάλιστα καὶ φιλεῖ καὶ γινώσκει, καὶ δύναται
advantage for-us especially both loves and knows and is-able
ὅ τί ποτ᾽ ἂν μὲν ἡμῖν κἂν ἀκουσίως ἐπέρχηται παρ᾽
what whatever ever — indeed to-us even-if involuntarily it-come from
ἐκείνου, καὶ συμφερόντως πάντως ἡμῖν ἐπέρχεται· πρὸς
him also advantageously by-all-means to-us it-comes to
ὃ δ᾽ ἂν ἡμεῖς, ἑκουσίως αὐτομολήσωμεν, ὡς αὐτεξουσίου
which but — we willingly desert as of-self-determining
τυχόντες φύσεως, πολὺ τὸ δέος, μὴ ἀσύμφορον εἴη.
having-obtained nature much (is)-the fear lest disadvantageous it-be
Ὅταν δὲ καὶ τοῦ Θεοῦ προμηθουμένου, φανερῶς τι
when and also — God foreseeing manifestly anything
τῶν ἁπάντων ἀπαγορευθείη, ὡς ἐν παραδείσῳ, κἂν τῷ
of-the all be-forbidden as in paradise and-in the
Εὐαγγελίῳ τοῦ Κυρίου δι᾽ ἑαυτοῦ, ὡς ἐν τοῖς τοῦ
Gospel of-the Lord through himself as in the —
Ἰσραὴλ ἐκγόνοις διὰ τῶν προφητῶν, ὡς τῷ τῆς
of-Israel descendants through the prophets as in-the of-the
χάριτος νόμῳ διὰ τῶν ἀποστόλων αὐτοῦ καὶ τῶν αὐτῶν
grace law through the apostles his and of-the their
διαδόχων· φανερῶς ἀλυσιτελέστατόν ἐστι καὶ ὀλεθριώτατον,
successors manifestly most-unprofitable it-is and most-destructive
οἴκοθεν ἐκεῖνο ποθεῖν, καὶ πρὸς ἐκεῖνο σπεύδειν, κἄν
of-one's-own that to-long-for and toward that to-hasten even-if
τις τοῦθ᾽ ἡμῖν προτείνῃ, καὶ πρὸς τοῦτο σπεύδειν ἐνάγῃ,
anyone this to-us propose and toward this to-hasten urge
λόγοις πείθων, ἢ προσφιλεῖ θέλγων σχήματι, φανερῶς
by-words persuading or by-friendly charming form manifestly
οὗτος ὑπεναντίος ἡμῶν ἐστι τῇ ζωῇ καὶ πολέμιος.
this(-one) contrary our is to-the life and enemy

48 Ἔδει τοίνυν, ἢ πόθῳ, τοῦ ζῆν ποθοῦντας ἡμᾶς
it-was-needful therefore either by-longing of-the to-live longing us
(τί γὰρ καὶ ζῶντας ἔκτισεν, εἰ μὴ τοῦτ' ἐφίλει
why for also living did-he-create(-us) if not this he-loved
διαφερόντως;), ἢ τῷ γινώσκειν μᾶλλον ἡμῶν εἰδέναι
especially or by-the to-know better than-us to-know
τὸ συμφέρον ἡμῶν ἐκεῖνον (πῶς γὰρ οὐκ ἀσυγκρίτως
the advantage our that(-one) how for not incomparably
μᾶλλον ὁ παρασχὼν ἡμῖν τὴν γνῶσιν καὶ τῶν γνώσεων
more the having-provided to-us the knowledge and of-the knowledges
Κύριος;), ἢ φοβηθέντας αὐτοῦ τὸ παντοδύναμον κράτος,
Lord or having-feared his the almighty might
μὴ κλαπῆναι, μὴ θελχθῆναι, μὴ πεισθῆναι τηνικαῦτα, τὴν
not to-be-stolen not to-be-charmed not to-be-persuaded then the
ἐντολὴν ἐκείνου καὶ συμβουλὴν ἀθετῆσαι, καθάπερ οὐδὲ
commandment his and counsel to-set-aside as not-even
νῦν, τὰς μετ' ἐκείνην ἡμῖν διδομένας σωτηρίους ἐντολάς
now the after that to-us given saving commandments
τε καὶ συμβουλάς. Ἐπεὶ δ' ὥσπερ νῦν οἱ μὴ
both and counsels since but as now the(-ones) not
πρὸς τὴν ἁμαρτίαν ἀντικαθίστασθαι γενναίως αἱρούμενοι,
against the sin to-stand-firm nobly choosing
παρ' οὐδὲν τὰς θείας ἐντολὰς τιθέμενοι, τὴν ἐναντίαν
as nothing the divine commandments setting the opposite
χωροῦσι, ταυτὸν δ' εἰπεῖν, τὴν πρὸς τὸν ἔνδον καὶ
go the-same and to-say the toward the inner and
αἰώνιον θάνατον, ἂν μὴ μετανοίᾳ τὴν ἑαυτῶν ψυχὴν
eternal death unless — by-repentance the their-own soul
ἀνακτήσωνται· τὸν αὐτὸν τρόπον καὶ ἡ ξυνωρὶς ἐκείνη
they-recover the same way also the pair that
τῶν προπατόρων, οὐκ ἀντιστάντες τοῖς ἀπειθῆσαι
of-the forefathers not having-resisted the(-ones) to-disobey

πείθουσι, τὴν ἐντολὴν παρεῖδον, εἰς ἔργον εὐθὺς ἐξέβη
persuading the commandment overlooked into deed at-once went-out
τοῦ σὺν δίκῃ κρίνοντος ἡ προαναπεφωνημένη πρὸς
of-the(-one) with justice judging the proclaimed-beforehand to
αὐτοὺς ἀπόφασις, καὶ κατ᾽ ἐκείνην εὐθὺς ἀπὸ τοῦ ξύλου
them sentence and according-to it at-once from the tree
φαγόντες ἔθανον· καὶ συνῆκαν ἔργῳ, τίς, ἣν ἐπελάθοντο,
having-eaten they-died and understood by-deed what which they-forgot
πρὸς αὐτοὺς ἐντολή, τῆς ἀληθείας, καὶ τῆς ἀγάπης, καὶ
toward them commandment of-the truth and of-the love and
τῆς σοφίας, καὶ τῆς δυνάμεως· καὶ ὑπ᾽ αἰσχύνης ἔκρυπτον
of-the wisdom and of-the power and by shame they-hid
ἑαυτοὺς γυμνωθέντες τῆς δόξης, ἣ ζωοποιεῖ κρειττόνως
themselves stripped of-the glory which makes-alive in-a-better-way
καὶ τὰ ἀθάνατα πνεύματα, ἧς χωρίς, ἡ τῶν πνευμάτων
also the immortal spirits which without the of-the spirits
ζωή, μακρῷ πολλῶν θανάτων χείρων ἐστὶ καὶ πιστεύεται.
life by-far than-many deaths worse is and is-believed
Ὅτι μήπω λυσιτελὲς ἦν ἀπ᾽ ἐκείνου τοῦ ξύλου φαγεῖν 49
that not-yet profitable it-was from that the tree to-eat
τοὺς προπάτορας, δείκνυσιν ὁ λέγων· «Θεωρία γὰρ
for-the forefathers shows the(-one) saying contemplation for
ἦν τὸ φυτόν, ὡς ἡ ἐμὴ θεωρία· ἧς μόνης ἐπιβαίνειν
was the plant as the my contemplation which alone to-enter
ἀσφαλὲς τοῖς τὴν ἕξιν τελεωτέροις· οὐ καλὸν δὲ τοῖς
(is)-safe for-the(-ones) in-the habit more-perfect not good but for-the
ἁπλουστέροις ἔτι, καὶ τὴν ἔφεσιν λιχνοτέροις· ὥσπερ οὐδὲ
simpler still and in-the longing more-greedy as not-even
τροφὴ τελεία λυσιτελὴς τοῖς ἁπαλοῖς ἔτι καὶ δεομένοις
food solid (is)-profitable for-the tender(-ones) still and needing
γάλακτος.» Ἀλλ᾽ εἰ καὶ μὴ πρὸς θεωρίαν ἀναγωγικῶς
milk but if even not to contemplation anagogically

τις ἐθέλει μεταφέρειν ἐκεῖνο τὸ ξύλον, καὶ τὴν ἀπ᾽ ἐκείνου
anyone wishes to-transfer that the tree and the from that
τροφήν, οὐ λίαν δυσχερές, ὡς ἐγῷμαι, συνιδεῖν, ὡς μήπω
food not very hard as I-think to-see that not-yet
λυσιτελὴς ὑπῆρχεν ἔτ᾽ οὖσιν ἀτελέσιν ἐκείνοις αὕτη· δοκεῖ
profitable was still being imperfect for-those this seems
γάρ μοι κατ᾽ αἴσθησιν προσιδεῖν τε καὶ φαγεῖν ἐκεῖθεν,
for to-me in sensation to-look-at both and to-eat from-there
τῶν ἐν τῷ παραδείσῳ δένδρων τελεῖν ἐκεῖνο τὸ ἥδιστον.
of-the in the paradise trees to-be that the sweetest
Ἡ δὲ κατ᾽ αἴσθησιν ἡδίστη τροφή, οὐ τῶν ὄντως
the and in sensation sweetest food not of-the(-things) truly
ἐστὶ καὶ πάντη καλῶν, οὐδὲ τῶν ἀεὶ καλῶν, οὐδὲ
is and altogether good nor of-the(-things) always good nor
τῶν πρὸς πάντας καλῶν· ἀλλὰ τοῖς μὲν οὕτω
of-the(-things) to all good but for-the(-ones) indeed so
χρῆσθαι ταύτῃ δυναμένοις ὡς μὴ ἡττᾶσθαι, καὶ ὁπηνίκα
to-use it able as not to-be-defeated and when
δεῖ, καὶ ἐφ᾽ ὅσον δεῖ, καὶ πρὸς τὴν δόξαν τοῦ
(one)-must and for as-much-as (one)-must and toward the glory of-the(-one)
πεποιηκότος, καλόν· τοῖς δὲ μὴ οὕτω χρῆσθαι ταύτῃ
having-made good for-the(-ones) but not thus to-use it
δυναμένοις, οὐκ ἀγαθόν. Διὰ τοῦτ᾽ οἶμαι καὶ γνωστὸν
able not good because-of this I-think also knowable
ἐκλήθη καλοῦ τε καὶ πονηροῦ τὸ δένδρον ἐκεῖνο. Τελείων
was-called of-good both and evil the tree that of-(the)-perfect
γάρ ἐστι καθ᾽ ἕξιν θείας θεωρίας καὶ ἀρετῆς, προσομιλεῖν
for it-is by habit of-divine contemplation and virtue to-converse
τοῖς ἡδίστοις κατ᾽ αἴσθησιν, καὶ τὸν νοῦν μὴ ἀπάγειν
with-the sweetest(-things) in sensation and the mind not to-lead-away
τῆς πρὸς Θεὸν θεωρίας, καὶ τῶν πρὸς ἐκεῖνον ὕμνων καὶ
from-the toward God contemplation and of-the toward him hymns and

προσευχῶν· ἀλλὰ ταῦθ᾽ ὕλην ποιεῖσθαι καὶ ἀφορμὴν τῆς
prayers but these matter to-make and occasion of-the
πρὸς Θεὸν ἀνατάσεως, καὶ τῆς κατ᾽ αἴσθησιν ἡδονῆς εἰς
toward God stretching-up and the in sensation pleasure to
τέλος κρατεῖν διὰ τῆς νοερᾶς ἐπὶ τὰ κρείττω κινήσεως·
(the)-end to-master through the intellectual toward the better movement
κἂν ἀήθης ᾖ καὶ μεγάλη, καὶ σφοδροτάτη μᾶλλον
even-if unaccustomed it-be and great and most-vehement more
ἔτι διὰ τὸ ἄηθες, μὴ κενοῦν τὸ τῆς ψυχῆς
still because-of the unaccustomedness not to-empty the(-thing) of-the soul
λογιζόμενος πρὸς τὸ κακὸν ὂν ἐκεῖνο τηνικαῦτα, καὶ ἀγαθὸν
reckoning toward the evil being that then and good
νομιζόμενον τῷ κατάκραν ἁλόντι τούτου καὶ ἡττηθέντι.
being-considered by-the(-one) utterly caught by-this and defeated
Συνετέλει τοιγαροῦν τοῖς προπάτορσιν, οἷς ἔδει κατὰ τὸ 50
it-was-useful therefore for-the forefathers who ought in the
ἱερὸν ἐκεῖνο χωρίον διαιτωμένοις, μηδαμῶς ἐπιλελῆσθαι Θεοῦ·
sacred that place living in-no-way to-forget God
ἐγγυμνασθῆναι μᾶλλον ἔτι, καὶ οἷον ἐμπαιδοτριβηθῆναι
to-be-trained more still and as-it-were to-be-exercised
τοῖς ἁπλῶς καὶ ὄντως καλοῖς, καὶ κατὰ θεωρητικὴν ἕξιν
in-the simply and truly good(-things) and in contemplative habit
ἐκτελεσθῆναι· ἀλλὰ μὴ ἀτελέσιν ἔτ᾽ οὖσι, τοῖς μέσως
to-be-perfected but not imperfect still being to-the(-ones) midway
ἔχουσι καὶ πρὸς τὴν τῶν χρωμένων ἰσχὺν πρός γε τὸ
being and toward the of-the users strength toward indeed the
καλόν, ἢ τοὐναντίον ῥᾳδίως μεταγομένοις, εἰς πεῖραν ἰέναι·
good or the-opposite easily led into trial to-go
καὶ ταῦτα τοῖς λίαν κατασπᾷν πεφυκόσι, καὶ ταῖς
and that in-the(-things) very to-draw-down being-wont and in-the
αἰσθήσεσι συνεπικρατοῦσι, καὶ κατασπῶσι τὸν νοῦν ὅλον, καὶ
senses prevailing-with and drawing-down the mind whole and

χώραν διδοῦσι τοῖς πονηροῖς πάθεσι, καὶ πιθανὸν δεικνῦσι
place giving to-the evil passions and persuasive showing
τὸν ἀρχηγὸν καὶ δημιουργὸν τῶν τοιούτων παθῶν, ὧν
the author and maker of-the such passions of-which
ἀρχὴ μετ' ἐκεῖνον ἡ ἐμπαθὴς τῶν ἡδίστων ἐδωδίμων
(the)-beginning after him (is)-the passionate of-the sweetest edible(-things)
τροφή. Εἰ γὰρ ἡ θέα μόνον τοῦ ξύλου ἐκείνου, κατὰ τὴν
food if for the sight only of-the tree that according-to the
ἱστορίαν, εὐπαράδεκτον τὸν ὄφιν εἰργάσατο, καὶ ἀξιόπιστον
history well-received the serpent made and trustworthy
σύμβουλον, πόσῳ μᾶλλον ἡ γεῦσις κἂν τοῖς ἑξῆς; Εἰ δ'
counselor how-much more the taste also-in the following if and
ἡ γεῦσις, πόσῳ μᾶλλον ἡ μετὰ πλησμονῆς ἐδωδή; Ἆρ'
the taste how-much more the with satiety eating (is-it)-then
οὐ σαφὲς ὡς μήπω λυσιτελὲς ἦν, καὶ κατ' αἴσθησιν ἀπ'
not clear that not-yet profitable it-was even in sensation from
ἐκείνου φαγεῖν τοὺς προπάτορας; Ἆρ' οὐ δέον μὴ
that to-eat for-the forefathers (was-it)-then not needful not
κατὰ καιρὸν φαγόντας ἐκεῖθεν, ἐκβεβλῆσθαι τοῦ τοῦ Θεοῦ
in time having-eaten from-there to-be-cast-out of-the — of-God
παραδείσου, ἵνα μὴ βουλευτήριον τῆς κακίας καὶ ἐργαστήριον
paradise that not (a)-council-chamber of-the vice and workshop
τὸν θεῖον ἐκεῖνον χῶρον ποιήσωνται; Ἆρ' οὐχὶ καὶ τοῦ
the divine that place they-might-make (was-it)-then not also of-the
σώματος ἔδει τὸν θάνατον ὑποστῆναι παραυτὰ τηνικαῦτα
body needful the death to-undergo immediately then
τοὺς παραβάντας; Ἀλλ' ἐμακροθύμησεν ὁ Δεσπότης.
the(-ones) having-transgressed but was-long-suffering the Master
51 Ἡ μὲν τοῦ κατὰ ψυχὴν θανάτου ἀπόφασις, ἣν εἰς
the indeed of-the according-to soul death sentence which into
ἔργον ἤγαγεν ἡμῖν ἡ παράβασις κατὰ δικαιοσύνην τοῦ
deed brought on-us the transgression according-to justice of-the

Κτίσαντος· ἐγκαταλιπόντας γὰρ κατέλιπεν ὡς αὐτοβούλους
Creator having-abandoned(-him) for he-left(-them) as self-willed
γεγονότας μὴ βιασάμενος· ἡ μὲν οὖν ἀπόφασις ἐκείνη
having-become not having-forced(-them) the indeed then sentence that
προαναπεφώνηται παρὰ τοῦ Θεοῦ φιλανθρώπως, καθ' ἃς
was-proclaimed-beforehand by — God humanely for which
αἰτίας εἰρήκαμεν· ἀνέσχε δὲ καὶ ὑπερέθετο τὴν ἀπόφασιν τοῦ
causes we-have-said he-held-back but and postponed the sentence of-the
κατὰ σῶμα θανάτου πρότερον, καὶ ἡνίκα ταύτην ἐξήνεγκε
according-to body death first and when it he-brought-out
βάθει σοφίας καὶ φιλανθρωπίας ὑπερβολῇ πρὸς τὸ μέλλον
by-depth of-wisdom and of-love-for-man by-excess for the future
τὴν εἰς ἔργον ἔκβασιν ταύτης ἐταμιεύσατο, μὴ πρὸς τὸν Ἀδὰμ
the into deed outcome of-it he-reserved not to — Adam
εἰπών· Ἐπιστράφηθι ὅθεν ἐλήφθης· ἀλλά, «Γῆ εἶ, καὶ εἰς
having-said return whence you-were-taken but earth you-are and to
γῆν ὑποστρέψεις.» Ἔνι δὲ τοῖς συνετῶς ἀκούουσι
earth you-shall-return it-is-possible and for-the(-ones) intelligently hearing
κἀκ τῶν τοιούτων λόγων ἰδεῖν, ὡς ὁ Θεός, οὐ ψυχῆς,
even-from the such words to-see that — God not of-soul
οὐ σώματος ἐποίησε θάνατον. Οὔτε γὰρ πρότερον εἶπε
not of-body made death neither for before did-he-say
προστάσσων, Θάνετε, ἣν ἂν ἡμέραν φάγητε· ἀλλ',
commanding die on-whatever — day you-eat but
«Ἀποθανεῖσθε ἣν ἂν ἡμέραν φάγητε.» Οὔτε νῦν, Εἰς
you-shall-die on-whatever — day you-eat nor now to
γῆν ἐπίστρεψον, εἶπε, ἀλλ' «ὑποστρέψεις,» προαναγγέλλων
earth return he-said but you-shall-return foretelling
καὶ ἐφιείς, καὶ μὴ κωλύων σὺν δίκῃ τὸ ἐκβησόμενον.
and permitting and not hindering with justice the(-thing) going-to-come-about

52 Ἔμελλε μὲν οὖν τοῖς προπάτορσιν ἐκείνοις ὁ θάνατος
was-going indeed then for-the forefathers those the death
ἕψεσθαι, ὡς καὶ ἡμῖν τοῖς ἔτι περιοῦσιν ἀπόκειται· καὶ
to-follow as also for-us the still surviving it-is-laid-up and
θνητὸν ἡμῖν ἀπετελέσθη τὸ σῶμα. Ἔστι δὲ ὃ καὶ τοῦτο
mortal for-us was-made the body is and which also this
μακρός τις, ὡς εἰπεῖν, θάνατος, μᾶλλον δὲ μυρίοι, κατὰ
long some so to-speak death rather but countless by
διαδοχὴν ἕτερος τὸν ἄλλον ὑποδεχόμενος· ἕως ἂν εἰς τὸν
succession one the other receiving until — at the
ἕνα καὶ τελευταῖον καὶ μακραίωνα καταντήσωμεν. Ἐν
one and last and long-lasting we-arrive in
γὰρ τῷ φθείρεσθαι γινόμεθα· καὶ γινόμενοι παραῤῥέομεν,
for the to-decay we-come-to-be and coming-to-be we-flow-past
μέχρις ἂν τοῦ καὶ παραῤῥεῖν καὶ γίνεσθαι παύσωμεν·
until — the both to-flow-past and to-come-to-be we-cease
καὶ ἐσμὲν ὄντως οὐδέ ποτε οἱ αὐτοί, κἂν δοκῶμεν εἶναι
and we-are truly not ever the same even-if we-seem to-be
τοῖς μὴ προσέχουσιν. Ὥσπερ πῦρ καλάμης λεπτῆς
to-the(-ones) not attending like fire of-straw thin
ἀπ᾽ ἄκρας δραξάμενον· κἀκεῖνο γὰρ ἄλλο τε ἄλλο ὄν,
from (the)-tip having-seized that-also for one(-thing) and another being
μέτρον ὑπάρξεως ἔχει τῆς καλάμης τὸ μῆκος· καὶ ἡμῖν
(as)-measure of-existence has of-the straw the length also for-us
ὁμοίως ἀλλοιουμένοις, μέτρον ἐστὶ τὸ προσὸν ἑκάστῳ
likewise being-altered (the)-measure is the belonging to-each
τοῦ βίου διάστημα.
of-the life interval

53 Ἵνα δὲ καὶ τὴν τῆς φιλανθρωπίας ὑπερβολήν, καὶ τὸ τῆς
that and also the of-the love-for-man excess and the of-the
σοφίας βάθος μὴ παντάπασιν ἀγνοῶμεν, τίνος ἕνεκεν
wisdom depth not altogether we-be-ignorant-of for-what reason

ὑπερθέμενος ὁ Θεὸς τοῦ θανάτου τὸ τέλος, οὐκ ἐπ᾽ ὀλίγον
having-postponed — God of-the death the end not for (a)-little
ἔτι παρέσχε τῷ ἀνθρώπῳ ζῆν; Πρῶτον μὲν ἔδειξε μετ᾽
still granted to-the man to-live first indeed he-showed with
ἐλέους παιδεύων, μᾶλλον δὲ ἐφιεὶς τὴν σὺν δίκῃ παιδείαν,
mercy disciplining rather but letting-go the with justice discipline
ἵνα μὴ ἀπογνῶμεν τελέως. Ἔδωκε δὲ καὶ καιρὸν μετανοίας,
that not we-despair utterly he-gave and also (a)-time of-repentance
καὶ τῆς πρὸς αὐτὸν εὐαρεστήσεως ἐξ ὑπαρχῆς πολιτείας.
and of-the toward him well-pleasing from (a)-beginning way-of-life
Παρεμυθήσατο τῇ ὑπαλλήλῳ γενέσει τοῦ θανάτου τὴν
he-comforted by-the successive generation of-the death the
λύπην. Ηὔξησε τοῖς διαδόχοις τὸ γένος, ὡς καὶ περιεῖναι
grief he-increased by-the successors the race so-as also to-surpass
πολλῷ τῷ μέτρῳ τὴν ἀρχὴν τῶν γεννωμένων τὸ
by-much the measure (from)-the beginning of-the(-ones) being-born the
πλῆθος, τοῦ ἀριθμοῦ τῶν θνησκόντων. Ἀνθ᾽ ἑνὸς τοῦ
multitude of-the number of-the(-ones) dying instead-of one the
δι᾽ αἰσθητοῦ φυτοῦ κάλλους, ἐλεεινοῦ τε καὶ πενιχροῦ
through (a)-sensible plant of-beauty pitiable both and poor
γεγονότος Ἀδάμ, πολλοὺς ἐκ τῶν αἰσθητῶν ἔδειξε
having-become Adam many from the sensible(-things) he-showed
μακαρίως πεπλουτηκότας θεογνωσίαν καὶ ἀρετήν, καὶ
blessedly having-been-enriched (with)-knowledge-of-God and virtue and
γνῶσιν, καὶ εὐμένειαν θείαν· μάρτυς Σήθ, Ἐνώς, Ἐνώχ, Νῶε,
knowledge and favor divine (as)-witness Seth Enosh Enoch Noah
Μελχισεδέκ, Ἀβραάμ, καὶ ὅσοι μεταξὺ τούτων, πρὸ αὐτῶν
Melchizedek Abraham and as-many-as between these before them
τε καὶ μετ᾽ αὐτούς, κἀκείνους ἢ ἐγγὺς ἐκείνων ἀναπεφήνασιν.
both and after them and-those or near those have-appeared
Ἐπεὶ δ᾽ ἐν τούτοις τοῖς τοσούτοις καὶ τηλικούτοις
since but among these the so-many and so-great

οὐδεὶς τελέως ἀναμαρτήτως ἐβίω, ὡς καὶ ἀναπαλαίσασθαι
none perfectly sinlessly lived so-as also to-wrestle-back
δυνηθῆναι τὴν τῶν προπατόρων ἐκείνην ἥτταν, καὶ τῆς τοῦ
to-be-able the of-the forefathers that defeat and of-the of-the
γένους ῥίζης θεραπεῦσαι τὸ τραῦμα, καὶ τοῖς ἑξῆς ἀρκέσαι
race root to-heal the wound and for-the following to-suffice
πρὸς ἁγιασμὸν καὶ εὐλογίαν, καὶ ζωῆς ἐπάνοδον ἅπασι·
for sanctification and blessing and of-life return for-all
καὶ τοῦτ᾽ ἐκεῖνος προῄδει, καὶ τῶν γενῶν κατὰ καιρὸν
and this that(-one) foreknew and of-the generations at (the)-time
ἐκλογὴν ἐποιεῖτο καὶ τῶν φυλῶν, ὅθεν ἂν ἡ πολυύμνητος
(a)-selection made and of-the tribes whence — the much-hymned
ἀναβῇ ῥάβδος, ἐξ ἧς τὸ ἄνθος, δι᾽ οὗ τὴν παντὸς
might-come-up rod from which the flower through which the of-all
τοῦ γένους σωστικὴν οἰκονομίαν ἐκτελέσειν ἔμελλεν.
the race saving dispensation to-accomplish he-was-going

54 Ὦ βάθος πλούτου, σοφίας, καὶ φιλανθρωπίας θείας! Εἰ μὴ
O depth of-(the)-riches of-wisdom and of-love-for-man divine if not
γὰρ ὁ θάνατος ἦν, καὶ πρὸ τοῦ θανάτου θνητὸν ὡς ἐκ ῥίζης
for the death were and before the death mortal as from root
τοιαύτης τὸ ἡμέτερον γένος, οὐκ ἂν ἔργῳ τὴν ἀπαρχὴν τῆς
such the our race not — in-deed the firstfruits of-the
ἀθανασίας ἡμεῖς ἐπλουτήσαμεν, οὐκ ἂν εἰς οὐρανοὺς
immortality we would-have-been-enriched-with not — to heavens
ἀνεκλήθημεν, οὐκ ἂν ὑπεράνω πάσης ἀρχῆς καὶ
we-would-have-been-called-back not — above all rule and
ἐξουσίας ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν οὐρανοῖς ἡ ἡμῶν
authority at (the)-right of-the majesty in heavens the our
ἐνεθρονίσθη φύσις. Οὕτως οἶδε Θεὸς τὰ ἐξ αὐτεξουσίου
would-have-been-enthroned nature thus knows God the from self-determining

παρατροπῆς ἡμῶν ὀλισθήματα τῇ παρ᾽ ἑαυτοῦ σοφίᾳ τε
deviation our slips by-the from himself wisdom both
καὶ δυνάμει μετασκευάζειν φιλανθρώπως ἐπὶ τὸ κρεῖττον.
and power to-transform humanely toward the better
Τάχα πολλοὶ τὸν Ἀδὰμ αἰτιῶνται, πῶς εὐκόλως, τῷ 55
perhaps many — Adam blame how easily by-the
πονηρῷ συμβούλῳ πεισθείς, τὴν θείαν ἠθέτησεν ἐντολήν·
evil counselor persuaded the divine he-set-aside commandment
καὶ διὰ τῆς τοιαύτης ἀθετήσεως ἡμῖν τὸν θάνατον
and through the such setting-aside to-us the death
προεξένησεν. Ἀλλ᾽ οὐκ ἔστιν ἴσον, πρὸ τῆς πείρας ἐθελῆσαι
he-procured but not it-is equal before the trial to-wish
γεύσασθαι θανασίμου τινὸς βοτάνης, καὶ μετὰ τὸ μαθεῖν
to-taste deadly some herb and after the to-learn
διὰ πείρας θανάσιμον οὖσαν, ἀπὸ ταύτης ποθεῖν ἐσθίειν.
through trial deadly being from it to-long to-eat
Μεμπτέος γὰρ μᾶλλον ὁ μετὰ τὴν πεῖραν σπῶν
blameworthy for more (is)-the(-one) after the trial drawing
τοῦ δηλητηρίου, καὶ τὸν θάνατον ἀθλίως πρὸς ἑαυτὸν
of-the poison and the death wretchedly to himself
ἑφελκόμενος, τοῦ πρὸ τῆς πείρας τοῦτο πράττοντός
dragging than-the(-one) before the trial this doing
τε καὶ πάσχοντος. Διὸ καὶ περισσότερον ἡμῶν ἕκαστος
both and suffering wherefore also more our each(-one)
ἢ ὁ Ἀδὰμ ἐκεῖνος μεμπτέος ἐστὶ καὶ κατάκριτος. Ἀλλ᾽ οὐκ
than — Adam that blameworthy is and condemned but not
ἔστιν ἐν ἡμῖν ἐκεῖνο τὸ ξύλον; οὐδὲ τοῦ Θεοῦ νῦν ἐστι πρὸς
is in us that the tree nor — of-God now is to
ἡμᾶς ἐντολή, τὴν ἐκείνου γεῦσιν ἀπαγορεύουσα; Τοῦτ᾽
us (a)-commandment the its taste forbidding this
αὐτὸ μὲν ἐκεῖνο τὸ ξύλον, οὐκ ἔστιν ἐν ἡμῖν ἴσως· ἡ δὲ
itself indeed that the tree not is among us perhaps the but

τοῦ Θεοῦ ἐντολή, καὶ νῦν ἡμῖν πάρεστι, τοὺς μὲν αὐτῇ
— of-God commandment also now to-us is-present the(-ones) indeed it
πειθομένους, καὶ κατ' αὐτὴν ζῇν ἐθέλοντας, τῆς τε τῶν
obeying and according-to it to-live wishing from-the both of-the
οἰκείων ἁπάντων ἁμαρτημάτων εὐθύνης, καὶ τῆς προγονικῆς
own all sins accountability and of-the ancestral
ἀρᾶς καὶ καταδίκης ἐλευθεροῦσα, τοὺς δὲ καὶ νῦν αὐτὴν
curse and condemnation freeing the(-ones) but also now it
ἀθετοῦντας καὶ προτιμῶντας αὐτῆς τὴν τοῦ πονηροῦ
setting-aside and preferring to-it the of-the evil(-one)
προσβολήν τε καὶ συμβουλήν, τῆς ζωῆς ἐκείνης καὶ τῆς
assault both and counsel from-the life that and from-the
ἐν τῷ παραδείσῳ διαγωγῆς οὐκ ἔστι μὴ ἐκπεσεῖν, καὶ
in the paradise living not it-is(-possible) not to-fall-away and
πρὸς τὴν ἠπειλημένην τοῦ αἰωνίου πυρὸς γέενναν ἐμπεσεῖν.
into the threatened of-the eternal fire Gehenna to-fall
56 Τίς οὖν ἐστιν ἡ νῦν ἡμῖν αὕτη προκειμένη τοῦ Θεοῦ ἐντολή;
what then is the now to-us this set-before(-us) — of-God commandment
Ἡ μετάνοια· ἧς τὸ κεφάλαιον, τῶν ἀπηγορευμένων
the repentance of-which the chief-point the forbidden(-things)
μηκέτι ψαύειν. Ἐπεὶ γὰρ ἀπερρίφημεν τοῦ χωρίου τῆς
no-longer to-touch since for we-were-cast-out from-the place of-the
ἐνθέου τρυφῆς, καὶ ἀπεκλείσθημεν τοῦ παραδείσου τοῦ
divine delight and were-shut-out from-the paradise —
Θεοῦ δικαίως, καὶ εἰς τὸ βάραθρον τοῦτο καταπεπτώκαμεν,
of-God justly and into the pit this have-fallen
συνοικεῖν τε καὶ συνδιαιτᾶσθαι τοῖς ἀλόγοις ζώοις
to-dwell both and to-live-with the irrational living-creatures
κατεδικάσθημεν, καὶ ἀνέλπιδες κατέστημεν, τὸ εἰς
we-were-condemned and hopeless were-made as-far-as-it to
ἡμᾶς ἦκον, τῆς πρὸς τὸν παράδεισον ἀνακλήσεως, αὐτὸς
us came of-the to the paradise recall the-very

ὁ δικαιοσύνῃ τότε δίκην ἐπενεγκών, μᾶλλον δὲ
the(-one) with-justice then punishment having-brought rather but
δικαίως ταύτην ἐπελθεῖν ἡμῖν συγχωρήσας, ὑπερβολῇ νῦν
justly it to-come on-us having-permitted with-excess now
φιλανθρωπίας καὶ ἀγαθότητος, διὰ σπλάγχνα ἐλέους
of-love-for-man and goodness because-of (the)-bowels of-mercy
αὐτοῦ, μέχρις ἡμῶν ὑπὲρ ἡμῶν κατῆλθε. Καὶ καθ᾽ ἡμᾶς
his even-to us for us came-down and like us
γενόμενος ἀναμαρτήτως ὡς εὐδόκησεν ἄνθρωπος, ἵνα τῷ
having-become sinlessly as he-was-pleased man that by-the
ὁμοίῳ τὸ ὅμοιον ἀναδιδάξῃ καὶ ἀνασώσηται, τὴν σωτήριον
like the like he-might-re-teach and save the saving
τῆς μετανοίας ἡμῖν εἰσήνεγκε συμβουλήν τε καὶ ἐντολήν·
of-the repentance to-us he-brought counsel both and commandment
πρὸς ἡμᾶς εἰπών· «Μετανοεῖτε, ὅτι ἤγγικεν ἡ βασιλεία
to us having-said repent for has-drawn-near the kingdom
τῶν οὐρανῶν.» Πρὸ μὲν γὰρ τῆς ἐνανθρωπήσεως τοῦ
of-the heavens before indeed for the incarnation of-the
Λόγου τοῦ Θεοῦ, ὅσον ὁ οὐρανὸς ἀπὸ τῆς γῆς ἀπέχει,
Word — of-God as-much-as the heaven from the earth is-distant
τοσοῦτον μακρὰν ἡμῶν ἦν ἡ βασιλεία τῶν οὐρανῶν. Τοῦ
so-much far from-us was the kingdom of-the heavens of-the
δὲ Βασιλέως τῶν οὐρανῶν ἡμῖν ἐνδημήσαντος, καὶ τὴν
but King of-the heavens among-us having-sojourned and the
μεθ᾽ ἡμῶν ἕνωσιν εὐδοκήσαντος, ἤγγικεν ἡμῖν πᾶσιν
with us union having-been-pleased has-drawn-near to-us all
ἡ τῶν οὐρανῶν βασιλεία.
the of-the heavens kingdom
Ἐγγισάσης ἡμῖν τῆς τῶν οὐρανῶν βασιλείας, διὰ 57
having-drawn-near to-us the of-the heavens kingdom through
τῆς πρὸς ἡμᾶς τοῦ Θεοῦ Λόγου συγκαταβάσεως, μὴ
the toward us — of-God Word condescension not

μακρὰν ἡμᾶς αὐτοὺς ἀπὸ ταύτης ποιήσωμεν, ἀμετανοήτως
far us ourselves from it let-us-make unrepentantly
πολιτευόμενοι. Φύγωμεν δὲ μᾶλλον τῶν ἐν σκότει καὶ
living let-us-flee but rather of-the(-ones) in darkness and
σκιᾷ θανάτου καθημένων τὴν ἀθλιότητα· κτησώμεθα
(the)-shadow of-death sitting the wretchedness let-us-acquire
τὰ ἔργα τῆς μετανοίας, φρόνημα ταπεινόν, κατάνυξιν,
the works of-the repentance (a)-mind humble compunction
καὶ πένθος πνευματικόν· καρδίαν πραεῖαν ἐλέου γέμουσαν,
and mourning spiritual (a)-heart meek of-mercy full
δικαιοσύνης ἐρῶσαν, καθαρότητος ἀντιποιουμένην, εἰρηνικήν,
of-righteousness loving of-purity laying-claim-to peaceful
εἰρηνοποιόν, φερέπονον, τοῖς ὑπὲρ ἀληθείας καὶ δικαιοσύνης
peacemaking labor-bearing in-the for truth and righteousness
ἐνασμενίζουσαν, διωγμοῖς, καὶ ζημίαις, καὶ ὕβρεσι, καὶ
delighting persecutions and losses and insults and
συκοφαντίαις καὶ πάθεσιν. Ἡ γὰρ τῶν οὐρανῶν βασιλεία,
false-accusations and sufferings the for of-the heavens kingdom
μᾶλλον δὲ ὁ τῶν οὐρανῶν Βασιλεὺς (ὢ τῆς ἀφάτου
rather but the of-the heavens King O! of-the unspeakable
μεγαλοδωρεᾶς!), ἐντὸς ἡμῶν ἐστιν· ᾧ καὶ διὰ
munificence within us is to-whom also through
τῶν τῆς μετανοίας ἔργων κολλᾶσθαι ἀεὶ ὀφείλομεν,
the of-the repentance works to-cleave always we-ought
ἀγαπῶντες ὡς δυνατὸν τὸν τοσοῦτον ἡμᾶς ἀγαπήσαντα.
loving as (is)-possible the(-one) so-much us having-loved
58 Τὴν πρὸς τὸν Θεὸν ἀγάπην ἀπουσία παθῶν καὶ περιουσία
the toward — God love absence of-passions and abundance
συνίστησι τῶν ἀρετῶν. Τὸ γὰρ πρὸς τὰ πονηρὰ μῖσος, ἀφ᾽
constitutes of-the virtues the for toward the evil(-things) hatred from
οὗπερ ἡ τῶν παθῶν ἀπουσία, τὸν πόθον, καὶ τὴν κτῆσιν
which the of-the passions absence the longing and the acquisition

ἀντεισάγει τῶν ἀγαθῶν. Ὁ δὲ τῶν ἀγαθῶν ἐραστής τε καὶ
brings-in-instead of-the good(-things) the and of-the good(-things) lover both and
κτήτωρ, πῶς οὐκ ἂν διαφερόντως φιλοίη τὸν αὐτάγαθον
possessor how not — especially he-would-love the very-good
Δεσπότην, τὸν μόνον ἀγαθοῦ παντὸς χορηγὸν καὶ φύλακα,
Master the only of-good every supplier and guardian
ἐν ᾧ αὐτός ἐστι κατ᾽ ἐξαίρετον τρόπον, καὶ ὃν διὰ
in whom he is in (an)-exceptional way and whom through
τῆς ἀγάπης ἐν ἑαυτῷ φέρει, κατὰ τὸν εἰπόντα· «Ὁ
the love in himself he-bears according-to the(-one) having-said the(-one)
μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν
abiding in the love in — God abides and — God in
αὐτῷ;» Ἴδοι δ᾽ ἄν τις μὴ μόνον ἐκ τῶν ἀρετῶν τὴν
him might-see and — one not only from the virtues the
πρὸς Θεὸν ἀγάπην, ἀλλὰ καὶ ἐκ τῆς ἀγάπης τὰς ἀρετὰς
toward God love but also from the love the virtues
τικτομένας. Διὸ καὶ ὁ Κύριος ἐν τῷ Εὐαγγελίῳ ποτὲ
born wherefore also the Lord in the Gospel at-one-time
μέν φησιν· «Ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν
indeed says the(-one) having the commandments my and keeping
αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με·» ἄλλοτε δέ, «Ὁ
them that(-one) is the(-one) loving me at-another and the(-one)
ἀγαπῶν με, τὰς ἐντολάς μου τηρήσει.» Ἀλλ᾽ οὔτε τὰ ἔργα
loving me the commandments my will-keep but neither the works
τῶν ἀρετῶν ἐπαινετά εἰσι καὶ λυσιτελῆ τοῖς πράττουσι
of-the virtues praiseworthy are and profitable to-the(-ones) doing(-them)
χωρὶς ἀγάπης, οὔτε μὴν ἡ ἀγάπη χωρὶς τῶν ἔργων, ὧν
without love nor indeed the love without the works of-which
τὸ μὲν διὰ πολλῶν ὁ Παῦλος δείκνυσι πρὸς Κορινθίους
the indeed through many(-words) — Paul shows to (the)-Corinthians
γράφων· «Ἐὰν ποιήσω τὰ καὶ τά, ἀγάπην δὲ μὴ
writing if I-do these(-things) and those love but not

ἔχω, οὐδὲν ὠφελοῦμαι.» Τὸ δὲ πάλιν ὁ τῷ Χριστῷ
I-have nothing am-I-profited the and again the — by-Christ
ἐξόχως ἠγαπημένος μαθητής, λέγων· «Μὴ ἀγαπῶμεν
especially beloved disciple saying not let-us-love
λόγῳ, μηδὲ τῇ γλώσσῃ, ἀλλ' ἔργῳ καὶ ἀληθείᾳ.»
in-word nor with-the tongue but in-deed and truth

XIII · GREGORY PALAMAS, ONE HUNDRED AND FIFTY CHAPTERS, 59–89

Man surpasses the angels in being according to the image, though they exceed him in likeness; the illumination of the saints is uncreated, and God is united to the worthy not by essence but by his working.

