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The Great Catechism

Gregory of Nyssa

ΛΟΓΟΣ ΚΑΤΗΧΗΤΙΚΟΣ ΠΕΡΙ ΠΑΡΘΕΝΙΑΣ

The Great Catechism

With On Virginity

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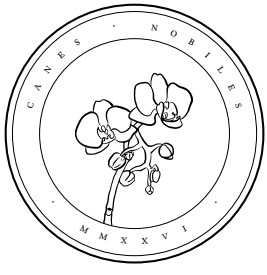
with a word-for-word interlinear English translation

preserving the original word order



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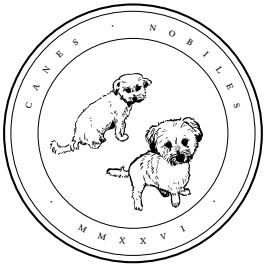

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The margin gives the edition's chapter numbers.

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GREGORY OF NYSSA

ΛΟΓΟΣ ΚΑΤΗΧΗΤΙΚΟΣ

The Great Catechism

ΛΟΓΟΣ ΚΑΤΗΧΗΤΙΚΟΣ

PROLOGUE AND 1–3 · THE ONE GOD, HIS WORD, AND HIS SPIRIT

The catechist must suit his teaching to his hearer: the Jew, the Greek, the Anomoean, the Manichaean, and the heretics each start from different premises. Against the Greek: God exists, is perfect, hence one; and he has a Word, not a passing sound like ours but living, subsisting, and willing the good, the maker of the world, distinct from the Father as word from speaker yet one with him in nature. As our word goes with breath, God's Word has his Spirit, a subsisting power. So the faith takes from the Jew the unity of the nature, from the Greek the distinction of the persons.

Ὁ τῆς κατηχήσεως λόγος ἀναγκαῖος μέν ἐστι τοῖς
the of-the catechizing word necessary indeed is for-the(-ones)
προεστηκόσι τοῦ μυστηρίου τῆς εὐσεβείας, ὡς ἂν πληθύνοιτο
presiding-over the mystery of-the piety that — may-be-multiplied
τῇ προσθήκῃ τῶν σωζομένων ἡ ἐκκλησία, τοῦ
by-the addition of-the(-ones) being-saved the church the
κατὰ τὴν διδαχὴν πιστοῦ λόγου τῇ ἀκοῇ τῶν ἀπίστων
according-to the teaching faithful word to-the hearing of-the unbelieving
προσαγομένου. οὐ μὴν ὁ αὐτὸς τῆς διδασκαλίας τρόπος
being-brought not however the same of-the teaching manner
ἐπὶ πάντων ἁρμόσει τῶν προσιόντων τῷ λόγῳ, ἀλλὰ
upon all will-fit of-the(-ones) approaching the word but
κατὰ τὰς τῶν θρησκειῶν διαφορὰς μεθαρμόζειν προσήκει
according-to the of-the religions differences to-adapt it-befits
καὶ τὴν κατήχησιν, πρὸς τὸν αὐτὸν μὲν ὁρῶντας τοῦ
also the catechizing toward the same indeed looking of-the
λόγου σκοπόν, οὐχ ὁμοιοτρόπως δὲ ταῖς κατασκευαῖς
word aim not in-like-manner but the arguments
ἐφ' ἑκάστου κεχρημένους. ἄλλαις γὰρ ὑπολήψεσιν ὁ
upon each using with-other for suppositions the
ἰουδαίζων προείληπται καὶ ὁ τῷ ἑλληνισμῷ συζῶν
Judaizer is-preoccupied and the(-one) with-the Hellenism living

ἑτέραις, ὅ τε Ἀνόμοιος καὶ ὁ Μανιχαῖος καὶ οἱ
with-others the both Anomoean and the Manichaean and the(-ones)
κατὰ Μαρκίωνα καὶ Οὐαλεντῖνον καὶ Βασιλείδην καὶ
according-to Marcion and Valentinus and Basilides and
ὁ λοιπὸς κατάλογος τῶν κατὰ τὰς αἱρέσεις
the remaining list of-the(-ones) according-to the heresies
πλανωμένων ἰδίαις ἕκαστος ὑπολήψεσι προειλημμένοι
wandering with-own each suppositions preoccupied
ἀναγκαίαν ποιοῦσι τὴν πρὸς τὰς ἐκείνων ὑπονοίας μάχην·
necessary make the against the of-those suspicions fight
κατὰ γὰρ τὸ εἶδος τῆς νόσου καὶ τὸν τρόπον τῆς
according-to for the form of-the disease also the manner of-the
θεραπείας προσαρμοστέον. οὐ τοῖς αὐτοῖς θεραπεύσεις
healing must-be-adapted not with-the same-things you-will-heal
τοῦ Ἕλληνος τὴν πολυθείαν καὶ τοῦ Ἰουδαίου τὴν περὶ
of-the Greek the polytheism and of-the Jew the about
τὸν μονογενῆ θεὸν ἀπιστίαν, οὐδὲ ἀπὸ τῶν αὐτῶν
the only-begotten god unbelief nor from the same-things
τοῖς κατὰ τὰς αἱρέσεις πεπλανημένοις ἀνατρέψεις
for-the(-ones) according-to the heresies having-wandered will-you-overturn
τὰς ἠπατημένας περὶ τῶν δογμάτων μυθοποιίας· οὐ γὰρ
the deceived about the doctrines mythmakings not for
δι᾽ ὧν ἄν τις ἐπανορθώσαιτο τὸν Σαβέλλιον,
through what-things — anyone might-correct — Sabellius
διὰ τῶν αὐτῶν ὠφελήσει καὶ τὸν Ἀνόμοιον, οὐδὲ ἡ
through the same-things he-will-benefit also the Anomoean nor the
πρὸς τὸν Μανιχαῖον μάχη καὶ τὸν Ἰουδαῖον ὀνίνησιν,
against the Manichaean fight also the Jew helps
ἀλλὰ χρή, καθὼς εἴρηται, πρὸς τὰς προλήψεις τῶν
but it-is-needful as has-been-said toward the preconceptions of-the
ἀνθρώπων βλέπειν καὶ κατὰ τὴν ἐγκειμένην ἑκάστῳ
men to-look and according-to the lying-in each

πλάνην ποιεῖσθαι τὸν λόγον, ἀρχάς τινας καὶ προτάσεις
error to-make the word principles some and propositions
εὐλόγους ἐφ᾽ ἑκάστης διαλέξεως προβαλλόμενον, ὡς ἂν
reasonable in each discussion putting-forward that —
διὰ τῶν παρ᾽ ἀμφοτέροις ὁμολογουμένων ἐκκαλυφθείη
through the(-things) by both agreed may-be-uncovered
κατὰ τὸ ἀκόλουθον ἡ ἀλήθεια. οὐκοῦν ὅταν πρός τινα
according-to the consequence the truth therefore when with some
τῶν ἑλληνιζόντων ἡ διάλεξις ᾖ, καλῶς ἂν ἔχοι
of-the(-ones) Hellenizing the discussion be well — it-would-be
ταύτην ποιεῖσθαι τοῦ λόγου τὴν ἀρχήν. πότερον εἶναι τὸ
this to-make of-the word the beginning whether to-be the
θεῖον ὑπείληφεν, ἢ τῷ τῶν ἀθέων συμφέρεται δόγματι;
divine he-has-supposed or with-the of-the atheists agrees doctrine
εἰ μὲν οὖν μὴ εἶναι λέγοι, ἐκ τῶν τεχνικῶς καὶ
if indeed then not to-be he-should-say from the(-things) skillfully and
σοφῶς κατὰ τὸν κόσμον οἰκονομουμένων προσαχθήσεται
wisely in the world being-administered he-will-be-brought
πρὸς τὸ διὰ τούτων εἶναί τινα δύναμιν τὴν ἐν τούτοις
to the through these to-be some power the(-one) in these
διαδεικνυμένην καὶ τοῦ παντὸς ὑπερκειμένην ὁμολογῆσαι·
being-displayed and the whole transcending to-confess
εἰ δὲ τὸ μὲν εἶναι μὴ ἀμφιβάλλοι, εἰς πλῆθος δὲ θεῶν
if but the indeed to-be not he-should-doubt to multitude and of-gods
ταῖς ὑπονοίαις ἐκφέροιτο, τοιαύτῃ χρησώμεθα πρὸς
in-the suspicions he-should-be-carried-away such let-us-use toward
αὐτὸν τῇ ἀκολουθίᾳ.
him the consequence
πότερον τέλειον ἢ ἐλλιπὲς ἡγεῖται τὸ θεῖον; τοῦ δὲ
whether perfect or defective he-considers the divine the(-one) but
κατὰ τὸ εἰκὸς τὴν τελειότητα προσμαρτυροῦντος τῇ θείᾳ
according-to the likely the perfection attesting to-the divine

φύσει, τὸ διὰ πάντων αὐτὸν τῶν ἐνθεωρουμένων τῇ
nature the through all him the(-things) contemplated-in the
θεότητι τέλειον ἀπαιτήσωμεν, ὡς ἂν μὴ σύμμικτον ἐκ τῶν
godhead perfect let-us-require that — not mixed from the
ἐναντίων θεωροῖτο τὸ θεῖον, ἐξ ἐλλιποῦς καὶ τελείου.
opposites may-be-contemplated the divine from defective and perfect
ἀλλ' εἴτε κατὰ τὴν δύναμιν, εἴτε κατὰ τὴν τοῦ
but whether according-to the power or according-to the of-the
ἀγαθοῦ ἐπίνοιαν, εἴτε κατὰ τὸ σοφόν τε καὶ ἄφθαρτον
good notion or according-to the wise both and incorruptible
καὶ ἀίδιον καὶ εἴ τι ἄλλο θεοπρεπὲς νόημα τῇ
and everlasting and if anything other god-befitting thought to-the
θεωρίᾳ προσκείμενον τύχοι, ἐν παντὶ τὴν τελειότητα
contemplation belonging should-happen in everything the perfection
θεωρεῖσθαι περὶ τὴν θείαν φύσιν κατὰ τὸ εὔλογον τῆς
to-be-contemplated about the divine nature according-to the reasonableness of-the
ἀκολουθίας ταύτης συγκαταθήσεται. τούτου δὲ δοθέντος
consequence this he-will-assent this but having-been-granted
οὐκέτ' ἂν εἴη χαλεπὸν τὸ ἐσκεδασμένον τῆς διανοίας εἰς
no-longer — would-be difficult the scattered of-the understanding into
πλῆθος θεῶν πρὸς μιᾶς θεότητος περιαγαγεῖν ὁμολογίαν.
multitude of-gods to of-one godhead to-bring-round confession
εἰ γὰρ τὸ τέλειον ἐν παντὶ δοίη περὶ τὸ ὑποκείμενον
if for the perfect in everything he-should-grant about the subject
ὁμολογεῖσθαι, πολλὰ δὲ εἶναι τὰ τέλεια διὰ τῶν αὐτῶν
to-be-confessed many but to-be the perfect-things through the same-things
χαρακτηριζόμενα λέγοι, ἀνάγκη πᾶσα ἐπὶ τῶν
characterized he-should-say necessity all in-the-case-of the(-things)
μηδεμιᾷ παραλλαγῇ διακρινομένων ἀλλ' ἐν τοῖς αὐτοῖς
by-no variation being-distinguished but in the same-things
θεωρουμένων ἢ ἐπιδεῖξαι τὸ ἴδιον ἤ, εἰ μηδὲν ἰδιαζόντως
being-contemplated either to-show the peculiar or if nothing peculiarly

καταλαμβάνοι ἡ ἔννοια ἐφ᾽ ὧν τὸ διακρῖνον οὐκ ἔστι, μὴ
should-grasp the notion in which the distinguishing not is not
ὑπονοεῖν τὴν διάκρισιν. εἰ γὰρ μήτε παρὰ τὸ πλέον καὶ
to-suspect the distinction if for neither by the more and
ἔλαττον τὴν διαφορὰν ἐξευρίσκοι, διότι τὴν ἐλάττωσιν ὁ
less the difference he-should-find since the diminution the
τῆς τελειότητος οὐ παραδέχεται λόγος, μήτε τὴν παρὰ
of-the perfection not admits definition nor the(-difference) by
τὸ χεῖρον καὶ προτιμότερον· οὐ γὰρ ἂν ἔτι θεότητος
the worse and more-honorable not for — any-longer of-godhead
ὑπόληψιν σχοίη οὗ ἡ τοῦ χείρονος οὐκ ἄπεστι
supposition it-would-have of-which the of-the worse not is-absent
προσηγορία· μήτε κατὰ τὸ ἀρχαῖον καὶ πρόσφατον· τὸ
appellation nor according-to the ancient and recent the
γὰρ μὴ ἀεὶ ὂν ἔξω τῆς περὶ τὸ θεῖόν ἐστιν ὑπολήψεως·
for not always being outside of-the about the divine is supposition
ἀλλ᾽ εἷς καὶ ὁ αὐτὸς τῆς θεότητος λόγος, οὐδεμιᾶς
but one and the same of-the godhead definition of-no
ἰδιότητος ἐν οὐδενὶ κατὰ τὸ εὔλογον εὑρισκομένης, ἀνάγκη
property in any according-to the reasonable being-found necessity
πᾶσα πρὸς μιᾶς θεότητος ὁμολογίαν συνθλιβῆναι τὴν
all toward of-one godhead confession to-be-squeezed the
πεπλανημένην περὶ τοῦ πλήθους τῶν θεῶν φαντασίαν. εἰ
wandering about the multitude of-the gods notion if
γὰρ τὸ ἀγαθὸν καὶ τὸ δίκαιον, τό τε σοφὸν καὶ τὸ δυνατὸν
for the good and the just the both wise and the powerful
ὡσαύτως λέγοιτο, ἥ τε ἀφθαρσία καὶ ἡ ἀιδιότης καὶ πᾶσα
likewise should-be-said the both incorruptibility and the everlastingness and every
εὐσεβὴς διάνοια κατὰ τὸν αὐτὸν ὁμολογοῖτο τρόπον, πάσης
pious thought in the same should-be-confessed manner every
κατὰ πάντα λόγον διαφορᾶς ὑφαιρουμένης συνυφαιρεῖται
in every respect difference being-removed is-removed-with

κατ᾽ ἀνάγκην τὸ τῶν θεῶν πλῆθος ἀπὸ τοῦ δόγματος, τῆς
of necessity the of-the gods multitude from the doctrine the
διὰ πάντων ταυτότητος εἰς τὸ ἓν τὴν πίστιν περιαγούσης.
through all sameness to the one the faith bringing-round
1 Ἀλλ᾽ ἐπειδὴ καὶ ὁ τῆς εὐσεβείας λόγος οἶδέ τινα διάκρισιν
but since also the of-the piety word knows some distinction
ὑποστάσεων ἐν τῇ ἑνότητι τῆς φύσεως βλέπειν, ὡς ἂν
of-hypostases in the unity of-the nature to-see that —
μὴ τῇ πρὸς τοὺς Ἕλληνας μάχῃ πρὸς τὸν Ἰουδαισμὸν
not by-the against the Greeks fight toward the Judaism
ἡμῖν ὁ λόγος ὑπενεχθείη, πάλιν προσήκει διαστολῇ τινὶ
for-us the word may-be-carried-off again it-befits by-distinction some
τεχνικῇ καὶ τὴν περὶ τοῦτο πλάνην ἐπανορθώσασθαι.
skillful also the about this error to-correct
οὐδὲ γὰρ τοῖς ἔξω τοῦ καθ᾽ ἡμᾶς δόγματος
not-even for by-the(-ones) outside the according-to us doctrine
ἄλογον εἶναι τὸ θεῖον ὑπείληπται· τοῦτο δὲ παρ᾽ ἐκείνων
without-word to-be the divine is-supposed this but by those
ὁμολογούμενον ἱκανῶς διαρθρώσει τὸν ἡμέτερον λόγον.
being-confessed sufficiently will-articulate the our word
ὁ γὰρ ὁμολογῶν μὴ ἄλογον εἶναι τὸν θεὸν πάντως
the(-one) for confessing not without-word to-be — god altogether
λόγον ἔχειν τὸν μὴ ἄλογον συγκαταθήσεται. ἀλλὰ
word to-have the(-one) not without-word will-assent but
μὴν καὶ ὁ ἀνθρώπινος ὁμωνύμως λέγεται λόγος. οὐκοῦν
indeed also the human homonymously is-called word therefore
εἰ λέγοι καθ᾽ ὁμοιότητα τῶν παρ᾽ ἡμῖν καὶ
if he-should-say according-to likeness of-the(-things) among us also
τὸν τοῦ θεοῦ λόγον ὑπονοεῖν, οὕτω μεταχθήσεται πρὸς
the — of-god word to-suppose so he-will-be-led to
τὴν ὑψηλοτέραν ὑπόληψιν. ἀνάγκη γὰρ πᾶσα κατάλληλον
the higher supposition necessity for all suitable

εἶναι πιστεύειν τῇ φύσει τὸν λόγον, ὡς καὶ τὰ ἄλλα
to-be to-believe to-the nature the word as also the other-things
πάντα. καὶ γὰρ δύναμίς τις καὶ ζωὴ καὶ σοφία περὶ τὸ
all and for power some and life and wisdom about the
ἀνθρώπινον βλέπεται· ἀλλ᾽ οὐκ ἄν τις ἐκ τῆς ὁμωνυμίας
human is-seen but not — anyone from the homonymy
τοιαύτην καὶ ἐπὶ τοῦ θεοῦ τὴν ζωὴν ἢ τὴν δύναμιν
such also in-the-case-of — god the life or the power
ἢ τὴν σοφίαν ὑπονοήσειεν, ἀλλὰ πρὸς τὸ τῆς φύσεως τῆς
or the wisdom would-suppose but to the of-the nature the
ἡμετέρας μέτρον συνταπεινοῦνται καὶ αἱ τῶν τοιούτων
our measure are-humbled-with also the of-the such
ὀνομάτων ἐμφάσεις. ἐπειδὴ γὰρ φθαρτὴ καὶ ἀσθενὴς ἡμῶν
names significations since for perishable and weak our
ἡ φύσις, διὰ τοῦτο ὠκύμορος ἡ ζωή, ἀνυπόστατος ἡ
the nature because-of this short-lived the life unsubstantial the
δύναμις, ἀπαγὴς ὁ λόγος. ἐπὶ δὲ τῆς ὑπερκειμένης
power unfixed the word in-the-case-of but the transcending
φύσεως τῷ μεγαλείῳ τοῦ θεωρουμένου πᾶν τὸ
nature by-the greatness of-the(-thing) contemplated all the(-thing)
περὶ αὐτῆς λεγόμενον συνεπαίρεται. οὐκοῦν κἂν λόγος
about it being-said is-raised-with therefore even-if word
θεοῦ λέγηται, οὐκ ἐν τῇ ὁρμῇ τοῦ φθεγγομένου καὶ
of-god be-said not in the impulse of-the speaking also
τὴν ὑπόστασιν ἔχειν νομισθήσεται, καθ᾽ ὁμοιότητα
the hypostasis to-have it-will-be-thought according-to likeness
τοῦ ἡμετέρου μεταχωρῶν εἰς ἀνύπαρκτον· ἀλλ᾽ ὥσπερ ἡ
of-the our passing into the-nonexistent but as the
ἡμετέρα φύσις ἐπίκηρος οὖσα καὶ ἐπίκηρον τὸν λόγον ἔχει,
our nature perishable being also perishable the word has
οὕτως ἡ ἄφθαρτος καὶ ἀεὶ ἑστῶσα φύσις ἀίδιον ἔχει καὶ
so the incorruptible and always standing nature everlasting has and

ὑφεστῶτα τὸν λόγον. εἰ δὴ τοῦτο κατὰ τὸ ἀκόλουθον
subsisting the word if indeed this according-to the consequence
ὁμολογηθείη τὸ ὑφεστάναι τὸν τοῦ θεοῦ λόγον ἀιδίως,
should-be-confessed the to-subsist the — of-god word everlastingly
ἀνάγκη πᾶσα ἐν ζωῇ τοῦ λόγου τὴν ὑπόστασιν εἶναι
necessity all in life of-the word the hypostasis to-be
ὁμολογεῖν. οὐ γὰρ καθ' ὁμοιότητα τῶν λίθων ἀψύχως
to-confess not for according-to likeness of-the stones soullessly
ὑφεστάναι τὸν λόγον εὐαγές ἐστιν οἴεσθαι. ἀλλ' εἰ ὑφέστηκε
to-subsist the word pious is to-think but if it-subsists
νοερόν τι χρῆμα καὶ ἀσώματον ὄν, ζῇ πάντως· εἰ δὲ
intellectual some thing and incorporeal being it-lives altogether if but
τοῦ ζῆν κεχώρισται, οὐδὲ ἐν ὑποστάσει πάντως ἐστίν.
from-the to-live it-has-been-separated not-even in hypostasis altogether is-it
ἀλλὰ μὴν ἀσεβὴς ἀπεδείχθη τὸν τοῦ θεοῦ λόγον
but indeed impious was-shown the — of-god word
ἀνυπόστατον εἶναι. οὐκοῦν συναπεδείχθη κατὰ τὸ
unsubstantial to-be therefore was-shown-with according-to the
ἀκόλουθον τὸ ἐν ζωῇ τοῦτον θεωρεῖσθαι τὸν λόγον.
consequence the in life this to-be-contemplated the word
ἁπλῆς δὲ τῆς τοῦ λόγου φύσεως κατὰ τὸ εἰκὸς εἶναι
simple but the of-the word nature according-to the likely to-be
πεπιστευμένης καὶ οὐδεμίαν διπλόην καὶ σύνθεσιν ἐν
having-been-believed and no doubleness and composition in
ἑαυτῇ δεικνυούσης, οὐκέτ' ἄν τις κατὰ μετουσίαν ζωῆς
itself showing no-longer — anyone according-to participation of-life
τὸν λόγον ἐν ζωῇ θεωροίη· οὐ γὰρ ἂν ἐκτὸς εἴη
the word in life would-contemplate not for — outside would-be
συνθέσεως ἡ τοιαύτη ὑπόληψις, τὸ ἕτερον ἐν ἑτέρῳ λέγειν
of-composition the such supposition the other in other to-say
εἶναι· ἀλλ' ἀνάγκη πᾶσα, τῆς ἁπλότητος ὁμολογουμένης,
to-be but necessity all the simplicity being-confessed

αὐτοζωὴν εἶναι τὸν λόγον οἴεσθαι, οὐ ζωῆς μετουσίαν. εἰ
self-life to-be the word to-think not of-life participation if
οὖν ζῇ ὁ λόγος ὁ ζωὴ ὤν, καὶ προαιρετικὴν πάντως
then lives the word the(-one) life being also choosing altogether
δύναμιν ἔχει· οὐδὲν γὰρ ἀπροαίρετον τῶν ζώντων ἐστί.
power it-has nothing for without-choice of-the living is
τὴν δὲ προαίρεσιν ταύτην καὶ δυνατὴν εἶναι κατὰ τὸ
the but choice this also powerful to-be according-to the
ἀκόλουθον εὐσεβές ἐστι λογίζεσθαι. εἰ γὰρ μή τις τὸ
consequence pious is to-reckon if for not anyone the
δυνατὸν ὁμολογοίη, τὸ ἀδύνατον πάντως κατασκευάσει.
powerful should-confess the powerless altogether he-will-establish
ἀλλὰ μὴν πόρρω τῆς περὶ τὸ θεῖον ὑπολήψεώς ἐστι τὸ
but indeed far from-the about the divine supposition is the
ἀδύνατον. οὐδὲν γὰρ τῶν ἀπεμφαινόντων περὶ τὴν
powerless nothing for of-the(-things) incongruous about the
θείαν θεωρεῖται φύσιν, ἀνάγκη δὲ πᾶσα τοσαύτην εἶναι
divine is-contemplated nature necessity but all so-great to-be
ὁμολογεῖν τοῦ λόγου τὴν δύναμιν, ὅση ἐστὶ καὶ ἡ
to-confess of-the word the power as-great-as is also the
πρόθεσις, ἵνα μή τις μίξις τῶν ἐναντίων καὶ συνδρομὴ
purpose that not some mixture of-the opposites and concurrence
περὶ τὸ ἁπλοῦν θεωροῖτο, ἀδυναμίας τε καὶ δυνάμεως
about the simple may-be-contemplated of-powerlessness both and of-power
ἐν τῇ αὐτῇ προθέσει θεωρουμένων, εἴπερ τὸ μέν
in the same purpose being-contemplated if-indeed the(-one) indeed
τι δύναιτο, πρὸς δέ τι ἀδυνάτως ἔχοι· πάντα
something it-were-able toward but something powerlessly it-were all-things
δὲ δυναμένην τὴν τοῦ λόγου προαίρεσιν πρὸς οὐδὲν τῶν
but able the of-the word choice toward nothing of-the
κακῶν τὴν ῥοπὴν ἔχειν· ἀλλότρια γὰρ τῆς θείας φύσεως
evil-things the inclination to-have foreign for to-the divine nature

ἡ πρὸς κακίαν ὁρμή· ἀλλὰ πᾶν ὅ τι πέρ ἐστιν
the toward vice impulse but all what ever indeed is
ἀγαθόν, τοῦτο καὶ βούλεσθαι, βουλομένην δὲ πάντως
good this also to-wish wishing and altogether
καὶ δύνασθαι, δυναμένην δὲ μὴ ἀνενέργητον εἶναι, ἀλλὰ
also to-be-able being-able and not inactive to-be but
πᾶσαν ἀγαθοῦ πρόθεσιν εἰς ἐνέργειαν ἄγειν. ἀγαθὸν δὲ
every of-good purpose into activity to-bring good but
ὁ κόσμος καὶ τὰ ἐν αὐτῷ πάντα σοφῶς τε καὶ
the world and the(-things) in it all wisely both and
τεχνικῶς θεωρούμενα. ἆρα τοῦ λόγου ἔργα τὰ πάντα
skillfully contemplated then of-the word works the(-things) all
τοῦ ζῶντος μὲν καὶ ὑφεστῶτος, ὅτι θεοῦ λόγος ἐστί,
of-the(-one) living indeed and subsisting because of-god word he-is
προαιρουμένου δέ, ὅτι ζῇ· δυναμένου δὲ πᾶν ὅ τι
choosing and because he-lives being-able and all what ever
περ ἂν ἕληται, αἱρουμένου δὲ τὸ ἀγαθόν τε καὶ σοφὸν
indeed — he-may-choose choosing and the good both and wise
πάντως, καὶ εἴ τι τῆς κρείττονος σημασίας ἐστίν.
altogether and if anything of-the better signification is
ἐπεὶ οὖν ἀγαθόν τι ὁ κόσμος ὁμολογεῖται, ἀπεδείχθη
since then good something the world is-confessed was-shown
δὲ διὰ τῶν εἰρημένων τοῦ λόγου ἔργον τὸν κόσμον
and through the(-things) said of-the word work the world
εἶναι, τοῦ τὸ ἀγαθὸν καὶ αἱρουμένου καὶ δυναμένου,
to-be of-the(-one) the good both choosing and being-able
ὁ δὲ λόγος οὗτος ἕτερός ἐστι παρὰ τὸν οὗ ἐστὶ
the but word this other is beside the(-one) of-whom be-is
λόγος· τρόπον γάρ τινα τῶν πρός τι λεγομένων
word manner for some of-the(-things) toward something being-said
καὶ τοῦτό ἐστιν, ἐπειδὴ χρὴ πάντως τῷ λόγῳ καὶ
also this is since it-is-necessary altogether with-the word also

τὸν πατέρα τοῦ λόγου συνυπακούεσθαι· οὐ γὰρ ἂν εἴη
the father of-the word to-be-understood-with not for — it-would-be
λόγος, μή τινος ὢν λόγος· εἰ οὖν διακρίνει τῷ σχετικῷ
word not of-someone being word if then distinguishes by-the relative
τῆς σημασίας ἡ τῶν ἀκουόντων διάνοια αὐτόν τε
of-the signification the of-the(-ones) hearing understanding itself both
τὸν λόγον καὶ τὸν ὅθεν ἐστίν, οὐκέτ' ἂν ἡμῖν κινδυνεύοι
the word and the(-one) whence he-is no-longer — for-us would-risk
τὸ μυστήριον ταῖς Ἑλληνικαῖς μαχόμενον ὑπολήψεσι
the mystery with-the Hellenic fighting suppositions
τοῖς τὰ τῶν Ἰουδαίων πρεσβεύουσι συνενεχθῆναι·
with-the(-ones) the(-things) of-the Jews championing to-be-carried-together
ἀλλ' ἐπ' ἴσης ἑκατέρων τὴν ἀτοπίαν ἐκφεύξεται, τόν τε
but on equal-terms of-both the absurdity it-will-escape the both
ζῶντα τοῦ θεοῦ λόγον καὶ ἐνεργὸν καὶ ποιητικὸν ὁμολογῶν,
living — of-god word and active and creative confessing
ὅπερ ὁ Ἰουδαῖος οὐ δέχεται, καὶ τὸ μὴ διαφέρειν κατὰ
which the Jew not accepts and the not to-differ according-to
τὴν φύσιν αὐτόν τε τὸν λόγον καὶ τὸν ὅθεν ἐστίν. ὥσπερ
the nature himself both the word and the(-one) whence he-is as
γὰρ ἐφ' ἡμῶν ἐκ τοῦ νοῦ φαμὲν εἶναι τὸν λόγον,
for in-the-case-of us from the mind we-say to-be the word
οὔτε δι' ὅλου τὸν αὐτὸν ὄντα τῷ νῷ, οὔτε παντάπασιν
neither through whole the same being with-the mind nor altogether
ἕτερον· τῷ μὲν γὰρ ἐξ ἐκείνου εἶναι ἄλλο τι καὶ οὐκ
other by-the indeed for from that to-be other something and not
ἐκεῖνό ἐστι· τῷ δὲ αὐτὸν τὸν νοῦν εἰς τὸ ἐμφανὲς ἄγειν
that it-is by-the but itself the mind into the manifest to-bring
οὐκέτ' ἂν ἕτερόν τι παρ' ἐκεῖνον ὑπονοοῖτο, ἀλλὰ
no-longer — other something beside that would-it-be-supposed but
κατὰ τὴν φύσιν ἓν ὢν ἕτερον τῷ ὑποκειμένῳ ἐστίν·
according-to the nature one being other in-the subject is

οὕτως καὶ ὁ τοῦ θεοῦ λόγος τῷ μὲν ὑφεστάναι καθ'
so also the — of-god word by-the indeed to-subsist by
ἑαυτὸν διῄρηται πρὸς ἐκεῖνον, παρ' οὗ τὴν ὑπόστασιν
himself is-distinguished from that from whom the hypostasis
ἔχει· τῷ δὲ ταῦτα δεικνύειν ἐν ἑαυτῷ, ἃ περὶ τὸν θεὸν
he-has by-the but these-things to-show in himself which about — god
καθορᾶται, ὁ αὐτός ἐστι κατὰ τὴν φύσιν ἐκείνῳ τῷ
are-seen the same he-is according-to the nature with-that the(-one)
διὰ τῶν αὐτῶν γνωρισμάτων εὑρισκομένῳ· εἴτε γὰρ
through the same marks being-found whether for
ἀγαθότης, εἴτε δύναμις, εἴτε σοφία, εἴτε τὸ ἀιδίως εἶναι,
goodness or power or wisdom or the everlastingly to-be
εἴτε τὸ κακίας καὶ θανάτου καὶ φθορᾶς ἀνεπίδεκτον, εἴτε
or the of-vice and of-death and of-corruption not-admitting or
τὸ ἐν παντὶ τέλειον, εἴτε τι τοιοῦτον ὅλως σημεῖόν τις
the in everything perfect or any such at-all mark anyone
ποιοῖτο τῆς τοῦ πατρὸς καταλήψεως, διὰ τῶν αὐτῶν
should-make of-the of-the father apprehension through the same
εὑρήσει σημείων καὶ τὸν ἐξ ἐκείνου ὑφεστῶτα λόγον.
he-will-find marks also the from that subsisting word
2 Ὥσπερ δὲ τὸν λόγον ἐκ τῶν καθ' ἡμᾶς ἀναγωγικῶς
as but the word from the(-things) according-to us anagogically
ἐπὶ τῆς ὑπερκειμένης ἔγνωμεν φύσεως, κατὰ
in-the-case-of the transcending we-knew nature according-to
τὸν αὐτὸν τρόπον καὶ τῇ περὶ τοῦ πνεύματος ἐννοίᾳ
the same manner also to-the about the spirit notion
προσαχθησόμεθα, σκιάς τινας καὶ μιμήματα τῆς ἀφράστου
we-shall-be-brought shadows some and imitations of-the unspeakable
δυνάμεως ἐν τῇ καθ' ἡμᾶς θεωροῦντες φύσει. ἀλλ'
power in the according-to us contemplating nature but
ἐφ' ἡμῶν μὲν τὸ πνεῦμα ἡ τοῦ ἀέρος ἐστὶν ὁλκή,
in-the-case-of us indeed the spirit the of-the air is drawing

ἀλλοτρίου πράγματος πρὸς τὴν τοῦ σώματος σύστασιν
of-foreign thing for the of-the body constitution
ἀναγκαίως εἰσελκομένου τε καὶ προχεομένου, ὅπερ ἐν
necessarily being-drawn-in both and being-poured-out which in
τῷ καιρῷ τῆς ἐκφωνήσεως τοῦ λόγου φωνὴ γίνεται, τὴν
the time of-the utterance of-the word voice becomes the
τοῦ λόγου δύναμιν ἐν ἑαυτῇ φανεροῦσα. ἐπὶ δὲ τῆς
of-the word power in itself manifesting in-the-case-of but the
θείας φύσεως τὸ μὲν εἶναι πνεῦμα θεοῦ εὐσεβὲς ἐνομίσθη,
divine nature the indeed to-be spirit of-god pious was-thought
καθὼς ἐδόθη καὶ λόγον εἶναι θεοῦ διὰ τὸ μὴ δεῖν
as was-granted also word to-be of-god because-of the not to-be-needful
ἐλλιπέστερον τοῦ ἡμετέρου λόγου τὸν τοῦ θεοῦ εἶναι
more-defective than-the our word the — of-god to-be
λόγον, εἴπερ τούτου μετὰ πνεύματος θεωρουμένου ἐκεῖνος
word if-indeed this with spirit being-contemplated that
δίχα πνεύματος εἶναι πιστεύοιτο. οὐ μὴν ἀλλότριόν τι
without spirit to-be should-be-believed not however foreign something
καθ᾽ ὁμοιότητα τοῦ ἡμετέρου πνεύματος ἔξωθεν ἐπιρρεῖν
according-to likeness of-the our spirit from-outside to-flow-in
τῷ θεῷ καὶ ἐν αὐτῷ γίνεσθαι τὸ πνεῦμα θεοπρεπές ἐστιν
— to-god and in him to-become the spirit god-befitting is
οἴεσθαι· ἀλλ᾽ ὡς θεοῦ λόγον ἀκούσαντες οὐκ ἀνυπόστατόν
to-think but as of-god word having-heard not unsubstantial
τι πρᾶγμα τὸν λόγον ᾠήθημεν, οὐδὲ ἐκ μαθήσεως
some thing the word we-thought nor from learning
ἐγγινόμενον, οὔτε διὰ φωνῆς προφαινόμενον, οὔτε μετὰ
coming-to-be nor through voice appearing nor after
τὸ προενεχθῆναι διαλυόμενον, οὐδὲ ἄλλο τι πάσχοντα
the to-be-uttered being-dissolved nor other anything suffering
τοιοῦτον, οἷα περὶ τὸν ἡμέτερον λόγον θεωρεῖται πάθη,
such as-are about the our word are-contemplated sufferings

ἀλλ᾽ οὐσιωδῶς ὑφεστῶτα, προαιρετικόν τε καὶ ἐνεργὸν
but substantially subsisting choosing both and active
καὶ παντοδύναμον· οὕτως καὶ πνεῦμα μεμαθηκότες θεοῦ,
and all-powerful so also spirit having-learned of-god
τὸ συμπαρομαρτοῦν τῷ λόγῳ καὶ φανεροῦν αὐτοῦ
the(-one) accompanying the word and manifesting his
τὴν ἐνέργειαν, οὐ πνοὴν ἄσθματος ἐννοοῦμεν· ἦ γὰρ
the activity not breath of-panting we-conceive truly for
ἂν καθαιροῖτο πρὸς ταπεινότητα τὸ μεγαλεῖον τῆς
— would-be-brought-down to lowliness the greatness of-the
θείας δυνάμεως, εἰ καθ᾽ ὁμοιότητα τοῦ ἡμετέρου καὶ
divine power if according-to likeness of-the our also
τὸ ἐν αὐτῷ πνεῦμα ὑπονοοῖτο· ἀλλὰ δύναμιν οὐσιώδη
the in him spirit should-be-supposed but power substantial
αὐτὴν ἐφ᾽ ἑαυτῆς ἐν ἰδιαζούσῃ ὑποστάσει θεωρουμένην,
itself by itself in peculiar hypostasis contemplated
οὔτε χωρισθῆναι τοῦ θεοῦ, ἐν ᾧ ἔστιν, ἢ τοῦ λόγου
neither to-be-separated — from-god in whom it-is or from-the word
τοῦ θεοῦ, ᾧ παρομαρτεῖ, δυναμένην· οὔτε πρὸς τὸ
— of-god whom it-accompanies able nor to the
ἀνύπαρκτον ἀναχεομένην, ἀλλὰ καθ᾽ ὁμοιότητα τοῦ θεοῦ
nonexistent being-poured-away but according-to likeness — of-god
λόγου καθ᾽ ὑπόστασιν οὖσαν, προαιρετικήν, αὐτοκίνητον,
word in hypostasis being choosing self-moving
ἐνεργόν, πάντοτε τὸ ἀγαθὸν αἱρουμένην καὶ πρὸς πᾶσαν
active always the good choosing and for every
πρόθεσιν σύνδρομον ἔχουσαν τῇ βουλήσει τὴν δύναμιν.
purpose concurrent having with-the will the power

3 Ὥστε τὸν ἀκριβῶς τὰ βάθη τοῦ μυστηρίου διασκοπούμενον
so-that the(-one) exactly the depths of-the mystery examining
ἐν μὲν τῇ ψυχῇ κατὰ τὸ ἀπόρρητον μετρίαν τινὰ
in indeed the soul according-to the secret moderate some

κατανόησιν τῆς κατὰ τὴν θεογνωσίαν διδασκαλίας
understanding of-the according-to the knowledge-of-god teaching
λαμβάνειν, μὴ μέντοι δύνασθαι λόγῳ διασαφεῖν τὴν
to-receive not however to-be-able by-word to-make-clear the
ἀνέκφραστον ταύτην τοῦ μυστηρίου βαθύτητα· πῶς τὸ
inexpressible this of-the mystery depth how the
αὐτὸ καὶ ἀριθμητόν ἐστι καὶ διαφεύγει τὴν ἐξαρίθμησιν,
same both numerable is and escapes the enumeration
καὶ διῃρημένως ὁρᾶται καὶ ἐν μονάδι καταλαμβάνεται,
and dividedly is-seen and in unity is-grasped
καὶ διακέκριται τῇ ὑποστάσει καὶ οὐ διώρισται τῷ
and has-been-distinguished in-the hypostasis and not has-been-separated in-the
ὑποκειμένῳ. ἄλλο γάρ τι τῇ ὑποστάσει τὸ πνεῦμα, καὶ
subject other for something in-the hypostasis the spirit and
ἕτερον ὁ λόγος, καὶ ἄλλο πάλιν ἐκεῖνο, οὗ καὶ ὁ λόγος
another the word and other again that of-whom both the word
ἐστὶ καὶ τὸ πνεῦμα· ἀλλ᾽ ἐπειδὰν τὸ διακεκριμένον
is and the spirit but when the(-thing) distinguished
ἐν τούτοις κατανοήσῃς, πάλιν ἡ τῆς φύσεως ἑνότης τὸν
in these you-perceive again the of-the nature unity the
διαμερισμὸν οὐ προσίεται, ὡς μήτε τὸ τῆς μοναρχίας
division not admits so-that neither the of-the monarchy
σχίζεσθαι κράτος εἰς θεότητας διαφόρους κατατεμνόμενον,
to-be-split power into godheads different being-cut-up
μήτε τῷ Ἰουδαικῷ δόγματι συμβαίνειν τὸν λόγον, ἀλλὰ
nor with-the Jewish doctrine to-agree the word but
διὰ μέσου τῶν δύο ὑπολήψεων χωρεῖν τὴν ἀλήθειαν,
through middle of-the two suppositions to-go the truth
ἑκατέραν τε τῶν αἱρέσεων καθαιροῦσαν καὶ ἀφ᾽ ἑκατέρας
each both of-the heresies destroying and from each
παραδεχομένην τὸ χρήσιμον. τοῦ μὲν γὰρ Ἰουδαίου
receiving the useful of-the indeed for Jew

καθαιρεῖται τὸ δόγμα τῇ τε τοῦ λόγου παραδοχῇ καὶ
is-destroyed the doctrine by-the both of-the word acceptance and
τῇ πίστει τοῦ πνεύματος· τῶν δὲ ἑλληνιζόντων ἡ
by-the faith of-the spirit of-the(-ones) but Hellenizing the
πολύθεος ἐξαφανίζεται πλάνη, τῆς κατὰ φύσιν ἑνότητος
polytheistic is-made-to-vanish error the according-to nature unity
παραγραφομένης τὴν πληθυντικὴν φαντασίαν. πάλιν δὲ
annulling the plural notion again but
αὖ ἐκ μὲν τῆς Ἰουδαικῆς ὑπολήψεως ἡ τῆς φύσεως
in-turn from indeed the Jewish supposition the of-the nature
ἑνότης παραμενέτω· ἐκ δὲ τοῦ Ἑλληνισμοῦ ἡ κατὰ
unity let-remain from but the Hellenism the according-to
τὰς ὑποστάσεις διάκρισις μόνη, θεραπευθείσης ἑκατέρωθεν
the hypostases distinction alone having-been-healed from-each-side
καταλλήλως τῆς ἀσεβοῦς ὑπονοίας· ἔστι γὰρ ὥσπερ θεραπεία
suitably the impious suspicion is for as healing
τῶν μὲν περὶ τὸ ἓν πλανωμένων ὁ ἀριθμὸς τῆς τριάδος,
of-the(-ones) indeed about the one wandering the number of-the triad
τῶν δὲ εἰς πλῆθος ἐσκεδασμένων ὁ τῆς ἑνότητος λόγος.
of-the(-ones) but into multitude scattered the of-the unity word

The Jew is answered from his own Scriptures: the heavens were made by the Word of the Lord and their power by the breath of his mouth. The Word made man out of overflowing love, to share in God's goods, and gave him reason, wisdom, immortality, and above all free will, in God's image. Evil is not from God but a falling away from the good, as blindness is the loss of sight. The angelic power set over the earth envied man and by deceit mixed vice into his choice, as water dims a lamp, so that death, weakness, and shame replaced life, power, and confidence.