59 Ὁ ἀνωτάτω καὶ προσκυνητὸς Πατήρ, Πατὴρ αὐτοαληθείας
the highest and worshipful Father Father of-Truth-itself
ἐστί· δηλονότι τοῦ μονογενοῦς Υἱοῦ. Καὶ Πνεῦμα ἀληθείας
he-is clearly of-the only-begotten Son and (a)-Spirit of-truth
ἔχει τὸ Πνεῦμα τὸ ἅγιον· καθὰ καὶ προϋπέδειξεν ὁ
he-has the Spirit the holy as also showed-beforehand the
τῆς ἀληθείας Λόγος. Οἱ οὖν ἐν αὐτοῖς τοῦτον
of-the truth Word the(-ones) then in them him
προσκυνοῦντες, καὶ οὕτω πιστεύοντες, καὶ ὡς διὰ
worshiping and so believing and as through
τούτων ἐνεργούμενοι· «Τὸ Πνεῦμα γάρ ἐστι, φησὶν
these being-worked the Spirit for it-is says
ὁ Ἀπόστολος, δι' οὗ προσκυνοῦμεν, καὶ δι' οὗ
the Apostle through which we-worship and through which
προσευχόμεθα·» καί, «Οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα
we-pray and no-one comes to the Father
εἰ μὴ δι' ἐμοῦ,» ὁ τοῦ Θεοῦ Μονογενής φησιν· οἱ
if not through me the — of-God Only-begotten says the(-ones)

οὖν οὕτως ἐν πνεύματι καὶ ἀληθείᾳ τὸν ἀνωτάτω Πατέρα
then thus in spirit and truth the highest Father
προσκυνοῦντες, οὗτοί εἰσιν οἱ ἀληθινοὶ προσκυνηταί.
worshiping these are the true worshipers
«Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνοῦντας αὐτόν, ἐν 60
(a)-spirit — (is)-God and the(-ones) worshiping him in
πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν·» τουτέστιν
spirit and truth (one)-must to-worship that-is
ἀσωμάτως τὸν ἀσώματον ἐννοοῦντας. Οὕτω γὰρ καὶ ἀληθῶς
bodilessly the bodiless conceiving thus for also truly
ὄψονται τοῦτον πανταχοῦ, ἐν τῷ Πνεύματι καὶ τῇ ἀληθείᾳ
they-will-see him everywhere in the Spirit and the truth
αὐτοῦ. Ὡς μὲν γὰρ Πνεῦμα ὑπάρχων ὁ Θεός, ἀσώματός
his as indeed for Spirit being — God bodiless
ἐστι· τὸ δὲ ἀσώματον οὐκ ἐν τόπῳ ἐστίν, οὐδὲ τοπικοῖς
is the and bodiless not in place is nor by-local
ὁρίοις περιγράφεται. Οὐκοῦν ὁ λέγων ἐν ὡρισμένῳ
bounds is-circumscribed therefore the(-one) saying in defined
τινὶ τῶν ἁπανταχοῦ γῆς καὶ οὐρανοῦ τόπων δεῖν
some of-the all-over earth and heaven places (one)-must
προσκυνεῖσθαι τὸν Θεόν, οὐκ ἀληθῶς φησιν, οὐδ' ἀληθῶς
to-worship — God not truly speaks nor truly
προσκυνεῖ. Ὡς μὲν γὰρ ἀσώματος ὁ Θεός, οὐδαμοῦ· ὡς
worships as indeed for bodiless — God (is)-nowhere as
δὲ Θεός, πανταχοῦ. Εἰ γὰρ ἔστιν ὅρος ἢ τόπος ἢ κτίσις,
but God everywhere if for there-is (a)-limit or place or creature
οὗ μὴ ἔστιν ὁ Θεός, εὑρεθήσεται περιγραφόμενος ἔν
where not is — God be-will-be-found circumscribed in
τινι. Πανταχοῦ οὖν, ἀόριστος γάρ· πᾶς οὖν πανταχοῦ,
something everywhere then unbounded for whole then everywhere
ὡς οὐχ ὑπὸ μέρους, ἀλλ' ὑπὸ τοῦ παντὸς περιεχόμενος;
as not by (a)-part but by the whole contained

Οὐμενοῦν· σῶμα γὰρ ἔσται πάλιν. Οὐκοῦν ὡς τὸ πᾶν
no-indeed (a)-body for he-will-be again therefore as the all
συνέχων καὶ περιέχων, αὐτός ἐστιν ἐν ἑαυτῷ, πανταχοῦ
holding-together and embracing he is in himself everywhere
τε καὶ ὑπὲρ τὸ πᾶν· προσκυνούμενος παρὰ τῶν ἀληθινῶν
both and beyond the all worshiped by the true
προσκυνητῶν, ἐν τῷ Πνεύματι καὶ τῇ ἀληθείᾳ αὐτοῦ.
worshipers in the Spirit and the truth his

61 Ὁ ἄγγελος καὶ ἡ ψυχὴ ἀσώματα ὄντα, οὐκ ἐν τόπῳ
the angel and the soul bodiless being not in place
ἐστίν, ἀλλ᾽ οὐχὶ καὶ πανταχοῦ ἐστιν· οὐ γὰρ συνέχουσι
are but not also everywhere they-are not for they-hold-together
τὸ πᾶν· ἀλλὰ καὶ αὐτὰ δεῖται τοῦ συνέχοντος. Οὐκοῦν
the all but also they need the(-one) holding-together therefore
καὶ αὐτὰ ἐν τῷ συνέχοντι καὶ περιέχοντι τὸ πᾶν, ὑπ᾽
also they in the(-one) holding-together and embracing the all by
αὐτοῦ καταλλήλως ὁριζόμενα· ἡ μέντοι ψυχὴ συνέχουσα
him correspondingly bounded the however soul holding-together
τὸ σῶμα ᾧ καὶ ἐκτίσθη, πανταχοῦ τοῦ σώματός
the body with-which also it-was-created everywhere of-the body
ἐστιν, οὐχ ὡς ἐν τόπῳ, οὐδ᾽ ὡς περιεχομένη, ἀλλ᾽ ὡς
is not as in place nor as contained but as
συνέχουσά τε καὶ περιέχουσα, καὶ ζωοποιοῦσα τοῦτο
holding-together both and embracing and making-alive it
κατ᾽ εἰκόνα καὶ τοῦτ᾽ ἔχουσα Θεοῦ.
according-to (the)-image also this having of-God

62 Οὐ κατὰ τοῦτο μόνον μᾶλλον τῶν ἀγγέλων ὁ ἄνθρωπος
not by this only more than-the angels the man
κατ᾽ εἰκόνα πεποίηται Θεοῦ, ὅτι συνεκτικήν τε καὶ
according-to (the)-image has-been-made of-God that sustaining both and
ζωοποιὸν ἔχει δύναμιν ἐν ἑαυτῷ, ἀλλὰ καὶ κατὰ τὸ
life-giving he-has power in himself but also by the

ἄρχειν. Ἔστι γὰρ ἐν τῇ τῆς καθ' ἡμᾶς ψυχῆς φύσει,
to-rule there-is for in the of-the according-to us soul nature
τὸ μὲν ἡγεμονικόν τε καὶ ἀρχικόν· τὸ δὲ φύσει
the(-part) indeed ruling both and governing the(-part) and by-nature
δουλεῦόν τε καὶ ὑπήκοον· θέλησις, ὄρεξις, αἴσθησις καὶ
serving both and obedient will appetite sensation and
ἁπλῶς ὅσα μετὰ τὸν νοῦν, τῷ νῷ συνεκτίσθη
simply as-many-as after the mind with-the mind were-co-created
παρὰ Θεοῦ, κἂν ἡμεῖς ἔστιν ἐφ' ὧν φιλαμαρτήμονι
by God even-if we there-are(-things) in which by-sin-loving
γνώμῃ, μὴ τοῦ Θεοῦ καὶ Παντοκράτορος μόνον, ἀλλὰ καὶ
judgment not — of-God and Almighty only but also
τοῦ προσόντος ἡμῖν ἐμφύτως αὐτοκράτορος ἀφηνιάζομεν.
of-the belonging to-us innately self-ruler we-throw-off-the-reins
Ὁ μέντοι Θεὸς διὰ τὸ ἐν ἡμῖν ἀρχικόν, καὶ τῆς γῆς
— however God because-of the in us governing(-part) also of-the earth
ἁπάσης παρέσχε τὴν κυριότητα. Ἄγγελοι δὲ συνεζευγμένον
all provided the lordship angels and yoked
σῶμα οὐκ ἔχουσιν, ὡς καὶ ὑπεζευγμένον ἔχειν τῷ
body not have so-as also subjected to-have to-the
νῷ. Τὴν δὲ νοερὰν θέλησιν, οἱ μὲν ἐκπεσόντες
mind the and intellectual will the(-ones) indeed having-fallen
διηνεκῶς κέκτηνται πονηράν· οἱ δὲ ἀγαθοί, διηνεκῶς
continually have evil the(-ones) and good continually
ἀγαθήν, καὶ ἡνιόχου μηδαμῶς δεομένην. Τὸ δ' ἐπίγειον
good and of-(a)-charioteer in-no-way needing the and earthly
κράτος, ὁ μὲν πονηρὸς οὐκ εἶχεν, ἀλλ' ἥρπασεν· ὅθεν
dominion the indeed evil(-one) not had but seized whence
δῆλον ὡς οὐκ ἄρχων ἐκτίσθη τῆς γῆς. Οἱ δὲ ἀγαθοὶ
(it-is)-clear that not (as)-ruler he-was-created of-the earth the and good
τῶν ἀγγέλων, ἐπισκοπεῖν τὰ κατ' αὐτὴν ὑπὸ τοῦ
of-the angels to-oversee the(-things) on it by —

Παντοκράτορος προσετάχθησαν, μετὰ τὴν ἡμῶν ἔκπτωσιν,
Almighty were-commanded after the our fall
καὶ διὰ ταύτην, τῆς ἀξίας, εἰ καὶ μὴ παντελῆ διὰ
and because-of it of-the dignity if even not complete because-of
φιλανθρωπίαν καθαίρεσιν. Τὰ γὰρ ὅρια τῶν ἀγγέλων,
love-for-man degradation the for bounds of-the angels
ὡς ὁ Μωϋσῆς ἐν τῇ ᾠδῇ φησιν, ἔστησεν ὁ Θεός, ὅτε
as — Moses in the song says set — God when
διεμέριζεν ἔθνη· ὁ δὲ διαμερισμὸς οὗτος, μετὰ τὸν Κάϊν
he-divided (the)-nations the and division this after — Cain
καὶ τὸν Σὴθ ἐγεγόνει· τῶν μὲν ἐκ τοῦ Κάϊν καλουμένων
and — Seth had-happened of-the indeed from — Cain called
ἀνθρώπων, τῶν δὲ ἐκ τοῦ Σὴθ καταγομένων, υἱῶν
men of-the(-ones) and from — Seth descended sons
Θεοῦ κεκλημένων· διαμερίζοντος ἐμοὶ δοκεῖν ἔκτοτε τοῦ
of-God called dividing to-me to-seem from-then the
ὀνόματος, καὶ προκαταγγέλλοντος τὸ γένος, ἐξ οὗ
name and announcing-beforehand the race from which
σάρκα λήψεσθαι ἔμελλεν ὁ τοῦ Θεοῦ μονογενὴς Υἱός.
flesh to-take was-going the — of-God only-begotten Son

63 Εἴποι δ' ἄν τις σὺν πολλοῖς ἑτέροις, καὶ τὸ τριαδικὸν τῆς
might-say and — one with many others also the trinitarian of-the
ἡμετέρας γνώσεως, μᾶλλον ἡμᾶς τῶν ἀγγέλων δεικνύειν
our knowledge more us than-the angels to-show
κατ' εἰκόνα τοῦ Θεοῦ· οὐ μόνον ὅτι τριαδικόν, ἀλλ' ὅτι
according-to (the)-image — of-God not only that (it-is)-trinitarian but that
καὶ συμπεριβάλλει γνώσεως ἅπαν εἶδος. Μόνοι γὰρ ἡμεῖς
also it-embraces of-knowledge every form alone for we
τῶν κτισμάτων ἁπάντων, πρὸς τῷ νοερῷ τε καὶ λογικῷ,
of-the creatures all besides the intellectual both and rational
καὶ τὸ αἰσθητικὸν ἔχομεν· ὃ τῷ λογικῷ συνημμένον
also the sensitive(-part) have which with-the rational joined

εἶναι πεφυκός, τεχνῶν τε καὶ ἐπιστημῶν, καὶ γνώσεων
to-be being-natural of-arts both and sciences and knowledges
ἐξεῦρε πολυειδέστατον πληθύν· γεωργεῖν τε καὶ οἰκοδομεῖν,
discovered (a)-most-manifold multitude to-farm both and to-build
καὶ προάγειν ἐκ μὴ ὄντων, εἰ καὶ μὴ ἐκ μηδαμῶς
and to-bring-forth from not being(-things) if even not from in-no-way
ὄντων (τοῦτο γὰρ Θεοῦ), μόνῳ παρέσχε τῶν ἀνθρώπων.
being(-things) this for of-God alone granted of-the men
Γίνεται γὰρ σχεδὸν οὐδὲν οὐδὲ φθείρεται τῶν παρὰ
comes-to-be for almost nothing nor perishes of-the(-things) by
Θεοῦ τελουμένων· κιρνώμενον δ' ἄλλο πρὸς ἄλλο τῶν
God accomplished mingled but one with another of-the(-things)
παρ' ἡμῖν, μορφὴν ἑτέραν παρίστησιν· ἔτι τε μήν, καὶ τὸ
among us form other presents further and indeed also the
τὸν ἀόρατον τοῦ νοῦ λόγον, οὐ μόνον ὑπ' ἀκοῆς αἴσθησιν
the invisible of-the mind word not only by hearing (a)-perception
γίνεσθαι ἀέρα ἐνημμένον, ἀλλὰ καὶ καταγράφεσθαι, καὶ
to-become air fastened-on but also to-be-written-down and
μετὰ σώματος καὶ διὰ σώματος ὁρᾶσθαι, παρέσχε τοῖς
with body and through body to-be-seen granted to-the
ἀνθρώποις μόνοις ὁ Θεός· πρὸς πίστιν ἐνάγων διαρκῆ
men alone — God to faith leading lasting
τῆς τοῦ ἀνωτάτω Λόγου διὰ σαρκὸς ἐπιδημίας τε καὶ
of-the of-the highest Word through flesh sojourning both and
ἐμφανείας· ὧν οὐδὲν οὐδαμῶς μέτεστιν ἀγγέλοις.
manifestation of-which nothing in-no-way belongs to-angels
Ἀλλ' εἰ καὶ τὸ κατ' εἰκόνα μᾶλλον ἡμεῖς τῶν 64
but if even the according-to (the)-image more we than-the
ἀγγέλων ἔχομεν καὶ μέχρι νῦν, πρὸς τὸ καθ'
angels have also until now in-relation-to the according-to
ὁμοίωσιν εἶναι τοῦ Θεοῦ, πολλῷ ἐλαττούμεθα, καὶ μάλιστα
likeness to-be — of-God by-much we-fall-short and especially

νῦν, τῶν ἀγαθῶν ἀγγέλων. Ἵνα γὰρ τὰ ἄλλα νῦν
now than-the good angels that for the other(-things) now
ἀφῶ, ἡ τελείωσις τοῦ καθ' ὁμοίωσιν εἶναι τοῦ
I-may-leave the perfection of-the according-to likeness to-be —
Θεοῦ, διὰ τῆς ἐκ Θεοῦ θείας ἐλλάμψεως τελεῖται, ἧς
of-God through the from God divine illumination is-accomplished of-which
ἐστερῆσθαι μὲν τοὺς πονηροὺς ἀγγέλους, διὸ καὶ ὑπὸ
to-be-deprived indeed the evil angels wherefore also under
ζόφον γεγενῆσθαι· ἐμφορεῖσθαι δὲ τοὺς θείους νόας· διὸ
gloom to-have-come to-be-filled but the divine minds wherefore
καὶ δεύτερον καλεῖσθαι φῶς, καὶ τοῦ πρώτου φωτὸς
also second to-be-called light and of-the first light
ἀποῤῥοήν, οὐδένα ἂν οἶμαι ἀγνοεῖν, τῶν ἐπιμελῶς καὶ
(an)-outflow no-one — I-think to-be-ignorant of-the(-ones) carefully and
μετὰ συνέσεως ἐντυγχανόντων τοῖς θεοπνεύστοις λογίοις.
with understanding reading the God-inspired oracles
Ἔχουσι δὲ ἐντεῦθεν οἱ ἀγαθοὶ τῶν ἀγγέλων καὶ τὴν τῶν
they-have and from-here the good of-the angels also the of-the
αἰσθητῶν γνῶσιν· οὐ γὰρ αἰσθητικῇ καὶ φυσικῇ δυνάμει
sensible(-things) knowledge not for by-sensitive and natural power
τούτων ἀντιλαμβάνονται, ἀλλὰ θεοειδεῖ δυνάμει γινώσκουσιν
these they-grasp but by-godlike power they-know
αὐτά· ἧς μηδὲν τῶν ὁπωσδήποτε παρόντων ἢ
them from-which nothing of-the(-things) in-any-way present or
παρῳχηκότων, ἢ μελλόντων ἀποκρύπτεσθαι δύναται.
past or future to-be-bidden can
65 Ταύτης τῆς ἐλλάμψεως οἱ μετέχοντες, μέτρῳ ταύτην
of-this the illumination the(-ones) partaking by-measure it
ἔχοντες, ἀναλόγως τῷ μέτρῳ, καὶ τὴν γνῶσιν ἔχουσι
having proportionately to-the measure also the knowledge have
τῶν ὄντων. Ὅτι δὲ καὶ οἱ ἄγγελοι μετέχουσιν αὐτῆς,
of-the (things)-being that and also the angels partake of-it

καὶ ὅτι ἄκτιστός ἐστι, καὶ ὡς ἡ θεία οὐσία οὐκ ἔστι,
and that uncreated it-is and that the divine essence not it-is
πάντες μὲν ἴσασιν οἱ τοῖς θεοσόφοις ἀποστόλοις
all indeed know the(-ones) the God-wise apostles
καὶ θεολόγοις ἐμμελῶς ἐντυγχάνοντες. Ἐπεὶ δὲ οἱ τὰ
and theologians carefully reading since but the(-ones) the
ἐναντία φρονοῦντες, βλασφημοῦσιν εἰς τὴν θείαν ταύτην
contrary thinking blaspheme against the divine this
ἔλλαμψιν, ἢ κτίσμα ταύτην, ἢ οὐσίαν εἶναι τοῦ Θεοῦ
illumination either (a)-creature it or (the)-essence to-be — of-God
διατεινόμενοι· καὶ ἡνίκα ἂν κτίσμα λέγουσιν αὐτήν, οὐ
insisting and when — (a)-creature they-call it not
συγχωροῦσιν εἶναι τῶν ἀγγέλων ταύτην φῶς· παρίτω
they-allow to-be of-the angels it light let-come-forward
νῦν ὁ ἐξ Ἀρείου πάγου θεοφάντωρ, ὡς ἐν βραχεῖ καὶ
now the from (the)-of-Ares hill revealer-of-God as in brief also
τὰ τρία ταυτὶ διασαφῶν. Κυκλικῶς γάρ, φησίν, οἱ θεῖοι
the three these making-clear circularly for he-says the divine
κινούμενοι νόες, ἑνοῦνται ταῖς ἀνάρχοις καὶ ἀτελευτήτοις
moving minds are-united to-the unoriginate and endless
ἐλλάμψεσι τοῦ καλοῦ καὶ ἀγαθοῦ. Ὅτι μὲν οὖν θείους
illuminations of-the beautiful and good that indeed then divine
νόας τοὺς ἀγαθοὺς ἀγγέλους φησί, τοῖς πᾶσι δῆλον·
minds the good angels he-calls to-the all (is)-clear
πληθυντικῶς δὲ ταύτας τὰς ἐλλάμψεις προενεγκών, τῆς
in-the-plural and these the illuminations having-brought-forth from-the
τοῦ Θεοῦ διέστειλεν οὐσίας· μία γὰρ ἐκείνη καὶ παντάπασιν
— of-God he-distinguished essence one for (is)-that and altogether
ἀδιαίρετος. Ἀνάρχους δὲ καὶ ἀτελευτήτους προσειπών,
indivisible unoriginate moreover and endless having-called(-them)
τί ἄλλο ἢ ἀκτίστους εἶναι παρέστησεν ἡμῖν;
what else than uncreated to-be presented to-us

66 Ταύτης τῆς θείας ἐλλάμψεώς τε καὶ λαμπρότητος,
of-this the divine illumination both and brightness
γεγυμνωμένην τὴν ἡμῶν φύσιν ἐκ παραβάσεως, τῆς
stripped the our nature from transgression of-the
ἀσχημοσύνης ἐλεήσας ὁ τοῦ Θεοῦ Λόγος, καὶ διὰ
unseemliness having-pitied the — of-God Word and because-of
σπλάγχνα ἐλέους ἀναλαβόμενος, ἐνδεδυμένην ἐπιφανέστερον
(the)-bowels of-mercy having-taken-up(-it) clothed more-manifestly
ἐπὶ τοῦ Θαβωρίου, τῶν μαθητῶν τοῖς ἐγκρίτοις πάλιν
on — Tabor of-the disciples to-the chosen again
ὑπέδειξε, τίποτε ἦμεν ἦν ὅτε· καὶ τίνες ἐπὶ τοῦ
showed what we-were there-was when and what in the
μέλλοντος αἰῶνος ἐσόμεθα δι᾽ αὐτοῦ, εἰ κατ᾽ αὐτὸν
coming age we-shall-be through him if according-to him
ὡς δυνατὸν ἐνταῦθα ζῆσαι προελοίμεθα παριστάς· ὡς καὶ
as (is)-possible here to-live we-should-choose presenting(-it) as also
ὁ χρυσοῦς τὴν γλῶτταν Ἰωάννης φησίν.
the golden the tongue John says

67 Ταύτης τῆς θείας ἐλλάμψεώς τε καὶ λαμπρότητος, καὶ
of-this the divine illumination both and brightness also
ὁ Ἀδὰμ μέτοχος ὑπάρχων πρὸ τῆς παραβάσεως, ὡς
— Adam (a)-partaker being before the transgression as
ὄντως στολὴν ἠμφιεσμένος δόξης, οὐχ ὑπῆρχε γυμνός·
truly (a)-robe clothed-in of-glory not was naked
ἀλλὰ πολλῷ κοσμιώτερος οὐδ᾽ ὅσον εἰπεῖν, τῶν
but by-much more-adorned nor as-much-as to-say than-the(-ones)
νῦν περικειμένων τὰ χρυσῷ πολλῷ, καὶ διαυγέσι λίθοις
now worn the with-gold much and translucent stones
κοσμούμενα διαδήματα. Ταύτην τὴν θείαν ἔλλαμψιν καὶ
adorned diadems this the divine illumination and
χάριν, καὶ ὁ μέγας Παῦλος οὐράνιον οἰκητήριον ἡμῶν
grace also the great Paul heavenly dwelling our

καλεῖ λέγων, «Ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν
calls saying in this we-groan the dwelling our
τὸ ἐξ οὐρανοῦ ἐνδύσασθαι ἐπιποθοῦντες· εἴγε καὶ
the(-one) from heaven to-put-on longing if-indeed also
ἐνδυσάμενοι, οὐ γυμνοὶ εὑρεθησόμεθα.» Ταύτης τῆς θείας
having-put-on not naked we-shall-be-found of-this the divine
ἐλλάμψεως καὶ τοῦ κατ᾽ αὐτὴν ἐνδύματος τὸν ἀῤῥαβῶνα,
illumination and of-the according-to it garment the pledge
καὶ αὐτὸς ὁ Παῦλος ἔλαβε παρὰ Θεοῦ, ἐξ Ἱερουσαλὴμ
also the-very — Paul received from God from Jerusalem
πρὸς Δαμασκὸν ἀπιών, ἵν᾽ εἴπω κατὰ τὸν θεολογίας
to Damascus going that I-may-say according-to the of-theology
φερωνύμως ἐπώνυμον Γρηγόριον, πρὶν καθαρθῆναι τῶν
aptly named Gregory before to-be-cleansed of-the
διωγμῶν, τῷ διωκομένῳ προσομιλήσας, μᾶλλον δὲ
persecutions to-the(-one) persecuted having-conversed rather but
βραχείᾳ τοῦ μεγάλου φωτὸς λαμπηδόνι.
(with)-brief of-the great light (a)-flash
Ἡ μὲν θεία ὑπερουσιότης οὐδέ ποτε πληθυντικῶς καλεῖται· 68
the indeed divine superessentiality not-even ever in-the-plural is-called
ἡ δὲ τοῦ Θεοῦ θεία καὶ ἄκτιστος χάρις καὶ ἐνέργεια,
the but — of-God divine and uncreated grace and working
μεριζομένη ἀμερίστως, κατ᾽ εἰκόνα τῆς ἡλιακῆς ἀκτῖνος,
divided indivisibly according-to (the)-image of-the solar ray
ἣ καὶ θερμαίνει, καὶ φωτίζει, καὶ ζωοποιεῖ, καὶ αὔξει,
which both warms and illumines and makes-alive and increases
τοῖς τε λαμπομένοις τὴν οἰκείαν ἐνίησι λαμπρότητα,
to-the(-things) both shone-upon the own puts-in brightness
καὶ τοῖς ὀφθαλμοῖς τῶν ὁρώντων ἐπιφαίνεται. Κατὰ
and to-the eyes of-the(-ones) seeing appears according-to
ταύτην γοῦν ὡς κατ᾽ ἀμυδρὰν εἰκόνα, καὶ ἡ θεία τοῦ
this then as according-to (a)-faint image also the divine —

Θεοῦ ἐνέργεια, οὐ μία μόνον, ἀλλὰ καὶ πολλαὶ καλοῦνται
of-God working not one only but also many are-called
παρὰ τῶν θεολόγων, ὡς καὶ Βασίλειος ὁ μέγας. Αἱ δὲ
by the theologians as also Basil the great the and
ἐνέργειαι, φησί, τοῦ Πνεύματος τίνες; Ἄῤῥητοι μὲν
workings he-says of-the Spirit what(-are-they) ineffable indeed
διὰ τὸ μέγεθος, ἀνεξαρίθμητοι δὲ διὰ τὸ πλῆθος.
because-of the greatness innumerable and because-of the multitude
Πῶς γὰρ νοήσωμεν τὰ τῶν αἰώνων ἐπέκεινα; τίνες
how for shall-we-conceive the(-things) of-the ages beyond what
ἦσαν αὐτοῦ πρὸ τῆς νοητῆς κτίσεως αἱ ἐνέργειαι; Πρὸ
were his before the intelligible creation the workings before
γοῦν τῆς νοητῆς κτίσεως καὶ τῶν αἰώνων ἐπέκεινα (καὶ
then the intelligible creation and of-the ages beyond and
γὰρ καὶ οἱ αἰῶνες νοητὰ κτίσματά εἰσι) κτιστὸν οὐδείς
for also the ages intelligible creatures are created no-one
ποτ᾽ εἶπεν, οὐδὲ ἐνενόησεν. Ἄκτιστοι τοιγαροῦν αἱ τοῦ
ever said nor conceived uncreated therefore the of-the
θείου Πνεύματος δυνάμεις τε καὶ ἐνέργειαι· τῷ καὶ
divine Spirit powers both and workings by-the also
πολλαὶ θεολογεῖσθαι, ἀμερίστως τῆς μιᾶς καὶ παντάπασιν
many to-be-theologized indivisibly from-the one and altogether
ἀμερίστου τοῦ Πνεύματος οὐσίας διαστελλόμεναι.
indivisible of-the Spirit essence distinguished
69 Ἡ τοῦ Θεοῦ ἄκτιστος ἐνέργεια, μεριζομένη ἀμερίστως,
the — of-God uncreated working divided indivisibly
καὶ πληθυντικῶς προάγεται παρὰ τῶν θεολόγων, ὡς
also in-the-plural is-put-forward by the theologians as
ἀνωτέρω καὶ Βασιλείῳ τῷ μεγάλῳ διατετράνωται. Ἐπεὶ
above also by-Basil the great has-been-made-clear since
τοίνυν καὶ ἡ θεία καὶ θεοποιὸς ἔλλαμψις καὶ χάρις οὐκ
therefore also the divine and deifying illumination and grace not

οὐσία, ἀλλ᾽ ἐνέργειά ἐστι Θεοῦ, διὰ τοῦτο καὶ αὕτη
(an)-essence but (a)-working is of-God because-of this also it
οὐ χρονικῶς μόνον, ἀλλὰ καὶ πληθυντικῶς προάγεται,
not temporally only but also in-the-plural is-put-forward
ἀναλόγως τοῖς μετέχουσι χορηγουμένη· καὶ κατὰ
proportionately to-the(-ones) partaking supplied and according-to
τὴν ἐπιτηδειότητα τῶν ὑποδεχομένων, ἐπὶ μᾶλλον καὶ
the fitness of-the (ones)-receiving to more and
ἧττον ἐνιεῖσα τὴν θεοποιὸν λαμπρότητα.
less putting-in the deifying brightness
Ταύτας τὰς ἐνεργείας, ἑπτὰ ὁ Ἡσαΐας εἶπε. Πολλὰ 70
these the workings seven — Isaiah called many
δὲ παρ᾽ Ἑβραίοις σημαίνει τὸ ἑπτά. «Ἀναβήσεται γάρ,
and among Hebrews signifies the seven shall-come-up for
φησί, ῥάβδος ἐκ τῆς ῥίζης Ἰεσσαί, καὶ ἄνθος ἐξ
he-says (a)-rod from the root of-Jesse and (a)-flower from
αὐτῆς ἀναβήσεται· καὶ ἐπαναπαύσεται ἐπ᾽ αὐτὸν ἑπτὰ
it shall-come-up and shall-rest upon him seven
πνεύματα· πνεῦμα σοφίας, συνέσεως, γνώσεως, εὐσεβείας,
spirits (a)-spirit of-wisdom of-understanding of-knowledge of-piety
βουλῆς, ἰσχύος, φόβου.» Ταῦτα τὰ ἑπτὰ πνεύματα, κτιστὰ
of-counsel of-strength of-fear these the seven spirits created
φρενοβλαβῶς, οἱ τὰ τῶν αἱρετικῶν φρονοῦντες,
insanely the(-ones) the(-things) of-the heretics thinking
εἶναι διατείνονται. Οὓς κἀν τοῖς διὰ πλάτους πρὸς αὐτοὺς
to-be insist whom also-in the at length against them
Ἀντιῤῥητικοῖς προσθέντες, διαρκῶς ἀπηλέγξαμεν. Ἀλλὰ καὶ
Antirrhetics having-set-forth sufficiently we-refuted but also
Γρηγόριος ὁ Θεολόγος, τῶν θείων τούτων τοῦ Πνεύματος
Gregory the Theologian of-the divine these of-the Spirit
ἐνεργειῶν μνησθείς, Τὰς ἐνεργείας, φησί, τοῦ Πνεύματος
workings having-mentioned the workings he-says of-the Spirit

πνεύματα φίλον τῷ Ἠσαΐᾳ καλεῖν. Καὶ αὐτὸς δὲ ὁ τῶν
spirits (it-is)-dear — to-Isaiah to-call and the-very and the of-the
προφητῶν μεγαλοφωνότατος, οὐ τὴν πρὸς τὴν θείαν
prophets most-loud-voiced not the as-against the divine
μόνον οὐσίαν διαφορὰν ἐναργῶς ἔδειξε διὰ τοῦ ἀριθμοῦ,
only essence difference clearly showed through the number
ἀλλὰ καὶ τὸ ἄκτιστον τῶν θείων τούτων παρέστησεν
but also the uncreatedness of-the divine these he-presented
ἐνεργειῶν, διὰ τῆς τοῦ ἐπαναπαύεσθαι φωνῆς. Τὸ γὰρ
workings through the of-the to-rest-upon word the for
ἐπαναπαύεσθαι ὑπεροχικοῦ ἀξιώματός ἐστι. Τὰ οὖν
to-rest-upon of-supereminent dignity is the(-things) then
ἐπαναπαυόμενα ἐπὶ τὸ παρ᾽ ἡμῶν Δεσποτικὸν ἐκεῖνο
resting upon the from us Lordly that
πρόσλημμα, πῶς ἂν εἶεν κτίσματα;
assumed(-nature) how — would-they-be creatures

71 Ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, κατὰ μὲν τὸν Λουκᾶν,
the Lord our Jesus Christ according-to indeed — Luke
ἐν δακτύλῳ φησὶ Θεοῦ ἐκβάλλειν τὰ δαιμόνια· κατὰ δὲ
by (the)-finger he-says of-God to-cast-out the demons according-to and
τὸν Ματθαῖον, ἐν Πνεύματι Θεοῦ. Δάκτυλον δέ φησι Θεοῦ
— Matthew by (the)-Spirit of-God (the)-finger and he-calls of-God
ὁ μέγας Βασίλειος μίαν τῶν τοῦ Πνεύματος ἐνεργειῶν. Εἰ
the great Basil one of-the of-the Spirit workings if
οὖν ἡ μία τούτων τὸ Πνεῦμα τὸ ἅγιόν ἐστι, καὶ αἱ ἄλλαι
then the one of-these the Spirit the holy is also the others
πάντως· ὡς ὁ αὐτὸς καὶ τοῦτ᾽ ἐδίδαξεν ἡμᾶς, ἀλλ᾽ οὐ
by-all-means as the same also this taught us but not
διὰ τοῦτο πολλοὶ θεοί, ἢ πολλὰ πνεύματά ἐστι. Πρόοδοι
because-of this many gods or many spirits there-are processions
γὰρ τὰ τοιαῦτα, καὶ ἐκφάνσεις, καὶ ἐνέργειαι φυσικαὶ τοῦ
for the such(-things) and manifestations and workings natural of-the

ἑνὸς Πνεύματός εἰσι· καὶ δι᾽ ἑκάστης ἕν ἐστι τὸ
one Spirit are and through each one is the(-one)
ἐνεργοῦν. Οἱ δὲ κακόδοξοι, κτίσματα ταῦτα λέγοντες,
working the(-ones) but heretical creatures these calling
ἑπταπλασίως εἰς κτίσμα τὸ Πνεῦμα κατασπῶσι τοῦ Θεοῦ.
sevenfold into (a)-creature the Spirit drag-down — of-God
Ἀλλ᾽ αἰσχυνέσθωσαν ἑπταπλασίως. Ὁ γὰρ εἰπὼν αὖθις
but let-them-be-ashamed sevenfold the for having-said again
προφήτης περὶ αὐτῶν, ὡς «Ἑπτὰ οὗτοι ὀφθαλμοὶ Κυρίου
prophet about them that seven these eyes of-(the)-Lord
εἰσίν, οἱ ἐπιβλέποντες ἐπὶ πᾶσαν τὴν γῆν·» καὶ ὁ
are the(-ones) looking upon all the earth and the(-one)
ἐν τῇ Ἀποκαλύψει γράφων, «Χάρις ἡμῖν καὶ εἰρήνη ἀπὸ
in — Revelation writing grace to-us and peace from
Θεοῦ, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων, ἃ ἐνώπιον τοῦ
God and from the seven spirits which before the
θρόνου τοῦ Θεοῦ εἰσι, καὶ ἀπὸ τοῦ Χριστοῦ·» τὸ Πνεῦμα
throne — of-God are and from — Christ the Spirit
τὸ ἅγιον εἶναι ταῦτα, τοῖς πιστοῖς ἐμφανῶς παρίστησιν.
the holy to-be these to-the faithful manifestly presents
Ὁ Θεὸς καὶ Πατήρ, διὰ Μιχαίου τοῦ προφήτου 72
— God and Father through Micah the prophet
προκαταγγέλλων τὴν τοῦ Μονογενοῦς κατὰ σάρκα
announcing-beforehand the of-the Only-begotten according-to flesh
γέννησιν, βουλόμενος ἐπιδεῖξαι καὶ τῆς θεότητος αὐτοῦ τὸ
birth wishing to-show also of-the godhead his the
ἄναρχον, «Καὶ αἱ ἔξοδοι αὐτοῦ, φησίν, ἀπ᾽ ἀρχῆς
unoriginateness and the goings-forth his he-says (are)-from (the)-beginning
ἐξ ἡμερῶν αἰῶνος.» Τὰς δὲ ἐξόδους ταύτας τὰς ἐνεργείας
from days of-eternity the and goings-forth these the workings
εἶναι τῆς θεότητος, οἱ θεῖοι Πατέρες ἐξηγήσαντο. Αὐταὶ
to-be of-the godhead the divine Fathers interpreted these

γάρ εἰσι τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου
for are of-the Father and of-the Son and of-the holy
Πνεύματος δυνάμεις τε καὶ ἐνέργειαι· ἃς κτιστὰς εἶναι
Spirit powers both and workings which created to-be
περιαγγέλλουσιν, οἱ τὰ τῶν κακοδόξων φρονεῖν τε
proclaim the(-ones) the(-things) of-the heretics to-think both
καὶ ἐπεκδικεῖν σπουδάζοντες. Ἀλλ' ὀψέ ποτε λαβόντες νοῦν
and to-champion being-eager but late ever having-taken mind
συνίτωσαν, τίς ὁ ἀπ' ἀρχῆς ὤν· τίς πρὸς ὅν
let-them-understand who the(-one) from (the)-beginning being who to whom
φησιν ὁ Δαβίδ, ὅτι «Ἀπὸ τοῦ αἰῶνος» (ταὐτὸ δ' εἰπεῖν,
says — David that from the age the-same and to-say
ἐξ ἡμερῶν αἰῶνος), «καὶ ἕως τοῦ αἰῶνος σὺ εἶ·» καὶ
from days of-eternity and to the age you are and
συνετῶς σκοπείτωσαν, εἰ βούλονται, ὡς ὁ Θεὸς διὰ τοῦ
intelligently let-them-consider if they-wish how — God through the
προφήτου ἀπ' ἀρχῆς εἰπὼν τὰς ἐξόδους ταύτας εἶναι,
prophet from (the)-beginning having-said the goings-forth these to-be
ἐγένοντο ἢ ἐποιήθησαν, ἢ ἐκτίσθησαν, εἶπεν οὐδαμῶς. Καὶ
they-came-to-be or were-made or were-created said in-no-way and
ὁ ἐν Πνεύματι Θεοῦ θεολογῶν Βασίλειος, οὐκ, Ἐγένοντο,
the in (the)-Spirit of-God theologizing Basil not they-came-to-be
ἀλλ', «Ἦσαν, εἶπεν, αἱ τοῦ Πνεύματος ἐνέργειαι πρὸ τῆς
but they-were said the of-the Spirit workings before the
νοητῆς κτίσεως, καὶ τῶν αἰώνων ἐπέκεινα.» Μόνος οὖν
intelligible creation and of-the (the)-ages beyond alone then
ὁ Θεὸς ἐξ αἰῶνος ἐνεργής τε καὶ παντοδύναμος, ὡς
— God from eternity active both and almighty as
καὶ προαιωνίους ἔχων δυνάμεις τε καὶ ἐνεργείας.
also pre-eternal having powers both and workings

Φασὶ δέ, τοῖς ἁγίοις ἀντικείμενοι προδήλως, οἱ τῆς 73
they-say and to-the saints opposed manifestly the(-ones) of-the
ἐναντίας δόξης προϊστάμενοι· Ἕν ἐστι τὸ ἄκτιστον, ἡ θεία
contrary opinion leading one is the uncreated the divine
φύσις· πᾶν δὲ τὸ διαφέρον ταύτης ὁπωσοῦν, κτιστόν
nature all and the(-thing) differing from-it in-any-way created
ἐστι· κτίσμα ποιοῦντες ἐντεῦθεν καὶ τὸν Πατέρα, καὶ τὸν
is (a)-creature making from-this also the Father and the
Υἱόν, καὶ τὸ Πνεῦμα τὸ ἅγιον. Μία γὰρ καὶ ἡ αὐτὴ τῶν
Son and the Spirit the holy one for and the same of-the
τριῶν ἡ ἐνέργεια. Οὗ δὲ ἡ ἐνέργεια κτιστή, ἄκτιστος
three (is)-the working of-whom but the working (is)-created uncreated
αὐτὸς οὐκ ἔστι. Διὰ τοῦτο οὐχ ἡ τοῦ Θεοῦ ἐνέργεια,
he not is because-of this not the — of-God working
ἄπαγε! ἀλλὰ τὸ ἐνεργηθέν, καὶ ἀποτελεσθέν ἐστι τὸ
away-with(-it) but the(-thing) worked and accomplished is the
κτίσμα. Διὸ καὶ οὐσιώδη, τουτέστι φυσικὴν εἶναι κίνησιν,
creature wherefore also essential that-is natural to-be movement
τὴν διαφέρουσαν τῆς θείας φύσεως ἐνέργειαν, ὁ θεσπέσιος
the differing from-the divine nature working the divine
ἐδίδαξε Δαμασκηνός. Ἐπεὶ δὲ καὶ τῆς θείας ἐνεργείας εἶναι
taught Damascene since and also of-the divine working to-be
τὸ ποιεῖν ὁ θεῖος Κύριλλος ἔφη, πῶς αὖτη ποίημα, εἰ
the to-make the divine Cyril said how (is)-it (a)-thing-made unless
μὴ δι᾽ ἑτέρας ἐνεργείας ἐνεργηθήσεται, κἀκείνη πάλιν
— through another working it-will-be-worked and-that again
δι᾽ ἑτέρας, καὶ οὕτω πρὸς τὸ ἐπάπειρον ἰέναι, καὶ τὸ
through another and thus to the infinite to-go and the
τῆς ἐνεργείας ἄκτιστον ἀεὶ ζητεῖται καὶ κηρύττεται;
of-the working uncreatedness always is-sought and is-proclaimed

74 Πανταχοῦ παρούσης ἀχωρίστως τῆς τε θείας οὐσίας,
everywhere being-present inseparably of-the both divine essence
καὶ τῆς θείας ἐνεργείας, χωρητή ἐστιν ἡ τοῦ
and of-the divine working capable-of-being-contained is the —
Θεοῦ ἐνέργεια καὶ τοῖς κτιστοῖς ἡμῖν· ἐπεὶ καὶ μερίζεται
of-God working even by-the created us since also it-is-divided
ἀμερίστως κατὰ τοὺς θεολόγους· τῆς θείας φύσεως
indivisibly according-to the theologians the divine nature
ἀμερίστου παντάπασι μενούσης κατ' αὐτούς. Διὸ καὶ
indivisible altogether remaining according-to them wherefore also
ὁ Χρυσόστομος Πατήρ, εἰπὼν ὅτι ἡ ῥανὶς τῆς χάριτος
— Chrysostom Father having-said that the drop of-the grace
τὰ πάντα ἐπλήρωσε τῆς γνώσεως· δι' αὐτῆς τὰ
the(-things) all filled with-the knowledge through it the
θαύματα ἐγίνετο, τὰ ἁμαρτήματα ἐλύετο· καὶ δείξας
wonders happened the sins were-loosed and having-shown
ἄκτιστον οὖσαν τὴν τῆς χάριτος ῥανίδα· εἶτα σπεύδων
uncreated being the of-the grace drop then hastening
ἐπιδεῖξαι καὶ ἐνέργειαν, ἀλλ' οὐκ οὐσίαν οὖσαν, ἔτι δὲ
to-show also working but not essence being further and
καὶ τὴν τῆς θείας ἐνεργείας διαφοράν, πρός τε τὴν θείαν
also the of-the divine working difference as-against both the divine
οὐσίαν, καὶ τὴν τοῦ Πνεύματος ὑπόστασιν, ἐπάγει γράφων·
essence and the of-the Spirit hypostasis adds writing
«Τὸ μέρος λέγω τῆς ἐνεργείας· οὐ γὰρ δὴ ὁ Παράκλητος
the part I-mean of-the working not for indeed the Paraclete
μερίζεται. Χωρητὴ γοῦν ἐστιν ἡμῶν ἑκάστῳ ἡ θεία
is-divided capable-of-being-contained then is of-us by-each the divine
χάρις, καὶ ἡ ἐνέργεια· ἐπεὶ καὶ ἀμερίστως αὕτη μερίζεται.
grace and the working since also indivisibly it is-divided

Ἡ δὲ τοῦ Θεοῦ οὐσία, παντάπασιν ἀμέριστος οὖσα καθ'
the but — of-God essence altogether indivisible being by
αὑτήν, πῶς ἄν τινι χωρηθείη τῶν κτιστῶν;»
itself how — by-anyone could-it-be-contained of-the created(-ones)
Τριῶν ὄντων τοῦ Θεοῦ, οὐσίας ἐνεργείας, Τριάδος 75
three being — of-God essence working Trinity
ὑποστάσεων θείων· οἱ κατηξιωμένοι τῷ Θεῷ ἡνῶσθαι,
of-hypostases divine the(-ones) deemed-worthy — to-God to-be-united
ὡς ἓν εἶναι πνεῦμα μετ' αὐτοῦ· καθὰ καὶ Παῦλος ὁ μέγας
so-as one to-be spirit with him as also Paul the great
εἴρηκεν· «Ὁ κολλώμενος τῷ Κυρίῳ, ἓν πνεῦμά ἐστιν·»
has-said the(-one) cleaving to-the Lord one spirit is
ἐπεὶ κατ' οὐσίαν οὐχ ἡνῶσθαι τοὺς ἀξίους ἀνωτέρω
since in essence not to-be-united the worthy above
δέδεικται, καὶ πάντες οἱ θεολόγοι μαρτυροῦσι, κατ' οὐσίαν
has-been-shown and all the theologians testify in essence
εἶναι τὸν Θεὸν ἀμέθεκτον· ἡ δὲ καθ' ὑπόστασιν ἕνωσις,
to-be — God imparticipable the but by hypostasis union
μόνου διατελεῖ τυγχάνουσα τοῦ θεανθρώπου Λόγου· λείπεται
of-alone remains attaining of-the God-man Word it-remains
κατ' ἐνέργειαν ἑνοῦσθαι τοὺς κατηξιωμένους ἑνοῦσθαι
by working to-be-united the(-ones) deemed-worthy to-be-united
Θεῷ· καὶ πνεῦμα καθ' ὅ ἐστιν ἓν μετὰ Θεοῦ ὁ
to-God and spirit according-to which is one with God the(-one)
κολλώμενος Θεῷ, τὴν ἄκτιστον τοῦ Πνεύματος ἐνέργειαν
cleaving to-God the uncreated of-the Spirit working
εἶναι καὶ καλεῖσθαι, ἀλλ' οὐ τὴν οὐσίαν τοῦ Θεοῦ· κἂν οἱ
to-be and to-be-called but not the essence — of-God even-if the
ἀντικείμενοι ἀπαρέσκωνται. Ἐπεὶ καὶ διὰ τοῦ προφήτου,
opponents be-displeased since also through the prophet

οὐ, Τὸ Πνεῦμά μου, ἀλλ', «Ἀπὸ τοῦ Πνεύματός μου
not the Spirit my but from the Spirit my
ἐκχεῶ ἐπὶ τοὺς πιστεύοντας,» προέφη ὁ Θεός.
I-will-pour upon the(-ones) believing foretold — God
76 Πνεύματι Θεοῦ, φησίν, ἐκινοῦντο καὶ Μωϋσῆς καὶ Δαβίδ·
by-(the)-Spirit of-God he-says were-moved both Moses and David
καὶ ὅσοι τῆς θείας ἐνεργείας χωρητικοί, τῇ ἀποθέσει
and as-many-as of-the divine working capable-of-receiving by-the putting-off
τῶν σαρκικῶν ἰδιωμάτων γεγόνασι, καὶ ζῶσαί τινες
of-the fleshly properties became and living some
εἰκόνες Χριστοῦ· καὶ ταὐτὸ μᾶλλον αὐτῷ κατὰ τὴν
images of-Christ and the-same rather with-him according-to the
χάριν, ἢ ἀφομοίωμα· καὶ μία ἡ καθαρότης ἡ ἐν
grace or likeness and one (is)-the purity the(-one) in
τῷ Χριστῷ καὶ τοῖς ἁγίοις ἐστί· καὶ ἡ λαμπρότης τοῦ
— Christ and the saints is and the brightness —
Θεοῦ ἡμῶν ἐφ' ἡμᾶς ὁ ἐνθεώτατος ᾄδει μελῳδῶν. Αἱ
of-God our (be)-upon us the most-inspired sings in-melody the
γὰρ πνευματοφόροι ψυχαί, κατὰ τὸν μέγαν Βασίλειον,
for Spirit-bearing souls according-to the great Basil
ἐλλαμφθεῖσαι παρὰ τοῦ Πνεύματος, αὐταί τε ἀποτελοῦνται
illumined by the Spirit they both are-made
πνευματικαί, καὶ εἰς ἑτέρους τὴν χάριν ἐξαποστέλλουσιν.
spiritual and to others the grace send-forth
Ἐντεῦθεν μελλόντων πρόγνωσις· μυστηρίων σύνεσις·
from-here (is)-of-future-things foreknowledge of-mysteries understanding
κεκρυμμένων κατάληψις· χαρισμάτων διανομαί· τὸ οὐράνιον
of-hidden(-things) apprehension of-gifts distributions the heavenly
πολίτευμα· ἡ μετ' ἀγγέλων χορεία· ἡ ἀτελεύτητος
citizenship the with angels choir-dance the unending

εὐφροσύνη· ἡ ἔνθεος διανομή· ἡ πρὸς Θεὸν ὁμοίωσις·
gladness the divine distribution the toward God likeness
τὸ ἀκρότατον τῶν ὀρεκτῶν, θεὸν γενέσθαι.
the highest of-the desirable(-things) god to-become
Κατὰ τὴν χάριν ταύτην καὶ λαμπρότητα, καὶ πρὸς τὸν 77
according-to the grace this and brightness and toward —
Θεὸν ἕνωσιν, πλεονεκτοῦσι τῶν ἀνθρώπων οἱ ἄγγελοι.
God union surpass the men the angels
Διὸ καὶ λαμπρότητές εἰσι δεύτεραι, λειτουργοὶ τῆς
wherefore also brightnesses they-are second ministers of-the
ἄνω λαμπρότητος, καὶ φῶτα δεύτερα τοῦ πρώτου φωτὸς
above brightness and lights second of-the first light
ἀπαυγάσματα αἱ νοεραὶ δυνάμεις καὶ τὰ λειτουργικὰ
reflections the intellectual powers and the ministering
πνεύματα· καὶ πρώτη φωτεινὴ φύσις, μετὰ τὴν πρώτην,
spirits and first luminous nature after the first
τῷ ἐκεῖθεν αὐγάζεσθαι· καὶ δεύτερον φῶς ἄγγελος, τοῦ
by-the from-there to-be-illumined and second light (is-the)-angel of-the
πρώτου φωτὸς ἀποῤῥοή τις, ἢ μετουσία. Καὶ κυκλικῶς
first light outflow some or participation and circularly
οἱ θεῖοι κινούμενοι νόες, ἑνοῦνται ταῖς ἀνάρχοις καὶ
the divine moving minds are-united to-the unoriginate and
ἀτελευτήτοις ἐλλάμψεσι τοῦ καλοῦ καὶ ἀγαθοῦ. Τοῖς γὰρ
endless illuminations of-the beautiful and good to-the for
ἀϊδίοις αὐτὸς ὁ Θεός ἐστι φῶς, καὶ οὐκ ἄλλο· καὶ
eternal(-beings) the-very — God is light and not another and
ὃ τοῖς αἰσθητοῖς ἥλιος, τοῦτο τοῖς νοητοῖς Θεός·
what to-the sensible(-things) (is)-the-sun this to-the intelligible(-things) (is)-God
καὶ αὐτός ἐστι τὸ πάσης τῆς λογικῆς φύσεως φωτιστικὸν
and he is the of-all the rational nature illuminating
πρῶτον καὶ ἀκρότατον φῶς. «Κἂν τοῦ προφήτου λέγοντος
first and highest light even-if the prophet saying

ἀκούσῃς, ὁ Χρυσόστομός φησι Πατήρ· «Εἶδον τὸν Κύριον
you-hear — Chrysostom says Father I-saw the Lord
καθήμενον ἐπὶ θρόνου·» μὴ τοῦτο ὑποπτεύσῃς, ὅτι τὴν
sitting on (a)-throne not this suspect that the
οὐσίαν εἶδεν ἐκείνην, ἀλλὰ τὴν συγκατάβασιν· καὶ ταύτην
essence he-saw that but the condescension and this
δὲ ἀμυδρότερον ἤπερ αἱ ἄνω δυνάμεις.»
too more-faintly than the above powers

78 Πᾶσα φύσις ὡς πορρώτατω ἐστί, καὶ παντάπασι ξένη τῆς
every nature as farthest is and altogether foreign from-the
θείας φύσεως. Εἰ γὰρ ὁ Θεὸς φύσις, τἄλλα οὐκ ἔστι φύσις·
divine nature if for — God (is)-nature the-others not are nature
εἰ δὲ τῶν ἄλλων ἕκαστον φύσις, ἐκεῖνος οὐκ ἔστι φύσις· ὡς
if but of-the others each (is)-nature that(-one) not is nature as
οὐδὲ ὄν ἐστιν, εἰ τἄλλα ὄντα ἐστίν. Εἰ δ' ἔστιν ἐκεῖνος
not-even being is(-he) if the-others beings are if and is that(-one)
ὤν, τἄλλα οὐκ ἔστιν ὄντα. Τοῦτο κἀπὶ τῆς σοφίας καὶ τῆς
being the-others not are beings this also-in the wisdom and the
ἀγαθότητος, καὶ ἁπλῶς ἐπὶ πάντων τῶν περὶ Θεόν,
goodness and simply in all the(-things) about God
ἢ περὶ Θεοῦ λεγομένων λαμβάνων, καλῶς καὶ τοῖς ἁγίοις
or about God said taking(-it) well and to-the saints
ἀκολούθως θεολογήσεις. Ἔστι δὲ καὶ λέγεται φύσις τῶν
consistently you-will-theologize is and also is-called (the)-nature of-the
ὄντων πάντων ὁ Θεός, ὡς αὐτοῦ πάντων μετεχόντων, καὶ
beings all — God as of-him all partaking and
τῇ μεθέξει τούτου συνεστώτων· οὐ τῇ μεθέξει τῆς αὐτοῦ
by-the participation of-him subsisting not by-the participation of-the his
φύσεως, ἄπαγε! ἀλλὰ τῇ μεθέξει τῆς αὐτοῦ ἐνεργείας.
nature away-with(-it) but by-the participation of-the his working
Οὕτω γὰρ καὶ ὀντότης ἐστὶ τῶν ὄντων, καὶ εἶδος ἐν τοῖς
thus for also beingness he-is of-the beings and form in the

εἴδεσιν ὡς εἰδεάρχης, καὶ σοφία τῶν σοφιζομένων, καὶ
forms as form-originator and wisdom of-the(-ones) made-wise and
ἁπλῶς τὰ πάντα πάντων· καὶ οὐκ ὢν φύσις, ὡς ὑπὲρ
simply the all of-all and not being nature as beyond
πᾶσαν φύσιν· καὶ οὐκ ὢν ὤν, ὡς ὑπὲρ πάντα τὰ ὄντα·
every nature and not being being as beyond all the beings
καὶ οὐκ ὢν οὐδ' ἔχων εἶδος, ὡς ὑπὲρ εἶδος ὤν. Πῶς
and not being nor having form as beyond form being how
οὖν ἡμεῖς πλησίον τοῦ Θεοῦ γενώμεθα; Ἆρα τῇ φύσει
then we near — to-God may-come-to-be (is-it)-then by-the nature
πλησιάζοντες αὐτοῦ; ἀλλ' οὐδὲ μίαν ἔχει ἢ ἕξει κοινωνίαν
drawing-near to-him but not-even one has or will-have communion
ἢ ἐγγύτητα πρὸς τὴν ἀνωτάτω φύσιν, τῶν κτιστῶν
or nearness toward the highest nature of-the created(-things)
ἁπάντων οὐδὲ ἕν. Εἴπερ οὖν τις γέγονε πλησίον τοῦ
all not-even one if-indeed then anyone has-come-to-be near —
Θεοῦ, τῇ ἐνεργείᾳ πάντως ἐπλησίασεν αὐτοῦ. Πῶς οὖν;
to-God by-the working by-all-means he-drew-near-to him how then
Ὡς μετέχων ἐκείνης φυσικῶς; ἀλλὰ τοῦτο κοινόν ἐστι
as partaking of-that naturally but this common is
πάντων τῶν κτισμάτων. Οὐκοῦν οὐ τοῖς ἐκ φύσεως
of-all the creatures therefore not by-the(-things) from nature
προσοῦσιν, ἀλλὰ τοῖς ἐκ προαιρέσεως προσγινομένοις,
belonging but by-the(-things) from choice accruing
πλησίον τις ἢ μακρὰν γίνεται Θεοῦ· προαίρεσις δὲ
near one or far becomes from-God choice and
μόνον τῶν λογικῶν ἐστι. Ταῦτα οὖν μόνα τῶν ἄλλων
only of-the rational(-beings) is these then alone of-the others
ἁπάντων, ἢ μακρὰν ἢ ἐγγὺς γίνεται Θεοῦ· δι' ἀρετῆς
all either far or near become to-God through virtue
ἢ κακίας, ἢ ἐγγίζοντα ἢ μακρυνόμενα. Ταῦτα τοιγαροῦν
or vice either drawing-near or being-removed these therefore

μόνα καὶ δεκτικά ἐστιν ἀθλιότητος ἢ μακαριότητος. Ἀλλ'
alone also receptive are of-wretchedness or blessedness but
ἡμεῖς σπεύσωμεν τῆς μακαριότητος ἐπιλαβέσθαι.
we let-us-hasten of-the blessedness to-lay-hold

79 Ἄλλο μὲν πρὸς ἄλλο τῶν κτισμάτων συγκρινόμενον, οἰκεῖον
one indeed with another of-the creatures compared akin
Θεοῦ κατὰ φύσιν, ἢ ξένον λέγεται. Οἰκεῖον μὲν γάρ, φησί,
to-God according-to nature or foreign is-called akin indeed for he-says
θεότητος, αἱ νοεραὶ φύσεις, καὶ νῷ μόνῳ ληπταί· ξένον
to-the-godhead (are)-the intellectual natures and by-mind only grasped foreign
δὲ παντάπασιν, ὅσαι ὑπὸ τὴν αἴσθησιν· καὶ τούτων αὐτῶν
but altogether as-many-as under the sensation and than-these themselves
ἔτι πορρώτερω, ὅσαι παντελῶς ἄψυχοι καὶ ἀκίνητοι.
still farther as-many-as wholly soulless and motionless
Πρὸς ἄλληλα τοίνυν τὰ κτίσματα συγκρινόμενα, οἰκεῖα Θεῷ
with one-another therefore the creatures compared akin to-God
κατὰ φύσιν ἢ ξένα λέγεται· αὐτὰ δὲ καθ' αὐτὰ φύσιν
according-to nature or foreign are-called themselves but by themselves (in)-nature
ἅπαντα, ξένα ἐστὶ Θεοῦ. Πλέον γὰρ οὐδ' ὅσον εἰπεῖν
all foreign are from-God more for not-even as-much-as to-say
ἡ νοερὰ φύσις πόρρω ἐστὶ Θεοῦ, ἢ ὅσον αἴσθησίς
the intellectual nature far is from-God than as-much-as sensation
τε καὶ τὰ ὑπ' αἴσθησιν τῶν νοερῶν ἀπέχει.
both and the(-things) under sensation from-the intellectual(-things) are-distant
Τοσοῦτον οὖν ἀπέχοντες τῇ καθ' ἡμᾶς φύσει τοῦ Θεοῦ,
so-much then being-distant in-the according-to us nature — from-God
ὄντως, οὐαὶ ἡμῖν, εἰ μὴ γοῦν ἐκ προαιρέσεως χρηστῆς,
truly woe to-us unless — at-least from choice good
δι' ἔργων καὶ τρόπων ἀγαθῶν, ἐγγὺς αὐτοῦ γενοίμεθα.
through works and ways good near him we-should-come-to-be

Ἡ τῶν θείων θεηγόρων ἔνθεος καὶ κοινὴ γλῶσσα, 80
the of-the divine God-speakers inspired and common tongue
Δαμασκηνὸς ὁ θεοφόρος φησὶν ἐν δευτέρῳ τῶν θεολογικῶν
Damascene the God-bearer says in (the)-second of-the theological
αὐτοῦ κεφαλαίων· «Χρὴ τὸν περὶ Θεοῦ τι λέγειν
his chapters (it)-is-needful the(-one) about God anything to-say
ἢ ἀκούειν βουλόμενον, σαφῶς εἰδέναι, ὡς οὐδὲ πάντα
or to-hear wishing clearly to-know that neither all(-things)
ἄῤῥητα, οὐδὲ πάντα ῥητά, τά τε τῆς θεολογίας,
(are)-ineffable nor all sayable the(-things) both of-the theology
τά τε τῆς οἰκονομίας· οὔτε μὴν πάντα γνωστά,
the(-things) and of-the dispensation nor indeed all knowable
οὐδὲ πάντα ἄγνωστα. Ὑπὲρ λόγον δ᾽ ἴσμεν καὶ ὅσα
nor all unknowable beyond reason and we-know also as-many-as
λέγειν ἐφεῖται τῶν θείων, ὡς καὶ ταῦτα καθ᾽
to-say is-permitted of-the divine(-things) as also these according-to
ὑπερέχοντα λόγον (οὐ γὰρ ἔξω λόγου κατ᾽ ἔλλειψιν, ἀλλ᾽
surpassing reason not for outside reason by deficiency but
ἐκτὸς λόγου τοῦ καθ᾽ ἡμᾶς), ὅν θ᾽ ἡμῖν αὐτοῖς
outside (the)-reason the according-to us which both in-us ourselves
ἐνδιαιτώμενον ἔχομεν, καὶ ὃν παρ᾽ ἡμῶν αὐτῶν εἰς
dwelling we-have and which from us ourselves to
ἀκοὴν ἑτέρων προάγομεν. Οὔτε γὰρ οὗτος ἑρμηνεύων
(the)-hearing of-others we-bring-forth neither for this(-one) interpreting
παραστῆσαι δύναιτ᾽ ἄν, οὔτ᾽ ἐκεῖνος πολυπραγμονῶν,
to-present could — nor that(-one) inquiring
οἴκοθεν ἐφίκοιτ᾽ ἄν.» Οὐκ ἄρ᾽ ἡμῖν αὐτοῖς ἐπιτρεπτέον
of-himself could-attain — not then to-us ourselves (it-is)-to-be-entrusted
περὶ Θεοῦ τι λέγειν· ἀλλ᾽ ἡμᾶς αὐτοὺς ἐπιτρεπτέον
about God anything to-say but us ourselves (it-is)-to-be-entrusted

πρὸς τοὺς ἐν πνεύματι τὰ τοῦ πνεύματος λαλοῦντας,
to the(-ones) in spirit the(-things) of-the spirit speaking
καὶ ὅταν ἀπαιτῶσι λόγον οἱ ἀντικείμενοι.
also when demand (an)-account the opponents
81 Φασὶν ἐπιγεγράφθαι τῶν προθύρων τῆς σχολῆς τοῦ
they-say to-have-been-inscribed of-the porch of-the school —
Πλάτωνος· «Μηδεὶς εἰσίτω ἀγεωμέτρητος.» Πάντη δέ ἐστιν
of-Plato let-no-one enter ungeometrical wholly and is
ἀγεωμέτρητος, ὁ μὴ δυνάμενος περὶ τῶν ἀχωρίστων
ungeometrical the(-one) not able about the inseparable(-things)
ὡς κεχωρισμένων διανοεῖσθαί τε καὶ διαλέγεσθαι. Εἶναι
as separated to-think both and to-discourse to-be
γὰρ πέρας χωρὶς τοῦ περατουμένου, τῶν ἀδυνάτων.
for (a)-limit without the limited (is-of)-the impossible(-things)
Γεωμετρία δέ, περὶ τῶν περάτων σχεδὸν ἅπας ὁ λόγος·
geometry and about the limits almost all the reasoning
ἃ καὶ χωρὶς τῶν περατουμένων, ἔσθ' ὅτε καθ' ἑαυτὰ
which also without the limited(-things) there-is when by themselves
καὶ ὁρίζεται καὶ προβάλλεται, τοῦ νοῦ χωρίζοντος τὰ
both is-defined and put-forward the mind separating the
ἀχώριστα. Ὁ δὲ τὸ σῶμα τῶν περὶ αὐτὸ
inseparable(-things) the(-one) but the body from-the(-things) about it
χωρίζειν τῷ νῷ μηδέπω μαθών, πῶς ἀκούσει περὶ
to-separate by-the mind not-yet having-learned how will-be-hear about
φύσεως καθ' ἑαυτήν; Ἥτις οὐ μόνον ἀχώριστός ἐστι τῶν
nature by itself which not only inseparable is from-the
φυσικῶν ἐννυπάρχουσα τούτοις, ἀλλ' οὐδ' εἶναί ποτε
natural(-things) existing-in them but not-even to-be ever
δύναται χωρὶς αὐτῶν. Πῶς ἀκούσει περὶ τῶν καθ'
can without them how will-be-hear about the(-things) on
ὅλου ὡς καθ' ὅλου, ἅπερ ἐν τοῖς μερικοῖς εἰσι; νῷ
(the)-whole as on (the)-whole which in the particulars are by-mind

καὶ λόγῳ μόνῳ τούτων διαιρούμενα, καὶ πρὸ τῶν πολλῶν
and reason only from-these divided and before the many
νοούμενα, τὸ τῶν πολλῶν ἄνευ μηδαμῶς ὄντα τῷ γε
conceived the(-thing) of-the many without in-no-way being by-the indeed
ἀληθεῖ λόγῳ; Πῶς ἀκούσει περὶ νοητῶν καὶ νοερῶν;
true reason how will-he-hear about intelligible(-things) and intellectual
πῶς ἀκούσει καὶ νοῦν ἕκαστον ἡμῶν ἔχειν λεγόντων, καὶ
how will-he-hear also mind each of-us to-have saying and
διανοήματα, καὶ τῶν διανοημάτων ἕκαστον ἡμῶν ὑπάρχειν
thoughts and of-the thoughts each our to-be
νῦν, καὶ οὐ καταγελάσει καὶ ἀνακράξεται, κατηγορῶν
now and not will-he-mock and will-cry-out accusing
ἡμῶν, ὡς δύο καὶ πολλοὺς ἔχειν νοῦς λεγόντων ἕκαστον
us as two and many to-have minds saying each
ἀνθρώπων; Ὁ δὲ ἐπὶ τῶν τοιούτων μὴ δυνάμενος
of-men the(-one) but in the such(-things) not able
ἀκούειν ἢ λέγειν, περὶ τῶν ἀδιαιρέτων ὡς διῃρημένων,
to-hear or to-speak about the indivisible(-things) as divided
πῶς ἐπὶ τοῦ Θεοῦ δυνήσεταί τι τοιοῦτον ἢ λέγειν ἢ
how in — God will-he-be-able anything such either to-say or
διδάσκεσθαι; Ἐφ᾽ οὗ πολλαὶ μέν εἰσι καὶ λέγονται ἑνώσεις
to-be-taught in whom many indeed are and are-spoken-of unions
τε καὶ διακρίσεις, κατὰ τοὺς θεολόγους· ἀλλ᾽ αἱ ἑνώσεις
both and distinctions according-to the theologians but the unions
τῶν διακρίσεων ἐπικρατοῦσι, καὶ προκατάρχουσι· μήτ᾽
over-the distinctions prevail and take-precedence neither
ἀναιροῦσαι ταύτας, μήτ᾽ ἐμποδιζόμεναι παρὰ τούτων αὗται
destroying these nor hindered by these they
μηδέν. Οἱ γοῦν ἐναντίοι μὴ δεχόμενοι, μηδὲ δυνάμενοι γνῶναι,
nothing the then opponents not accepting nor able to-know
τὴν ἐπὶ τοῦ Θεοῦ ἀδιαίρετον διαίρεσιν, καὶ διῃρημένην
the in — God undivided division and divided

ἕνωσιν ἀκούοντες ἡμῶν λεγόντων συμφώνως τοῖς ἁγίοις,
union hearing us saying in-agreement with-the saints
ὅτι τοῦ Θεοῦ τὸ μέν ἐστιν ἀκατάληπτον, τὸ δὲ
that — of-God the(-one) indeed is incomprehensible the(-other) but
καταληπτόν, εἷς δέ ἐστι Θεός, ὁ αὐτὸς ἀκατάληπτος τῇ
comprehensible one but is God the same incomprehensible in-the
οὐσίᾳ ὤν, καταληπτὸς δὲ ἀπὸ τῶν ποιημάτων, κατὰ
essence being comprehensible but from the works according-to
τὰς αὐτοῦ θείας ἐνεργείας· τὴν προαιώνιον αὐτοῦ δηλαδὴ
the his divine workings the pre-eternal his clearly
περὶ ἡμᾶς θέλησιν, τὴν προαιώνιον περὶ ἡμᾶς αὐτοῦ
about us will the pre-eternal about us his
πρόνοιαν· τὴν προαιώνιον αὐτοῦ περὶ ἡμᾶς σοφίαν· καὶ
providence the pre-eternal his about us wisdom and
ἵνα κατὰ τὸν θεῖον Μάξιμον εἴπω, τὴν ἄπειρον αὐτοῦ
that according-to the divine Maximus I-may-say the infinite his
δύναμιν, καὶ σοφίαν, καὶ ἀγαθότητα· ταῦτα δὲ ἦσαν
power and wisdom and goodness these(-things) and were
ἀναγκαίως ἡμῶν εἰπόντων, ἀκούσαντες οἱ ἀντικείμενοι,
necessarily us having-said having-heard the opponents
καὶ οἱ μετ᾽ ἐκείνους κατ᾽ ἐκείνους, κατηγοροῦσιν,
and the(-ones) after them according-to them accuse(-us)
ὡς πολλοὺς θεούς, καὶ πολλὰ λεγόντων ἄκτιστα, καὶ
as many gods and many saying uncreated(-things) and
σύνθετον ποιούντων τὸν Θεόν. Ἀγνοοῦσι γάρ, ὡς ὁ Θεὸς
compound making — God they-are-ignorant for that — God
ἀδιαιρέτως διαιρεῖται, καὶ συνάπτεται διῃρημένως· καὶ
undividedly is-divided and is-joined dividedly and
οὔτε πολυπλασιασμὸν παρὰ τοῦτο πάσχει, οὔτε σύνθεσιν.
neither multiplication because-of this suffers nor composition

Παῦλος ὁ μέγας, τὸ τοῦ Χριστοῦ στόμα, τὸ σκεῦος τῆς 82
Paul the great the — of-Christ mouth the vessel of-the
ἐκλογῆς, τὸ τοῦ θείου ὀνόματος περιφανέστατον ὄχημα,
election the of-the divine name most-conspicuous vehicle
«Τὰ ἀόρατα, φησί, τοῦ Θεοῦ, ἀπὸ κτίσεως κόσμου,
the invisible(-things) he-says — of-God from (the)-creation of-(the)-world
τοῖς ποιήμασι νοούμενα καθορᾶται· ἥ τε ἀΐδιος αὐτοῦ
by-the things-made understood are-clearly-seen the both eternal his
δύναμις καὶ θειότης.» Ἆρ᾽ οὖν ἡ οὐσία τοῦ Θεοῦ τοῖς
power and divinity (is-it) then the essence — of-God by-the
ποιήμασι νοουμένη καθορᾶται; οὐμενοῦν· τὸ γὰρ τῆς τῶν
things-made understood is-clearly-seen no-indeed this(-is) for of-the of-the
κακοδόξων παραφροσύνης, καὶ πρὸ τούτων τῆς Εὐνομίου
heretics madness and before these — of-Eunomius
παραφορᾶς. Καὶ οὗτος γὰρ πρὸ τούτων κατὰ τούτους
derangement and this(-man) for before these according-to these
ἐκ τῶν ποιημάτων οὐδὲν ἕτερον, ἀλλ᾽ αὐτὴν λογογραφεῖ
from the things-made nothing other but itself writes
νοεῖσθαι τὴν οὐσίαν τοῦ Θεοῦ. Ὁ δὲ θεῖος Ἀπόστολος,
to-be-understood the essence — of-God the but divine Apostle
πολλοῦ δεῖ τὰ τοιαῦτα ὑφηγεῖσθαι. Προδιδάξας γάρ, ὅτι
much lacks the such(-things) to-teach having-taught-before for that
τὸ τοῦ Θεοῦ γνωστόν, φανερόν ἐστι, καὶ δείξας ὡς ἔστι
the — of-God knowable manifest is and having-shown that there-is
καὶ ἄλλο τι ὑπὲρ τὸ γνωστὸν τοῦτο τοῦ Θεοῦ, ὅπερ
also other something beyond the knowable this — of-God which
ἐφανέρωσε πᾶσι τοῖς νοῦν ἔχουσιν αὐτός, εἶτ᾽ ἐπήνεγκε·
made-manifest to-all the(-ones) mind having he then added
«Τὰ γὰρ ἀόρατα αὐτοῦ, ἀπὸ κτίσεως κόσμου τοῖς
the for invisible(-things) his from (the)-creation of-(the)-world by-the
ποιήμασι νοούμενα καθορᾶται.» Τὸ δὲ γνωστὸν τοῦ Θεοῦ
things-made understood are-clearly-seen the but knowable — of-God

τί ἐστιν, οὕτως ἂν μάθοις. Οἱ θεοφόροι Πατέρες
what is(-it) thus — you-might-learn the God-bearing Fathers
ἐξηγούμενοι φασί· Τοῦ Θεοῦ τὸ μέν ἐστιν ἄγνωστον,
interpreting say — of-God the(-one) indeed is unknowable
ἤγουν ἡ οὐσία αὐτοῦ· τὸ δὲ γνωστόν, ἤγουν πάντα
that-is the essence his the(-other) but knowable that-is all
τὰ περὶ τὴν οὐσίαν· τουτέστιν, ἡ ἀγαθότης, ἡ σοφία,
the(-things) about the essence that-is the goodness the wisdom
ἡ δύναμις, ἡ θειότης, ἤτοι μεγαλειότης· ἃ καὶ ἀόρατα
the power the divinity or majesty which also invisible
ὁ Παῦλος λέγει· νοούμενα μέντοι τοῖς ποιήμασι. Τὰ δὲ
— Paul calls understood however by-the things-made the(-things) but
ἀπὸ τῶν κτισμάτων περὶ τὴν οὐσίαν τοῦ Θεοῦ νοούμενα
from the creatures about the essence — of-God understood
ταυτί, πῶς ἂν εἴη πάλιν κτίσματα; Τοιγαροῦν καὶ
these how — would-they-be again creatures therefore also
ἄκτιστός ἐστιν ἡ ἐκ τῶν κτισμάτων νοουμένη τοῦ Θεοῦ
uncreated is the from the creatures understood — of-God
ἐνέργεια, καὶ οὐσία οὐκ ἔστιν· ἐπεὶ καὶ μὴ ἑνικῶς αὕτη
working and essence not it-is since also not in-the-singular it
μόνον, ἀλλὰ καὶ πληθυντικῶς προάγεται.
only but also in-the-plural is-put-forward

83 Σοφίας, καὶ τέχνης, καὶ δυνάμεως, ἀλλ' οὐχὶ τῆς οὐσίας
of-wisdom and art and power but not of-the essence
ἐνδεικτικά ἐστι τὰ ποιήματα, φησὶν ὁ μέγας Βασίλειος,
indicative are the things-made says the great Basil
τῷ Εὐνομίῳ ἀντιφθεγγόμενος, ἐκ τῶν κτισμάτων λέγοντι
— to-Eunomius replying from the creatures saying
δείκνυσθαι τὴν οὐσίαν τοῦ Θεοῦ. Τοιγαροῦν καὶ ἄκτιστός
to-be-shown the essence — of-God therefore also uncreated
ἐστιν ἡ ἀπὸ τῶν ποιημάτων δεικνυμένη τοῦ Θεοῦ ἐνέργεια,
is the from the things-made shown — of-God working

καὶ οὐσία οὐκ ἔστι· καὶ οἱ μηδὲν διαφέρειν λέγοντες
and essence not it-is and the(-ones) in-nothing to-differ saying
τῆς θείας οὐσίας τὴν θείαν ἐνέργειαν, Εὐνομιανοί εἰσι
from-the divine essence the divine working Eunomians are
σοφῶς.
wisely
Καλῶς ἄρα φησὶν ἐν τοῖς Ἀντιῤῥητικοῖς, ὁ ἀδελφὸς αὐτῷ 84
well then says in — Antirrhetics the brother to-him
καὶ ἀδελφὰ φρονῶν, ὅτι τὸ κάλλος καὶ μέγεθος τῶν
and brotherly(-things) thinking that the beauty and greatness of-the
ἐν τῇ κτίσει θαυμάτων κατανοήσαντες, ἐκ τούτων καὶ
in the creation wonders having-perceived from these and
τῶν τοιούτων ἄλλα νοήματα περὶ τὸ Θεῖον λαμβάνοντες,
the such other notions about the Divine taking
ἰδίοις ὀνόμασιν ἕκαστον τῶν ἐγγινομένων ἡμῖν νοημάτων
with-own names each of-the arising in-us notions
διερμηνεύομεν. Ἐκ γὰρ μεγέθους καὶ καλλονῆς τῶν
we-interpret from for (the)-greatness and beauty of-the
κτισμάτων, ἀναλόγως ὁ γενεσιουργὸς θεωρεῖται. Καὶ
creatures proportionately the creator is-contemplated and
Δημιουργὸν μὲν τὸν Ποιητὴν προσαγορεύομεν· δυνατὸν
Creator indeed — Maker we-call powerful
δέ, ᾧ ἐξήρκεσεν ἡ δύναμις, οὐσίαν ποιῆσαι τὴν
and to-whom sufficed the power (as)-essence to-make the
βούλησιν· καὶ δίκαιον, ὡς ἀδέκαστον κριτήν. Ἀλλὰ καὶ τὴν
will and just as incorruptible judge but also the
Θεὸς φωνήν, ἐκ τῆς ἐποπτικῆς ἐνεργείας κεκρατηκέναι
God name from the overseeing working to-have-prevailed
κατελαβόμεθα. Ὥστε καὶ διὰ τούτου μερικήν τινα τῆς
we-grasped so-that also through this partial some of-the

θείας φύσεως ἐνέργειαν διδαχθέντες, τῆς οὐσίας αὐτῆς ἐν
divine nature working having-been-taught of-the essence itself in
περινοίᾳ διὰ τῆς φωνῆς ταύτης οὐκ ἐγενόμεθα.
comprehension through the name this not we-came
85 Διονύσιος ὁ Ἀρεοπαγίτης, ὁ μετὰ τοὺς θεσπεσίους
Dionysius the Areopagite the(-one) after the divine
ἀποστόλους ἐξοχώτατος ἐν θεολόγοις, μετὰ τὸ διευκρινῆσαι
apostles most-excellent among theologians after the to-distinguish
τὴν κατὰ τὰς ὑποστάσεις τοῦ Θεοῦ διάκρισιν, φησίν·
the according-to the hypostases — of-God distinction says
«Εἰ δὲ καὶ θεία διάκρισίς ἐστιν ἡ ἀγαθοπρεπὴς πρόοδος,
if and also divine distinction is the goodly procession
τῆς ἑνώσεως τῆς θείας ὑπερηνωμένως ἑαυτὴν ἀγαθότητι
of-the union the divine super-unitedly itself by-goodness
πληθυνούσης τε καὶ πολυπλασιαζούσης.» Καὶ μετά τινα·
multiplying both and manifolding and after some(-words)
«Διάκρισιν δὲ θείαν εἶναί φαμεν τὰς ἀγαθοπρεπεῖς τῆς
distinction and divine to-be we-say the goodly of-the
θεαρχίας προόδους. Δωρουμένη γὰρ πᾶσι τοῖς οὖσι
thearchy processions bestowing for on-all the beings
καὶ ὑπερχέουσα τὰς τῶν ὅλων ἀγαθῶν μετουσίας,
and pouring-over the of-the whole good(-things) participations
ἡνωμένως μὲν διακρίνεται, πληθύνεται δὲ ἑνικῶς· καὶ
unitedly indeed it-is-distinguished is-multiplied and singularly and
πολυπλασιάζεται τοῦ ἑνὸς ἀνεκφοιτήτως.» Καὶ μετά
manifolded from-the one without-going-out and after
τινα· «Ταύτας ἡμεῖς τὰς κοινὰς καὶ ἡνωμένας τῆς
some(-words) these we the common and united of-the
ὅλης θεότητος διακρίσεις, ἢ τὰς ἀγαθοπρεπεῖς προόδους,
whole godhead distinctions or the goodly processions
ὑμνῆσαι κατὰ τὸ δυνατὸν πειρασόμεθα·» δεικνὺς σαφῶς
to-hymn according-to the possible we-shall-try showing clearly

εἶναι καὶ ἑτέραν διάκρισιν ἐπὶ τοῦ Θεοῦ, ἀλλ᾽ οὐ τὴν
to-be also another distinction in — God but not the
ὑποστατικὴν μόνην· ἣν τὴν ἑτέραν παρὰ τὴν ὑποστατικὴν
hypostatic only which the other beside the hypostatic
διάκρισιν, καὶ θεότητος διάκρισιν καλεῖ. Ἡ γὰρ κατὰ
distinction also of-godhead distinction he-calls the for according-to
τὰς ὑποστάσεις διάκρισις, οὐ θεότητός ἐστι διάκρισις.
the hypostases distinction not of-godhead is distinction
Καὶ κατὰ μὲν τὰς θείας προόδους καὶ ἐνεργείας,
and according-to indeed the divine processions and workings
πληθύνεσθαι καὶ πολυπλασιάζεσθαι λέγει τὸν Θεόν· καὶ τὴν
to-be-multiplied and to-be-manifolded he-says — God and the
αὐτὴν ἐνταῦθα πρόοδον, καὶ προόδους εἶναι λέγει· ἐκεῖ δέ,
same here procession and processions to-be he-says there and
οὐ πολυπλασιάζεται τὸ Θεῖον, ἄπαγε! οὐδὲ καθὰ Θεὸς
not is-manifolded the Divine away-with(-it) nor as God
διακρίνεται. Τριὰς γὰρ ἡμῖν ὑπάρχει ὁ Θεός, ἀλλ᾽ οὐχὶ
is-it-distinguished (a)-Trinity for to-us is — God but not
τριπλοῦς. Καὶ δείκνυσι δὲ καὶ τὸ ἄκτιστον τούτων τῶν
threefold and he-shows too also the uncreatedness of-these the
προόδων καὶ ἐνεργειῶν· θείας τε γὰρ αὐτὰς καλεῖ, καὶ
processions and workings divine both for them he-calls and
τῆς ὅλης φησὶ θεότητος εἶναι διακρίσεις· καὶ αὐτὴν ἑαυτὴν
of-the whole he-says godhead to-be distinctions and itself it
τὴν θεαρχίαν, κατὰ τὰς θείας προόδους καὶ ἐνεργείας
the thearchy according-to the divine processions and workings
ταύτας πληθύνειν λέγει καὶ πολυπλασιάζειν· οὐκ ἔξωθέν
these to-multiply he-says and to-manifold not from-outside
τι προσλαμβάνουσαν, ἄπαγε! ἀλλὰ καὶ ὑμνῆσαι τὰς
anything taking-on away-with(-it) but also to-hymn the
προόδους ταύτας ἐπαγγέλλεται. Καὶ προστίθησι, κατὰ
processions these he-promises and he-adds according-to

τὸ δυνατόν, δεικνὺς καὶ ὑπερυμνήτους ταύτας οὔσας,
the possible showing also super-hymnable these being
ὁ τῶν θείων ὑμνῳδῶν ἐξοχώτατος οὗτος.
the(-one) of-the divine hymners most-excellent this(-one)
86 Ὁ αὐτὸς θεοφάντωρ, εἰπὼν ἀνωτέρω θείαν διάκρισιν
the same revealer-of-God having-said above divine distinction
εἶναι τὴν ἀγαθοπρεπῆ πρόοδον, ἐπάγει· «Ἡνωμέναι μέν
to-be the goodly procession adds united indeed
εἰσι κατὰ τὴν θείαν διάκρισιν αἱ ἔσχατοι μεταδόσεις.»
are according-to the divine distinction the last impartations
Μεταδόσεις μὲν οὖν ἐνταῦθα συλλαβὼν πάσας τὰς
impartations indeed then here having-gathered all the
προόδους καὶ ἐνεργείας τοῦ Θεοῦ ἐκάλεσε. Προσέθηκε δὲ
processions and workings — of-God he-called he-added and
τὸ ἀσχέτους εἶναι ταύτας, ἵνα μήτις νομίσῃ ταύτας εἶναι
the unrelated to-be these that not-anyone think these to-be
τὰ ἀποτελέσματα· οἷον τὴν ἑκάστου τῶν ὄντων οὐσίαν,
the effects such-as the of-each of-the beings essence
ἢ τὴν ἐν τοῖς ζῶσιν αἰσθητὴν ζωήν, ἢ τὸν ἐν τοῖς
or the in the living(-things) sensible life or the in the
λογικοῖς καὶ νοεροῖς ἐνόντα λόγον τε καὶ νοῦν. Πῶς
rational and intellectual(-beings) being-in reason both and mind how
γὰρ ἂν εἴη ταῦτ' ἐν τῷ Θεῷ ἄσχετα, κτιστά γε ὄντα;
for — would-be these in — God unrelated created indeed being
πῶς δὲ αἱ τοῦ Θεοῦ ἄσχετοι πρόοδοι καὶ μεταδόσεις
how and the — of-God unrelated processions and impartations
κτίσματα; τῆς ἀσχέτου μεταδόσεως φυσικῶς ἐνούσης
creatures of-the unrelated impartation naturally being-in
τῷ μεταδιδόντι, καθάπερ ἐπὶ τοῦ φωτὸς ὁρῶμεν.
in-the(-one) imparting as in the light we-see

Προϊὼν ὁ μέγας οὗτος, τὰς τοιαύτας προόδους καὶ 87
proceeding the great this(-man) the such processions and
ἐνεργείας τοῦ Θεοῦ, ἑτέροις τε ὀνόμασι θεοπρεπέσιν ἀνυμνεῖ,
workings — of-God with-other both names fitting-God hymns
καὶ μετοχὰς καὶ αὐτομετοχὰς καλεῖ, καὶ ὑπὲρ τὰ ὄντα
and participations and participations-themselves he-calls and beyond the beings
εἶναι πολλαχοῦ τῶν λόγων δείκνυσι, καὶ παραδείγματα
to-be in-many-places of-the treatises he-shows and paradigms
τῶν ὄντων εἶναι ταύτας προϋφεστηκυίας ἐν Θεῷ καθ᾽
of-the beings to-be these preexisting in God according-to
ὑπερούσιον ἕνωσιν. Πῶς οὖν ἂν εἶεν αὗται κτίσματα;
superessential union how then — would-be these creatures
Ἑφεξῆς δὲ καὶ τί ταῦτα τὰ παραδείγματα διδάσκων
next and also what these the paradigms teaching
ἐπιφέρει· «Παραδείγματα δέ φαμεν εἶναι, τοὺς ἐν Θεῷ τῶν
he-adds paradigms and we-say to-be the in God of-the
ὄντων οὐσιοποιούς, καὶ ἑνιαίως προϋφεστῶτας λόγους· οὓς ἡ
beings essence-making and unitedly preexisting reasons which the
θεολογία προορισμοὺς καλεῖ, καὶ θεῖα καὶ ἀγαθὰ θελήματα,
theology predeterminations calls and divine and good wills
τῶν ὄντων ἀφοριστικὰ καὶ ποιητικά· καθ᾽ οὓς ὁ
of-the beings defining and making according-to which the
ὑπερούσιος τὰ ὄντα πάντα καὶ προώρισε, καὶ παρήγαγε.»
superessential(-One) the beings all both predetermined and brought-forth
Πῶς οὖν οἱ προορισμοὶ καὶ τὰ ποιητικὰ τῶν ὄντων θεῖα
how then the predeterminations and the making of-the beings divine
θελήματα κτιστά; πῶς δ᾽ οὐ φανεροὶ τυγχάνουσιν ὄντες
wills created how and not manifest are being
τὴν τοῦ Θεοῦ πρόνοιαν εἰς κτίσμα κατασπῶντες οἱ
the — of-God providence into (a)-creature dragging-down the(-ones)
τὰς προόδους ταύτας καὶ ἐνεργείας τιθέμενοι κτιστάς; Ἡ
the processions these and workings setting-down (as)-created the

γὰρ οὐσιοποιός, καὶ ζωοποιός, καὶ σοφοποιός, καὶ ἁπλῶς
for essence-making and life-making and wisdom-making and simply
ἡ ποιητική, καὶ συνεκτικὴ τῶν κτιστῶς ὄντων ἐνέργεια,
the making and sustaining of-the createdly being(-things) working
ἔστι τὰ θεῖα θελήματα, καὶ αἱ θεῖαι αὗται μετοχαὶ καὶ
is the divine wills and the divine these participations and
δωρεαὶ τῆς πάντων αἰτίας ἀγαθότητος.
gifts of-the of-all cause goodness

88 Ἡ μὲν οὖν τοῦ αὐτοεῖναι μετοχή, κατ' οὐδένα τρόπον
the indeed then of-the being-itself participation in no way
οὐδενὸς μετέχει, ὡς καὶ ὁ μέγας Διονύσιός φησιν· αἱ δ'
in-nothing participates as also the great Dionysius says the but
ἄλλαι μετοχαί, ᾗ μέν εἰσι μετοχαί τε καὶ ἀρχαὶ
other participations in-so-far-as indeed they-are participations both and principles
τῶν ὄντων, μετέχουσι τοπαράπαν οὐδενός· οὐδὲ γὰρ ἡ
of-the beings participate at-all in-nothing not for the
πρόνοια προνοίας, οὐδ' ἡ ζωὴ ζωῆς μετείληχεν· ᾗ
providence of-providence nor the life of-life has-partaken in-so-far-as
δ' ἔχουσι τὸ εἶναι, μετέχειν λέγονται τοῦ αὐτοεῖναι· ὡς
but they-have the being to-participate they-are-said in-the being-itself as
χωρὶς αὐτοῦ μὴ οὖσαι, μηδὲ μετεχόμεναι· καθάπερ οὐδ' ἡ
without it not being nor participated as not-even the
πρόγνωσις χωρὶς τῆς γνώσεως· διὸ ὡς αὐτομετοχαί,
foreknowledge without the knowledge wherefore as participations-themselves
οὐδαμῶς εἰσι κτισταί. Ταῦτ' ἄρα καὶ κατὰ τὸν θεῖον
in-no-way are-they created these then also according-to the divine
Μάξιμον, οὐδέ ποτε τοῦ εἶναι ἤρξαντο· καὶ περὶ τὸν Θεὸν
Maximus not-even ever of-the being they-began and about — God
οὐσιωδῶς θεωροῦνται, καὶ οὐκ ἦν ὅτε οὐκ ἦσαν. Οἱ δὲ
essentially are-contemplated and not there-was when not they-were the but
ἐναντίοι, τὴν αὐτοζωήν, καὶ αὐτοαγαθότητα, καὶ τὰ τοιαῦτα
opponents the life-itself and goodness-itself and the such(-things)

δυσσεβῶς νομίζοντες κτιστά, ὅτι μετέχει τῆς τῶν ὄντων
impiously considering created because it-partakes of-the of-the beings
κοινῆς ἐπωνυμίας, οὐ συνορῶσιν, ὡς εἰ καὶ ὄντα λέγεται,
common name not they-perceive that if even beings they-are-called
ἀλλὰ καὶ ὑπὲρ τὰ ὄντα ἐστί· καθάπερ αὐτός φησιν
yet also beyond the beings they-are as himself says
ὁ μέγας Διονύσιος· ῥᾳδίως δ' ἂν οἱ διὰ τοῦτο
the great Dionysius easily and — the(-ones) because-of this
τὰς αὐτομετοχὰς τοῖς κτίσμασι συντάττοντες, καὶ τὸ
the participations-themselves with-the creatures ranking also the
Πνεῦμα τὸ ἅγιον ἡγήσαντο κτιστόν· τοῦ μεγάλου Βασιλείου
Spirit the holy might-consider created the great Basil
λέγοντος, μετέχειν αὐτὸ τῶν θεοπρεπῶν ὀνομάτων.
saying to-partake it of-the God-befitting names
Εἰ δέ τις φαίη μόνην τὴν αὐτοῦπαρξιν εἶναι μετοχήν, 89
if but anyone say only the existence-itself to-be (a)-participation
ὡς μόνην μὴ μετέχουσαν, ἀλλὰ μετεχομένην μόνον (αἱ γὰρ
as alone not participating but participated only the for
ἄλλαι μετέχουσιν αὐτῆς)· γνώτω μὴ συνετῶς διανοούμενος
other(-ones) participate in-it let-him-know not intelligently thinking
περὶ τῶν ἄλλων μετοχῶν. Τὰ γὰρ ζῶντα, ἢ τὰ ἅγια, ἢ
about the other participations the for living(-things) or the holy(-things) or
τὰ ἀγαθά, οὐ διὰ τὸ ἁπλῶς εἶναι, καὶ τῆς αὐτοϋπάρξεως
the good(-things) not because-of the simply to-be and of-the existence-itself
μετέχειν, ζῆν λέγεται μεθέξει, καὶ ἁγιάζεσθαι καὶ
to-partake to-live are-said by-participation and to-be-sanctified and
ἀγαθύνεσθαι· ἀλλὰ τῷ τῆς αὐτοζωῆς μετέχειν, καὶ
to-be-made-good but by-the of-the life-itself to-partake and
αὐτοαγιότητος, καὶ αὐτοαγαθότητος. Ἡ δὲ αὐτοαγαθότης, ἢ
of-holiness-itself and of-goodness-itself the but goodness-itself or
καὶ τἄλλα τὰ τοιαῦτα, οὐκ ἄλλης αὐτοζωῆς μεθέξει γίνεται
also the-others the such(-things) not by-another life-itself's participation becomes

αὐτοζωή· διὸ καὶ καθὸ αὐτοζωή, τῶν μετεχομένων,
life-itself wherefore also in-so-far-as (it-is)-life-itself of-the participated(-things)
ἀλλ᾽ οὐ τῶν μετεχόντων ἐστί. Τὸ δὲ μὴ μετέχον ζωῆς,
but not of-the participating is the(-thing) but not participating of-life
ἀλλ᾽ αὐτὸ μετεχόμενον καὶ ζωοποιοῦν τὰ ζῶντα, πῶς
but itself participated and making-alive the living(-things) how
ἂν εἴη κτίσμα; Κἀπὶ τῶν ἄλλων μετοχῶν ὁμοίως.
— would-it-be (a)-creature also-in the other participations likewise

XIV · GREGORY PALAMAS, ONE HUNDRED AND FIFTY CHAPTERS, 90–121

Maximus' creative providences are common to the Trinity and uncreated. Like the sun's light and heat, God's impartations are his natural and essential workings, uncreated, and only the purified partake of the deifying grace. Palamas argues by reduction that if the working did not differ from the essence, to beget would be to create, and foreknowledge, will, and creation would collapse into one. God is in himself and in all things by his sustaining working; the saints partake of it, never of the essence, which, partaken by all, would be myriad-hypostatic. The life of which Cyril speaks is God's natural working, not the divine essence, and to make that life the Son in every respect is Sabellian.