Εἰ δὲ ἀντιλέγοι τούτοις ὁ Ἰουδαῖος, οὐκέτ' ἂν ἡμῖν 4
if but should-gainsay these-things the Jew no-longer — for-us
ἐκ τοῦ ἴσου δύσκολος ὁ πρὸς ἐκεῖνον γενήσεται λόγος.
from the equal difficult the toward him will-be word
ἐκ γὰρ τῶν συντρόφων αὐτῷ διδαγμάτων ἡ τῆς
from for the familiar to-him teachings the of-the
ἀληθείας ἔσται φανέρωσις. τὸ γὰρ εἶναι λόγον θεοῦ καὶ
truth will-be manifestation the for to-be word of-god and
πνεῦμα θεοῦ, οὐσιωδῶς ὑφεστώσας δυνάμεις, ποιητικάς
spirit of-god substantially subsisting powers creative
τε τῶν γεγενημένων καὶ περιεκτικὰς τῶν ὄντων, ἐκ
both of-the(-things) having-come-to-be and comprehensive of-the beings from
τῶν θεοπνεύστων γραφῶν ἐναργέστερον δείκνυται. ἀρκεῖ
the god-inspired scriptures more-clearly is-shown it-suffices
δὲ μιᾶς μαρτυρίας ἐπιμνησθέντας τοῖς φιλοτιμοτέροις
but of-one testimony having-made-mention to-the more-ambitious
καταλιπεῖν τῶν πλειόνων τὴν εὕρεσιν. Τῷ λόγῳ τοῦ
to-leave of-the more the finding by-the word of-the
κυρίου, φησίν, οἱ οὐρανοὶ ἐστερεώθησαν καὶ τῷ πνεύματι
lord he-says the heavens were-made-firm and by-the spirit
τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν. ποίῳ
of-the mouth his all the power of-them by-what-kind-of

λόγῳ καὶ ποίῳ πνεύματι; οὔτε γὰρ ῥῆμα ὁ λόγος,
word and by-what-kind-of spirit neither for utterance the word
οὔτε ἆσθμα τὸ πνεῦμα. ἦ γὰρ ἂν καθ' ὁμοιότητα
nor breath the spirit truly for — according-to likeness
τῆς ἡμετέρας φύσεως καὶ τὸ θεῖον ἐξανθρωπίζοιτο, εἰ
of-the our nature also the divine would-be-made-human if
τοιούτῳ κεχρῆσθαι λόγῳ καὶ τοιούτῳ πνεύματι τὸν τοῦ
with-such to-have-used word and such spirit the of-the
παντὸς ποιητὴν δογματίζοιεν. τίς δὲ καὶ δύναμις ἀπὸ
whole maker they-should-teach what but also power from
ῥημάτων καὶ ἄσθματος τηλικαύτη, ὡς ἐξαρκεῖν πρὸς
utterances and breath so-great as to-suffice for
οὐρανῶν σύστασιν καὶ τῶν ἐν τούτοις δυνάμεων; εἰ γὰρ
of-heavens constitution and of-the in these powers if for
ὅμοιος τῷ ἡμετέρῳ ῥήματι καὶ ὁ τοῦ θεοῦ λόγος καὶ
like to-the our utterance also the — of-god word and
τὸ πνεῦμα τῷ πνεύματι, ὁμοία πάντως ἐκ τῶν ὁμοίων
the spirit to-the spirit like altogether from the like-things
ἡ δύναμις· καὶ ὅσην ὁ ἡμέτερος, τοσαύτην καὶ ὁ τοῦ
the power and as-much-as the our so-much also the —
θεοῦ λόγος τὴν ἰσχὺν ἔχει. ἀλλὰ μὴν ἀνενέργητά τε καὶ
of-god word the strength has but indeed inactive both and
ἀνυπόστατα τὰ παρ' ἡμῖν ῥήματα καὶ τὸ τοῖς ῥήμασι
unsubstantial the among us utterances and the(-thing) with-the utterances
συνδιεξερχόμενον πνεῦμα. ἄπρακτα πάντως καὶ ἀνυπόστατα
passing-through-with spirit ineffective altogether and unsubstantial
κἀκεῖνα κατασκευάσουσιν οἱ πρὸς τὴν ὁμοιότητα τοῦ
those-also will-make the(-ones) to the likeness of-the
παρ' ἡμῖν λόγου τὸ θεῖον κατάγοντες. εἰ δέ, καθὼς λέγει
among us word the divine bringing-down if but as says
Δαβίδ, ἐστερεώθησαν τῷ λόγῳ τοῦ κυρίου οἱ οὐρανοὶ καὶ
David were-made-firm by-the word of-the lord the heavens and

αἱ δυνάμεις αὐτῶν ἐν τῷ πνεύματι τοῦ θεοῦ τὴν σύστασιν
the powers of-them in the spirit — of-god the constitution
ἔσχον, ἆρα συνέστηκε τὸ τῆς ἀληθείας μυστήριον, λόγον
had then stands the of-the truth mystery word
ἐν οὐσίᾳ καὶ πνεῦμα ἐν ὑποστάσει λέγειν ὑφηγούμενον.
in substance and spirit in hypostasis to-say directing
Ἀλλὰ τὸ μὲν εἶναι λόγον θεοῦ καὶ πνεῦμα διά τε τῶν 5
but the indeed to-be word of-god and spirit through both the
κοινῶν ἐννοιῶν ὁ Ἕλλην καὶ διὰ τῶν γραφικῶν ὁ
common notions the Greek and through the scriptural-things the
Ἰουδαῖος ἴσως οὐκ ἀντιλέξει· τὴν δὲ κατὰ ἄνθρωπον
Jew perhaps not will-gainsay the but according-to man
οἰκονομίαν τοῦ θεοῦ λόγου κατὰ τὸ ἴσον ἑκάτερος
economy — of-god word according-to the equal each
αὐτῶν ἀποδοκιμάσει ὡς ἀπίθανόν τε καὶ ἀπρεπῆ περὶ
of-them will-reject as implausible both and unbecoming about
θεοῦ λέγεσθαι. οὐκοῦν ἐξ ἑτέρας ἀρχῆς καὶ εἰς τὴν
god to-be-said therefore from another beginning also into the
περὶ τούτου πίστιν τοὺς ἀντιλέγοντας προσαξόμεθα.
about this faith the(-ones) gainsaying we-shall-bring
λόγῳ τὰ πάντα γεγενῆσθαι καὶ σοφίᾳ παρὰ
by-word the(-things) all to-have-come-to-be and by-wisdom from
τοῦ τὸ πᾶν συστησαμένου πιστεύουσιν, ἢ καὶ πρὸς
the(-one) the whole having-constituted they-believe or also toward
ταύτην δυσπειθῶς ἔχουσι τὴν ὑπόληψιν. ἀλλ' εἰ μὴ
this unpersuadedly they-are the supposition but if not
δοῖεν λόγον καθηγεῖσθαι καὶ σοφίαν τῆς τῶν ὄντων
they-should-grant word to-preside and wisdom over-the of-the beings
συστάσεως, ἀλογίαν τε καὶ ἀτεχνίαν τῇ ἀρχῇ τοῦ
constitution unreason both and artlessness on-the beginning of-the
παντὸς ἐπιστήσουσιν. εἰ δὲ τοῦτο ἄτοπόν τε καὶ ἀσεβές,
whole they-will-set if but this absurd both and impious

ὁμολογεῖται πάντως ὅτι λόγον τε καὶ σοφίαν ἡγεμονεύειν
it-is-confessed altogether that word both and wisdom to-govern
τῶν ὄντων ὁμολογήσουσιν. ἀλλὰ μὴν ἐν τοῖς φθάσασιν
the beings they-will-confess but indeed in the(-things) preceding
ἀποδέδεικται μὴ αὐτὸ τοῦτο ῥῆμα ὂν ὁ τοῦ θεοῦ λόγος,
it-has-been-shown not itself this utterance being the — of-god word
ἢ ἕξις ἐπιστήμης τινὸς ἢ σοφίας, ἀλλὰ κατ᾽ οὐσίαν
or habit of-knowledge some or of-wisdom but according-to substance
τις ὑφεστῶσα δύναμις, προαιρετική τε παντὸς ἀγαθοῦ καὶ
some subsisting power choosing both of-every good and
ἐν ἰσχύι πᾶν τὸ κατὰ προαίρεσιν ἔχουσα· ἀγαθοῦ
in strength all the(-thing) according-to choice having good
δὲ ὄντος τοῦ κόσμου τὴν τῶν ἀγαθῶν προεκτικήν τε καὶ
but being the world the of-the good-things exhibiting both and
ποιητικὴν δύναμιν αἰτίαν εἶναι. εἰ δὲ τοῦ κόσμου παντὸς
creative power cause to-be if but of-the world whole
ἡ ὑπόστασις τῆς τοῦ λόγου δυνάμεως ἐξῆπται, καθὼς ἡ
the hypostasis on-the of-the word power hangs as the
ἀκολουθία παρέδειξεν, ἀνάγκη πᾶσα καὶ τῶν τοῦ κόσμου
consequence showed necessity all also of-the of-the world
μερῶν μὴ ἄλλην ἐπινοεῖν αἰτίαν τινὰ τῆς συστάσεως, ἀλλ᾽
parts not other to-conceive cause some of-the constitution but
ἢ τὸν λόγον αὐτόν, δι᾽ οὗ τὰ πάντα τὴν εἰς τὸ
than the word himself through whom the(-things) all the into the
γενέσθαι πάροδον ἔσχε. τοῦτον δὲ εἴτε λόγον, εἴτε σοφίαν,
to-come-to-be passage had this-one but whether word or wisdom
εἴτε δύναμιν, εἴτε θεόν, εἴτε ἄλλο τι τῶν ὑψηλῶν τε
or power or god or other something of-the lofty both
καὶ τιμίων ὀνομάζειν τις ἐθέλοι, οὐ διοισόμεθα. ὅ τι
and precious to-name anyone should-wish not we-shall-differ what ever
γὰρ ἂν εὑρεθῇ δεικτικὸν τοῦ ὑποκειμένου ῥῆμα ἢ ὄνομα,
for — be-found indicative of-the subject utterance or name

ἕν ἐστι τὸ διὰ τῶν φωνῶν σημαινόμενον, ἡ ἀίδιος
one is the(-thing) through the sounds signified the everlasting
τοῦ θεοῦ δύναμις, ἡ ποιητικὴ τῶν ὄντων, ἡ εὑρετικὴ τῶν
— of-god power the creative of-the beings the inventive of-the
μὴ ὄντων, ἡ συνεκτικὴ τῶν γεγονότων, ἡ προορατικὴ
not being the sustaining of-the(-things) having-come-to-be the foreseeing
τῶν μελλόντων. οὗτος τοίνυν ὁ θεὸς λόγος, ἡ
of-the(-things) to-come this-one therefore — god word the
σοφία, ἡ δύναμις, ἀπεδείχθη κατὰ τὸ ἀκόλουθον τῆς
wisdom the power was-shown according-to the consequence of-the
ἀνθρωπίνης φύσεως ποιητής, οὐκ ἀνάγκῃ τινὶ πρὸς τὴν τοῦ
human nature maker not by-necessity some to the of-the
ἀνθρώπου κατασκευὴν ἐναχθείς, ἀλλ᾽ ἀγάπης περιουσίᾳ
man fashioning having-been-led but of-love by-abundance
τοῦ τοιούτου ζῴου δημιουργήσας τὴν γένεσιν.
of-the such living-creature having-created the coming-to-be
ἔδει γὰρ μήτε τὸ φῶς ἀθέατον, μήτε τὴν δόξαν
it-was-needful for neither the light unseen nor the glory
ἀμάρτυρον, μήτε ἀναπόλαυστον εἶναι τὴν ἀγαθότητα, μήτε
unwitnessed nor unenjoyed to-be the goodness nor
τὰ ἄλλα πάντα, ὅσα περὶ τὴν θείαν καθορᾶται
the other-things all as-many-as about the divine are-seen
φύσιν, ἀργὰ κεῖσθαι, μὴ ὄντος τοῦ μετέχοντός τε καὶ
nature idle to-lie not being the(-one) partaking both and
ἀπολαύοντος. εἰ τοίνυν ἐπὶ τούτοις ὁ ἄνθρωπος εἰς γένεσιν
enjoying if therefore on these-terms the man into coming-to-be
ἔρχεται, ἐφ᾽ ᾧ τε μέτοχος τῶν θείων ἀγαθῶν γενέσθαι,
comes on which — partaker of-the divine good-things to-become
ἀναγκαίως τοιοῦτος κατασκευάζεται, ὡς ἐπιτηδείως πρὸς
necessarily such he-is-fashioned so-as fittingly toward
τὴν τῶν ἀγαθῶν μετουσίαν ἔχειν. καθάπερ γὰρ ὁ ὀφθαλμὸς
the of-the good-things participation to-be just-as for the eye

διὰ τῆς ἐγκειμένης αὐτῷ φυσικῶς αὐγῆς ἐν κοινωνίᾳ τοῦ
through the lying-in it naturally ray in communion of-the
φωτὸς γίνεται, διὰ τῆς ἐμφύτου δυνάμεως τὸ συγγενὲς
light comes through the innate power the kindred
ἐφελκόμενος, οὕτως ἀναγκαῖον ἦν ἐγκραθῆναί τι τῇ
drawing-to-itself so necessary it-was to-be-blended something with-the
ἀνθρωπίνῃ φύσει συγγενὲς πρὸς τὸ θεῖον, ὡς ἂν διὰ τοῦ
human nature kindred toward the divine that — through the
καταλλήλου πρὸς τὸ οἰκεῖον τὴν ἔφεσιν ἔχοι. καὶ γὰρ
corresponding toward the own the desire it-might-have and for
καὶ ἐν τῇ τῶν ἀλόγων φύσει, ὅσα τὸν ἔνυδρον καὶ
also in the of-the irrational nature as-many-as the aquatic and
ἐναέριον ἔλαχε βίον, καταλλήλως ἕκαστον τῷ τῆς ζωῆς
aerial obtained life correspondingly each to-the of-the life
εἴδει κατεσκεύασται, ὡς οἰκεῖον ἑκατέρου καὶ ὁμόφυλον
form has-been-fashioned so-that own to-each and kindred
διὰ τῆς ποιᾶς τοῦ σώματος διαπλάσεως τῷ μὲν
through the particular of-the body formation to-the(-one) indeed
τὸν ἀέρα, τῷ δὲ τὸ ὕδωρ εἶναι. οὕτως οὖν καὶ τὸν
the air to-the(-other) but the water to-be so then also the
ἄνθρωπον ἐπὶ τῇ τῶν θείων ἀγαθῶν ἀπολαύσει γενόμενον
man for the of-the divine good-things enjoyment having-come-to-be
ἔδει τι συγγενὲς ἐν τῇ φύσει πρὸς τὸ
it-was-needful something kindred in the nature toward the(-thing)
μετεχόμενον ἔχειν. διὰ τοῦτο καὶ ζωῇ καὶ λόγῳ καὶ
partaken to-have because-of this both with-life and with-reason and
σοφίᾳ καὶ πᾶσι τοῖς θεοπρεπέσιν ἀγαθοῖς κατεκοσμήθη,
with-wisdom and with-all the god-befitting good-things he-was-adorned
ὡς ἂν δι᾽ ἑκάστου τούτων πρὸς τὸ οἰκεῖον τὴν ἐπιθυμίαν
that — through each of-these toward the own the desire
ἔχοι. ἐπεὶ οὖν ἓν τῶν περὶ τὴν θείαν φύσιν ἀγαθῶν
he-might-have since then one of-the(-things) about the divine nature good-things

καὶ ἡ ἀιδιότης ἐστίν, ἔδει πάντως μηδὲ τούτου
also the everlastingness is it-was-needful altogether not-even of-this
τὴν κατασκευὴν εἶναι τῆς φύσεως ἡμῶν ἀπόκληρον, ἀλλ᾽
the fashioning to-be of-the nature our without-share but
ἔχειν ἐν ἑαυτῇ τὸ ἀθάνατον, ὡς ἂν διὰ τῆς ἐγκειμένης
to-have in itself the immortal that — through the lying-in
δυνάμεως γνωρίζοι τε τὸ ὑπερκείμενον καὶ ἐν ἐπιθυμίᾳ
power he-might-know both the transcending and in desire
τῆς θείας ἀιδιότητος εἴη. ταῦτά τοι περιληπτικῇ φωνῇ
of-the divine everlastingness might-be these-things indeed with-comprehensive voice
δι᾽ ἑνὸς ῥήματος ὁ τῆς κοσμογονίας ἐνεδείξατο λόγος,
through one word the of-the cosmogony showed account
κατ᾽ εἰκόνα θεοῦ τὸν ἄνθρωπον γεγενῆσθαι λέγων·
according-to image of-god the man to-have-come-to-be saying
ἐν γὰρ τῇ ὁμοιώσει τῇ κατὰ τὴν εἰκόνα πάντων ἐστὶ
in for the likeness the according-to the image of-all is
τῶν τὸ θεῖον χαρακτηριζόντων ἡ ἀπαρίθμησις, καὶ
of-the(-things) the divine characterizing the enumeration and
ὅσα περὶ τούτων ἱστορικώτερον ὁ Μωσῆς διεξέρχεται,
as-many-as about these more-historically — Moses goes-through
ἐν διηγήσεως εἴδει δόγματα ἡμῖν παρατιθέμενος, τῆς
in of-narrative form doctrines to-us setting-before of-the
αὐτῆς ἔχεται διδασκαλίας. ὁ γὰρ παράδεισος ἐκεῖνος καὶ
same holds teaching the for paradise that and
ἡ τῶν καρπῶν ἰδιότης, ὧν ἡ βρῶσις οὐ γαστρὸς
the of-the fruits property of-which the eating not of-belly
πλησμονήν, ἀλλὰ γνῶσιν καὶ ἀιδιότητα ζωῆς τοῖς
fullness but knowledge and everlastingness of-life to-the(-ones)
γευσαμένοις δίδωσι, πάντα ταῦτα συνάδει τοῖς
having-tasted gives all these-things accord with-the(-things)

προτεθεωρημένοις περὶ τὸν ἄνθρωπον, ὡς ἀγαθῆς τε καὶ
previously-contemplated about the man as good both and
ἐν ἀγαθοῖς οὔσης κατ᾽ ἀρχὰς ἡμῖν τῆς φύσεως.
in good-things being at beginnings our the nature
ἀλλ᾽ ἀντιλέγει τυχὸν τοῖς εἰρημένοις ὁ πρὸς τὰ
but gainsays perhaps the(-things) said the(-one) to the(-things)
παρόντα βλέπων καὶ οἴεται διελέγχειν τὸν λόγον οὐκ
present looking and thinks to-refute the word not
ἀληθεύοντα τῷ μὴ ἐν ἐκείνοις νῦν, ἀλλ᾽ ἐν πᾶσι σχεδὸν
speaking-truth by-the not in those now but in all nearly
τοῖς ὑπεναντίοις, ὁρᾶσθαι τὸν ἄνθρωπον. ποῦ γὰρ τῆς
the contraries to-be-seen the man where for of-the
ψυχῆς τὸ θεοειδές; ποῦ δὲ ἡ ἀπάθεια τοῦ σώματος; ποῦ
soul the godlike where but the impassibility of-the body where
τῆς ζωῆς τὸ ἀίδιον; ὠκύμορον, ἐμπαθές, ἐπίκηρον, πρὸς
of-the life the everlasting short-lived passionate perishable for
πᾶσαν παθημάτων ἰδέαν κατά τε σῶμα καὶ ψυχὴν
every of-sufferings form according-to both body and soul
ἐπιτήδειον, ταῦτα καὶ τὰ τοιαῦτα λέγων καὶ κατατρέχων
apt these-things and the such-things saying and running-down
τῆς φύσεως, ἀνατρέπειν τὸν ἀποδοθέντα περὶ τοῦ ἀνθρώπου
the nature to-overturn the rendered about the man
λόγον οἰήσεται. ἀλλ᾽ ὡς ἂν μηδαμοῦ τῆς ἀκολουθίας
word he-will-think but that — nowhere from-the consequence
ὁ λόγος παρατραπείη, καὶ περὶ τούτων ἐν ὀλίγοις
the word may-be-turned-aside also about these in few-things
διαληψόμεθα. τὸ νῦν ἐν ἀτόποις εἶναι τὴν ἀνθρωπίνην ζωὴν
we-shall-treat the now in absurdities to-be the human life
οὐχ ἱκανός ἐστιν ἔλεγχος τοῦ μηδέποτε τὸν ἄνθρωπον ἐν
not sufficient is refutation of-the never the man in
ἀγαθοῖς γεγενῆσθαι· ἐπειδὴ γὰρ θεοῦ ἔργον ὁ ἄνθρωπος,
good-things to-have-come-to-be since for of-god work the man

τοῦ δι᾽ ἀγαθότητα τὸ ζῷον τοῦτο παραγαγόντος
of-the(-one) because-of goodness the living-creature this having-brought
εἰς γένεσιν, οὐκ ἄν τις εὐλόγως, οὗ ἡ αἰτία τῆς
into coming-to-be not — anyone reasonably of-whom the cause of-the
συστάσεως ἀγαθότης ἐστί, τοῦτον ἐν κακοῖς γεγενῆσθαι
constitution goodness is this-one in evils to-have-come-to-be
παρὰ τοῦ πεποιηκότος καθυποπτεύσειεν· ἀλλ᾽ ἕτερόν
from the(-one) having-made would-suspect but other
ἐστιν αἴτιον τοῦ ταῦτά τε νῦν περὶ ἡμᾶς εἶναι καὶ τῶν
is cause of-the these-things both now about us to-be and of-the
προτιμοτέρων ἐρημωθῆναι. ἀρχὴ δὲ πάλιν καὶ πρὸς τοῦτον
more-honorable-things to-be-bereft beginning but again also toward this
ἡμῖν τὸν λόγον οὐκ ἔξω τῆς τῶν ἀντιλεγόντων ἐστὶ
for-us the word not outside the of-the(-ones) gainsaying is
συγκαταθέσεως. ὁ γὰρ ἐπὶ μετουσίᾳ τῶν ἰδίων ἀγαθῶν
assent the(-one) for unto participation of-the own good-things
ποιήσας τὸν ἄνθρωπον καὶ πάντων αὐτῷ τῶν καλῶν
having-made the man and of-all to-him the beautiful-things
τὰς ἀφορμὰς ἐγκατασκευάσας τῇ φύσει, ὡς ἂν δι᾽
the starting-points having-built-in in-the nature that — through
ἑκάστου καταλλήλως πρὸς τὸ ὅμοιον ἡ ὄρεξις φέροιτο,
each correspondingly toward the like the appetite may-be-borne
οὐκ ἂν τοῦ καλλίστου τε καὶ τιμιωτάτου τῶν ἀγαθῶν
not — of-the most-beautiful both and most-precious of-the good-things
ἀπεστέρησε, λέγω δὴ τῆς κατὰ τὸ ἀδέσποτον καὶ
he-would-have-deprived I-mean indeed of-the according-to the masterless and
αὐτεξούσιον χάριτος. εἰ γάρ τις ἀνάγκη τῆς ἀνθρωπίνης
self-determining grace if for some necessity over-the human
ἐπεστάτει ζωῆς, διεψεύσθη ἂν ἡ εἰκὼν κατ᾽ ἐκεῖνο τὸ
presided life would-have-been-belied — the image in that the
μέρος, ἀλλοτριωθεῖσα τῷ ἀνομοίῳ πρὸς τὸ ἀρχέτυπον· τῆς
part having-been-estranged by-the unlike toward the archetype of-the

γὰρ βασιλευούσης φύσεως ἡ ἀνάγκαις τισὶν ὑπεζευγμένη
for reigning nature the(-one) to-necessities some yoked
τε καὶ δουλεύουσα πῶς ἂν εἰκὼν ὀνομάζοιτο; οὐκοῦν
both and enslaved how — image would-be-named therefore
τὸ διὰ πάντων πρὸς τὸ θεῖον ὡμοιωμένον ἔδει
the(-thing) through all to the divine likened it-was-needful
πάντως ἔχειν ἐν τῇ φύσει τὸ αὐτοκρατὲς καὶ ἀδέσποτον,
altogether to-have in the nature the self-governing and masterless
ὥστε ἆθλον ἀρετῆς εἶναι τὴν τῶν ἀγαθῶν μετουσίαν.
so-that prize of-virtue to-be the of-the good-things participation
πόθεν οὖν, ἐρεῖς, ὁ διὰ πάντων τοῖς καλλίστοις
whence then you-will-say the(-one) through all with-the most-beautiful-things
τετιμημένος τὰ χείρω τῶν ἀγαθῶν ἀντηλλάξατο;
honored the(-things) worse than-the good-things took-in-exchange
σαφὴς καὶ ὁ περὶ τούτου λόγος. οὐδεμία κακοῦ γένεσις
clear also the about this word no of-evil coming-to-be
ἐκ τοῦ θείου βουλήματος τὴν ἀρχὴν ἔσχεν· ἦ γὰρ ἂν
from the divine will the beginning had truly for —
ἔξω μέμψεως ἦν ἡ κακία, θεὸν ἑαυτῆς ἐπιγραφομένη
outside blame would-be the vice god of-itself inscribing
ποιητὴν καὶ πατέρα· ἀλλ᾽ ἐμφύεταί πως τὸ κακὸν
maker and father but is-implanted somehow the evil
ἔνδοθεν, τῇ προαιρέσει τότε συνιστάμενον, ὅταν τις ἀπὸ
from-within by-the choice then being-constituted when some from
τοῦ καλοῦ γένηται τῆς ψυχῆς ἀναχώρησις. καθάπερ γὰρ
the good happen of-the soul withdrawal just-as for
ἡ ὅρασις φύσεώς ἐστιν ἐνέργεια, ἡ δὲ πήρωσις στέρησίς
the sight of-nature is activity the but blindness privation
ἐστι τῆς φυσικῆς ἐνεργείας, οὕτω καὶ ἡ ἀρετὴ πρὸς τὴν
is of-the natural activity so also the virtue toward the
κακίαν ἀντικαθέστηκεν. οὐ γὰρ ἔστιν ἄλλως κακίας
vice stands-opposed not for it-is-possible otherwise of-vice

γένεσιν ἐννοῆσαι, ἢ ἀρετῆς ἀπουσίαν. ὥσπερ γὰρ τοῦ
coming-to-be to-conceive than of-virtue absence as for the
φωτὸς ὑφαιρεθέντος ὁ ζόφος ἐπηκολούθησε, παρόντος δὲ
light having-been-removed the gloom followed being-present but
οὐκ ἔστιν, οὕτως, ἕως ἂν παρῇ τὸ ἀγαθὸν ἐν τῇ φύσει,
not it-is so until — be-present the good in the nature
ἀνύπαρκτόν τί ἐστι καθ' ἑαυτὴν ἡ κακία· ἡ δὲ τοῦ
nonexistent something is by itself the vice the but of-the
κρείττονος ἀναχώρησις τοῦ ἐναντίου γίνεται γένεσις. ἐπεὶ
better withdrawal of-the opposite becomes coming-to-be since
οὖν τοῦτο τῆς αὐτεξουσιότητός ἐστι τὸ ἰδίωμα, τὸ κατ'
then this of-the self-determination is the property the according-to
ἐξουσίαν αἱρεῖσθαι τὸ καταθύμιον, οὐχ ὁ θεός σοι τῶν
authority to-choose the desired not — god for-you of-the
παρόντων ἐστὶν αἴτιος κακῶν, ἀδέσποτόν τε καὶ ἄνετόν
present is cause evils masterless both and free
σοι κατασκευάσας τὴν φύσιν, ἀλλ' ἡ ἀβουλία τὸ χεῖρον
for-you having-fashioned the nature but the ill-counsel the worse
ἀντὶ τοῦ κρείττονος προελομένη.
instead-of the better having-preferred
Ζητεῖς δὲ καὶ τὴν αἰτίαν τυχὸν τῆς κατὰ τὴν βουλὴν 6
you-seek but also the cause perhaps of-the according-to the counsel
διαμαρτίας· εἰς τοῦτο γὰρ ἡ ἀκολουθία τὸν λόγον φέρει.
failure to this for the consequence the word bears
οὐκοῦν πάλιν ἀρχή τις ἡμῖν κατὰ τὸ εὔλογον εὑρεθήσεται,
therefore again beginning some for-us according-to the reasonable will-be-found
ἢ καὶ τοῦτο σαφηνίσει τὸ ζήτημα. τοιοῦτόν τινα λόγον
which also this will-make-clear the question such some word
παρὰ τῶν πατέρων διεδεξάμεθα· ἔστι δὲ ὁ λόγος οὐ μυθώδης
from the fathers we-received is but the word not mythical
διήγησις, ἀλλ' ἐξ αὐτῆς τῆς φύσεως ἡμῶν τὸ πιστὸν
narrative but from itself the nature our the credible

ἐπαγόμενος. διπλῆ τίς ἐστιν ἐν τοῖς οὖσιν ἡ κατανόησις, εἰς
bringing-in double some is in the beings the understanding into
τὸ νοητόν τε καὶ αἰσθητὸν τῆς θεωρίας διῃρημένης. καὶ
the intelligible both and sensible the contemplation having-been-divided and
οὐδὲν ἂν παρὰ ταῦτα καταληφθείη ἐν τῇ τῶν ὄντων φύσει
nothing — beside these-things would-be-grasped in the of-the beings nature
τῆς διαιρέσεως ταύτης ἔξω φερόμενον. διῄρηται δὲ ταῦτα
of-the division this outside being-borne are-divided but these-things
πρὸς ἄλληλα πολλῷ τῷ μέσῳ, ὡς μήτε τὴν αἰσθητὴν
from one-another by-much the middle so-that neither the sensible
ἐν τοῖς νοητοῖς εἶναι γνωρίσμασι, μήτε ἐν τοῖς αἰσθητοῖς
in the intelligible to-be marks nor in the sensible
ἐκείνην, ἀλλ᾽ ἀπὸ τῶν ἐναντίων ἑκατέραν χαρακτηρίζεσθαι.
that but from the opposites each to-be-characterized
ἡ μὲν γὰρ νοητὴ φύσις ἀσώματόν τι χρῆμά ἐστι καὶ
the indeed for intelligible nature incorporeal some thing is and
ἀναφὲς καὶ ἀνείδεον· ἡ δὲ αἰσθητὴ κατ᾽ αὐτὸ τὸ ὄνομα
intangible and formless the but sensible according-to itself the name
ἐντός ἐστι τῆς διὰ τῶν αἰσθητηρίων κατανοήσεως. ἀλλ᾽
within is of-the through the sense-organs understanding but
ὥσπερ ἐν αὐτῷ τῷ αἰσθητῷ κόσμῳ, πολλῆς πρὸς ἄλληλα
as in itself the sensible world much toward one-another
τῶν στοιχείων οὔσης ἐναντιώσεως, ἐπινενόηταί τις ἁρμονία
of-the elements being opposition has-been-devised some harmony
διὰ τῶν ἐναντίων ἁρμοζομένη παρὰ τῆς τοῦ παντὸς
through the opposites being-harmonized by the of-the whole
ἐπιστατούσης σοφίας, καὶ οὕτως πάσης γίνεται πρὸς ἑαυτὴν
presiding wisdom and so of-all becomes toward itself
συμφωνία τῆς κτίσεως, οὐδαμοῦ τῆς φυσικῆς ἐναντιότητος
concord of-the creation nowhere the natural contrariety
τὸν τῆς συμπνοίας εἱρμὸν διαλυούσης· κατὰ τὸν αὐτὸν
the of-the unity sequence dissolving according-to the same

τρόπον καὶ τοῦ αἰσθητοῦ πρὸς τὸ νοητὸν γίνεταί τις
manner also of-the sensible toward the intelligible becomes some
κατὰ θείαν σοφίαν μίξις τε καὶ ἀνάκρασις, ὡς ἂν πάντα
according-to divine wisdom mixture both and blending that — all-things
τοῦ καλοῦ κατὰ τὸ ἴσον μετέχοι καὶ μηδὲν τῶν ὄντων
of-the beautiful according-to the equal may-partake and nothing of-the beings
ἀμοιροίη τῆς τοῦ κρείττονος φύσεως. διὰ τοῦτο
may-be-without-share of-the of-the better nature because-of this
τὸ μὲν κατάλληλον τῇ νοητῇ φύσει χωρίον ἡ λεπτὴ
the indeed suitable to-the intelligible nature region the fine
καὶ εὐκίνητός ἐστιν οὐσία, κατὰ τὴν ὑπερκόσμιον λῆξιν
and easily-moved is substance according-to the supercosmic lot
πολλὴν ἔχουσα τῷ ἰδιάζοντι τῆς φύσεως πρὸς τὸ νοητὸν
much having by-the peculiarity of-the nature toward the intelligible
τὴν συγγένειαν, προμηθείᾳ δὲ κρείττονι πρὸς τὴν αἰσθητὴν
the kinship by-forethought but better toward the sensible
κτίσιν γίνεταί τις τοῦ νοητοῦ συνανάκρασις, ὡς ἂν μηδὲν
creation becomes some of-the intelligible commingling that — nothing
ἀπόβλητον εἴη τῆς κτίσεως, καθώς φησιν ὁ ἀπόστολος,
to-be-thrown-away may-be of-the creation as says the apostle
μηδὲ τῆς θείας κοινωνίας ἀπόκληρον. τούτου χάριν ἐκ
nor of-the divine communion without-share for-this for-the-sake from
νοητοῦ τε καὶ αἰσθητοῦ τὸ κατὰ τὸν ἄνθρωπον μίγμα
intelligible both and sensible the according-to the man mixture
παρὰ τῆς θείας ἀναδείκνυται φύσεως, καθὼς διδάσκει τῆς
by the divine is-shown nature as teaches of-the
κοσμογονίας ὁ λόγος· Λαβὼν γὰρ ὁ θεός, φησιν, χοῦν
cosmogony the word having-taken for — god he-says dust
ἀπὸ τῆς γῆς τὸν ἄνθρωπον ἔπλασε καὶ διὰ τῆς ἰδίας
from the earth the man molded and through the own
ἐμπνεύσεως τῷ πλάσματι τὴν ζωὴν ἐνεφύτευσεν, ὡς ἂν
inbreathing to-the molding the life implanted that —

συνεπαρθείη τῷ θείῳ τὸ γήινον καὶ μία τις κατὰ
may-be-lifted-up-with with-the divine the earthy and one some according-to
τὸ ὁμότιμον διὰ πάσης τῆς κτίσεως ἡ χάρις διήκοι,
the equal-honor through all the creation the grace may-pervade
τῆς κάτω φύσεως πρὸς τὴν ὑπερκόσμιον συγκιρναμένης.
the below nature with the supercosmic being-blended
ἐπεὶ οὖν τῆς νοητῆς κτίσεως προυποστάσης, καὶ ἑκάστῃ
since then the intelligible creation having-pre-existed and to-each
τῶν ἀγγελικῶν δυνάμεων πρὸς τὴν τοῦ παντὸς σύστασιν
of-the angelic powers for the of-the whole constitution
ἐνεργείας τινὸς παρὰ τῆς τῶν πάντων ἐπιστατούσης
activity some by the of-the all presiding
ἐξουσίας προσνεμηθείσης, ἦν τις δύναμις καὶ ἡ τὸν
authority having-been-assigned there-was some power also the(-one) the
περίγειον τόπον συνέχειν τε καὶ περικρατεῖν τεταγμένη, εἰς
earthly region to-hold-together both and to-govern appointed to
αὐτὸ τοῦτο δυναμωθεῖσα παρὰ τῆς τὸ πᾶν οἰκονομούσης
itself this empowered by the(-one) the whole administering
δυνάμεως· εἶτα κατεσκευάσθη τὸ γήινον πλάσμα, τῆς ἄνω
power then was-fashioned the earthy molding of-the above
δυνάμεως ἀπεικόνισμα· τοῦτο δὲ τὸ ζῷον ὁ ἄνθρωπος·
power likeness this but the living-creature the man
καὶ ἦν ἐν αὐτῷ τὸ θεοειδὲς τῆς νοητῆς φύσεως κάλλος,
and there-was in him the godlike of-the intelligible nature beauty
ἀρρήτῳ τινὶ δυνάμει συγκεκραμένον· δεινὸν ποιεῖται καὶ
with-unspeakable some power blended dreadful makes and
οὐκ ἀνεκτὸν ὁ τὴν περίγειον οἰκονομίαν λαχών,
not bearable the(-one) the earthly administration having-obtained
εἰ ἐκ τῆς ὑποχειρίου αὐτῷ φύσεως ἀναδειχθήσεταί τις
if from the subject to-him nature will-be-shown some
οὐσία πρὸς τὴν ὑπερέχουσαν ἀξίαν ὡμοιωμένη. τὸ
substance to the surpassing dignity likened the(-thing)

δ᾽ ὅπως ἐπὶ τὸ πάθος κατερρύη τοῦ φθόνου ὁ ἐπὶ
but how into the passion slid-down of-the envy the(-one) for
μηδενὶ κακῷ κτισθεὶς παρὰ τοῦ τὸ πᾶν ἐν ἀγαθότητι
no evil created by the(-one) the whole in goodness
συστησαμένου, τὸ μὲν δι᾽ ἀκριβείας ἐπεξιέναι οὐ τῆς
having-constituted the indeed through exactness to-go-through not of-the
παρούσης πραγματείας ἐστί, δυνατὸν δ᾽ ἂν εἴη καὶ
present treatise is possible but — would-be also
δι᾽ ὀλίγου τοῖς εὐπειθεστέροις παραθέσθαι τὸν λόγον.
through little to-the more-docile to-set-before the word
τῆς γὰρ ἀρετῆς καὶ τῆς κακίας οὐχ ὡς δύο τινῶν καθ᾽
of-the for virtue and of-the vice not as two some according-to
ὑπόστασιν φαινομένων ἡ ἀντιδιαστολὴ θεωρεῖται· ἀλλ᾽
hypostasis appearing the contradistinction is-contemplated but
ὥσπερ ἀντιδιαιρεῖται τῷ ὄντι τὸ μὴ ὂν καὶ οὐκ ἔστι
as is-set-against to-the being the not being and not it-is-possible
καθ᾽ ὑπόστασιν εἰπεῖν τὸ μὴ ὂν ἀντιδιαστέλλεσθαι
according-to hypostasis to-say the not being to-be-contradistinguished
πρὸς τὸ ὄν, ἀλλὰ τὴν ἀνυπαρξίαν ἀντιδιαιρεῖσθαι λέγομεν
toward the being but the nonexistence to-be-set-against we-say
πρὸς τὴν ὕπαρξιν, κατὰ τὸν αὐτὸν τρόπον καὶ ἡ κακία
toward the existence according-to the same manner also the vice
τῷ τῆς ἀρετῆς ἀντικαθέστηκε λόγῳ, οὐ καθ᾽ ἑαυτήν τις
to-the of-the virtue stands-opposed definition not by itself some
οὖσα, ἀλλὰ τῇ ἀπουσίᾳ νοουμένη τοῦ κρείττονος· καὶ
being but by-the absence being-thought of-the better and
ὥσπερ φαμὲν ἀντιδιαιρεῖσθαι τῇ ὁράσει τὴν πήρωσιν,
as we-say to-be-set-against to-the sight the blindness
οὐ καθ᾽ ἑαυτὴν οὖσαν τῇ φύσει τὴν πήρωσιν, ἀλλὰ
not by itself being in-the nature the blindness but
προλαβούσης ἕξεως στέρησιν, οὕτω καὶ τὴν κακίαν ἐν
of-preceding habit privation so also the vice in

τῇ τοῦ ἀγαθοῦ στερήσει θεωρεῖσθαι λέγομεν, οἷόν
the of-the good privation to-be-contemplated we-say as-it-were
τινα σκιὰν τῇ ἀναχωρήσει τῆς ἀκτῖνος ἐπισυμβαίνουσαν.
some shadow on-the withdrawal of-the ray supervening
ἐπειδὴ τοίνυν ἡ ἄκτιστος φύσις τῆς κινήσεως τῆς κατὰ
since therefore the uncreated nature of-the movement the according-to
τροπὴν καὶ μεταβολὴν καὶ ἀλλοίωσίν ἐστιν ἀνεπίδεκτος,
turning and change and alteration is not-admitting
πᾶν δὲ τὸ διὰ κτίσεως ὑποστὰν συγγενῶς πρὸς τὴν
all but the(-thing) through creation having-subsisted kindredly toward the
ἀλλοίωσιν ἔχει, διότι καὶ αὐτὴ τῆς κτίσεως ἡ ὑπόστασις
alteration is because also itself of-the creation the hypostasis
ἀπὸ ἀλλοιώσεως ἤρξατο, τοῦ μὴ ὄντος εἰς τὸ εἶναι θείᾳ
from alteration began the not being into the to-be by-divine
δυνάμει μετατεθέντος· κτιστὴ δὲ ἦν καὶ ἡ μνημονευθεῖσα
power having-been-transferred created but was also the mentioned
δύναμις, αὐτεξουσίῳ κινήματι τὸ δοκοῦν αἱρουμένη·
power by-self-determining movement the(-thing) seeming choosing
ἐπειδὴ πρὸς τὸ ἀγαθόν τε καὶ ἄφθονον ἐπέμυσεν ὄμμα,
since to the good both and ungrudging it-shut eye
ὥσπερ ὁ ἐν ἡλίῳ τοῖς βλεφάροις τὰς ὄψεις ὑποβαλὼν
as the(-one) in sun with-the eyelids the sight having-put-under
σκότος ὁρᾷ, οὕτω κἀκεῖνος αὐτῷ τῷ μὴ θελῆσαι τὸ
darkness sees so also-that-one by-very the not to-wish the
ἀγαθὸν νοῆσαι τὸ ἐναντίον τῷ ἀγαθῷ κατενόησε.
good to-conceive the opposite to-the good conceived
τοῦτο δέ ἐστιν ὁ φθόνος. ὁμολογεῖται δὲ παντὸς
this but is the envy it-is-confessed but of-every
πράγματος ἀρχὴν τῶν μετ᾽ αὐτὴν κατὰ τὸ
thing beginning of-the(-things) after it according-to the
ἀκόλουθον ἐπισυμβαινόντων αἰτίαν εἶναι, οἷον τῇ ὑγείᾳ τὸ
consequence supervening cause to-be as to-the health the