90 Συμφθεγγέσθω νῦν ἡμῖν καὶ Μάξιμος ὁ θεῖος, τὴν
let-speak-with now us also Maximus the divine the
ποιητικὴν τῶν ὄντων πρόνοιαν τὰς προόδους εἶναι ταύτας
making of-the beings providence the processions to-be these
τοῦ Θεοῦ γράφων ἐν Σχολίοις· «Κοιναὶ δέ εἰσι τῆς
— of-God writing in Scholia common and are of-the
τρισυποστάτου διακεκριμένης ἑνάδος, αἱ δημιουργικαὶ
three-hypostatic distinguished unity the creative
πρόνοιαί τε καὶ ἀγαθότητες· τουτέστιν αἱ οὐσιώσεις,
providences both and goodnesses that-is the essence-givings
αἱ ζωώσεις, αἱ σοφοποιήσεις.» Τῷ μὲν οὖν πολλὰς
the life-givings the wisdom-makings by-the indeed then many

φάναι ταύτας καὶ διακεκριμένας, ἔδειξε μὴ τὴν οὐσίαν
to-say these and distinguished he-showed not the essence
οὔσας ταύτας τοῦ Θεοῦ· μία γὰρ αὕτη καὶ παντάπασιν
being these — of-God one for (is)-this and altogether
ἀδιαίρετος. Ἐπεὶ δὲ κοινὰς ἔφη τῆς τρισυποστάτου
indivisible since and common he-said of-the three-hypostatic
διακεκριμένης ἑνάδος, οὐδὲ τὸν Υἱὸν εἶναι, καὶ τὸ Πνεῦμα
distinguished unity not-even the Son to-be and the Spirit
τὸ ἅγιον παρέστησεν ἡμῖν· τούτων γὰρ οὐδὲν τῶν τριῶν
the holy he-presented to-us of-these for none of-the three
ἐνέργεια κοινή. Τῷ δὲ μὴ μόνον προνοίας ταύτας
(is)-(a)-working common by-the and not only providences these
φάναι καὶ ἀγαθότητας, ἀλλὰ καὶ δημιουργικάς, ἀκτίστους
to-say and goodnesses but also creative uncreated
ὑπαρχούσας ἔδειξεν. Εἰ γὰρ μή, δεδημιουργημένον ἔσται
being he-showed(-them) if for not created will-be
τὸ δημιουργικόν. Οὐκοῦν ἑτέρῳ δημιουργικῷ· κἀκεῖνο πάλιν
the creative therefore by-another creative and-that again
ἑτέρῳ δεδημιουργημένον ἔσται· καὶ πρὸς τὸ εἰς ἔσχατον
by-another created will-be and to the to (the)-last
τοῦτ' ἐλαύνειν ἀτοπίας, οὐδ' ἐπ' ἄπειρον στήσεται βαδίζον.
this to-drive of-absurdity nor to infinity will-it-stop going
Αἱ τοῦ Θεοῦ ἄρα πρόοδοι καὶ ἐνέργειαι ἄκτιστοί τέ εἰσι,
the — of-God then processions and workings uncreated both are
καὶ οὐσία τις τούτων οὐκ ἔστιν, ἀλλ' οὐδὲ ὑπόστασις.
and essence any of-these not is but nor hypostasis
Ἐπεὶ δὲ καὶ πολυειδὲς ὑπέστησε τὸ πᾶν ὁ προαγωγεὺς καὶ 91
since and also manifold established the all the producer and
κοσμήτωρ τοῦ παντὸς ἀνεικάστῳ ἀγαθότητος ὑπερβολῇ,
adorner of-the all by-incomparable of-goodness excess
τὰ μὲν εἶναι μόνον ἐθελήσας, τὰ δὲ πρὸς
the(-things) indeed to-be only having-willed the(-things) and besides

τὸ εἶναι κεκτῆσθαι καὶ ζωήν· καὶ τὰ μὲν νοερᾶς
the being to-have also life and the(-things) indeed intellectual
ταύτης εὐμοιρεῖν, τὰ δὲ μόνης ἀπολαύειν τῆς
of-this to-have-share-in the(-things) and only to-enjoy the(-life)
κατ᾽ ἀμφοτέρων, ἔστι δ᾽ ἃ καὶ μικτὴν ταύτην
according-to both there-are and which also mixed this
ἐξ ἀμφοτέρων ἐσχηκέναι· καὶ τῶν λογικὴν καὶ
from both to-have-had and of-the(-ones) rational and
νοερὰν παρ᾽ αὐτοῦ λαβόντων τὴν ζωήν, τῇ πρὸς αὐτὸν
intellectual from him having-received the life by-the toward him
ἐθελουσίῳ νεύσει τῆς αὐτοῦ ἑνώσεως ἐπιτυγχάνειν, καὶ
voluntary inclination of-the his union to-attain and
ζῇν οὕτω θείως καὶ ὑπερφυῶς, τῆς αὐτοῦ κατηξιωμένα
to-live thus divinely and supernaturally of-the his deemed-worthy
θεουργοῦ χάριτος, καὶ ἐνεργείας. Ἡ γὰρ αὐτοῦ θέλησις,
divine-working grace and working the for his will
γένεσίς ἐστι τοῖς οὖσιν, ἢ προαγομένοις ἐκ μὴ ὄντων,
genesis is to-the beings either brought-forth from not being(-things)
ἢ βελτιουμένοις· καὶ τοῦτο διαφόρως. Διὰ ταύτην τὴν
or improved and this differently because-of this the
ἐπὶ τὰ ὄντα τοῦ θείου θελήματος διαφορὰν ἡ μία ἐκείνη
toward the beings of-the divine will difference the one that
πρόνοια καὶ ἀγαθότης (ταυτὸ δ᾽ εἰπεῖν, ἡ δι᾽ ἀγαθότητα
providence and goodness the-same and to-say the through goodness
πρὸς τὰ καταδεέστερα τοῦ Θεοῦ ἐπιστροφή), πολλαὶ
toward the lesser(-things) — of-God turning many
πρόνοιαί τε καὶ ἀγαθότητες, καὶ εἰσὶ καὶ λέγονται παρὰ
providences both and goodnesses both are and are-called by
τῶν θεοσόφων θεολόγων, ἀμερίστως ἐν τοῖς μεριστοῖς
the God-wise theologians indivisibly in the divisible(-things)
μεριζόμεναι καὶ ποικιλλόμεναι· ὡς τὴν μὲν προγνωστικὴν
divided and varied as the(-one) indeed foreknowing

τοῦ Θεοῦ δύναμιν καλεῖσθαι· τὴν δέ, δημιουργικήν τε καὶ
— *of-God power to-be-called the(-one) and creative both and*
συνεκτικήν· τούτων δ᾽ αὖ, κατὰ τὸν μέγαν Διονύσιον,
sustaining of-these and again according-to the great Dionysius
τὰς μὲν οὐσιώσεις, τὰς δὲ ζωώσεις, τὰς δὲ
the(-ones) indeed essence-givings the(-ones) and life-givings the(-ones) and
σοφοποιήσεις. Ἑκάστη δὲ τούτων κοινή ἐστι τοῦ Πατρὸς
wisdom-makings each and of-these common is of-the Father
καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος· καὶ κατ᾽
and of-the Son and of-the holy Spirit and according-to
αὐτὴν ἑκάστην τὴν περὶ ἡμᾶς ἀγαθὴν καὶ θείαν θέλησιν,
it each the about us good and divine will
ὁ Πατὴρ καὶ ὁ Υἱὸς καὶ τὸ Πνεῦμα τὸ ἅγιόν ἐστιν,
the Father and the Son and the Spirit the holy is
ἡ οὐσιοποιὸς καὶ ζωοποιὸς καὶ σοφοποιὸς ἐνέργειά τε
the essence-making and life-making and wisdom-making working both
καὶ δύναμις· ἃς καὶ ἀσχέτους μεταδόσεις, καὶ ἀμειώτους
and power which also unrelated impartations and undiminished
προσείρηκε· τῶν κτιστῶν ὁμοῦ τε πάντων ἐξαίρων,
he-called from-the created(-things) together both all exalting(-them)
καὶ φυσικῶς ἐνεῖναι διδάσκων τῷ μεταδιδόντι.
and naturally to-be-in teaching in-the(-one) imparting
Ὥσπερ ὁ ἥλιος, ἀμειώτως τοῖς μετέχουσι μεταδιδοὺς 92
as the sun undiminishedly to-the(-ones) partaking imparting
θέρμης καὶ φωτός, ἐμφύτους ταῦτ᾽ ἔχει καὶ οὐσιώδεις
of-heat and of-light innate these has and essential
ἐνεργείας· οὕτω καὶ αἱ θεῖαι μεταδόσεις, ἀμειώτως ἐνοῦσαι
workings thus also the divine impartations undiminishedly being-in
τῷ μεταδιδόντι, φυσικαὶ καὶ οὐσιώδεις ἐνέργειαί εἰσιν
in-the(-one) imparting natural and essential workings are
αὐτοῦ· τοιγαροῦν καὶ ἄκτιστοι. Καθάπερ δὲ τοῦ μὲν
his therefore also uncreated just-as and of-the indeed

ἡλιακοῦ φωτός, οὐδ᾽ ἴχνος ὑπολείπεται τοῦ ἡλίου ὄντος
solar light not-even (a)-trace remains the sun being
ὑπὸ γῆν, καὶ τοὺς ὑπὲρ γῆν ἐπιλιπόντος, οὐδ᾽ ἔνι
under earth and the(-ones) above earth having-left nor is-it(-possible)
τὸ τῆς αὐγῆς ταύτης ἀπολαῦον ὄμμα μὴ ἀνακεκρᾶσθαι
the of-the radiance this enjoying eye not to-be-mingled
πρὸς αὐτήν, καὶ δι᾽ αὐτῆς ἡνῶσθαι τῷ βλύζοντι τὸ
with it and through it to-be-united to-the(-one) gushing-forth the
φῶς· ἡ δ᾽ ἐκεῖθεν θέρμη καὶ ὅσα ἐξ αὐτῆς τελεῖται
light the but from-there heat and as-many-as from it are-accomplished
συμβαλλομένης πρὸς γένεσίν τε καὶ αὔξησιν τοῖς αἰσθητοῖς,
contributing toward generation both and growth for-the sensible(-things)
καὶ τὴν τῶν χυμῶν καὶ ποιοτήτων πολυειδῆ διαφοράν,
and the of-the humors and qualities manifold difference
οὐκ ἐπιλείπει ταῦτα, κἂν μὴ τὸ συναφὲς ἔχῃ διὰ
not fails these even-if not the connection it-have through
τῆς ἀκτῖνος πρὸς τὸν ἥλιον· τὸν αὐτὸν τρόπον ὡς κατ᾽
the ray toward the sun the same way as in
ἀμυδρὰν ἐν αἰσθητοῖς εἰκόνα, τῶν ἐπιβαλλόντων
(a)-faint among sensible(-things) image of-the(-ones) aspiring
μόνων τῷ ὑπερφυεῖ καὶ θειοτάτῳ φωτί, τῆς θεοποιοῦ
only to-the supernatural and most-divine light of-the deifying
χάριτος εἰλικρινῶς μετέχειν, καὶ δι᾽ αὐτῆς ἡνῶσθαι
grace purely to-partake and through it to-be-united
τῷ Θεῷ· τὰ δ᾽ ἄλλα πάντα, τῆς δημιουργικῆς
— to-God the(-things) and other all of-the creative
ἐνεργείας εἰσὶν ἀποτελέσματα· χάριτι μὲν ἐκ μὴ ὄντων
working are effects by-grace indeed from not being(-things)
προηγμένα, δηλονότι δωρεάν· οὐ κατηγλαϊσμένα δὲ τῇ
brought-forth clearly freely not made-glorious but by-the
χάριτι· ἥτις τῆς τοῦ Θεοῦ λαμπρότητος ἐπώνυμόν ἐστιν.
grace which of-the — of-God brightness namesake is

Ἡ τοῦ Θεοῦ λαμπρότης αὕτη καὶ θεοποιὸς ἐνέργεια, ἧς 93
the — of-God brightness this and deifying working of-which
τὰ μετέχοντα θεοῦται, θεία τίς ἐστι χάρις, ἀλλ᾽ οὐχ ἡ
the(-things) partaking are-deified divine some is grace but not the
φύσις τοῦ Θεοῦ· οὐχ ὡς ἀποῦσα τῶν κεχαριτωμένων,
nature — of-God not as absent from-the(-ones) favored
κατὰ τὴν τῶν ἐναντίων ληρώδη συκοφαντίαν (πανταχοῦ
according-to the of-the opponents silly false-accusation everywhere
γὰρ ἡ φύσις τοῦ Θεοῦ)· ἀλλ᾽ ὡς οὐκ οὖσα μεθεκτή·
for (is)-the nature — of-God but as not being participable
μηδενὸς ὄντος κτιστοῦ, καθὰ προϋποδέδεικται, τοῦ
nothing being created as has-been-shown-before of-the(-thing)
δυνηθέντος ἂν μεταλαχεῖν αὐτῆς. Καὶ ἡ θεία ἐνέργεια καὶ
able — to-partake of-it and the divine working and
χάρις τοῦ Πνεύματος, πανταχοῦ παροῦσα, καὶ ἀχώριστος
grace of-the Spirit everywhere being-present and inseparable
αὐτοῦ διατελοῦσα, τοῖς δι᾽ ἀκαθαρσίαν ἀνεπιτηδείοις
from-it remaining to-the(-ones) through impurity unfit
πρὸς μετάληψιν, ἀμέθεκτός ἐστιν ὥσπερ ἀποῦσα. «Ὥσπερ
for participation imparticipable is as-if absent as
γάρ, φησίν, αἱ τῶν προσώπων ἐμφάσεις, οὐκ ἐν πάσαις
for he-says the of-the faces reflections not in all
ταῖς ὕλαις γίνονται, ἀλλ᾽ ἐν ταῖς λειότητά τινα καὶ
the materials come-about but in the(-ones) smoothness some and
διαφάνειαν κεκτημέναις· οὕτως οὐκ ἐν πάσαις ταῖς ψυχαῖς
transparency having thus not in all the souls
ἡ τοῦ Πνεύματος ἐνέργεια, ἀλλ᾽ ἐν ταῖς μηδὲν
(is)-the of-the Spirit working but in the(-ones) nothing
σκολιὸν ἐχούσαις, μηδὲ στραγγαλιῶδες.» Καὶ πάλιν·
crooked having nor twisted and again
«Πᾶσι μὲν πάρεστι τὸ Πνεῦμα τὸ ἅγιον· ἀλλὰ τοῖς
to-all indeed is-present the Spirit the holy but to-the(-ones)

μὲν καθαρεύουσι τῶν παθῶν, τὴν ἰδίαν ἐμφαίνει δύναμιν·
indeed being-pure of-the passions the own it-shows power
τοῖς δὲ τὸ ἡγεμονικὸν συγκεχυμένον ἔχουσιν ἀπὸ τῶν
to-the(-ones) and the ruling(-part) confused having from the
τῆς ἁμαρτίας σπίλων, οὐκ ἔτι.»
of-the sin stains no longer

94 Καθάπερ τὸ τοῦ ἡλίου φῶς, τῆς ἀκτῖνος, καὶ τῆς
just-as the of-the sun light from-the ray and from-the
δι' αὐτῆς χορηγουμένης θέρμης, ἀχώριστόν ἐστιν· ἀλλὰ
through it supplied heat inseparable is but
τῶν ἀπολαβόντων τοὺς ὀφθαλμοὺς μὴ κεκτημένοις,
for-the(-ones) having-received the eyes not having
ἀμέθεκτόν ἐστι τὸ φῶς, τῆς παρὰ τῆς ἀκτῖνος μόνης
imparticipable is the light the from the ray only
ἀντιλαμβανομένοις θέρμης· οὐ γὰρ ἔστιν ὅλως ἀντίληψιν
perceiving of-heat not for it-is(-possible) at-all perception
φωτὸς γενέσθαι τοῖς τῶν ὀμμάτων ἀμοιροῦσιν· οὕτω
of-light to-come-about to-the(-ones) of-the eyes without-share thus
καὶ πολλῷ μᾶλλον, οὐδενὶ τῶν τῆς θείας αἴγλης
also by-much more to-none of-the(-ones) the divine radiance
ἀπολαυόντων ἔσται μέθεξις τῆς οὐσίας τοῦ Κτίσαντος.
enjoying there-will-be participation of-the essence of-the Creator
Οὐ γὰρ ἔστιν, οὐκ ἔστι τῶν κτισμάτων οὐδέν, ὃ
not for there-is not there-is of-the creatures nothing which
δύναμιν ἴσχει δεκτικὴν τῆς τοῦ Κτίσαντος φύσεως.
(a)-power has receptive of-the of-the Creator nature

95 Συμμαρτυρείτω δὲ κἀνταῦθα νῦν ἡμῖν τὸ μήτε κτιστήν,
let-bear-witness-with and here-also now with-us the neither created
μήτ' οὐσίαν εἶναι τοῦ Θεοῦ τὴν μετεχομένην θείαν ἐνέργειαν,
nor essence to-be — of-God the participated divine working
καὶ ὁ τοῦ Χριστοῦ Βαπτιστὴς Ἰωάννης, σὺν Ἰωάννῃ τῷ
also the — of-Christ Baptist John with John the(-one)

μᾶλλον τῶν ἄλλων πεφιλημένῳ τῷ Χριστῷ μαθητῶν,
more than-the others loved — by-Christ of-the-disciples
καὶ τῷ χρυσῷ τὴν γλῶτταν Ἰωάννῃ· ὁ μὲν ἱστορῶν
and the golden the tongue John the(-one) indeed narrating
τε καὶ συγγραφόμενος, ὁ δὲ τοῦ Χριστοῦ Πρόδρομος
both and writing the and — of-Christ Forerunner
καὶ Βαπτιστὴς λέγων, οὐκ ἐκ μέτρου δίδοσθαι παρὰ Θεοῦ
and Baptist saying not by measure to-be-given from God
Πατρὸς τὸ Πνεῦμα τῷ Χριστῷ· ὁ δὲ χρυσορρήμων,
Father the Spirit — to-Christ the and golden-mouthed
ἐξηγούμενος καὶ γράφων, ὅτι τὸ Πνεῦμα ἐνταῦθα τὴν
interpreting and writing that the Spirit here the
ἐνέργειαν λέγει. Πάντες γὰρ ἡμεῖς, μέτρῳ τὴν τοῦ
working he-calls all for we by-measure the of-the
Πνεύματος ἐνέργειαν λαμβάνομεν, ἐκεῖνος δὲ ἀμέτρητον καὶ
Spirit working receive that(-one) but unmeasured and
ὁλόκληρον ἔχει πᾶσαν τὴν ἐνέργειαν. Εἰ δὲ ἡ ἐνέργεια
whole has all the working if and the working
αὐτοῦ ἀμέτρητος, πολλῷ μᾶλλον ἡ οὐσία. Τὸ μὲν γὰρ
his (is)-unmeasured much more the essence the indeed for
εἰπεῖν Πνεῦμα τὴν ἐνέργειαν, μᾶλλον δὲ αὐτὸ τὸ Πνεῦμα
to-call Spirit the working rather but the-very the Spirit
τοῦ Θεοῦ, ὡς ὁ Βαπτιστὴς εἶπε, καὶ τῷ ἀμέτρητον εἶναι
— of-God as — Baptist said and by-the unmeasured to-be
ταύτην, τὸ ἄκτιστον αὐτῆς παρέστησεν· τῷ δὲ μέτρῳ
it the uncreatedness its he-presented by-the and by-measure
ταύτην ἡμᾶς λαμβάνειν, τὴν πρὸς τὴν ἄκτιστον οὐσίαν
it us to-receive the as-against the uncreated essence
τῆς ἀκτίστου ἐνεργείας διαφοράν· οὐδεὶς γὰρ οὐδέποτε τὴν
of-the uncreated working difference no-one for ever the
οὐσίαν τοῦ Θεοῦ λαμβάνει, ἀλλ᾽ οὐδὲ εἰ πάντας ὁμοῦ
essence — of-God receives but not-even if all together

συλλαβὼν εἴποις, καὶ ταῦτα μεριστῶς κατὰ λόγον
having-gathered you-should-say and these dividedly according-to proportion
τῆς ἑαυτοῦ καθάρσεως ἕκαστος. Προϊὼν δὲ ὁ Χρυσόστομος
of-the own purification each proceeding and — Chrysostom
Πατήρ, καὶ ἑτέραν διαφορὰν δείκνυσι τῆς ἀκτίστου οὐσίας
Father also another difference shows of-the uncreated essence
πρὸς τὴν ἄκτιστον ἐνέργειαν· Εἰ δὲ ἡ ἐνέργεια, λέγων,
as-against the uncreated working if and the working saying
τοῦ Πνεύματος ἀμέτρητος, πολλῷ μᾶλλον ἡ οὐσία.
of-the Spirit (is)-unmeasured much more the essence
96 Εἰ κατὰ τοὺς τῶν ἐναντίων λήρους, καὶ τοὺς κατ'
if according-to the of-the opponents nonsense and the(-ones) like
αὐτοὺς φρονοῦντας, μηδὲν διαφέρει τῆς θείας οὐσίας
them thinking in-nothing differs from-the divine essence
ἡ θεία ἐνέργεια, καὶ τὸ ποιεῖν, ὃ τῆς ἐνεργείας ἐστί,
the divine working also the to-make which of-the working is
κατ' οὐδὲν διοίσει τοῦ γεννᾷν καὶ ἐκπορεύειν, ἃ τῆς
in nothing will-differ from-the to-beget and to-send-forth which of-the
οὐσίας ἐστίν. Εἰ δὲ τὸ ποιεῖν τοῦ γεννᾷν καὶ ἐκπορεύειν
essence are if and the to-make from-the to-beget and to-send-forth
οὐ διενήνοχε, καὶ τὰ ποιήματα κατ' οὐδὲν διοίσει τοῦ
not has-differed also the things-made in nothing will-differ from-the
γεννήματος καὶ τοῦ προβλήματος· εἰ δὲ τοῦθ' οὕτως
offspring and from-the thing-sent-forth if and this thus
ἔχει κατ' αὐτούς, ὅ τε τοῦ Θεοῦ Υἱὸς καὶ τὸ Πνεῦμα
is according-to them the both — of-God Son and the Spirit
τὸ ἅγιον, κατ' οὐδὲν διοίσει τῶν κτισμάτων, καὶ τὰ
the holy in nothing will-differ from-the creatures and the
κτίσματα πάντα ἔσται τοῦ Θεοῦ, καὶ Πατρὸς γεννήματά τε
creatures all will-be — of-God and Father offspring both
καὶ προβλήματα, καὶ θεοποιηθήσεται ἡ κτίσις, καὶ ὁ Θεὸς
and things-sent-forth and will-be-deified the creation and — God

συντάξεται τοῖς κτίσμασι. Διὰ τοῦτο ὁ θεῖος Κύριλλος
will-be-ranked with-the creatures because-of this the divine Cyril
τὴν διαφορὰν ἐπιδεικνὺς τῆς τοῦ Θεοῦ οὐσίας τε καὶ
the difference showing of-the — of-God essence both and
ἐνεργείας, τῆς μὲν θείας φύσεως εἶναί φησι τὸ γεννᾷν, τὸ
working of-the indeed divine nature to-be he-says the to-beget the
δὲ ποιεῖν τῆς αὐτοῦ θείας ἐνεργείας, καὶ προσαποφαίνεται
and to-make of-the his divine working and declares-besides
σαφῶς λέγων· Φύσις δὲ καὶ ἐνέργεια οὐ ταυτόν.
clearly saying nature but and working (are)-not the-same
Εἰ μηδὲν διαφέρει τῆς θείας ἐνεργείας ἡ θεία οὐσία, καὶ 97
if in-nothing differs from-the divine working the divine essence also
τὸ γεννᾷν καὶ ἐκπορεύειν, οὐδὲν διοίσει τοῦ ποιεῖν· ποιεῖ
the to-beget and to-send-forth in-nothing will-differ from-the to-make makes
δὲ ὁ Θεὸς καὶ Πατὴρ δι᾽ Υἱοῦ ἐν ἁγίῳ Πνεύματι. Ὥστε
and — God and Father through (the)-Son in (the)-holy Spirit so-that
καὶ γεννᾷ καὶ ἐκπορεύει, κατὰ τὴν τῶν ἐναντίων δόξαν
also he-begets and sends-forth according-to the of-the opponents opinion
καὶ τῶν κατ᾽ αὐτούς, δι᾽ Υἱοῦ ἐν ἁγίῳ Πνεύματι.
and of-the(-ones) like them through (the)-Son in (the)-holy Spirit
Εἰ μηδὲν διαφέρει ἡ θεία οὐσία τῆς θείας ἐνεργείας, 98
if in-nothing differs the divine essence from-the divine working
οὐδὲ τῆς θελήσεως διενήνοχε, καὶ ἔσται ὁ μόνος
nor from-the will has-it-differed and will-be the only
ἐκ τῆς οὐσίας τοῦ Πατρὸς γεγεννημένος, καὶ ἐκ τῆς
from the essence of-the Father begotten also from the
θελήσεως κατ᾽ αὐτούς, ὡς ἔοικε, πεποιημένος.
will according-to them as it-seems made
Εἰ μηδὲν διαφέρει τῆς θείας ἐνεργείας ἡ τοῦ Θεοῦ 99
if in-nothing differs from-the divine working the — of-God
οὐσία, μαρτυρεῖται δὲ παρὰ τῶν θεοφόρων ὅτι καὶ
essence it-is-testified and by the God-bearers that also

ἐνεργείας πολλὰς ἔχει ὁ Θεός, ὡς καὶ δημιουργικὰς
workings many has — God as also creative
προνοίας εἶναι τούτου καὶ ἀγαθότητας, καθάπερ ἀνωτέρω
providences to-be his and goodnesses as above
δέδεικται, καὶ πολλὰς λοιπὸν οὐσίας ἔχει ὁ Θεός· ὃ
has-been-shown also many henceforth essences has — God which
μηδεὶς ποτ' εἶπεν, ἢ ἐφρόνησε τοῦ Χριστωνύμου γένους.
no-one ever said or thought — of-Christ-named race
100 Εἰ μηδὲν διαφέρουσι τῆς θείας οὐσίας αἱ τοῦ Θεοῦ
if in-nothing differ from-the divine essence the — of-God
ἐνέργειαι, οὐδὲ πρὸς ἀλλήλας ἔξουσι διαφοράν. Οὐκοῦν
workings nor as-against one-another will-they-have difference therefore
τῆς τοῦ Θεοῦ προγνώσεως οὐδὲν διενήνοχεν ἡ θέλησις,
from-the — of-God foreknowledge in-nothing has-differed the will
ὥστ' ἢ μὴ πάντα προγινώσκειν τὸν Θεὸν (οὐδὲ γὰρ
so-that either not all(-things) to-foreknow — God not-even for
πάντα θέλει τὰ γινόμενα), ἢ θελητὴν εἶναι καὶ
all(-things) does-be-will the(-things) happening or willer to-be even
τῶν πονηρῶν, ἐπειδὴ πάντα προγινώσκει, καὶ ἢ μὴ
of-the evil(-things) since all(-things) he-foreknows and either not
εἶναι πάντα προειδότα, ταυτὸν δ' εἰπεῖν οὐδὲ Θεόν, ἢ
to-be all(-things) foreknowing the-same and to-say not-even God or
μὴ εἶναι ἀγαθόν, ταυτὸν δ' εἰπεῖν οὐδὲ Θεόν. Διαφέρει
not to-be good the-same and to-say not-even God differs
τοιγαροῦν τῆς θείας θελήσεως ἡ πρόγνωσις, οὐκοῦν καὶ
therefore from-the divine will the foreknowledge therefore also
τῆς θείας οὐσίας ἑκατέρα τούτων.
from-the divine essence each of-these
101 Εἰ μὴ πρὸς ἀλλήλας ἔχουσι διαφορὰν αἱ θεῖαι ἐνέργειαι,
if not as-against one-another they-have difference the divine workings
καὶ τὸ δημιουργὸν λοιπὸν τοῦ προγινώσκειν οὐ
also the creating henceforth from-the to-foreknow not

διενήνοχεν· ἐπεὶ οὖν ἤρξατό ποτε ὁ Θεὸς δημιουργεῖν καὶ
has-differed since then began once — God to-create also
προγινώσκειν, ἤρξατο λοιπόν. Καὶ πῶς Θεός, ὁ μὴ
to-foreknow he-began henceforth and how (is-he)-God the(-one) not
πρὸ αἰώνων τὰ πάντα προειδώς;
before ages the all having-foreknown

Εἰ μηδὲν διαφέρει τῆς θείας προγνώσεως ἡ τοῦ 102
if in-nothing differs from-the divine foreknowledge the —
Θεοῦ δημιουργικὴ ἐνέργεια, τῇ προγνώσει τοῦ Θεοῦ
of-God creative working with-the foreknowledge — of-God
σύνδρομα ἔσται τὰ δημιουργήματα, δημιουργούμενα
concurrent will-be the creations created
ἀνάρχως, ὡς ἀνάρχως αὐτοῦ δημιουργοῦντος, ἐπεὶ
without-beginning as without-beginning him creating since
καὶ ἀνάρχως αὐτός τε προγινώσκει, καὶ τὰ
also without-beginning he both foreknows and the(-things)
προγινωσκόμενα ἀνάρχως προγινώσκεται. Καὶ πῶς
foreknown without-beginning are-foreknown and how
Θεός, τῶν ποιημάτων αὐτοῦ μηδαμῶς ὑστέρων ὄντων;
(is-he)-God of-the things-made his in-no-way later being

Εἰ μηδὲν διαφέρει τῆς τοῦ Θεοῦ προγνώσεως ἡ 103
if in-nothing differs from-the — of-God foreknowledge the
δημιουργικὴ ἐνέργεια, οὐδὲ τὸ δημιουργεῖν ὑπόκειται
creative working nor the to-create is-subject
θελήσει· ἐπεὶ δὲ ἡ πρόγνωσις, οὐδὲ τῷ θέλειν δημιουργεῖ
to-will since and the foreknowledge neither by-the to-will does-create
Θεός, ἀλλὰ τῷ πεφυκέναι μόνον· καὶ πῶς Θεός,
God but by-the to-be-of-the-nature only and how (is-he)-God
ὁ θελήσεως δημιουργῶν χωρίς;
the(-one) of-will creating without

104 Ὁ Θεὸς αὐτὸς μέν ἐστιν ἐν ἑαυτῷ, ὡς τῶν τριῶν θείων
— God himself indeed is in himself as the three divine
ὑποστάσεων, συμφυῶς καὶ ἀϊδίως ἐχομένων ἀλλήλων, καὶ
hypostases connaturally and eternally holding one-another and
ἀφύρτως περιχωρουσῶν εἰς ἀλλήλας· ἐν τῷ παντὶ δέ
without-mingling interpenetrating into one-another in the all and
ἐστιν ὁ Θεός, καὶ τὸ πᾶν ἐν τῷ Θεῷ, ὁ μὲν ὡς
is — God and the all in — God the(-one) indeed as
συνέχων, τὸ δὲ ὡς ὑπ᾽ αὐτοῦ συνεχόμενον· οὐκοῦν
holding-together the(-other) and as by him held-together therefore
καὶ τῆς συνεκτικῆς ἐνεργείας, ἀλλ᾽ οὐχὶ τῆς οὐσίας τὰ
also of-the sustaining working but not of-the essence the
πάντα μετέχει τοῦ Θεοῦ. Ταῦτ᾽ ἄρα καὶ οἱ θεολόγοι
all(-things) partake — of-God these then also the theologians
ἐνέργειάν φασι Θεοῦ εἶναι, τὸ εἶναι τοῦτον πανταχοῦ.
(a)-working they-say of-God to-be the to-be him everywhere
105 Καὶ οἱ τῷ Θεῷ εὐαρεστήσαντες, καὶ τοῦ δι᾽
and the(-ones) — to-God having-pleased and the(-goal) for
ὃ γεγόνασι ἐπιτυχόντες, τουτέστι τῆς θεώσεως. Εἰς
which they-were-made having-attained that-is the deification for
τοῦτο γάρ, φασί, πεποίηκεν ἡμᾶς ὁ Θεός, ἵνα κοινωνοὺς
this for they-say made us — God that sharers
ποιήσῃ τῆς οἰκείας θεότητος, καὶ οἱ τοιοῦτοι τοίνυν ἐν
he-might-make of-the own godhead also the such(-ones) therefore in
τῷ Θεῷ εἰσιν ὡς ὑπ᾽ αὐτοῦ θεοποιούμενοι, καὶ ὁ Θεὸς
— God are as by him deified and — God
ἐν αὐτοῖς, ὡς θεοποιῶν αὐτούς ἐστιν. Οὐκοῦν καὶ αὐτοὶ
in them as deifying them is therefore also they
τῆς θείας ἐνεργείας, εἰ καὶ τρόπον ἕτερον, ἀλλ᾽ οὐχὶ τῆς
of-the divine working if even (in)-way another but not of-the

οὐσίας τοῦ Θεοῦ μετέχουσι. Διὸ καὶ οἱ θεολόγοι τῆς
essence — of-God partake wherefore also the theologians of-the
θείας ἐνεργείας εἶναι ὄνομα τὴν θεότητά φασιν.
divine working to-be (a)-name the godhead say
Ἡ ὑπερούσιος, καὶ ὑπέρζωος, καὶ ὑπέρθεος, καὶ ὑπεράγαθος 106
the superessential and super-living and super-divine and super-good
φύσις, ᾗ ὑπεράγαθός ἐστι καὶ ὑπέρθεος καὶ τὰ τοιαῦτα,
nature in-so-far-as super-good it-is and super-divine and the such(-things)
οὔτε λέγεται, οὔτε νοεῖται, οὔτε ὅλως πως θεωρεῖται,
neither is-spoken nor is-conceived nor at-all somehow is-contemplated
διὰ τό, πάντων ἐξῃρημένη, καὶ ὑπεράγνωστος εἶναι,
because-of the from-all exalted and beyond-unknown to-be
καὶ τῶν ὑπερουρανίων νόων ὑπεριδρυμένη ἀπεριλήπτῳ
and than-the super-heavenly minds set-above by-incomprehensible
δυνάμει, καὶ πᾶσι πάντη ἄληπτός τε καὶ ἄῤῥητος αἰεί·
power and to-all wholly ungraspable both and ineffable always
οὐδὲ γὰρ ὄνομά ἐστιν αὐτῆς κατὰ τὸν νῦν αἰῶνα, ἢ
not-even for (a)-name is its in the present age or
κατὰ τὸν μέλλοντα ὀνομαζόμενον, οὐ λόγος ἐν ψυχῇ
in the coming named not (a)-word in (the)-soul
συνιστάμενος, ἢ διὰ γλώττης προφερόμενος, οὐκ ἐπαφή
formed or through (the)-tongue uttered not contact
τις καὶ μέθεξις αἰσθητή, ἢ νοερά, ἀλλ᾽ οὐδὲ φαντασία
any and participation sensible or intellectual but not-even fantasy
ὅλως. Διὸ οἱ θεολόγοι πλησιωτέραν αὐτῇ μᾶλλον τίθενται,
at-all wherefore the theologians nearer to-it rather put
τὴν δι᾽ ἀποφάσεων τελεωτάτην ἀκαταληψίαν, ὡς πάντα
the through negations most-perfect incomprehensibility as all(-things)
ὅσα ἐστίν, ἢ ὅλως λέγεται, ὑπεροχικῶς ἀφαιρουμένην·
as-many-as are or at-all are-said supereminently taking-away
καὶ τοίνυν, οὐδ᾽ οὐσίαν αὐτήν, ἢ φύσιν, ὀνομάσαι θεμιτόν,
and therefore not-even essence it or nature to-name (is)-lawful

ὀνομάζοντα κυρίως, ὅστις ὑπὲρ πᾶσαν ἀλήθειαν ἀληθείας
naming properly whoever beyond all truth of-truth
ἐπιγνώμων. Ἐπεὶ δ' αὖθις πάντων ἐστὶν αἰτία, καὶ περὶ
(is)-knowing since and again of-all it-is (the)-cause and about
αὐτὴν πάντα, καὶ αὐτῆς ἕνεκα, καὶ αὐτή ἐστι πρὸ
it (are)-all(-things) and for-its sake and it is before
πάντων, καὶ ἁπλῶς καὶ ἀπεριορίστως ἐν ἑαυτῇ ἅπαντα
all(-things) and simply and unlimitedly in itself all(-things)
προείληφεν, ἐκ πάντων αὐτὴν ὀνομαστέον, καταχρηστικῶς,
has-anticipated from all(-things) it (is)-to-be-named improperly
ἀλλ' οὐ κυρίως· οὐκοῦν καὶ οὐσίαν αὐτὴν καὶ φύσιν
but not properly therefore also essence it and nature
προσρητέον, κυρίως δὲ τὴν οὐσιοποιὸν τοῦ Θεοῦ πρόοδόν
(is)-to-be-called properly but the essence-making — of-God procession
τε καὶ ἐνέργειαν· ταύτην γὰρ τὴν ὄντως οὖσαν τοῦ ὄντως
both and working this for the truly being of-the truly
ὄντος θεολογικὴν οὐσιωνυμίαν, καὶ ὁ μέγας Διονύσιός φησιν.
being theological essence-naming also the great Dionysius says
107 Εὕροι τις ἂν τὴν τῆς φύσεως προσηγορίαν, κἀπὶ τῶν
might-find one — the of-the nature name also-in the(-things)
φυσικῶς προσόντων τιθεμένην, ἐπί τε τῶν κτιστῶς
naturally belonging set in both the(-things) createdly
ὄντων, καὶ ἐπὶ τοῦ Θεοῦ, ὡς καὶ ὁ τῶν Γρηγορίων
being and in — God as also the of-the Gregories
θεολογικώτατός φησί που τῶν ἐπῶν· οἶδε γὰρ ἄνακτος
most-theological says somewhere of-the verses knows for of-(the)-lord
ἐμοῦ φύσις ὄλβον ὀπάζειν. Οὐδὲ γὰρ τὸ διδόναι φύσις
my (the)-nature wealth to-bestow not for the to-give (is)-(a)-nature
ὁτῳοῦν, ἀλλὰ φυσικῶς πρόσεστι τῷ εὐεργετικῷ. Κἀπὶ
to-anyone but naturally it-belongs to-the beneficent also-in
τοῦ πυρὸς δὲ φαίη τις ἄν, φύσιν ἔχειν ἀνωφερὲς εἶναι,
the fire and might-say one — (the)-nature to-have upward-tending to-be

καὶ φῶς ἐνιέναι τοῖς ὁρῶσιν, ἀλλ᾽ οὐχ ἡ κίνησις αὐτῷ
and light to-put-in to-the(-ones) seeing but not the movement for-it
φύσις, οὐδὲ τὸ ἐμποιεῖν ἁπλῶς, ἀλλ᾽ ἡ τῆς κινήσεως
(is)-nature nor the to-produce simply but the of-the movement
ἀρχή. Λέγεται τοιγαροῦν καὶ τὰ φυσικὰ φύσις, ὡς καὶ
principle is-called therefore also the natural(-properties) nature as also
αὐτὸς ὁ μέγας Διονύσιος ἀλλαχοῦ φησι, Φύσις, γράφων,
the-very the great Dionysius elsewhere says nature writing
τῷ ἀγαθῷ τὸ παράγειν καὶ σώζειν, δηλονότι φυσικῶς
to-the good (is)-the to-bring-forth and to-save clearly naturally
τοῦτο πρόσεστιν αὐτῷ. Καὶ τοίνυν ὅταν ἀκούσῃς τῶν
this belongs to-it and therefore when you-hear the
Πατέρων, ἀμέθεκτον λεγόντων τὴν οὐσίαν τοῦ Θεοῦ, ἐκείνην
Fathers imparticipable calling the essence — of-God that
μοι νόει τὴν ἀνεκφοίτητόν τε καὶ ἀνέκφαντον· ὅταν
for-me understand the unproceeding both and unmanifested when
δ᾽ αὖθις μεθεκτήν, νόει μοι τὴν φυσικῶς προσοῦσαν
and again participable understand for-me the naturally belonging
τῷ Θεῷ πρόοδον, καὶ τὴν ἔκφανσιν, καὶ τὴν ἐνέργειαν, καὶ
— to-God procession and the manifestation and the working and
οὕτως στέργων ἀμφότερα, ὁμόλογος ἔσῃ τοῖς Πατράσι.
thus cherishing both in-agreement you-will-be with-the Fathers
Τὸ μέρος τῆς οὐσίας καὶ τὸ βραχύτατον, πάσας ἔχει 108
the part of-the essence even the smallest all has
τὰς αὐτῆς δυνάμεις, ὡς καὶ ὁ σπινθὴρ λαμπρόν τε καὶ
the its powers as also the spark bright both and
φωτιστικόν ἐστι, διακριτικόν τε καὶ καυστικὸν τῶν
illuminating is discerning both and burning of-the(-things)
ἐγγιζόντων, αὐτοκίνητόν τε φύσει καὶ ἀνωφερές, καὶ
near self-moving both by-nature and upward-tending and
ἁπλῶς ὅσα καὶ τὸ πῦρ, οὗ μόριόν ἐστι· καὶ ἡ
simply as-many-as also the fire of-which (a)-particle it-is and the

σταγὼν τὰ πάντ᾽ ἔχει ὅσα καὶ τὸ ὕδωρ οὗ ἐστι
drop the all has as-many-as also the water of-which it-is
σταγών, καὶ ἡ βῶλος, ὅσα καὶ τὸ μέταλλον κέκτηται,
(a)-drop and the clod as-many-as also the mine has
οὗπερ ἀπορῥὼξ τυγχάνει. Τοιγαροῦν εἴπερ τῆς ἀνεκφάντου
of-which (a)-fragment it-is therefore if-indeed of-the unmanifested
ἐκείνης οὐσίας τοῦ Θεοῦ μετέχομεν, κἂν εἰ πάσης, κἂν εἰ
that essence — of-God we-partake whether if of-all or if
μορίου μετέχῃ τις αὐτῆς, παντοδύναμος ἔσται, καὶ οὕτω
of-a-particle partake anyone of-it almighty he-will-be and thus
τῶν ὄντων ἕκαστον ἔσται παντοδύναμον· ὃ μηδὲ πάντες
of-the beings each will-be almighty which not-even all
ἔχομεν ὁμοῦ, κἂν πᾶσαν τὴν κτίσιν συμπεριλαβὼν εἴπῃς.
have-we together even-if all the creation having-included you-say
Τοῦτο δεικνὺς ὁ Παῦλος ἐκ περιουσίας, καὶ αὐτοῖς τοῖς
this showing — Paul from abundance also to-those-very the(-ones)
εὐμοιρηκόσι τῶν θεοποιῶν χαρισμάτων τοῦ Πνεύματος,
having-shared of-the deifying gifts of-the Spirit
οὐ πάνθ᾽ ἑκάστῳ προσεῖναι μαρτυρεῖ τὰ χαρίσματα τοῦ
not all to-each to-belong testifies the gifts of-the
Πνεύματος, ἀλλά, Τῷ μέν, φησί, δίδοται λόγος σοφίας,
Spirit but to-one indeed he-says is-given (a)-word of-wisdom
τῷ δὲ λόγος γνώσεως, ἄλλῳ δ᾽ ἄλλο τι κατὰ
to-another and (a)-word of-knowledge to-another and another something according-to
τὸ αὐτὸ πνεῦμα. Ὁ δὲ Χρυσόστομος Πατήρ, φανερῶς
the same spirit — and Chrysostom Father manifestly
προαναστέλλων τὴν τῶν ἐναντίων πλάνην· Οὐ πάντα τις
forestalling the of-the opponents error not all(-things) anyone
ἔχει, φησίν, ἵνα μὴ φύσιν εἶναι τὴν χάριν νομίσῃς. Ἀλλ᾽ οὐδὲ
has he-says that not nature to-be the grace you-think but not-even
κτιστὴν ἡγήσαιτό τις νοῦν ἔχων, τὴν ἀντιδιαστελλομένην
created would-think anyone mind having the distinguished

ὧδε χάριν τῆς θείας φύσεως, ὅτι τε Θεοῦ φύσιν οὐκ
here grace from-the divine nature that both God's nature not
ἂν ποτέ τις δείσειε μή τις τὸ κτίσμα νομίσῃ, καὶ ὅτι
— ever anyone would-fear lest anyone the creature think and that
εἰ καὶ διενήνοχε τῆς θείας φύσεως, οὐ διασπᾶται ταύτης
if even it-has-differed from-the divine nature not is-torn-away from-it
ἡ τοῦ Πνεύματος χάρις, ἐπισπᾶται δὲ μᾶλλον τοὺς
the of-the Spirit grace draws but rather the(-ones)
ἠξιωμένους πρὸς τὴν συνάφειαν τοῦ θείου Πνεύματος.
deemed-worthy to the conjunction of-the divine Spirit
Ἡ οὐσία παρ᾽ ὅσων ἐστὶ μετεχομένη, τοσαύτας καὶ τὰς 109
the essence by as-many-as it-is participated so-many also the
ὑποστάσεις ἔχει. Καὶ γὰρ ὁπόσας ἂν λαμπάδας ἀνάψοι
hypostases has and for as-many-as — torches may-light
τις ἀπὸ τῆς μιᾶς, τοσαύτας καὶ τὰς ὑποστάσεις τοῦ
anyone from the one so-many also the hypostases of-the
πυρὸς ἐποίησεν. Συμβαίνει τοίνυν, εἴπερ κατὰ τοὺς
fire he-has-made it-follows therefore if-indeed according-to the(-ones)
ἡμῖν ἀντικειμένους ἡ οὐσία τοῦ Θεοῦ μετέχεται, καὶ
to-us opposed the essence — of-God is-participated and
ταῦτα παρὰ πάντων, μηκέτι τρισυπόστατον εἶναι ταύτην,
that by all no-longer three-hypostatic to-be it
ἀλλὰ μυριοϋπόστατον. Τίς δὲ καὶ τῶν τοῖς θείοις
but myriad-hypostatic who and also of-the(-ones) in-the divine
δόγμασιν ἐντεθραμμένων οὐκ ἐπίσταται Μασσαλιανῶν εἶναι
doctrines brought-up not knows of-Messalians to-be
τοῦτο τὸ παράλημμα, τῆς οὐσίας τοῦ Θεοῦ μετεσχηκέναι
this the tenet of-the essence — of-God to-have-partaken
τοὺς εἰς ἄκρον τῆς κατ᾽ αὐτοὺς ἀρετῆς ἐληλακότας;
the(-ones) to (the)-height of-the according-to them virtue having-driven
ὧν τὴν βλασφημίαν οἱ ἀντικείμενοι, καὶ ὑπερβαλέσθαι
whose the blasphemy the opponents also to-surpass

φιλοτιμούμενοι, οὐ τοὺς κατ᾽ ἀρετὴν μόνον διενεγκόντας
being-ambitious not the(-ones) in virtue only having-excelled
τῶν ἀνθρώπων, ἀλλὰ καὶ ἁπλῶς ξύμπαντας τῆς θείας
of-the men but also simply all of-the divine
οὐσίας φασὶ μετέχειν, ἀνουστάτῳ προφάσει, τοῦ παρεῖναι
essence say to-partake by-most-senseless pretext of-the to-be-present
ταύτην πανταχοῦ. Ὁ δὲ πολὺς ἐν θεολογίᾳ Γρηγόριος,
it everywhere the but great in theology Gregory
τὰς φρενοβλαβεῖς τούτων τε κἀκείνων δόξας πόρρωθεν
the deranged of-these both and-of-those opinions from-afar
ἀνασκευάζων, Χριστός, φησί, διὰ τὴν θεότητα· χρίσις
demolishing Christ he-says because-of the godhead anointing
γὰρ αὕτη τῆς ἀνθρωπότητος, οὐκ ἐνεργείᾳ κατὰ
for (is)-this of-the humanity not by-working according-to
τοὺς ἄλλους χριστοὺς ἁγιάζουσα, παρουσίᾳ δὲ ὅλου
the other christs sanctifying by-presence but whole
τοῦ χρίοντος. Καὶ οἱ θεόσοφοι δὲ Πατέρες, κοινῇ
of-the (one)-anointing and the God-wise too Fathers in-common
συνελεληλυθότες ἀπεφήναντο, ἐνοικεῖν μὲν τὴν θεότητα
having-come-together declared to-dwell indeed the godhead
τοῖς ὡς χρεὼν κεκαθαρμένοις, ἀλλ᾽ οὐχ ὡς ἔχει φύσεως·
in-the(-ones) as needful cleansed but not as it-is of-nature
οὔτε τοίνυν κατὰ τὴν οὐσίαν, οὔτε καθ᾽ ὑπόστασίν
neither therefore according-to the essence nor according-to hypostasis
τινα μέτοχός τις γίνεται Θεοῦ· μερίζεται γὰρ τούτων
any partaker anyone becomes of-God is-divided for of-these
ἑκάτερον οὐδ᾽ ὁπωσοῦν, οὐδὲ μεταδίδοται τοπαράπαν οὐδενί.
each not in-any-way nor is-imparted at-all to-anyone
Διὸ καὶ πᾶσι παντάπασιν ἀχώρητος, κατὰ ταῦτα ὁ
wherefore also to-all altogether uncontainable according-to these —
Θεός· εἰ καὶ πανταχοῦ κατὰ ταῦτα πάρεστιν, ἡ δὲ
God if even everywhere according-to these he-is-present the but

κοινὴ τῆς τρισυποστάτου φύσεως ἐνέργειά τε καὶ δύναμις,
common of-the three-hypostatic nature working both and power
διαφόρως μεριζομένη καὶ καταλλήλως τοῖς μετέχουσι,
variously divided and correspondingly to-the(-ones) partaking
διὰ τοῦτο καὶ χωρητὴ γίνεται τοῖς κεχαριτωμένοις·
because-of this also containable becomes to-the(-ones) favored
τὸ γὰρ Πνεῦμα τὸ ἅγιον, κατὰ τὸν μέγαν φάναι
the for Spirit the holy according-to the great to-say
Βασίλειον, οὐχ ἑνὶ μέτρῳ τοῖς ἀξίοις μετεχόμενόν ἐστιν,
Basil not by-one measure by-the worthy participated is
ἀλλὰ κατὰ ἀναλογίαν τῆς πίστεως διαιρεῖ τὴν ἐνέργειαν,
but according-to (the)-proportion of-the faith it-divides the working
ἁπλοῦν μὲν ὂν τῇ οὐσίᾳ, ποικίλον δὲ ταῖς δυνάμεσι.
simple indeed being in-the essence varied but in-the powers
Τὸ μετέχειν τινὸς λεγόμενον, μέρος ἔχει τοῦ μετεχομένου· 110
the to-partake of-something said (a)-part has of-the participated
κἂν γὰρ εἰ μὴ μέρους, ἀλλὰ τοῦ παντὸς μετέχει, ἔχειν ἂν
even for if not of-a-part but of-the whole it-partakes to-have —
κυρίως λέγοιτ᾽ ἄν, ἀλλ᾽ οὐχὶ μετέχειν τούτου· μεριστὸν
properly it-would-be-said — but not to-partake of-it divisible
ἄρα τὸ μετεχόμενόν ἐστιν, εἴπερ μέρους μετέχειν ἀνάγκη
then the participated is if-indeed of-a-part to-partake (is)-necessary
τὸ μετέχον. Ἡ δὲ οὐσία τοῦ Θεοῦ παντάπασίν
for-the(-one) partaking the but essence — of-God altogether
ἐστιν ἀμέριστος· οὐκοῦν καὶ παντάπασίν ἐστιν ἀμέθεκτος.
is indivisible therefore also altogether it-is imparticipable
Τὸ δὲ μερίζεσθαι, τῆς θείας ἐνεργείας εἶναι, πολλαχοῦ
the but to-be-divided of-the divine working to-be in-many-places
τῶν λόγων ὁ Χρυσόστομος ἀποφαίνεται Πατήρ· αὕτη
of-the treatises — Chrysostom declares Father this
τοιγαροῦν ἐστιν ἡ καὶ παρὰ τῶν ἠξιωμένων τῆς
therefore is the(-thing) also by the(-ones) deemed-worthy of-the

θεουργοῦ χάριτος μετεχομένη. Ἄκουσον οὖν αὐτοῦ πάλιν
divine-working grace participated hear then him again
τοῦ τὴν γλῶτταν χρυσοῦ, προδηλότατα διδάσκοντος
the(-one) the tongue golden most-clearly teaching
ἀμφότερα· τό τε τὴν ἐνέργειαν, ἀλλ᾽ οὐ τὴν οὐσίαν εἶναι
both the both the working but not the essence to-be
τὴν μεριζομένην ἀμερίστως καὶ μετεχομένην, ἀλλ᾽ οὐχὶ
the(-one) divided indivisibly and participated but not
τὴν ἀμέθεκτον οὐσίαν, ἐξ ἧς ἡ θεία πρόεισιν ἐνέργεια·
the imparticipable essence from which the divine proceeds working
προσθεὶς γὰρ τὸ εὐαγγελικὸν ἐκεῖνο, «Ἐκ τοῦ πληρώματος
having-added for the evangelic that from the fullness
αὐτοῦ ἡμεῖς πάντες ἐλάβομεν,» Εἰ γὰρ ἐπὶ τοῦ πυρός,
his we all received if for in the fire
φησίν, ἔνθα οὐσία τὸ μεριζόμενον καὶ σῶμα, καὶ
he-says where (is)-essence the(-thing) divided and body both
μερίζομεν, καὶ οὐ μερίζομεν αὐτό, πόσῳ μᾶλλον ἐπὶ τῆς
we-divide and not we-divide it how-much more in the
ἐνεργείας, καὶ ἐνεργείας τῆς ἐξ ἀσωμάτου οὐσίας;
working and (a)-working the(-one) from (a)-bodiless essence
111 Ἔτι τό τινος μετέχειν κατ᾽ οὐσίαν, κοινὴν ἀνάγκη
further the of-something to-partake according-to essence common (it-is)-necessary
μετὰ τοῦ μετεχομένου τὴν οὐσίαν ἔχειν, καὶ κατά τι
with the participated the essence to-have and according-to something
τὴν αὐτήν. Τίς οὖν ποτ᾽ ἤκουσε μίαν εἶναι τοῦ Θεοῦ καὶ
the same who then ever heard one to-be — of-God and
ἡμῶν κατά τι τὴν οὐσίαν; καὶ ταῦτα τοῦ μεγάλου
of-us according-to something the essence and that the great
Βασιλείου λέγοντος· Αἱ μὲν ἐνέργειαι τοῦ Θεοῦ πρὸς ἡμᾶς
Basil saying the indeed workings — of-God to us
καταβαίνουσιν, ἡ δὲ οὐσία αὐτοῦ μένει ἀπρόσιτος· καὶ τοῦ
come-down the but essence his remains inaccessible and the

θείου Μαξίμου φάσκοντος· Πάντα, ὅσα ὁ Θεός, καὶ
divine Maximus declaring all(-things) as-many-as — God (is)-also
ὁ διὰ τῆς χάριτος τεθεωμένος ἔσται, χωρὶς τῆς κατ᾽
the(-one) through the grace deified will-be without the according-to
οὐσίαν ταυτότητος. Οὐκ ἄρα τῆς θείας οὐσίας ἔνεστι
essence identity not then of-the divine essence it-is(-possible)
μετέχειν, οὐδ᾽ αὐτοὺς τοὺς διὰ τῆς θείας χάριτος
to-partake not-even for-those-very the(-ones) through the divine grace
τεθεωμένους· Τῆς δὲ θείας ἐνεργείας ἔνεστι μετέχειν. Εἰς
deified of-the but divine working it-is(-possible) to-partake for
τοῦτο γάρ με φέρει τὸ μέτριον ἐνταῦθα φέγγος τῆς ἀληθείας,
this for me brings the moderate here light of-the truth
λαμπρότητα Θεοῦ ἰδεῖν καὶ παθεῖν, φησὶν ὁ Θεολόγος
(the)-brightness of-God to-see and to-experience says the Theologian
Γρηγόριος· καὶ ἡ λαμπρότης τοῦ Θεοῦ ἡμῶν ἐφ᾽ ἡμᾶς
Gregory and the brightness — of-God our (be)-upon us
κατὰ τὸν ψαλμῳδὸν προφήτην· καὶ μίαν εἶναι τοῦ Θεοῦ
according-to the psalmist prophet and one to-be — of-God
καὶ τῶν ἁγίων τὴν ἐνέργειαν, ὁ τούτοις ἐναρίθμιος Μάξιμος
and of-the saints the working the among-these numbered Maximus
γράφει διαῤῥήδην, καὶ ζώσας εἰκόνας εἶναι τούτους Χριστοῦ,
writes expressly and living images to-be these of-Christ
καὶ ταυτὸ μᾶλλον αὐτῷ κατὰ τὴν χάριν, ἢ ἀφομοίωμα.
and the-same rather with-him according-to the grace than likeness
Ὁ Θεὸς αὐτός ἐστιν ἐν ἑαυτῷ, τῶν τριῶν θείων 112
— God himself is in himself the three divine
ὑποστάσεων φυσικῶς, ὁλικῶς, ἀϊδίως, καὶ ἀνεκφοιτήτως,
hypostases naturally wholly eternally and without-going-out
ἅμα δὲ καὶ ἀφύρτως, καὶ ἀσυγχύτως ἐχομένων ἀλλήλων,
at-once and also without-mingling and without-confusion holding one-another
καὶ περιχωρουσῶν εἰς ἀλλήλας, ὡς μίαν εἶναι τούτων
and interpenetrating into one-another so-that one to-be of-these

καὶ τὴν ἐνέργειαν. Ὅπερ ἐπ᾽ οὐδενὸς ἄν τις εὕροι τῶν
also the working which in no-one — anyone would-find of-the
κτιστῶν. (Ὁμοία μὲν γὰρ ἐν τοῖς ὁμογενέσιν, ἀλλ᾽
created(-beings) similar indeed for among the(-beings) of-same-kind but
ἑκάστης ὑποστάσεως καθ᾽ ἑαυτὴν ἐνεργούσης, ἰδία καὶ
each hypostasis by itself working own (is)-also
ἡ ἐνέργεια.) Οὐκ ἔχει δὲ οὕτως ἐπὶ τῶν τριῶν ἐκείνων
the working not it-is and thus in the three those
θείων καὶ προσκυνητῶν ὑποστάσεων· ὡς ἀληθῶς γὰρ μία
divine and worshipful hypostases as truly for one
ἐκεῖ καὶ ἡ αὐτή ἐστι· μία γὰρ ἡ τοῦ θείου βουλήματος
there and the same is one for (is)-the of-the divine will
κίνησις, ἐκ προκαταρτικοῦ αἰτίου τοῦ Πατρὸς ὁρμωμένη,
movement from (the)-initiating cause the Father setting-out
καὶ διὰ τοῦ Υἱοῦ προϊοῦσα, καὶ ἐν τῷ ἁγίῳ Πνεύματι
and through the Son proceeding and in the holy Spirit
προφαινομένη. Καὶ τοῦτο δῆλον ἐκ τῶν ἀποτελεσμάτων·
made-manifest and this (is)-clear from the effects
ἐντεῦθεν γὰρ πᾶσα φυσικὴ ἐνέργεια καθίσταται γνώριμος.
from-here for every natural working is-made known
Καὶ τοίνυν οὐχ ὥσπερ ὁμοία μέν, ἄλλη δὲ παρ᾽ ἄλλης
and therefore not as similar indeed another but by another
χελιδόνος ἐκτελεῖται καλιά· καὶ ἄλλη παρ᾽ ἄλλου γραφέως
swallow is-accomplished (a)-nest and another by another scribe
καταγράφεται σελίς, κἂν ἐκ τῶν αὐτῶν στοιχείων ᾖ,
is-written (a)-column even-if from the same letters it-be
οὕτω καὶ ἐπὶ Πατρός, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος,
thus also in Father and Son and holy Spirit
ἴδιον ἀποτέλεσμα παρ᾽ ἑκάστης ὁρᾶται τῶν ὑποστάσεων·
(an)-own effect from each is-seen of-the hypostases
ἀλλὰ πᾶσα ἡ κτίσις, τῶν τριῶν ἐστιν ἔργον ἕν. Καὶ ἀπὸ
but all the creation of-the three is work one and from

ταύτης μίαν καὶ αὐτὴν τῶν τριῶν προσκυνητῶν προσώπων,
this one and the-same of-the three worshipful persons
ἀλλ᾽ οὐκ ἀποτεταγμένην ἑκάστῳ καὶ ὁμοίαν νοεῖν ὑπὸ
but not assigned to-each and similar to-understand by
τῶν Πατέρων μεμυήμεθα τὴν θείαν ἐνέργειαν.
the Fathers we-have-been-initiated the divine working
Ἐπεὶ ἐν ἀλλήλοις ἀσυγχύτως τε καὶ ἀφύρτως ὁ Πατὴρ 113
since in one-another without-confusion both and without-mingling the Father
καὶ ὁ Υἱὸς καὶ τὸ Πνεῦμα τὸ ἅγιόν εἰσιν, ὅθεν ἴσμεν μίαν
and the Son and the Spirit the holy are whence we-know one
εἶναι τούτων ἀκριβῶς τὴν κίνησιν καὶ τὴν ἐνέργειαν, ἣν
to-be of-these exactly the movement and the working which
ἔχει ὁ Πατὴρ ἐν ἑαυτῷ ζωὴν ἢ δύναμιν, οὐχ ἕτερόν ἐστι
has the Father in himself life or power not other is
παρὰ τὸν Υἱόν, ὡς τὴν αὐτὴν ἐκείνῳ καὶ ζωὴν καὶ δύναμιν
than the Son as the same as-that(-one) both life and power
ἔχοντα, οὕτω δὴ καὶ ὁ Υἱός, καὶ τὸ Πνεῦμα τὸ ἅγιον.
having thus indeed also the Son and the Spirit the holy
Οἱ δὲ νομίζοντες μηδὲν διαφέρειν τῆς θείας οὐσίας τὴν
the(-ones) but thinking in-nothing to-differ from-the divine essence the
θείαν ἐνέργειαν, ἐπειδήπερ οὐκ ἄλλος, ἀλλ᾽ αὐτός ἐστιν ὁ
divine working since not another but he is —
Θεὸς ἡ ζωὴ ἡμῶν, καὶ αὐτός ἐστιν ὁ μὴ πρὸς ἕτερον,
God the life our and he is the(-one) not in-relation-to another
ἀλλὰ καθ᾽ ἑαυτὸν προαιώνιος ζωὴ ὑπάρχων, δυσσεβεῖς τέ
but by himself pre-eternal life being impious both
εἰσι καὶ ἀμαθεῖς· ἀμαθεῖς μέν, ἐπεὶ μήπω ἐδιδάχθησαν, ὅτι καὶ
are and ignorant ignorant indeed since not-yet they-were-taught that also
ἡ ἀνωτάτω Τριὰς οὐχ ἕτερος, ἀλλ᾽ αὐτός ἐστιν ὁ Θεός, καὶ
the highest Trinity not another but he is — God and
οὐδὲν ἐμποδίζει πρὸς τοῦτο, πρὸς τὸ διαφέρειν τῆς Τριάδος
nothing hinders toward this toward the to-differ from-the Trinity

τὴν μονάδα· δυσσεβεῖς δέ, ὅτι δι᾽ ἀλλήλων ἀναιροῦσι καὶ
the unity impious and because through one-another they-abolish both
τὴν οὐσίαν καὶ τὴν ἐνέργειαν. Τὸ γὰρ πρὸς ἕτερον,
the essence and the working the(-thing) for in-relation-to another
οὐκ ἔστιν οὐσία, καὶ τὸ καθ᾽ ἑαυτό, πρὸς ἕτερον οὐκ
not is essence and the(-thing) by itself in-relation-to another not
ἔστιν. Εἰ γοῦν ταῦτα μηδὲν διαφέρουσιν ἀλλήλων, δι᾽
is if then these in-nothing differ from-one-another through
ἀλλήλων ἀναιροῦνται· μᾶλλον δὲ τοὺς μηδὲν διαφέρειν
one-another they-are-abolished rather but the(-ones) in-nothing to-differ
ταῦτα λέγοντας, τοῦ καταλόγου τῶν θεοσεβῶν ἐξαίρουσιν.
these saying from-the list of-the God-fearing they-remove
114 Ἀλλ᾽ ἡμεῖς καὶ ζωὴν ἡμῶν κατ᾽ αἰτίαν τε καὶ
but we both life our according-to cause both and
ἐνέργειαν, ὁμολογοῦμεν εἶναι τὸν τοῦ Θεοῦ Υἱόν, καὶ
working confess to-be the — of-God Son and
ζωὴν εἶναι τοῦτον αὐτὸν καθ᾽ ἑαυτόν, ἀσχέτως τε καὶ
life to-be this(-one) himself by himself unrelatedly both and
ἀπολελυμένως πάντη, καὶ ἀκτίστως ἔχειν τοῦτον ἀμφότερά
absolutely wholly and uncreatedly to-have him both
φαμεν· ὡσαύτως καὶ τὸν Πατέρα καὶ τὸ Πνεῦμα τὸ ἅγιον.
we-say likewise also the Father and the Spirit the holy
Οὐκοῦν καὶ ἡ ζωὴ ἡμῶν αὕτη, παρ᾽ ἧς ὡς αἰτίας τῶν
therefore also the life our this from which as cause of-the
ζώντων ζωοποιούμεθα, οὐδὲν ἄλλο παρὰ τὸν Πατέρα καὶ
living(-beings) we-are-made-alive nothing other than the Father and
τὸν Υἱὸν καὶ τὸ Πνεῦμα τὸ ἅγιόν ἐστι· κατ᾽ αἰτίαν γὰρ
the Son and the Spirit the holy is by cause for
ὁ τρισυπόστατος ἡμῶν Θεός, ἡμῶν λέγεται ζωή, καὶ εἰ
the three-hypostatic our God our is-called life and if
μὴ κατ᾽ αἰτίαν, μηδὲ πρὸς ἕτερον, ἀλλ᾽ ἀσχέτως καὶ
not by cause nor in-relation-to another but unrelatedly and

καθ᾽ ἑαυτὴν θεολογουμένη ἡ θεία ζωή, οὐδὲν ἕτερον παρὰ
by itself theologized the divine life nothing other than
τὸν Πατέρα, ἀλλὰ δὴ καὶ τὸν Υἱόν, καὶ τὸ Πνεῦμα τὸ
the Father but indeed also the Son and the Spirit the
ἅγιόν ἐστιν. Οὐδαμῶς δὲ τὰ τοιαῦτα προσίσταται, τοῖς
holy is in-no-way and the such(-things) oppose to-the(-ones)
ἄκτιστον εἶναι τὸν Θεὸν δοξάζουσι, μὴ κατὰ τὴν οὐσίαν
uncreated to-be — God glorifying not according-to the essence
μόνον καὶ τὰς ὑποστάσεις, ἀλλὰ καὶ κατὰ τὴν κοινὴν
only and the hypostases but also according-to the common
τῶν τριῶν θείαν ἐνέργειαν. Ἕνα γὰρ Θεὸν ἐν τρισὶν
of-the three divine working one for God in three
ὑποστάσεσι θεολογοῦμεν, μίαν ἔχοντα τὴν οὐσίαν, καὶ τὴν
hypostases we-theologize one having the essence and the
δύναμιν, καὶ τὴν ἐνέργειαν, καὶ ὅσα ἄλλα περὶ τὴν
power and the working and as-many-as other(-things) about the
οὐσίαν θεωρεῖται, ἃ καὶ ἄθροισμα καὶ πλήρωμα λέγεται
essence are-contemplated which also sum and fullness is-called
θεότητος κατὰ τὴν Γραφήν, καθ᾽ ἑκάστην τῶν ἁγίων
of-godhead according-to the Scripture according-to each of-the holy
τριῶν ὑποστάσεων ἐπίσης θεωρούμενα καὶ θεολογούμενα.
three hypostases equally contemplated and theologized
Οἱ τὴν θείαν ταύτην ἀθετοῦντες ἐνέργειαν, καὶ 115
the(-ones) the divine this setting-aside working and
νῦν μὲν κτιστὴν εἶναι λέγοντες, νῦν δὲ τῆς θείας
now indeed created to-be saying now and from-the divine
οὐσίας μηδαμῶς διαφέρουσαν, ἄλλοτ᾽ αὖθις ἑτέραν
essence in-no-way differing at-another-time again another
καινοτομοῦντες δυσσέβειαν, μόνην ἄκτιστον ἐνέργειαν, τὸν
innovating impiety only uncreated working the
τοῦ Πατρὸς Μονογενῆ δογματίζουσι, καὶ ταύτην δὴ
of-the Father Only-begotten dogmatize and this indeed

βουλόμενοι τὴν δόξαν συνιστᾷν, κἀκεῖνα τοῦ σεπτοῦ
wishing the opinion to-establish those-also of-the venerable
Κυρίλλου προβάλλονται· Ζωὴ ἣν ὁ Πατὴρ ἔχει ἐν
Cyril they-put-forward (the)-life which the Father has in
ἑαυτῷ, οὐχ ἑτέρα τίς ἐστι παρὰ τὸν Υἱόν, καὶ ὅτι ἡ
himself not other any is than the Son and that the
ἐν Υἱῷ ζωή, οὐχ ἑτέρα τίς ἐστι παρὰ τὸν Πατέρα.
in (the)-Son life not other any is than the Father
Καὶ ἀληθεύει ὁ λέγων, «Ἐγὼ ἐν τῷ Πατρί, καὶ ὁ
and speaks-truly the(-one) saying I in the Father and the
Πατὴρ ἐν ἐμοί.» Ἡμεῖς δ' ὡς ἐν ἐπιτόμῳ, κατὰ τὸ
Father in me we and as in summary as-far-as the
ἐγχωροῦν, ὑποδείξομεν τὴν ἐν τοῖς ῥητοῖς τούτοις τοῦ
possible will-show the in the sayings these of-the
ἁγίου διάνοιαν, καὶ τὸ δυσσεβὲς τῶν ἐξ ἀδιακρίτου
saint meaning and the impious of-the(-ones) from undiscerning
ζόφου πρὸς ἡμᾶς ἀντιλεγόντων ἀπελέγξομεν. Τοῖς γὰρ
gloom against us contradicting will-refute to-the(-ones) for
τὸν Υἱὸν οὐκ ἀνόμοιον μόνον τῷ Πατρί, ἀλλὰ καὶ μετὰ
the Son not unlike only to-the Father but also after
τὸν Πατέρα λέγουσι κακῶς, ὡς οὐ κατὰ φύσιν, ἀλλ'
the Father saying wrongly as not according-to nature but
ἐπείσακτον καὶ κατὰ μετοχὴν καὶ προσθήκην ἔχοντα τὸ
imported and according-to participation and addition having the
ζῆν καὶ τὴν ζωήν, καὶ ὡς λαμβάνοντα δεχόμενον ταύτην
to-live and the life and as taking receiving it
παρὰ τοῦ Πατρός, κατὰ τὸ γεγραμμένον, «Ὥσπερ
from the Father according-to the(-thing) written as
ὁ Πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ Υἱῷ
the Father has life in himself thus he-gave also to-the Son
ζωὴν ἔχειν ἐν ἑαυτῷ·» τοῖς οὖν τὸ εὐαγγελικὸν τοῦτο
life to-have in himself to-the(-ones) then the evangelic this

νοοῦσιν οὕτω δυσσεβῶς, ἀντιλέγων ὁ θεῖος Κύριλλος·
understanding thus impiously contradicting the divine Cyril
Ἐπεὶ ζωὴ μὲν ὁ Θεὸς καὶ κατὰ τὴν ἐνέργειαν λέγεται,
since life indeed — (is)-God also according-to the working he-is-called
ὡς ζωοποιῶν τὰ ζῶντα· αὐτὸς γάρ ἐστιν ἡ ζωὴ τῶν
as making-alive the living(-things) he for is the life of-the
κατὰ φύσιν ζώντων, ὡς τῆς φύσεως κτίστης, ἀλλὰ
according-to nature living(-tbings) as of-the nature creator but
καὶ τῶν θείως ζώντων, ὡς χορηγὸς τῆς χάριτος· λέγεται
also of-the divinely living(-ones) as supplier of-the grace he-is-called
δὲ καὶ ζωὴ αὐτὸς καθ' ἑαυτόν, οὐ πρὸς ἕτερον, ἀλλ'
and also life he by himself not in-relation-to another but
ἀφέτως τε καὶ ἀπολελυμένως πάντη· θέλων ὁ θεῖος
freely both and absolutely wholly wishing the divine
Κύριλλος δεῖξαι, ὅτι καθ' ἑκάτερον τούτων οὐδὲν ὁ Υἱὸς
Cyril to-show that by each of-these in-nothing the Son
διαφέρει τοῦ Πατρός, καὶ ὅτι παρὰ τοῦ Πατρὸς δέχεσθαί
differs from-the Father and that from the Father to-receive
τι τὸν Υἱόν, οὐ μετὰ τὸν Πατέρα δείκνυσιν, οὐδὲ
anything the Son not after the Father shows nor
χρόνῳ δευτερεύοντα κατ' οὐσίαν τὸν Υἱόν, πρὸς πολλοῖς
in-time second in essence the Son besides many
ἑτέροις καὶ τοῦτό φησιν· Οὐκ ἐν τῷ δέχεσθαί τι
others also this he-says not in the to-receive anything
τὸ εἶναι ἔχει, ἀλλ' ὢν δέχεταί τι. Καὶ συμπεραίνων
the being he-has but being he-receives something and concluding
ἐπάγει· Οὐκοῦν οὐ τὸ λαβεῖν τι παρὰ τοῦ Πατρός,
he-adds therefore not the to-take something from the Father
ἀναγκάσει δεύτερον εἶναι τῷ χρόνῳ κατ' οὐσίαν τὸν Υἱόν·
will-force second to-be in-the time in essence the Son

τὴν ζωὴν ἐνταῦθα ἣν ἔχει ὁ Πατήρ, καὶ ἣν ὁ Υἱὸς
the life here which has the Father and which the Son
παρὰ Πατρὸς λαμβάνει, μὴ εἶναι τὴν οὐσίαν ἐκδεχόμενος.
from (the)-Father receives not to-be the essence understanding
116 Ἔτι δεικνὺς ὁ θεῖος Κύριλλος, ὡς εἰ καὶ πρὸς τὰ
further showing the divine Cyril that if even in-relation-to the
ζῶντα λέγεται ζωὴ κατ᾽ ἐνέργειαν ὁ τοῦ Θεοῦ Υἱός,
living(-things) is-called life according-to working the — of-God Son
ὡς ζωοποιῶν αὐτά, καὶ ζωὴ καλούμενος αὐτῶν, οὐδὲ
as making-alive them and life called their not-even
κατὰ τοῦτό ἐστιν ἀνόμοιος τῷ Πατρί, ἀλλὰ κατὰ
in this is-he unlike to-the Father but according-to
φύσιν ἔχει τὸ ζωὴ τούτων εἶναι, καὶ ζωοποιεῖν αὐτὰ καθὰ
nature has the life of-these to-be and to-make-alive them as
καὶ ὁ Πατήρ· γράφει προϊών· Εἰ μὴ ζωὴ κατὰ φύσιν
also the Father he-writes proceeding if not life according-to nature
ἐστὶν ὁ Υἱός, πῶς ἐπαληθεύσει λέγων· «Ὁ πιστεύων
is the Son how he-will-speak-truly saying the(-one) believing
εἰς ἐμέ, ἔχει ζωὴν αἰώνιον;» Καὶ πάλιν· «Τὰ πρόβατα τὰ
in me has life eternal and again the sheep the
ἐμὰ τῆς ἐμῆς ἀκούει φωνῆς, κἀγὼ δίδωμι αὐτοῖς ζωὴν
my(-ones) the my hear voice and-I give them life
αἰώνιον.» Καὶ μετά τινα, ὡς φύσει προσοῦσαν αὐτῷ
eternal and after some(-words) as by-nature belonging to-him
τὴν ζωήν, καὶ οὐσιωδῶς ἐνυπάρχουσαν, δώσειν τοῖς
the life and essentially existing he-will-give(-it) to-the(-ones)
εἰς αὐτὸν πιστεύουσιν ἐπαγγέλλεται. Πῶς οὖν ἐνδέχεται
in him believing he-promises how then is-it-possible
νοεῖν, οὐκ ἔχοντα τὸν Υἱὸν εἰληφέναι ταύτην παρὰ
to-understand not having the Son to-have-received it from
τοῦ Πατρός; Ἐντρεπέσθωσαν τοίνυν, οἱ φρενοβλαβῶς,
the Father let-them-be-ashamed therefore the(-ones) insanely

ἡνίκα ἂν ἀκούσωσι φυσικῶς προσεῖναι τῷ Θεῷ ζωήν,
when — they-hear naturally to-belong — to-God life
τὴν αὐτοῦ ταύτην εἶναι λέγοντες οὐσίαν· οὐ γὰρ τὴν
the his this to-be saying essence not for the
αὐτοῦ οὐσίαν τοῖς πιστοῖς ἡμῖν παρέχει ὁ Πατήρ, ἢ ὁ
his essence to-the faithful us provides the Father or the
Υἱὸς ἢ τὸ Πνεῦμα τὸ ἅγιον· ἄπαγε τῆς ἀσεβείας!
Son or the Spirit the holy away-with the impiety
Καὶ διὰ τῶν ἑξῆς δ᾽ οὐχ ἧττον τοῖς τὰ τοῦ 117
and through the following too no less to-the(-ones) the(-things) of-the
ἐναντίου φρονοῦσιν, ἀντιλέγων ὁ μέγας Κύριλλος, προελθών
opponent thinking contradicting the great Cyril having-proceeded
φησιν· Ὁ Υἱὸς ἐκ τοῦ Πατρός, πάντα τὰ αὐτοῦ κατὰ
says the Son from the Father all the his(-things) according-to
φύσιν ἐπάγεται· ἓν δὲ τῶν προσόντων τῷ Πατρὶ καὶ ἡ
nature brings one and of-the (things)-belonging to-the Father (is)-also the
ζωή. Τῷ γοῦν εἰπεῖν ἓν τῶν προσόντων τῷ Πατρί,
life by-the then to-say one of-the(-things) belonging to-the Father
πολλὰ εἶναι τὰ προσόντα τούτῳ φανερῶς ἀπέδειξεν. Εἰ
many to-be the(-things) belonging to-him manifestly be-showed if
γοῦν ἡ ζωὴ αὕτη ἡ οὐσία τοῦ Θεοῦ ἐστι, πολλὰς κατὰ
then the life this the essence — of-God is many according-to
τοὺς οὕτω φρονοῦντας οὐσίας ἔχει ὁ Θεός. Πρός γε
the(-ones) thus thinking essences has — God besides indeed
μὴν τῇ δυσσεβείᾳ, καὶ ἀμαθείας ὑπερβολὴν οὐκ ἐλλείπει, τὸ
surely the impiety also of-ignorance (an)-excess not lacks the
λέγειν τὸ ὂν καὶ τὸ προσὸν ταυτόν, εἰ μὴ ἄρα κατά τι.
to-say the being and the belonging the-same if not perhaps in something
Πολλῷ δ᾽ ἔτι μᾶλλον ἀνοητότερον, κατὰ μηδὲν διαφέρειν
by-much and yet more more-senseless in nothing to-differ
λέγειν τὸ ὂν καὶ τὰ προσόντα, ταυτὸ δ᾽ εἰπεῖν τὸ ἓν
to-say the being and the(-things) belonging the-same and to-say the one

καὶ τὰ πλείω τοῦ ἑνός· ἀδύνατον γὰρ πάντη τε καὶ πάντως
and the more than-the one impossible for wholly both and entirely
καὶ ἀλόγιστον, ἓν εἶναί τι καὶ πλείω κατὰ τὸ αὐτό.
and irrational one to-be something and more according-to the same
118 Ὁ μὲν οὖν θεῖος Κύριλλος, καὶ ἀπὸ τοῦ εἰπεῖν, Ἓν
the indeed then divine Cyril also from the to-say one
τῶν προσόντων τῷ Πατρὶ καὶ ἡ ζωή, παρέστησεν
of-the(-things) belonging to-the Father (is)-also the life showed
ὅτι ζωὴν ἐνταῦθα, οὐ τὴν οὐσίαν ὀνομάζει τοῦ Θεοῦ. Φέρε
that life here not the essence he-names — of-God come
δ' ὅμως καὶ ἐπὶ λέξεως αὐτὸν προενέγκωμεν, πολλὰ
and nevertheless also in word him let-us-bring-forward many
τοιαῦτα λέγοντα τὰ τῷ Θεῷ προσόντα. Προϊὼν τοίνυν
such(-things) saying the(-things) — to-God belonging proceeding therefore
ἐπὶ τῆς αὐτῆς ὑποθέσεως, Πολλά, φησίν, προσεῖναι λέγεται
on the same subject many he-says to-belong are-said
τῷ Πατρὶ πλεονεκτήματα, ἀλλ' οὐ τούτων ἔσται γυμνὸς ὁ
to-the Father prerogatives but not of-these will-be bare the
Υἱός. Πῶς ἂν εἴη τὰ πολλὰ ταῦτα καὶ τῷ Θεῷ προσόντα,
Son how — would-be the many these and — to-God belonging
θεία οὐσία; Θέλων δὲ δεῖξαι καί τινα τῶν προσόντων
divine essence wishing and to-show also some of-the belonging
τούτων πλεονεκτημάτων τῷ Πατρί, προήγαγε τὸν
these prerogatives to-the Father he-brought-forward —
Παῦλον λέγοντα, Ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ Θεῷ·
Paul saying to-(the)-incorruptible invisible only wise God
ὅθεν ἔτι δείκνυται μᾶλλον, ὡς οὐδὲν τῶν προσόντων
whence further it-is-shown more that none of-the(-things) belonging
τῷ Θεῷ οὐσία ἐστί. Πῶς γὰρ ἂν εἴη τὸ ἄφθαρτον, καὶ
— to-God essence is how for — would-be the incorruptible and
τὸ ἀόρατον, καὶ ἁπλῶς πάντα τὰ ἀφαιρεματικά, ἢ καὶ τὰ
the invisible and simply all the abstractive(-names) or also the

ἀποφατικά, ὁμοῦ τε, ἢ χωρὶς ἕκαστον, οὐσία; οὐδεμία
negative(-ones) together both or separately each (an)-essence no
γὰρ οὐσία, ὅτι μὴ τόδε ἢ τάδε ἐστί· τούτοις δὲ καὶ
for essence (is)-except — this or these is to-these and also
τὰ προσόντα τῷ Θεῷ, καταφατικῶς συνταττόμενα
the(-things) belonging — to-God affirmatively ranked
παρὰ τῶν θεολόγων, δείκνυται μηδὲν αὐτῶν δηλοῦν τὴν
by the theologians are-shown none of-them to-show the
οὐσίαν τοῦ Θεοῦ, εἰ καὶ πᾶσι τοῖς τούτων ὀνόμασιν, ὡς
essence — of-God if even all the of-these names as
παντάπασιν ἀνωνύμου τῆς ὑπερουσιότητος ἐκείνης οὔσης,
altogether nameless the superessentiality that being
ἐπ᾽ αὐτῆς, ἡνίκ᾽ ἂν δέῃ, χρώμεθα.
on it when — it-be-needful we-use

Τὰ προσόντα, ἐξ ἀνάγκης ζητεῖται τίνι πρόσεστι, καὶ 119
the(-things) belonging of necessity it-is-asked to-what they-belong and
εἰ μηδενί, οὐδὲ προσόντα ἐστίν, εἰ δ᾽ ἑνί τινι πρόσεστι τὰ
if to-nothing not-even belongings are-they if and to-one some they-belong the
προσόντα, τοῦτο δ᾽ ἐστὶν ἡ οὐσία, μηδὲν δ᾽ αὕτη πάντη
belongings this and is the essence in-nothing and this wholly
κατ᾽ αὐτοὺς διαφέρει, ἑκάστου τε καὶ ὁμοῦ πάντων
according-to them differs from-each both and together from-all
τῶν προσόντων. Τὰ δὲ προσόντα πολλά, ἡ μία ἐκείνη
the belongings the(-things) and belonging (are)-many the one that
πολλαὶ ἔσονται οὐσίαι, καὶ τὸ ἓν ἐκεῖνο κατ᾽ οὐσίαν πολλὰ
many will-be essences and the one that in essence many
ἔσται κατὰ τὴν οὐσίαν, καὶ πολλὰς οὐκοῦν οὐσίας ἔχει. Εἰ
will-be according-to the essence and many therefore essences it-has if
δὲ καὶ ἕν ἐστι καὶ πολλὰς οὐσίας ἔχει, σύνθετόν ἐστι κατὰ
and also one it-is and many essences has compound it-is by
πᾶσαν ἀνάγκην. Τούτων οὖν τῶν ἐπὶ τοσοῦτον δυσσεβῶν
every necessity of-these then the to such-a-degree impious

ἀγνοημάτων, ὁ θεῖος Κύριλλος ἐξαιρούμενος τοὺς
ignorances the divine Cyril removing the(-ones)
πειθομένους, ἐν αὐτοῖς τοῖς Θησαυροῖς φησιν· Εἰ ὅπερ
persuaded in the-very the Treasuries says if what-ever
ἂν ὑπάρχῃ μόνῳ τῷ Θεῷ, τοῦτο πάντως αὐτοῦ ἔσται καὶ
— belongs only — to-God this by-all-means his will-be also
οὐσία, ἐκ πολλῶν ἡμῖν οὐσιῶν συγκείσεται· πολλὰ γάρ
essence from many to-us essences he-will-be-composed many for
ἐστιν ἃ μόνῳ μὲν αὐτῷ κατὰ φύσιν ὑπάρχει, ἑτέρῳ
are(-things) which only indeed to-him according-to nature belong to-another
δὲ τῶν ὄντων οὐδενί· καὶ γὰρ Βασιλεὺς καὶ Κύριος καὶ
and of-the beings none both for King and Lord and
ἄφθαρτος καὶ ἀόρατος, καὶ πρὸς τούτοις ἕτερα μυρία
incorruptible and invisible and besides these other countless(-things)
περὶ αὐτοῦ λέγουσιν αἱ θεῖαι Γραφαί. Εἰ τοίνυν ἕκαστον
about him say the divine Scriptures if therefore each
τῶν αὐτῷ προσόντων ἐν οὐσίας τάξει κείσεται, πῶς οὐκ
of-the(-things) to-him belonging in essence's rank will-lie how not
ἔσται σύνθετος ὁ ἁπλοῦς; ὅπερ ἐστὶν ἐννοεῖν ἀτοπώτατον.
will-be compound the simple which is to-conceive most-absurd
120 Παραστήσας διὰ πολλῶν ὁ σοφὸς τὰ θεῖα
having-presented through many(-words) the wise (in)-the divine(-things)
Κύριλλος, ὡς εἰ καὶ ζωή ἐστι, καὶ ζωὴν ἔχειν λέγεται
Cyril that if even life he-is and life to-have is-said
κατ' ἐνέργειαν ὁ Υἱός, ὡς ζωοποιῶν ἡμᾶς, καὶ ζωὴ
according-to working the Son as making-alive us and life
τῶν ζώντων ὤν, οὐκ ἔστιν ἀνόμοιος καὶ κατὰ τοῦτο τῷ
of-the living being not he-is unlike also in this to-the
Πατρί· καὶ οὗτος γὰρ ζωοποιεῖ· θέλων προσαποδεῖξαι,
Father also this(-one) for makes-alive wishing to-show-besides
ὡς εἰ καὶ μὴ πρὸς ἕτερόν τι, ἀλλ' ἀφέτως πάντη
that if even not in-relation-to another anything but freely wholly

καὶ ἀπολύτως ζωὴ καὶ ζωὴν ἔχειν λέγεται ὁ Υἱός, ἀλλ'
and absolutely life and life to-have is-said the Son but
οὐδ' οὕτως ἀνόμοιός ἐστι τῷ Πατρὶ κατὰ τὴν ζωήν,
not-even thus unlike is-he to-the Father according-to the life
ἐπειδήπερ ἡνίκα μὴ ζωὴν ἡμῶν ὡς ἡμᾶς ζωοποιοῦντα
since when not life our as us making-alive
τὸν Θεὸν λέγομεν, ἀλλ' ἀφέτως πάντη καὶ ἀπολελυμένως,
— God we-call but freely wholly and absolutely
τηνικαῦτα τὴν οὐσίαν αὐτοῦ καλοῦμεν ἀπὸ τῆς κατὰ
then the essence his we-call from the according-to
φύσιν αὐτῷ προσούσης ἐνεργείας, ὥσπερ καὶ σοφίαν καὶ
nature to-him belonging working as also wisdom and
ἀγαθότητα καὶ τἄλλα πάντα. Τοῦτο τοίνυν θέλων ἀποδεῖξαί
goodness and the-others all this therefore wishing to-show
φησιν, ὡς Ὅταν οὕτως λέγωμεν, ζωὴν ἔχειν ἐν ἑαυτῷ
he-says that when thus we-say life to-have in himself
τὸν Πατέρα, ζωὴν τότε καλοῦμεν τὸν Υἱόν, ἕτερον τοῦ
the Father life then we-call the Son other than-the
Πατρὸς ὄντα κατὰ μόνην τὴν ὑπόστασιν, ἀλλὰ οὐχὶ
Father being according-to only the hypostasis but not
κατὰ τὴν ζωήν. Διὸ οὐδὲ σύνθεσίς τις καὶ διπλόη
according-to the life wherefore not-even composition any and doubleness
περὶ αὐτὸν νοεῖται, καὶ ὅτε πάλιν ζωὴν ἐν ἑαυτῷ φαμεν
about him is-conceived and when again life in himself we-say
ἔχειν τὸν Υἱόν, τὴν ἀπολελυμένως νοουμένην ἐκείνην, ζωὴν
to-have the Son the absolutely conceived that life
καλοῦμεν τὸν Πατέρα· ζωὴ γὰρ ὢν οὐ πρὸς ἕτερον,
we-call the Father life for being not in-relation-to another
ἀλλ' ἀφέτως αὐτὸς καθ' ἑαυτὸν ὁ Πατὴρ καὶ ὁ Υἱὸς ἐν
but freely he by himself the Father and the Son in
ἀλλήλοις εἰσίν· αὐτὸς γὰρ εἴρηκεν, «Ἐγὼ ἐν τῷ Πατρί,
one-another are he for has-said I in the Father

καὶ ὁ Πατὴρ ἐν ἐμοί.» Τὰ τοιαῦτα τοίνυν ὁ θεῖος
and the Father in me the(-things) such therefore the divine
Κύριλλος, ἕτερόν πως καὶ οὐχ ἕτερον δεικνὺς παρὰ τὸν
Cyril other somehow and not other showing beside the
Πατέρα τὴν ἐν αὐτῷ ζωήν, ἣγουν τὸν Υἱόν. Οἱ δ' ὡς
Father the in him life that-is the Son the(-ones) but as
μηδαμῶς ἕτερον ὄντα παρ' αὐτόν, καὶ τὴν αὐτὴν κατὰ
in-no-way other being beside him and the same in
πάντα τῷ Πατρὶ λέγοντες τὴν ἐν αὐτῷ ζωήν, ὡς μηδὲν
all(-things) to-the Father saying the in him life as in-nothing
διαφέρουσαν, τὰ τοιαῦτα προβαλλόμενοι, καὶ ταύτην εἶναι
differing the such(-things) putting-forward and this to-be
διαβεβαιούμενοι τὸν τοῦ Πατρὸς Μονογενῆ, οὐ τοῖς
affirming the of-the Father Only-begotten not the(-doctrines)
τοῦ σεπτοῦ Κυρίλλου, ἀλλὰ τοῖς τοῦ Σαβελλίου κατὰ
of-the venerable Cyril but the — of-Sabellius by
πᾶσαν ἀνάγκην συνίστανται δόγμασιν.
every necessity establish doctrines

121 Ἀλλὰ καὶ τὸν θεῖον Κύριλλον καθ' ἑαυτοῦ προάγειν
but also the divine Cyril against himself to-bring-forward
τοὺς κατὰ τῶν ἐναντίων, πῶς οὐ τῆς μεγίστης
the(-ones) against the opponents how (is-it)-not of-the greatest
καταδίκης αὐτοῖς πρόξενον; τὸ γὰρ νῦν μὲν τοῦτο, νῦν
condemnation for-them procuring the for now indeed this now
δ' ἐκεῖνο λέγειν, ἀμφοτέρων ὄντων ἀληθῶν, παντός ἐστι
and that to-say both being true of-every(-one) is
θεολογοῦντος εὐσεβῶς, τὸ δὲ τἀναντία λέγειν ἑαυτῷ, οὐδενὸς
theologizing piously the but the-opposite to-say to-oneself of-none
τῶν νοῦν ἐχόντων. Πῶς οὖν ὁ καλῶς εἰπὼν τὴν
of-the(-ones) mind having how then the(-one) well having-said the
ζωὴν ἔχειν κατὰ φύσιν τὸν Υἱὸν ἣν δίδωσι τοῖς
life to-have according-to nature the Son which he-gives to-the(-ones)

εἰς αὐτὸν πιστεύουσι, κἀντεῦθεν δείξας ὅτι μὴ μόνον ἡ
in him believing and-from-this having-shown that not only the
οὐσία τοῦ Θεοῦ, ἣν οὐδεὶς λαμβάνει, ἀλλὰ καὶ ἡ κατὰ
essence — of-God which no-one receives but also the according-to
φύσιν ἐνέργεια τούτου λέγεται ζωή, ἣν κατὰ χάριν ἔλαβον
nature working his is-called life which by grace received
οἱ οὕτω παρ᾽ αὐτοῦ ζωοποιηθέντες, ὡς καὶ σώζειν δι᾽
the(-ones) so by him made-alive as also to-save through
ἑαυτῶν, ταυτὸ δὲ εἰπεῖν καὶ ἀπαθανατίζειν κατὰ πνεῦμα,
themselves the-same and to-say also to-immortalize according-to spirit
τοὺς μὴ κατὰ πνεῦμα ζῶντας πρότερον; Ἔστι δ᾽ οὓς
the(-ones) not according-to spirit living before there-are and whom
καὶ τῶν κατά τι μέλος, ἢ καὶ κατὰ πᾶν σῶμα νεκρῶν
also of-the(-ones) in some member or also in whole body dead
γεγονότων ἀνιστᾷν. Πῶς ἂν οὖν ὁ καλῶς ταῦτα
having-become to-raise how — then the(-one) well these(-things)
καὶ σαφῶς δείξας, πρὸς ἀναίρεσιν ἔπειτα τῆς θείας
and clearly having-shown toward (the)-destruction then of-the divine
ταύτης ἐνεργείας, τὸ ζωὴν καλεῖσθαι τὴν οὐσίαν τοῦ Θεοῦ
this working the life to-be-called the essence — of-God
προήνεγκε; καθάπερ οἱ νῦν τὰ τούτου βιαζόμενοι,
brought-forward as the(-ones) now the(-words) of-this forcing
μᾶλλον δὲ συκοφαντοῦντες ἀνοήτως ἰσχυρίζονται.
rather but slandering senselessly insist

The Son and the Spirit are called working and power as hypostatic, but the workings from the Spirit are not. God is named from his workings, relatively; his working is neither essence nor accident, yet real. Palamas closes on the light of Tabor, which the Fathers call godhead.