εὐεκτεῖν, τὸ ἐργάζεσθαι, τὸ καθ᾽ ἡδονὴν βιοτεύειν·
to-be-in-good-condition the to-work the according-to pleasure to-live
τῇ δὲ νόσῳ τὸ ἀσθενεῖν, τὸ ἀνενέργητον εἶναι, τὸ ἐν
to-the but disease the to-be-weak the inactive to-be the in
ἀηδίᾳ τὴν ζωὴν ἔχειν. οὕτω καὶ τὰ ἄλλα πάντα ταῖς
unpleasantness the life to-have so also the other-things all the
οἰκείαις ἀρχαῖς κατὰ τὸ ἀκόλουθον ἕπεται. ὥσπερ οὖν
own beginnings according-to the consequence follow as then
ἡ ἀπάθεια τῆς κατ᾽ ἀρετὴν ζωῆς ἀρχὴ καὶ ὑπόθεσις
the impassibility of-the according-to virtue life beginning and foundation
γίνεται, οὕτως ἡ διὰ τοῦ φθόνου γενομένη πρὸς κακίαν
becomes so the through the envy having-come-to-be toward vice
ῥοπὴ τῶν μετ᾽ αὐτὴν πάντων ἀναδειχθέντων κακῶν ὁδὸς
inclination of-the after it all having-been-shown evils road
κατέστη. ἐπειδὴ γὰρ ἅπαξ πρὸς τὸ κακὸν τὴν ῥοπὴν
was-established since for once toward the evil the inclination
ἔσχεν ὁ τῇ ἀποστροφῇ τῆς ἀγαθότητος ἐν ἑαυτῷ
had the(-one) by-the turning-away of-the goodness in himself
γεννήσας τὸν φθόνον, ὥσπερ λίθος ἀκρωρείας ἀπορραγεὶς
having-begotten the envy as stone from-ridge broken-off
ὑπὸ τοῦ ἰδίου βάρους πρὸς τὸ πρανὲς συνελαύνεται, οὕτω
by the own weight toward the downward is-driven so
κἀκεῖνος, τῆς πρὸς τὸ ἀγαθὸν συμφυίας ἀποσπασθεὶς καὶ
also-that-one the toward the good natural-union having-been-torn-away and
πρὸς κακίαν βρίσας, αὐτομάτως οἷόν τινι βάρει πρὸς
toward vice having-sunk spontaneously as by-some weight to
τὸν ἔσχατον τῆς πονηρίας ὅρον συνωσθεὶς ἀπηνέχθη,
the last of-the wickedness boundary having-been-pushed was-carried-off
καὶ τὴν διανοητικὴν δύναμιν, ἣν εἰς συνέργειαν τῆς τοῦ
and the intellectual power which for cooperation of-the of-the
κρείττονος μετουσίας ἔσχε παρὰ τοῦ κτίσαντος, ταύτην
better participation he-had from the(-one) having-created this

εἰς εὕρεσιν τῶν κατὰ κακίαν ἐπινοουμένων συνεργὸν
for finding of-the(-things) according-to vice being-devised fellow-worker
ποιησάμενος, εὐμηχάνως περιέρχεται δι᾽ ἀπάτης τὸν
having-made ingeniously goes-round through deceit the
ἄνθρωπον, αὐτὸν ἑαυτοῦ γενέσθαι πείσας φονέα τε καὶ
man him of-himself to-become having-persuaded murderer both and
αὐτόχειρα. ἐπειδὴ γὰρ διὰ τῆς θείας εὐλογίας δυναμωθεὶς
self-slayer since for through the divine blessing empowered
ὁ ἄνθρωπος ὑψηλὸς μὲν ἦν τῷ ἀξιώματι· βασιλεύειν γὰρ
the man lofty indeed was in-the dignity to-reign for
ἐτάχθη τῆς γῆς τε καὶ τῶν ἐπ᾽ αὐτῆς πάντων·
he-was-appointed of-the earth both and of-the(-things) upon it all
καλὸς δὲ τὸ εἶδος· ἀπεικόνισμα γὰρ τοῦ ἀρχετύπου
beautiful but in-the form likeness for of-the archetypal
ἐγεγόνει κάλλους· ἀπαθὴς δὲ τὴν φύσιν· τοῦ γὰρ ἀπαθοῦς
he-had-become beauty impassible but in-the nature of-the for impassible
μίμημα ἦν· ἀνάπλεως δὲ παρρησίας, αὐτῆς κατὰ
imitation he-was full but of-boldness itself according-to
πρόσωπον τῆς θείας ἐμφανείας κατατρυφῶν· ταῦτα δὲ τῷ
face of-the divine manifestation reveling-in these-things but for-the
ἀντικειμένῳ τοῦ κατὰ τὸν φθόνον πάθους ὑπεκκαύματα
adversary of-the according-to the envy passion kindlings
ἦν· ἰσχύι δέ τινι καὶ βίᾳ δυνάμεως κατεργάσασθαι
were by-strength but some and by-force of-power to-accomplish
τὸ κατὰ γνώμην οὐχ οἷός τε ἦν· ὑπερίσχυε γὰρ
the(-thing) according-to purpose not able — he-was prevailed for
ἡ τῆς εὐλογίας τοῦ θεοῦ δύναμις τῆς τούτου βίας·
the of-the blessing — of-god power over-the of-this-one force
διὰ τοῦτο ἀποστῆσαι τῆς ἐνισχυούσης αὐτὸν δυνάμεως
because-of this to-separate from-the strengthening him power
μηχανᾶται, ὡς ἂν εὐάλωτος αὐτῷ πρὸς τὴν ἐπιβουλὴν
he-contrives that — easily-caught for-him toward the plot

κατασταίη. καὶ ὥσπερ ἐπὶ λύχνου τοῦ πυρὸς
he-might-be-made and as in-the-case-of lamp the fire
τῆς θρυαλλίδος περιδεδραγμένου, εἴ τις ἀδυνατῶν τῷ
the wick having-grasped if anyone being-unable by-the
φυσήματι σβέσαι τὴν φλόγα ὕδωρ ἐμμίξειε τῷ ἐλαίῳ
blowing to-quench the flame water should-mix-in with-the oil
διὰ τῆς ἐπινοίας ταύτης ἀμαυρώσει τὴν φλόγα, οὕτως
through the device this will-dim the flame so
δι᾽ ἀπάτης τῇ προαιρέσει τοῦ ἀνθρώπου τὴν κακίαν
through deceit with-the choice of-the man the vice
ἐμμίξας ὁ ἀντικείμενος σβέσιν τινὰ καὶ ἀμαύρωσιν
having-mixed-in the adversary quenching some and dimming
τῆς εὐλογίας ἐποίησεν, ἧς ἐπιλειπούσης ἐξ ἀνάγκης τὸ
of-the blessing made of-which failing of necessity the
ἀντικείμενον ἀντεισέρχεται. ἀντίκειται δὲ τῇ ζωῇ μὲν ὁ
opposite enters-instead is-opposed but to-the life indeed the
θάνατος, ἡ ἀσθένεια δὲ τῇ δυνάμει, τῇ εὐλογίᾳ δὲ ἡ
death the weakness but to-the power to-the blessing but the
κατάρα, τῇ παρρησίᾳ δὲ ἡ αἰσχύνη καὶ πᾶσι τοῖς ἀγαθοῖς
curse to-the boldness but the shame and to-all the good-things
τὰ κατὰ τὸ ἐναντίον νοούμενα. διὰ τοῦτο ἐν
the(-things) according-to the opposite conceived because-of this in
τοῖς παροῦσι κακοῖς ἐστὶ νῦν τὸ ἀνθρώπινον, τῆς ἀρχῆς
the present evils is now the human of-the beginning
ἐκείνης τοῦ τοιούτου τέλους τὰς ἀφορμὰς παρασχούσης.
that of-the such end the starting-points having-provided

Against the Manichaeans, who judge good by the senses: evil is the absence of good, so God, who made sight and not blindness, is not its cause. Nor is death evil: the garments of skin, the beasts' mortality, were put on man so that his body, dissolved as a potter breaks a vessel to free it of lead, might be remolded clean of vice; what vice the soul keeps is healed by virtue now or by a painful cure hereafter. God foresaw the fall and the recall, and only the giver of life could call man back.

7 Καὶ μηδεὶς ἐρωτάτω, εἰ προειδὼς τὴν ἀνθρωπίνην
and no-one let-ask if having-foreseen the human
συμφορὰν ὁ θεὸς τὴν ἐκ τῆς ἀβουλίας αὐτῷ
misfortune — god the(-one) from the ill-counsel to-him
συμβησομένην ἦλθεν εἰς τὸ κτίσαι τὸν ἄνθρωπον, ᾧ
going-to-befall he-came to the to-create the man for-whom
τὸ μὴ γενέσθαι μᾶλλον ἴσως ἢ τὸ ἐν κακοῖς εἶναι
the not to-come-to-be rather perhaps than the in evils to-be
λυσιτελέστερον ἦν. ταῦτα γὰρ οἱ τοῖς Μανιχαικοῖς
more-profitable was these-things for the(-ones) by-the Manichaean
δόγμασι δι' ἀπάτης παρασυρέντες εἰς σύστασιν τῆς
doctrines through deceit carried-away for establishment of-the
ἑαυτῶν πλάνης προβάλλουσιν, ὡς διὰ τούτου πονηρὸν
their-own error put-forward as through this wicked
εἶναι τὸν τῆς ἀνθρωπίνης φύσεως κτίστην ἀποδεικνύοντες.
to-be the of-the human nature creator showing
εἰ γὰρ ἀγνοεῖ μὲν τῶν ὄντων οὐδὲν ὁ θεός, ἐν
if for is-ignorant-of indeed of-the beings nothing — god in
κακοῖς δὲ ὁ ἄνθρωπος, οὐκέτ' ἂν ὁ τῆς ἀγαθότητος
evils but the man no-longer — the of-the goodness
τοῦ θεοῦ διασώζοιτο λόγος, εἴπερ ἐν κακοῖς μέλλοντα
— of-god would-be-preserved definition if-indeed in evils going
τὸν ἄνθρωπον ζήσεσθαι πρὸς τὸν βίον παρήγαγεν. εἰ γὰρ
the man to-live into the life he-brought if for

ἀγαθῆς φύσεως ἡ κατὰ τὸ ἀγαθὸν ἐνέργεια πάντως
of-good nature the according-to the good activity altogether
ἐστίν, ὁ λυπηρὸς οὗτος καὶ ἐπίκηρος βίος οὐκέτ' ἄν,
is the grievous this and perishable life no-longer —
φησίν, εἰς τὴν τοῦ ἀγαθοῦ δημιουργίαν ἀνάγοιτο, ἀλλ'
he-says to the of-the good creation would-be-referred but
ἕτερον χρὴ τῆς τοιαύτης ζωῆς αἴτιον οἴεσθαι, ᾧ πρὸς
other one-must of-the such life cause to-think by-which toward
πονηρίαν ἡ φύσις ἐπιρρεπῶς ἔχει. ταῦτα γὰρ πάντα καὶ
wickedness the nature inclined is these-things for all and
τὰ τοιαῦτα τοῖς μὲν ἐν βάθει καθάπερ τινὰ δευσοποιὸν
the such-things to-the(-ones) indeed in depth as some indelible
βαφὴν τὴν αἱρετικὴν παραδεδεγμένοις ἀπάτην ἰσχύν τινα
dye the heretical having-received deceit strength some
διὰ τῆς ἐπιπολαίου πιθανότητος ἔχειν δοκεῖ· τοῖς δὲ
through the superficial plausibility to-have seems to-the(-ones) but
διορατικωτέροις τῆς ἀληθείας σαθρὰ ὄντα καὶ πρόχειρον
more-perceptive of-the truth unsound being and ready-to-hand
τὴν τῆς ἀπάτης ἀπόδειξιν ἔχοντα σαφῶς καθορᾶται. καί
the of-the deceit proof having clearly are-seen and
μοι δοκεῖ καλῶς ἔχειν τὸν ἀπόστολον ἐν τούτοις συνήγορον
to-me it-seems well to-be the apostle in these advocate
τῆς κατ' αὐτῶν κατηγορίας προστήσασθαι. διαιρεῖ γὰρ
of-the against them accusation to-set-forward he-divides for
ἐν τῷ πρὸς Κορινθίους λόγῳ τάς τε σαρκώδεις καὶ τὰς
in the to Corinthians word the both fleshly and the
πνευματικὰς τῶν ψυχῶν καταστάσεις, δεικνύς, οἶμαι, διὰ
spiritual of-the souls states showing I-think through
τῶν λεγομένων, ὅτι οὐ δι' αἰσθήσεως τὸ καλὸν ἢ τὸ
the(-things) said that not through sense the beautiful or the
κακὸν κρίνειν προσήκει, ἀλλ' ἔξω τῶν κατὰ τὸ σῶμα
evil to-judge it-befits but outside the(-things) according-to the body

φαινομένων τὸν νοῦν ἀποστήσαντας, αὐτὴν ἐφ' ἑαυτῆς
appearing the mind having-withdrawn itself by itself
τοῦ καλοῦ τε καὶ τοῦ ἐναντίου διακρίνειν τὴν φύσιν. ὁ
of-the beautiful both and of-the opposite to-distinguish the nature the
γὰρ πνευματικός, φησίν, ἀνακρίνει τὰ πάντα. ταύτην
for spiritual he-says judges the(-things) all this
οἶμαι τὴν αἰτίαν τῆς τῶν δογμάτων τούτων μυθοποιίας
I-think the cause of-the of-the doctrines these mythmaking
τοῖς τὰ τοιαῦτα προφέρουσιν ἐγγεγενῆσθαι, ὅτι
for-the(-ones) the such-things putting-forward to-have-been-engendered that
πρὸς τὸ ἡδὺ τῆς σωματικῆς ἀπολαύσεως τὸ ἀγαθὸν
toward the pleasant of-the bodily enjoyment the good
ὁριζόμενοι διὰ τὸ πάθεσι καὶ ἀρρωστήμασιν ὑποκεῖσθαι
defining because-of the to-sufferings and to-sicknesses to-be-subject
κατ' ἀνάγκην τὴν τοῦ σώματος φύσιν σύνθετον οὖσαν
of necessity the of-the body nature composite being
καὶ εἰς διάλυσιν ῥέουσαν, ἐπακολουθεῖν δέ πως τοῖς
and into dissolution flowing to-follow and somehow the
τοιούτοις παθήμασιν ἀλγεινήν τινα αἴσθησιν, πονηροῦ θεοῦ
such sufferings painful some sensation of-wicked god
τὴν ἀνθρωποποιίαν ἔργον εἶναι νομίζουσιν.
the man-making work to-be they-think
ὡς εἴγε πρὸς τὸ ὑψηλότερον ἔβλεπεν αὐτοῖς ἡ
as if-indeed toward the higher looked for-them the
διάνοια, καὶ τῆς περὶ τὰς ἡδονὰς διαθέσεως τὸν νοῦν
understanding and from-the about the pleasures disposition the mind
ἀποικίσαντες ἀπαθῶς ἐπεσκόπουν τὴν τῶν ὄντων φύσιν,
having-removed impassibly they-surveyed the of-the beings nature
οὐκ ἂν ἄλλο τι κακὸν εἶναι παρὰ τὴν πονηρίαν
not — other something evil to-be beside the wickedness
ᾠήθησαν. πονηρία δὲ πᾶσα ἐν τῇ τοῦ ἀγαθοῦ
they-would-have-thought wickedness but all in the of-the good

στερήσει χαρακτηρίζεται, οὐ καθ' ἑαυτὴν οὖσα, οὐδὲ καθ'
privation is-characterized not by itself being nor according-to
ὑπόστασιν θεωρουμένη· κακὸν γὰρ οὐδὲν ἔξω προαιρέσεως
hypostasis being-contemplated evil for nothing outside choice
ἐφ' ἑαυτοῦ κεῖται, ἀλλὰ τῷ μὴ εἶναι τὸ ἀγαθὸν οὕτω
by itself lies but by-the not to-be the good so
κατονομάζεται. τὸ δὲ μὴ ὂν οὐχ ὑφέστηκε, τοῦ δὲ μὴ
is-named the but not being not subsists of-the but not
ὑφεστῶτος δημιουργὸς ὁ τῶν ὑφεστώτων δημιουργὸς
subsisting creator the(-one) of-the subsisting creator
οὐκ ἔστιν. οὐκοῦν ἔξω τῆς τῶν κακῶν αἰτίας ὁ θεὸς
not is therefore outside the of-the evils cause — god
ὁ τῶν ὄντων, οὐχ ὁ τῶν μὴ ὄντων ποιητὴς ὤν·
the(-one) of-the beings not the(-one) of-the not being maker being
ὁ τὴν ὅρασιν, οὐ τὴν πήρωσιν δημιουργήσας· ὁ
the(-one) the sight not the blindness having-created the(-one)
τὴν ἀρετήν, οὐ τὴν στέρησιν αὐτῆς ἀναδείξας· ὁ ἆθλον
the virtue not the privation of-it having-shown the(-one) prize
τῆς προαιρέσεως τὸ τῶν ἀγαθῶν γέρας τοῖς κατ'
of-the choice the of-the good-things reward to-the(-ones) according-to
ἀρετὴν πολιτευομένοις προθείς, οὐκ ἀνάγκῃ τινὶ βιαίᾳ
virtue living having-set-forth not by-necessity some forcible
πρὸς τὸ ἑαυτῷ δοκοῦν ὑποζεύξας τὴν ἀνθρωπίνην
to the(-thing) to-himself seeming having-yoked the human
φύσιν, καθάπερ τι σκεῦος ἄψυχον ἀκουσίως πρὸς τὸ
nature as some vessel soulless unwillingly toward the
καλὸν ἐφελκόμενος. εἰ δὲ τοῦ φωτὸς ἐξ αἰθρίας καθαρῶς
beautiful drawing if but the light from clear-sky purely
περιλάμποντος ἑκουσίως τις ὑποβάλοι τοῖς βλεφάροις
shining-around willingly anyone should-put-under the eyelids
τὴν ὅρασιν, ἔξω τῆς τοῦ μὴ βλέποντος αἰτίας ὁ ἥλιος.
the sight outside the of-the(-one) not seeing cause the sun

8 Ἀλλ᾽ ἀγανακτεῖ πάντως ὁ πρὸς τὴν διάλυσιν βλέπων
but is-vexed altogether the(-one) to the dissolution looking
τοῦ σώματος, καὶ χαλεπὸν ποιεῖται τῷ θανάτῳ τὴν ζωὴν
of-the body and grievous makes by-the death the life
ἡμῶν διαλύεσθαι, καὶ τοῦτό φησι τῶν κακῶν ἔσχατον
our to-be-dissolved and this he-says of-the evils last
εἶναι, τὸ τὸν βίον ἡμῶν τῇ νεκρότητι σβέννυσθαι. οὐκοῦν
to-be the the life our by-the deadness to-be-quenched therefore
ἐπισκεψάσθω διὰ τοῦ σκυθρωποῦ τούτου τὴν ὑπερβολὴν
let-him-consider through the gloomy this the excess
τῆς θείας εὐεργεσίας· τάχα γὰρ ἂν μᾶλλον διὰ τούτων
of-the divine benefaction perhaps for — rather through these
προσαχθείη θαυμάσαι τὴν χάριν τῆς περὶ τὸν ἄνθρωπον
he-would-be-brought to-marvel-at the grace of-the about the man
τοῦ θεοῦ κηδεμονίας. τὸ ζῆν διὰ τὴν τῶν καταθυμίων
— of-god care the to-live because-of the of-the desired-things
ἀπόλαυσιν αἱρετόν ἐστι τοῖς τοῦ βίου μετέχουσιν.
enjoyment choiceworthy is for-the(-ones) of-the life partaking
ὡς εἴ γέ τις ἐν ὀδύναις διαβιώῃ, παρὰ πολὺ τῷ
so-that if indeed anyone in pains should-live-through by much to-the
τοιούτῳ τὸ μὴ εἶναι τοῦ ἀλγεινῶς εἶναι προτιμότερον
such the not to-be than-the painfully to-be more-preferable
κρίνεται. οὐκοῦν ἐξετάσωμεν εἰ ὁ τῆς ζωῆς χορηγὸς
is-judged therefore let-us-examine whether the of-the life provider
πρὸς ἄλλο τι βλέπει, καὶ οὐχ ὅπως ἂν ἐν τοῖς
to other something looks and not how — in the
καλλίστοις βιώημεν. ἐπειδὴ γὰρ τῷ αὐτεξουσίῳ κινήματι
most-beautiful-things we-may-live since for by-the self-determining movement
τοῦ κακοῦ τὴν κοινωνίαν ἐπεσπασάμεθα, διά τινος
of-the evil the communion we-drew-upon-ourselves through some
ἡδονῆς οἷόν τι δηλητήριον μέλιτι παραρτυθὲν τῇ φύσει
pleasure as some poison with-honey seasoned with-the nature

τὸ κακὸν καταμίξαντες, καὶ διὰ τοῦτο τῆς κατὰ
the evil having-mixed and because-of this from-the according-to
τὸ ἀπαθὲς νοουμένης μακαριότητος ἐκπεσόντες, πρὸς τὴν
the impassible conceived blessedness having-fallen to the
κακίαν μετεμορφώθημεν, τούτου ἕνεκεν οἷόν τι σκεῦος
vice we-were-transformed for-this for-the-sake as some vessel
ὀστράκινον πάλιν ὁ ἄνθρωπος εἰς γῆν ἀναλύεται, ὅπως ἂν
earthen again the man into earth is-dissolved that —
τῆς νῦν ἐναπειλημμένης αὐτῷ ῥυπαρίας ἀποκριθείσης εἰς
the now intercepted in-him filth having-been-separated into
τὸ ἐξ ἀρχῆς σχῆμα διὰ τῆς ἀναστάσεως ἀναπλασθείη.
the from beginning form through the resurrection he-may-be-remolded
τὸ δὲ τοιοῦτον δόγμα ἱστορικώτερον μὲν καὶ δι᾽
the but such doctrine more-historically indeed and through
αἰνιγμάτων ὁ Μωσῆς ἡμῖν ἐκτίθεται. πλὴν ἔκδηλον καὶ
riddles — Moses to-us sets-forth however manifest also
τὰ αἰνίγματα τὴν διδασκαλίαν ἔχει. ἐπειδὴ γάρ, φησίν,
the riddles the teaching have since for he-says
ἐν τοῖς ἀπηγορευμένοις ἐγένοντο οἱ πρῶτοι ἄνθρωποι καὶ
in the forbidden-things were the first men and
τῆς μακαριότητος ἐκείνης ἀπεγυμνώθησαν, δερματίνους
of-the blessedness that were-stripped of-skins
ἐπιβάλλει χιτῶνας τοῖς πρωτοπλάστοις ὁ κύριος· οὔ μοι
puts-on tunics the first-formed the lord not to-me
δοκεῖ πρὸς τὰ τοιαῦτα δέρματα τοῦ λόγου τὴν διάνοιαν
seems to the such skins of-the word the meaning
φέρων· ποίων γὰρ ἀποσφαγέντων τε καὶ δαρέντων
bearing of-what-kind-of for slaughtered both and flayed
ζῴων ἐπινοεῖται αὐτοῖς ἡ περιβολή; ἀλλ᾽, ἐπειδὴ πᾶν
animals is-conceived for-them the covering but since every
δέρμα χωρισθὲν τοῦ ζῴου νεκρόν ἐστι, πάντως οἶμαι
skin separated from-the animal dead is altogether I-think

τὴν πρὸς τὸ νεκροῦσθαι δύναμιν, ἣ τῆς ἀλόγου φύσεως
the toward the to-be-made-dead power which of-the irrational nature
ἐξαίρετος ἦν, ἐκ προμηθείας μετὰ ταῦτα τοῖς ἀνθρώποις
peculiar was from forethought after these-things on-the men
ἐπιβεβληκέναι τὸν τὴν κακίαν ἡμῶν ἰατρεύοντα, οὐχ
to-have-put-on the(-one) the vice our healing not
ὡς εἰς ἀεὶ παραμένειν· ὁ γὰρ χιτὼν τῶν ἔξωθεν
as to always to-remain the for tunic of-the(-things) from-outside
ἡμῖν ἐπιβαλλομένων ἐστί, πρὸς καιρὸν τὴν ἑαυτοῦ χρῆσιν
on-us being-put-on is for season the its-own use
παρέχων τῷ σώματι, οὐ συμπεφυκὼς τῇ φύσει.
providing to-the body not grown-together with-the nature
οὐκοῦν ἐκ τῆς τῶν ἀλόγων φύσεως ἡ νεκρότης
therefore from the of-the irrational nature the deadness
οἰκονομικῶς περιετέθη τῇ εἰς ἀθανασίαν κτισθείσῃ φύσει,
economically was-put-around the for immortality created nature
τὸ ἔξωθεν αὐτῆς περικαλύπτουσα, οὐ τὸ ἔσωθεν, τὸ
the outside of-it covering not the inside the
αἰσθητὸν τοῦ ἀνθρώπου μέρος διαλαμβάνουσα, αὐτῆς
sensible of-the man part taking-hold-of itself
δὲ τῆς θείας εἰκόνος οὐ προσαπτομένη. λύεται δὲ τὸ
but the divine image not touching is-dissolved but the
αἰσθητόν, οὐκ ἀφανίζεται. ἀφανισμὸς μὲν γάρ ἐστιν ἡ εἰς
sensible not is-made-to-vanish vanishing indeed for is the into
τὸ μὴ ὂν μεταχώρησις· λύσις δὲ ἡ εἰς τὰ τοῦ κόσμου
the not being passing-over dissolution but the into the of-the world
στοιχεῖα πάλιν, ἀφ' ὧν τὴν σύστασιν ἔσχε, διάχυσις.
elements again from which the constitution it-had diffusion
τὸ δὲ ἐν τούτοις γενόμενον οὐκ ἀπόλωλε, κἂν ἐκφεύγῃ
the but in these having-come-to-be not has-perished even-if it-escape
τὴν κατάληψιν τῆς ἡμετέρας αἰσθήσεως. ἡ δὲ αἰτία
the apprehension of-the our sense the but cause

τῆς λύσεως δήλη διὰ τοῦ ῥηθέντος ἡμῖν ὑποδείγματος.
of-the dissolution clear through the spoken by-us example
ἐπειδὴ γὰρ ἡ αἴσθησις πρὸς τὸ παχύ τε καὶ γήινον
since for the sense toward the thick both and earthy
οἰκείως ἔχει, κρείττων δὲ καὶ ὑψηλοτέρα τῶν κατ᾽
akin is better but and higher than-the according-to
αἴσθησιν κινημάτων ἡ νοερὰ φύσις, διὰ τοῦτο τῆς
sense movements the intellectual nature because-of this the
περὶ τὸ καλὸν κρίσεως ἐν τῇ δοκιμασίᾳ τῶν αἰσθήσεων
about the beautiful judgment in the testing of-the senses
ἁμαρτηθείσης, τῆς δὲ τοῦ καλοῦ διαμαρτίας τὴν τῆς
having-been-mistaken the but of-the beautiful failure the of-the
ἐναντίας ἕξεως ὑπόστασιν ἐνεργησάσης, τὸ ἀχρειωθὲν
opposite habit hypostasis having-effected the useless
ἡμῶν μέρος τῇ παραδοχῇ τοῦ ἐναντίου λύεται. ὁ δὲ τοῦ
our part by-the reception of-the opposite is-dissolved the but of-the
ὑποδείγματος λόγος τοιοῦτός ἐστι. δεδόσθω τι σκεῦος
example account such is let-be-granted some vessel
ἐκ πηλοῦ συνεστηκέναι, τοῦτο δὲ πλῆρες ἔκ τινος
from clay to-have-been-composed this but full from some
ἐπιβουλῆς γεγενῆσθαι τετηκότος μολίβδου, τὸν δὲ μόλιβδον
plot to-have-become of-melted lead the but lead
ἐγχεθέντα παγῆναι καὶ μένειν ἀπρόχυτον, ἀντιποιεῖσθαι δὲ
poured-in to-have-set and to-remain not-poured-out to-lay-claim but
τοῦ σκεύους τὸν κεκτημένον, ἔχοντα δὲ τοῦ κεραμεύειν
to-the vessel the(-one) having-acquired having but of-the potter's-art
τὴν ἐπιστήμην περιθρύψαι τῷ μολίβδῳ τὸ ὄστρακον·
the knowledge to-break-round the lead the earthenware
εἶθ᾽ οὕτως πάλιν κατὰ τὸ πρότερον σχῆμα πρὸς τὴν
then so again according-to the former form toward the
ἰδίαν ἑαυτοῦ χρῆσιν ἀναπλάσαι τὸ σκεῦος, κενὸν τῆς
own his use to-remold the vessel empty of-the

ἐμμιχθείσης ὕλης γενόμενον. οὕτως οὖν καὶ ὁ τοῦ ἡμετέρου
mixed-in matter having-become so then also the of-the our
σκεύους πλάστης, τῷ αἰσθητικῷ μέρει, τῷ κατὰ
vessel molder to-the sensitive part the(-one) according-to
τὸ σῶμά φημι, τῆς κακίας καταμιχθείσης, διαλύσας τὴν
the body I-mean the vice having-been-mixed having-dissolved the
παραδεξαμένην τὸ κακὸν ὕλην, πάλιν ἀμιγὲς τοῦ ἐναντίου
having-received the evil matter again unmixed with-the opposite
διὰ τῆς ἀναστάσεως ἀναπλάσας, πρὸς τὸ ἐξ ἀρχῆς
through the resurrection having-remolded toward the from beginning
κάλλος ἀναστοιχειώσει τὸ σκεῦος. ἐπειδὴ δὲ σύνδεσίς τις
beauty will-re-element the vessel since but bond some
καὶ κοινωνία τῶν κατὰ ἁμαρτίαν παθημάτων γίνεται
and communion of-the according-to sin sufferings becomes
τῇ τε ψυχῇ καὶ τῷ σώματι, καί τις ἀναλογία τοῦ
to-the both soul and to-the body and some analogy of-the
σωματικοῦ θανάτου πρὸς τὸν ψυχικόν ἐστι θάνατον·
bodily death toward the soul's is death
ὥσπερ γὰρ ἐν σαρκὶ τὸ τῆς αἰσθητῆς χωρισθῆναι ζωῆς
as for in flesh the of-the sensible to-be-separated life
προσαγορεύομεν θάνατον, οὕτως καὶ ἐπὶ τῆς ψυχῆς
we-call death so also in-the-case-of the soul
τὸν τῆς ἀληθοῦς ζωῆς χωρισμὸν θάνατον ὀνομάζομεν·
the of-the true life separation death we-name
ἐπεὶ οὖν μία τίς ἐστιν ἡ τοῦ κακοῦ κοινωνία, καθὼς
since then one some is the of-the evil communion as
προείρηται, ἐν ψυχῇ τε θεωρουμένη καὶ σώματι· δι᾽
has-been-said-before in soul both being-contemplated and body through
ἀμφοτέρων γὰρ πρόεισιν τὸ πονηρὸν εἰς ἐνέργειαν· διὰ
both for proceeds the wicked into activity because-of

τοῦτο ὁ μὲν τῆς διαλύσεως θάνατος ἐκ τῆς τῶν νεκρῶν
this the indeed of-the dissolution death from the of-the dead
δερμάτων ἐπιβολῆς τῆς ψυχῆς οὐχ ἅπτεται.
skins putting-on the soul not touches
πῶς γὰρ ἂν διαλυθείη τὸ μὴ συγκείμενον; ἐπεὶ δὲ
how for — would-be-dissolved the not composite since but
χρεία τοῦ κἀκείνης τὰς ἐμφυείσας ἐξ ἁμαρτιῶν κηλῖδας
need of-the that-also the implanted from sins stains
διά τινος ἰατρείας ἐξαιρεθῆναι, τούτου ἕνεκεν ἐν
through some healing to-be-removed for-this for-the-sake in
μὲν τῇ παρούσῃ ζωῇ τὸ τῆς ἀρετῆς φάρμακον εἰς
indeed the present life the of-the virtue drug for
θεραπείαν τῶν τοιούτων προσετέθη τραυμάτων. εἰ δὲ
healing of-the such was-applied wounds if but
ἀθεράπευτος μένοι, ἐν τῷ μετὰ ταῦτα βίῳ τεταμίευται
unhealed it-remain in the after these-things life is-stored-up
ἡ θεραπεία. ἀλλ᾽ ὥσπερ εἰσί τινες κατὰ τὸ σῶμα τῶν
the healing but as are some according-to the body of-the
παθημάτων διαφοραί, ὧν αἱ μὲν ῥᾷον, αἱ δὲ
sufferings differences of-which the(-ones) indeed more-easily the(-ones) but
δυσκολώτερον τὴν θεραπείαν προσίενται, ἐφ᾽ ὧν καὶ τομαὶ
more-difficultly the healing admit in which both incisions
καὶ καυτήρια καὶ πικραὶ φαρμακοποσίαι πρὸς τὴν ἀναίρεσιν
and cauteries and bitter drug-drinkings for the removal
τοῦ ἐνσκήψαντος τῷ σώματι πάθους παραλαμβάνονται,
of-the having-fallen-upon the body suffering are-taken-up
τοιοῦτόν τι καὶ ἡ μετὰ ταῦτα κρίσις εἰς θεραπείαν
such something also the after these-things judgment for healing
τῶν τῆς ψυχῆς ἀρρωστημάτων κατεπαγγέλλεται, ὃ
of-the of-the soul sicknesses announces which
τοῖς μὲν χαυνοτέροις ἀπειλὴ καὶ σκυθρωπῶν ἐστὶν
to-the indeed more-careless threat and of-gloomy-things is

ἐπανόρθωσις, ὡς ἂν φόβῳ τῆς τῶν ἀλγεινῶν ἀντιδόσεως
correction that — by-fear of-the of-the painful-things requital
πρὸς τὴν φυγὴν τῆς κακίας σωφρονισθείημεν· τοῖς δὲ
to the flight of-the vice we-may-be-brought-to-sobriety to-the but
συνετωτέροις ἰατρεία καὶ θεραπεία παρὰ τοῦ θεοῦ τὸ
more-intelligent healing and treatment from — god the
ἴδιον πλάσμα πρὸς τὴν ἐξ ἀρχῆς ἐπανάγοντος χάριν
own molding to the from beginning bringing-back grace
εἶναι πιστεύεται. ὡς γὰρ οἱ τοὺς ἥλους τε καὶ τὰς
to-be is-believed as for the(-ones) the corns both and the
ἀκροχορδόνας παρὰ φύσιν ἐπιγενομένας τῷ σώματι διὰ
warts beyond nature having-grown-on the body through
τομῆς ἢ καύσεως ἀποξύοντες οὐκ ἀνώδυνον ἐπάγουσι
incision or burning scraping-off not painless bring
τῷ εὐεργετουμένῳ τὴν ἴασιν, πλὴν οὐκ ἐπὶ βλάβῃ
to-the(-one) being-benefited the cure but not for harm
τοῦ ὑπομένοντος τὴν τομὴν ἄγουσιν, οὕτως καὶ ὅσα
of-the(-one) enduring the incision they-bring so also as-many-as
ταῖς ψυχαῖς ἡμῶν διὰ τῆς τῶν παθημάτων κοινωνίας
on-the souls our through the of-the sufferings communion
ἀποσαρκωθείσαις ὑλώδη περιττώματα ἐπιπωροῦται, ἐν
having-been-made-fleshly material superfluities harden in
τῷ καιρῷ τῆς κρίσεως τέμνεταί τε καὶ ἀποξύεται τῇ
the time of-the judgment is-cut both and is-scraped-off by-the
ἀρρήτῳ ἐκείνῃ σοφίᾳ καὶ δυνάμει τοῦ, καθὼς λέγει
unspeakable that wisdom and power of-the(-one) as says
τὸ εὐαγγέλιον, τοὺς κακοὺς ἰατρεύοντος. οὐ χρείαν γὰρ
the gospel the evil healing not need for
ἔχουσι, φησίν, οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ
have he-says the(-ones) being-healthy of-physician but the(-ones)
κακῶς ἔχοντες. διὰ δὲ τὸ πολλὴν γεγενῆσθαι τῇ
badly faring because-of but the much to-have-come-to-be for-the

ψυχῇ πρὸς τὸ κακὸν συμφυίαν ὥσπερ ἡ τῆς μυρμηκίας
soul toward the evil natural-union as the of-the wart
τομὴ δριμύσσει τὴν ἐπιφάνειαν· τὸ γὰρ παρὰ φύσιν
incision stings the surface the for beyond nature
ἐμφυὲν τῇ φύσει διά τινος συμπαθείας τῷ ὑποκειμένῳ
implanted in-the nature through some sympathy to-the subject
προσίσχεται, καί τις γίνεται τοῦ ἀλλοτρίου πρὸς τὸ
clings and some becomes of-the foreign to the
ἡμέτερον παράλογος συνανάκρασις, ὡς λυπεῖσθαι καὶ
ours irrational commingling so-that to-be-grieved and
δάκνεσθαι τοῦ παρὰ φύσιν χωριζομένην τὴν αἴσθησιν·
to-be-bitten from-the beyond nature being-separated the sensation
οὕτω καὶ τῆς ψυχῆς ἀπολεπτυνομένης τε καὶ ἐκτηκομένης
so also the soul being-wasted both and being-melted
ἐν τοῖς ὑπὲρ τῆς ἁμαρτίας ἐλεγμοῖς, καθώς πού φησιν ἡ
in the for the sin reproofs as somewhere says the
προφητεία, διὰ τὴν ἐν βάθει γενομένην πρὸς τὸ κακὸν
prophecy because-of the in depth having-come-to-be toward the evil
οἰκειότητα κατ᾽ ἀνάγκην ἐπακολουθοῦσιν ἄρρητοί τινες καὶ
familiarity of necessity follow unspeakable some and
ἀνέκφραστοι ἀλγηδόνες, ὧν ἡ διήγησις ἐκ τοῦ ἴσου
inexpressible pains of-which the narration from the equal
τὸ ἄφραστον ἔχει τῇ τῶν ἐλπιζομένων ἀγαθῶν φύσει.
the unutterable has with-the of-the hoped-for good-things nature
οὔτε γὰρ ταῦτα, οὔτε ἐκεῖνα τῇ δυνάμει τῶν λόγων
neither for these-things nor those to-the power of-the words
ἢ τῷ στοχασμῷ τῆς διανοίας ὑπάγεται. οὐκοῦν πρὸς
or to-the conjecture of-the understanding are-subjected therefore to
τὸ πέρας τις ἀποσκοπῶν τῆς σοφίας τοῦ τὸ πᾶν
the end anyone looking of-the wisdom of-the(-one) the whole
οἰκονομοῦντος οὐκέτ᾽ ἂν εὐλόγως κακῶν αἴτιον τὸν τῶν
administering no-longer — reasonably of-evils cause the of-the

ἀνθρώπων δημιουργὸν ὑπὸ μικροψυχίας κατονομάζοι, ἢ
men creator from pettiness-of-soul would-name either
ἀγνοεῖν αὐτὸν τὸ ἐσόμενον λέγων, ἢ εἰδότα καὶ
to-be-ignorant him the(-thing) going-to-be saying or knowing and
πεποιηκότα μὴ ἔξω τῆς πρὸς τὸ πονηρὸν ὁρμῆς εἶναι.
having-made not outside the toward the wicked impulse to-be
καὶ γὰρ ἤδει τὸ ἐσόμενον καὶ τὴν πρὸς τὸ
and for he-knew the(-thing) going-to-be and the toward the(-thing)
γινόμενον ὁρμὴν οὐκ ἐκώλυσεν· ὅτι γὰρ ἐκτραπήσεται
happening impulse not he-hindered that for will-be-turned-aside
τοῦ ἀγαθοῦ τὸ ἀνθρώπινον, οὐκ ἠγνόησεν ὁ πάντα
from-the good the human not was-ignorant the(-one) all-things
ἐμπερικρατῶν τῇ γνωστικῇ δυνάμει καὶ τὸ ἐφεξῆς
comprehending by-the knowing power and the(-thing) following
τῷ παρῳχηκότι κατὰ τὸ ἴσον βλέπων. ἀλλ' ὥσπερ
with-the past according-to the equal seeing but as
τὴν παρατροπὴν ἐθεάσατο, οὕτω καὶ τὴν ἀνάκλησιν
the deviation he-beheld so also the recall
αὐτοῦ πάλιν τὴν πρὸς τὸ ἀγαθὸν κατενόησε. τί οὖν
his again the(-recall) toward the good he-perceived what then
ἄμεινον ἦν, καθ' ὅλου μὴ ἀγαγεῖν τὴν φύσιν ἡμῶν εἰς
better was on whole not to-bring the nature our into
γένεσιν, ἐπειδὴ τοῦ καλοῦ διαμαρτήσεσθαι προεώρα τὸν
coming-to-be since the beautiful going-to-miss he-foresaw the(-one)
γενησόμενον, ἢ ἀγαγόντα καὶ νενοσηκότα πάλιν πρὸς
going-to-be than having-brought and having-fallen-sick again to
τὴν ἐξ ἀρχῆς χάριν διὰ μετανοίας ἀνακαλέσασθαι; τὸ
the from beginning grace through repentance to-call-back the
δὲ διὰ τὰς σωματικὰς ἀλγηδόνας, αἳ τῷ ῥευστῷ τῆς
but because-of the bodily pains which to-the fluidity of-the
φύσεως κατ' ἀνάγκην ἐπισυμβαίνουσι, κακῶν ποιητὴν τὸν
nature of necessity supervene of-evils maker —