122 Οὐχ ὁ τοῦ Θεοῦ Μονογενὴς μόνον, ἀλλὰ καὶ τὸ Πνεῦμα τὸ
not the — of-God Only-begotten only but also the Spirit the
ἅγιον καλεῖται παρὰ τῶν ἁγίων ἐνέργειά τε καὶ δύναμις·
holy is-called by the saints working both and power
ἀλλ' ὡς τὰς αὐτὰς ἀπαραλλάκτως τῷ Πατρὶ δυνάμεις
but as the same without-variation with-the Father powers
ἔχοντα καὶ ἐνεργείας, ἐπεὶ καὶ δύναμις ὁ Θεὸς λέγεται
having and workings since also power — God is-called
κατὰ τὸν μέγαν Διονύσιον, ὡς πᾶσαν δύναμιν ἐν ἑαυτῷ
according-to the great Dionysius as every power in himself
προέχων καὶ ὑπερέχων. Διὸ καὶ συνυπακουόμενον, ἢ
having-beforehand and surpassing wherefore also understood-with or
καὶ συνεκφωνούμενον ἔχει τούτων ἑκάτερον, ὅταν δύναμις
also pronounced-with it-has of-these each when power
ἢ ἐνέργεια καλεῖται τὸ ἐνυπόστατον· καθάπερ καὶ ὁ τὰ
or working is-called the hypostatic as also the in-the
πάντα μέγας Βασίλειος, Δύναμις, φησίν, ἁγιαστικὴ τὸ
all(-things) great Basil power he-says sanctifying (is)-the
Πνεῦμα τὸ ἅγιον, οὐσιώδης, ἐνύπαρκτος, ἐνυπόστατος. Τὰς
Spirit the holy essential existent hypostatic the
δ' ἐκ τοῦ πάσας ἐνεργείας οὐκ ἐνυποστάτους ὑπάρχειν
and from the(-Spirit) all workings not hypostatic to-be
κἂν τοῖς περὶ τοῦ Πνεύματος ἀπεφήνατο, δι' οὗ καὶ
also-in the(-books) about the Spirit he-declared through which also

τῶν κτισμάτων αὖθις δῆλός ἐστι ταύτας διαστείλας·
from-the creatures again clear it-is these having-distinguished
ἐνυπόστατα γὰρ τὰ ἐκ τοῦ πνεύματος ὡς
hypostatic for (are)-the(-things) from the spirit as
κτίσματα· πεποιωμένας γὰρ οὐσίας ὁ Θεὸς ἐδημιούργησεν.
creatures qualified for essences — God fashioned
Ἡ ἀποφατικὴ θεολογία οὐκ ἐναντιοῦται, οὐδὲ ἀναιρεῖ τὴν 123
the negative theology not opposes nor abolishes the
καταφατικήν, ἀλλὰ δείκνυσι τὰ καταφατικῶς ἐπὶ Θεοῦ
affirmative but shows the(-things) affirmatively of God
λεγόμενα, ἀληθῆ μὲν εἶναι καὶ εὐσεβῶς ἐπὶ Θεοῦ, οὐ
said true indeed to-be and piously of God not
καθ' ἡμᾶς δὲ ταῦτ' ἔχειν τὸν Θεόν. Οἷον ἔχει ὁ
according-to us however these(-things) to-have — God as has —
Θεὸς τὴν γνῶσιν τῶν ὄντων, ἔχομεν καὶ ἡμεῖς ἔστιν
God the knowledge of-the beings we-have also we there-are(-things)
ὧν, ἀλλ' ἡμεῖς μὲν ὡς ὄντων τε καὶ γενομένων, ὁ
of-which but we indeed as being both and having-come-to-be —
δὲ Θεός, οὐχ ὡς ὄντων ἢ γενομένων· ἐγίνωσκε γὰρ ταῦτ'
but God not as being or having-come-to-be he-knew for them
οὐδὲν ἧττον καὶ πρὶν γενέσεως αὐτῶν. Ὁ γοῦν
no less also before (the)-coming-to-be their the(-one) then
εἰπὼν περὶ Θεοῦ ὅτι οὐ γινώσκει τὰ ὄντα ᾗ ὄντα, οὐκ
having-said about God that not he-knows the beings as beings not
ἐναντιοῦται τῷ λέγοντι ὅτι γινώσκει ὁ Θεὸς τὰ ὄντα,
opposes the(-one) saying that knows — God the beings
καὶ ὄντα γινώσκει αὐτά. Ἔστι δὲ καὶ καταφατικὴ
and (as)-beings knows them there-is and also affirmative
θεολογία, δύναμιν ἀποφατικῆς θεολογίας ἔχουσα· ὡς ὅταν
theology (the)-power of-negative theology having as when
εἴπῃ τις· Πᾶσα γνῶσις κατά τινος ὑποκειμένου λέγεται,
says anyone all knowledge about some subject is-said

δηλονότι τοῦ γινωσκομένου. Ἡ δὲ τοῦ Θεοῦ γνῶσις
clearly the(-thing) known the but — of-God knowledge
κατ᾽ οὐδενὸς ὑποκειμένου λέγεται. Αὐτὸ γὰρ ἐκεῖνό φησιν,
about no subject is-said itself for that it-says
ὡς ὁ Θεὸς οὐ γινώσκει τὰ ὄντα ᾗ ὄντα· καὶ τὴν τῶν
that — God not knows the beings as beings and the of-the
ὄντων γνῶσιν οὐκ ἔχει, ὡς ἡμεῖς δηλονότι. Τοῦτον γὰρ τὸν
beings knowledge not has as we clearly this for the
τρόπον, καὶ τὸ μὴ εἶναι τὸν Θεὸν καθ᾽ ὑπεροχὴν λέγεται.
way also the not to-be — God by supereminence is-said
Ὁ δὲ τοῦτο λέγων, εἰς τὸ δεῖξαι μὴ καλῶς λέγειν τοὺς
the(-one) but this saying for the to-show not well to-speak the(-ones)
λέγοντας εἶναι τὸν Θεόν, φανερός ἐστι μὴ καθ᾽ ὑπεροχὴν
saying to-be — God manifest is not by supereminence
χρώμενος τῇ ἀποφατικῇ θεολογίᾳ, ἀλλὰ κατ᾽ ἔλλειψιν, ὡς
using the negative theology but by deficiency as
μηδαμῇ μηδαμῶς ὄντος τοῦ Θεοῦ. Τοῦτο δὲ ἀσεβείας ἐστὶν
in-no-way in-no-manner being — God this and of-impiety is
ὑπερβολή. Ὅ, φεῦ! πάσχουσιν οἱ διὰ τῆς ἀποφατικῆς
(the)-excess which alas suffer the(-ones) through the negative
θεολογίας ἐπιχειροῦντες ἀναιρεῖν, ὡς ἔχει ὁ Θεὸς καὶ
theology attempting to-abolish that has — God both
οὐσίαν καὶ ἐνέργειαν ἄκτιστον. Ἡμεῖς δ᾽ ὡς μὴ ὑπ᾽
essence and working uncreated we but as not by
ἀλλήλων ἀναιρουμένας, ἀμφοτέρας στέργομεν· βεβαιούμενοi
one-another abolished both cherish confirmed
μᾶλλον ὑφ᾽ ἑκατέρας εἰς τὴν εὐσεβῆ διάνοιαν.
rather by each toward the pious understanding
124 Τὰς τῶν ἐναντίων ἐρεσχελίας πάσας, τελέως καθελεῖν, καὶ
the of-the opponents quibbles all perfectly to-take-down and
πλατὺν λῆρον ἀποδεῖξαι, ἀποχρῶν εἶναι νομίζω, καὶ βραχὺ
wide nonsense to-show sufficient to-be I-think even (a)-short

ῥῆμα Πατρικόν. Ἄναρχον γάρ, φησί, καὶ ἀρχή, καὶ
saying patristic unoriginate for he-says both (the)-beginning and
τὸ μετὰ τῆς ἀρχῆς. Εἷς Θεός· ἀλλ᾽ οὐχ ἡ ἀρχή,
the(-One) with the beginning (are)-one God but not the beginning
τῷ ἀρχὴ εἶναι τοῦ ἀνάρχου διείργεται. Οὐ γὰρ φύσις
by-the beginning to-be of-the unoriginate is-separated not for nature
αὐτῷ ἡ ἀρχή· ὥσπερ οὐδ᾽ ἐκείνῳ τὸ ἄναρχον.
for-him (is)-the beginning as not-even for-that(-one) the unoriginateness
Περὶ γὰρ τὴν φύσιν, οὐ ταῦτα φύσις. Τί οὖν; ὅτι μὴ
about for the nature not these (are)-nature what then that not
φύσις, ἀλλὰ περὶ τὴν φύσιν ἡ ἀρχή, καὶ τὸ ἄναρχον,
nature but about the nature (are)-the beginning and the unoriginateness
κτιστὰ ταῦτ᾽ ἐρεῖ τις, εἰ μὴ μαίνοιτο; τούτων δὲ
created these(-things) will-say anyone unless — he-be-mad of-these but
ἀκτίστων ὄντων, καὶ τῇ φύσει τοῦ Θεοῦ προσόντων,
uncreated being and to-the nature — of-God belonging
σύνθετος παρὰ τοῦτο ὁ Θεός; Οὐδαμῶς· οὐ γὰρ διενήνοχε
compound because-of this — (is)-God in-no-way not for it-has-differed
τῆς θείας φύσεως· ἀλλ᾽ εἰ φύσις μᾶλλον εἴη τὰ
from-the divine nature but if nature rather were the(-things)
φυσικῶς προσόντα τῷ Θεῷ, σύνθετον εἶναι τὸ Θεῖον
naturally belonging — to-God compound to-be the Divine
πρὸς τοῖς ἄλλοις Πατράσι, καὶ ὁ μέγας διὰ πολλῶν
besides the other Fathers also the great through many(-words)
διδάσκει Κύριλλος. Σὺ δέ μοι δίελθε τὰ τοῦ μεγάλου
teaches Cyril you but for-me go-through the(-works) of-the great
Βασιλείου, καὶ τὰ τοῦ ἀδελφοῦ καὶ ἀδελφὰ
Basil and the(-works) of-the brother and brotherly(-things)
φρονοῦντος τούτῳ πρὸς Εὐνόμιον. Ἐκεῖ γὰρ εὑρήσεις
thinking with-him against Eunomius there for you-will-find

ἐναργῶς Εὐνομίῳ συνᾴδοντας τοὺς κατὰ τῶν ἐναντίων,
clearly with-Eunomius agreeing the(-ones) against the opponents
καὶ τῶν πρὸς αὐτοὺς ἀντιῤῥήσεων ἕξεις διαρκῶς
and of-the against them refutations you-will-have sufficiently
125 Διὰ τοὺς Εὐνομιανούς, δοκοῦντας μὴ τὴν αὐτὴν Πατρὸς
because-of — Eunomians thinking not the same of-Father
εἶναι καὶ Υἱοῦ οὐσίαν, ἐπειδὴ πᾶν τὸ περὶ Θεοῦ
to-be and of-Son essence since all the(-thing) about God
λεγόμενον, κατ᾽ οὐσίαν λέγεσθαι οἴονται, καὶ φιλονεικοῦσιν,
said in essence to-be-said they-think and contend
ὡς ἐπεὶ τὸ γεννᾶν καὶ γεννᾶσθαι διάφορά ἐστι, διὰ τοῦτο
that since the to-beget and to-be-begotten different are because-of this
καὶ οὐσίας διαφόρους εἶναι, καὶ διὰ τοὺς ἀντιλέγοντας
also essences different to-be and because-of the(-ones) contradicting
μὴ τὸν αὐτὸν Θεὸν εἶναι, τὸν ἔχοντα καὶ τὴν θείαν
not the same God to-be the(-one) having both the divine
οὐσίαν καὶ τὴν θείαν ἐνέργειαν· ἐπειδὴ πᾶν τὸ περὶ
essence and the divine working since all the(-thing) about
Θεοῦ λεγόμενον οὐσίαν εἶναι οἴονται, καὶ φιλονεικοῦσιν
God said essence to-be they-think and contend
ὡς διαφορά τίς ἐστιν οὐσίας καὶ ἐνεργείας θείας, πολλοὺς
that difference any is of-essence and working divine many
καὶ διαφόρους εἶναι θεούς· δείκνυται μὴ πᾶν τὸ περὶ
and different to-be gods it-is-shown not all the(-thing) about
Θεοῦ λεγόμενον κατ᾽ οὐσίαν λέγεσθαι· ἀλλὰ λέγεσθαι καὶ
God said in essence to-be-said but to-be-said also
ἀναφορικῶς· τουτέστι πρός τι, ὅπερ αὐτὸς οὐκ
relatively that-is in-relation-to something which he not
ἔστιν· ὥσπερ ὁ Πατὴρ λέγεται πρὸς τὸν Υἱόν. Οὐ γάρ
is as the Father is-called in-relation-to the Son not for
ἐστι Πατὴρ ὁ Υἱός· καὶ Κύριος πρὸς τὴν δουλεύουσαν
is Father the Son and Lord in-relation-to the serving

κτίσιν· κυριεύει γὰρ ὁ Θεὸς τῶν ἐν χρόνῳ καὶ ἐν
creation he-is-lord for — God of-the(-things) in time and in
αἰῶνι, καὶ αὐτῶν τῶν αἰώνων· τὸ δὲ κυριεύειν, ἄκτιστός
age and of-the-very the ages the and lordship uncreated
ἐστιν ἐνέργεια Θεοῦ διαφέρουσα τῆς οὐσίας, ὡς πρὸς
is (a)-working of-God differing from-the essence as in-relation-to
ἕτερόν τι λεγομένη, ὅπερ αὐτὸς οὐκ ἔστιν.
other something said which he not is
Οἱ Εὐνομιανοί, πᾶν ὅπερ ἐπὶ Θεοῦ λέγεται, οὐσίαν εἶναι 126
— Eunomians all which of God is-said essence to-be
λέγουσιν, ἵνα τὴν ἀγεννησίαν οὐσίαν εἶναι δογματίσωσι·
say that the unbegottenness essence to-be they-may-dogmatize
καὶ τὸν Υἱὸν ἐντεῦθεν ὡς τοῦ Πατρὸς διαφέροντα, εἰς
and the Son from-here as from-the Father differing into
κτίσμα, τό γε εἰς αὐτοὺς ἧκον, κατασπάσωσι. Καὶ ἡ
(a)-creature as-far-as indeed to them coming they-may-drag-down and the
πρόφασις αὐτοῖς, ἵνα, φασί, μὴ δύο γένοιντο θεοί· ὅ
pretext for-them (is)-that they-say not two might-come-to-be gods the
τε πρῶτος ὁ ἀγέννητος, καὶ ὁ δευτερεύων τούτου ὡς
both first the unbegotten and the(-one) second to-him as
γεννητὸς ὑπάρχων. Κατὰ μίμησιν τούτων καὶ οἱ ἐναντίοι,
begotten being in imitation of-these also the opponents
πᾶν ὅπερ ἐπὶ Θεοῦ λέγεται, οὐσίαν εἶναι λέγουσιν· ἵνα τὴν
all which of God is-said essence to-be say that the
μὴ χωριζομένην, διαφέρουσαν δὲ τῆς οὐσίας τοῦ Θεοῦ
not separated differing but from-the essence — of-God
ἐνέργειαν ὡς ἐξ ἐκείνης οὖσαν, μετεχομένην μέντοι παρὰ
working as from that being participated however by
τῶν ποιημάτων (Πάντα γάρ, φησί, μετέχει προνοίας ἐκ
the things-made all for he-says partake of-providence from
τῆς παναιτίου θεότητος ἐκβλυζομένης), δυσσεβῶς εἰς κτίσμα
the all-causal godhead gushing-forth impiously into (a)-creature

κατασπάσωσι. Καὶ ἡ πρόφασις αὐτοῖς, ἵνα, φασί, μὴ δύο
they-may-drag-down and the pretext for-them (is)-that they-say not two
γένοιντο θεότητες· ἥ τε ὑπὲρ ἐπωνυμίαν, καὶ αἰτίαν, καὶ
might-come-to-be godheads the both beyond name and cause and
μέθεξιν τρισυπόστατος οὐσία, καὶ ἡ ἐξ αὐτῆς προερχομένη,
participation three-hypostatic essence and the from it proceeding
μετεχομένη δὲ καὶ ὀνομαζομένη τοῦ Θεοῦ ἐνέργεια. Καὶ
participated and also named — of-God working and
γὰρ οὐ συνορῶσιν ὅτι καθάπερ ὁ Θεὸς καὶ Πατήρ, Πατὴρ
for not they-perceive that just-as — God and Father Father
λέγεται πρὸς τὸν ἴδιον Υἱόν, καὶ ἀκτίστως ἔχει τὸ
is-called in-relation-to the own Son and uncreatedly has the
Πατήρ εἶναι, εἰ καὶ μὴ οὐσίαν σημαίνει τὸ Πατήρ· οὕτω
Father to-be if even not essence signifies the Father thus
καὶ τὴν ἐνέργειαν ἀκτίστως ἔχει ὁ Θεός, εἰ καὶ διαφέρει
also the working uncreatedly has — God if even it-differs
τῆς οὐσίας ἡ ἐνέργεια. Καὶ ὅτε μίαν θεότητά φαμεν,
from-the essence the working and when one godhead we-say
πάντα ὅσα ἐστὶν ὁ Θεός φαμεν, καὶ τὴν οὐσίαν καὶ
all as-many-as is — God we-say both the essence and
τὴν ἐνέργειαν. Ἐκεῖνοι τοιγαροῦν εἰσιν οἱ διχοτομοῦντες
the working those therefore are the(-ones) dividing-in-two
δυσσεβῶς τὴν μίαν τοῦ Θεοῦ θεότητα εἰς κτιστὰ καὶ ἄκτιστα.
impiously the one — of-God godhead into created and uncreated
127 Συμβεβηκός ἐστι τὸ γινόμενον καὶ ἀπογινόμενον· ἀφ'
(an)-accident is the(-thing) coming-to-be and ceasing-to-be from
οὗ καὶ τὰ ἀχώριστα συμβεβηκότα συνορῶμεν. Ἔστι
which also the inseparable accidents we-perceive there-is
δέ πως συμβεβηκός, καὶ τὸ φυσικῶς προσόν, ὡς
and somehow accident also the(-thing) naturally belonging as
αὐξόμενόν τε καὶ μειούμενον· καθάπερ ἐν τῇ λογικῇ ψυχῇ
increasing both and decreasing as in the rational soul

ἡ γνῶσις. Ἀλλ᾽ οὐδὲν τοιοῦτον ἐν τῷ Θεῷ, ὅτι δὴ
the knowledge but nothing such (is)-in — God since indeed
παντάπασιν ἀμετάβλητος μένει· δι᾽ ἣν αἰτίαν, οὐδὲν
altogether unchangeable he-remains for which cause nothing
αὐτῷ κατὰ συμβεβηκὸς λέγοιτ᾽ ἄν. Οὐ μὴν πᾶν ὅπερ
to-him by accident would-be-said — not indeed all which
ἐπὶ Θεοῦ λέγεται, οὐσίαν σημαίνει· λέγεται γὰρ καὶ τὸ
of God is-said essence signifies is-said for also the
πρός τι· ὅπερ ἀναφορικόν ἐστι, καὶ ἀναφορᾶς
in-relation-to something which relative is and of-relation
πρὸς ἕτερον, ἀλλ᾽ οὐκ οὐσίας δηλωτικόν. Τοιοῦτόν
in-relation-to another but not of-essence indicative such
ἐστι καὶ ἡ θεία ἐνέργεια ἐπὶ Θεοῦ· οὔτε γὰρ οὐσία ἐστίν,
is also the divine working in God neither for essence is-it
οὔτε συμβεβηκός· εἰ καὶ συμβεβηκός πώς ἐστι παρ᾽
nor accident if even accident somehow it-is by
ὧν καλεῖται, θεολόγων δεικνύντων τοῦτο μόνον, ὅτι
whichever is-called theologians showing this only that
ἔστιν ἐν τῷ Θεῷ, καὶ οὐσία οὐκ ἔστιν.
it-is in — God and essence not it-is
Ἔτι ἡ θεία ἐνέργεια, εἰ καὶ συμβεβηκός ἐστιν ὅπως 128
further the divine working if even accident it-is however
λέγεται, ἀλλ᾽ ἐνθεωρεῖται τῷ Θεῷ, καὶ σύνθεσιν οὐκ ἐμποιεῖ.
it-is-called but is-contemplated-in — God and composition not produces
Καὶ Γρηγόριος ὁ τῆς θεολογίας ἐπώνυμος, γράφων περὶ
and Gregory the of-the theology namesake writing about
τοῦ ἁγίου Πνεύματος ἡμᾶς διδάσκει· Τὸ Πνεῦμα γάρ, φησί,
the holy Spirit us teaches the Spirit for he-says
τὸ ἅγιον, ἢ τῶν καθ᾽ ἑαυτὸ ὑφεστηκότων ἐστίν, ἢ
the holy either of-the(-things) by itself subsisting is or
τῶν ἐν ἑτέρῳ θεωρουμένων· ὧν τὸ μὲν οὐσίαν
of-the(-things) in another contemplated of-which the(-one) indeed essence

καλοῦσιν οἱ περὶ ταῦτα δεινοί, τὸ δὲ συμβεβηκός.
call the(-ones) about these(-things) clever the(-other) and accident
Εἰ γοῦν συμβέβηκεν, ἐνέργεια τοῦτ' ἂν εἴη τοῦ Θεοῦ·
if then it-is-accidental (a)-working this — would-be — of-God
τί γὰρ ἕτερον; ἢ τίνος; Τοῦτο γάρ πως καὶ φεύγει
what for other or of-whom this for somehow also escapes
σύνθεσιν· τοῦτο λέγων φανερῶς, ὡς εἰ τῶν ἐν τῷ Θεῷ
composition this saying manifestly that if of-the(-things) in — God
θεωρουμένων ἐστί· διὸ καὶ οὐκ οὐσία, ἀλλὰ συμβεβηκός
contemplated it-is wherefore also not essence but accident
ἐστι, καὶ Πνεῦμα ὀνομάζεται, οὐδὲν ἕτερον εἶναι δυνατὸν εἰ
it-is and Spirit is-named nothing other to-be possible if
μὴ ἐνέργειαν Θεοῦ. Τοῦτο γὰρ ἐδήλωσεν εἰπών· Τί γὰρ
not working of-God this for he-showed having-said what for
ἕτερον; ἢ τίνος; προκατασκευάζων δέ, πῶς οὐδὲν ἕτερον, οὐ
other or of-whom preparing and how nothing other not
ποιότητα, ἢ ποσότητα, ἤ τι τῶν τοιούτων ἐνθεωρεῖσθαι
quality or quantity or anything of-the such to-be-contemplated-in
τῷ Θεῷ δυνατόν, ἀλλ' ἐνέργειαν μόνην, ἐπιφέρει· Τοῦτο γάρ
— God (is)-possible but working only he-adds this for
πως καὶ φεύγει σύνθεσιν. Πῶς δὲ ἡ ἐνέργεια ἐνθεωρουμένη
somehow also escapes composition how and the working contemplated-in
τῷ Θεῷ φεύγει τὴν σύνθεσιν; Ἐπειδὴ μόνος ἀπαθεστάτην
— God escapes the composition since alone most-impassible
ἔχει τὴν ἐνέργειαν, ἐνεργῶν μόνον, ἀλλ' οὐχὶ καὶ πάσχων
he-has the working working only but not also suffering
κατ' αὐτήν, οὐδὲ γινόμενος, οὐδὲ ἀλλοιούμενος.
according-to it nor becoming nor being-altered
129 Ὅτι δὲ καὶ ἄκτιστον οὖσαν οἶδε ταύτην τὴν ἐνέργειαν
that and also uncreated being knows this the working
ὁ Θεολόγος, ἀνωτέρω μικρὸν αὐτὸς ἔδειξε, πρὸς τὸ
the Theologian above (a)-little he showed as-against the

κτίσμα ταύτην ἀντιδιαστείλας. Τῶν καθ' ἡμᾶς γάρ,
creature it having-distinguished of-the according-to us for
φησί, σοφῶν, οἱ μὲν ἐνέργειαν τὸ Πνεῦμα ὑπέλαβον,
he-says wise the(-ones) indeed (a)-working the Spirit supposed
οἱ δὲ κτίσμα, οἱ δὲ Θεόν. Θεὸν μὲν οὖν
the(-ones) and (a)-creature the(-ones) and God God indeed then
ἐνταῦθα τὴν ὑπόστασιν αὐτὴν λέγει. Πρὸς δὲ τὸ κτίσμα
here the hypostasis itself he-means as-against and the creature
ἀντιδιῃρημένην δείξας τὴν ἐνέργειαν, μὴ εἶναι κτίσμα
contradistinguished having-shown the working not to-be (a)-creature
σαφῶς ὑπέδειξεν. Ἀλλὰ καὶ μικρὸν προϊών, κίνησιν Θεοῦ
clearly he-showed but also (a)-little proceeding movement of-God
ταύτην εἶπε τὴν ἐνέργειαν. Πῶς οὖν οὐκ ἄκτιστος ἡ
this he-called the working how then not uncreated (is)-the
τοῦ Θεοῦ κίνησις; περὶ ἧς καὶ Δαμασκηνὸς ὁ θεοφόρος,
— of-God movement about which also Damascene the God-bearer
ἐν νθ΄ κεφαλαίῳ γράφων, Ἐνέργεια μέν ἐστι, φησίν,
in (the)-59th chapter writing working indeed is he-says
ἡ δραστικὴ καὶ οὐσιώδης τῆς φύσεως κίνησις· ἐνεργητικὸν
the active and essential of-the nature movement (the)-active
δὲ ἡ φύσις, ἐξ ἧς ἡ ἐνέργεια πρόεισιν· ἐνέργημα
and (is)-the nature from which the working proceeds (the)-work
δὲ τὸ τῆς ἐνεργείας ἀποτέλεσμα· ἐνεργῶν δέ, ὁ
and (is)-the of-the working effect (the)-worker and the(-one)
κεχρημένος τῇ ἐνεργείᾳ, ἤτοι ἡ ὑπόστασις.
using the working that-is the hypostasis
Οἱ ἐναντίοι, ἐκ τοῦ τὸν Θεολόγον ἐνταῦθα φάναι, Εἰ δὲ 130
the opponents from the the Theologian here to-say if and
ἐνέργεια ἐνεργηθήσεται καὶ οὐκ ἐνεργήσει, καὶ ὁμοῦ
(a)-working it-will-be-worked and not will-work and together-with
τὸ ἐνεργηθῆναι παύσεται, κτιστὴν ἐντεῦθεν ὑπενόησαν καὶ
the to-be-worked will-cease created from-this suspected and

ἀπεφήναντο τὴν θείαν ταύτην ἐνέργειαν. Ἠγνόησαν γὰρ
declared the divine this working they-were-ignorant for
ὅτι τὸ ἐνεργεῖσθαι καὶ ἐπὶ τῶν ἀκτίστων λέγεται, ὡς
that the to-be-worked also of the uncreated(-things) is-said as
καὶ ὁ Θεολόγος οὗτος δείκνυσιν ἀλλαχοῦ γράφων· Εἰ δὲ
also the Theologian this(-one) shows elsewhere writing if and
ἐνεργείας ὄνομα ὁ Πατήρ, τοῦτο ἐνηργηκὸς ἂν εἴη τὸ
of-working (a)-name (is)-the Father this having-worked — would-be the
ὁμοούσιον. Φησὶ δὲ καὶ ὁ Δαμασκηνὸς ὁ θεοφόρος· Ἐν
consubstantial says and also the Damascene the God-bearer at
δεξιᾷ τοῦ Πατρὸς ὁ Χριστὸς ἐκάθισε, θεϊκῶς ἐνεργῶν
(the)-right of-the Father — Christ sat divinely working
τὴν τῶν ὅλων πρόνοιαν. Ἀλλ' οὐδὲ τό, κατέπαυσε,
the of-the whole providence but not-even the(-word) he-rested
τῷ ἀκτίστῳ τῆς ἐνεργείας προσίσταται. Κατὰ γὰρ
to-the uncreatedness of-the working is-opposed according-to for
τὸ δημιουργεῖν ἄρχεται ὁ Θεὸς καὶ παύεται· ὡς καὶ ὁ
the to-create begins — God and ceases as also —
Μωϋσῆς φησιν, ὅτι «Κατέπαυσεν ὁ Θεὸς ἀπὸ πάντων
Moses says that rested — God from all
τῶν ἔργων ὧν ἤρξατο ποιῆσαι.» Τὸ μέντοι δημιουργεῖν
the works which he-began to-make the however to-create
τοῦτο καθ' ὃ ἄρχεται ὁ Θεὸς καὶ παύεται, φυσικὴ
this according-to which begins — God and ceases natural
καὶ ἄκτιστός ἐστιν ἐνέργεια Θεοῦ.
and uncreated is working of-God

131 Ὁ θεῖος αὖθις Δαμασκηνός, μετὰ τὸ εἰπεῖν ὅτι ἐνέργειά
the divine again Damascene after the to-say that working
ἐστιν ἡ δραστικὴ καὶ οὐσιώδης τῆς φύσεως κίνησις,
is the active and essential of-the nature movement
θέλων δεῖξαι, ὡς τὴν τοιαύτην ἐνέργειαν ὁ Θεολόγος εἶπεν
wishing to-show that the such working the Theologian said

ἐνεργεῖσθαί τε καὶ παύεσθαι, προσεπήνεγκεν· Ἰστέον,
to-be-worked both and to-cease added (it-is)-to-be-known
ὡς ἡ ἐνέργεια κίνησίς ἐστι, καὶ ἐνεργεῖται μᾶλλον ἢ
that the working movement is and is-worked rather than
ἐνεργεῖ, καθώς φησιν ὁ Θεολόγος Γρηγόριος, ἐν τῷ
works as says the Theologian Gregory in the
περὶ τοῦ ἁγίου Πνεύματος λόγῳ. Εἰ δὲ ἐνέργειά ἐστιν,
about the holy Spirit treatise if and working it-is
ἐνεργηθήσεται δηλονότι καὶ οὐκ ἐνεργήσει, καὶ ὁμοῦ
it-will-be-worked clearly and not will-work and together-with
τὸ ἐνεργηθῆναι παύσεται. Φανερὸν οὖν ὡς οἱ τὰ
the to-be-worked will-cease (it-is)-manifest then that the(-ones) the(-things)
τῶν ἐναντίων φρονοῦντες, κτιστὴν εἶναι δογματίζοντες
of-the opponents thinking created to-be dogmatizing
ἣν ἐνταῦθα Γρηγόριος ὁ Θεολόγος εἴρηκεν ἐνέργειαν,
which here Gregory the Theologian has-called working
αὐτὴν τὴν φυσικὴν καὶ οὐσιώδη τοῦ Θεοῦ ἐνέργειαν,
the-very the natural and essential — of-God working
φρενοβλαβῶς εἰς κτίσμα κατασπῶσιν· ἣν ὁ ἱερὸς
insanely into (a)-creature drag-down which the sacred
Δαμασκηνός, μὴ ἐνεργουμένην μόνον, ἀλλὰ καὶ ἐνεργοῦσαν
Damascene not worked only but also working
ὑποφήνας, ἄκτιστον ὑπάρχουσαν παρέστησεν, ὅπως γε
having-shown uncreated being presented how indeed
μὴν οὐ διαφωνεῖ κατὰ τοῦτο πρὸς τὸν τῆς θεολογίας
surely not be-disagrees in this with the of-the theology
ἐπώνυμον, ἐν τοῖς διὰ πλάτους μοι λόγοις ἀποδέδεικται.
namesake in the at length by-me treatises has-been-demonstrated
Τὰ ὑποστατικὰ ἰδιώματα, ἀναφορικῶς κἀν τῷ Θεῷ 132
the hypostatic properties relatively also-in — God
προσάλληλα λέγεται. Καὶ διαφέρουσιν ἀλλήλων αἱ
in-relation-to-one-another are-said and differ from-one-another the

ὑποστάσεις, ἀλλ᾽ οὐ κατ᾽ οὐσίαν. Ἔστι δ᾽ ὡς καὶ
hypostases but not in essence there-is(-a-way) and as also
πρὸς τὴν κτίσιν ἀναφορικῶς ὁ Θεὸς λέγεται. Οὐ γὰρ
in-relation-to the creation relatively — God is-spoken-of not for
ὥσπερ λέγεται προαιώνιος, προάναρχος, μέγας, ἀγαθός,
as is-said pre-eternal before-the-beginning great good
Θεὸς ἡ παναγία Τριάς, οὕτω δύναται λέγεσθαι καὶ Πατήρ·
God the all-holy Trinity thus can to-be-called also Father
οὐ γὰρ ἑκάστη τῶν ὑποστάσεων, ἀλλὰ μία τῶν τριῶν
not for each of-the hypostases but one of-the three
ὑπάρχει ὁ Πατήρ· ἐξ οὗ καὶ εἰς ὃν ἀνάγεται τὰ
is the Father from whom also to whom are-referred the(-ones)
ἑξῆς. Πρὸς μέντοι τὴν κτίσιν, διὰ τὸ ἓν ἔργον
following in-relation-to however the creation because-of the one work
εἶναι τῶν τριῶν, ἐκ μηδαμῇ μηδαμῶς ὄντος προαχθέν,
to-be of-the three from in-no-way in-no-manner being brought-forth
καὶ διὰ τῶν υἱῶν ὑπὸ τῆς χορηγουμένης κοινῆς τῶν
and through the sons by the supplied common of-the
τριῶν χάριτος εἰς ποίησιν, Πατὴρ λέγοιτ᾽ ἂν καὶ ἡ
three grace for (the)-making Father might-be-called — also the
Τριάς. Τό, «Κύριος ὁ Θεός σου, Κύριος εἷς ἐστιν·»
Trinity the(-saying) (the)-Lord — God your Lord one is
καὶ τό, «Πατὴρ ἡμῶν εἷς ὁ ἐν τοῖς οὐρανοῖς,»
and the(-saying) Father our one the(-one) in the heavens
ἕνα Κύριον καὶ Θεὸν ἡμῶν τὴν ἁγίαν Τριάδα φησί, καὶ
one Lord and God our the holy Trinity he-says and
δὴ καὶ Πατέρα ἡμῶν, διὰ τῆς αὐτοῦ χάριτος ἡμᾶς
indeed also Father our through the his grace us
ἀναγεννῶντα, λέγεται ἀναφορικῶς, καθάπερ ἔφημεν· καὶ
regenerating is-called relatively as we-said also
ὁ Πατὴρ μόνος, πρὸς τὸν ὁμοούσιον Υἱὸν Πατήρ.
the Father alone in-relation-to the consubstantial Son (is)-Father

Ὁ αὐτὸς δὲ λέγεται καὶ ἀρχὴ πρὸς τὸν Υἱόν τε
the same and is-called also beginning in-relation-to the Son both
καὶ τὸ Πνεῦμα. Λέγεται δὲ καὶ πρὸς τὴν κτίσιν ὁ
and the Spirit is-called and also in-relation-to the creation the
Πατὴρ ἀρχή, ἀλλ᾽ ὡς κτίστης καὶ Δεσπότης πάντων τῶν
Father beginning but as creator and Master of-all the
κτισμάτων. Ὅταν οὖν ταῦτα πρὸς τὴν κτίσιν ὁ
creatures when then these(-things) in-relation-to the creation the
Πατὴρ λέγηται, ἀρχή ἐστι καὶ ὁ Υἱός, καὶ οὐκ εἰσὶ
Father be-called beginning is also the Son and not there-are
δύο ἀρχαί, ἀλλὰ μία· καὶ γὰρ ἀναφορικῶς λέγεται καὶ ὁ
two beginnings but one and for relatively is-called also the
Υἱὸς ἀρχή, ὡς πρὸς τὴν κτίσιν, ὥσπερ καὶ Δεσπότης
Son beginning as in-relation-to the creation as also Master
πρὸς τὰ δοῦλα. Οὐκοῦν ὁ Πατὴρ καὶ ὁ Υἱὸς μετὰ τοῦ
in-relation-to the slaves therefore the Father and the Son with the
Πνεύματος, ὡς πρὸς τὴν κτίσιν μία ἀρχή ἐστι καὶ εἷς
Spirit as in-relation-to the creation one beginning is and one
Δεσπότης, καὶ εἷς κτίστης, καὶ εἷς Θεός τε καὶ Πατήρ,
Master and one creator and one God both and Father
καὶ προμηθεύς, καὶ ἔφορος, καὶ τἆλλα πάντα. Καὶ τῶν
and provider and overseer and the-rest all and of-the
τοιούτων ἕκαστον οὐκ ἔστιν οὐσία· οὐ γὰρ ἂν πρὸς
such(-things) each not is essence not for — in-relation-to
ἕτερον ἀναφορικῶς ἐλέγετο, εἴπερ ἦν αὐτοῦ οὐσία.
another relatively it-would-be-said if-indeed it-were his essence
Θέσεις, καὶ ἕξεις, καὶ τόποι, καὶ χρόνοι, καὶ εἴ τι 133
positions and habits and places and times and if anything
τοιοῦτον, οὐ κυρίως ἐπὶ Θεοῦ λέγονται, ἀλλὰ μεταφορικῶς.
such not properly of God are-said but metaphorically
Τὸ δὲ ποιεῖν καὶ ἐνεργεῖν, ἐπὶ μόνου τοῦ Θεοῦ ἀληθέστατα
the but to-make and to-work of alone — God most-truly

ἂν λέγοιτο· μόνος γὰρ ὁ Θεὸς ποιεῖ· αὐτὸς δὲ οὐ γίνεται
— would-be-said alone for — God makes he but not comes-to-be
οὐδὲ πάσχει, ὅσον εἰς τὴν αὐτοῦ οὐσίαν ἀνήκει· καὶ
nor suffers as-far-as to the his essence pertains and
μόνος διὰ πάντων ἕκαστον ποιεῖ· καὶ μόνος ἐκ μηδαμῇ
alone through all each he-makes and alone from in-no-way
μηδαμῶς ὄντων ποιεῖ, παντοδύναμον ἔχων τὴν ἐνέργειαν,
in-no-manner being(-things) he-makes almighty having the working
καθ' ἣν καὶ πρὸς τὴν κτίσιν ἀναφορικῶς λέγεται,
according-to which also in-relation-to the creation relatively he-is-called
καὶ τὸ δυνάμει ἔχει· δύναται γὰρ αὐτὸς εἰς τὴν ἑαυτοῦ φύσιν
and the in-potency he-has can for he into the his-own nature
τι παθεῖν οὐδὲν οὐδαμῇ. Δύναται δὲ προσθεῖναι τοῖς
anything to-suffer nothing in-no-way he-can but to-add to-the
ποιήμασιν εἰ βούλοιτο· τὸ μὲν γὰρ δυνάμει παθεῖν ἔχειν,
things-made if he-should-wish the indeed for in-potency to-suffer to-have
καὶ προσλαβεῖν τι κατ' οὐσίαν, ἀσθενείας ἐστί· τὸ δὲ
and to-take-on anything in essence of-weakness is the but
δυνάμει ποιεῖν ἔχειν, καὶ προστιθέναι τοῖς ποιήμασιν ὁπότε
in-potency to-make to-have and to-add to-the things-made whenever
βούλοιτο, θεοπρεπῶς τε καὶ παντοκρατορικῆς ἰσχύος.
he-should-wish of-God-befitting both and almighty strength

134 Πάντων τῶν ὄντων εἰς δέκα συγκεφαλαιουμένων, οὐσίαν
all the beings into ten summed-up essence
λέγω, ποσόν, ποιόν, πρός τι, ποῦ, ποτέ, ποιεῖν,
I-mean quantity quality in-relation-to something where when acting
πάσχειν, ἔχειν, κεῖσθαι, καὶ τῶν ἐφεξῆς τῇ οὐσίᾳ
suffering having lying and of-the(-things) next to-the essence
ἐνθεωρουμένων, ὁ Θεὸς οὐσία ὑπερούσιός ἐστιν· ᾗ
contemplated-in — God (an)-essence superessential is in-which
ἐνθεωρεῖται μόνα, τὸ πρός τί τε καὶ τὸ ποιεῖν,
are-contemplated only the in-relation-to something both and the acting

οὐδεμίαν ἐμποιοῦντα ταύτῃ σύνθεσιν ἢ ἀλλοίωσιν. Ποιεῖ
no producing in-it composition or alteration makes
γὰρ τὰ πάντα ὁ Θεός, μηδὲν αὐτὸς πάσχων κατ᾽ οὐσίαν.
for the all(-things) — God nothing he suffering in essence
Ἔστι δὲ καὶ κτίστης πρὸς τὴν κτίσιν, καὶ ἀρχὴ καὶ
is and also creator in-relation-to the creation and beginning and
Δεσπότης αὐτῆς ἠργμένης, καὶ αὐτῆς δουλευούσης. Ἀλλὰ
Master of-it begun and of-it serving but
καὶ Πατὴρ ἡμῶν ἐστιν, ἀναγεννῶν ἡμᾶς τῇ χάριτι· ἔστι
also Father our he-is regenerating us by-the grace is
δὲ καὶ Πατὴρ πρὸς τὸν μηδαμῶς ἠργμένον χρονικῶς
and also Father in-relation-to the in-no-way begun temporally
Υἱόν, καὶ Υἱὸς πρὸς τὸν Πατέρα· καὶ πρόβλημα
Son and Son in-relation-to the Father and emanation
Πατρὸς τὸ Πνεῦμα, συναΐδιον Πατρί τε καὶ Υἱῷ, μιᾶς
of-(the)-Father the Spirit co-eternal with-Father both and Son of-one
ὄντα καὶ τῆς αὐτῆς οὐσίας. Οἱ δὲ λέγοντες οὐσίαν
being and the same essence the(-ones) but saying essence
εἶναι μόνον τὸν Θεόν, μηδὲν ἔχουσαν ἐνθεωρούμενον, οὐδὲ
to-be only — God nothing having contemplated-in(-it) not-even
τὸ ποιεῖν καὶ ἐνεργεῖν, οὐδὲ τὸ πρός τι ἔχειν τὸν
the to-make and to-work nor the in-relation-to something to-have —
Θεὸν κατασκευάζουσιν. Εἰ δὲ μὴ ταῦτα ἔχει ὃν αὐτοὶ
God make-out if but not these(-things) has whom they
νομίζουσι Θεόν, οὐδὲ ἐνέργειά ἐστιν, οὐδὲ δημιουργός, οὐδὲ
think God neither working is-he nor creator nor
ἐνέργειαν ἔχει· ἀλλ᾽ οὐδὲ ἀρχὴ καὶ κτίστης καὶ Δεσπότης·
working has-he but not-even beginning and creator and Master
οὐδὲ Πατὴρ ἡμῶν ἐστι κατὰ χάριν. Πῶς γὰρ ἂν
nor Father our is-he according-to grace how for —
εἴη ταῦτα, μὴ ἐνθεωρούμενα τῇ καθ᾽ ἑαυτὸν οὐσίᾳ,
would-be-be these not contemplated-in the according-to himself essence

ἔχων τὸ πρός τί τε καὶ ποιεῖν; συναναιρεῖται δὲ
having the in-relation-to something both and acting is-abolished-with and
καὶ τὸ τρισυπόστατον τῆς θεότητος, εἰ μὴ τῇ τοῦ Θεοῦ
also the three-hypostatic of-the godhead if not in-the — of-God
οὐσίᾳ ἐνθεωρούμενόν ἐστι τὸ πρός τι. Ὁ δὲ μὴ
essence contemplated is the in-relation-to something the(-one) but not
τρισυπόστατος, οὐδὲ τοῦ παντὸς Δεσπότης οὐδὲ Θεός. Ἄθεοι
three-hypostatic nor of-the all Master nor God godless
τοιγαροῦν εἰσιν οἱ οὕτω κατὰ τοὺς ἐναντίους φρονοῦντες.
therefore are the(-ones) thus like the opponents thinking
135 Ἔχει ὁ Θεός, καὶ ὃ μή ἐστιν οὐσία. Οὐ μὴν ὅτι
has — God also what not is essence not indeed that
τοῦτο οὐκ ἔστιν οὐσία, συμβεβηκός ἐστι· τὸ γὰρ μὴ
this not is essence accident it-is the(-thing) for not
μόνον οὐκ ἀπογινόμενον, ἀλλ᾽ οὐδ᾽ αὔξησιν ἢ μείωσιν
only not ceasing-to-be but not-even increase or decrease
ἠντιναοῦν ἐπιδεχόμενον, ἢ ἐμποιοῦν, οὐκ ἔσθ᾽ ὅπως
whatever admitting or producing not it-is(-possible) that
ἂν συναριθμοῖτο τοῖς συμβεβηκόσιν. Ἀλλ᾽ οὐχ ὅτι μήτε
— it-should-be-counted with-the accidents but not that neither
συμβεβηκός ἐστι τοῦτο, μήτε οὐσία, τῶν μηδαμῇ
accident is this nor essence of-the(-things) in-no-way
μηδαμῶς ὄντων ἐστίν· ἀλλ᾽ ἔστι καὶ ὡς ἀληθῶς ἐστιν.
in-no-manner being is-it but it-is and as truly it-is
Οὐ συμβεβηκὸς δέ ἐστιν, ἐπειδὴ παντάπασιν ἀμετάβλητόν
not accident and it-is since altogether unchangeable
ἐστιν. Ἀλλ᾽ οὐδὲ οὐσία· καὶ γὰρ οὐ τῶν καθ᾽ ἑαυτὸ
it-is but not-even essence and for not of-the(-things) by itself
ὑφεστηκότων ἐστίν. Διὸ καὶ συμβεβηκός πώς ἐστι παρ᾽
subsisting it-is wherefore also accident somehow it-is by
ὧν θεολόγων τοῦτο λέγεται· τοῦτο δεικνύντων μόνον,
whichever theologians this is-said this showing only