θεὸν ὀνομάζειν, ἢ μηδὲ ὅλως ἀνθρώπου κτίστην αὐτὸν
god to-name or not-even at-all of-man creator him
οἴεσθαι, ὡς ἂν μὴ καὶ τῶν ἀλγυνόντων ἡμᾶς αἴτιος
to-think that — not also of-the(-things) paining us cause
ὑπονοοῖτο, τοῦτο τῆς ἐσχάτης μικροψυχίας ἐστὶ τῶν
he-may-be-suspected this of-the last pettiness-of-soul is of-the(-ones)
τῇ αἰσθήσει τὸ καλὸν καὶ τὸ κακὸν διακρινόντων, οἳ οὐκ
by-the sense the beautiful and the evil distinguishing who not
ἴσασιν ὅτι ἐκεῖνο τῇ φύσει μόνον ἐστὶν ἀγαθόν, οὗ ἡ
know that that by-the nature alone is good of-which the
αἴσθησις οὐκ ἐφάπτεται, καὶ μόνον ἐκεῖνο κακὸν ἡ τοῦ
sense not touches and alone that evil the of-the
ἀληθινοῦ ἀγαθοῦ ἀλλοτρίωσις. πόνοις δὲ καὶ ἡδοναῖς τὸ
true good estrangement by-toils but and by-pleasures the
καλὸν καὶ τὸ μὴ καλὸν κρίνειν τῆς ἀλόγου φύσεως ἴδιόν
beautiful and the not beautiful to-judge of-the irrational nature property
ἐστιν, ἐφ᾽ ὧν τοῦ ἀληθῶς καλοῦ ἡ κατανόησις διὰ
is in which of-the truly beautiful the understanding because-of
τὸ μὴ μετέχειν αὐτὰ νοῦ καὶ διανοίας χώραν οὐκ ἔχει.
the not to-partake them of-mind and understanding place not has
ἀλλ᾽ ὅτι μὲν θεοῦ ἔργον ὁ ἄνθρωπος, καλόν τε καὶ ἐπὶ
but that indeed of-god work the man beautiful both and for
καλλίστοις γενόμενον, οὐ μόνον ἐκ τῶν εἰρημένων
most-beautiful-things having-come-to-be not only from the(-things) said
δῆλόν ἐστιν, ἀλλὰ καὶ ἐκ μυρίων ἑτέρων, ὧν τὸ
clear is but also from countless others of-which the
πλῆθος διὰ τὴν ἀμετρίαν παραδραμούμεθα. θεὸν δὲ
multitude because-of the measurelessness we-shall-pass-by god but
ἀνθρώπου ποιητὴν ὀνομάσαντες οὐκ ἐπιλελήσμεθα τῶν
of-man maker having-named not we-have-forgotten the(-things)
ἐν τῷ προοιμίῳ πρὸς τοὺς Ἕλληνας ἡμῖν διευκρινηθέντων,
in the proem toward the Greeks by-us clarified

ἐν οἷς ἀπεδείκνυτο ὁ τοῦ θεοῦ λόγος οὐσιώδης τις καὶ
in which was-shown the — of-god word substantial some and
ἐνυπόστατος ὢν αὐτὸς εἶναι καὶ θεὸς καὶ λόγος, πᾶσαν
hypostatic being himself to-be both god and word all
δύναμιν ποιητικὴν ἐμπεριειληφώς, μᾶλλον δὲ αὐτοδύναμις
power creative having-comprised rather but self-power
ὢν καὶ πρὸς πᾶν ἀγαθὸν τὴν ὁρμὴν ἔχων καὶ πᾶν ὅ τι
being and toward every good the impulse having and all what ever
περ ἂν θελήσῃ κατεργαζόμενος τῷ σύνδρομον ἔχειν τῇ
indeed — be-may-will accomplishing by-the concurrent to-have with-the
βουλήσει τὴν δύναμιν, οὗ καὶ θέλημα καὶ ἔργον ἐστὶν
will the power of-whom both will and work is
ἡ τῶν ὄντων ζωή, παρ᾽ οὗ καὶ ὁ ἄνθρωπος εἰς τὸ ζῆν
the of-the beings life by whom also the man into the to-live
παρήχθη, πᾶσι τοῖς καλλίστοις θεοειδῶς κεκοσμημένος.
was-brought with-all the most-beautiful-things godlikely adorned
ἐπειδὴ δὲ μόνον ἀναλλοίωτόν ἐστι κατὰ τὴν φύσιν
since but alone unalterable is according-to the nature
τὸ μὴ διὰ κτίσεως ἔχον τὴν γένεσιν, τὰ
the(-thing) not through creation having the coming-to-be the(-things)
δ᾽ ὅσα παρὰ τῆς ἀκτίστου φύσεως ἐκ τοῦ μὴ
but as-many-as by the uncreated nature from the not
ὄντος ὑπέστη, εὐθὺς ἀπὸ τροπῆς τοῦ εἶναι ἀρξάμενα,
being subsisted at-once from change the to-be having-begun
πάντοτε δι᾽ ἀλλοιώσεως πρόεισιν, εἰ μὲν κατὰ φύσιν
always through alteration proceed if indeed according-to nature
πράττοι, πρὸς τὸ κρεῖττον αὐτοῖς τῆς ἀλλοιώσεως εἰς
it-should-act toward the better for-them of-the alteration for
ἀεὶ γιγνομένης, εἰ δὲ παρατραπείη τῆς εὐθείας, τῆς
always becoming if but it-should-be-turned-aside from-the straight of-the
πρὸς τὸ ἐναντίον αὐτὰ διαδεχομένης κινήσεως· ἐπεὶ οὖν
toward the opposite them succeeding movement since then

ἐν τούτοις καὶ ὁ ἄνθρωπος ἦν, ᾧ τὸ τρεπτὸν
among these also the man was in-whom the changeable
τῆς φύσεως πρὸς τὸ ἐναντίον παρώλισθεν, ἅπαξ δὲ τῆς
of-the nature toward the opposite slipped once and the
τῶν ἀγαθῶν ἀναχωρήσεως δι᾽ ἀκολούθου πᾶσαν ἰδέαν
of-the good-things withdrawal through consequence every form
κακῶν ἀντεισαγούσης, ὡς τῇ μὲν ἀποστροφῇ τῆς ζωῆς
of-evils bringing-in-instead so-that to-the indeed turning-away of-the life
ἀντεισαχθῆναι τὸν θάνατον, τῇ δὲ στερήσει τοῦ φωτὸς
to-be-brought-in-instead the death to-the but privation of-the light
ἐπιγενέσθαι τὸ σκότος, τῇ δὲ τῆς ἀρετῆς ἀπουσίᾳ τὴν
to-supervene the darkness to-the but of-the virtue absence the
κακίαν ἀντεισαχθῆναι καὶ πάσῃ τῇ τῶν ἀγαθῶν ἰδέᾳ τὸν
vice to-be-brought-in-instead and to-every the of-the good-things form the
τῶν ἐναντίων ἀνταριθμηθῆναι κατάλογον, τὸν ἐν τούτοις
of-the opposites to-be-counted-against list the(-one) in these
καὶ τοῖς τοιούτοις ἐξ ἀβουλίας ἐμπεπτωκότα· οὐδὲ γὰρ
and the such-things from ill-counsel having-fallen-in nor for
ἦν δυνατὸν ἐν φρονήσει εἶναι τὸν ἀπεστραμμένον
was-it possible in prudence to-be the(-one) having-turned-from
τὴν φρόνησιν καὶ σοφόν τι βουλεύσασθαι τὸν τῆς
the prudence and wise anything to-counsel the(-one) from-the
σοφίας ἀναχωρήσαντα· διὰ τίνος ἔδει πάλιν πρὸς
wisdom having-withdrawn through whom was-it-needful again to
τὴν ἐξ ἀρχῆς χάριν ἀνακληθῆναι; τίνι διέφερεν ἡ τοῦ
the from beginning grace to-be-recalled to-whom belonged the of-the(-one)
πεπτωκότος ἀνόρθωσις, ἡ τοῦ ἀπολωλότος ἀνάκλησις,
having-fallen raising the of-the(-one) having-been-lost recall
ἡ τοῦ πεπλανημένου χειραγωγία; τίνι ἄλλῳ ἢ
the of-the(-one) having-wandered leading-by-the-hand to-whom other than
τῷ κυρίῳ πάντως τῆς φύσεως; τῷ γὰρ ἐξ ἀρχῆς
to-the lord altogether of-the nature to-the(-one) for from beginning

τὴν ζωὴν δεδωκότι μόνῳ δυνατὸν ἦν καὶ πρέπον ἅμα
the life having-given alone possible it-was and fitting together
καὶ ἀπολομένην ἀνακαλέσασθαι. ὃ παρὰ τοῦ μυστηρίου
also having-perished to-call-back which from the mystery
τῆς ἀληθείας ἀκούομεν, θεὸν πεποιηκέναι κατ᾽ ἀρχὰς τὸν
of-the truth we-hear god to-have-made at beginnings the
ἄνθρωπον καὶ σεσωκέναι διαπεπτωκότα μανθάνοντες.
man and to-have-saved having-fallen-away learning

9–15 · GOD IN THE FLESH

Nothing shameful attaches to God's coming in the flesh, for only vice is shameful. The infinite is not shut in a small body: even the soul ranges over creation unconfined, and flame clings to its fuel without being enclosed; how God joins man we know no more than how soul joins body. His works prove God was present, and his virgin birth and rising are beyond nature. He came because our nature was sick and needed a physician, fallen and needed raising, dead and needed life. Only vice opposes virtue, and our nature is not vice.

9 Ἀλλὰ μέχρι μὲν τούτων συνθήσεται τυχὸν τῷ λόγῳ
but as-far-as indeed these-things will-agree perhaps with-the word
ὁ πρὸς τὸ ἀκόλουθον βλέπων διὰ τὸ μὴ δοκεῖν
the(-one) to the consequence looking because-of the not to-seem
ἔξω τι τῆς θεοπρεποῦς ἐννοίας τῶν εἰρημένων
outside anything of-the god-befitting notion of-the(-things) said
εἶναι· πρὸς δὲ τὰ ἐφεξῆς οὐχ ὁμοίως ἕξει, δι᾽
to-be toward but the(-things) next not likewise he-will-be through
ὧν μάλιστα τὸ μυστήριον τῆς ἀληθείας κρατύνεται·
which most the mystery of-the truth is-strengthened
γένεσις ἀνθρωπίνη καὶ ἡ ἐκ νηπίου πρὸς τελείωσιν
coming-to-be human and the from infancy to perfection

αὔξησις, βρῶσίς τε καὶ πόσις, καὶ κόπος, καὶ ὕπνος, καὶ
growth eating both and drinking and toil and sleep and
λύπη, καὶ δάκρυον, συκοφαντία τε καὶ δικαστήριον, καὶ
grief and tear false-accusation both and court and
σταυρός, καὶ θάνατος, καὶ ἡ ἐν μνημείῳ θέσις· ταῦτα
cross and death and the in tomb placing these-things
γὰρ συμπαραλαμβανόμενα τῷ μυστηρίῳ ἀμβλύνει πως
for taken-along with-the mystery blunt somehow
τῶν μικροψυχοτέρων τὴν πίστιν, ὡς μηδὲ τὸ
of-the more-petty-souled the faith so-that not-even the(-thing)
ἐφεξῆς τῶν λεγομένων διὰ τὰ προειρημένα
following of-the(-things) said because-of the(-things) previously-said
συμπαραδέχεσθαι. τὸ γὰρ θεοπρεπὲς τῆς ἐκ νεκρῶν
to-accept-with the for god-befitting of-the from dead
ἀναστάσεως διὰ τὸ περὶ τὸν θάνατον ἀπρεπὲς οὐ
resurrection because-of the about the death unbecoming not
προσίενται. ἐγὼ δὲ πρότερον οἶμαι δεῖν μικρὸν τῆς
they-admit I but first think it-is-needful little from-the
σαρκικῆς παχύτητος τὸν λογισμὸν ἀποστήσαντας, αὐτὸ τὸ
fleshly thickness the reasoning having-withdrawn itself the
καλὸν ἐφ᾽ ἑαυτοῦ καὶ τὸ μὴ τοιοῦτον κατανοῆσαι, ποίοις
beautiful by itself and the not such to-perceive by-what-kind-of
γνωρίσμασιν ἑκάτερον τούτων καταλαμβάνεται. οὐδένα
marks each of-these is-grasped no-one
γὰρ ἀντερεῖν οἶμαι τῶν λελογισμένων, ὅτι ἓν κατὰ
for to-gainsay I-think of-the(-ones) having-reasoned that one according-to
φύσιν μόνον τῶν πάντων ἐστὶν αἰσχρὸν τὸ κατὰ κακίαν
nature alone of-the all-things is shameful the according-to vice
πάθος, τὸ δὲ κακίας ἐκτὸς παντὸς ἄϊσχους ἐστὶν ἀλλότριον·
passion the but of-vice outside of-all shame is foreign
ᾧ δὲ μηδὲν αἰσχρὸν καταμέμικται, τοῦτο πάντως ἐν
with-which but nothing shameful is-mixed this altogether in

τῇ τοῦ καλοῦ μοίρᾳ καταλαμβάνεται, τὸ δὲ ἀληθῶς καλὸν
the of-the beautiful portion is-grasped the but truly beautiful
ἀμιγές ἐστι τοῦ ἐναντίου. πρέπει δὲ θεῷ πᾶν ὅ τι περ
unmixed is with-the opposite befits but to-god all what ever indeed
ἐν τῇ τοῦ καλοῦ θεωρεῖται χώρᾳ. ἢ τοίνυν δειξάτωσαν
in the of-the beautiful is-contemplated region either therefore let-them-show
κακίαν εἶναι τὴν γέννησιν, τὴν ἀνατροφήν, τὴν αὔξησιν,
vice to-be the birth the nurture the growth
τὴν πρὸς τὸ τέλειον τῆς φύσεως πρόοδον, τὴν τοῦ
the toward the perfect of-the nature progress the of-the
θανάτου πεῖραν, τὴν ἐκ τοῦ θανάτου ἐπάνοδον· ἢ εἰ ἔξω
death trial the from the death return or if outside
κακίας εἶναι τὰ εἰρημένα συντίθενται, οὐδὲν αἰσχρὸν
vice to-be the(-things) said they-agree nothing shameful
εἶναι τὸ κακίας ἀλλότριον ἐξ ἀνάγκης ὁμολογήσουσι. καλοῦ
to-be the of-vice foreign of necessity they-will-confess beautiful
δὲ πάντως ἀναδεικνυμένου τοῦ πάσης αἰσχρότητος
but altogether being-shown the(-thing) from-all shamefulness
καὶ κακίας ἀπηλλαγμένου, πῶς οὐκ ἐλεεινοὶ τῆς ἀλογίας
and vice freed how not pitiable for-the unreason
οἱ τὸ καλὸν μὴ πρέπειν ἐπὶ θεοῦ δογματίζοντες;
the(-ones) the beautiful not to-befit in-the-case-of god teaching
10 Ἀλλὰ μικρόν, φησί, καὶ εὐπερίγραπτον ἡ ἀνθρωπίνη
but small he-says and easily-circumscribed the human
φύσις, ἄπειρον δὲ ἡ θεότης, καὶ πῶς ἂν περιελήφθη
nature infinite but the godhead and how — would-have-been-contained
τῷ ἀτόμῳ τὸ ἄπειρον; καὶ τίς τοῦτό φησιν, ὅτι τῇ
by-the atom the infinite and who this says that by-the
περιγραφῇ τῆς σαρκὸς καθάπερ ἀγγείῳ τινὶ ἡ ἀπειρία τῆς
circumscription of-the flesh as by-vessel some the infinity of-the
θεότητος περιελήφθη; οὐδὲ γὰρ ἐπὶ τῆς ἡμετέρας
godhead was-contained not-even for in-the-case-of the our

ζωῆς ἐντὸς κατακλείεται τῶν τῆς σαρκὸς ὅρων ἡ νοερὰ
life within is-shut-up the of-the flesh bounds the intellectual
φύσις. ἀλλ᾽ ὁ μὲν ὄγκος τοῦ σώματος τοῖς οἰκείοις μέρεσι
nature but the indeed bulk of-the body by-the own parts
περιγράφεται, ἡ δὲ ψυχὴ τοῖς τῆς διανοίας κινήμασι πάσῃ
is-circumscribed the but soul by-the of-the understanding movements over-all
κατ᾽ ἐξουσίαν ἐφαπλοῦται τῇ κτίσει, καὶ μέχρις οὐρανῶν
according-to authority is-spread-out the creation and as-far-as heavens
ἀνιοῦσα, καὶ τῶν ἀβύσσων ἐπιβατεύουσα, καὶ τῷ πλάτει
going-up and the abysses treading and to-the breadth
τῆς οἰκουμένης ἐπερχομένη, καὶ πρὸς τὰ καταχθόνια
of-the inhabited-world going-over and to the(-things) under-the-earth
διὰ τῆς πολυπραγμοσύνης εἰσδύνουσα, πολλάκις δὲ καὶ
through the busy-curiosity sinking-in often and also
τῶν οὐρανίων θαυμάτων ἐν περινοίᾳ γίνεται, οὐδὲν
of-the heavenly wonders in comprehension becomes in-no-way
βαρυνομένη τῷ ἐφολκίῳ τοῦ σώματος. εἰ δὲ ἀνθρώπου
being-weighed-down by-the encumbrance of-the body if but of-man
ψυχὴ κατὰ τὴν τῆς φύσεως ἀνάγκην συγκεκραμένη τῷ
soul according-to the of-the nature necessity blended with-the
σώματι πανταχοῦ κατ᾽ ἐξουσίαν γίνεται, τίς ἀνάγκη τῇ
body everywhere according-to authority becomes what necessity by-the
φύσει τῆς σαρκὸς τὴν θεότητα λέγειν ἐμπεριείργεσθαι καὶ
nature of-the flesh the godhead to-say to-be-enclosed and
μὴ διὰ τῶν χωρητῶν ἡμῖν ὑποδειγμάτων στοχασμόν
not through the(-things) comprehensible to-us examples conjecture
τινα πρέποντα περὶ τῆς θείας οἰκονομίας λαβεῖν; ὡς
some fitting about the divine economy to-take as
γὰρ τὸ πῦρ ἐπὶ τῆς λαμπάδος ὁρᾶται τῆς ὑποκειμένης
for the fire on the torch is-seen the underlying
περιδεδραγμένον ὕλης, καὶ λόγος μὲν διακρίνει τό τε ἐπὶ
having-grasped matter and reason indeed distinguishes the both on

τῆς ὕλης πῦρ καὶ τὴν τὸ πῦρ ἐξάπτουσαν ὕλην, ἔργῳ δὲ
the matter fire and the the fire kindling matter by-deed but
οὐκ ἔστιν ἀπ᾽ ἀλλήλων ταῦτα διατεμόντας, ἐφ᾽ ἑαυτῆς
not it-is-possible from one-another these-things having-cut-apart by itself
δεῖξαι τὴν φλόγα διεζευγμένην τῆς ὕλης, ἀλλ᾽ ἓν τὰ
to-show the flame disjoined from-the matter but one the
συναμφότερα γίνεται, οὕτω καὶ ἐπὶ τούτου· καί μοι
both becomes so also in-the-case-of this and to-me
μηδεὶς τὸ φθαρτικὸν τοῦ πυρὸς συμπαραλαμβανέτω τῷ
no-one the destructive of-the fire let-take-along with-the
ὑποδείγματι, ἀλλ᾽ ὅσον εὐπρεπές ἐστι μόνον ἐν τῇ εἰκόνι
example but as-much-as seemly is alone in the image
δεξάμενος, τὸ ἀπεμφαῖνον ἀποποιείσθω· τὸν αὐτὸν οὖν
having-received the incongruous let-him-reject the same then
τρόπον, ὡς ὁρῶμεν καὶ ἐξημμένην τοῦ ὑποκειμένου τὴν
manner as we-see also kindled-from the underlying the
φλόγα καὶ οὐκ ἐναποκλειομένην τῇ ὕλῃ, τί κωλύει θείας
flame and not shut-up in-the matter what hinders of-divine
φύσεως ἕνωσίν τινα καὶ προσεγγισμὸν κατανοήσαντας
nature union some and approach having-perceived
πρὸς τὸ ἀνθρώπινον, τὴν θεοπρεπῆ διάνοιαν καὶ ἐν τῷ
toward the human the god-befitting thought also in the
προσεγγισμῷ διασώσασθαι, πάσης περιγραφῆς ἐκτὸς εἶναι
approach to-preserve all circumscription outside to-be
τὸ θεῖον πιστεύοντας, κἂν ἐν ἀνθρώπῳ ᾖ;
the divine believing even-if in man it-be

11 Εἰ δὲ ζητεῖς πῶς κατακιρνᾶται θεότης πρὸς τὸ ἀνθρώπινον,
if but you-seek how is-blended godhead toward the human
ὥρα σοι πρὸ τούτου ζητεῖν τί πρὸς τὴν σάρκα τῆς
it-is-time for-you before this to-seek what toward the flesh of-the
ψυχῆς ἡ συμφυία. εἰ δὲ τῆς σῆς ἀγνοεῖται ψυχῆς ὁ
soul the natural-union if but of-the your is-unknown soul the

τρόπος, καθ' ὃν ἑνοῦται τῷ σώματι, μηδὲ ἐκεῖνο
manner according-to which it-is-united to-the body not-even that
πάντως οἷόν δεῖν ἐντὸς γενέσθαι τῆς σῆς καταλήψεως·
altogether think it-must within to-come of-the your apprehension
ἀλλ' ὥσπερ ἐνταῦθα καὶ ἕτερον εἶναί τι παρὰ τὸ
but as here both other to-be something beside the
σῶμα τὴν ψυχὴν πεπιστεύκαμεν ἐκ τοῦ μονωθεῖσαν τῆς
body the soul we-have-believed from the having-been-left-alone of-the
ψυχῆς τὴν σάρκα νεκράν τε καὶ ἀνενέργητον γίνεσθαι, καὶ
soul the flesh dead both and inactive to-become and
τὸν τῆς ἑνώσεως οὐκ ἐπιγινώσκομεν τρόπον, οὕτω κἀκεῖ
the of-the union not we-recognize manner so also-there
διαφέρειν μὲν ἐπὶ τὸ μεγαλοπρεπέστερον τὴν θείαν
to-differ indeed toward the more-magnificent the divine
φύσιν πρὸς τὴν θνητὴν καὶ ἐπίκηρον ὁμολογοῦμεν, τὸν
nature toward the mortal and perishable we-confess the
δὲ τῆς ἀνακράσεως τρόπον τοῦ θείου πρὸς τὸν ἄνθρωπον
but of-the commingling manner of-the divine toward the man
συνιδεῖν οὐ χωροῦμεν. ἀλλὰ τὸ μὲν γεγενῆσθαι θεὸν ἐν
to-see-together not we-are-able but the indeed to-have-come-to-be god in
ἀνθρώπου φύσει διὰ τῶν ἱστορουμένων θαυμάτων οὐκ
of-man nature through the recorded wonders not
ἀμφιβάλλομεν, τὸ δ' ὅπως, ὡς μεῖζον ἢ κατὰ
we-doubt the(-thing) but how as greater than according-to
λογισμῶν ἔφοδον, διερευνᾷν παραιτούμεθα. οὐδὲ γὰρ πᾶσαν
of-reasonings approach to-search-out we-decline not-even for all
τὴν σωματικήν τε καὶ νοητὴν κτίσιν παρὰ τῆς ἀσωμάτου
the bodily both and intelligible creation from the incorporeal
τε καὶ ἀκτίστου φύσεως ὑποστῆναι πιστεύοντες, τὸ πόθεν
both and uncreated nature to-have-subsisted believing the whence
ἢ τὸ πῶς τῇ περὶ τούτων πίστει συνεξετάζομεν. ἀλλὰ
or the how with-the about these faith do-we-examine-together but

τὸ γεγενῆσθαι παραδεχόμενοι, ἀπολυπραγμόνητον τὸν
the to-have-come-to-be accepting unexamined the
τρόπον τῆς τοῦ παντὸς συστάσεως καταλείπομεν, ὡς
manner of-the of-the whole constitution we-leave as
ἄρρητον παντάπασιν ὄντα καὶ ἀνερμήνευτον.
unspeakable altogether being and uninterpretable

12 Τοῦ δὲ θεὸν ἐν σαρκὶ πεφανερῶσθαι ἡμῖν ὁ τὰς
of-the but god in flesh to-have-been-manifested to-us the(-one) the
ἀποδείξεις ἐπιζητῶν πρὸς τὰς ἐνεργείας βλεπέτω. καὶ γὰρ
proofs seeking to the activities let-him-look and for
τοῦ ὅλως εἶναι θεὸν οὐκ ἄν τις ἑτέραν ἀπόδειξιν ἔχοι,
of-the at-all to-be god not — anyone other proof would-have
πλὴν τῆς δι' αὐτῶν τῶν ἐνεργειῶν μαρτυρίας. ὥσπερ
except the through themselves the activities testimony as
τοίνυν εἰς τὸ πᾶν ἀφορῶντες, καὶ τὰς κατὰ τὸν κόσμον
therefore to the whole looking-off and the according-to the world
οἰκονομίας ἐπισκοποῦντες καὶ τὰς εὐεργεσίας τὰς θεόθεν
administrations surveying and the benefactions the from-god
κατὰ τὴν ζωὴν ἡμῶν ἐνεργουμένας, ὑπερκεῖσθαί τινα
according-to the life our effected to-transcend some
δύναμιν ποιητικὴν τῶν γιγνομένων καὶ συντηρητικὴν
power creative of-the(-things) coming-to-be and preserving
τῶν ὄντων καταλαμβάνομεν, οὕτως καὶ ἐπὶ τοῦ
of-the beings we-apprehend so also in-the-case-of the
διὰ σαρκὸς ἡμῖν φανερωθέντος θεοῦ ἱκανὴν ἀπόδειξιν
through flesh to-us manifested god sufficient proof
τῆς ἐπιφανείας τῆς θεότητος τὰ κατὰ τὰς ἐνεργείας
of-the epiphany of-the godhead the according-to the activities
θαύματα πεποιήμεθα, πάντα τοῖς ἱστορηθεῖσιν ἔργοις, δι'
wonders we-have-made all-things in-the recorded works through
ὧν ἡ θεία χαρακτηρίζεται φύσις, κατανοήσαντες. θεοῦ τὸ
which the divine is-characterized nature having-perceived of-god the

ζωοποιεῖν τοὺς ἀνθρώπους, θεοῦ τὸ συντηρεῖν διὰ προνοίας
to-make-alive the men of-god the to-preserve through providence
τὰ ὄντα, θεοῦ τὸ βρῶσιν καὶ πόσιν τοῖς διὰ σαρκὸς
the beings of-god the food and drink to-the(-ones) through flesh
τὴν ζωὴν εἰληχόσι χαρίζεσθαι, θεοῦ τὸ εὐεργετεῖν τὸν
the life having-obtained to-grant of-god the to-benefit the(-one)
δεόμενον, θεοῦ τὸ παρατραπεῖσαν ἐξ ἀσθενείας τὴν φύσιν
needing of-god the having-been-turned-aside from weakness the nature
πάλιν δι᾽ ὑγείας πρὸς ἑαυτὴν ἐπανάγειν, θεοῦ τὸ πάσης
again through health to itself to-bring-back of-god the all
ἐπιστατεῖν ὁμοιοτρόπως τῆς κτίσεως, γῆς, θαλάσσης, ἀέρος,
to-preside-over in-like-manner the creation earth sea air
καὶ τῶν ὑπὲρ τὸν ἀέρα τόπων, θεοῦ τὸ πρὸς πάντα
and the(-places) above the air places of-god the toward all-things
διαρκῆ τὴν δύναμιν ἔχειν καὶ πρό γε πάντων τὸ θανάτου
sufficient the power to-have and before indeed all-things the of-death
καὶ φθορᾶς εἶναι κρείττονα. εἰ μὲν οὖν τινὸς τούτων καὶ
and corruption to-be stronger if indeed then of-any of-these and
τῶν τοιούτων ἐλλιπὴς ἦν ἡ περὶ αὐτὸν ἱστορία, εἰκότως
of-the such-things defective were the about him history reasonably
τὸ μυστήριον ἡμῶν οἱ ἔξω τῆς πίστεως παρεγράφοντο·
the mystery our the(-ones) outside the faith would-have-set-aside
εἰ δὲ δι᾽ ὧν νοεῖται θεός, πάντα ἐν τοῖς περὶ αὐτοῦ
if but through what-things is-conceived god all-things in the about him
διηγήμασι καθορᾶται, τί τὸ ἐμποδίζον τῇ πίστει;
narratives are-seen what the(-thing) hindering the faith
Ἀλλά, φησί, γέννησίς τε καὶ θάνατος ἴδιον τῆς σαρκικῆς 13
but he-says birth both and death property of-the fleshly
ἐστὶ φύσεως. φημὶ κἀγώ. ἀλλὰ τὸ πρὸ τῆς γεννήσεως
is nature I-say I-too but the(-thing) before the birth
καὶ τὸ μετὰ τὸν θάνατον τὴν τῆς φύσεως ἡμῶν
and the(-thing) after the death the of-the nature our

ἐκφεύγει κοινότητα. εἰς γὰρ ἑκάτερα τῆς ἀνθρωπίνης ζωῆς
escapes commonness to for both of-the human life
τὰ πέρατα βλέποντες, ἴσμεν καὶ ὅθεν ἀρχόμεθα καὶ εἰς
the ends looking we-know both whence we-begin and to
τί καταλήγομεν. ἐκ πάθους γὰρ ἀρξάμενος τοῦ εἶναι ὁ
what we-end from passion for having-begun the to-be the
ἄνθρωπος πάθει συναπαρτίζεται. ἐκεῖ δὲ οὔτε ἡ γέννησις
man in-passion is-completed there but neither the birth
ἀπὸ πάθους ἤρξατο, οὔτε ὁ θάνατος εἰς πάθος κατέληξεν·
from passion began nor the death into passion ended
οὔτε γὰρ τῆς γεννήσεως ἡδονὴ καθηγήσατο, οὔτε τὸν
neither for the birth pleasure led nor the
θάνατον φθορὰ διεδέξατο. ἀπιστεῖς τῷ θαύματι; χαίρω
death corruption succeeded do-you-disbelieve the wonder I-rejoice-in
σου τῇ ἀπιστίᾳ· ὁμολογεῖς γὰρ πάντως δι' ὧν ὑπὲρ
your the unbelief you-confess for altogether through what-things beyond
πίστιν ἡγῇ τὸ λεγόμενον, ὑπὲρ τὴν φύσιν εἶναι τὰ
faith you-consider the(-thing) said beyond the nature to-be the
θαύματα. αὐτὸ οὖν τοῦτο τῆς θεότητος ἔστω σοι τοῦ
wonders itself then this of-the godhead let-be to-you of-the(-one)
φανέντος ἀπόδειξις, τὸ μὴ διὰ τῶν κατὰ φύσιν
having-appeared proof the not through the(-things) according-to nature
προιέναι τὸ κήρυγμα. εἰ γὰρ ἐντὸς ἦν τῶν τῆς φύσεως
to-proceed the proclamation if for within were of-the of-the nature
ὅρων τὰ περὶ τοῦ Χριστοῦ διηγήματα, ποῦ τὸ θεῖον; εἰ
bounds the about — Christ narratives where the divine if
δὲ ὑπερβαίνει τὴν φύσιν ὁ λόγος, ἐν οἷς ἀπιστεῖς,
but passes-beyond the nature the word in what-things you-disbelieve
ἐν τούτοις ἐστὶν ἡ ἀπόδειξις τοῦ θεὸν εἶναι τὸν
in these is the proof of-the god to-be the(-one)
κηρυσσόμενον. ἄνθρωπος μὲν γὰρ ἐκ συνδυασμοῦ τίκτεται
being-proclaimed man indeed for from coupling is-born

καὶ μετὰ θάνατον ἐν διαφθορᾷ γίνεται. εἰ ταῦτα περιεῖχε
and after death in corruption becomes if these-things contained
τὸ κήρυγμα, οὐκ ἂν θεὸν εἶναι πάντως ᾠήθης
the proclamation not — god to-be altogether you-would-have-thought
τὸν ἐν τοῖς ἰδιώμασι τῆς φύσεως ἡμῶν μαρτυρούμενον.
the(-one) in the properties of-the nature our being-attested
ἐπεὶ δὲ γεγενῆσθαι μὲν αὐτὸν ἀκούεις, ἐκβεβηκέναι δὲ τῆς
since but to-have-been-born indeed him you-hear to-have-gone-beyond but of-the
φύσεως ἡμῶν τὴν κοινότητα τῷ τε τῆς γενέσεως τρόπῳ
nature our the commonness by-the both of-the birth manner
καὶ τῷ ἀνεπιδέκτῳ τῆς εἰς φθορὰν ἀλλοιώσεως, καλῶς
and by-the not-admitting of-the into corruption alteration well
ἂν ἔχοι κατὰ τὸ ἀκόλουθον ἐπὶ τὸ ἕτερον τῇ ἀπιστίᾳ
— it-would-be according-to the consequence to the other the unbelief
χρήσασθαι, εἰς τὸ μὴ ἄνθρωπον αὐτὸν ἕνα τῶν ἐν τῇ
to-use to the not man him one of-the(-ones) in the
φύσει δεικνυμένων οἴεσθαι. ἀνάγκη γὰρ πᾶσα τὸν μὴ
nature being-shown to-think necessity for all the(-one) not
πιστεύοντα τὸν τοιοῦτον ἄνθρωπον εἶναι εἰς τὴν περὶ τοῦ
believing the such man to-be into the about the
θεὸν αὐτὸν εἶναι πίστιν ἐναχθῆναι. ὁ γὰρ γεγεννῆσθαι
god him to-be faith to-be-led the(-one) for to-have-been-born
αὐτὸν ἱστορήσας καὶ τὸ ἐκ παρθένου γεγεννῆσθαι
him having-recorded also the from virgin to-have-been-born
συνδιηγήσατο. εἰ οὖν πιστόν ἐστι διὰ τῶν εἰρημένων
narrated-with if then credible it-is through the(-things) said
τὸ γεγεννῆσθαι αὐτόν, διὰ τῶν αὐτῶν τούτων πάντως
the to-have-been-born him through the same these altogether
οὐδὲ τὸ οὕτως αὐτὸν γεγεννῆσθαι ἀπίθανον. ὁ γὰρ
not-even the so him to-have-been-born implausible the(-one) for
τὴν γέννησιν εἰπὼν καὶ τὸ ἐκ παρθενίας προσέθηκεν· καὶ
the birth having-said also the from virginity added and

ὁ τοῦ θανάτου μνησθεὶς καὶ τὴν ἀνάστασιν τῷ
the(-one) of-the death having-made-mention also the resurrection to-the
θανάτῳ προσεμαρτύρησεν. εἰ οὖν ἀφ' ὧν ἀκούεις καὶ
death attested-besides if then from what-things you-hear both
τεθνάναι καὶ γεγεννῆσθαι δίδως, ἐκ τῶν αὐτῶν δώσεις
to-have-died and to-have-been-born you-grant from the same you-will-grant
πάντως καὶ τὸ ἔξω πάθους εἶναι καὶ τὴν γέννησιν αὐτοῦ
altogether also the outside passion to-be both the birth his
καὶ τὸν θάνατον. ἀλλὰ μὴν ταῦτα μείζω τῆς φύσεως.
and the death but indeed these-things greater than-the nature
οὐκοῦν οὐδὲ ἐκεῖνος πάντως ἐντὸς τῆς φύσεως ὁ
therefore not-even that-one altogether within the nature the(-one)
ἐν τοῖς ὑπὲρ τὴν φύσιν γεγενῆσθαι ἀποδεικνύμενος.
in the(-things) beyond the nature to-have-been-born being-shown

14 Τίς οὖν αἰτία, φησί, τοῦ πρὸς τὴν ταπεινότητα
what then cause he-says of-the to the lowliness
ταύτην καταβῆναι τὸ θεῖον, ὡς ἀμφίβολον εἶναι τὴν
this to-have-come-down the divine so-that doubtful to-be the
πίστιν, εἰ θεός, τὸ ἀχώρητον καὶ ἀκατανόητον καὶ
faith whether god the uncontainable and incomprehensible and
ἀνεκλάλητον πρᾶγμα, τὸ ὑπὲρ πᾶσαν δόξαν καὶ
unutterable thing the(-thing) beyond all glory and
πᾶσαν μεγαλειότητα, τῷ λύθρῳ τῆς ἀνθρωπίνης φύσεως
all majesty with-the filth of-the human nature
καταμίγνυται, ὡς καὶ τὰς ὑψηλὰς ἐνεργείας αὐτοῦ τῇ
is-mixed so-that also the lofty activities his by-the
πρὸς τὸ ταπεινὸν ἐπιμιξίᾳ συνευτελίζεσθαι.
toward the lowly intermixture to-be-cheapened-with

15 Οὐκ ἀποροῦμεν καὶ πρὸς τοῦτο θεοπρεποῦς ἀποκρίσεως.
not we-are-at-a-loss also toward this of-god-befitting answer
ζητεῖς τὴν αἰτίαν τοῦ γενέσθαι θεὸν ἐν ἀνθρώποις; ἐὰν
you-seek the cause of-the to-become god among men if

ἀφέλῃς τοῦ βίου τὰς θεόθεν γινομένας εὐεργεσίας, ἐκ
you-take-away from-the life the from-god coming-to-be benefactions from
ποίων ἐπιγνώσῃ τὸ θεῖον οὐκ ἂν εἰπεῖν ἔχοις.
what-kind-of-things you-will-recognize the divine not — to-say you-would-have
ἀφ' ὧν γὰρ εὖ πάσχομεν, ἀπὸ τούτων τὸν εὐεργέτην
from what for well we-are-treated from these the benefactor
ἐπιγινώσκομεν· πρὸς γὰρ τὰ γινόμενα βλέποντες, διὰ
we-recognize to for the(-things) happening looking through
τούτων τὴν τοῦ ἐνεργοῦντος ἀναλογιζόμεθα φύσιν. εἰ οὖν
these the of-the(-one) acting we-infer nature if then
ἴδιον γνώρισμα τῆς θείας φύσεως ἡ φιλανθρωπία, ἔχεις ὃν
own mark of-the divine nature the love-to-man you-have which
ἐπεζήτησας λόγον, ἔχεις τὴν αἰτίαν τῆς ἐν ἀνθρώποις τοῦ
you-sought reason you-have the cause of-the among men —
θεοῦ παρουσίας. ἐδεῖτο γὰρ τοῦ ἰατρεύοντος ἡ φύσις ἡμῶν
of-god presence needed for the(-one) healing the nature our
ἀσθενήσασα, ἐδεῖτο τοῦ ἀνορθοῦντος ὁ ἐν τῷ πτώματι
having-fallen-sick needed the(-one) raising-up the in the fall
ἄνθρωπος, ἐδεῖτο τοῦ ζωοποιοῦντος ὁ ἀφαμαρτὼν
man needed the(-one) making-alive the(-one) having-missed
τῆς ζωῆς, ἐδεῖτο τοῦ πρὸς τὸ ἀγαθὸν ἐπανάγοντος
the life needed the(-one) toward the good bringing-back
ὁ ἀπορρυεὶς τῆς τοῦ ἀγαθοῦ μετουσίας, ἔχρῃζε
the(-one) having-flowed-away from-the of-the good participation needed
τῆς τοῦ φωτὸς παρουσίας ὁ καθειργμένος τῷ σκότῳ,
the of-the light presence the(-one) shut-up in-the darkness
ἐπεζήτει τὸν λυτρωτὴν ὁ αἰχμάλωτος, τὸν συναγωνιστὴν
sought the redeemer the captive the fellow-combatant
ὁ δεσμώτης, τὸν ἐλευθερωτὴν ὁ τῷ ζυγῷ τῆς
the prisoner the liberator the(-one) by-the yoke of-the
δουλείας κατεχόμενος. ἆρα μικρὰ ταῦτα καὶ ἀνάξια τὸν
slavery held-fast — small these-things and unworthy —

θεὸν δυσωπῆσαι πρὸς ἐπίσκεψιν τῆς ἀνθρωπίνης φύσεως
god to-move-by-shame toward visitation of-the human nature
καταβῆναι, οὕτως ἐλεεινῶς καὶ ἀθλίως τῆς ἀνθρωπότητος
to-come-down so pitiably and miserably the humanity
διακειμένης; ἀλλ' ἐξῆν, φησί, καὶ εὐεργετηθῆναι τὸν
being-disposed but it-was-possible he-says both to-be-benefited the
ἄνθρωπον καὶ ἐν ἀπαθείᾳ τὸν θεὸν διαμεῖναι. ὁ γὰρ
man and in impassibility — god to-remain the(-one) for
τῷ βουλήματι τὸ πᾶν συστησάμενος καὶ τὸ μὴ ὂν
by-the will the whole having-constituted and the not being
ὑποστήσας ἐν μόνῃ τῇ ὁρμῇ τοῦ θελήματος, τί οὐχὶ καὶ
having-made-subsist in only the impulse of-the will why not also
τὸν ἄνθρωπον δι' αὐθεντικῆς τινὸς καὶ θεικῆς ἐξουσίας
the man through authoritative some and divine authority
τῆς ἐναντίας δυνάμεως ἀποσπάσας πρὸς τὴν ἐξ ἀρχῆς
from-the opposite power having-torn-away to the from beginning
ἄγει κατάστασιν, εἰ τοῦτο φίλον αὐτῷ· ἀλλὰ μακρὰς
does-he-lead state if this dear to-him but long
περιέρχεται περιόδους, σώματος ὑπερχόμενος φύσιν, καὶ
goes-round circuits of-body taking-on nature and
διὰ γεννήσεως παριὼν εἰς τὸν βίον, καὶ πᾶσαν ἀκολούθως
through birth entering into the life and every in-order
ἡλικίαν διεξιών, εἶτα θανάτου γευόμενος, καὶ οὕτως διὰ
age going-through then of-death tasting and so through
τῆς τοῦ ἰδίου σώματος ἀναστάσεως τὸν σκόπον ἀνύων,
the of-the own body resurrection the aim accomplishing
ὡς οὐκ ἐξὸν αὐτῷ μένοντι ἐπὶ τοῦ ὕψους τῆς θεικῆς
as not being-possible for-him remaining on the height of-the divine
δόξης, διὰ προστάγματος σῶσαι τὸν ἄνθρωπον, τὰς δὲ
glory through command to-save the man the but
τοιαύτας περιόδους χαίρειν ἐᾶσαι; οὐκοῦν ἀνάγκη καὶ
such circuits to-say-farewell to-let therefore it-is-necessary also

ταῖς τοιαύταις τῶν ἀντιθέσεων ἀντικαταστῆναι παρ᾽ ἡμῶν
to-the such of-the objections to-be-set-against by us
τὴν ἀλήθειαν, ὡς ἂν διὰ μηδενὸς ἡ πίστις κωλύοιτο
the truth that — through nothing the faith may-be-hindered
τῶν ἐξεταστικῶς ζητούντων τοῦ μυστηρίου τὸν λόγον.
of-the(-ones) inquiringly seeking of-the mystery the reason
πρῶτον μὲν οὖν, ὅπερ καὶ ἐν τοῖς φθάσασιν ἤδη
first indeed then which also in the(-things) preceding already
μετρίως ἐξήτασται, τί τῇ ἀρετῇ κατὰ τὸ ἐναντίον
moderately has-been-examined what to-the virtue according-to the opposite
ἀντικαθέστηκεν, ἐπισκεψώμεθα.
stands-opposed let-us-consider
ὡς φωτὶ σκότος καὶ θάνατος τῇ ζωῇ, οὕτω τῇ ἀρετῇ ἡ
as to-light darkness and death to-the life so to-the virtue the
κακία δῆλον ὅτι, καὶ οὐδὲν παρὰ ταύτην ἕτερον. καθάπερ
vice clear that and nothing beside this other just-as
γὰρ πολλῶν ὄντων τῶν ἐν τῇ κτίσει θεωρουμένων
for many being of-the(-things) in the creation being-contemplated
οὐδὲν ἄλλο πρὸς τὸ φῶς ἢ τὴν ζωὴν τὴν ἀντιδιαίρεσιν ἔχει,
nothing other toward the light or the life the contradistinction has
οὐ λίθος, οὐ ξύλον, οὐχ ὕδωρ, οὐκ ἄνθρωπος, οὐκ ἄλλο τι
not stone not wood not water not man not other any
τῶν ὄντων οὐδέν, πλὴν ἰδίως τὰ κατὰ τὸ ἐναντίον
of-the beings anything except properly the(-things) according-to the opposite
νοούμενα, οἷον σκότος καὶ θάνατος· οὕτω καὶ ἐπὶ τῆς
being-conceived as darkness and death so also in-the-case-of the
ἀρετῆς οὐκ ἄν τις κτίσιν τινὰ κατὰ τὸ ἐναντίον αὐτῇ
virtue not — anyone creature some according-to the opposite to-it
νοεῖσθαι λέγοι, πλὴν τὸ κατὰ κακίαν νόημα. οὐκοῦν εἰ
to-be-conceived would-say except the according-to vice thought therefore if
μὲν ἐν κακίᾳ γεγενῆσθαι τὸ θεῖον ὁ ἡμέτερος ἐπρέσβευε
indeed in vice to-have-come-to-be the divine the our championed

λόγος, καιρὸν εἶχεν ὁ ἀντιλέγων κατατρέχειν ἡμῶν
word occasion had the(-one) gainsaying to-run-down our
τῆς πίστεως, ὡς ἀνάρμοστά τε καὶ ἀπεμφαίνοντα περὶ
the faith as unfitting both and incongruous about
τῆς θείας φύσεως δογματιζόντων· οὐ γὰρ δὴ θεμιτὸν
the divine nature teaching not for indeed lawful
ἦν αὐτοσοφίαν καὶ ἀγαθότητα καὶ ἀφθαρσίαν, καὶ εἴ
it-was self-wisdom and goodness and incorruption and if
τι ὑψηλόν ἐστι νόημά τε καὶ ὄνομα, πρὸς τὸ ἐναντίον
anything lofty is thought both and name to the opposite
μεταπεπτωκέναι λέγειν. εἰ οὖν θεὸς μὲν ἡ ἀληθὴς ἀρετή,
to-have-fallen-over to-say if then god indeed the true virtue
φύσις δέ τις οὐκ ἀντιδιαιρεῖται τῇ ἀρετῇ, ἀλλὰ κακία,
nature but some not is-contradistinguished to-the virtue but vice
θεὸς δὲ οὐκ ἐν κακίᾳ, ἀλλ' ἐν ἀνθρώπου γίνεται φύσει,
god but not in vice but in of-man becomes nature
μόνον δὲ ἀπρεπὲς καὶ αἰσχρὸν τὸ κατὰ κακίαν πάθος,
alone but unseemly and shameful the according-to vice passion
ἐν ᾧ οὔτε γέγονεν θεός, οὔτε γενέσθαι φύσιν ἔχει, τί
in which neither has-come-to-be god nor to-come-to-be nature has why
ἐπαισχύνονται τῇ ὁμολογίᾳ τοῦ θεὸν ἀνθρωπίνης ἅψασθαι
are-they-ashamed at-the confession of-the god of-human to-have-touched
φύσεως, οὐδεμιᾶς ἐναντιότητος ὡς πρὸς τὸν τῆς ἀρετῆς
nature of-no contrariety as toward the of-the virtue
λόγον ἐν τῇ κατασκευῇ τοῦ ἀνθρώπου θεωρουμένης; οὔτε
definition in the fashioning of-the man being-contemplated neither
γὰρ τὸ λογικόν, οὔτε τὸ διανοητικόν, οὔτε τὸ ἐπιστήμης
for the rational nor the intellectual nor the of-knowledge
δεκτικόν, οὔτε ἄλλο τι τοιοῦτον, ὃ τῆς ἀνθρωπίνης
receptive nor other anything such which of-the human
ἴδιον οὐσίας ἐστί, τῷ λόγῳ τῆς ἀρετῆς ἠναντίωται.
proper substance is to-the definition of-the virtue is-opposed

Change in the body is not passion proper, which is vice; as a physician touches disease unharmed, God passed through birth and death. In his death soul and body were parted and joined again, and the resurrection, beginning in him, passes to all human nature. Why not save by command? The sick do not prescribe their cure. That he truly came its effects show: oracles and sacrifices ended, Jerusalem's temple in ruins. The full answer lies in God's attributes, which must appear together in his plan: goodness, wisdom, justice, and power.