ὅτι οὐκ ἔστιν οὐσία. Τί γάρ, ἐπεὶ καὶ τῶν ὑποστατικῶν
that not it-is essence what for since also of-the hypostatic(-properties)
ἕκαστον, καὶ τῶν ὑποστάσεων ἑκάστη, ὅτι μήτε οὐσία ἐστί,
each and of-the hypostases each that neither essence is
μήτε συμβεβηκὸς ἐπὶ Θεοῦ, διὰ τοῦτο τῶν μηδαμῶς
nor accident in God because-of this of-the in-no-way
ὄντων ἐστίν; Ἄπαγε. Τὸν αὐτὸν οὖν τρόπον καὶ ἡ θεία
being(-things) is-it away-with(-it) the same then way also the divine
τοῦ Θεοῦ ἐνέργεια, οὔτε οὐσία, οὔτε συμβεβηκός ἐστι· καὶ
— of-God working neither essence nor accident is and
τῶν μηδαμῶς ὄντων οὐκ ἔστι. Καὶ ἵν' εἴπω τὸ πᾶσι
of-the in-no-way being(-things) not is and that I-may-say the(-thing) to-all
τοῖς θεολόγοις συνδοκοῦν· Εἰ τὸ βούλεσθαι ποιεῖ ὁ Θεός,
the theologians agreed if by-the to-will makes — God
ἀλλ' οὐχ ἁπλῶς τῷ πεφυκέναι, ἄλλο ἄρα τὸ βούλεσθαι,
but not simply by-the to-be-of-the-nature other then (is)-the to-will
καὶ ἕτερον τὸ πεφυκέναι. Εἰ δὲ τοῦτο καὶ ἡ θεία βουλὴ
and another the to-be-of-the-nature if and this also the divine will
τῆς φύσεως ἕτερόν ἐστιν ἐπὶ Θεοῦ, καὶ οὐκ ἔστιν οὐσία,
from-the nature other is in God and not is essence
διὰ τοῦτο οὐδαμῶς ἐστιν; Οὐμενοῦν· ἀλλ' ἔστι, καὶ τοῦ
because-of this in-no-way is-it no-indeed but it-is and —
Θεοῦ τοῦ μὴ οὐσίαν μόνον, ἀλλὰ καὶ βουλὴν ἔχοντος
of-God the(-one) not essence only but also will having
καθ' ἣν ποιεῖ, κἂν συμβεβηκός πως ταύτην τις
according-to which he-makes even-if accident somehow it anyone
ἐθέλῃ καλεῖν ὡς μὴ οὐσίαν οὖσαν, κἂν μὴ συμβεβηκός, ὡς
wish to-call as not essence being even-if not accident as
μηδεμίαν ἐμποιοῦσαν σύνθεσιν, ἢ ἀλλοίωσιν. Ἔχει ἄρα ὁ
no producing composition or alteration has then —

Θεὸς καὶ ὃ οὐσία, καὶ ὃ μὴ οὐσία, κἂν εἰ μὴ συμβεβηκὸς
God both what (is)-essence and what not (is)-essence even if not accident
καλοῖτο, τὴν θείαν δηλονότι βουλὴν καὶ ἐνέργειαν.
it-be-called the divine clearly will and working
136 Ἡ οὐσία εἰ μὴ ἐνέργειαν ἔχει διαφέρουσαν ἑαυτῆς,
the essence if not working it-has differing from-itself
ἀνυπόστατος ἔσται τελέως, καὶ διανοίας μόνη θεώρημα.
non-hypostatic will-be wholly and of-thought alone (an)-object
Ὁ γὰρ καθόλου λεγόμενος ἄνθρωπος, οὐ διανοεῖται, οὐ
the for universally said man not thinks not
δοξάζει, οὐχ ὁρᾷ, οὐκ ὀσφραίνεται, οὐ λαλεῖ, οὐκ ἀκούει,
opines not sees not smells not speaks not hears
οὐ περιπατεῖ, οὐκ ἀναπνεῖ, οὐκ ἐσθίει, καὶ ἁπλῶς εἰπεῖν,
not walks not breathes not eats and simply to-say
οὐκ ἔχει ἐνέργειαν διαφέρουσαν τῆς οὐσίας, καὶ δεικνῦσαν
not has working differing from-the essence and showing
ὅτι ἐν ὑποστάσει ἐστί· διὸ καὶ τελέως ἀνυπόστατός
that in hypostasis it-is wherefore also wholly non-hypostatic
ἐστιν ὁ καθόλου ἄνθρωπος. Ὁ δὲ ἐνέργειαν ἔμφυτον ἔχων
is the universal man the but working innate having
διαφέρουσαν τῆς οὐσίας, ἄνθρωπος, μίαν, ἢ πλείους,
differing from-the essence man one or more
ἢ πάσας οἵασπερ ἔφημεν, ἐξ αὐτῶν γνωρίζεται ὅτι ἐν
or all such-as we-said from them is-known that in
ὑποστάσει ἐστί, καὶ οὐκ ἀνυπόστατός ἐστιν ὁ ἄνθρωπος.
hypostasis he-is and not non-hypostatic is the man
Ἐπεὶ δὲ αἱ τοιαῦται ἐνέργειαι, οὐκ ἐφ' ἑνός, ἢ δύο,
since and the such workings not in one or two
ἢ τριῶν, ἀλλ' ἐπὶ πλειόνων τῷ ἀριθμῷ θεωροῦνται,
or three but in more in-the number are-contemplated
δείκνυται εἶναι τὸν ἄνθρωπον ἐν ὑποστάσεσι μυρίαις.
it-is-shown to-be the man in hypostases countless

Ὁ Θεὸς κατὰ τὴν διὰ τῆς αὐτοῦ χάριτος ἡμετέραν, 137
— *God according-to the through the his grace our*
τῆς αὐτοῦ λέγω Ἐκκλησίας εὐσέβειαν, ἐνέργειαν ἔμφυτον
of-the his I-mean Church piety working innate
ἔχων δεικτικὴν ἑαυτοῦ, καὶ κατὰ τοῦτο διαφέρουσαν τῆς
having indicative of-himself and in this differing from-the
οὐσίας αὐτοῦ. Καὶ γὰρ προγινώσκει τε καὶ προνοεῖται
essence his and for he-foreknows both and provides
τῶν ὑποδεεστέρων, καὶ δημιουργεῖ ταῦτα, καὶ συντηρεῖ,
for-the lesser(-things) and creates them and preserves
καὶ δεσπόζει, καὶ μετασκευάζει κατ᾽ οἰκείαν βούλησιν
and masters and transforms according-to own will
ὡς οἶδεν αὐτός, ἐν ὑποστάσει δείκνυται ὤν, ἀλλ᾽ οὐκ οὐσία
as knows he in hypostasis is-shown being but not essence
μόνον ἀνυπόστατος. Ἐπεὶ δὲ αἱ τοιαῦται πᾶσαι ἐνέργειαι,
only non-hypostatic since and the such all workings
οὐκ ἐφ᾽ ἑνός, ἀλλ᾽ ἐν τρισὶν ὑποστάσεσιν ὑπάρχων ὁ
not in one but in three hypostases existing —
Θεὸς ἡμῖν γνωρίζεται. Οἱ δὲ ἀντικείμενοι, λέγοντες μὴ
God to-us is-made-known the but opponents saying not
ἔχειν τὸν Θεὸν ἐνέργειαν ἔμφυτον δεικτικὴν ἑαυτοῦ, καὶ
to-have — God working innate indicative of-himself and
κατὰ τοῦτο διαφέρουσαν τῆς οὐσίας αὐτοῦ, οὐκ ἐν
in this differing from-the essence his not in
ὑποστάσει λέγουσιν εἶναι τὸν Θεόν, καὶ ἀνυπόστατον
hypostasis say to-be — God and non-hypostatic
τελέως ποιοῦσι τὸν τρισυπόστατον Κύριον· τοσοῦτον
wholly make the three-hypostatic Lord so-much
ὑπερβάλλοντες κακοδοξίᾳ τὸν Λίβυν Σαβέλλιον, ὅσον
exceeding in-heresy the Libyan Sabellius as-much-as
πλέον εἰς κακίαν ἔχει τῆς δυσσεβείας ἡ ἀσέβεια.
more toward vice has than-the irreverence the impiety

138 Τῶν τριῶν θείων ὑποστάσεων, οὐ μία ὡς ὁμοία ἡ
of-the three divine hypostases not one as similar (is)-the
ἐνέργεια, καθάπερ ἐφ' ἡμῶν, ἀλλὰ μία ὄντως καὶ τῷ
working as among us but one truly also in-the
ἀριθμῷ. Ὅπερ οἱ τὰ τῶν ἐναντίων φρονοῦντες
number which the(-ones) the(-things) of-the opponents thinking
λέγειν οὐ δύνανται· ἐπεὶ μὴ κοινὴν εἶναι τῶν τριῶν ἄκτιστον
to-say not are-able since not common to-be of-the three uncreated
ἐνέργειάν φασιν, ἀλλὰ καὶ ἀλλήλων τὰς ὑποστάσεις
working they-say but also of-one-another the hypostases
ἐνεργείας εἶναι λέγουσιν, ὡς μὴ κοινῆς οὔσης κατ' αὐτοὺς
workings to-be they-say as not common being according-to them
θείας ἐνεργείας· ὥστε οὐδ' οὕτως ἔχουσι λέγειν μίαν τῶν
divine working so-that not-even thus are-they-able to-say one of-the
τριῶν ἐνέργειαν· ἀλλὰ καὶ ἄλλοτε ἄλλην οὕτως ἀναιροῦντες,
three working but also at-one-time another thus abolishing
ἀνυπόστατον κἀντεῦθεν ποιοῦσι τὸν τρισυπόστατον Θεόν.
non-hypostatic and-from-this they-make the three-hypostatic God
139 Οἱ τὴν κακόδοξον πλάνην κατὰ ψυχὴν νενοσηκότες,
the(-ones) the heretical error in soul having-been-sick
κτιστὴν λέγοντες τὴν διαφέρουσαν τῆς τοῦ Θεοῦ οὐσίας
created saying the differing from-the — of-God essence
ἐνέργειαν, κτιστῶς ἔχειν καὶ τὸ δημιουργεῖν τὸν Θεὸν
working createdly to-have also the to-create — God
δοξάζουσι, ταυτὸ δ' εἰπεῖν τὴν δημιουργικὴν δύναμιν αὐτοῦ·
they-opine the-same and to-say the creative power his
οὐ γὰρ ἔστιν ἐνεργεῖν καὶ δημιουργεῖν χωρὶς ἐνεργείας·
not for it-is(-possible) to-work and to-create without working
ὥσπερ οὐδὲ ὑπάρχειν χωρὶς ὑπάρξεως. Ὡς οὖν οὐκ
as not-even to-exist without existence as then not
ἔνι τὸν λέγοντα τὴν τοῦ Θεοῦ ὕπαρξιν κτιστήν,
it-is(-possible) the(-one) saying the — of-God existence created

ἀκτίστως ἔχειν αὐτὸν τὸ εἶναι οἴεσθαι, οὕτως οὐκ ἔστι
uncreatedly to-have him the being to-think thus not it-is(-possible)
τὸν λέγοντα τὴν τοῦ Θεοῦ ἐνέργειαν κτιστήν, τὸ ἐνεργεῖν
the(-one) saying the — of-God working created the to-work
τε καὶ δημιουργεῖν αὐτὸν ἀκτίστως ἔχειν οἴεσθαι.
both and to-create him uncreatedly to-have to-think
Κτίσματα τοῦ Θεοῦ καὶ εἰσὶ καὶ λέγονται παρὰ τῶν 140
creatures — of-God both are and are-called by the(-ones)
εὐσεβῶς φρονούντων, οὐχ ἡ τοῦ Θεοῦ ἐνέργεια κατὰ
piously thinking not the — of-God working according-to
τοὺς τῶν ἐναντίων λήρους, ἄπαγε τῆς ἀσεβείας! ἀλλὰ
the of-the opponents nonsense away-with the impiety but
τῆς θείας ἐνεργείας ἀποτελέσματά ἐστι τὰ κτίσματα. Εἰ
of-the divine working effects are the creatures if
γὰρ τὰ κτίσματα ἡ ἐνέργεια, ἢ ἄκτιστα ταῦτά
for the creatures (are)-the working either uncreated these
ἐστιν (ὦ τῆς παρανοίας!), ὡς καὶ πρὶν κτισθῆναι ὄντα,
are O the madness as also before to-be-created being
ἢ πρὸ τῶν κτισμάτων (ὦ τῆς δυσσεβείας!) οὐκ εἶχεν
or before the creatures O the impiety not had
ὁ Θεὸς ἐνέργειαν. Ἀλλὰ μὴν ἐξ ἀϊδίου ἐνεργής ἐστι
— God working but indeed from eternity active he-is
καὶ παντοδύναμος, οὔκουν ἡ τοῦ Θεοῦ ἐνέργεια, ἀλλὰ
and almighty therefore-not the — of-God working but
τὰ ἐνεργηθέντα, καὶ ἀποτελεσθέντα, ὅπως ἂν καὶ
the(-things) worked and accomplished however — also
ὀνομάζοιντο, ἔστι τὰ κτίσματα. Ἡ δὲ τοῦ Θεοῦ ἐνέργεια
they-be-named are the creatures the but — of-God working
ἄκτιστός ἐστι καὶ συναΐδιος Θεῷ, κατὰ τοὺς θεολόγους.
uncreated is and co-eternal with-God according-to the theologians

141 Οὐκ ἐκ τῆς οὐσίας ἡ ἐνέργεια, ἀλλ᾽ ἐκ τῆς ἐνεργείας
not from the essence the working but from the working
ἡ οὐσία γνωρίζεται ὅτι ἔστι, ἀλλ᾽ οὐ τί ἐστι. Διὸ
the essence is-known that it-is but not what it-is wherefore
καὶ ὁ Θεός, οὐκ ἐκ τῆς οὐσίας, ἀλλ᾽ ἐκ τῆς προνοίας
also — God not from the essence but from the providence
αὐτοῦ γινώσκεται, κατὰ τοὺς θεολόγους, ὅτι ἔστι.
his is-known according-to the theologians that he-is
Διαφέρει δὲ καὶ κατὰ τοῦτο τῆς οὐσίας ἡ ἐνέργεια, ὅτι
differs and also in this from-the essence the working that
τὸ μὲν γνωρίζον ἐστὶν ἡ ἐνέργεια· τὸ δὲ δι᾽
the(-one) indeed making-known is the working the(-other) and through
αὐτῆς γνωριζόμενον ὅτι ἔστιν, ἡ οὐσία ἐστίν. Οἱ δὲ τῆς
it made-known that it-is the essence is the but of-the
κακοδόξου δυσσεβείας συνήγοροι σπεύδοντες πείθειν μηδὲν
heretical impiety advocates hastening to-persuade in-nothing
διαφέρειν τῆς θείας οὐσίας τὴν θείαν ἐνέργειαν, τοῦτο
to-differ from-the divine essence the divine working this
σπεύδουσιν ἡμᾶς καταπεῖσαι τὸ γνωριστικὸν ἀναιροῦντες,
hasten us to-persuade the making-known abolishing
μὴ γινώσκειν ὅτι ἔστιν ὁ Θεός· ὡς μηδὲ ἐκεῖνοι πάντως
not to-know that is — God as not-even those by-all-means
γινώσκοντες. Ὁ δὲ μὴ τοῦτο γινώσκων, ἀθεώτατός
knowing the(-one) but not this knowing most-godless
τε καὶ ἀφρονέστατος πάντων ἂν εἴη.
both and most-senseless of-all — would-be

142 Ὅταν δὲ λέγωσιν οὗτοι ὡς ἔχει μὲν ὁ Θεὸς ἐνέργειαν,
when and say these that has indeed — God working
ἀλλὰ τῆς οὐσίας μηδαμῶς κατὰ μηδὲν διαφέρουσαν,
but from-the essence in-no-way in nothing differing
συσκιάζειν πειρῶνται καὶ οὕτω τὴν οἰκείαν δυσσέβειαν, καὶ
to-overshadow they-try and thus the own impiety and

σοφιστικῶς τοὺς ἀκούοντας παρακρούεσθαι καὶ ἀπατᾷν.
sophistically the hearers to-mislead and to-deceive
Οὕτω γὰρ καὶ ὁ Λίβυς ἐκεῖνος Σαβέλλιος ἔλεγε καὶ Υἱὸν
thus for also the Libyan that Sabellius said also (a)-Son
ἔχειν τὸν Πατέρα καὶ Θεόν, μηδὲν αὐτοῦ διαφέροντα. Ὡς
to-have the Father and God in-nothing from-him differing as
οὖν ἐκεῖνος ἠλέγχετο Πατέρα λέγων Υἱοῦ χωρίς, τὴν
then that(-one) was-refuted Father saying of-(the)-Son without the
καθ᾽ ὑπόστασιν αὐτῶν διαφορὰν ἀρνούμενος· οὕτως
according-to hypostasis their difference denying thus
οὗτοι νῦν, κατ᾽ οὐδὲν διαφέρειν λέγοντες τῆς θείας
these now in nothing to-differ saying from-the divine
οὐσίας τὴν θείαν ἐνέργειαν, οὐκ ἔχειν ὅλως τὸν Θεὸν
essence the divine working not to-have at-all — God
ἐνέργειαν ἀπελέγχονται φρονοῦντες. Εἰ γὰρ μηδὲν ταῦτα
working are-refuted thinking if for in-nothing these(-things)
διενήνοχεν, οὐδὲ ποιεῖν καὶ ἐνεργεῖν ἔχει ὁ Θεός. Οὐ γὰρ
have-differed nor to-make and to-work has — God not for
ἔστιν ἐνεργεῖν χωρὶς ἐνεργείας, κατὰ τοὺς θεολόγους·
it-is(-possible) to-work without working according-to the theologians
ὥσπερ, κατ᾽ αὐτούς, αὖθις οὐδὲ ὑπάρχειν χωρὶς
as according-to them again not-even to-exist without
ὑπάρξεως. Ὅτι δὲ ἡ θεία ἐνέργεια τῆς θείας οὐσίας
existence that and the divine working from-the divine essence
διαφέρει, δῆλον ἂν εἴη κἀντεῦθεν τοῖς εὖ φρονοῦσιν·
differs clear — would-be also-from-this to-the(-ones) well thinking
ἡ δὲ ἐνέργεια ἕτερον ἐνεργεῖ, ὅπερ ὁ ἐνεργῶν οὐκ ἔστιν.
the and working another works which the (one)-working not is
Ἐνεργεῖ γὰρ καὶ ποιεῖ ὁ Θεὸς τὰ κτίσματα, αὐτὸς δὲ
works for and makes — God the creatures he and
ἄκτιστός ἐστι. Καὶ τὸ πρός τι δέ, πρὸς ἕτερον
uncreated is also the in-relation-to something and in-relation-to another

ἀεὶ λέγεται. Υἱὸς γὰρ λέγεται πρὸς τὸν Πατέρα. Πατὴρ
always is-said Son for is-said in-relation-to the Father Father
δὲ τοῦ Πατρός ἐστιν Υἱὸς οὐδέποτε. Ὡς οὖν τὸ πρός
and of-the Father is Son never as then the in-relation-to
τι τῶν ἀδυνάτων μηδὲν διαφέρειν τῆς οὐσίας,
something (is-of)-the impossible(-things) in-nothing to-differ from-the essence
μηδὲ ἐνθεωρεῖσθαι τῇ οὐσίᾳ, ἀλλ᾽ οὐσίαν εἶναι, οὕτως
nor to-be-contemplated-in the essence but essence to-be thus
οὐδὲ τὴν ἐνέργειαν ὅλως ἐστὶ δυνατὸν μὴ διαφέρειν τῆς
not-even the working at-all is (it)-possible not to-differ from-the
οὐσίας, ἀλλ᾽ οὐσίαν εἶναι, κἂν οἱ ἐναντίοι ἀπαρέσκωνται.
essence but essence to-be even-if the opponents be-displeased
143 Ὁ μέγας Βασίλειος ἐν τοῖς συλλογιστικοῖς αὐτοῦ κεφαλαίοις
the great Basil in the syllogistic his chapters
περὶ Θεοῦ τὸν λόγον ποιούμενος, φησίν, ὡς ἡ ἐνέργεια
about God the discourse making says that the working
οὔτε ὁ ἐνεργῶν ἐστιν οὔτε τὸ ἐνεργηθέν· οὐκ ἄρα
neither the(-one) working is nor the(-thing) worked not then
τῆς οὐσίας ἀδιάφορός ἐστιν ἡ ἐνέργεια. Ὁ δὲ θεῖος
from-the essence undifferentiated is the working the and divine
Κύριλλος, περὶ Θεοῦ καὶ αὐτὸς τὸν λόγον ποιούμενος, Τὸ
Cyril about God also himself the discourse making the
μὲν ποιεῖν ἐνεργείας ἐστί, θεολογεῖ· φύσεως δὲ τὸ γεννᾷν·
indeed to-make of-working is theologizes of-nature and the to-beget
φύσις δὲ καὶ ἐνέργεια οὐ ταυτόν. Δαμασκηνὸς ὁ
nature but and working (are)-not the-same Damascene the
θεοφόρος, Ἔργον μὲν θείας θελήσεως, ἡ κτίσις. Καὶ
God-bearer (a)-work indeed of-divine will (is)-the creation also
ἀλλαχοῦ δὲ σαφῶς πάλιν ὁ αὐτός, Ἄλλο, φησίν, ἐστὶν
elsewhere and clearly again the same other he-says is
ἐνέργεια, καὶ ἄλλο ἐνεργητικόν. Ἐνέργεια μὲν γάρ ἐστιν ἡ
working and other (the)-active working indeed for is the

οὐσιώδης τῆς φύσεως κίνησις, ἐνεργητικὸν δὲ ἡ φύσις,
essential of-the nature movement (the)-active and (is)-the nature
ἐξ ἧς ἡ ἐνέργεια πρόεισι. Πολλαχῶς ἄρα τῆς θείας
from which the working proceeds in-many-ways then from-the divine
οὐσίας ἡ ἐνέργεια διαφέρει, κατὰ τοὺς θεοειδεῖς Πατέρας.
essence the working differs according-to the godlike Fathers
Ἡ οὐσία τοῦ Θεοῦ παντάπασίν ἐστιν ἀνώνυμος, ἐπεὶ καὶ 144
the essence — of-God altogether is nameless since also
πάντη ἐστὶν ἀπερινόητος· ὀνομάζεται οὖν ἐκ πασῶν τῶν
wholly it-is inconceivable it-is-named then from all the
οἰκείων ἐνεργειῶν, μηδενὸς ἐκεῖ τῶν ὀνομάτων πρὸς
own workings none there of-the names as-against
ἕτερον κατὰ τὴν σημασίαν διαφέροντος. Ἐξ ἑκάστου
another in the meaning differing from each
γὰρ καὶ πάντων οὐδὲν ἕτερον, ἢ τὸ κρύφιον ἐκεῖνο
for and all nothing other than the hidden that
μηδαμῶς γινωσκόμενον ὅ τί ποτέ ἐστι καλεῖται ἐπὶ
in-no-way known what — ever it-is is-called in
δὲ τῶν ἐνεργειῶν, ἕκαστον τῶν ὀνομάτων διάφορον ἔχει
but the workings each of-the names different has
σημασίαν. Τίς γὰρ οὐκ οἶδεν ὅτι διενηνόχασιν ἀλλήλων
meaning who for not knows that have-differed from-one-another
τὸ κτίζειν, τὸ δεσπόζειν, τὸ κρίνειν, τὸ προνοεῖσθαι, τὸ
the to-create the to-master the to-judge the to-provide the
διὰ τῆς οἰκείας χάριτος τὸν Θεὸν ἡμᾶς υἱοθετεῖν; Οἱ
through the own grace — God us to-adopt the(-ones)
οὖν τὰς φυσικὰς θείας ταύτας ἐνεργείας, ὡς ἀλλήλων
then the natural divine these workings as from-one-another
τε καὶ τῆς θείας φύσεως διαφερούσας λέγοντες κτιστάς,
both and from-the divine nature differing saying created
τί ἄλλο ἢ τὸν Θεὸν εἰς κτίσμα κατασπῶσι; Τὰ γὰρ
what else than — God into (a)-creature drag-down the for

κτιζόμενα, τὰ δεσποζόμενα, τὰ κρινόμενα, καὶ ἁπλῶς πάντα
created(-things) the mastered(-things) the judged(-things) and simply all
τὰ τοιαῦτα, ἔστι τὰ κτίσματα, ἀλλ᾽ οὐχ ὁ Κτίστης, καὶ ὁ
the such(-things) are the creatures but not the Creator and the
Δεσπότης, καὶ κριτής· οὐδ᾽ αὐτὸ τὸ κρίνειν, καὶ δεσπόζειν,
Master and judge nor the-very the to-judge and to-master
καὶ δημιουργεῖν, ἅπερ φυσικῶς ἐνθεωρεῖται τούτῳ.
and to-create which naturally are-contemplated-in him
145 Ἡ οὐσία τοῦ Θεοῦ, καθάπερ ἀνώνυμός ἐστι παντάπασιν, ὡς
the essence — of-God as nameless is altogether as
ὑπερώνυμος κατὰ τοὺς θεολόγους, οὕτως καὶ ἀμέθεκτος
above-name according-to the theologians so also imparticipable
ὡς ὑπὲρ μέθεξιν ὑπάρχει κατ᾽ αὐτούς· οἱ οὖν
as beyond participation it-is according-to them the(-ones) then
ἀπειθοῦντες οὗτοι νῦν τῇ διὰ τῶν ἁγίων ἡμῶν Πατέρων
disobeying these now to-the through the holy our Fathers
τοῦ Πνεύματος διδασκαλίᾳ, καὶ λοιδοροῦντες ἡμᾶς τοὺς
of-the Spirit teaching and reviling us the(-ones)
αὐτοῖς ὁμολογοῦντας, πολλοὺς γίνεσθαί φασι θεούς, ἢ
with-them agreeing many to-come-to-be they-say gods or
σύνθετον τὸν ἕνα, εἴπερ ἡ θεία ἐνέργεια τῆς θείας οὐσίας
compound the one if-indeed the divine working from-the divine essence
διαφέρει, καὶ εἰ ὅλως ἐνθεωρεῖταί τι τῇ τοῦ Θεοῦ οὐσίᾳ.
differs and if at-all is-contemplated anything in-the — of-God essence
Ἀγνοοῦσι γάρ, ὡς οὐχὶ τὸ ἐνεργεῖν καὶ ἡ ἐνέργεια, ἀλλὰ
they-are-ignorant for that not the to-work and the working but
τὸ πάσχειν καὶ πάθος ποιεῖ τὴν σύνθεσιν. Ὁ δὲ Θεὸς ἐνεργεῖ,
the to-suffer and passion makes the composition — but God works
μηδὲν αὐτὸς πάσχων, μηδὲ ἀλλοιούμενος· οὐκ ἄρα σύνθετος
nothing he suffering nor being-altered not then compound
ἔσται διὰ τὴν ἐνέργειαν. Καὶ τὸ πρὸς τί δὲ ὁ
he-will-be because-of the working also the in-relation-to something and —

Θεὸς καὶ πρὸς τὴν κτίσιν ἔχει, ὡς ἀρχὴ καὶ Δεσπότης
God also in-relation-to the creation has as beginning and Master
ὢν αὐτῆς, ἀλλ᾽ οὐ συναριθμεῖται τοῖς γεγονόσι παρὰ
being of-it but not be-is-counted-with the(-things) having-come-to-be because-of
τοῦτο. Πολλοὶ δὲ πάλιν πῶς ἔσονται θεοὶ διὰ τὸ ἔχειν
this many and again how will-be gods because-of the to-have
τὸν Θεὸν ἐνέργειαν, εἴπερ ἑνός ἐστι Θεοῦ, μᾶλλον δὲ ὁ
— God working if-indeed of-one it-is God rather but the
αὐτός ἐστι Θεός, ἡ θεία οὐσία, καὶ ἡ θεία ἐνέργεια. Σαφὴς
same is God the divine essence and the divine working clear
οὖν ὄντως τοῦτο λῆρος τῆς αὐτῶν φρενοβλαβείας.
then truly this (is)-(the)-nonsense of-the their derangement
Εἰπὼν ὁ Κύριος πρὸς τοὺς οἰκείους μαθητάς, ὅτι «Εἰσί 146
having-said the Lord to the own disciples that there-are
τινες τῶν ὧδε ἑστηκότων, οἳ οὐ μὴ γεύσωνται
some of-the(-ones) here standing who not — will-taste
θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν
of-death until — they-see the kingdom — of-God come
ἐν δυνάμει,» μεθ᾽ ἡμέρας ἕξ, παραλαβὼν τὸν Πέτρον,
in power after days six having-taken — Peter
καὶ Ἰάκωβον, καὶ Ἰωάννην καὶ εἰς τὸ Θαβώριον ὄρος
and James and John and to — Tabor mountain
ἀνελθὼν ἔλαμψεν ὡς ὁ ἥλιος· καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο
having-gone-up he-shone as the sun and the garments his became
λευκὰ ὡς τὸ φῶς· οὐ γὰρ ἠδύναντο ἐκεῖνοι βλέπειν πλέον·
white as the light not for were-able those to-look more
μᾶλλον δὲ καὶ πρὸς τὴν λάμψιν ταύτην οὐκ ἰσχύοντες
rather but also toward the shining this not being-strong
ἀτενίζειν, πρηνεῖς εἰς γῆν κατέπεσον. Ὅμως εἶδον,
to-gaze face-down to (the)-ground they-fell nevertheless they-saw
κατὰ τὴν ἐπαγγελίαν τοῦ Σωτῆρος, τὴν βασιλείαν τοῦ
according-to the promise of-the Savior the kingdom —

Θεοῦ, τὸ θεϊκὸν ἐκεῖνο καὶ ἀπόῤῥητον φῶς· ὃ Γρηγόριος
of-God the divine that and ineffable light which Gregory
μὲν καὶ Βασίλειος οἱ μεγάλοι, θεότητα προσαγορεύουσι,
indeed and Basil the great godhead call
Φῶς, λέγοντες, ἡ παραδειχθεῖσα θεότης ἐπὶ τοῦ ὄρους τοῖς
light saying the shown godhead on the mountain to-the
μαθηταῖς, καὶ κάλλος τοῦ ὄντως δυνατοῦ, ἡ νοητὴ αὐτοῦ
disciples and beauty of-the truly powerful(-One) the intelligible his
καὶ θεωρητὴ θεότης. Ὁ γὰρ μέγας Βασίλειος καὶ κάλλος εἶναι
and contemplable godhead the for great Basil also beauty to-be
τοῦ Θεοῦ φησι τὸ φῶς ἐκεῖνο, μόνοις τοῖς ἁγίοις θεωρητὸν
— of-God says the light that to-only the saints contemplable
ἐν τῇ δυνάμει τοῦ θείου Πνεύματος. Διὸ καί φησι πάλιν·
in the power of-the divine Spirit wherefore also he-says again
Εἶδον δὲ αὐτοῦ τὸ κάλλος Πέτρος καὶ οἱ υἱοὶ τῆς βροντῆς
saw and his the beauty Peter and the sons of-the thunder
ἐν τῷ ὄρει, ὑπερλάμπον τὴν τοῦ ἡλίου λαμπρότητα·
on the mountain outshining the of-the sun brightness
καὶ τὰ προοίμια τῆς αὐτοῦ παρουσίας ὀφθαλμοῖς λαβεῖν
and the preludes of-the his coming with-eyes to-take
κατηξιώθησαν. Ὁ δὲ Δαμασκηνὸς θεολόγος, μετὰ τοῦ
were-deemed-worthy the and Damascene theologian with the
χρυσοῦ τὴν γλῶτταν Ἰωάννου, φυσικὴν ἀκτῖνα τῆς θεότητος
golden the tongue John natural ray of-the godhead
τὸ φῶς ἐκεῖνο προσηγόρευσαν· ὁ μὲν γράφων·
the light that called the(-one) indeed writing
Ἀνάρχως ὁ Υἱὸς ἐκ τοῦ Πατρὸς γεννηθείς, τὴν φυσικὴν
unoriginately the Son from the Father begotten the natural
ἀκτῖνα ἄναρχον κέκτηται τῆς θεότητος· καὶ ἡ τῆς θεότητος
ray unoriginate has of-the godhead and the of-the godhead
δόξα, δόξα τοῦ σώματος γίνεται· ὁ δὲ χρυσοῤῥήμων,
glory glory of-the body becomes the(-other) and golden-mouthed

Λαμπρότερος, φησίν, ἑαυτοῦ ἐφαίνετο ὁ Κύριος ἐπὶ τοῦ
brighter he-says than-himself appeared the Lord on the
ὄρους, τῆς θεότητος παραδειξάσης τὰς ἀκτῖνας αὐτῆς.
mountain the godhead having-displayed the rays its
Τοῦτο τὸ θεϊκὸν καὶ ἀπόῤῥητον φῶς, τὴν τοῦ Θεοῦ θεότητα 147
this the divine and ineffable light the — of-God godhead
καὶ βασιλείαν, τὸ κάλλος καὶ τὴν λαμπρότητα τῆς θείας
and kingdom the beauty and the brightness of-the divine
φύσεως, τὴν ἐν τῷ ἀκαταλήπτῳ αἰῶνι τῶν ἁγίων ὅρασιν
nature the in the incomprehensible age of-the saints vision
καὶ ἀπόλαυσιν, τὴν φυσικὴν ἀκτῖνα καὶ δόξαν τῆς θεότητος,
and enjoyment the natural ray and glory of-the godhead
φάσμα καὶ κτίσμα οἱ γλωσσαλγοῦντες αἱρετικοὶ λέγουσι
(a)-phantom and (a)-creature the idly-chattering heretics call
καὶ τοὺς μὴ ἀνεχομένους κατ᾽ αὐτοὺς εἰς τὸ θεῖον φῶς
and the(-ones) not enduring like them against the divine light
τοῦτο βλασφημεῖν, ἀλλ᾽ ἄκτιστον εἶναι φρονοῦντας τὸν
this to-blaspheme but uncreated to-be thinking —
Θεὸν κατ᾽ οὐσίαν, καὶ κατ᾽ ἐνέργειαν, ὅτι διθεΐτας
God according-to essence and according-to working that ditheists
εἶναι συκοφαντοῦντες περιαγγέλλουσιν. Ἀλλ᾽ αἰσχυνέσθωσαν.
to-be slandering they-proclaim but let-them-be-ashamed
Ἀκτίστου γὰρ καὶ τοῦ θείου φωτὸς ὄντος, εἷς ἡμῖν Θεός ἐστιν
uncreated for also the divine light being one to-us God is
ἐν μιᾷ θεότητι· ὡς ἑνὸς Θεοῦ, καθάπερ ἀνωτέρω πολλαχῶς
in one godhead as of-one God as above in-many-ways
δέδεικται, καὶ τῆς ἀκτίστου οὐσίας οὔσης, καὶ τῆς ἀκτίστου
has-been-shown also of-the uncreated essence being and of-the uncreated
ἐνεργείας· δηλαδὴ τῆς θείας χάριτος καὶ ἐλλάμψεως ταύτης.
working clearly of-the divine grace and illumination this

148 Φάσμα τοιγαροῦν καὶ κτίσμα φρονεῖν ἐπὶ τῆς συνόδου
(a)-phantom therefore and (a)-creature to-think at the synod
τολμηρῶς εἰπόντες, καὶ κατασκευάζειν πειραθέντες οἱ
rashly having-said and to-make-out having-tried the
κακόφρονες αἱρετικοί, τὸ λάμψαν ἀπὸ τοῦ Σωτῆρος ἐν
evil-minded heretics the having-shone from the Savior on
Θαβὼρ θεϊκὸν ἐκεῖνο φῶς, καὶ διὰ πολλῶν ἐξελεγχθέντες,
Tabor divine that light and through many(-proofs) refuted
καὶ μὴ μεταπεισθέντες, ἀφορισμῷ ἐγγράφῳ καὶ ἀναθέματι
and not persuaded to-excommunication written and anathema
καθυπεβλήθησαν. Εἴς τε γὰρ τὴν διὰ σαρκὸς οἰκονομίαν
were-subjected against both for the through flesh dispensation
βλασφημοῦσι τοῦ Θεοῦ, καὶ κτιστὴν εἶναι φρενοβλαβῶς
they-blaspheme — of-God and created to-be insanely
λέγουσι τὴν τοῦ Θεοῦ θεότητα, καὶ εἰς κτίσμα, τό γε εἰς
say the — of-God godhead and into (a)-creature as-far-as indeed to
αὐτοὺς ἦκον, κατασπῶσιν, αὐτὸν τὸν Πατέρα, καὶ τὸν Υἱόν,
them coming they-drag-down the-very the Father and the Son
καὶ τὸ Πνεῦμα τὸ ἅγιον. Μία γὰρ καὶ ἡ αὐτή ἐστιν ἡ θεότης
and the Spirit the holy one for and the same is the godhead
τῶν τριῶν. Εἰ δὲ καὶ ἄκτιστον οὗτοι σέβειν λέγουσι θεότητα,
of-the three if but also uncreated these to-revere say godhead
δύο φανερῶς λοιπὸν οὗτοι λέγουσιν εἶναι τοῦ Θεοῦ θεότητας,
two manifestly henceforth these say to-be — of-God godheads
μίαν κτιστήν, καὶ ἄλλην ἄκτιστον. Οὕτω φιλονεικοῦσι πάντας
one created and another uncreated thus they-strive all
τοὺς ἐκ παλαιοῦ κακοδόξους ὑπερβῆναι τῇ δυσσεβείᾳ.
the from of-old heretics to-surpass in-the impiety
149 Ἄλλοτε δὲ τὴν οἰκείαν κακοδοξίαν συσκιάζειν
at-another-time and the own heresy to-overshadow
μηχανώμενοι, καὶ ἄκτιστον λέγουσι τὸ ἐν Θαβωρίῳ
contriving also uncreated they-say the on Tabor

λάμψαν φῶς, καὶ οὐσίαν εἶναι τοῦ Θεοῦ, πολλαπλῶς κἀν
having-shone light and essence to-be — of-God in-many-ways also-in
τούτῳ βλασφημοῦντες. Ἐπεὶ γὰρ ὑπὸ τῶν ἀποστόλων
this blaspheming since for by the apostles
ἑώραται τὸ φῶς ἐκεῖνο, ὁρατὴν λοιπὸν εἶναι κακῶς
was-seen the light that visible henceforth to-be wrongly
φρονοῦσι τὴν οὐσίαν τοῦ Θεοῦ. Ἀλλ᾽ ἀκουέτωσαν τοῦ
they-think the essence — of-God but let-them-hear the(-one)
λέγοντος· Οὐδεὶς ἔστη ἐν ὑποστήματι, καὶ οὐσίαν Θεοῦ,
saying no-one stood in (the)-substance and essence of-God
καὶ Θεοῦ φύσιν ἢ εἶδεν, ἢ ἐξηγόρευσεν. Καὶ μὴ μόνον
and of-God nature either saw or declared and not only
οὐδεὶς ἀνθρώπων, ἀλλ᾽ οὐδὲ τῶν ἀγγέλων· καὶ αὐτὰ γὰρ
no-one of-men but not-even of-the angels also the-very for
τὰ ἑξαπτέρυγα Σεραφίμ, καὶ πρὸς αὐτὴν τὴν ὑπερβολὴν
the six-winged Seraphim even toward the-very the excess
τῆς ἐκεῖθεν ἐκπεμπομένης ἐλλάμψεως, ταῖς πτέρυξι
of-the from-there sent-forth illumination with-the wings
περικαλύπτει τὰς ὄψεις. Ἐπεὶ γοῦν οὐδέσιν οὐδέ ποτε
cover the faces since then to-none not-even ever
ἡ ὑπερουσιότης ὤφθη τοῦ Θεοῦ, ὅταν ταύτην εἶναι οἱ
the superessentiality was-seen — of-God when this to-be the
αἱρετικοὶ λέγωσι τὸ φῶς ἐκεῖνο, ἀθέατον εἶναι παντάπασι
heretics say the light that unseeable to-be altogether
τὸ φῶς τοῦτο μαρτυροῦσι. Καὶ μηδὲ τοὺς τῶν ἀποστόλων
the light this they-testify and not-even the of-the apostles
ἐγκρίτους τυχεῖν ἐπ᾽ ὄρους τῆς τούτου θέας, μηδὲ τὸν
chosen to-attain on (the)-mountain of-the of-this sight nor the
Κύριον ἀληθῶς ταύτην ἐπαγγείλασθαι τούτοις, μηδ᾽ ἀληθῶς
Lord truly this to-have-promised to-these nor truly
λέγειν τὸν λέγοντα· Εἴδομεν τὴν δόξαν αὐτοῦ, σὺν αὐτῷ
to-say the(-one) saying we-saw the glory his with him

ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ· καὶ διαγρηγορήσαντες Πέτρος
being on the mountain the holy and having-stayed-awake Peter
καὶ οἱ σὺν αὐτῷ, εἶδον τὴν δόξαν αὐτοῦ. Ἕτερος
and the(-ones) with him saw the glory his (an)-other
δὲ τὸν διαφερόντως ἠγαπημένον τῷ Χριστῷ Ἰωάννην
and the especially beloved — by-Christ John
φησίν, αὐτὴν τὴν τοῦ Λόγου θεότητα παραγυμνωθεῖσαν
he-says the-very the of-the Word godhead laid-bare
ἐπ᾽ ὄρους ἰδεῖν. Εἶδον οὖν καὶ ἀληθῶς εἶδον τὴν
on (the)-mountain to-see they-saw then and truly saw the
ἄκτιστον καὶ θείαν ἔλλαμψιν ἐκείνην, ἀοράτου τοῦ Θεοῦ
uncreated and divine illumination that invisible — God
διαμένοντος καθ᾽ ὑπερούσιον κρυφιότητα, κἂν οἱ τῆς
remaining according-to superessential hiddenness even-if the of-the
αἱρέσεως ἀρχηγοί, καὶ οἱ τούτων ὁμόφρονες διαῤῥαγῶσιν.
heresy leaders and the of-these like-minded burst
150 Ἡνίκα δέ τις ἔρηται τοὺς αἱρετικοὺς τούσδε, οὐσίαν εἶναι
when and anyone asks the heretics these essence to-be
τὸ φῶς ἐκεῖνο τῆς θεότητος εἰπόντας, καὶ ὁρᾶται λοιπὸν ἡ
the light that of-the godhead having-said and is-seen henceforth the
οὐσία τοῦ Θεοῦ, ἀναγκαζόμενοι τὸν δόλον ἐγκαλύπτουσιν,
essence — of-God compelled the deceit they-cover
οὐσίαν λέγοντες εἶναι τοῦτο φάναι, ἐπεὶ δι᾽ αὐτοῦ ἡ
essence saying to-be this to-say since through it the
οὐσία τοῦ Θεοῦ ἑώραται· διὰ γὰρ τῶν κτισμάτων ἡ
essence — of-God was-seen through for the creatures the
οὐσία τοῦ Θεοῦ ὁρᾶται· πάλιν κτίσμα κατασκευάζοντες οἱ
essence — of-God is-seen again (a)-creature making-out the
τάλανες εἶναι τὸ φῶς τῆς τοῦ Κυρίου μεταμορφώσεως.
wretched to-be the light of-the of-the Lord transfiguration
Καθορᾶται δὲ διὰ τῶν κτισμάτων, οὐχ ἡ οὐσία, ἀλλ᾽
is-clearly-seen but through the creatures not the essence but

ἡ δημιουργικὴ τοῦ Θεοῦ ἐνέργεια. Ὥστε δυσσεβῶς καὶ
the creative — of-God working so-that impiously also
τοῦτο, καὶ τῷ Εὐνομίῳ συμφωνοῦντες λέγουσιν, ὅτι
this and — with-Eunomius agreeing they-say that
διὰ τῶν κτισμάτων ἡ οὐσία τοῦ Θεοῦ ὁρᾶται· οὕτω
through the creatures the essence — of-God is-seen thus
πολύχουν αὐτοῖς ἐστι τὸ τῆς δυσσεβείας λήϊον. Φευκτέον
abundant to-them is the of-the impiety crop (one)-must-flee
οὖν αὐτούς, καὶ τὴν αὐτῶν κοινωνίαν, ὡς ψυχοφθόρον,
then them and the their communion as soul-destroying
καὶ πολυκέφαλον ὕδραν, ὡς πολυειδῆ τῆς εὐσεβείας λύμην.
and many-headed hydra as manifold of-the piety blight

GREGORY PALAMAS

ΑΓΙΟΡΕΙΤΙΚΟΣ ΤΟΜΟΣ

The Hagioretic Tome

Ἁγιορειτικὸς τόμος ὑπὲρ τῶν ἡσυχαζόντων

XVI · GREGORY PALAMAS, THE HAGIORETIC TOME

As the prophets foresaw the Trinity before it was preached, the saints are initiated by experience into mysteries not yet openly declared. The Athonite fathers hold opposed to the saints those who call the confessors of uncreated grace ditheists or Messalians, who make union with God mere imitation, who call Messalian the mind's seat in heart or brain, who call Tabor's light a phantom, who make only the essence uncreated, and who deny the body's share in grace. They sign the treatise of the hieromonk Gregory, followed by the abbots, monks, and the bishop of Hierissos.