Ἀλλ᾽ αὐτή, φησίν, ἡ τροπὴ τοῦ ἡμετέρου σώματος 16
but itself he-says the change of-the our body
πάθος ἐστίν. ὁ δὲ ἐν τούτῳ γεγονὼς ἐν πάθει
passion is the(-one) but in this having-come-to-be in passion
γίνεται· ἀπαθὲς δὲ τὸ θεῖον. οὐκοῦν ἀλλοτρία περὶ θεοῦ
becomes impassible but the divine therefore foreign about god
ἡ ὑπόληψις, εἴπερ τὸν ἀπαθῆ κατὰ τὴν φύσιν πρὸς
the supposition if-indeed the impassible according-to the nature to
κοινωνίαν πάθους ἐλθεῖν διορίζονται. ἀλλὰ καὶ πρὸς ταῦτα
communion of-passion to-come they-determine but also toward these-things
πάλιν τῷ αὐτῷ λόγῳ χρησόμεθα, ὅτι τὸ πάθος τὸ
again the same word we-shall-use that the passion the(-one)
μὲν κυρίως, τὸ δὲ ἐκ καταχρήσεως λέγεται. τὸ
indeed properly the(-other) but from misuse is-called the(-one)
μὲν οὖν προαιρέσεως ἁπτόμενον καὶ πρὸς κακίαν ἀπὸ
indeed then choice touching and toward vice from
τῆς ἀρετῆς μεταστρέφον ἀληθῶς πάθος ἐστί, τὸ δ᾽
the virtue turning truly passion is the(-one) but
ὅσον ἐν τῇ φύσει κατὰ τὸν ἴδιον εἱρμὸν πορευομένῃ
as-much-as in the nature according-to the own sequence journeying
διεξοδικῶς θεωρεῖται, τοῦτο κυριώτερον ἔργον ἂν μᾶλλον
successively is-contemplated this more-properly work — rather

ἢ πάθος προσαγορεύοιτο, οἷον ἡ γέννησις, ἡ αὔξησις,
than passion would-be-called as the birth the growth
ἡ διὰ τοῦ ἐπιρρύτου τε καὶ ἀπορρύτου τῆς τροφῆς
the through the inflowing both and outflowing of-the food
τοῦ ὑποκειμένου διαμονή, ἡ τῶν στοιχείων περὶ τὸ σῶμα
of-the subject continuance the of-the elements about the body
συνδρομή, ἡ τοῦ συντεθέντος πάλιν διάλυσίς τε καὶ πρὸς
concurrence the of-the composed again dissolution both and toward
τὰ συγγενῆ μεταχώρησις. τίνος οὖν λέγει τὸ μυστήριον
the kindred-things passing-over of-what then says the mystery
ἡμῶν ἥφθαι τὸ θεῖον; τοῦ κυρίως λεγομένου πάθους,
our to-have-touched the divine of-the properly called passion
ὅπερ κακία ἐστίν, ἢ τοῦ κατὰ τὴν φύσιν κινήματος;
which vice is or of-the according-to the nature movement
εἰ μὲν γὰρ ἐν τοῖς ἀπηγορευμένοις γεγενῆσθαι τὸ θεῖον
if indeed for in the forbidden-things to-have-come-to-be the divine
ὁ λόγος διισχυρίζετο, φεύγειν ἔδει τὴν ἀτοπίαν
the word affirmed to-flee it-was-needful the absurdity
τοῦ δόγματος, ὡς οὐδὲν ὑγιὲς περὶ τῆς θείας φύσεως
of-the doctrine as nothing sound about the divine nature
διεξιόντος· εἰ δὲ τῆς φύσεως ἡμῶν αὐτὸν ἐφῆφθαι
setting-forth if but the nature our him to-have-laid-hold-of
λέγει, ἧς καὶ ἡ πρώτη γένεσίς τε καὶ ὑπόστασις παρ᾽
it-says of-which also the first coming-to-be both and hypostasis from
αὐτοῦ τὴν ἀρχὴν ἔσχε, ποῦ τῆς θεῷ πρεπούσης ἐννοίας
him the beginning had where from-the to-god fitting notion
διαμαρτάνει τὸ κήρυγμα, μηδεμιᾶς παθητικῆς διαθέσεως ἐν
fails the proclamation no passionate disposition in
ταῖς περὶ θεοῦ ὑπολήψεσι τῇ πίστει συνεισιούσης; οὐδὲ
the about god suppositions with-the faith entering-with not-even
γὰρ τὸν ἰατρὸν ἐν πάθει γίνεσθαι λέγομεν, ὅταν θεραπεύῃ
for the physician in passion to-become we-say when he-heals

τὸν ἐν πάθει γινόμενον· ἀλλὰ κἂν προσάψηται τοῦ
the(-one) in passion being but even-if he-touch the
ἀρρωστήματος, ἔξω πάθους ὁ θεραπευτὴς διαμένει. εἰ ἡ
sickness outside passion the healer remains if the
γένεσις αὐτὴ καθ' ἑαυτὴν πάθος οὐκ ἔστιν, οὐδ' ἂν τὴν
coming-to-be itself by itself passion not is not-even — the
ζωήν τις πάθος προσαγορεύσειεν, ἀλλὰ τὸ καθ' ἡδονὴν
life anyone passion would-call but the according-to pleasure
πάθος τῆς ἀνθρωπίνης καθηγεῖται γενέσεως, καὶ ἡ πρὸς
passion the human leads birth and the toward
κακίαν τῶν ζώντων ὁρμή, τοῦτο τῆς φύσεως ἡμῶν ἐστὶν
vice of-the living impulse this of-the nature our is
ἀρρώστημα· ἀλλὰ μὴν ἀμφοτέρων αὐτὸν καθαρεύειν φησὶ
sickness but indeed of-both him to-be-pure says
τὸ μυστήριον· εἰ οὖν ἡδονῆς μὲν ἡ γένεσις ἠλλοτρίωται,
the mystery if then from-pleasure indeed the coming-to-be has-been-estranged
κακίας δὲ ἡ ζωή, ποῖον ὑπολείπεται πάθος, οὗ τὸν
from-vice but the life what-kind-of is-left passion of-which —
θεὸν κεκοινωνηκέναι φησὶ τὸ τῆς εὐσεβείας μυστήριον;
god to-have-shared says the of-the piety mystery
εἰ δὲ τὴν τοῦ σώματος καὶ τῆς ψυχῆς διάζευξιν πάθος
if but the of-the body and of-the soul separation passion
προσαγορεύοι, πολὺ πρότερον δικαίως ἂν εἴη τὴν
he-should-call much sooner just — he-would-be the
συνδρομὴν ἀμφοτέρων οὕτω κατονομάσαι. εἰ γὰρ ὁ
concurrence of-both so to-name if for the
χωρισμὸς τῶν συνημμένων πάθος ἐστί, καὶ ἡ συνάφεια
separation of-the(-things) joined passion is also the conjunction
τῶν διεστώτων πάθος ἂν εἴη· κίνησις γάρ τίς ἐστιν
of-the(-things) standing-apart passion — would-be movement for some is
ἔν τε τῇ συγκρίσει τῶν διεστώτων καὶ ἐν τῇ διακρίσει
in both the combination of-the(-things) standing-apart and in the separation

τῶν συμπεπλεγμένων ἢ ἡνωμένων. ὅπερ τοίνυν ἡ
of-the(-things) intertwined or united what therefore the
τελευταία κίνησις ὀνομάζεται, τοῦτο προσήκει καλεῖσθαι
last movement is-named this it-befits to-be-called
καὶ τὴν προάγουσαν. εἰ δὲ ἡ πρώτη κίνησις, ἣν γένεσιν
also the preceding if but the first movement which coming-to-be
ὀνομάζομεν, πάθος οὐκ ἔστιν, οὐδ' ἂν ἡ δευτέρα κίνησις,
we-name passion not is not-even — the second movement
ἣν θάνατον ὀνομάζομεν, πάθος ἂν κατὰ τὸ ἀκόλουθον
which death we-name passion — according-to the consequence
λέγοιτο, καθ' ἣν ἡ συνδρομὴ τοῦ σώματος καὶ τῆς
would-be-called according-to which the concurrence of-the body and of-the
ψυχῆς διακρίνεται. τὸν δὲ θεόν φαμεν ἐν ἑκατέρᾳ γεγενῆσθαι
soul is-separated — but god we-say in each to-have-come-to-be
τῇ τῆς φύσεως ἡμῶν κινήσει, δι' ἧς ἥ τε ψυχὴ πρὸς
the of-the nature our movement through which the both soul toward
τὸ σῶμα συντρέχει, τό τε σῶμα τῆς ψυχῆς διακρίνεται·
the body runs-together the and body from-the soul is-separated
καταμιχθέντα δὲ πρὸς ἑκάτερον τούτων, πρός τε τὸ
having-been-mixed and with each of-these with both the
αἰσθητόν φημι καὶ τὸ νοερὸν τοῦ ἀνθρωπίνου συγκρίματος,
sensible I-say and the intellectual of-the human compound
διὰ τῆς ἀρρήτου ἐκείνης καὶ ἀνεκφράστου συνανακράσεως
through the unspeakable that and inexpressible commingling
τοῦτο οἰκονομήσασθαι, τὸ τῶν ἅπαξ ἑνωθέντων, ψυχῆς
this to-have-administered the of-the(-things) once united soul
λέγω καὶ σώματος, καὶ εἰς ἀεὶ διαμεῖναι τὴν ἕνωσιν. τῆς
I-mean and body also for always to-remain the union of-the
γὰρ φύσεως ἡμῶν διὰ τῆς ἰδίας ἀκολουθίας καὶ ἐν ἐκείνῳ
for nature our through the own sequence also in that
πρὸς διάκρισιν τοῦ σώματος καὶ τῆς ψυχῆς κινηθείσης,
toward separation of-the body and of-the soul having-moved

πάλιν συνῆψε τὰ διακριθέντα, καθάπερ τινὶ κόλλῃ,
again he-joined the(-things) separated as by-some glue
τῇ θείᾳ λέγω δυνάμει, πρὸς τὴν ἄρρηκτον ἕνωσιν τὸ
by-the divine I-mean power to the unbreakable union the(-thing)
διασχισθὲν συναρμόσας. καὶ τοῦτό ἐστιν ἡ ἀνάστασις,
split having-fitted-together and this is the resurrection
ἡ τῶν συνεζευγμένων μετὰ τὴν διάλυσιν ἐπάνοδος
the of-the(-things) yoked-together after the dissolution return
εἰς ἀδιάλυτον ἕνωσιν, ἀλλήλοις συμφυομένων, ὡς ἂν ἡ
into indissoluble union with-one-another growing-together that — the
πρώτη περὶ τὸ ἀνθρώπινον χάρις ἀνακληθείη, καὶ πάλιν
first about the human grace may-be-recalled and again
ἐπὶ τὴν ἀίδιον ἐπανέλθοιμεν ζωήν, τῆς ἐμμιχθείσης τῇ
to the everlasting we-may-return life the mixed-in with-the
φύσει κακίας διὰ τῆς διαλύσεως ἡμῶν ἐκρυείσης, οἷον
nature vice through the dissolution our having-flowed-out as
ἐπὶ τοῦ ὑγροῦ συμβαίνει, περιτρυφθέντος αὐτῷ τοῦ
in-the-case-of the liquid happens having-been-broken-round for-it the
ἀγγείου, σκεδαννυμένου τε καὶ ἀφανιζομένου, μηδενὸς ὄντος
vessel being-scattered both and vanishing nothing being
τοῦ περιστέγοντος. καθάπερ δὲ ἡ ἀρχὴ τοῦ θανάτου
the(-thing) enclosing as but the beginning of-the death
ἐν ἑνὶ γενομένη πάσῃ συνδιεξῆλθε τῇ ἀνθρωπίνῃ φύσει,
in one having-come-to-be all passed-through-with the human nature
κατὰ τὸν αὐτὸν τρόπον καὶ ἡ ἀρχὴ τῆς ἀναστάσεως
according-to the same manner also the beginning of-the resurrection
δι᾽ ἑνὸς ἐπὶ πᾶσαν διατείνει τὴν ἀνθρωπότητα. ὁ γὰρ
through one to all extends the humanity he for
τὴν ἀναληφθεῖσαν παρ᾽ ἑαυτοῦ ψυχὴν πάλιν ἑνώσας
the assumed by himself soul again having-united
τῷ οἰκείῳ σώματι διὰ τῆς δυνάμεως ἑαυτοῦ τῆς
with-the own body through the power his-own the(-power)

ἑκατέρῳ τούτων παρὰ τὴν πρώτην σύστασιν ἐμμιχθείσης
with-each of-these at the first constitution mixed
οὕτω γενικωτέρῳ τινὶ λόγῳ τὴν νοερὰν οὐσίαν τῇ
so by-more-general some reason the intellectual substance with-the
αἰσθητῇ συγκατέμιξεν, τῆς ἀρχῆς κατὰ τὸ ἀκόλουθον
sensible mixed-together the beginning according-to the consequence
ἐπὶ τὸ πέρας εὐοδουμένης. ἐν γὰρ τῷ ἀναληφθέντι παρ᾽
to the end proceeding-well in for the assumed by
αὐτοῦ ἀνθρώπῳ πάλιν μετὰ τὴν διάλυσιν πρὸς τὸ σῶμα
him man again after the dissolution toward the body
τῆς ψυχῆς ἐπανελθούσης, οἷον ἀπό τινος ἀρχῆς εἰς πᾶσαν
the soul having-returned as from some beginning into all
τὴν ἀνθρωπίνην φύσιν τῇ δυνάμει κατὰ τὸ ἴσον ἡ
the human nature by-the power according-to the equal the
τοῦ διακριθέντος ἕνωσις διαβαίνει. καὶ τοῦτό ἐστι
of-the(-thing) separated union passes and this is
τὸ μυστήριον τῆς τοῦ θεοῦ περὶ τὸν θάνατον οἰκονομίας
the mystery of-the — of-god about the death economy
καὶ τῆς ἐκ νεκρῶν ἀναστάσεως, τὸ διαλυθῆναι μὲν τῷ
and of-the from dead resurrection the to-be-dissolved indeed by-the
θανάτῳ τοῦ σώματος τὴν ψυχὴν κατὰ τὴν ἀναγκαίαν
death from-the body the soul according-to the necessary
τῆς φύσεως ἀκολουθίαν μὴ κωλῦσαι, εἰς ἄλληλα δὲ πάλιν
of-the nature sequence not to-hinder into one-another but again
ἐπαναγαγεῖν διὰ τῆς ἀναστάσεως, ὡς ἂν αὐτὸς γένοιτο
to-bring-back through the resurrection that — himself might-become
μεθόριον ἀμφοτέρων, θανάτου τε καὶ ζωῆς, ἐν ἑαυτῷ
boundary of-both of-death both and of-life in himself
μὲν στήσας διαιρουμένην τῷ θανάτῳ τὴν φύσιν, αὐτὸς
indeed having-stopped being-divided by-the death the nature himself
δὲ γενόμενος ἀρχὴ τῆς τῶν διηρημένων ἑνώσεως.
but having-become beginning of-the of-the(-things) divided union

Ἀλλ᾽ οὔπω φήσει τις λελύσθαι τὴν ὑπενεχθεῖσαν ἡμῖν 17
but not-yet will-say someone to-have-been-loosed the brought-up to-us
ἀντίθεσιν, ἰσχυροποιεῖσθαι δὲ μᾶλλον ἐκ τῶν εἰρημένων
objection to-be-strengthened but rather from the(-things) said
τὸ παρὰ τῶν ἀπίστων ἡμῖν προφερόμενον. εἰ γὰρ
the(-thing) by the unbelieving to-us put-forward if for
τοσαύτη δύναμίς ἐστιν ἐν αὐτῷ, ὅσην ὁ λόγος ἐπέδειξεν,
so-great power is in him as-much-as the word showed
ὡς θανάτου τε καθαίρεσιν καὶ ζωῆς εἴσοδον ἐπ᾽ αὐτῷ
so-that of-death both destruction and of-life entrance on him
εἶναι, τί οὐχὶ θελήματι μόνῳ τὸ κατὰ γνώμην
to-be why not by-will only the(-thing) according-to purpose
ποιεῖ, ἀλλ᾽ ἐκ περιόδου τὴν σωτηρίαν ἡμῶν κατεργάζεται,
does-he-do but from circuit the salvation our accomplishes
τικτόμενός τε καὶ τρεφόμενος, καὶ τῇ τοῦ θανάτου πείρᾳ
being-born both and being-reared and by-the of-the death trial
σώζων τὸν ἄνθρωπον, ἐξὸν μήτε ἐν τούτοις γενέσθαι
saving the man it-being-possible neither in these to-come-to-be
καὶ ἡμᾶς περισώσασθαι; πρὸς δὲ τὸν τοιοῦτον λόγον ἱκανὸν
and us to-save toward but the such word sufficient
μὲν ἦν πρὸς τοὺς εὐγνώμονας τοσοῦτον εἰπεῖν, ὅτι καὶ
indeed it-was toward the well-disposed so-much to-say that also
τοῖς ἰατροῖς οὐ νομοθετοῦσι τὸν τρόπον τῆς ἐπιμελείας
for-the physicians not legislate the manner of-the care
οἱ κάμνοντες, οὐδὲ περὶ τοῦ τῆς θεραπείας εἴδους πρὸς
the(-ones) suffering nor about the of-the treatment form with
τοὺς εὐεργέτας ἀμφισβητοῦσι, διὰ τί προσήψατο τοῦ
the benefactors do-they-dispute for what touched the
πονοῦντος μέρους ὁ θεραπεύων καὶ τόδε τι πρὸς
suffering part the(-one) healing and this something toward
τὴν τοῦ κακοῦ λύσιν ἐπενόησεν, ἕτερον δέον, ἀλλὰ
the of-the evil release devised another being-needful but

πρὸς τὸ πέρας ὁρῶντες τῆς εὐεργεσίας ἐν εὐχαριστίᾳ τὴν
to the end looking of-the benefaction in thanksgiving the
εὐποιίαν ἐδέξαντο. ἀλλ᾽ ἐπειδή, καθώς φησιν ἡ προφητεία,
kindness they-received but since as says the prophecy
τὸ πλῆθος τῆς χρηστότητος τοῦ θεοῦ κεκρυμμένην ἔχει
the multitude of-the kindness — of-god hidden has
τὴν ὠφέλειαν καὶ οὔπω διὰ τοῦ παρόντος βίου τηλαυγῶς
the benefit and not-yet through the present life clearly
καθορᾶται· ἦ γὰρ ἂν περιῃρητο πᾶσα τῶν ἀπίστων
is-seen truly for — would-have-been-removed every of-the unbelieving
ἀντίρρησις, εἰ τὸ προσδοκώμενον ἐν ὀφθαλμοῖς ἦν·
objection if the(-thing) expected in eyes were
νυνὶ δὲ ἀναμένει τοὺς ἐπερχομένους αἰῶνας, ὥστε ἐν
now but it-awaits the coming ages so-that in
αὐτοῖς ἀποκαλυφθῆναι τὰ νῦν διὰ τῆς πίστεως
them to-be-revealed the(-things) now through the faith
μόνης ὁρώμενα· ἀναγκαῖον ἂν εἴη λογισμοῖς τισὶ
alone seen necessary — it-would-be by-reasonings some
κατὰ τὸ ἐγχωροῦν καὶ τῶν ἐπιζητουμένων ἐξευρεῖν
according-to the possible also of-the(-things) sought to-find-out
τὴν λύσιν τοῖς προλαβοῦσι συμβαίνουσαν.
the solution with-the(-things) preceding agreeing

18 Καί τοι περιττὸν ἴσως ἐστὶ θεὸν ἐπιδεδημηκέναι τῷ βίῳ
and yet superfluous perhaps is god to-have-sojourned in-the life
πιστεύσαντας διαβάλλειν τὴν παρουσίαν, ὡς οὐκ ἐν σοφίᾳ
having-believed to-slander the presence as not in wisdom
τινὶ καὶ λόγῳ γενομένην τῷ κρείττονι. τοῖς γὰρ
some and reason having-come-to-be to-the better for-the(-ones) for
μὴ λίαν ἀντιμαχομένοις πρὸς τὴν ἀλήθειαν οὐ μικρὰ τῆς
not very fighting-against toward the truth not small of-the
θείας ἐπιδημίας ἀπόδειξις ἡ καὶ πρὸ τῆς μελλούσης
divine sojourn proof the(-one) even before the coming

ζωῆς ἐν τῷ παρόντι βίῳ φανερωθεῖσα, ἡ διὰ τῶν
life in the present life manifested the(-one) through the
πραγμάτων αὐτῶν φημὶ μαρτυρία. τίς γὰρ οὐκ οἶδεν
things themselves I-mean testimony who for not knows
ὅπως πεπλήρωτο κατὰ πᾶν μέρος τῆς οἰκουμένης ἡ
how had-been-filled in every part of-the inhabited-world the
τῶν δαιμόνων ἀπάτη, διὰ τῆς εἰδωλομανίας τῆς ζωῆς
of-the demons deceit through the idol-madness the life
τῶν ἀνθρώπων κατακρατήσασα· ὅπως τοῦτο νόμιμον
of-the men having-mastered how this lawful
πᾶσι τοῖς κατὰ τὸν κόσμον ἔθνεσιν ἦν, τὸ θεραπεύειν
for-all the in the world nations was the to-serve
διὰ τῶν εἰδώλων τοὺς δαίμονας ἐν ταῖς ζωοθυσίαις καὶ
through the idols the demons in the animal-sacrifices and
τοῖς ἐπιβωμίοις μιάσμασιν; ἀφ' οὗ δέ, καθώς φησιν ὁ
the on-altars pollutions from when but as says the
ἀπόστολος, ἐπεφάνη ἡ χάρις τοῦ θεοῦ ἡ σωτήριος πᾶσιν
apostle appeared the grace — of-god the saving to-all
ἀνθρώποις, διὰ τῆς ἀνθρωπίνης ἐπιδημήσασα φύσεως,
men through the human having-sojourned nature
πάντα καπνοῦ δίκην εἰς τὸ μὴ ὂν μετεχώρησεν, ὥστε
all-things of-smoke in-manner into the not being passed so-that
παύσασθαι μὲν τὰς τῶν χρηστηρίων τε καὶ μαντειῶν
to-cease indeed the of-the oracles both and divinations
μανίας, ἀναιρεθῆναι δὲ τὰς ἐτησίους πομπὰς καὶ τὰ
madnesses to-be-abolished but the yearly processions and the
δι' αἱμάτων ἐν ταῖς ἑκατόμβαις μολύσματα, ἐν δὲ τοῖς
through bloods in the hecatombs pollutions in but the
πολλοῖς τῶν ἐθνῶν ἀφανισθῆναι καθ' ὅλου βωμοὺς καὶ
many of-the nations to-vanish on whole altars and
προπύλαια καὶ τεμένη καὶ ἀφιδρύματα καὶ ὅσα ἄλλα
porticoes and precincts and images and as-many-as others

τοῖς θεραπευταῖς τῶν δαιμόνων ἐπὶ ἀπάτῃ σφῶν αὐτῶν
by-the servants of-the demons for deceit of-them selves
καὶ τῶν ἐντυγχανόντων ἐπετηδεύετο, ὡς ἐν πολλοῖς
and of-the(-ones) meeting were-practiced so-that in many
τῶν τόπων μηδέ, εἰ γέγονε ταῦτά ποτε, μνημονεύεσθαι,
of-the places not-even if happened these-things ever to-be-remembered
ἀντεγερθῆναι δὲ κατὰ πᾶσαν τὴν οἰκουμένην ἐπὶ τῷ τοῦ
to-be-raised-up-instead but throughout all the inhabited-world in the —
Χριστοῦ ὀνόματι ναούς τε καὶ θυσιαστήρια καὶ τὴν σεμνήν
of-Christ name temples both and altars and the august
τε καὶ ἀναίμακτον ἱερωσύνην καὶ τὴν ὑψηλὴν φιλοσοφίαν,
both and bloodless priesthood and the lofty philosophy
ἔργῳ μᾶλλον ἢ λόγῳ κατορθουμένην, καὶ τῆς σωματικῆς
by-deed rather than by-word accomplished and of-the bodily
ζωῆς τὴν ὑπεροψίαν καὶ τοῦ θανάτου τὴν καταφρόνησιν,
life the disdain and of-the death the contempt
ἣν οἱ μεταστῆναι τῆς πίστεως παρὰ τῶν τυράννων
which the(-ones) to-depart from-the faith by the tyrants
ἀναγκαζόμενοι φανερῶς ἐπεδείξαντο, ἀντ᾽ οὐδενὸς δεξάμενοι
being-compelled openly displayed for nothing having-accepted
τὰς τοῦ σώματος αἰκίας, καὶ τὴν ἐπὶ θανάτῳ ψῆφον,
the of-the body tortures and the to death sentence
οὐκ ἂν ὑποστάντες δηλαδὴ ταῦτα, μὴ σαφῆ τε καὶ
not — would-have-undergone clearly these-things not clear both and
ἀναμφίβολον τῆς θείας ἐπιδημίας ἔχοντες τὴν ἀπόδειξιν. τὸ
undoubted of-the divine sojourn having the proof the
δὲ αὐτὸ τοῦτο καὶ πρὸς τοὺς Ἰουδαίους ἱκανόν ἐστι σημεῖον
but same this also toward the Jews sufficient is sign
εἰπεῖν τοῦ παρεῖναι τὸν παρ᾽ αὐτῶν ἀπιστούμενον. μέχρι
to-say of-the to-be-present the(-one) by them disbelieved until
μὲν γὰρ τῆς τοῦ Χριστοῦ θεοφανείας λαμπρὰ παρ᾽ αὐτοῖς
indeed for the — of-Christ theophany bright among them

ἦν τὰ ἐν Ἱεροσολύμοις βασίλεια, ὁ διώνυμος ἐκεῖνος ναός,
were the in Jerusalem palaces the renowned that temple
αἱ νενομισμέναι δι᾽ ἔτους θυσίαι, πάντα ὅσα παρὰ
the customary through year sacrifices all-things as-many-as by
τοῦ νόμου δι᾽ αἰνιγμάτων τοῖς μυστικῶς ἐπαίειν
the law through riddles to-the(-ones) mystically to-hear
ἐπισταμένοις διῄρηται, μέχρι τότε κατὰ τὴν ἐξ ἀρχῆς
knowing have-been-ordained until then according-to the from beginning
νομισθεῖσαν αὐτοῖς τῆς εὐσεβείας θρησκείαν ἀκώλυτα ἦν.
established for-them of-the piety worship unhindered were
ἐπεὶ δὲ εἶδον τὸν προσδοκώμενον, ὃν διὰ τῶν προφητῶν
since but they-saw the expected whom through the prophets
τε καὶ τοῦ νόμου προεδιδάχθησαν, καὶ προτιμοτέραν
both and the law they-had-been-taught-beforehand and more-honorable
ἐποιήσαντο τῆς εἰς τὸν φανέντα πίστεως τὴν λοιπὸν
made than-the in the(-one) having-appeared faith the henceforth
ἐσφαλμένην ἐκείνην δεισιδαιμονίαν, ἣν κακῶς ἐκλαβόντες,
erring that superstition which badly having-understood
τὰ τοῦ νόμου ῥήματα διεφύλασσον, συνηθείᾳ μᾶλλον ἢ
the of-the law words they-guarded by-custom rather than
διανοίᾳ δουλεύοντες, οὔτε τὴν ἐπιφανεῖσαν ἐδέξαντο
by-understanding serving neither the having-appeared did-they-receive
χάριν, καὶ τὰ σεμνὰ τῆς παρ᾽ αὐτοῖς θρησκείας ἐν
grace and the august-things of-the among them worship in
διηγήμασι ψιλοῖς ὑπολείπεται, τοῦ ναοῦ μὲν οὐδὲ ἐξ
narratives bare is-left of-the temple indeed not-even from
ἰχνῶν ἔτι γινωσκομένου, τῆς δὲ λαμπρᾶς ἐκείνης πόλεως
traces still being-known of-the but bright that city
ἐν ἐρειπίοις ὑπολειφθείσης, μεῖναι δὲ τοῖς Ἰουδαίοις
in ruins having-been-left to-remain but to-the Jews
τῶν κατὰ τὸ ἀρχαῖον νενομισμένων μηδέν, ἀλλὰ
of-the(-things) according-to the ancient customary nothing but

καὶ αὐτὸν τὸν σεβάσμιον αὐτοῖς ἐν Ἱεροσολύμοις τόπον
also itself the revered for-them in Jerusalem place
ἄβατον προστάγματι τῶν δυναστευόντων γενέσθαι.
untrodden by-command of-the(-ones) ruling to-have-become
19 Ἀλλ' ὅμως, ἐπειδὴ μήτε τοῖς ἑλληνίζουσι μήτε
but nevertheless since neither to-the(-ones) Hellenizing nor
τοῖς τῶν Ἰουδαικῶν προεστῶσι δογμάτων δοκεῖ ταῦτα
to-the(-ones) of-the Jewish presiding-over doctrines seem these-things
θείας παρουσίας ποιεῖσθαι τεκμήρια, καλῶς ἂν ἔχοι
of-divine presence to-constitute evidences well — it-would-be
περὶ τῶν ἀνθυπενεχθέντων ἡμῖν ἰδίᾳ τὸν λόγον
about the(-things) objected to-us separately the word
διαλαβεῖν, ὅτου χάριν ἡ θεία φύσις πρὸς τὴν ἡμετέραν
to-treat of-what for-the-sake the divine nature with the our
συμπλέκεται, δι' ἑαυτῆς σώζουσα τὸ ἀνθρώπινον, οὐ διὰ
is-interwoven through itself saving the human not through
προστάγματος κατεργαζομένη τὸ κατὰ πρόθεσιν. τίς
command accomplishing the(-thing) according-to purpose what
οὖν ἂν γένοιτο ἡμῖν ἀρχὴ πρὸς τὸν προκείμενον σκοπὸν
then — would-become for-us beginning toward the proposed aim
ἀκολούθως χειραγωγοῦσα τὸν λόγον; τίς ἄλλη ἢ τὸ τὰς
consequently leading-by-the-hand the word what other than the the
εὐσεβεῖς περὶ τοῦ θεοῦ ὑπολήψεις ἐπὶ κεφαλαίων διεξελθεῖν;
pious about — god suppositions in summary to-go-through
20 Οὐκοῦν ὁμολογεῖται παρὰ πᾶσι μὴ μόνον δυνατὸν εἶναι
therefore it-is-confessed by all not only powerful to-be
δεῖν πιστεύειν τὸ θεῖον, ἀλλὰ καὶ δίκαιον καὶ ἀγαθὸν
one-must to-believe the divine but also just and good
καὶ σοφὸν καὶ πᾶν ὅ τι πρὸς τὸ κρεῖττον τὴν διάνοιαν
and wise and all what ever toward the better the understanding
φέρει. ἀκόλουθον τοίνυν ἐπὶ τῆς παρούσης οἰκονομίας
bears consequent therefore in-the-case-of the present economy

μὴ τὸ μέν τι βούλεσθαι τῶν τῷ θεῷ πρεπόντων
not the(-thing) indeed some to-wish of-the(-things) — to-god fitting
ἐπιφαίνεσθαι τοῖς γεγενημένοις, τὸ δὲ μὴ παρεῖναι·
to-appear in-the(-things) having-come-to-be the(-thing) but not to-be-present
καθ' ὅλου γὰρ οὐδὲν ἐφ' ἑαυτοῦ τῶν ὑψηλῶν τούτων
on whole for nothing by itself of-the lofty these
ὀνομάτων διεζευγμένον τῶν ἄλλων ἀρετὴ κατὰ μόνας
names separated from-the others virtue by alone
ἐστίν· οὔτε τὸ ἀγαθὸν ἀληθῶς ἐστὶν ἀγαθόν, μὴ μετὰ τοῦ
is neither the good truly is good not with the
δικαίου τε καὶ σοφοῦ καὶ τοῦ δυνατοῦ τεταγμένον· τὸ γὰρ
just both and wise and the powerful ranked the for
ἄδικον ἢ ἄσοφον ἢ ἀδύνατον ἀγαθὸν οὐκ ἔστιν· οὔτε ἡ
unjust or unwise or powerless good not is nor the
δύναμις τοῦ δικαίου τε καὶ σοφοῦ κεχωρισμένη ἐν ἀρετῇ
power from-the just both and wise separated in virtue
θεωρεῖται· θηριῶδες γάρ ἐστι τὸ τοιοῦτον καὶ τυραννικὸν
is-contemplated beastly for is the such and tyrannical
τῆς δυνάμεως εἶδος. ὡσαύτως δὲ καὶ τὰ λοιπά, εἰ
of-the power form likewise but also the remaining-things if
ἔξω τοῦ δικαίου τὸ σοφὸν φέροιτο, ἢ τὸ δίκαιον, εἰ
outside the just the wise should-be-borne or the just if
μὴ μετὰ τοῦ δυνατοῦ τε καὶ τοῦ ἀγαθοῦ θεωροῖτο,
not with the powerful both and the good should-be-contemplated
κακίαν ἄν τις μᾶλλον κυρίως τὰ τοιαῦτα κατονομάσειεν·
vice — anyone more properly the such-things would-name
τὸ γὰρ ἐλλιπὲς τοῦ κρείττονος πῶς ἄν τις ἐν ἀγαθοῖς
the for defective of-the better how — anyone among good-things
ἀριθμήσειεν; εἰ δὲ πάντα προσήκει συνδραμεῖν ἐν ταῖς περὶ
would-number if but all-things it-befits to-run-together in the about
θεοῦ δόξαις, σκοπήσωμεν εἴ τινος ἡ κατὰ ἄνθρωπον
god opinions let-us-consider if of-anything the according-to man

οἰκονομία λείπεται τῶν θεοπρεπῶν ὑπολήψεων. ζητοῦμεν
economy falls-short of-the god-befitting suppositions we-seek
πάντως ἐπὶ τοῦ θεοῦ τῆς ἀγαθότητος τὰ σημεῖα.
altogether in-the-case-of — god of-the goodness the signs
καὶ τίς ἂν γένοιτο φανερωτέρα τοῦ ἀγαθοῦ μαρτυρία
and what — would-be more-manifest of-the good testimony
ἢ τὸ μεταποιηθῆναι αὐτὸν τοῦ πρὸς τὸ ἐναντίον
than the to-lay-claim him to-the(-one) toward the opposite
αὐτομολήσαντος, μηδὲ συνδιατεθῆναι τῷ εὐμεταβλήτῳ
having-deserted nor to-be-disposed-with the changeableness
τῆς ἀνθρωπίνης προαιρέσεως τὴν παγίαν ἐν τῷ ἀγαθῷ
of-the human choice the fixed in the good
καὶ ἀμετάβλητον φύσιν; οὐ γὰρ ἂν ἦλθεν εἰς τὸ
and unchangeable nature not for — he-would-have-come to the
σῶσαι ἡμᾶς, καθώς φησιν ὁ Δαβίδ, μὴ ἀγαθότητος τὴν
to-save us as says — David not of-goodness the
τοιαύτην πρόθεσιν ἐμποιούσης. ἀλλ᾽ οὐδὲν ἂν ὤνησε
such purpose producing but nothing — would-have-benefited
τὸ ἀγαθὸν τῆς προθέσεως, μὴ σοφίας ἐνεργὸν τὴν
the good of-the purpose not of-wisdom effective the
φιλανθρωπίαν ποιούσης. καὶ γὰρ ἐπὶ τῶν ἀρρώστως
love-to-man making and for in-the-case-of the(-ones) sickly
διακειμένων πολλοὶ μὲν ἴσως οἱ βουλόμενοι μὴ ἐν
disposed many indeed perhaps the(-ones) wishing not in
κακοῖς εἶναι τὸν κείμενον, μόνοι δὲ τὴν ἀγαθὴν ὑπὲρ
evils to-be the(-one) lying alone but the good for
τῶν καμνόντων προαίρεσιν εἰς πέρας ἄγουσιν, οἷς
the(-ones) suffering choice to end bring in-whom
τεχνική τις δύναμις ἐνεργεῖ πρὸς τὴν τοῦ κάμνοντος
skillful some power works toward the of-the(-one) suffering
ἴασιν. οὐκοῦν τὴν σοφίαν δεῖ συνεζεῦχθαι πάντως τῇ
cure therefore the wisdom must to-have-been-yoked altogether with-the

ἀγαθότητι. πῶς τοίνυν ἐν τοῖς γεγενημένοις τὸ σοφὸν
goodness how therefore in the(-things) having-come-to-be the wise
τῷ ἀγαθῷ συνθεωρεῖται; ὅτι οὐ γυμνὸν τὸ κατὰ
with-the good is-contemplated-together because not naked the according-to
πρόθεσιν ἀγαθὸν ἔστιν ἰδεῖν. πῶς γὰρ ἂν φανείη ἡ
purpose good it-is-possible to-see how for — would-appear the
πρόθεσις, μὴ διὰ τῶν γιγνομένων φανερουμένη; τὰ
purpose not through the(-things) happening being-manifested the(-things)
δὲ πεπραγμένα εἱρμῷ τινὶ καὶ τάξει δι᾽ ἀκολούθου
but done by-sequence some and order through consequence
προιόντα τὸ σοφόν τε καὶ τεχνικὸν τῆς οἰκονομίας τοῦ
proceeding the wise both and skillful of-the economy —
θεοῦ διαδείκνυσιν. ἐπεὶ δέ, καθὼς ἐν τοῖς φθάσασιν
of-god display since but as in the(-things) preceding
εἴρηται, πάντως τῷ δικαίῳ τὸ σοφὸν συνεζευγμένον
has-been-said altogether to-the just the wise yoked
ἀρετὴ γίγνεται, εἰ δὲ χωρισθείη, μὴ ἂν ἐφ᾽ ἑαυτοῦ
virtue becomes if but it-should-be-separated not — by itself
κατὰ μόνας ἀγαθὸν εἶναι, καλῶς ἂν ἔχοι καὶ ἐπὶ
by alone good to-be well — it-would-be also in-the-case-of
τοῦ λόγου τῆς κατὰ ἄνθρωπον οἰκονομίας τὰ δύο μετ᾽
the account of-the according-to man economy the two with
ἀλλήλων κατανοῆσαι, τὸ σοφόν φημι καὶ τὸ δίκαιον.
one-another to-perceive the wise I-mean and the just

Man sold himself to the enemy by his own choice, and justice forbade God to seize him back by force: a ransom had to be offered that the enemy would take. Seeing in Christ a power greater than his captives, he chose him in exchange; but the godhead was veiled in flesh, so that he swallowed the hook with the bait, and death vanished before life as darkness before light. Goodness, justice, wisdom, and power all appear here. Nor is it strange that God, present in all things, should mingle with our nature to make it divine.