Τὰ μὲν ἀρτίως καθωμιλημένα, καὶ κοινῇ πᾶσιν
the indeed now commonly-discussed and in-common to-all
ἐγνωσμένα, καὶ παῤῥησίᾳ κηρυττόμενα δόγματα, τοῦ
known and openly proclaimed doctrines of-the
διὰ Μωσέως ὑπῆρχε νόμου μυστήρια, τοῖς προφήταις
through Moses were law mysteries to-the prophets
μόνοις ἐν Πνεύματι προορώμενα. Τὰ δ' ἐπηγγελμένα
alone in Spirit foreseen the(-things) and promised
τοῖς ἁγίοις ἀγαθὰ κατὰ τὸν αἰῶνα τὸν μέλλοντα
to-the saints good(-things) in the age the coming
τῆς κατὰ τὸ Εὐαγγέλιον πολιτείας ἐστὶ μυστήρια,
of-the according-to the Gospel way-of-life are mysteries
τοῖς διὰ τοῦ Πνεύματος ὁρᾷν ἠξιωμένοις, καὶ τούτοις
to-the(-ones) through the Spirit to-see deemed-worthy and to-these
μετρίως, ὡς ἐν ἀῤῥαβῶνος μέρει, διδόμενά τε καὶ
moderately as in of-(a)-pledge part given both and
προορώμενα. Ἀλλ' ὥσπερ εἴ τις τότε τῶν Ἰουδαίων,
foreseen but as if anyone then of-the Jews
μὴ μετ' εὐχαριστίας ἀκούων τῶν προφητῶν λεγόντων
not with thanksgiving hearing the prophets speaking
λόγον, καὶ Πνεῦμα Θεοῦ, συναΐδιά τε καὶ προαιώνια,
(of)-word and Spirit of-God co-eternal both and pre-eternal

συνέσχεν ἂν τὰ ὦτα, δοκῶν ἀπηγορευμένων ἀκούειν
would-have-stopped — the ears thinking forbidden to-hear
τῇ εὐσεβείᾳ φωνῶν, καὶ τῆς ἀνωμολογημένης τοῖς
to-the piety words and to-the acknowledged by-the
εὐσεβέσι φωνῆς ἐναντίων· δηλονότι τῆς λεγούσης·
pious word contrary clearly the(-one) saying
«Κύριος ὁ Θεός σου, Κύριος εἷς ἐστιν·» οὕτω καὶ νῦν
(the)-Lord — God your Lord one is thus also now
τάχα ἂν πάθῃ τις, μὴ μετ᾽ εὐλαβείας ἀκούων τῶν
perhaps — might-suffer anyone not with reverence hearing the
μόνοις ἐγνωσμένων τοῖς δι᾽ ἀρετὴν κεκαθαρμένοις
alone known to-the(-ones) through virtue purified
μυστηρίων τοῦ Πνεύματος. Ἀλλ᾽ ὥσπερ αὖθις ἡ τῶν
mysteries of-the Spirit but as again the of-the
προῤῥήσεων ἐκείνων ἔκβασις, σύμφωνα τοῖς φανεροῖς
predictions those outcome in-agreement with-the manifest(-things)
ἀνέδειξε τὰ τότε μυστήρια, καὶ πιστεύομεν νῦν εἰς Πατέρα,
showed the then mysteries and we-believe now in Father
καὶ Υἱόν, καὶ ἅγιον Πνεῦμα, Θεότητα τρισυπόστατον, μίαν
and Son and holy Spirit (a)-Godhead three-hypostatic one
φύσιν ἁπλῆν, ἀσύνθετον, ἄκτιστον, ἀόρατον, ἀπερινόητον·
nature simple uncompounded uncreated invisible incomprehensible
οὕτω καὶ τοῦ μέλλοντος αἰῶνος, ἐν καιροῖς ἰδίοις
thus also of-the coming age in times own
ἀποκαλυφθέντος, κατὰ τὴν ἄφραστον ἔκφανσιν τοῦ ἐν
having-been-revealed according-to the inexpressible manifestation of-the in
τρισὶ τελείαις ὑποστάσεσιν ἑνὸς Θεοῦ, σύμφωνα τοῖς
three perfect hypostases one God in-agreement with-the
πᾶσιν ἐκφανήσεται τοῖς φανεροῖς τὰ μυστήρια. Δεῖ
all will-be-manifested with-the manifest(-things) the mysteries (one)-must
μέντοι κἀκεῖνο σκοπεῖν· ὡς εἰ καὶ τοῖς πέρασι τῆς
however that-also to-consider that if even to-the ends of-the

γῆς ὕστερον ἐξεφάνη τὸ τρισυπόστατον τῆς Θεότητος,
earth later was-manifested the three-hypostatic of-the Godhead
τῷ λόγῳ τῆς μοναρχίας, μηδαμῶς λυμαινόμενον, ἀλλὰ
the word of-the monarchy in-no-way harming but
τοῖς προφήταις ἐκείνοις, καὶ πρὸ τῆς ἐκβάσεως τῶν
to-the prophets those even before the outcome of-the
πραγμάτων, ἀκριβῶς ἐγινώσκετο, καὶ τοῖς αὐτοῖς τηνικαῦτα
things exactly it-was-known and to-the same then
πειθομένοις, εὐπαράδεκτον ἦν· τὸν ἴσον ἄρα τρόπον,
believing well-received it-was in-the equal then way
οὐδὲ νῦν τοὺς λόγους τῆς ὁμολογίας ἀγνοοῦμεν,
not-even now the words of-the confession we-are-ignorant-of
τῶν τε παῤῥησίᾳ κηρυττομένων, καὶ τῶν μυστικῶς ἐν
of-the both openly proclaimed and of-the mystically in
Πνεύματι τοῖς ἀξίοις προφαινομένων· οἱ μὲν αὐτῇ
Spirit to-the worthy shown-forth the(-ones) indeed by-the-very
τῇ πείρᾳ μεμυημένοι, ὅσοι τῇ τε τῶν χρημάτων
the experience initiated as-many-as the both of-the goods
κτήσει, καὶ τῇ τῶν ἀνθρώπων δόξῃ, καὶ ταῖς σωμάτων
possession and the of-the men glory and the of-bodies
οὐ καλαῖς ἡδοναῖς, διὰ τὴν Εὐαγγελικὴν ἀπετάξαντο
not good pleasures for the evangelic renounced
ζωήν, οὐ μόνον δέ, ἀλλὰ καὶ τὴν ἀποταγὴν ταύτην,
life not only and but also the renunciation this
διὰ τῆς πρὸς τοὺς ἐν τῇ κατὰ Χριστὸν ἡλικίᾳ
through the toward the(-ones) in the according-to Christ stature
προσήκοντας ἐβεβαίωσαν ὑποταγῆς· ἑαυτοῖς γάρ, καὶ
fitting confirmed subjection to-themselves for and
τῷ Θεῷ δι' ἡσυχίας ἀπεριμερίμνως σχολάσαντες, καὶ
— to-God through stillness without-care at-leisure and
διὰ προσευχῆς εἰλικρινοῦς, ὑπὲρ ἑαυτοὺς γενόμενοι,
through prayer pure beyond themselves having-come

καὶ γεγονότες ἐν Θεῷ, διὰ τῆς πρὸς αὐτὸν μυστικῆς
and having-become in God through the toward him mystical
ὑπὲρ νοῦν ἑνώσεως, τὰ ὑπὲρ νοῦν ἐμυήθησαν·
beyond mind union the(-things) beyond mind were-initiated-in
οἱ δέ, τῇ πρὸς τοὺς τοιούτους αἰδοῖ, καὶ πίστει,
the(-ones) and by-the toward the such reverence and faith
καὶ στοργῇ. Οὕτω τοίνυν καὶ ἡμεῖς, τοῦ μεγάλου
and affection thus therefore also we the great
Διονυσίου λέγοντος ἀκούοντες, ἐν τῇ δευτέρᾳ πρὸς Γάϊον
Dionysius saying hearing in the second to Gaius
ἐπιστολῇ· Τὸ τοῦ Θεοῦ θεοποιὸν δῶρον, θεότητα, καὶ
letter the — of-God deifying gift godhead and
θεαρχίαν καὶ ἀγαθαρχίαν, καὶ τὸν τὴν χάριν ταύτην
thearchy and principle-of-good and the the grace this
τοῖς ἀξίοις παρέχοντα Θεόν, ὑπὲρ ταύτην τὴν θεότητα
to-the worthy providing God beyond this the godhead
εἶναι πειθόμεθα. Πολυπλασιασμὸν γὰρ ὁ Θεὸς οὐ πάσχει,
to-be we-believe multiplication for — God not suffers
οὐδὲ δύο λέγει τις οὕτω θεότητας. Ἀλλὰ τὴν θεοποιὸν
nor two says anyone thus godheads but the deifying
ταύτην χάριν τοῦ Θεοῦ, ὁ θεῖος Μάξιμος περὶ τοῦ
this grace — of-God the divine Maximus about —
Μελχισεδὲκ γράφων, ἄκτιστον εἶναι ἀποφαίνεται, καὶ
Melchizedek writing uncreated to-be declares and
ἀεὶ οὖσαν ἐκ τοῦ ἀεὶ ὄντος Θεοῦ, ἀλλαχοῦ δὲ
always being from the always being God elsewhere and
πολλαχοῦ, ἀγέννητόν τε καὶ ἐνυπόστατον φῶς τοῖς ἀξίοις,
in-many-places unbegotten both and hypostatic light to-the worthy
ἡνίκ᾽ ἂν γένοιντο ἄξιοι, φανερούμενον, ἀλλ᾽ οὐ τότε
when — they-become worthy manifested but not then
γινόμενον. Τοῦτο τὸ φῶς οὗτος, καὶ φῶς ὑπεραῤῥήτου
coming-to-be this the light this(-man) also light of-super-ineffable

δόξης, καὶ ἀγγέλων καθαρότητα ὀνομάζει· ὁ δὲ μέγας
glory and of-angels purity names the and great
Μακάριος, καὶ τῶν ἀσωμάτων τροφήν, καὶ τῆς θείας
Macarius also of-the bodiless food and of-the divine
φύσεως δόξαν, καὶ τοῦ μέλλοντος αἰῶνος καλλονήν,
nature glory and of-the coming age beauty
πῦρ θεῖον καὶ ἐπουράνιον, φῶς ἄῤῥητον, καὶ νοερόν,
fire divine and heavenly light ineffable and intellectual
ἀῤῥαβῶνα Πνεύματος ἁγίου, ἁγιαστικὸν ἀγαλλιάσεως
pledge of-Spirit holy sanctifying of-exultation
ἔλαιον.
oil
Ὅστις οὖν, τοὺς τὴν θεοποιὸν ταύτην χάριν τοῦ
whoever then the(-ones) the deifying this grace —
Θεοῦ, ἄκτιστον, καὶ ἀγέννητον, καὶ ἐνυπόστατον
of-God uncreated and unbegotten and hypostatic
λέγοντας, τοῖς Μασσαλιανοῖς συντάττει καὶ Διθεῖτας
saying with-the Messalians ranks and ditheists
καλεῖ, εἴπερ ἄρα τίς ἐστιν, οὗτος ἴστω τοῖς
calls if-indeed then anyone is this(-man) let-him-know to-the
τοῦ Θεοῦ ἁγίοις ἀντικείμενος, καὶ τοῦ κλήρου
— of-God saints (he-is)-opposed and from-the lot
τῶν σωζομένων, εἰ μὴ μεταμεληθείη, ἑαυτὸν
of-the(-ones) being-saved unless — he-repent himself
ἐκβάλλων, καὶ αὐτὸς ἐκπίπτων τοῦ ἑνὸς καὶ μόνου
casting-out and himself falling-away from-the one and only
τῶν ἁγίων φύσει Θεοῦ· ὅστις δὲ πιστεύων, καὶ
of-the saints by-nature God whoever but believing and
πειθόμενος, καὶ συμφθεγγόμενος τοῖς ἁγίοις, καὶ μὴ
persuaded and speaking-with the saints and not
προφασιζόμενος προφάσεις ἐν ἁμαρτίαις, τὸ μὲν
making excuses in sins the(-thing) indeed

φανερῶς λεγόμενον οὐκ ἀποσείεται, ὡς ἀγνοῶν, ἀγνοεῖ
manifestly said not shakes-off as being-ignorant is-ignorant
δὲ τὸν τρόπον τοῦ μυστηρίου, μὴ ἀπαξιούτω ζητεῖν,
but of-the way of-the mystery not let-him-disdain to-seek
καὶ μανθάνειν παρὰ τῶν εἰδότων. Ἔϊσεται γάρ, ὡς
and to-learn from the(-ones) knowing he-will-know for that
οὐδὲν ἀνακόλουθον τοῖς θείοις λόγοις καὶ πράγμασι,
nothing inconsistent with-the divine words and things
καὶ ταῦτ' ἐπὶ τῶν ἀναγκαιοτάτων, καὶ ὧν ἄνευ
and these in the most-necessary(-things) and which without
οὐδὲν οὐδαμῶς ἂν συσταίη, οὔτε μυστήριον ὅλως
nothing in-no-way — would-stand nor mystery at-all
θεοπρεπές.
fitting-God
Ὅστις μόνῃ τῇ μιμήσει τε καὶ σχέσει, χωρὶς τῆς
whoever by-only the imitation both and relation without the
θεοποιοῦ χάριτος τοῦ Πνεύματος, τὴν πρὸς τὸν Θεὸν
deifying grace of-the Spirit the toward — God
τελείαν ἕνωσιν ἀποφαίνεται τελεῖσθαι, κατὰ τοὺς
perfect union declares to-be-accomplished like the(-ones)
ὁμοήθεις καὶ ἀγαπωμένους ὑπ' ἀλλήλων, καὶ τὴν θεοποιὸν
of-like-habits and loved by one-another and the deifying
χάριν τοῦ Θεοῦ, ἕξιν τῆς λογικῆς φύσεως, διὰ μόνης
grace — of-God (a)-habit of-the rational nature through only
μιμήσεως προσγινομένην, ἀλλ' οὐκ ἔλλαμψιν ὑπερφυᾶ
imitation accruing but not illumination supernatural
καὶ ἀπόῤῥητον, καὶ θείαν ἐνέργειαν, ὁρωμένην ἀοράτως
and ineffable and divine working seen invisibly
τοῖς ἠξιωμένοις, καὶ νοουμένην ἀπερινοήτως, οὗτος
by-the(-ones) deemed-worthy and understood incomprehensibly this(-man)
ἴστω, τῇ τῶν Μασσαλιανῶν, ὡς οὐκ οἶδεν, ἀπάτῃ
let-him-know into-the of-the Messalians as not he-knows deceit

περιπεσών. Φύσει γὰρ ἔσται κατὰ πᾶσαν ἀνάγκην Θεὸς
having-fallen by-nature for will-be by every necessity God
ὁ θεούμενος, εἰ κατὰ φυσικὴν δύναμιν ἡ θέωσις
the(-one) deified if according-to natural power the deification
ἔσται, καὶ τοῖς ὅροις τῆς φύσεως ἐμπεριλαμβάνεσθαι
will-be and in-the bounds of-the nature to-be-contained
πέφυκε. Μὴ τοίνυν οὗτος τὴν οἰκείαν περιτροπήν,
it-is-of-a-nature not therefore this(-man) the own overturning
τοῖς ἀσφαλῶς ἑστῶσιν ἐπιχειρείτω προστρίψασθαι,
on-the(-ones) securely standing let-him-attempt to-rub
καὶ μῶμον τοῖς ἀμωμήτοις τὴν πίστιν ἐπενεγκεῖν· ἀλλὰ
and blame on-the blameless the faith to-bring but
τὸ φρόνημα καταθέμενος, μανθανέτω παρὰ τῶν
the high-mindedness having-laid-down let-him-learn from the(-ones)
πεπειραμένων, ἢ τῶν ἀπ᾽ ἐκείνων δεδιδαγμένων, ὡς
having-experienced or the(-ones) from those taught that
ἄσχετός ἐστι παντάπασιν ἡ τῆς Θεότητος χάρις, οὐκ
unrelated is altogether the of-the Godhead grace not
ἔχουσα τὴν οἱανοῦν δεκτικὴν ἑαυτῆς ἐν τῇ φύσει
having the whatever receptive of-itself in the nature
δύναμιν· ἐπεὶ οὐκ ἔτι χάρις ἐστίν, ἀλλὰ τῆς κατὰ
power since no longer grace it-is but of-the according-to
τὴν φυσικὴν δύναμιν ἐνεργείας φανέρωσις. Καὶ οὐδὲ
the natural power working (a)-manifestation and not-even
παράδοξον ἔσται τὸ γενόμενον, εἰ κατὰ δεκτικὴν
paradoxical will-be the(-thing) happening if according-to receptive
δύναμιν θεώσεως ἡ θέωσις εἴη· φύσεως γὰρ ἂν εἰκότως
power of-deification the deification be of-nature for — fittingly
ἔργον, ἀλλ᾽ οὐ Θεοῦ δῶρον ἡ θέωσις εἴη, καὶ
(the)-work but not God's gift the deification would-be and
δυνήσεται καὶ φύσει Θεὸς ὁ τοιοῦτος εἶναι, καὶ κυρίως
will-be-able also by-nature God the such(-man) to-be and properly

προσαγορεύεσθαι. Οὐδὲ γὰρ ἄλλο τι καθέστηκεν
to-be-called not for other anything is
ἡ κατὰ φύσιν τῶν ὄντων ἑκάστου δύναμις, ἢ
the according-to nature of-the beings of-each power than
φύσεως πρὸς ἐνέργειαν ἀπαράβατος κίνησις. Πῶς δὲ
of-nature toward working inviolable movement how and
καὶ ἐξίστησιν ἑαυτοῦ τὸν θεούμενον, ἡ θέωσις; Εἰ
also takes-out-of himself the(-one) deified the deification if
ἔτι τοῖς ὅροις τῆς φύσεως αὐτὴ περιείληπται, συνιδεῖν
still in-the bounds of-the nature it is-contained to-perceive
οὐκ ἔχω. Ὑπὲρ φύσιν τοίνυν, καὶ ἀρετήν, καὶ γνῶσιν,
not I-am-able beyond nature therefore both virtue and knowledge
ἡ τῆς θεώσεως χάρις, καὶ ἀπείρως τὰ τοιαῦτα
(is)-the of-the deification grace and infinitely the such(-things)
ἅπαντα, κατὰ τὸν ἅγιον Μάξιμον ταύτης ἀποδεῖ.
all according-to the holy Maximus from-it falls-short
Ἀρετὴ μὲν γὰρ πᾶσα, καὶ ἡ ἐφ' ἡμῖν τοῦ Θεοῦ
virtue indeed for all and the in our(-power) — of-God
μίμησις πρὸς τὴν θείαν ἕνωσιν ἐπιτήδειον ποιεῖται τὸν
imitation for the divine union fit makes the(-one)
κεκτημένον· ἡ δὲ χάρις αὐτὴν τελεσιουργεῖ τὴν ἀπόῤῥητον
having(-it) the but grace itself perfects the ineffable
ἕνωσιν· δι' αὐτῆς γὰρ ὅλος μὲν ὅλοις τοῖς ἀξίοις
union through it for whole indeed in-whole the worthy
ὁ Θεὸς περιχωρεῖ· ὅλῳ δὲ ὅλοι περιχωροῦσιν ὁλικῶς
— God interpenetrates in-whole and whole interpenetrate wholly
οἱ ἅγιοι τῷ Θεῷ, ὅλον ἀντιλαμβάνοντες ἑαυτῶν τὸν
the saints — God whole receiving-in-exchange for-themselves —
Θεόν· καὶ τῆς πρὸς αὐτὸν ἀναβάσεως, οἷον ἔπαθλον
God and of-the toward him ascent as-it-were (a)-prize
αὐτὸν μόνον κτησάμενοι τὸν Θεόν, ψυχῆς πρὸς σῶμα
him only having-acquired — God of-soul to body

περιφύντα τρόπον, ὡς οἰκείοις μέλεσι, καὶ ἐν αὐτῷ εἶναι
joined in-manner as to-own members also in him to-be
καταξιώσαντα.
having-deemed-worthy(-them)
Ὅστις τοὺς ἐν τῇ καρδίᾳ, ἢ τῷ ἐγκεφάλῳ λέγοντας
whoever the(-ones) in the heart or the brain saying
τὸν νοῦν ἐνιδρῦσθαι, Μασσαλιανοὺς εἶναι διισχυρίζεται,
the mind to-be-seated Messalians to-be insists
οὗτος ἴστω, κακῶς τοῖς ἁγίοις ἐπιτιθέμενος. Ὁ
this(-man) let-him-know wrongly the saints attacking the
μὲν γὰρ μέγας Ἀθανάσιος, τῷ ἐγκεφάλῳ τὸ λογικὸν
indeed for great Athanasius in-the brain the rational(-part)
ἐνεῖναι τῆς ψυχῆς φησι· Μακάριος δὲ ὁ τῇ
to-be of-the soul says Macarius and the(-one) in-the
μεγαλειότητι μηδὲν ἐλλείπων, ἐν τῇ καρδίᾳ τὴν τοῦ
greatness in-nothing falling-short in the heart the of-the
νοῦ ἐνέργειαν. Συνῳδὰ δὲ τούτοις οἱ ἅγιοι σχεδὸν
mind working in-agreement and with-these the saints almost
ἅπαντες. Ὁ γάρ φησιν ὁ Νύσσης θεῖος Γρηγόριος,
all what for says the of-Nyssa divine Gregory
ὅτι ὁ νοῦς οὔτε ἐντὸς οὔτε ἐκτὸς τοῦ σώματός ἐστιν,
that the mind neither within nor outside the body is
ὡς ἀσώματος, οὐκ ἐναντιοῦται τοῖς ἁγίοις ἐκείνοις·
as bodiless not opposes the saints those
ἐντὸς γὰρ τοῦ σώματος ἐκεῖνοι λέγουσι τὸν νοῦν,
within for the body those say the mind
ὡς συνημμένον τούτῳ. Κατ᾽ ἄλλον τοίνυν τρόπον
as joined to-it in another therefore way
τοῦτο λέγοντες, ἥκιστα πρὸς ἐκεῖνον διαφέρονται. Καὶ
this saying least as-against that(-one) they-differ and
γὰρ οὐδὲ τῷ λέγοντι μὴ ἐν τόπῳ τὸ Θεῖον
for not-even to-the(-one) saying not in place the Divine

εἶναι, ἢ ἀσώματον, ἀντίκειται, ὁ ἔνδον γενέσθαι
to-be or bodiless is-opposed the(-one) within to-have-come
ποτὲ τὸν τοῦ Θεοῦ Λόγον λέγων παρθενικῆς καὶ
once the — of-God Word saying of-(the)-virginal and
παναμώμου μήτρας, ὡς ἐκεῖ συνημμένον ὑπὲρ λόγον
all-blameless womb as there joined beyond reason
τῷ καθ' ἡμᾶς φυράματι, διὰ φιλανθρωπίαν
to-the according-to us lump because-of love-for-man
ἄφατον.
unspeakable
Ὅστις τὸ ἐν Θαβωρίῳ τοὺς μαθητὰς περιαστράψαν
whoever the on Tabor the disciples having-flashed-around
φῶς, φάσμα λέγει, καὶ σύμβολον τοιοῦτον, οἷον
light (a)-phantom calls and (a)-symbol such as
γίνεσθαι καὶ ἀπογίνεσθαι, ἀλλ' οὐ κυρίως εἶναι, καὶ
to-come-to-be and to-cease but not properly to-be and
οὐχ ὑπὲρ πᾶσαν νόησιν, ἀλλὰ χείρω νοήσεως ἐνέργειαν,
not beyond all thought but lower than-thought working
σαφῶς ἀντιφθέγγεται ταῖς τῶν ἁγίων δόξαις. Οὗτοι
clearly contradicts the of-the saints opinions these
γάρ, κἂν τοῖς ᾄσμασι, κἂν τοῖς συγγράμμασιν,
for both-in the hymns and-in the writings
ἀπόῤῥητον, ἄκτιστον, ἀΐδιον, ἄχρονον, ἀπρόσιτον, ἄπλετον,
ineffable uncreated eternal timeless unapproachable immense
ἄπειρον, ἀπεριόριστον, ἀγγέλοις καὶ ἀνθρώποις ἀθέατον,
infinite unbounded to-angels and men unseeable
ἀρχέτυπον κάλλος, καὶ ἀναλλοίωτον, δόξαν Θεοῦ,
archetypal beauty and unchangeable glory of-God
δόξαν Χριστοῦ, δόξαν Πνεύματος, ἀκτῖνα θεότητος,
glory of-Christ glory of-(the)-Spirit ray of-godhead
καὶ τὰ τοιαῦτα, προσαγορεύουσι. Δοξάζεται μὲν γάρ,
and the such(-things) call is-glorified indeed for

φησίν, ἡ σὰρξ ἅμα τῇ προσλήψει, καὶ δόξα τοῦ
he-says the flesh together-with the assumption and glory of-the
σώματος ἡ δόξα τῆς θεότητος γίνεται. Ἀλλ' ἀφανὴς
body the glory of-the godhead becomes but invisible
ἦν ἡ δόξα ἐν τῷ φαινομένῳ σώματι, τοῖς μὴ
was the glory in the visible body to-the(-ones) not
χωροῦσι τὰ καὶ ἀγγέλοις ἀθέατα. Μεταμορφοῦται
containing the(-things) even to-angels unseeable he-is-transfigured
τοίνυν, οὐχ ὃ οὐκ ἦν προσλαβόμενος, οὐδὲ εἰς
therefore not what not he-was taking-on nor into
ὅπερ οὐκ ἦν μεταβαλλόμενος, ἀλλ' ὅπερ ἦν τοῖς
what not he-was changed but what he-was to-the
οἰκείοις μαθηταῖς ἐκφαινόμενος, διανοίγων τούτων τὰ
own disciples manifesting opening their the
ὄμματα, καὶ ἐκ τυφλῶν ἐργαζόμενος βλέποντας.
eyes and from blind making seeing
Μένων γὰρ αὐτὸς ἐν ταυτότητι, παρ' ὃ τὸ πρὶν
remaining for he in sameness beside what the before
ἐφαίνετο, νῦν τοῖς μαθηταῖς ἑωρᾶτο φαινόμενος. Αὐτὸς
he-appeared now to-the disciples he-was-seen appearing he
γάρ ἐστι τὸ ἀληθινόν, τὸ τῆς δόξης ὡραΐσμα, καὶ
for is the true the of-the glory beauty and
ὡς ὁ ἥλιος ἔλαμψεν, ἀμυδρὰ ἡ εἰκών, ἀλλ'
as the sun he-shone faint (is)-the image but
ἀμήχανον ἀπαραλείπτως ἐν τῇ κτίσει, τὸ ἄκτιστον
impossible without-omission in the creation the uncreated
εἰκονίζεσθαι.
to-be-imaged
Ὅστις ἄκτιστον τὴν οὐσίαν μόνην εἶναι λέγει τοῦ Θεοῦ,
whoever uncreated the essence alone to-be says — of-God
ἀλλὰ μὴ καὶ τὰς ἀϊδίους ἐνεργείας αὐτοῦ, ὧν καὶ
but not also the eternal workings his than-which also

ὑπερέχει πασῶν ὡς τῶν ἐνεργουμένων ἁπάντων τὸ
he-is-beyond all as of-the worked(-things) all the(-one)
ἐνεργοῦν, τοῦ ἁγίου ἀκουσάτω Μαξίμου λέγοντος· Τὰ
working the holy let-him-hear Maximus saying the
ἀθάνατα πάντα, καὶ αὐτὴ ἡ ἀθανασία· καὶ τὰ
immortal(-things) all and the-very the immortality and the
ζῶντα πάντα, καὶ αὐτὴ ἡ ζωή· καὶ τὰ ἅγια
living(-things) all and the-very the life and the holy(-things)
πάντα, καὶ αὐτὴ ἡ ἁγιότης· καὶ τὰ ἐνάρετα πάντα,
all and the-very the holiness and the virtuous(-things) all
καὶ αὐτὴ ἡ ἀρετή· καὶ τὰ ἀγαθὰ πάντα, καὶ
and the-very the virtue and the good(-things) all and
αὐτὴ ἡ ἀγαθότης· καὶ τὰ ὄντα πάντα, καὶ αὐτὴ
the-very the goodness and the being(-things) all and the-very
ἡ ὀντότης, Θεοῦ προδήλως ἔργα τυγχάνουσιν· ἀλλὰ
the beingness of-God manifestly works are but
τὰ μὲν τοῦ εἶναι χρονικῶς ἠργμένα (ἦν γάρ
the(-ones) indeed of-the being temporally begun there-was for
ποτε ὅτε οὐκ ἦν), τὰ δὲ τοῦ εἶναι χρονικῶς
once when not they-were the(-ones) and of-the being temporally
οὐκ ἠργμένα· οὐκ ἦν γάρ ποτε ὅτε οὐκ ἦν
not begun not there-was for ever when not was
ἀρετή, καὶ ἀγαθότης, καὶ ἁγιότης καὶ ἀθανασία· καὶ
virtue and goodness and holiness and immortality and
πάλιν· Ἡ ἀγαθότης, καὶ πᾶν εἴ τι ἀγαθότητος
again the goodness and all if anything of-goodness
ἐμπεριέχεται λόγῳ· καὶ ἁπλῶς πᾶσα ζωή, καὶ
is-contained in-(the)-reason and simply all life and
ἀθανασία, καὶ ἁπλότης, καὶ ἀτρεψία, καὶ ἀπειρία,
immortality and simplicity and unchangeableness and infiniteness
καὶ ὅσα περὶ τὸν Θεὸν οὐσιωδῶς θεωρεῖται, ἔργα
and as-many-as about — God essentially are-contemplated works

Θεοῦ εἰσι, καὶ οὐκ ἠργμένα χρονικῶς. Οὐ γάρ ποτε
of-God are and not begun temporally not for ever
πρεσβύτερον ἀρετῆς τὸ οὐκ ἦν, οὐδέ τινος ἄλλου
older than-virtue (is)-the not being nor than-any other
τῶν εἰρημένων κἂν τὰ μετέχοντα αὐτῶν κατ᾽
of-the(-things) said even-if the(-things) partaking of-them according-to
αὐτά, ἤρκται τοῦ εἶναι χρονικῶς. Ἄναρχος γὰρ πᾶσα
them have-begun the being temporally unoriginate for (is)-all
ἀρετή, μὴ ἔχουσα τὸν χρόνον ἑαυτῆς πρεσβύτερον,
virtue not having the time than-itself older
οἷα τὸν Θεὸν ἔχουσα τοῦ εἶναι μονώτατον ἀϊδίως
as — God having of-the being most-alone eternally
γεννήτορα. Πάντων δὲ τῶν ὄντων καὶ μετεχόντων
begetter of-all and the beings and partaking
καὶ μεθεκτῶν, ἀπειράκις ἀπείρως ὁ Θεὸς ὑπερεξῄρηται.
and participable infinite-times infinitely — God is-exalted-beyond
Μανθανέτω τοίνυν ἐκ τούτων, ὡς οὐ πάντα τὰ
let-him-learn therefore from these that not all the(-things)
ὑφεστηκότα ἐκ Θεοῦ, καὶ ὑπὸ χρόνον εἰσί. Καὶ γὰρ
subsisting from God also under time are and for
ἔστιν ἃ τούτων ἄναρχά ἐστι, καὶ τῷ λόγῳ
there-are(-things) which of-these unoriginate are and the word
τῆς μόνης ἀνάρχου φύσει, καὶ τριαδικῆς μονάδος,
of-the only unoriginate by-nature and trinitarian unity
καὶ τῆς κατ᾽ αὐτὴν ὑπερφυοῦς ἁπλότητος, ἥκιστα
and of-the according-to it supernatural simplicity least
λυμαίνεται· τὸν αὐτὸν γὰρ τρόπον καὶ ὁ νοῦς κατ᾽
harms the same for way also the mind according-to
ἀμυδρὰν εἰκόνα τῆς ὑπερβαλλούσης ἐκείνης ἀμερείας,
(a)-faint image of-the surpassing that partlessness

οὐδαμῶς διὰ τὰς ἐμφύτους ἑαυτοῦ νοήσεις, σύνθετός
in-no-way because-of the innate own thoughts compound
ἐστιν.
is
Ὅστις τὰς ἐνσημαινομένας τῷ σώματι πνευματικὰς
whoever the impressed on-the body spiritual
διαθέσεις, ἀπὸ τῶν ἐν τῇ ψυχῇ τῶν κατὰ
dispositions from the in the soul of-the(-ones) according-to
Θεὸν προκοπτόντων χαρισμάτων τοῦ Πνεύματος, οὐ
God advancing gifts of-the Spirit not
παραδέχεται, καὶ τὴν τοῦ παθητικοῦ καθ' ἕξιν νέκρωσιν
accepts and the of-the passible(-part) by habit deadening
ἀπάθειάν φησιν, ἀλλὰ μὴ τὴν ἐπὶ τὰ κρείττω καθ'
dispassion calls but not the toward the better(-things) by
ἕξιν ἐνέργειαν, ὁλικῶς ἀπεστραμμένου τὰ πονηρά,
habit working wholly of-(one)-having-turned-from the evil(-things)
καὶ ἐπεστραμμένου πρὸς τὰ καλά, ὡς τὰς πονηρὰς
and having-turned toward the good(-things) as the evil
ἕξεις ἀποσεισαμένου, καὶ ταῖς ἀγαθαῖς πλουτήσαντος,
habits having-shaken-off and in-the good having-been-enriched
οὗτος ἀκολούθως τῇ τοιαύτῃ δόξῃ, καὶ τὴν ἐν τῷ
this(-man) consistently with-the such opinion also the in the
ἀφθάρτῳ τῶν ὄντων αἰῶνι μετὰ σώματος ἀπαναίνεται
incorruptible of-the beings age with body rejects
διαγωγήν· εἰ γὰρ συμμεθέξει τότε τῇ ψυχῇ τὸ σῶμα
living if for will-share then with-the soul the body
τῶν ἀπορρήτων ἀγαθῶν, καὶ νῦν δήπου συμμεθέξει,
of-the ineffable good(-things) also now surely it-will-share
κατὰ τὸ ἐγχωροῦν, τῆς χορηγουμένης μυστικῶς καὶ
as-far-as the possible of-the supplied mystically and
ἀπορρήτως ὑπὸ τοῦ Θεοῦ χάριτος τῷ κεκαθαρμένῳ
ineffably by — God grace to-the purified

νῷ, καὶ αὐτὸ τὰ θεῖα πείσεται, καταλλήλως
mind also it the divine(-things) will-experience correspondingly
ἑαυτῷ, μετασκευασθέντος, καὶ ἁγιασθέντος, ἀλλ' οὐ
to-itself having-been-transformed and having-been-sanctified but not
καθ' ἕξιν νεκρωθέντος τοῦ τῆς ψυχῆς παθητικοῦ.
by habit having-been-deadened the of-the soul passible(-part)
Καὶ δι' ἑαυτοῦ, κοινοῦ σώματός τε καὶ ψυχῆς
and through itself common of-body both and soul
ὑπάρχοντος, τὰς τοῦ σώματος ἁγιάζοντος διαθέσεις
being the of-the body sanctifying dispositions
τε καὶ ἐνεργείας. Ἐπεὶ γὰρ τῶν ἀπηλλαγμένων
both and workings since for of-the(-ones) freed
τῶν τοῦ βίου καλῶν διὰ τὴν ἐλπίδα τῶν
from-the of-the life good(-things) because-of the hope of-the
μελλόντων ἀγαθῶν, κατὰ τὸν ἅγιον Διάδοχον, ὁ
coming good(-things) according-to the holy Diadochus the
νοῦς εὐρώστως διὰ τὴν ἀμεριμνίαν κινούμενος,
mind vigorously because-of the freedom-from-care moving
τῆς θείας ἀῤῥήτου χρηστότητος αὐτὸς ἐπαισθάνεται,
of-the divine ineffable goodness itself perceives
καὶ τῷ σώματι, κατὰ τὸ μέτρον τῆς ἑαυτοῦ
and to-the body according-to the measure of-the own
προκοπῆς, τῆς οἰκείας χρηστότητος μεταδίδωσιν. Ἡ
progress of-the own goodness imparts the
δὲ τοιαύτη ἐγγινομένη χαρὰ τότε τῇ ψυχῇ καὶ
and such arising joy then to-the soul and
τῷ σώματι, ὑπόμνησίς ἐστιν ἀπλανὴς τῆς ἀφθάρτου
to-the body (a)-reminder is unerring of-the incorruptible
βιότητος.
life

Ἄλλου μὲν φωτὸς ὁ νοῦς, ἑτέρου δὲ ἡ αἴσθησις
another indeed light the mind another and the sensation
ἀντιλαμβάνεσθαι πέφυκεν. Ἡ μὲν γὰρ αἰσθητοῦ,
to-grasp is-of-a-nature the(-one) indeed for of-sensible(-light)
καὶ τὰ αἰσθητὰ ᾗ αἰσθητὰ δεικνύντος· τοῦ δὲ
and the sensible(-things) as sensible showing of-the and
νοῦ φῶς ἐστιν, ἡ ἐν νοήμασι κειμένη γνῶσις·
mind (the)-light is the in thoughts lying knowledge
οὐ τοῦ αὐτοῦ τοίνυν φωτός, ὄψις τε καὶ νοῦς
not the same therefore light sight both and mind
ἀντιλαμβάνεσθαι πεφύκασιν, ἀλλὰ μέχρις ἂν κατ᾽
to-grasp are-of-a-nature but as-long-as — according-to
οἰκείαν φύσιν, καὶ ἐν τοῖς κατὰ φύσιν ἐνεργῇ
own nature and in the(-things) according-to nature work
ἑκάτερον αὐτῶν. Ὅταν δὲ πνευματικῆς καὶ ὑπερφυοῦς
each of-them when but of-spiritual and supernatural
εὐμοιρήσωσι χάριτός τε καὶ δυνάμεως, αἰσθήσει
they-share grace both and power with-sensation
τε καὶ νῷ, τὰ ὑπὲρ πᾶσαν αἴσθησιν καὶ
both and mind the(-things) beyond all sensation and
πάντα νοῦν οἱ κατηξιωμένοι βλέπουσιν, ἵνα
all mind the(-ones) deemed-worthy see that
κατὰ τὸν Θεολόγον εἴπωμεν μέγαν Γρηγόριον,
according-to the Theologian we-may-say great Gregory
ὡς οἶδε μόνος ὁ Θεός, καὶ οἱ τὰ τοιαῦτα
as knows only — God and the(-ones) the such(-things)
ἐνεργούμενοι.
worked

Ταῦτα ὑπὸ τῶν Γραφῶν ἐδιδάχθημεν· ταῦτα
these(-things) by the Scriptures we-were-taught these(-things)
παρὰ τῶν ἡμετέρων Πατέρων παρελάβομεν· ταῦτα
from the our Fathers we-received these(-things)

διὰ τῆς μικρᾶς ἔγνωμεν πείρας· ταῦτα καὶ
through the little we-knew experience these(-things) also
τὸν ἐν ἱερομονάχοις τιμιώτατον, καὶ ἀδελφὸν
the(-one) among hieromonks most-honored and brother
ἡμέτερον κὺρ Γρηγόριον, ὑπὲρ τῶν ἱερῶς ἡσυχαζόντων
our lord Gregory for the sacredly living-in-stillness
συγγραψάμενον, ὡς ταῖς τῶν ἁγίων ἀκριβῶς ἑπόμενα
having-written as the of-the saints exactly following
παραδόσεσι, πρὸς πληροφορίαν τῶν ἐντυγχανόντων
traditions for (the)-full-assurance of-the(-ones) reading
ὑπεγράψαμεν.
we-signed
Ὁ πρῶτος τῶν ἐν τῷ Ἁγίῳ Ὄρει σεβασμίων μονῶν,
the first of-the in — Holy Mountain venerable monasteries
ἱερομόναχος Ἰσαάκ.
hieromonk Isaac
Ὁ καθηγούμενος τῆς σεβασμίας βασιλικῆς καὶ ἱερᾶς
the abbot of-the venerable royal and sacred
λαύρας, Θεοδόσιος ἱερομόναχος.
lavra Theodosius hieromonk
Εἶχε δὲ καὶ τὴν ὑπογραφὴν τοῦ τῆς μονῆς τῶν Ἰβήρων
it-had and also the signature of-the of-the monastery of-the Iberians
ἡγουμένου τῇ ἰδίᾳ διαλέκτῳ.
abbot in-the own language
Ὁ καθηγούμενος τῆς τοῦ Βατοπεδίου σεβασμίας καὶ
the abbot of-the — of-Vatopedi venerable and
βασιλικῆς μονῆς, ἱερομόναχος Ἰωαννίκιος.
royal monastery hieromonk Ioannikios
Εἶχε δὲ καὶ τὴν ὑπογραφὴν τοῦ τῆς μονῆς τῶν Σέρβων
it-had and also the signature of-the of-the monastery of-the Serbs
ἡγουμένου τῇ ἰδίᾳ διαλέκτῳ.
abbot in-the own language

Ὁ ἐλάχιστος ἱερομόναχος Φιλόθεος τὰ αὐτὰ φρονῶν
the least hieromonk Philotheos the same thinking
ὑπέγραψα.
I-signed
Ὁ ἐν ἱερομονάχοις ἐλάχιστος, καὶ πνευματικὸς τῆς
the among hieromonks least and spiritual-father of-the
σεβασμίας μονῆς τοῦ Ἐσφιγμένου, Ἀμφιλόχιος.
venerable monastery — of-Esphigmenou Amphilochios
Ὁ ἐν ἱερομονάχοις εὐτελὴς Γεράσιμος, ἰδὼν καὶ
the among hieromonks lowly Gerasimos having-seen and
ἀναγνοὺς τὰ φιλαλήθως γραφέντα, καὶ ἀποδεξάμενος
having-read the(-things) truth-lovingly written and having-accepted(-them)
ὑπέγραψα.
I-signed
Ὁ εὐτελὴς γέρων, καὶ ἐν μοναχοῖς ἐλάχιστος Μωϋσῆς,
the lowly elder and among monks least Moses
τὰ αὐτὰ φρονῶν ὑπέγραψα.
the same thinking I-signed
Ὁ ἐν ἱερομονάχοις ἐλάχιστος, καὶ πνευματικὸς τοῦ
the among hieromonks least and spiritual-father —
Βατοπεδίου Θεοδόσιος.
of-Vatopedi Theodosius
Ὁ καθηγούμενος τῆς τοῦ Κουτλουμούση ἱερᾶς μονῆς,
the abbot of-the — of-Koutloumousi sacred monastery
Θεοστήρικτος ἱερομόναχος.
Theosteriktos hieromonk
Γερόντιος ἁμαρτωλὸς ὁ Μαρούλης, ἐν τοῖς γέρουσι
Gerontios (a)-sinner — Maroules among the elders
τελῶν τῆς σεβασμίας λαύρας, τ᾽ αὐτὰ φρονῶν
numbering of-the venerable lavra the same thinking
ὑπέγραψα.
I-signed

Ὁ ἐν μοναχοῖς ἐλάχιστος Κάλλιστος ὁ Μουζάλων.

the among monks least Kallistos — Mouzalon

Ὁ ἐλάχιστος καὶ εὐτελὴς ἐν μοναχοῖς Γρηγόριος ὁ

the least and lowly among monks Gregory —

Στραβολαγκαδίτης, τάχα καὶ ἡσυχαστής, νοῶν καὶ

Strabolangadites perhaps also (a)-hesychast understanding and

φρονῶν ταῦτα ὑπέγραψα.

thinking these(-things) I-signed

Ὁ ἀπὸ τῆς σκήτεως τοῦ Μαγουλᾶ γέρων καὶ

the from the skete of-the Magoula elder and

ἐν ἱερομονάχοις ἐλάχιστος Ἠσαΐας, ταὐτὰ φρονῶν

among hieromonks least Isaiah the-same thinking

ὑπέγραψα.

I-signed

Ὁ ἐν μοναχοῖς ἐλάχιστος Μάρκος ὁ τοῦ

the among monks least Mark the(-disciple) of-the

Σιναΐτου.

Sinaite

Ὁ ἐν τῇ τοῦ Μαγουλᾶ σκήτει, καὶ ἐν ἱερομονάχοις

the in the of-the Magoula skete and among hieromonks

ἐλάχιστος Κάλλιστος.

least Kallistos

Εἶχε καὶ τὴν ὑπογραφὴν τοῦ ἀπὸ Σύρων γέροντος

it-had also the signature of-the from (the)-Syrians elder

ἡσυχαστοῦ τῇ ἰδίᾳ διαλέκτῳ.

hesychast in-the own language

Ὁ ἐν μοναχοῖς ἐλάχιστος Σωφρόνιος.

the among monks least Sophronios

Ὁ ἐν μοναχοῖς ἐλάχιστος Ἰωάσαφ.

the among monks least Ioasaph

Ὁ ταπεινὸς ἐπίσκοπος Ἱερισσοῦ, καὶ Ἁγίου Ὄρους
the humble bishop of-Hierissos and of-(the)-Holy Mountain
Ἰάκωβος, ταῖς ἁγιορειτικαῖς καὶ πατρικαῖς ἐντεθραμμένος
James in-the Hagioretic and paternal brought-up
παραδόσεσι, καὶ μαρτυρῶν, ὅτι διὰ τῶν ἐνταῦθα
traditions and testifying that through the here
ὑπογραψάντων λογάδων, ἅπαν τὸ Ἅγιον Ὄρος
having-signed chosen-men all — Holy Mountain
συμφωνοῦντες ὑπέγραψαν, καὶ αὐτὸς συμφωνῶν, καὶ
agreeing they-signed also myself agreeing and
ἐπισφραγίζων, ὑπέγραψα. Καὶ τοῦτο μετὰ πάντων
sealing I-signed and this with all
προσγράφων, ὅτι τὸν μὴ συμφωνοῦντα τοῖς
adding that the(-one) not agreeing with-the
ἁγίοις καθὼς καὶ ἡμεῖς, καὶ οἱ μικρῷ πρὸ ἡμῶν
saints as also we and the (a)-little before us
Πατέρες ἡμῶν, ἡμεῖς τὴν αὐτοῦ κοινωνίαν οὐ
Fathers our we the his communion not
παραδεξόμεθα.
will-accept