21 Τίς οὖν ἡ δικαιοσύνη; μεμνήμεθα πάντως τῶν κατὰ
what then the justice we-remember altogether the(-things) according-to
τὸ ἀκόλουθον ἐν τοῖς πρώτοις τοῦ λόγου διῃρημένων
the consequence in the first-parts of-the treatise distinguished
ὅτι μίμημα τῆς θείας φύσεως κατεσκευάσθη ὁ ἄνθρωπος,
that imitation of-the divine nature was-fashioned the man
τοῖς τε λοιποῖς τῶν ἀγαθῶν καὶ τῷ αὐτεξουσίῳ τῆς
by-the both remaining of-the good-things and by-the self-determination of-the
προαιρέσεως τὴν πρὸς τὸ θεῖον διασώζων ὁμοίωσιν,
choice the toward the divine preserving likeness
τρεπτῆς δὲ φύσεως ὢν κατ᾽ ἀνάγκην· οὐ γὰρ ἐνεδέχετο
changeable but of-nature being of necessity not for it-was-possible
τὸν ἐξ ἀλλοιώσεως τὴν ἀρχὴν τοῦ εἶναι σχόντα μὴ
the(-one) from alteration the beginning of-the to-be having-had not
τρεπτὸν εἶναι πάντως· ἡ γὰρ ἐκ τοῦ μὴ ὄντος εἰς
changeable to-be altogether the for from the not being into
τὸ εἶναι πάροδος ἀλλοίωσίς τίς ἐστι, τῆς ἀνυπαρξίας
the to-be passage alteration some is of-the nonexistence
κατὰ θείαν δύναμιν εἰς οὐσίαν μεθισταμένης, καὶ ἄλλως
according-to divine power into substance being-transferred and otherwise
δὲ τῆς τροπῆς ἀναγκαίως ἐν τῷ ἀνθρώπῳ θεωρουμένης,
too the change necessarily in the man being-contemplated

ἐπειδὴ μίμημα τῆς θείας φύσεως ὁ ἄνθρωπος ἦν· τὸ δὲ
since imitation of-the divine nature the man was the but
μιμούμενον, εἰ μὴ ἐν ἑτερότητι τύχοι τινί, ταὐτὸν ἂν
imitating if not in otherness should-happen some the-same —
εἴη πάντως ἐκείνῳ, ᾧ ἀφωμοίωται. ἐν τούτῳ τοίνυν
would-be altogether with-that to-which it-is-likened in this therefore
τῆς ἑτερότητος τοῦ κατ᾽ εἰκόνα γενομένου πρὸς
of-the otherness of-the(-one) according-to image having-become toward
τὸ ἀρχέτυπον οὔσης, ἐν τῷ τὸ μὲν ἄτρεπτον εἶναι τῇ
the archetype being in the the indeed unchangeable to-be by-the
φύσει, τὸ δὲ μὴ οὕτως ἔχειν, ἀλλὰ δι᾽ ἀλλοιώσεως μὲν
nature the but not so to-be but through alteration indeed
ὑποστῆναι κατὰ τὸν ἀποδοθέντα λόγον, ἀλλοιούμενον δὲ
to-subsist according-to the rendered account being-altered but
μὴ πάντως ἐν τῷ εἶναι μένειν· ἡ δὲ ἀλλοίωσις κίνησίς τίς
not altogether in the to-be to-remain the but alteration movement some
ἐστιν εἰς ἕτερον ἀπὸ τοῦ ἐν ᾧ ἐστὶν εἰς ἀεὶ προιοῦσα·
is into other from the(-state) in which it-is for always proceeding
δύο δὲ τῆς τοιαύτης εἴδη κινήσεως· τὸ μὲν πρὸς τὸ
two but of-the such forms of-movement the(-one) indeed toward the
ἀγαθὸν ἀεὶ γιγνόμενον, ἐν ᾧ ἡ πρόοδος στάσιν οὐκ ἔχει,
good always becoming in which the progress stop not has
διότι πέρας οὐδὲν τοῦ διεξοδευομένου καταλαμβάνεται·
because end none of-the(-way) traversed is-grasped
τὸ δὲ πρὸς τὸ ἐναντίον, οὗ ἡ ὑπόστασις ἐν τῷ μὴ
the(-other) but toward the opposite of-which the hypostasis in the not
ὑφεστάναι ἐστίν· ἡ γὰρ τοῦ ἀγαθοῦ ἐναντίωσις, καθὼς
to-subsist is the for of-the good opposition as
ἐν τοῖς ἔμπροσθεν εἴρηται, τοιοῦτόν τινα νοῦν κατὰ
in the(-things) before has-been-said such some sense according-to
τὴν ἀντιδιαστολὴν ἔχει, καθάπερ φαμὲν τῷ μὴ ὄντι τὸ
the contradistinction has as we-say to-the not being the

ὂν ἀντιδιαιρεῖσθαι καὶ τῇ ἀνυπαρξίᾳ τὴν ὕπαρξιν· ἐπειδὴ
being to-be-set-against and to-the nonexistence the existence since
τοίνυν κατὰ τὴν τρεπτήν τε καὶ ἀλλοιώτην ὁρμήν τε
therefore according-to the changeable both and alterable impulse both
καὶ κίνησιν οὐκ ἐνδέχεται τὴν φύσιν ἐφ' ἑαυτῆς μένειν
and movement not it-is-possible the nature by itself to-remain
ἀκίνητον, ἀλλ' ἐπί τι πάντως ἡ προαίρεσις ἴεται,
unmoved but toward something altogether the choice presses
τῆς πρὸς τὸ καλὸν ἐπιθυμίας αὐτὴν φυσικῶς ἐφελκομένης
the toward the beautiful desire it naturally drawing
εἰς κίνησιν· καλὸν δὲ τὸ μέν τι ἀληθῶς κατὰ
into movement beautiful but the(-thing) indeed some truly according-to
τὴν φύσιν ἐστί, τὸ δὲ οὐ τοιοῦτον, ἀλλ' ἐπηνθισμένον
the nature is the(-thing) but not such but embellished
τινὶ καλοῦ φαντασίᾳ· κριτήριον δὲ τούτων ἐστὶν ὁ
with-some of-beautiful appearance criterion but of-these is the
νοῦς, ἔνδοθεν ἡμῖν ἐνιδρυμένος, ἐν ᾧ κινδυνεύεται ἢ τὸ
mind within to-us seated in which is-risked either the
ἐπιτυχεῖν τοῦ ὄντως καλοῦ, ἢ τὸ παρατραπέντας αὐτοῦ
to-attain the truly beautiful or the having-been-turned-aside from-it
διά τινος τῆς κατὰ τὸ φαινόμενον ἀπάτης ἐπὶ τὸ
through some of-the according-to the appearance deceit to the
ἐναντίον ἡμᾶς ἀπορρυῆναι, οἷόν τι παθεῖν ὁ ἔξωθεν
opposite us to-flow-away such-as something to-suffer the outside
μῦθός φησιν ἀπιδοῦσαν ἐν τῷ ὕδατι τὴν κύνα πρὸς τὴν
fable says having-looked in the water the dog toward the
σκιὰν οὗ διὰ στόματος ἔφερε, μεθεῖναι μὲν τὴν
shadow of-what in mouth she-was-carrying to-let-go indeed the
ἀληθῆ τροφήν, περιχανοῦσαν δὲ τὸ τῆς τροφῆς εἴδωλον
true food having-gaped-at but the of-the food image
ἐν λιμῷ γενέσθαι· ἐπεὶ οὖν τῆς πρὸς τὸ ὄντως ἀγαθὸν
in famine to-become since then from-the toward the truly good

ἐπιθυμίας διαψευσθεὶς ὁ νοῦς πρὸς τὸ μὴ ὂν παρηνέχθη,
desire having-been-deceived the mind to the not being was-carried-aside
δι᾽ ἀπάτης τοῦ τῆς κακίας συμβούλου τε καὶ εὑρετοῦ
through deceit of-the of-the vice counselor both and inventor
καλὸν ἀναπεισθεὶς εἶναι τὸ τῷ καλῷ ἐναντίον·
beautiful having-been-persuaded to-be the(-thing) to-the beautiful opposite
οὐ γὰρ ἂν ἐνήργησεν ἡ ἀπάτη, μὴ δελέατος δίκην
not for — would-have-worked the deceit not of-bait in-manner
τῷ τῆς κακίας ἀγκίστρῳ τῆς τοῦ καλοῦ φαντασίας
to-the of-the vice hook the of-the beautiful appearance
περιπλασθείσης· ἐν ταύτῃ τοίνυν γεγονότος ἑκουσίως τῇ
having-been-molded-round in this therefore having-come-to-be willingly the
συμφορᾷ τοῦ ἀνθρώπου τοῦ ἑαυτὸν δι᾽ ἡδονῆς τῷ
misfortune the man the(-one) himself through pleasure to-the
ἐχθρῷ τῆς ζωῆς ὑποζεύξαντος, πάντα μοι κατὰ ταὐτὸν
enemy of-the life having-yoked all-things for-me in the-same
ἀναζήτει τὰ ταῖς θείαις ὑπολήψεσι πρέποντα, τὸ
seek the(-things) with-the divine suppositions fitting the
ἀγαθόν, τὸ σοφόν, τὸ δίκαιον, τὸ δυνατόν, τὸ ἄφθαρτον
good the wise the just the powerful the incorruptible
καὶ εἴ τι τῆς τοῦ κρείττονος σημασίας ἐστίν. οὐκοῦν
and if anything of-the of-the better signification is therefore
ὡς ἀγαθὸς οἰκτον λαμβάνει τοῦ διαπεπτωκότος, ὡς
as good pity he-takes of-the(-one) having-fallen as
σοφὸς οὐκ ἀγνοεῖ τὸν τρόπον τῆς ἀνακλήσεως. σοφίας
wise not is-ignorant-of the manner of-the recall of-wisdom
δ᾽ ἂν εἴη καὶ ἡ τοῦ δικαίου κρίσις· οὐ γὰρ ἄν τις
but — would-be also the of-the just judgment not for — anyone
ἀφροσύνῃ τὴν ἀληθῆ δικαιοσύνην προσάψειεν.
to-folly the true justice would-attach

22 Τί οὖν ἐν τούτοις τὸ δίκαιον; τὸ μὴ τυραννικῇ τινὶ
what then in these the just the not with-tyrannical some
χρήσασθαι κατὰ τοῦ κατέχοντος ἡμᾶς αὐθεντίᾳ, μηδὲ τῷ
to-use against the(-one) holding us authority nor by-the
περιόντι τῆς δυνάμεως ἀποσπάσαντα τοῦ κρατοῦντος
surplus of-the power having-torn-away from-the(-one) ruling
καταλιπεῖν τινὰ δικαιολογίας ἀφορμὴν τῷ δι' ἡδονῆς
to-leave some of-plea occasion to-the(-one) through pleasure
καταδουλωσαμένῳ τὸν ἄνθρωπον. καθάπερ γὰρ οἱ
having-enslaved the man as for the(-ones)
χρημάτων τὴν ἑαυτῶν ἐλευθερίαν ἀποδόμενοι δοῦλοι τῶν
for-money the their-own freedom having-sold slaves of-the(-ones)
ὠνησαμένων εἰσίν, αὐτοὶ πρατῆρες ἑαυτῶν καταστάντες,
having-bought are themselves sellers of-themselves having-become
καὶ οὔτε αὐτοῖς οὔτε ἄλλῳ τινὶ ὑπὲρ ἐκείνων ἔξεστι
and neither for-themselves nor for-other anyone on-behalf-of them is-it-permitted
τὴν ἐλευθερίαν ἐπιβοήσασθαι, κἂν εὐπατρίδαι τινὲς ὦσιν
the freedom to-cry-out-for even-if well-born some be
οἱ πρὸς τὴν συμφορὰν ταύτην αὐτομολήσαντες· εἰ
the(-ones) to the misfortune this having-deserted if
δέ τις κηδόμενος τοῦ ἀπεμποληθέντος βίᾳ κατὰ
but anyone caring-for the(-one) sold force against
τοῦ ὠνησαμένου χρῷτο, ἄδικος εἶναι δόξει τὸν
the(-one) having-bought should-use unjust to-be he-will-seem the(-one)
νόμῳ κτηθέντα τυραννικῶς ἐξαιρούμενος· ἐξωνεῖσθαι δὲ
by-law acquired tyrannically taking-out to-buy-back but
πάλιν εἰ βούλοιτο τὸν τοιοῦτον, οὐδεὶς ὁ κωλύων νόμος
again if he-should-wish the such no the hindering law
ἐστί· κατὰ τὸν αὐτὸν τρόπον ἑκουσίως ἡμῶν ἑαυτοὺς
is according-to the same manner willingly we ourselves
ἀπεμποληθέντων ἔδει παρὰ τοῦ δι' ἀγαθότητα
having-sold it-was-needful by the(-one) through goodness

πάλιν ἡμᾶς εἰς ἐλευθερίαν ἐξαιρουμένου μὴ τὸν τυραννικόν,
again us into freedom taking-out not the tyrannical
ἀλλὰ τὸν δίκαιον τρόπον ἐπινοηθῆναι τῆς ἀνακλήσεως.
but the just manner to-be-devised of-the recall
οὗτος δέ ἐστί τις τὸ ἐπὶ τῷ κρατοῦντι ποιήσασθαι πᾶν
this but is some the on the(-one) ruling to-make all
ὅπερ ἂν ἐθέλοι λύτρον ἀντὶ τοῦ κατεχομένου λαβεῖν.
whatever — he-should-wish ransom instead-of the(-one) held to-receive
Τί τοίνυν εἰκὸς ἦν μᾶλλον τὸν κρατοῦντα λαβεῖν 23
what therefore likely was rather the(-one) ruling to-take
ἑλέσθαι; δυνατόν ἐστι δι᾽ ἀκολούθου στοχασμόν τινα τῆς
to-choose possible it-is through consequence conjecture some of-the
ἐπιθυμίας αὐτοῦ λαβεῖν, εἰ τὰ πρόδηλα γένοιτο ἡμῖν
desire his to-take if the manifest-things should-become for-us
τῶν ζητουμένων τεκμήρια. ὁ τοίνυν κατὰ τὸν ἐν
of-the(-things) sought evidences the(-one) therefore according-to the in
ἀρχῇ τοῦ συγγράμματος προαποδοθέντα λόγον τῷ πρὸς
beginning of-the treatise previously-rendered account by-the toward
τὸν εὐημεροῦντα φθόνῳ πρὸς μὲν τὸ ἀγαθὸν ἐπιμύσας,
the(-one) prospering envy toward indeed the good having-shut-eyes
τὸν δὲ τῆς κακίας ζόφον ἐν ἑαυτῷ γεννήσας, ἀρχὴν
the but of-the vice gloom in himself having-begotten beginning
δὲ τῆς πρὸς τὰ χείρω ῥοπῆς καὶ ὑπόθεσιν καὶ οἱονεὶ
and of-the toward the worse inclination and foundation and as-it-were
μητέρα τῆς λοιπῆς κακίας τὴν φιλαρχίαν νοσήσας,
mother of-the remaining vice the love-of-rule having-been-sick-with
τίνος ἂν ἀντηλλάξατο τὸν κατεχόμενον, εἰ μὴ δηλαδὴ
for-what — would-he-have-exchanged the(-one) held if not clearly
τοῦ ὑψηλοτέρου καὶ μείζονος ἀνταλλάγματος, ὡς ἂν
for-the higher and greater exchange that —
μᾶλλον ἑαυτοῦ τὸ κατὰ τὸν τῦφον θρέψειεν πάθος,
rather of-himself the according-to the conceit might-nourish passion

τὰ μείζω τῶν ἐλαττόνων διαμειβόμενος; ἀλλὰ μὴν ἐν
the greater-things for-the lesser exchanging but indeed in
τοῖς ἀπ᾽ αἰῶνος ἱστορουμένοις, ἐν οὐδενὶ συνεγνώκει
the(-things) from age recorded in none had-he-known
τοιοῦτον οὐδέν, οἷα καθεώρα περὶ τὸν τότε φαινόμενον,
such anything such-as he-saw about the(-one) then appearing
κυοφορίαν ἀσυνδύαστον, καὶ γέννησιν ἄφθορον, καὶ θήλην
conception without-coupling and birth incorrupt and nursing
ἐκ παρθενίας, καὶ ἄνωθεν ἐπιμαρτυρούσας τῷ ὑπερφυεῖ
from virginity and from-above testifying to-the transcendence
τῆς ἀξίας ἐκ τῶν ἀοράτων φωνάς, καὶ τῶν τῆς φύσεως
of-the worth from the invisible-things voices and of-the of-the nature
ἀρρωστημάτων διόρθωσιν ἀπραγμάτευτόν τινα καὶ ψιλήν, ἐν
sicknesses correction effortless some and bare in
ῥήματι μόνῳ καὶ ὁρμῇ τοῦ θελήματος παρ᾽ αὐτοῦ γινομένην,
word alone and impulse of-the will by him happening
τήν τε τῶν τεθνηκότων ἐπὶ τὸν βίον ἀνάλυσιν, καὶ τὴν
the both of-the(-ones) having-died to the life return and the
τῶν καταδίκων ἀνάρρυσιν, καὶ τὸν κατὰ τῶν δαιμόνων
of-the condemned rescue and the against the demons
φόβον, καὶ τῶν κατὰ τὸν ἀέρα παθῶν τὴν ἐξουσίαν, καὶ
fear and of-the in the air phenomena the authority and
τὴν διὰ θαλάσσης πορείαν, οὐ διαχωροῦντος ἐφ᾽ ἑκάτερα
the through sea journey not being-divided on each-side
τοῦ πελάγους, καὶ τὸν πυθμένα γυμνοῦντος τοῖς
the sea and the bottom laying-bare for-the(-ones)
παροδεύουσι κατὰ τὴν ἐπὶ Μωσέως θαυματουργίαν,
passing according-to the in-the-time-of Moses wonder-working
ἀλλ᾽ ἄνω τῆς ἐπιφανείας τοῦ ὕδατος ὑποχερσουμένης τῇ
but above the surface of-the water becoming-land for-the
βάσει, καὶ διά τινος ἀσφαλοῦς ἀντιτυπίας ὑπερειδούσης
step and through some secure resistance supporting

τὸ ἴχνος, τήν τε τῆς τροφῆς ὑπεροψίαν ἐφ' ὅσον
the footprint the both of-the food disregard for as-long-as
βούλοιτο, καὶ τὰς ἐν ἐρημίᾳ δαψιλεῖς ἑστιάσεις τῶν ἐν
he-wished and the in desert abundant feastings of-the(-ones) in
πολλαῖς χιλιάσιν εὐωχουμένων, οἷς οὔτε οὐρανὸς ἐπέρρει
many thousands feasting for-whom neither heaven poured
τὸ μάννα, οὔτε ἡ γῆ κατὰ τὴν ἰδίαν αὐτῆς φύσιν
the manna nor the earth according-to the own its nature
σιτοποιοῦσα τὴν χρείαν ἐπλήρου, ἀλλ' ἐκ τῶν ἀρρήτων
producing-grain the need filled but from the unspeakable
ταμείων τῆς θείας δυνάμεως ἡ φιλοτιμία προῄει, ἕτοιμος
storehouses of-the divine power the munificence proceeded ready
ἄρτος ταῖς χερσὶ τῶν διακονούντων ἐγγεωργούμενος
bread in-the hands of-the(-ones) serving being-cultivated
καὶ διὰ τοῦ κόρου τῶν ἐσθιόντων πλείων γιγνόμενος,
and through the satiety of-the(-ones) eating more becoming
ἥ τε διὰ τῶν ἰχθύων ὀψοφαγία, οὐ θαλάσσης αὐτοῖς
the and through the fishes relish not of-sea for-them
πρὸς τὴν χρείαν συνεισφερούσης, ἀλλὰ τοῦ καὶ τῇ
for the need contributing but of-the(-one) also in-the
θαλάσσῃ τὸ γένος τῶν ἰχθύων ἐγκατασπείραντος.
sea the race of-the fishes having-sown
καὶ πῶς ἄν τις τὸ καθ' ἕκαστον τῶν εὐαγγελικῶν
and how — anyone the(-things) by each of-the gospel
διεξίοι θαυμάτων; ταύτην τοίνυν τὴν δύναμιν καθορῶν,
would-go-through wonders this therefore the power seeing
ὁ ἐχθρὸς ἐν ἐκείνῳ πλεῖον τοῦ κατεχομένου τὸ
the enemy in that more than-the(-one) held the(-thing)
προκείμενον εἶδεν ἐν τῷ συναλλάγματι. τούτου χάριν
offered saw in the exchange for-this for-the-sake
αὐτὸν αἱρεῖται λύτρον τῶν ἐν τῇ τοῦ θανάτου φρουρᾷ
him he-chooses ransom of-the(-ones) in the of-the death prison

καθειργμένων γενέσθαι. ἀλλὰ μὴν ἀμήχανον ἦν αὐτὸν
shut-up to-become but indeed impossible it-was him
γυμνῇ προσβλέψαι τῇ τοῦ θεοῦ φαντασίᾳ, μὴ σαρκός τινα
naked to-look-at the — of-god appearance not of-flesh some
μοῖραν ἐν αὐτῷ θεωρήσαντα, ἣν ἤδη διὰ τῆς ἁμαρτίας
portion in him having-beheld which already through the sin
κεχείρωτο. διὰ τοῦτο περικαλύπτεται τῇ σαρκὶ ἡ θεότης,
he-had-subdued because-of this is-veiled by-the flesh the godhead
ὡς ἄν, πρὸς τὸ σύντροφόν τε καὶ συγγενὲς αὐτῷ βλέπων,
that — toward the familiar both and kindred to-him looking
μὴ πτοηθείη τὸν προσεγγισμὸν τῆς ὑπερεχούσης
not he-might-be-terrified-at the approach of-the surpassing
δυνάμεως· καὶ τὴν ἠρέμα διὰ τῶν θαυμάτων ἐπὶ τὸ μεῖζον
power and the quietly through the wonders to the greater
διαλάμπουσαν δύναμιν κατανοήσας, ἐπιθυμητὸν μᾶλλον ἢ
shining-through power having-perceived desirable rather than
φοβερὸν τὸ φανὲν εἶναι νομίσῃ. ὁρᾷς ὅπως τὸ
fearful the(-thing) appearing to-be he-might-think you-see how the
ἀγαθὸν τῷ δικαίῳ συνέζευκται καὶ τὸ σοφὸν τούτων οὐκ
good with-the just has-been-yoked and the wise from-these not
ἀποκέκριται. τὸ γὰρ διὰ τῆς τοῦ σώματος περιβολῆς
has-been-separated the for through the of-the body covering
χωρητὴν τὴν θείαν δύναμιν ἐπινοῆσαι γενέσθαι, ὡς ἂν ἡ ὑπὲρ
containable the divine power to-devise to-become that — the for
ἡμῶν οἰκονομία μὴ παραποδισθείη τῷ φόβῳ τῆς θεικῆς
us economy not might-be-hindered by-the fear of-the divine
ἐπιφανείας, πάντων κατὰ ταὐτὸν τὴν ἀπόδειξιν ἔχει, τοῦ
manifestation of-all according-to the-same the proof has of-the
ἀγαθοῦ, τοῦ σοφοῦ, τοῦ δικαίου. τὸ μὲν γὰρ ἐλέσθαι σῶσαι
good of-the wise of-the just the indeed for to-choose to-save
τῆς ἀγαθότητός ἐστι μαρτυρία· τὸ δὲ συναλλαγματικὴν
of-the goodness is testimony the but by-exchange

ποιήσασθαι τὴν τοῦ κρατουμένου λύτρωσιν τὸ δίκαιον
to-make the of-the(-one) held redemption the just
δείκνυσι· τὸ δὲ χωρητὸν δι᾽ ἐπινοίας ποιῆσαι τῷ ἐχθρῷ
shows the but containable through device to-make for-the enemy
τὸ ἀχώρητον τῆς ἀνωτάτω σοφίας τὴν ἀπόδειξιν ἔχει.
the uncontainable of-the highest wisdom the proof has
Ἀλλ᾽ ἐπιζητεῖν εἰκὸς τὸν τῇ ἀκολουθίᾳ τῶν 24
but to-seek likely the(-one) to-the consequence of-the(-things)
εἰρημένων προσέχοντα, ποῦ τὸ δυνατὸν τῆς θεότητος, ποῦ
said attending where the powerful of-the godhead where
ἡ ἀφθαρσία τῆς θείας δυνάμεως ἐν τοῖς εἰρημένοις
the incorruption of-the divine power in the(-things) said
ὁρᾶται. ἵνα τοίνυν καὶ ταῦτα γένηται καταφανῆ, τὰ
is-seen that therefore also these-things may-become manifest the(-things)
ἐφεξῆς τοῦ μυστηρίου διασκοπήσωμεν, ἐν οἷς μάλιστα
next of-the mystery let-us-examine in which most
δείκνυται συγκεκραμένη τῇ φιλανθρωπίᾳ ἡ δύναμις.
is-shown blended with-the love-to-man the power
πρῶτον μὲν οὖν τὸ τὴν παντοδύναμον φύσιν καὶ πρὸς τὸ
first indeed then the the all-powerful nature even to the
ταπεινὸν τῆς ἀνθρωπότητος καταβῆναι ἰσχῦσαι πλείονα
lowly of-the humanity to-come-down to-be-able greater
τῆς δυνάμεως τὴν ἀπόδειξιν ἔχει ἢ τὰ μεγάλά τε καὶ
of-the power the proof has than the great-things both and
ὑπερφυῆ τῶν θαυμάτων. τὸ μὲν γὰρ μέγα τι καὶ
extraordinary of-the wonders the indeed for great something and
ὑψηλὸν ἐξεργασθῆναι παρὰ τῆς θείας δυνάμεως κατὰ
lofty to-be-accomplished by the divine power according-to
φύσιν πώς ἐστι καὶ ἀκόλουθον. καὶ οὐκ ἄν τινα ξενισμὸν
nature somehow is and consequent and not — any strangeness
ἐπάγοι τῇ ἀκοῇ τὸ λέγειν πᾶσαν τὴν ἐν τῷ κόσμῳ
would-bring to-the hearing the to-say all the in the world

κτίσιν καὶ πᾶν ὅ τι περ ἔξω τῶν φαινομένων
creation and all what ever indeed outside the(-things) appearing
καταλαμβάνεται, ἐν τῇ δυνάμει τοῦ θεοῦ συστῆναι,
is-grasped in the power — of-god to-have-been-constituted
αὐτοῦ τοῦ θελήματος πρὸς τὸ δοκοῦν οὐσιωθέντος.
itself the will to the(-thing) seeming having-been-given-substance
ἡ δὲ πρὸς τὸ ταπεινὸν κάθοδος περιουσία τίς ἐστι τῆς
the but to the lowly descent abundance some is of-the
δυνάμεως οὐδὲν ἐν τοῖς παρὰ φύσιν κωλυομένης. ὡς
power in-nothing in the(-things) beyond nature being-hindered as
γὰρ ἴδιόν ἐστι τῆς τοῦ πυρὸς οὐσίας ἡ ἐπὶ τὸ ἄνω φορά,
for proper is of-the of-the fire substance the to the upward motion
καὶ οὐκ ἄν τις θαύματος ἄξιον ἐπὶ τῆς φλογὸς
and not — anyone of-wonder worthy in-the-case-of the flame
ἡγήσαιτο τὸ φυσικῶς ἐνεργούμενον· εἰ δὲ ῥέουσαν
would-consider the(-thing) naturally effected if but flowing
ἐπὶ τὸ κάτω καθ' ὁμοιότητα τῶν ἐμβριθῶν σωμάτων
to the downward according-to likeness of-the heavy bodies
ἴδοι τὴν φλόγα, τὸ τοιοῦτον ἐν θαύματι ποιεῖται,
one-should-see the flame the such in wonder one-makes
πῶς τὸ πῦρ καὶ διαμένει πῦρ ὂν καὶ ἐν τῷ τρόπῳ τῆς
how the fire both remains fire being and in the manner of-the
κινήσεως ἐκβαίνει τὴν φύσιν, ἐπὶ τὸ κάτω φερόμενον·
motion goes-beyond the nature to the downward being-borne
οὕτως καὶ τὴν θείαν τε καὶ ὑπερέχουσαν δύναμιν οὐκ
so also the divine both and surpassing power not
οὐρανῶν μεγέθη καὶ φωστήρων αὐγαὶ καὶ ἡ τοῦ παντὸς
of-heavens magnitudes and of-luminaries rays and the of-the whole
διακόσμησις καὶ ἡ διηνεκὴς τῶν ὄντων οἰκονομία τοσοῦτον
ordering and the continual of-the beings administration so-much
ὅσον ἡ ἐπὶ τὸ ἀσθενὲς τῆς φύσεως ἡμῶν συγκατάβασις
as-much-as the toward the weak of-the nature our condescension

δείκνυσι, πῶς τὸ ὑψηλόν, ἐν τῷ ταπεινῷ γενόμενον,
shows how the lofty in the lowly having-come-to-be
καὶ ἐν τῷ ταπεινῷ καθορᾶται καὶ οὐ καταβαίνει τοῦ
both in the lowly is-seen and not descends from-the
ὕψους, πῶς θεότης ἀνθρωπίνῃ συμπλακεῖσα φύσει καὶ
height how godhead with-human having-been-interwoven nature both
τοῦτο γίνεται καὶ ἐκεῖνό ἐστιν. ἐπειδὴ γάρ, καθὼς ἐν
this becomes and that is since for as in
τοῖς ἔμπροσθεν εἴρηται, φύσιν οὐκ εἶχεν ἡ ἐναντία
the(-things) before has-been-said nature not had the opposite
δύναμις ἀκράτῳ προσμῖξαι τῇ τοῦ θεοῦ παρουσίᾳ καὶ
power with-unmixed to-approach the — of-god presence and
γυμνὴν ὑποστῆναι αὐτοῦ τὴν ἐμφάνειαν, ὡς ἂν εὔληπτον
naked to-endure his the manifestation that — easily-grasped
γένοιτο τῷ ἐπιζητοῦντι ὑπὲρ ἡμῶν τὸ ἀντάλλαγμα,
might-become for-the(-one) seeking for us the exchange
τῷ προκαλύμματι τῆς φύσεως ἡμῶν ἐνεκρύφθη τὸ θεῖον,
by-the veil of-the nature our was-hidden the divine
ἵνα κατὰ τοὺς λίχνους τῶν ἰχθύων τῷ δελέατι τῆς
that according-to the greedy of-the fishes with-the bait of-the
σαρκὸς συγκατασπασθῇ τὸ ἄγκιστρον τῆς θεότητος, καὶ
flesh may-be-drawn-down-with the hook of-the godhead and
οὕτω τῆς ζωῆς τῷ θανάτῳ εἰσοικισθείσης καὶ τῷ
so the life with-the death having-been-made-to-dwell and in-the
σκότῳ τοῦ φωτὸς ἐπιφανέντος ἐξαφανισθῇ τὸ τῷ
darkness the light having-appeared may-vanish the(-thing) to-the
φωτὶ καὶ τῇ ζωῇ κατὰ τὸ ἐναντίον νοούμενον· οὐ
light and to-the life according-to the opposite conceived not
γὰρ ἔχει φύσιν οὔτε σκότος διαμένειν ἐν φωτὸς παρουσίᾳ,
for has nature neither darkness to-remain in of-light presence
οὔτε θάνατον εἶναι ζωῆς ἐνεργούσης.
nor death to-be with-life working

οὐκοῦν ἐπὶ κεφαλαίων τοῦ μυστηρίου τὴν ἀκολουθίαν
therefore in summary of-the mystery the sequence
ἀναλαβόντες ἐντελῆ ποιησώμεθα τὴν ἀπολογίαν πρὸς
having-taken-up complete let-us-make the defense toward
τοὺς κατηγοροῦντας τῆς θείας οἰκονομίας, ὅτου χάριν
the(-ones) accusing the divine economy of-what for-the-sake
δι᾽ ἑαυτῆς ἡ θεότης τὴν ἀνθρωπίνην κατεργάζεται
through itself the godhead the human accomplishes
σωτηρίαν. δεῖ γὰρ διὰ πάντων τὸ θεῖον ἐν ταῖς
salvation it-is-needful for through all-things the divine in the
πρεπούσαις ὑπολήψεσιν εἶναι καὶ μὴ τὸ μὲν ὑψηλῶς
befitting suppositions to-be and not the(-thing) indeed loftily
ἐπ᾽ αὐτοῦ νοεῖσθαι, τὸ δὲ τῆς θεοπρεποῦς
in-the-case-of him to-be-conceived the(-thing) but from-the god-befitting
ἀξίας ἐκβάλλεσθαι· ἀλλὰ πᾶν ὑψηλόν τε καὶ εὐσεβὲς νόημα
dignity to-be-cast-out but every lofty both and pious thought
δεῖ πάντως ἐπὶ θεοῦ πιστεύεσθαι, καὶ συνηρτῆσθαι
must altogether in-the-case-of god to-be-believed and to-have-been-joined
δι᾽ ἀκολουθίας τῷ ἑτέρῳ τὸ ἕτερον. δέδεικται τοίνυν
through sequence to-the other the other has-been-shown therefore
τὸ ἀγαθόν, τὸ σοφόν, τὸ δίκαιον, τὸ δυνατόν, τὸ
the good the wise the just the powerful the
φθορᾶς ἀνεπίδεκτον, πάντα τῷ λόγῳ τῆς καθ᾽ ἡμᾶς
of-corruption not-admitting all-things by-the account of-the according-to us
οἰκονομίας ἐπιδεικνύμενα. ἡ ἀγαθότης ἐν τῷ προελέσθαι
economy displayed the goodness in the to-choose
σῶσαι τὸν ἀπολωλότα καταλαμβάνεται, ἡ σοφία καὶ
to-save the(-one) having-been-lost is-grasped the wisdom and
ἡ δικαιοσύνη ἐν τῷ τρόπῳ τῆς σωτηρίας ἡμῶν διεδείχθη,
the justice in the manner of-the salvation our were-displayed
ἡ δύναμις ἐν τῷ γενέσθαι μὲν αὐτὸν ἐν ὁμοιώματι
the power in the to-become indeed him in likeness

ἀνθρώπου καὶ σχήματι κατὰ τὸ ταπεινὸν τῆς φύσεως
of-man and form according-to the lowly of-the nature
ἡμῶν καὶ ἐλπισθῆναι δύνασθαι αὐτὸν καθ᾽ ὁμοιότητα
our and to-be-hoped to-be-able him according-to likeness
τῶν ἀνθρώπων τῷ θανάτῳ ἐγκρατηθῆναι, γενόμενον
of-the men by-the death to-be-mastered having-become
δὲ τὸ οἰκεῖον ἑαυτῷ καὶ κατὰ φύσιν ἐργάσασθαι.
but the(-thing) proper to-himself also according-to nature to-work
οἰκεῖον δὲ φωτὶ μὲν ὁ ἀφανισμὸς τοῦ σκότους, ζωῇ δὲ
proper but to-light indeed the vanishing of-the darkness to-life but
ἡ τοῦ θανάτου καθαίρεσις. ἐπεὶ οὖν τῆς εὐθείας ὁδοῦ
the of-the death destruction since then from-the straight road
παρενεχθέντες τὸ κατ᾽ ἀρχὰς τῆς ζωῆς ἐξετράπημεν
having-been-carried-aside the(-thing) at beginnings of-the life we-turned-from
καὶ τῷ θανάτῳ ἐγκατηνέχθημεν, τί τοῦ εἰκότος ἔξω
and to-the death we-were-brought-down what of-the likely outside
παρὰ τοῦ μυστηρίου μανθάνομεν, εἰ ἡ καθαρότης τῶν
from the mystery do-we-learn if the purity the(-ones)
ἐξ ἁμαρτίας μολυνθέντων ἐφάπτεται, καὶ ἡ ζωὴ τῶν
from sin defiled touches and the life the(-ones)
τεθνηκότων, καὶ ἡ ὁδηγία τῶν πεπλανημένων, ὡς ἂν
having-died and the guidance the(-ones) having-wandered that —
ὅ τε μολυσμὸς καθαρθείη, καὶ ἡ πλάνη θεραπευθείη,
the both defilement may-be-cleansed and the wandering may-be-healed
καὶ εἰς τὴν ζωὴν τὸ τεθνηκὸς ἐπανέλθοι;
and into the life the(-thing) having-died may-return
Τὸ δὲ ἐν τῇ φύσει γενέσθαι ἡμῶν τὴν θεότητα τοῖς 25
the but in the nature to-have-come-to-be our the godhead to-the(-ones)
μὴ λίαν μικροψύχως κατανοοῦσι τὰ ὄντα οὐδένα ἂν ἐκ
not very pettily perceiving the beings no — from
τοῦ εὐλόγου ξενισμὸν ἐπαγάγοι. τίς γὰρ οὕτω νήπιος τὴν
the reasonable strangeness would-bring who for so infantile in-the

ψυχὴν ὡς εἰς τὸ πᾶν βλέπων μὴ ἐν παντὶ πιστεύειν εἶναι
soul as to the whole looking not in everything to-believe to-be
τὸ θεῖον, καὶ ἐνδυόμενον καὶ ἐμπεριέχον καὶ ἐγκαθήμενον;
the divine both putting-on and encompassing and sitting-within
τοῦ γὰρ ὄντος ἐξῆπται τὰ ὄντα, καὶ οὐκ ἔνεστιν εἶναί
of-the for being hang the beings and not it-is-possible to-be
τι μὴ ἐν τῷ ὄντι τὸ εἶναι ἔχον. εἰ οὖν ἐν αὐτῷ
anything not in the being the to-be having if then in him
τὰ πάντα καὶ ἐν πᾶσιν ἐκεῖνο, τί ἐπαισχύνονται
the(-things) all and in all that why are-they-ashamed
τῇ οἰκονομίᾳ τοῦ μυστηρίου τοῦ θεὸν ἐν ἀνθρώπῳ
at-the economy of-the mystery of-the(-one) god in man
γεγενῆσθαι διδάσκοντος τὸν οὐδὲ νῦν ἔξω τοῦ
to-have-come-to-be teaching the(-one) not-even now outside the
ἀνθρώπου εἶναι πεπιστευμένον; εἰ γὰρ καὶ ὁ τρόπος τῆς
man to-be believed if for even the manner of-the
ἐν ἡμῖν τοῦ θεοῦ παρουσίας οὐχ ὁ αὐτὸς οὗτος ἐκείνῳ,
in us — of-god presence not the same this with-that
ἀλλ᾽ οὖν τὸ ἐν ἡμῖν εἶναι καὶ νῦν καὶ τότε κατὰ
but anyway the in us to-be both now and then according-to
τὸ ἴσον διωμολόγηται. νῦν μὲν οὖν ἐγκέκραται ἡμῖν ὡς
the equal has-been-agreed now indeed then he-is-blended with-us as
συνέχων ἐν τῷ εἶναι τὴν φύσιν· τότε δὲ κατεμίχθη πρὸς
holding-together in the to-be the nature then but he-was-mixed with
τὸ ἡμέτερον, ἵνα τὸ ἡμέτερον τῇ πρὸς τὸ θεῖον ἐπιμιξίᾳ
the our that the our by-the toward the divine intermixture
γένηται θεῖον, ἐξαιρεθὲν τοῦ θανάτου καὶ τῆς τοῦ
may-become divine having-been-removed from-the death and of-the of-the
ἀντικειμένου τυραννίδος ἔξω γενόμενον· ἡ γὰρ ἐκείνου
adversary tyranny outside having-come-to-be the for of-him

ἀπὸ τοῦ θανάτου ἐπάνοδος ἀρχὴ τῷ θνητῷ γένει τῆς
from the death return beginning for-the mortal race of-the
εἰς τὴν ἀθάνατον ζωὴν ἐπανόδου γίγνεται.
into the deathless life return becomes

26–29 · THE DECEIT OF THE DECEIVER, AND THE TIME OF THE CURE

Was it deceit for God to come hidden in flesh, unrecognized by the enemy? If so, it was just and wise: the deceiver, who had deceived man with the bait of pleasure, was deceived in turn; and good, since, as fire refines gold, it purges even the inventor of evil, and at the restoration all creation will give thanks. God touched every part of our life, birth to death, as a garment is washed whole, and came on earth, where the sickness was; nor is our birth shameful. A physician waits until a disease shows itself fully, and God came when evil reached its height.

Ἀλλ' ἴσως τις ἐν τῇ τῆς δικαιοσύνης τε καὶ σοφίας 26
but perhaps someone in the of-the justice both and wisdom
ἐξετάσει τῆς κατὰ τὴν οἰκονομίαν ταύτην θεωρουμένης
examination the according-to the economy this contemplated
ἐνάγεται πρὸς τὸ νομίσαι ἀπάτην τινὰ τὴν τοιαύτην
is-led to the to-think deceit some the such
μέθοδον ἐπινενοῆσθαι ὑπὲρ ἡμῶν τῷ θεῷ· τὸ γὰρ μὴ
method to-have-been-devised for us — by-god the for not
γυμνῇ τῇ θεότητι, ἀλλ' ὑπὸ τῆς ἀνθρωπίνης φύσεως
with-naked the godhead but by the human nature
κεκαλυμμένῃ, ἀγνοηθέντα παρὰ τοῦ ἐχθροῦ, τὸν θεὸν ἐντὸς
veiled unrecognized by the enemy — god within
τοῦ κρατοῦντος γενέσθαι ἀπάτη τίς ἐστι τρόπον τινὰ
the(-one) ruling to-come-to-be deceit some is in-manner some
καὶ παραλογισμός, ἐπείπερ ἴδιον τῶν ἀπατώντων ἐστὶ
and fallacy since-indeed proper of-the(-ones) deceiving is

τὸ πρὸς ἕτερον τὰς τῶν ἐπιβουλευομένων ἐλπίδας
the toward other the of-the(-ones) plotted-against hopes
τρέπειν καὶ ἄλλο παρὰ τὸ ἐλπισθὲν κατεργάζεσθαι.
to-turn and other beside the(-thing) hoped-for to-accomplish
ἀλλ᾽ ὁ πρὸς τὴν ἀλήθειαν βλέπων πάντων μάλιστα
but the(-one) toward the truth looking of-all most
καὶ τοῦτο τῆς δικαιοσύνης τε καὶ τῆς σοφίας εἶναι
also this of-the justice both and of-the wisdom to-be
συνθήσεται. δικαίου μὲν γάρ ἐστι τὸ κατ᾽ ἀξίαν ἑκάστῳ
will-agree of-just indeed for is the according-to worth to-each
νέμειν, σοφοῦ δὲ τὸ μήτε παρατρέπειν τὸ δίκαιον, μήτε
to-distribute of-wise but the neither to-pervert the just nor
τὸν ἀγαθὸν τῆς φιλανθρωπίας σκοπὸν ἀποχωρίζειν τῆς
the good of-the love-to-man aim to-separate from-the
κατὰ τὸ δίκαιον κρίσεως, ἀλλὰ συνάπτειν ἀλλήλοις
according-to the just judgment but to-join to-one-another
εὐμηχάνως ἀμφότερα, τῇ μὲν δικαιοσύνῃ τὸ κατ᾽
ingeniously both by-the indeed justice the(-thing) according-to
ἀξίαν ἀντιδιδόντα, τῇ δὲ ἀγαθότητι τοῦ σκοποῦ τῆς
worth rendering by-the but goodness from-the aim of-the
φιλανθρωπίας οὐκ ἐξιστάμενον. σκοπήσωμεν τοίνυν εἰ μὴ
love-to-man not departing let-us-consider therefore if not
τὰ δύο ταῦτα τοῖς γεγονόσιν ἐνθεωρεῖται. ἡ μὲν
the two these in-the(-things) having-happened are-seen the indeed
γὰρ τοῦ κατ᾽ ἀξίαν ἀντίδοσις, δι᾽ ἧς ὁ ἀπατεὼν
for of-the according-to worth requital through which the deceiver
ἀνταπατᾶται, τὸ δίκαιον δείκνυσιν, ὁ δὲ σκοπὸς τοῦ
is-deceived-in-turn the just shows the but aim of-the(-thing)
γιγνομένου μαρτυρία τῆς τοῦ ἐνεργοῦντος ἀγαθότητος
happening testimony of-the of-the(-one) working goodness
γίγνεται. ἴδιον μὲν γὰρ τῆς δικαιοσύνης τὸ ἐκεῖνα
becomes proper indeed for of-the justice the those-things

νέμειν ἑκάστῳ, ὧν τις τὰς ἀρχὰς καὶ τὰς αἰτίας
to-distribute to-each of-which anyone the beginnings and the causes
προκατεβάλετο, ὥσπερ ἡ γῆ κατὰ τὰ γένη τῶν
laid-down-beforehand as the earth according-to the kinds of-the
καταβληθέντων σπερμάτων καὶ τοὺς καρποὺς ἀντιδίδωσιν·
sown seeds also the fruits renders
σοφίας δὲ τὸ ἐν τῷ τρόπῳ τῆς τῶν ὁμοίων ἀντιδόσεως
of-wisdom but the in the manner of-the of-the like requital
μὴ ἐκπεσεῖν τοῦ βελτίονος. ὥσπερ γὰρ τῷ ἐδέσματι
not to-fall-away from-the better as for with-the food
ὁμοίως παραμίγνυσι τὸ φάρμακον καὶ ὁ ἐπιβουλεύων
alike mixes the drug both the(-one) plotting
καὶ ὁ τὸν ἐπιβουλευθέντα ἰώμενος· ἀλλ᾽ ὁ μὲν
and the(-one) the plotted-against healing but the(-one) indeed
τὸ δηλητήριον, ὁ δὲ τοῦ δηλητηρίου ἀλεξητήριον, καὶ
the poison the(-other) but of-the poison antidote and
οὐδὲν ὁ τρόπος τῆς θεραπείας τὸν σκοπὸν τῆς εὐεργεσίας
nothing the manner of-the treatment the aim of-the benefaction
διελυμήνατο· εἰ γὰρ καὶ παρ᾽ ἀμφοτέρων φαρμάκου μίξις
spoiled if for even by both of-drug mixture
ἐν τροφῇ γίγνεται, ἀλλὰ πρὸς τὸν σκοπὸν ἀποβλέψαντες
in food happens but to the aim having-looked
τὸν μὲν ἐπαινοῦμεν, τῷ δὲ χαλεπαίνομεν· οὕτω
the(-one) indeed we-praise with-the(-other) but we-are-angry so
καὶ ἐνταῦθα τῷ μὲν κατὰ τὸ δίκαιον λόγῳ ἐκεῖνα
also here by-the indeed according-to the just account those-things
ὁ ἀπατεὼν ἀντιλαμβάνει, ὧν τὰ σπέρματα διὰ τῆς
the deceiver receives-in-return of-which the seeds through the
ἰδίας προαιρέσεως κατεβάλετο· ἀπατᾶται γὰρ καὶ αὐτὸς
own choice he-laid-down is-deceived for also himself
τῷ τοῦ ἀνθρώπου προβλήματι ὁ προαπατήσας τὸν
by-the of-the man screen the(-one) having-first-deceived the

ἄνθρωπον τῷ τῆς ἡδονῆς δελεάσματι· ὁ δὲ σκοπὸς
man by-the of-the pleasure bait the but aim
τῶν γιγνομένων ἐπὶ τὸ κρεῖττον τὴν παραλλαγὴν ἔχει.
of-the(-things) happening to the better the change has
ὁ μὲν γὰρ ἐπὶ διαφθορᾷ τῆς φύσεως τὴν ἀπάτην
the(-one) indeed for unto corruption of-the nature the deceit
ἐνήργησεν, ὁ δὲ δίκαιος ἅμα καὶ ἀγαθὸς καὶ σοφὸς
worked the(-one) but just at-once and good and wise
ἐπὶ σωτηρίᾳ τοῦ καταφθαρέντος τῇ ἐπινοίᾳ τῆς
for salvation of-the(-one) corrupted the device of-the
ἀπάτης ἐχρήσατο, οὐ μόνον τὸν ἀπολωλότα διὰ τούτων
deceit used not only the(-one) having-been-lost through these
εὐεργετῶν, ἀλλὰ καὶ αὐτὸν τὸν τὴν ἀπώλειαν καθ'
benefiting but also himself the(-one) the destruction against
ἡμῶν ἐνεργήσαντα. ἐκ γὰρ τοῦ προσεγγίσαι τῇ ζωῇ μὲν
us having-worked from for the to-draw-near to-the life indeed
τὸν θάνατον, τῷ φωτὶ δὲ τὸ σκότος, τῇ ἀφθαρσίᾳ δὲ
the death to-the light but the darkness to-the incorruption but
τὴν φθοράν, ἀφανισμὸς μὲν τοῦ χείρονος γίγνεται καὶ εἰς
the corruption vanishing indeed of-the worse becomes and into
τὸ μὴ ὂν μεταχώρησις, ὠφέλεια δὲ τοῦ ἀπὸ τούτων
the not being passing benefit but of-the(-one) from these
καθαιρομένου. καθάπερ γάρ, ἀτιμοτέρας ὕλης τῷ χρυσῷ
being-cleansed as for of-less-honorable matter with-the gold
καταμιχθείσης, τῇ διὰ τοῦ πυρὸς δαπάνῃ τὸ ἀλλότριόν τε
having-been-mixed by-the through the fire consumption the foreign both
καὶ ἀπόβλητον οἱ θεραπευταὶ τοῦ χρυσίου καταναλώσαντες
and to-be-cast-away the refiners of-the gold having-consumed
πάλιν ἐπανάγουσι πρὸς τὴν κατὰ φύσιν λαμπηδόνα τὴν
again bring-back to the according-to nature brightness the
προτιμοτέραν ὕλην· οὐκ ἄπονος μέντοι γίνεται ἡ διάκρισις,
more-precious matter not painless however becomes the separation

χρόνῳ τοῦ πυρὸς τῇ ἀναλωτικῇ δυνάμει τὸ νόθον
in-time the fire with-the consuming power the bastard
ἐξαφανίζοντος, πλὴν ἀλλὰ θεραπεία τίς ἐστι τοῦ χρυσίου
making-vanish but nevertheless treatment some is of-the gold
τὸ ἐκτακῆναι αὐτὸ τὸ ἐπὶ λύμῃ τοῦ κάλλους ἐγκείμενον·
the to-be-melted-out itself the(-thing) for ruin of-the beauty lying-in
κατὰ τὸν αὐτὸν τρόπον, θανάτου καὶ φθορᾶς καὶ
according-to the same manner of-death and of-corruption and
σκότους καὶ εἴ τι κακίας ἔκγονον τῷ εὑρετῇ τοῦ κακοῦ
of-darkness and if anything of-vice offspring to-the inventor of-the evil
περιφυέντων, ὁ προσεγγισμὸς τῆς θείας δυνάμεως πυρὸς
having-grown-around the approach of-the divine power of-fire
δίκην ἀφανισμὸν τοῦ παρὰ φύσιν κατεργασάμενος
in-manner vanishing of-the(-thing) beyond nature having-accomplished
εὐεργετεῖ τῇ καθάρσει τὴν φύσιν, κἂν ἐπίπονος ἡ
benefits by-the cleansing the nature even-if painful the
διάκρισις ᾖ. οὐκοῦν οὐδ' ἂν παρ' αὐτοῦ τοῦ ἀντικειμένου
separation be therefore not-even — by himself the adversary
μὴ εἶναι δίκαιόν τε καὶ σωτήριον τὸ γεγονὸς
not to-be just both and saving the(-thing) having-happened
ἀμφιβάλοιτο, εἴπερ εἰς αἴσθησιν τῆς εὐεργεσίας ἔλθοι.
would-be-doubted if-indeed into perception of-the benefaction be-should-come
νυνὶ γὰρ καθάπερ οἱ ἐπὶ θεραπείᾳ τεμνόμενοί τε καὶ
now for as the(-ones) for treatment being-cut both and
καιόμενοι χαλεπαίνουσι τοῖς θεραπεύουσι, τῇ ὀδύνῃ
being-burned are-angry with-the(-ones) treating by-the pain
τῆς τομῆς δριμυσσόμενοι, εἰ δὲ τὸ ὑγιαίνειν διὰ τούτων
of-the incision being-stung if but the to-be-healthy through these
προσγένοιτο καὶ ἡ τῆς καύσεως ἀλγηδὼν παρέλθοι, χάριν
should-come-besides and the of-the burning pain should-pass thanks
εἴσονται τοῖς τὴν θεραπείαν ἐπ' αὐτῶν ἐνεργήσασι·
they-will-know to-the(-ones) the treatment on them having-worked

κατὰ τὸν αὐτὸν τρόπον ταῖς μακραῖς περιόδοις
according-to the same manner by-the long circuits
ἐξαιρεθέντος τοῦ κακοῦ τῆς φύσεως, τοῦ νῦν αὐτῇ
having-been-removed the evil from-the nature the(-evil) now with-it
καταμιχθέντος καὶ συμφυέντος, ἐπειδὰν ἡ εἰς τὸ ἀρχαῖον
mixed and grown-together when the into the ancient
ἀποκατάστασις τῶν νῦν ἐν κακίᾳ κειμένων γένηται,
restoration of-the(-ones) now in vice lying happens
ὁμόφωνος ἡ εὐχαριστία παρὰ πάσης ἔσται τῆς κτίσεως, καὶ
of-one-voice the thanksgiving from all will-be the creation both
τῶν ἐν τῇ καθάρσει κεκολασμένων καὶ τῶν μηδὲ
of-the(-ones) in the cleansing having-been-punished and of-the(-ones) not-even
τὴν ἀρχὴν ἐπιδεηθέντων καθάρσεως. ταῦτα καὶ τὰ τοιαῦτα
the beginning having-needed of-cleansing these-things and the such-things
παραδίδωσι τὸ μέγα μυστήριον τῆς θείας ἐνανθρωπήσεως.
hands-down the great mystery of-the divine incarnation
δι' ὧν γὰρ κατεμίχθη τῇ ἀνθρωπότητι, διὰ
through what-things for he-was-mixed with-the humanity through
πάντων τῶν τῆς φύσεως ἰδιωμάτων γενόμενος, γενέσεώς
all the of-the nature properties having-come-to-be of-birth
τε καὶ ἀνατροφῆς καὶ αὐξήσεως, καὶ μέχρι τῆς τοῦ
both and of-nurture and of-growth and as-far-as the of-the
θανάτου πείρας διεξελθών, τὰ προειρημένα πάντα
death trial having-gone-through the(-things) previously-said all
κατείργασται, τόν τε ἄνθρωπον τῆς κακίας ἐλευθερῶν
he-has-accomplished the both man from-the vice freeing
καὶ αὐτὸν τὸν τῆς κακίας εὑρετὴν ἰώμενος. ἴασις γάρ ἐστιν
and himself the of-the vice inventor healing healing for is
ἀρρωστίας ἡ τοῦ νοσήματος κάθαρσις, κἂν ἐπίπονος ᾖ.
of-sickness the of-the disease cleansing even-if painful it-be

Ἀκόλουθον δὲ πάντως τὸν πρὸς τὴν φύσιν ἡμῶν 27
consequent but altogether the(-one) with the nature our
ἀνακιρνάμενον διὰ πάντων δέξασθαι τῶν ἰδιωμάτων αὐτῆς
blending-himself through all to-receive the properties its
τὴν πρὸς ἡμᾶς συνανάκρασιν. καθάπερ γὰρ οἱ τὸν
the toward us commingling as for the(-ones) the
ῥύπον τῶν ἱματίων ἐκπλύνοντες οὐ τὰ μὲν ἐῶσι τῶν
filth of-the garments washing-out not the(-ones) indeed leave of-the
μολυσμάτων, τὰ δὲ ἀπορρύπτουσιν, ἀλλ' ἀπ' ἀρχῆς ἄχρι
stains the(-ones) but wash-off but from beginning until
τέλους ἐκκαθαίρουσι τῶν κηλίδων ἅπαν τὸ ὕφασμα, ὡς
end they-cleanse from-the spots all the fabric that
ἂν ὁμότιμον ἑαυτῷ δι' ὅλου τὸ ἱμάτιον γένοιτο, κατὰ
— *equal-in-honor with-itself through whole the garment may-become according-to*
τὸ ἴσον λαμπρυνθὲν ἐκ τῆς πλύσεως· οὕτως, μολυνθείσης
the equal brightened from the washing so having-been-defiled
τῇ ἁμαρτίᾳ τῆς ἀνθρωπίνης ζωῆς ἐν ἀρχῇ τε καὶ
by-the sin the human life in beginning both and
τελευτῇ καὶ τοῖς διὰ μέσου πᾶσιν, ἔδει διὰ
end and in-the(-things) through middle all it-was-needful through
πάντων γενέσθαι τὴν ἐκπλύνουσαν δύναμιν, καὶ μὴ τὸ
all to-come-to-be the washing-out power and not the(-thing)
μέν τι θεραπεῦσαι τῷ καθαρσίῳ, τὸ δὲ περιδεῖν
indeed some to-heal with-the cleansing the(-thing) but to-overlook
ἀθεράπευτον. τούτου χάριν τῆς ζωῆς ἡμῶν δύο πέρασιν
unhealed for-this for-the-sake the life our by-two ends
ἑκατέρωθεν διειλημμένης, τὸ κατὰ τὴν ἀρχήν φημι
on-each-side being-bounded the(-one) according-to the beginning I-mean
καὶ τὸ τέλος, καθ' ἑκάτερον εὑρίσκεται πέρας ἡ διορθωτικὴ
and the end at each is-found end the corrective
τῆς φύσεως δύναμις, καὶ τῆς ἀρχῆς ἁψαμένη καὶ μέχρι
of-the nature power both the beginning having-touched and as-far-as

τοῦ τέλους ἑαυτὴν ἐπεκτείνασα καὶ τὰ διὰ μέσου
the end itself having-extended and the(-things) through middle
τούτων πάντα διαλαβοῦσα. μιᾶς δὲ πᾶσιν ἀνθρώποις
these all having-comprehended one but for-all men
τῆς εἰς τὴν ζωὴν οὔσης παρόδου, πόθεν ἔδει τὸν
the into the life being entrance whence was-it-needful the(-one)
εἰσιόντα πρὸς ἡμᾶς εἰσοικισθῆναι τῷ βίῳ; ἐξ οὐρανοῦ,
entering to us to-be-made-to-dwell in-the life from heaven
φησὶ τυχὸν ὁ διαπτύων ὡς αἰσχρόν τε καὶ ἄδοξον τὸ
says perhaps the(-one) spitting-at as shameful both and inglorious the
εἶδος τῆς ἀνθρωπίνης γενέσεως. ἀλλ᾽ οὐκ ἦν ἐν οὐρανῷ τὸ
form of-the human birth but not was in heaven the
ἀνθρώπινον, οὐδέ τις ἐν τῇ ὑπερκοσμίῳ ζωῇ κακίας νόσος
human nor any in the supercosmic life of-vice disease
ἐπεχωρίαζεν. ὁ δὲ τῷ ἀνθρώπῳ καταμιγνύμενος
dwelt the(-one) but with-the man being-mixed
τῷ σκοπῷ τῆς ὠφελείας ἐποιεῖτο τὴν συνανάκρασιν. ἔνθα
by-the aim of-the benefit made the commingling where
τοίνυν τὸ κακὸν οὐκ ἦν, οὐδὲ ὁ ἀνθρώπινος ἐπολιτεύετο
therefore the evil not was nor the human lived
βίος, πῶς ἐπιζητεῖ τις ἐκεῖθεν τῳ θεῷ περιπλακῆναι
life how seeks anyone thence with-some god to-be-intertwined
τὸν ἄνθρωπον, μᾶλλον δὲ οὐχὶ ἄνθρωπον, ἀλλὰ ἀνθρώπου
the man rather but not man but of-man
τι εἴδωλον καὶ ὁμοίωμα; τίς δ᾽ ἂν ἐγένετο τῆς φύσεως
some image and likeness who but — would-have-become of-the nature
ἡμῶν ἡ διόρθωσις, εἰ τοῦ ἐπιγείου ζῴου νενοσηκότος
our the correction if the earthly living-creature having-fallen-sick
ἕτερόν τι τῶν οὐρανίων τὴν θείαν ἐπιμιξίαν ἐδέξατο;
other some of-the heavenly-things the divine intermixture received
οὐκ ἔστι γὰρ θεραπευθῆναι τὸν κάμνοντα, μὴ τοῦ
not it-is-possible for to-be-healed the(-one) suffering not the

πονοῦντος μέρους ἰδιαζόντως δεξαμένου τὴν ἴασιν. εἰ οὖν
toiling part peculiarly having-received the cure if then
τὸ μὲν κάμνον ἐπὶ γῆς ἦν, ἡ δὲ θεία δύναμις τοῦ
the(-thing) indeed suffering upon earth was the but divine power the(-thing)
κάμνοντος μὴ ἐφήψατο, πρὸς τὸ ἑαυτῆς βλέπουσα
suffering not touched to the(-thing) of-itself looking
πρέπον, ἄχρηστος ἦν τῷ ἀνθρώπῳ ἡ περὶ τὰ
fitting useless was for-the man the about the(-things)
μηδὲν ἡμῖν ἐπικοινωνοῦντα τῆς θείας δυνάμεως ἀσχολία.
in-nothing with-us communicating of-the divine power occupation
τὸ μὲν γὰρ ἀπρεπὲς ἐπὶ τῆς θεότητος ἴσον, εἴπερ
the indeed for unbecoming in-the-case-of the godhead equal if-indeed
ὅλως θεμιτόν ἐστιν ἄλλο τι παρὰ τὴν κακίαν ἀπρεπὲς
at-all lawful it-is other anything beside the vice unbecoming
ἐννοεῖν. πλὴν τῷ μικροψύχως ἐν τούτῳ κρίνοντι τὴν
to-conceive however for-the(-one) pettily in this judging the
θείαν μεγαλειότητα, ἐν τῷ μὴ δέξασθαι τῶν τῆς φύσεως
divine majesty in the not to-receive of-the of-the nature
ἡμῶν ἰδιωμάτων τὴν κοινωνίαν, οὐδὲν μᾶλλον παραμυθεῖται
our properties the communion nothing more comforts
τὸ ἄδοξον οὐρανίῳ σώματι ἢ ἐπιγείῳ συσχηματισθῆναι
the inglorious with-heavenly body than with-earthly to-be-conformed
τὸ θεῖον. τοῦ γὰρ ὑψίστου καὶ ἀπροσίτου κατὰ τὸ
the divine of-the for highest and unapproachable according-to the
ὕψος τῆς φύσεως ἡ κτίσις πᾶσα κατὰ τὸ ἴσον ἐπὶ τὸ
height of-the nature the creation all according-to the equal toward the
κάτω ἀφέστηκε, καὶ ὁμοτίμως αὐτῷ τὸ πᾶν ὑποβέβηκε.
below has-stood-off and with-equal-honor to-him the whole has-gone-under
τὸ γὰρ καθ' ὅλου ἀπρόσιτον οὔ τινι μέν ἐστι προσιτόν,
the for on whole unapproachable not to-some indeed is approachable
τῷ δὲ ἀπροσπέλαστον, ἀλλ' ἐπ' ἴσης πάντων τῶν
to-another but inaccessible but on equal-terms all the

ὄντων ὑπερανέστηκεν. οὔτε οὖν ἡ γῆ πορρωτέρω τῆς
beings transcends neither then the earth farther from-the
ἀξίας ἐστίν, οὔτε ὁ οὐρανὸς πλησιαίτερος, οὔτε τὰ
worth is nor the heaven nearer nor the(-things)
ἐν ἑκατέρῳ τῶν στοιχείων ἐνδιαιτώμενα διαφέρει τι
in each of-the elements dwelling differ in-anything
ἀλλήλων ἐν τῷ μέρει τούτῳ, ὡς τὰ μὲν ἐφάπτεσθαι
from-one-another in the part this so-that the(-ones) indeed to-touch
τῆς ἀπροσίτου φύσεως, τὰ δὲ ἀποκρίνεσθαι, ἢ οὕτω
the unapproachable nature the(-others) but to-be-separated or so
γ' ἂν μὴ διὰ πάντων ἐπ' ἴσης διήκειν τὴν τὸ
at-least — not through all on equal-terms to-pervade the the
πᾶν ἐπικρατοῦσαν δύναμιν ὑπονοήσαιμεν, ἀλλ' ἔν τισι
whole mastering power we-would-suppose but in some
πλεονάζουσαν, ἐν ἑτέροις ἐνδεεστέραν εἶναι, καὶ τῇ πρὸς
abounding in others more-deficient to-be and by-the toward
τὸ ἔλαττόν τε καὶ πλέον καὶ μᾶλλον καὶ ἧττον διαφορᾷ
the less both and more and more and less difference
σύνθετον ἐκ τοῦ ἀκολούθου τὸ θεῖον ἀναφανήσεται,
composite from the consequence the divine will-appear
αὐτὸ πρὸς ἑαυτὸ μὴ συμβαῖνον, εἴπερ ἡμῶν πόρρωθεν
itself toward itself not agreeing if-indeed from-us far
ὑπονοοῖτο εἶναι τῷ λόγῳ τῆς φύσεως, ἑτέρῳ δέ τινι
should-be-supposed to-be by-the account of-the nature to-another but some
γειτνιῶν καὶ εὔληπτον ἐκ τοῦ σύνεγγυς γίγνοιτο. ἀλλ' ὁ
neighboring and easily-grasped from the near should-become but the
ἀληθὴς λόγος ἐπὶ τῆς ὑψηλῆς ἀξίας οὔτε κάτω βλέπει
true account in-the-case-of the lofty worth neither down looks
διὰ συγκρίσεως, οὔτε ἄνω· πάντα γὰρ κατὰ τὸ ἴσον
through comparison nor up all-things for according-to the equal
τὴν τοῦ παντὸς ἐπιστατοῦσαν δύναμιν ὑποβέβηκεν, ὥστε,
the of-the whole presiding power have-gone-under so-that

εἰ τὴν ἐπίγειον φύσιν ἀναξίαν τῆς πρὸς τὸ θεῖον οἰήσονται
if the earthly nature unworthy of-the toward the divine they-will-think
συμπλοκῆς, οὐδ' ἂν ἄλλη τις εὑρεθείη τὸ ἄξιον ἔχουσα. εἰ
interweaving not-even — other any would-be-found the worth having if
δὲ ἐπ' ἴσης πάντα τῆς ἀξίας ἀπολιμπάνεται, ἓν πρέπον
but on equal-terms all-things from-the worth fall-short one fitting
ἐστὶ τῷ θεῷ τὸ εὐεργετεῖν τὸν δεόμενον. ὅπου τοίνυν ἦν
is — to-god the to-benefit the(-one) needing where therefore was
ἡ νόσος, ἐκεῖ φοιτῆσαι τὴν ἰωμένην δύναμιν ὁμολογοῦντες,
the disease there to-resort the healing power confessing
τί ἔξω τῆς θεοπρεποῦς ὑπολήψεως πεπιστεύκαμεν;
what outside the god-befitting supposition have-we-believed
Ἀλλὰ κωμῳδοῦσι τὴν φύσιν ἡμῶν, καὶ τὸν τῆς γεννήσεως 28
but they-lampoon the nature our and the of-the birth
τρόπον διαθρυλλοῦσι, καὶ οἴονται διὰ τούτων ἐπιγέλαστον
manner they-babble-about and think through these laughable
ποιεῖν τὸ μυστήριον, ὡς ἀπρεπὲς ὂν θεῷ διὰ τοιαύτης
to-make the mystery as unbecoming being for-god through such
εἰσόδου τῆς τοῦ ἀνθρωπίνου βίου κοινωνίας ἐφάψασθαι.
entrance of-the of-the human life communion to-lay-hold-of
ἀλλ' ἤδη περὶ τούτου καὶ ἐν τοῖς ἔμπροσθεν εἴρηται
but already about this also in the before has-been-said
λόγοις, ὅτι μόνον αἰσχρὸν τῇ ἑαυτοῦ φύσει τὸ κακόν
words that alone shameful in-the its-own nature the evil
ἐστι καὶ εἴ τι πρὸς τὴν κακίαν οἰκείως ἔχει. ἡ δὲ τῆς
is and if anything toward the vice akin is the but of-the
φύσεως ἀκολουθία, θείῳ βουλήματι καὶ νόμῳ διαταχθεῖσα,
nature sequence by-divine will and law ordained
πόρρω τῆς κατὰ κακίαν ἐστὶ διαβολῆς, ἢ οὕτω γ'
far from-the according-to vice is reproach or so at-least
ἂν ἐπὶ τὸν δημιουργὸν ἡ κατηγορία τῆς φύσεως ἐπανίοι,
— upon the creator the accusation of-the nature would-go-back

εἴ τι τῶν περὶ αὐτὴν ὡς αἰσχρόν τε καὶ ἀπρεπὲς
if anything of-the(-things) about it as shameful both and unbecoming
διαβάλλοιτο. εἰ οὖν μόνης κακίας τὸ θεῖον κεχώρισται,
should-be-slandered if then from-alone vice the divine has-been-separated
φύσις δὲ κακία οὐκ ἔστι, τὸ δὲ μυστήριον ἐν ἀνθρώπῳ
nature but vice not is the but mystery in man
γενέσθαι τὸν θεόν, οὐκ ἐν κακίᾳ λέγει, ἡ δὲ τοῦ ἀνθρώπου
to-come-to-be — god not in vice says the but of-the man
ἐπὶ τὸν βίον εἴσοδος μία ἐστί, δι' ἧς παράγεται
into the life entrance one is through which is-brought-forth
ἐπὶ τὴν ζωὴν τὸ γεννώμενον, τίνα νομοθετοῦσιν
into the life the(-thing) being-born what do-they-legislate
ἕτερον τρόπον τῷ θεῷ τῆς εἰς τὸν βίον παρόδου οἱ
other manner — for-god of-the into the life passage the(-ones)
ἐπισκεφθῆναι μὲν παρὰ τῆς θείας δυνάμεως ἀσθενήσασαν
to-be-visited indeed by the divine power having-become-weak
ἐν κακίᾳ τὴν φύσιν εὔλογον κρίνοντες, πρὸς δὲ τὸν τῆς
in vice the nature reasonable judging toward but the of-the
ἐπισκέψεως τρόπον δυσαρεστούμενοι, οὐκ εἰδότες ὅτι πᾶσα
visitation manner being-displeased not knowing that all
πρὸς ἑαυτὴν ἡ κατασκευὴ τοῦ σώματος ὁμοτίμως ἔχει,
toward itself the construction of-the body equal-in-honor is
καὶ οὐδὲν ἐν ταύτῃ τῶν πρὸς τὴν σύστασιν τῆς ζωῆς
and nothing in this of-the(-things) toward the constitution of-the life
συντελούντων ὡς ἄτιμόν τι ἢ πονηρὸν διαβάλλεται;
contributing as dishonored anything or wicked is-slandered
πρὸς ἕνα γὰρ σκοπὸν ἡ τῶν ὀργανικῶν μελῶν διασκευὴ
toward one for aim the of-the organic limbs arrangement
πᾶσα συντέτακται. ὁ δὲ σκοπός ἐστι τὸ διαμένειν
all has-been-ordered-together the but aim is the to-remain
ἐν τῇ ζωῇ τὸ ἀνθρώπινον. τὰ μὲν οὖν λοιπὰ τῶν
in the life the human the(-things) indeed then remaining of-the

ὀργάνων τὴν παροῦσαν συνέχει τῶν ἀνθρώπων ζωήν,
organs the present hold-together of-the men life
ἄλλα πρὸς ἄλλην ἐνέργειαν μεμερισμένα, δι᾽ ὧν ἡ
others toward other activity divided through which the
αἰσθητική τε καὶ ἐνεργητικὴ δύναμις οἰκονομεῖται· τὰ δὲ
sensitive both and active power is-administered the but
γεννητικὰ τοῦ μέλλοντος ἔχει τὴν πρόνοιαν, δι᾽ ἑαυτῶν
generative of-the future have the forethought through themselves
τῇ φύσει τὴν διαδοχὴν ἀντεισάγοντα. εἰ οὖν πρὸς τὸ
for-the nature the succession bringing-in-instead if then to the
χρειώδες βλέποις, τίνος ἂν εἴη τῶν τιμίων εἶναι
useful you-should-look of-what — would-they-be of-the precious to-be
νομιζομένων ἐκεῖνα δεύτερα; τίνος δὲ οὐκ ἂν προτιμότερα
considered those second-things of-what and not — more-honorable
κατὰ τὸ εὔλογον κρίνοιτο; οὐ γὰρ ὀφθαλμῷ καὶ
according-to the reasonable would-they-be-judged not for by-eye and
ἀκοῇ καὶ γλώσσῃ, ἢ ἄλλῳ τινὶ τῶν αἰσθητηρίων πρὸς τὸ
hearing and tongue or other some of-the sense-organs toward the
διηνεκὲς τὸ γένος ἡμῶν διεξάγεται· ταῦτα γάρ, καθὼς
continuous the race our is-carried-on these-things for as
εἴρηται, τῆς παρούσης ἐστὶν ἀπολαύσεως· ἀλλ᾽ ἐν ἐκείνοις
has-been-said of-the present are enjoyment but in those
ἡ ἀθανασία συντηρεῖται τῇ ἀνθρωπότητι, ὡς ἀεὶ καθ᾽
the immortality is-preserved for-the humanity so-that always against
ἡμῶν ἐνεργοῦντα τὸν θάνατον ἄπρακτον εἶναι τρόπον
us working the death ineffective to-be in-manner
τινὰ καὶ ἀνήνυτον, πάντοτε πρὸς τὸ λεῖπον διὰ
some and unaccomplished always toward the(-thing) lacking through
τῶν ἐπιγινομένων ἑαυτὴν ἀντεισαγούσης τῆς φύσεως.
the(-ones) born-after itself bringing-in-instead the nature
τί οὖν ἁρπεπὲς περιέχει ἡμῶν τὸ μυστήριον, εἰ διὰ
what then unbecoming contains our the mystery if through

τούτων κατεμίχθη ὁ θεὸς τῷ ἀνθρωπίνῳ βίῳ, δι᾽
these was-mixed — god with-the human life through
ὧν ἡ φύσις πρὸς τὸν θάνατον μάχεται;
which the nature against the death fights

29 Ἀλλὰ μεταβάντες ἀπὸ τούτου δι᾽ ἑτέρων πάλιν κακίζειν
but having-passed-over from this through others again to-revile
ἐπιχειροῦσι τὸν λόγον καί φασιν, εἰ καλὸν καὶ πρέπον τῷ
attempt the word and say if beautiful and fitting —
θεῷ τὸ γενόμενον, τί ἀνεβάλετο τὴν εὐεργεσίαν; τί δὲ
to-god the(-thing) having-happened why did-he-put-off the benefaction why and
οὐκ ἐν ἀρχαῖς οὔσης τῆς κακίας τὴν ἐπὶ τὸ πλέον αὐτῆς
not in beginnings being the vice the to the more its
πρόοδον ὑπετέμετο; πρὸς δὲ τοῦτο σύντομος ὁ παρ᾽ ἡμῶν
advance did-he-cut-off toward but this concise the from us
ἐστὶ λόγος, ὅτι σοφίᾳ γέγονε καὶ τοῦ λυσιτελοῦντος
is word that in-wisdom happened and of-the(-thing) profitable
τῇ φύσει προμηθείᾳ ἡ πρὸς τὴν εὐεργεσίαν ἡμῶν
for-the nature by-forethought the toward the benefaction our
ἀναβολή. καὶ γὰρ ἐπὶ τῶν σωματικῶν νοσημάτων,
delay and for in-the-case-of the bodily diseases
ὅταν τις διεφθορὼς χυμὸς ὑφέρπῃ τοὺς πόρους, πρὶν
when some corrupted humor creep-under the pores before
ἅπαν ἐπὶ τὴν ἐπιφάνειαν ἐκκαλυφθῆναι τὸ παρὰ φύσιν
all to the surface to-be-uncovered the(-thing) beyond nature
ἐγκείμενον, οὐ καταφαρμακεύεται τοῖς πυκνοῦσι τὸ
lying-in not is-drugged with-the(-things) condensing the
σῶμα παρὰ τῶν τεχνικῶς μεθοδευόντων τὰ πάθη, ἀλλ᾽
body by the(-ones) skillfully treating the sufferings but
ἀναμένουσι τὸ ἐνδομυχοῦν ἅπαν ἔξω γενέσθαι, καὶ
they-await the(-thing) lurking-within all outside to-come and
οὕτω γυμνῷ τῷ πάθει τὴν ἰατρείαν προσάγουσιν. ἐπειδὴ
so naked to-the suffering the healing they-apply since

τοίνυν ἅπαξ ἐνέσκηψε τῇ φύσει τῆς ἀνθρωπότητος ἡ
therefore once fell-upon the nature of-the humanity the
τῆς κακίας νόσος, ἀνέμεινεν ὁ τοῦ παντὸς θεραπευτὴς
of-the vice disease awaited the of-the whole healer
μηδὲν ὑπολειφθῆναι τῆς πονηρίας εἶδος ἐγκεκρυμμένον
nothing to-be-left of-the wickedness form hidden
τῇ φύσει. διὰ τοῦτο οὐκ εὐθὺς μετὰ τὸν φθόνον
in-the nature because-of this not immediately after the envy
καὶ τὴν ἀδελφοκτονίαν τοῦ Κάιν προσάγει τῷ ἀνθρώπῳ
and the fratricide — of-Cain he-applies to-the man
τὴν θεραπείαν· οὔπω γὰρ τῶν ἐπὶ Νῶε
the healing not-yet for of-the(-ones) in-the-time-of Noah
καταφθαρέντων ἡ κακία ἐξέλαμψεν, οὐδὲ τῆς Σοδομιτικῆς
destroyed the vice had-blazed-out nor of-the Sodomite
παρανομίας ἡ χαλεπὴ νόσος ἀνεκαλύφθη, οὐδὲ ἡ τῶν
lawlessness the grievous disease was-uncovered nor the of-the
Αἰγυπτίων θεομαχία, οὐδὲ ἡ τῶν Ἀσσυρίων ὑπερηφανία,
Egyptians fighting-against-god nor the of-the Assyrians arrogance
οὐδὲ ἡ τῶν Ἰουδαίων κατὰ τῶν ἁγίων τοῦ θεοῦ μιαιφονία,
nor the of-the Jews against the saints — of-god murder
οὐδὲ ἡ τοῦ Ἡρῴδου παράνομος παιδοφονία, οὐδὲ τὰ
nor the — of-Herod lawless child-murder nor the(-things)
ἄλλα πάντα ὅσα τε μνημονεύεται καὶ ὅσα ἔξω τῆς
other all as-many-as both are-remembered and as-many-as outside the
ἱστορίας ἐν ταῖς καθεξῆς γενεαῖς κατεπράχθη, πολυτρόπως
history in the successive generations were-done in-many-ways
τῆς τοῦ κακοῦ ῥίζης ἐν ταῖς τῶν ἀνθρώπων προαιρέσεσι
of-the of-the evil root in the of-the men choices
βλαστανούσης. ἐπεὶ οὖν πρὸς τὸ ἀκρότατον ἔφθασε
sprouting since then to the highest reached
μέτρον ἡ κακία, καὶ οὐδὲν ἔτι πονηρίας εἶδος ἐν
measure the vice and nothing still of-wickedness form among

τοῖς ἀνθρώποις ἀτόλμητον ἦν, ὡς ἂν διὰ πάσης τῆς
the men undared was that — through all the
ἀρρωστίας προχωρήσειεν ἡ θεραπεία, τούτου χάριν οὐκ
sickness might-proceed the healing for-this for-the-sake not
ἀρχομένην, ἀλλὰ τελειωθεῖσαν θεραπεύει τὴν νόσον.
beginning but completed he-heals the disease

30–33 · WHY NOT ALL BELIEVE, AND THE CROSS

That sin continues after the cure does not refute it: a serpent's tail still stirs after its head is crushed. The call went to all alike, but God does not compel belief, for virtue must be free. Why death, and on a cross? He took birth for the sake of death, to raise our nature from it, and the cross, stretched four ways, shows that he holds the whole world together. A second birth, through prayer, invocation, water, and faith, leads to immortal life: the power that makes a man from a seed can remake him through water.

30 Εἰ δέ τις ἐλέγχειν οἴεται τὸν ἡμέτερον λόγον, ὅτι καὶ
if but anyone to-refute thinks the our word because even
μετὰ τὸ προσαχθῆναι τὴν θεραπείαν ἔτι πλημμελεῖται διὰ
after the to-be-applied the healing still errs through
τῶν ἁμαρτημάτων ὁ ἀνθρώπινος βίος, ὑποδείγματί τινι
the sins the human life by-example some
τῶν γνωρίμων ὁδηγηθήτω πρὸς τὴν ἀλήθειαν. ὥσπερ γὰρ
of-the familiar let-him-be-led to the truth as for
ἐπὶ τοῦ ὄφεως, εἰ κατὰ κεφαλῆς τὴν καιρίαν λάβοι,
in-the-case-of the snake if on head the mortal-blow it-should-receive
οὐκ εὐθὺς συννεκροῦται τῇ κεφαλῇ καὶ ὁ κατόπιν ὁλκός,
not immediately dies-with with-the head also the behind trail
ἀλλ' ἡ μὲν τέθνηκε, τὸ δὲ οὐραῖον ἔτι ἐψύχωται τῷ
but the(-one) indeed has-died the but tail still is-alive with-the

ἰδίῳ θυμῷ καὶ τῆς ζωτικῆς κινήσεως οὐκ ἐστέρηται, οὕτως
own spirit and of-the vital movement not is-deprived so
ἔστι καὶ τὴν κακίαν ἰδεῖν τῷ μὲν καιρίῳ πληγεῖσαν,
it-is-possible also the vice to-see by-the indeed mortal-blow struck
ἐν δὲ τοῖς λειψάνοις ἑαυτῆς ἔτι διοχλοῦσαν τὸν βίον. ἀλλ᾽
in but the remnants of-itself still troubling the life but
ἀφέντες καὶ τὸ περὶ τούτων τὸν λόγον τοῦ μυστηρίου
having-left also the about these the word of-the mystery
μέμφεσθαι, τὸ μὴ διὰ πάντων διήκειν τῶν ἀνθρώπων
to-blame the not through all to-pervade of-the men
τὴν πίστιν ἐν αἰτίᾳ ποιοῦνται. καὶ τί δήποτε, φασίν, οὐκ
the faith in charge they-make and why ever they-say not
ἐπὶ πάντας ἦλθεν ἡ χάρις, ἀλλὰ τινῶν προσθεμένων
upon all came the grace but some having-attached-themselves
τῷ λόγῳ οὐ μικρόν ἐστι τὸ ὑπολειπόμενον μέρος, ἢ
to-the word not small is the remaining part either
μὴ βουληθέντος τοῦ θεοῦ πᾶσιν ἀφθόνως τὴν εὐεργεσίαν
not having-willed — god to-all ungrudgingly the benefaction
νεῖμαι, ἢ μὴ δυνηθέντος πάντως; ὧν οὐθέτερον καθαρεύει
to-distribute or not having-been-able altogether of-which neither is-clean
τῆς μέμψεως. οὔτε γὰρ ἀβούλητον εἶναι τὸ ἀγαθὸν προσήκει
of-the blame neither for unwilled to-be the good befits
τῷ θεῷ, οὔτε ἀδύνατον. εἰ οὖν ἀγαθόν τι ἡ πίστις, διὰ
— to-god nor impossible if then good something the faith for
τί, φασίν, οὐκ ἐπὶ πάντας ἡ χάρις; εἰ μὲν οὖν ταῦτα καὶ
what they-say not upon all the grace if indeed then these-things also
παρ᾽ ἡμῶν ἐν τῷ λόγῳ κατεσκευάζετο, τὸ παρὰ τοῦ θείου
by us in the word were-maintained the from the divine
βουλήματος ἀποκληροῦσθαι τοῖς ἀνθρώποις τὴν πίστιν,
will to-be-allotted to-the men the faith
τῶν μὲν καλουμένων, τῶν δὲ λοιπῶν ἀμοιρούντων
of-the(-ones) indeed being-called of-the(-others) but remaining without-share

τῆς κλήσεως, καιρὸν εἶχεν τὸ τοιοῦτον ἔγκλημα κατὰ
of-the calling occasion had the such charge against
τοῦ μυστηρίου προφέρεσθαι· εἰ δὲ ὁμότιμος ἐπὶ πάντας
the mystery to-be-brought-forward if but equal-in-honor upon all
ἡ κλῆσις, οὔτε ἀξίας, οὔτε ἡλικίας, οὔτε τὰς κατὰ τὰ
the calling neither ranks nor ages nor the according-to the
ἔθνη διαφορὰς διακρίνουσα· διὰ τοῦτο γὰρ παρὰ τὴν
nations differences distinguishing because-of this for at the
πρώτην ἀρχὴν τοῦ κηρύγματος ὁμόγλωσσοι πᾶσι τοῖς
first beginning of-the proclamation of-one-tongue with-all the
ἔθνεσιν οἱ διακονοῦντες τὸν λόγον ἐκ θείας ἐπιπνοίας
nations the(-ones) ministering the word from divine inspiration
ἀθρόως ἐγένοντο, ὡς ἂν μηδεὶς τῆς διδαχῆς τῶν ἀγαθῶν
suddenly became that — no-one of-the teaching of-the good-things
ἀμοιρήσειεν· πῶς ἂν οὖν τις κατὰ τὸ εὔλογον ἔτι
might-have-no-share how — then anyone according-to the reasonable still
τὸν θεὸν αἰτιῷτο τοῦ μὴ πάντων ἐπικρατῆσαι τὸν λόγον;
— god would-blame of-the not all to-have-mastered the word
ὁ γὰρ τοῦ παντὸς τὴν ἐξουσίαν ἔχων δι' ὑπερβολὴν
the(-one) for of-the whole the authority having through excess
τῆς εἰς τὸν ἄνθρωπον τιμῆς ἀφῆκέ τι καὶ ὑπὸ τὴν
of-the toward the man honor let something also under the
ἡμετέραν ἐξουσίαν εἶναι, οὗ μόνος ἕκαστός ἐστι κύριος.
our authority to-be of-which alone each is lord
τοῦτο δέ ἐστιν ἡ προαίρεσις, ἀδούλωτόν τι χρῆμα καὶ
this but is the choice unenslaved some thing and
αὐτεξούσιον, ἐν τῇ ἐλευθερίᾳ τῆς διανοίας κείμενον. οὐκοῦν
self-determining in the freedom of-the understanding lying therefore
ἐπὶ τοὺς μὴ προσαχθέντας τῇ πίστει δικαιότερον ἂν τὸ
upon the(-ones) not brought to-the faith more-justly — the
τοιοῦτον ἔγκλημα μετατεθείη, οὐκ ἐπὶ τὸν κεκληκότα
such charge would-be-transferred not upon the(-one) having-called

πρὸς συγκατάθεσιν. οὐδὲ γὰρ ἐπὶ τοῦ Πέτρου κατ'
to assent nor for in-the-case-of — Peter at
ἀρχὰς τὸν λόγον ἐν πολυανθρώπῳ τῶν Ἰουδαίων ἐκκλησίᾳ
beginnings the word in populous of-the Jews assembly
κηρύξαντος, τρισχιλίων κατὰ ταὐτὸν παραδεξαμένων
having-proclaimed three-thousand at the-same-time having-received
τὴν πίστιν, πλείους ὄντες τῶν πεπιστευκότων οἱ
the faith more being than-the(-ones) having-believed the(-ones)
ἀπειθήσαντες ἐμέμψαντο τὸν ἀπόστολον ἐφ' οἷς οὐκ
having-disobeyed blamed the apostle for what-things not
ἐπείσθησαν. οὐδὲ γὰρ ἦν εἰκός, ἐν κοινῷ προτεθείσης
they-were-persuaded nor for was-it likely in common set-forth
τῆς χάριτος, τὸν ἑκουσίως ἀποφοιτήσαντα μὴ ἑαυτόν,
the grace the(-one) willingly having-departed not himself
ἀλλ' ἕτερον τῆς δυσκληρίας ἐπαιτιᾶσθαι.
but another for-the misfortune to-blame
Ἀλλ' οὐκ ἀποροῦσιν οὐδὲ πρὸς τὰ τοιαῦτα τῆς ἐριστικῆς 31
but not they-are-at-a-loss even toward the such-things of-the eristic
ἀντιλογίας. λέγουσι γὰρ δύνασθαι τὸν θεόν, εἴπερ ἐβούλετο,
contradiction they-say for to-be-able — god if-indeed be-wished
καὶ τοὺς ἀντιτύπως ἔχοντας ἀναγκαστικῶς ἑφελκύσασθαι
even the(-ones) resistantly being compulsorily to-draw
πρὸς τὴν παραδοχὴν τοῦ κηρύγματος. ποῦ τοίνυν ἐν
to the acceptance of-the proclamation where therefore in
τούτοις τὸ αὐτεξούσιον; ποῦ δὲ ἡ ἀρετή; ποῦ δὲ τῶν
these the self-determination where and the virtue where and of-the(-ones)
κατορθούντων ὁ ἔπαινος; μόνων γὰρ τῶν ἀψύχων ἢ τῶν
succeeding the praise of-alone for the soulless-things or of-the
ἀλόγων ἐστὶ τῷ ἀλλοτρίῳ βουλήματι πρὸς τὸ δοκοῦν
irrational is by-the foreign will to the(-thing) seeming
περιάγεσθαι. ἡ δὲ λογική τε καὶ νοερὰ φύσις, ἐὰν τὸ
to-be-led-round the but rational both and intellectual nature if the

κατ᾽ ἐξουσίαν ἀπόθηται, καὶ τὴν χάριν τοῦ νοεροῦ
according-to authority it-should-lay-aside also the grace of-the intellectual
συναπώλεσεν. εἰς τί γὰρ χρήσεται τῇ διανοίᾳ, τῆς τοῦ
lost-with to what for will-it-use the understanding the of-the
προαιρεῖσθαί τι τῶν κατὰ γνώμην ἐξουσίας ἐφ᾽
to-choose anything of-the(-things) according-to purpose authority on
ἑτέρῳ κειμένης; εἰ δὲ ἄπρακτος ἡ προαίρεσις μείνειεν,
another lying if but inactive the choice should-remain
ἠφάνισται κατ᾽ ἀνάγκην ἡ ἀρετή, τῇ ἀκινησίᾳ τῆς
has-vanished of necessity the virtue by-the motionlessness of-the
προαιρέσεως ἐμπεδηθεῖσα· ἀρετῆς δὲ μὴ οὔσης, ὁ βίος
choice having-been-fettered of-virtue but not being the life
ἠτίμωται, ἀφῄρηται τῶν κατορθούντων ὁ ἔπαινος,
has-been-dishonored has-been-removed from-the(-ones) succeeding the praise
ἀκίνδυνος ἡ ἁμαρτία, ἄκριτος ἡ κατὰ τὸν βίον
without-danger the sin undistinguished the according-to the life
διαφορά. τίς γὰρ ἂν ἔτι κατὰ τὸ εὔλογον ἢ διαβάλλοι
difference who for — still according-to the reasonable either would-reproach
τὸν ἀκόλαστον ἢ ἐπαινοίη τὸν σώφρονα; ταύτης κατὰ
the licentious or would-praise the sober this according-to
τὸ πρόχειρον οὔσης ἑκάστῳ τῆς ἀποκρίσεως, τὸ μηδὲν
the ready-to-hand being for-each the answer the nothing
ἐφ᾽ ἡμῖν τῶν κατὰ γνώμην εἶναι, δυναστείᾳ δὲ
in our-power of-the(-things) according-to purpose to-be by-dominion but
κρείττονι τὰς ἀνθρωπίνας προαιρέσεις πρὸς τὸ τῷ
stronger the human choices to the(-thing) to-the(-one)
κρατοῦντι δοκοῦν περιάγεσθαι. οὐκοῦν οὐ τῆς ἀγαθότητος
ruling seeming to-be-led-round therefore not of-the goodness
τοῦ θεοῦ τὸ ἔγκλημα, τὸ μὴ πᾶσιν ἐγγενέσθαι τὴν πίστιν,
— of-god the charge the not in-all to-be-engendered the faith
ἀλλὰ τῆς διαθέσεως τῶν δεχομένων τὸ κήρυγμα.
but of-the disposition of-the(-ones) receiving the proclamation

Τί πρὸς τούτοις ἔτι παρὰ τῶν ἀντιλεγόντων προφέρεται; 32
what besides these still by the(-ones) gainsaying is-put-forward
τὸ μάλιστα μὲν μηδὲ ὅλως δεῖν εἰς θανάτου πεῖραν
the most indeed not-even at-all to-be-needful into of-death trial
ἐλθεῖν τὴν ὑπερέχουσαν φύσιν, ἀλλὰ καὶ δίχα τούτου
to-come the surpassing nature but even without this
τῇ περιουσίᾳ τῆς δυνάμεως δύνασθαι ἂν μετὰ ῥᾳστώνης
by-the abundance of-the power to-be-able — with ease
τὸ δοκοῦν κατεργάσασθαι. εἰ δὲ καὶ πάντως ἔδει
the(-thing) seeming to-accomplish if but even altogether it-was-needful
τοῦτο γενέσθαι κατά τινα λόγον ἀπόρρητον, ἀλλ᾽ οὖν
this to-happen according-to some reason secret but anyway
τὸ μὴ τῷ ἀτίμῳ τρόπῳ τοῦ θανάτου καθυβρισθῆναι.
the not by-the dishonorable manner of-the death to-be-outraged
τίς γὰρ ἂν γένοιτο, φησί, τοῦ διὰ σταυροῦ θάνατος
what for — would-be he-says than-the through cross death
ἀτιμότερος; τί οὖν καὶ πρὸς ταῦτά φαμεν; ὅτι τὸν
more-dishonorable what then also toward these-things do-we-say that the
θάνατον μὲν ἀναγκαῖον ἡ γένεσις ἀπεργάζεται. τὸν γὰρ
death indeed necessary the birth effects the(-one) for
ἅπαξ μετασχεῖν ἐγνωκότα τῆς ἀνθρωπότητος διὰ πάντων
once to-partake having-decided of-the humanity through all
ἔδει γενέσθαι τῶν ἰδιωμάτων τῆς φύσεως. εἰ τοίνυν
it-was-needful to-come of-the properties of-the nature if therefore
δύο πέρασι τῆς ἀνθρωπίνης ζωῆς διειλημμένης ἐν τῷ ἑνὶ
by-two ends the human life being-bounded in the one
γενόμενος τοῦ ἐφεξῆς μὴ προσήψατο, ἡμιτελὴς ἂν ἡ πρόθεσις
having-come the next not be-touched half-finished — the purpose
ἔμεινε τοῦ ἑτέρου τῶν τῆς φύσεως ἡμῶν ἰδιωμάτων
would-have-remained the other of-the of-the nature our properties
οὐχ ἁψαμένου. τάχα δ᾽ ἄν τις δι᾽ ἀκριβείας καταμαθὼν
not having-touched perhaps but — anyone through exactness having-learned

τὸ μυστήριον εὐλογώτερον εἴποι μὴ διὰ τὴν γένεσιν
the mystery more-reasonably would-say not because-of the birth
συμβεβηκέναι τὸν θάνατον, ἀλλὰ τὸ ἔμπαλιν τοῦ θανάτου
to-have-happened the death but the reverse of-the death
χάριν παραληφθῆναι τὴν γένεσιν· οὐ γὰρ τοῦ ζῆσαι
for-the-sake to-have-been-taken-up the birth not for of-the to-live
δεόμενος ὁ ἀεὶ ὢν τὴν σωματικὴν ὑποδύεται γένεσιν,
needing the(-one) always being the bodily puts-on birth
ἀλλ᾽ ἡμᾶς ἐπὶ τὴν ζωὴν ἐκ τοῦ θανάτου ἀνακαλούμενος.
but us to the life from the death calling-back
ἐπεὶ οὖν ὅλης ἔδει γενέσθαι τῆς φύσεως ἡμῶν τὴν ἐκ
since then of-whole it-was-needful to-happen of-the nature our the from
τοῦ θανάτου πάλιν ἐπάνοδον, οἱονεὶ χεῖρα τῷ κειμένῳ
the death again return as-it-were hand to-the(-one) lying
ὀρέγων διὰ τοῦτο πρὸς τὸ ἡμέτερον ἐπικύψας πτῶμα,
stretching-out because-of this to the our having-stooped fall
τοσοῦτον τῷ θανάτῳ προσήγγισεν, ὅσον τῆς νεκρότητος
so-far to-the death he-approached as-far-as the deadness
ἅψασθαι καὶ ἀρχὴν δοῦναι τῇ φύσει τῆς ἀναστάσεως τῷ
to-touch and beginning to-give to-the nature of-the resurrection by-the
ἰδίῳ σώματι, ὅλον τῇ δυνάμει συναναστήσας τὸν ἄνθρωπον.
own body whole by-the power having-raised-with the man
ἐπειδὴ γὰρ οὐκ ἄλλοθεν, ἀλλ᾽ ἐκ τοῦ ἡμετέρου φυράματος
since for not from-elsewhere but from the our lump
ὁ θεοδόχος ἄνθρωπος ἦν, ὁ διὰ τῆς ἀναστάσεως
the god-receiving man was the(-one) through the resurrection
συνεπαρθεὶς τῇ θεότητι, ὥσπερ ἐπὶ τοῦ καθ᾽
lifted-up-with with-the godhead as in-the-case-of the according-to
ἡμᾶς σώματος ἡ τοῦ ἑνὸς τῶν αἰσθητηρίων ἐνέργεια πρὸς
us body the of-the one of-the sense-organs activity to
ἅπαν τὴν συναίσθησιν ἄγει τὸ ἡνωμένον τῷ μέρει,
all the co-sensation leads the(-thing) united to-the part

οὕτως, καθάπερ ἑνός τινος ὄντος ζῴου πάσης τῆς
so as-if one some being living-creature of-all the
φύσεως, ἡ τοῦ μέρους ἀνάστασις ἐπὶ τὸ πᾶν διεξέρχεται,
nature the of-the part resurrection to the whole passes-through
κατὰ τὸ συνεχές τε καὶ ἡνωμένον τῆς φύσεως ἐκ
according-to the continuous both and united of-the nature from
τοῦ μέρους ἐπὶ τὸ ὅλον συνεκδιδομένη. τί οὖν ἔξω τοῦ
the part to the whole being-communicated what then outside the
εἰκότος ἐν τῷ μυστηρίῳ μανθάνομεν, εἰ κύπτει πρὸς τὸν
likely in the mystery do-we-learn if stoops toward the(-one)
πεπτωκότα ὁ ἑστὼς ἐπὶ τὸ ἀνορθῶσαι τὸν κείμενον;
having-fallen the(-one) standing for the to-raise-up the(-one) lying
ὁ δὲ σταυρὸς εἰ μέν τινα καὶ ἕτερον περιέχει λόγον
the but cross if indeed some also other contains reason
βαθύτερον, εἰδεῖεν ἂν οἱ τῶν κρυπτῶν ἐπίστορες. ὃ
deeper would-know — the(-ones) of-the hidden-things acquainted what
δ' οὖν εἰς ἡμᾶς ἐκ παραδόσεως ἥκει, τοιοῦτόν ἐστιν.
but anyway to us from tradition has-come such is
ἐπειδὴ πάντα κατὰ τὸν ὑψηλότερόν τε καὶ θειότερον
since all-things according-to the higher both and more-divine
λόγον ἐν τῷ εὐαγγελίῳ καὶ εἴρηται καὶ γεγένηται, καὶ
reason in the gospel both has-been-said and has-happened and
οὐκ ἔστιν ὅ τι μὴ τοιοῦτόν ἐστιν, ὃ οὐχὶ πάντως
not there-is what ever not such is which not altogether
μίξις τις ἐμφαίνεται τοῦ θείου πρὸς τὸ ἀνθρώπινον, τῆς
mixture some is-shown of-the divine toward the human of-the
μὲν φωνῆς ἢ τῆς πράξεως ἀνθρωπικῶς διεξαγομένης,
indeed voice or of-the action humanly being-carried-out
τοῦ δὲ κατὰ τὸ κρυπτὸν νοουμένου τὸ θεῖον
of-the(-thing) but according-to the hidden being-conceived the divine
ἐμφαίνοντος, ἀκόλουθον ἂν εἴη καὶ ἐν τῷ μέρει
showing consequent — it-would-be also in the part

τούτῳ μὴ τὸ μὲν βλέπειν, παρορᾶν δὲ τὸ ἕτερον,
this not the(-one) indeed to-see to-overlook but the other
ἀλλ᾽ ἐν μὲν τῷ θανάτῳ καθορᾶν τὸ ἀνθρώπινον, ἐν δὲ
but in indeed the death to-see the human in but
τῷ τρόπῳ πολυπραγμονεῖν τὸ θειότερον. ἐπειδὴ γὰρ ἴδιόν
the manner to-inquire-into the more-divine since for proper
ἐστι τῆς θεότητος τὸ διὰ πάντων ἥκειν καὶ τῇ φύσει
is of-the godhead the through all to-come and with-the nature
τῶν ὄντων κατὰ πᾶν μέρος συμπαρεκτείνεσθαι· οὐ γὰρ
of-the beings in every part to-extend-alongside not for
ἄν τι διαμένοι ἐν τῷ εἶναι, μὴ ἐν τῷ ὄντι μένον· τὸ
— anything would-remain in the to-be not in the being remaining the
δὲ κυρίως καὶ πρώτως ὂν ἡ θεία φύσις ἐστίν, ἣν ἐξ
but properly and firstly being the divine nature is which of
ἀνάγκης πιστεύειν ἐν πᾶσιν εἶναι τοῖς οὖσιν ἡ διαμονὴ τῶν
necessity to-believe in all to-be the beings the continuance of-the
ὄντων καταναγκάζει· τοῦτο διὰ τοῦ σταυροῦ διδασκόμεθα,
beings compels this through the cross we-are-taught
τετραχῆ τοῦ κατ᾽ αὐτὸν σχήματος διῃρημένου, ὡς ἐκ
fourfold the according-to it form being-divided so-that from
τοῦ μέσου, καθ᾽ ὃ πρὸς ἑαυτὸν συνάπτεται, τέσσαρας
the middle at which to itself it-is-joined four
ἀριθμεῖσθαι τὰς προβολάς, ὅτι ὁ ἐπὶ τούτου ἐν τῷ
to-be-numbered the projections because the(-one) upon this in the
καιρῷ τῆς κατὰ τὸν θάνατον οἰκονομίας διαταθεὶς ὁ
time of-the according-to the death economy stretched-out the(-one)
τὸ πᾶν πρὸς ἑαυτὸν συνδέων τε καὶ συναρμόζων ἐστί,
the whole to himself binding both and fitting-together is
τὰς διαφόρους τῶν ὄντων φύσεις πρὸς μίαν σύμπνοιάν
the different of-the beings natures to one unity
τε καὶ ἁρμονίαν δι᾽ ἑαυτοῦ συνάγων. ἐν γὰρ τοῖς
both and harmony through himself bringing-together in for the

οὖσιν ἢ ἄνω τι νοεῖται, ἢ κάτω, ἢ πρὸς τὰ κατὰ
beings either upward something is-conceived or downward or toward the on
τὸ πλάγιον πέρατα διαβαίνει ἡ ἔννοια. ἂν τοίνυν λογίσῃ
the side ends passes the notion if therefore you-reckon
τῶν ἐπουρανίων ἢ τῶν ὑποχθονίων ἢ τῶν καθ'
of-the heavenly-things or of-the under-the-earth or of-the(-things) at
ἑκάτερον τοῦ παντὸς περάτων τὴν σύστασιν, πανταχοῦ
each of-the whole ends the constitution everywhere
τῷ λογισμῷ σου προαπαντᾷ ἡ θεότης, μόνη κατὰ πᾶν
with-the reasoning your meets-beforehand the godhead alone in every
μέρος τοῖς οὖσιν ἐνθεωρουμένη καὶ ἐν τῷ εἶναι τὰ
part in-the beings being-contemplated and in the to-be the(-things)
πάντα συνέχουσα. εἴτε δὴ θεότητα τὴν φύσιν ταύτην
all holding-together whether indeed godhead the nature this
ὀνομάζεσθαι χρὴ εἴτε λόγον εἴτε δύναμιν εἴτε σοφίαν
to-be-named one-must or word or power or wisdom
εἴτε ἄλλο τι τῶν ὑψηλῶν τε καὶ μᾶλλον ἐνδείξασθαι
or other anything of-the lofty both and more to-show
δυναμένων τὸ ὑπερκείμενον, οὐδὲν ὁ λόγος ἡμῶν περὶ
able the transcending nothing the account our about
φωνῆς ἢ ὀνόματος ἢ τύπου ῥημάτων διαφέρεται.
voice or name or form of-words differs
ἐπεὶ οὖν πᾶσα πρὸς αὐτὸν ἡ κτίσις βλέπει, καὶ περὶ
since then all toward him the creation looks and about
αὐτόν ἐστι, καὶ δι' ἐκείνου πρὸς ἑαυτὴν συμφυὴς
him is and through that toward itself grown-together
γίνεται, τῶν ἄνω τοῖς κάτω καὶ τῶν
becomes of-the(-things) above with-the(-things) below and of-the(-things)
πλαγίων πρὸς ἄλληλα δι' ἐκείνου συμφυομένων, ἔδει
at-the-sides toward one-another through that growing-together it-was-needful
μὴ μόνον δι' ἀκοῆς ἡμᾶς πρὸς τὴν τῆς θεότητος
not only through hearing us toward the of-the godhead

κατανόησιν χειραγωγεῖσθαι, ἀλλὰ καὶ τὴν ὄψιν γενέσθαι
understanding to-be-led-by-the-hand but also the sight to-become
τῶν ὑψηλοτέρων νοημάτων διδάσκαλον, ὅθεν καὶ ὁ μέγας
of-the higher thoughts teacher whence also the great
ὁρμηθεὶς Παῦλος μυσταγωγεῖ τὸν ἐν Ἐφέσῳ λαόν, δύναμιν
having-set-out Paul initiates the in Ephesus people power
αὐτοῖς ἐντιθεὶς διὰ τῆς διδασκαλίας πρὸς τὸ γνῶναι
to-them instilling through the teaching toward the to-know
τί ἐστι τὸ βάθος καὶ τὸ ὕψος, τό τε πλάτος καὶ τὸ
what is the depth and the height the both breadth and the
μῆκος. ἑκάστην γὰρ τοῦ σταυροῦ προβολὴν ἰδίῳ ῥήματι
length each for of-the cross projection with-own word
κατονομάζει, ὕψος μὲν τὸ ὑπερέχον, βάθος δὲ τὸ
he-names height indeed the(-thing) surpassing depth but the(-thing)
ὑποκείμενον, πλάτος τε καὶ μῆκος τὰς πλαγίας ἐκτάσεις
underlying breadth both and length the side extensions
λέγων. καὶ σαφέστερον ἑτέρωθι τὸ τοιοῦτον νόημα πρὸς
saying and more-clearly elsewhere the such thought to
Φιλιππησίους, οἶμαι, ποιεῖ οἷς φησὶν ὅτι Ἐν τῷ
Philippians I-think he-makes to-whom he-says that in the
ὀνόματι Ἰησοῦ Χριστοῦ πᾶν γόνυ κάμψει ἐπουρανίων καὶ
name of-Jesus Christ every knee shall-bend of-heavenly and
ἐπιγείων καὶ καταχθονίων. ἐνταῦθα τὴν μέσην κεραίαν
earthly and under-the-earth here the middle beam
μιᾷ προσηγορίᾳ διαλαμβάνει, πᾶν τὸ διὰ μέσου
by-one appellation he-comprehends all the(-thing) through middle
τῶν ἐπουρανίων καὶ ὑποχθονίων ὀνομάσας ἐπίγειον. τοῦτο
of-the heavenly and under-the-earth having-named earthly this
μεμαθήκαμεν περὶ τοῦ σταυροῦ τὸ μυστήριον. τὰ δὲ
we-have-learned about the cross the mystery the(-things) but
ἀπὸ τούτου τοιαῦτα κατὰ τὸ ἀκόλουθον περιέχει ὁ
from this such according-to the consequence contains the

λόγος, ὡς ὁμολογεῖσθαι καὶ παρὰ τῶν ἀπίστων μηδὲν
account so-that to-be-confessed even by the unbelieving nothing
ἀλλότριον εἶναι τῆς θεοπρεποῦς ὑπολήψεως. τὸ γὰρ μὴ
foreign to-be of-the god-befitting supposition the for not
ἐμμεῖναι τῷ θανάτῳ, καὶ τὰς διὰ τοῦ σιδήρου κατὰ
to-remain in-the death and the through the iron against
τοῦ σώματος γενομένας πληγὰς μηδὲν ἐμπόδιον πρὸς τὸ
the body having-come-to-be blows no hindrance toward the
εἶναι ποιήσασθαι, κατ᾽ ἐξουσίαν τε φαίνεσθαι μετὰ τὴν
to-be to-make according-to authority and to-appear after the
ἀνάστασιν τοῖς μαθηταῖς, ὅτε βούλοιτο παρεῖναί τε αὐτοῖς
resurrection to-the disciples when he-wished to-be-present both to-them
μὴ ὁρώμενον καὶ ἐν μέσῳ γίγνεσθαι, μηδὲν τῆς εἰσόδου
not being-seen and in middle to-come nothing of-the entrance
τῆς διὰ τῶν θυρῶν προσδεόμενον, ἐνισχύειν τε τοὺς
of-the(-one) through the doors needing to-strengthen and the
μαθητὰς τῇ προσφυσήσει τοῦ πνεύματος, ἐπαγγέλλεσθαί
disciples by-the breathing-upon of-the spirit to-promise
τε καὶ τὸ μετ᾽ αὐτῶν εἶναι, καὶ μηδενὶ μέσῳ διατειχίζεσθαι,
and also the with them to-be and by-no middle to-be-walled-off
καὶ τῷ μὲν φαινομένῳ πρὸς τὸν οὐρανὸν ἀνιέναι, τῷ
and by-the indeed appearing to the heaven to-go-up by-the
δὲ νοουμένῳ πανταχοῦ εἶναι, καὶ ὅσα τοιαῦτα περιέχει
but being-conceived everywhere to-be and as-many-as such-things contains
ἡ ἱστορία, οὐδὲν τῆς ἐκ τῶν λογισμῶν συμμαχίας
the history nothing of-the from the reasonings alliance
προσδέεται πρὸς τὸ θεῖά τε εἶναι καὶ τῆς ὑψηλῆς καὶ
needs toward the divine both to-be and of-the lofty and
ὑπερεχούσης δυνάμεως. περὶ ὧν οὐδὲν οἶμαι δεῖν καθ᾽
surpassing power about which nothing I-think it-is-needful by
ἕκαστον διεξιέναι, αὐτόθεν τοῦ λόγου τὸ ὑπὲρ τὴν
each to-go-through from-the-very-thing the account the(-thing) beyond the

φύσιν ἐμφαίνοντος. ἀλλ᾽ ἐπειδὴ μέρος τι τῶν μυστικῶν
nature showing but since part some of-the mystical
διδαγμάτων καὶ ἡ κατὰ τὸ λουτρόν ἐστιν οἰκονομία, ὃ
teachings also the according-to the bath is economy which
εἴτε βάπτισμα εἴτε φώτισμα εἴτε παλιγγενεσίαν βούλοιτό
whether baptism or illumination or regeneration should-wish
τις ὀνομάζειν, οὐδὲν πρὸς τὴν ὀνομασίαν διαφερόμεθα,
anyone to-name nothing about the naming do-we-differ
καλῶς ἂν ἔχοι καὶ περὶ τούτου βραχέα διεξελθεῖν.
well — it-would-be also about this briefly to-go-through

33 Ἐπειδὰν γὰρ παρ᾽ ἡμῶν τὸ τοιοῦτον ἀκούσωσιν, ὅτι, τοῦ
when for from us the such-thing they-hear that the
θνητοῦ πρὸς τὴν ζωὴν μεταβαίνοντος, ἀκόλουθον ἦν τῆς
mortal to the life passing-over consequent it-was the
πρώτης γενέσεως ἐπὶ τὸν θνητὸν παραγούσης βίον ἑτέραν
first birth to the mortal leading life other
γένεσιν ἐξευρεθῆναι, μήτε ἀπὸ φθορᾶς ἀρχομένην, μήτε
birth to-be-found-out neither from corruption beginning nor
εἰς φθορὰν καταλήγουσαν, ἀλλ᾽ εἰς ἀθάνατον ζωὴν τὸν
into corruption ending but into deathless life the(-one)
γεγεννημένον παράγουσαν, ἵν᾽, ὥσπερ ἐκ θνητῆς γενέσεως
having-been-born leading that as from mortal birth
θνητὸν ἐξ ἀνάγκης τὸ γεγεννημένον ὑπέστη, οὕτως
mortal of necessity the(-thing) having-been-born subsisted so
ἐκ τῆς μὴ παραδεχομένης φθορὰν τὸ γεννώμενον
from the(-birth) not admitting corruption the(-thing) being-born
κρεῖττον γένηται τῆς ἐκ τοῦ θανάτου φθορᾶς· ἐπειδὰν οὖν
better may-become than-the from the death corruption when then
τούτων καὶ τῶν τοιούτων ἀκούσωσιν καὶ προδιδαχθῶσι τὸν
these also the such-things they-hear and are-taught-beforehand the
τρόπον, ὅτι εὐχὴ πρὸς θεὸν καὶ χάριτος οὐρανίας ἐπίκλησις
manner that prayer to god and of-grace heavenly invocation

καὶ ὕδωρ καὶ πίστις ἐστὶ δι᾽ ὧν τὸ τῆς ἀναγεννήσεως
and water and faith is through which the of-the regeneration
πληροῦται μυστήριον, δυσπειθῶς ἔχουσι πρὸς τὸ
is-fulfilled mystery unpersuadedly they-are toward the(-thing)
φαινόμενον βλέποντες, ὡς οὐ συμβαῖνον τῇ ἐπαγγελίᾳ
appearing looking as not agreeing with-the promise
τὸ σωματικῶς ἐνεργούμενον. πῶς γάρ, φασίν, εὐχὴ
the(-thing) bodily being-effected how for they-say prayer
καὶ δυνάμεως θείας ἐπίκλησις ἐπὶ τοῦ ὕδατος γινομένη
and of-power divine invocation over the water happening
ζωῆς ἀρχηγὸς τοῖς μυηθεῖσι γίνεται; πρὸς οὕς, εἴπερ
of-life author to-the(-ones) initiated becomes toward whom if-indeed
μὴ λίαν ἔχοιεν ἀντιτύπως, ἁπλοῦς ἐξαρκεῖ λόγος πρὸς τὴν
not very they-be resistantly simple suffices word toward the
τοῦ δόγματος ἀγαγεῖν συγκατάθεσιν. ἀντερωτήσωμεν γάρ,
of-the doctrine to-lead assent let-us-ask-in-return for
τοῦ τρόπου τῆς κατὰ σάρκα γεννήσεως πᾶσιν ὄντος
the manner of-the according-to flesh birth to-all being
προδήλου, πῶς ἄνθρωπος ἐκεῖνο γίνεται τὸ εἰς ἀφορμὴν
manifest how man that becomes the(-thing) for starting-point
τῆς συστάσεως τοῦ ζῴου καταβαλλόμενον. ἀλλὰ μὴν
of-the constitution of-the living-creature being-laid-down but indeed
οὐδεὶς ἐπ᾽ ἐκείνου λόγος ἐστὶν ὁ λογισμῷ τινὶ τὸ
no in-the-case-of that word is the(-one) by-reasoning some the
πιθανὸν ἐφευρίσκων. τί γὰρ κοινὸν ἔχει ὅρος ἀνθρώπου
plausible finding-out what for common has definition of-man
πρὸς τὴν ἐν ἐκείνῳ θεωρουμένην ποιότητα συγκρινόμενος;
toward the in that contemplated quality being-compared
ἄνθρωπος λογικόν τι χρῆμα καὶ διανοητικόν ἐστι, νοῦ
man rational some thing and intellectual is of-mind
καὶ ἐπιστήμης δεκτικόν· ἐκεῖνο δὲ ὑγρᾷ τινὶ ἐνθεωρεῖται
and knowledge receptive that but in-moist some is-contemplated

ποιότητι, καὶ πλεῖον οὐδὲν τοῦ κατ᾽ αἴσθησιν
quality and more nothing than-the(-thing) according-to sense
ὁρωμένου καταλαμβάνει ἡ ἔννοια. ἣν τοίνυν εἰκός ἐστιν
seen grasps the notion which therefore likely is
ἀπόκρισιν ἡμῖν γενέσθαι παρὰ τῶν ἐρωτηθέντων ὅτι
answer to-us to-become from the(-ones) asked that
πῶς ἐστὶ πιστὸν ἐξ ἐκείνου συστῆναι ἄνθρωπον, τοῦτο
how is credible from that to-be-constituted man this
καὶ περὶ τῆς διὰ τοῦ ὕδατος γινομένης ἀναγεννήσεως
also about the through the water happening regeneration
ἐρωτηθέντες ἀποκρινούμεθα. ἐκεῖ τε γὰρ πρόχειρόν ἐστιν
being-asked we-shall-answer there both for ready-to-hand is
ἑκάστῳ τῶν ἠρωτημένων εἰπεῖν ὅτι θείᾳ δυνάμει
to-each of-the(-ones) asked to-say that by-divine power
ἐκεῖνο ἄνθρωπος γίνεται, ἧς μὴ παρούσης ἀκίνητόν ἐστιν
that man becomes which not being-present motionless is
ἐκεῖνο καὶ ἀνενέργητον. εἰ οὖν ἐκεῖ οὐ τὸ ὑποκείμενον ποιεῖ
that and inactive if then there not the subject makes
τὸν ἄνθρωπον, ἀλλ᾽ ἡ θεία δύναμις πρὸς ἀνθρώπου φύσιν
the man but the divine power to of-man nature
μεταποιεῖ τὸ φαινόμενον, τῆς ἐσχάτης ἂν εἴη
transforms the(-thing) appearing of-the last — it-would-be
ἀγνωμοσύνης ἐκεῖ τοσαύτην τῷ θεῷ προσμαρτυροῦντας
want-of-sense there so-great — to-god attesting
δύναμιν ἀτονεῖν ἐν τῷ μέρει τούτῳ τὸ θεῖον οἴεσθαι
power to-be-weak in the part this the divine to-think
πρὸς τὴν ἐκπλήρωσιν τοῦ θελήματος. τί κοινόν, φασίν,
toward the fulfillment of-the will what common they-say
ὕδατι καὶ ζωῇ; τί δὲ κοινόν, πρὸς αὐτοὺς ἐροῦμεν,
to-water and to-life what but common toward them we-shall-say
ὑγρότητι καὶ εἰκόνι θεοῦ; ἀλλ᾽ οὐδὲν ἐκεῖ τὸ παράδοξον, εἰ
to-moistness and to-image of-god but nothing there the paradoxical if

θεοῦ βουλομένου πρὸς τὸ τιμιώτατον ζῷον τὸ ὑγρὸν
god wishing to the most-precious living-creature the moist
μεταβαίνει. τὸ ἴσον καὶ ἐπὶ τούτου φαμὲν μηδὲν εἶναι
passes-over the equal also in-the-case-of this we-say nothing to-be
θαυμαστὸν εἰ θείας δυνάμεως παρουσία πρὸς ἀφθαρσίαν
wonderful if of-divine power presence to incorruption
μετασκευάζει τὸ ἐν τῇ φθαρτῇ φύσει γενόμενον.
refashions the(-thing) in the corruptible nature having-come-to-be

34–36 · BAPTISM

God is present at the rite, for he promised to be with those who call on him, and his miracles proved him true. Going down into the water three times imitates Christ's three days' burial: as he passed through the earth to life, we pass through water, the element nearest to earth, and with repentance break vice's hold. The bath only begins what the resurrection completes. All will rise, but those not cleansed by water must be cleansed hereafter by fire; and so great a good springs from a small, easy beginning, faith and water.

Ἀλλὰ ζητοῦσιν ἀπόδειξιν τοῦ παρεῖναι τὸ θεῖον ἐπὶ 34
but they-seek proof of-the to-be-present the divine for
ἁγιασμῷ τῶν γινομένων καλούμενον. ὁ δὲ τοῦτο
sanctification of-the(-things) happening being-called the(-one) but this
ζητῶν ἀναγνώτω πάλιν τὰ κατόπιν ἐξητασμένα. ἡ
seeking let-him-read again the(-things) behind examined the
γὰρ κατασκευὴ τοῦ τὴν διὰ σαρκὸς ἡμῖν ἐπιφανεῖσαν
for establishment of-the the through flesh to-us having-appeared
δύναμιν ἀληθῶς θείαν εἶναι τοῦ παρόντος λόγου συνηγορία
power truly divine to-be of-the present word advocacy
γίνεται. δειχθέντος γὰρ τοῦ θεὸν εἶναι τὸν ἐν σαρκὶ
becomes having-been-shown for the god to-be the(-one) in flesh

φανερωθέντα, τοῖς διὰ τῶν γινομένων θαύμασι τὴν
manifested by-the through the(-things) happening wonders the
φύσιν ἑαυτοῦ δείξαντα, συναπεδείχθη τὸ παρεῖναι τοῖς
nature of-himself having-shown was-shown-with the to-be-present to-the(-things)
γινομένοις αὐτὸν κατὰ πάντα καιρὸν ἐπικλήσεως. ὥσπερ
happening him at every time of-invocation as
γὰρ ἑκάστου τῶν ὄντων ἔστι τις ἰδιότης ἡ τὴν
for of-each of-the beings is some property the(-one) the
φύσιν γνωρίζουσα, οὕτως ἴδιον τῆς θείας φύσεώς ἐστιν ἡ
nature making-known so proper of-the divine nature is the
ἀλήθεια. ἀλλὰ μὴν ἀεὶ παρέσεσθαι τοῖς ἐπικαλουμένοις
truth but indeed always to-be-present to-the(-ones) invoking
ἐπήγγελται, καὶ ἐν μέσῳ τῶν πιστευόντων εἶναι, καὶ
he-has-promised and in middle of-the(-ones) believing to-be and
ἐν πᾶσι μένειν καὶ ἑκάστῳ συνεῖναι. οὐκέτ' οὖν ἂν ἑτέρας
in all to-remain and with-each to-be-with no-longer then — of-other
εἰς τὸ παρεῖναι τὸ θεῖον τοῖς γινομένοις ἀποδείξεως
for the to-be-present the divine to-the(-things) happening proof
προσδεοίμεθα, τὸ μὲν θεὸν εἶναι διὰ τῶν θαυμάτων αὐτῶν
would-we-need the indeed god to-be through the wonders themselves
πεπιστευκότες, ἴδιον δὲ τῆς θεότητος τὸ ἀμίκτως πρὸς τὸ
having-believed proper but of-the godhead the unmixedly toward the
ψεῦδος ἔχειν εἰδότες, ἐν δὲ τῷ ἀψευδεῖ τῆς ὑποσχέσεως
lie to-be knowing in but the unlying of-the promise
παρεῖναι τὸ ἐπηγγελμένον οὐκ ἀμφιβάλλοντες. τὸ
to-be-present the(-thing) promised not doubting the
δὲ προηγεῖσθαι τὴν διὰ τῆς εὐχῆς κλῆσιν τῆς θείας
but to-precede the through the prayer calling of-the divine
οἰκονομίας περιουσία τίς ἐστι τῆς ἀποδείξεως τοῦ κατὰ
economy abundance some is of-the proof of-the according-to
θεὸν ἐπιτελεῖσθαι τὸ ἐνεργούμενον. εἰ γὰρ ἐπὶ τοῦ
god to-be-accomplished the(-thing) effected if for in-the-case-of the

ἑτέρου τῆς ἀνθρωποποιίας εἴδους αἱ τῶν γεννώντων
other of-the man-making form the of-the(-ones) begetting
ὁρμαί, κἂν μὴ ἐπικληθῇ παρ᾽ αὐτῶν δι᾽ εὐχῆς τὸ θεῖον,
impulses even-if not be-invoked by them through prayer the divine
τῇ τοῦ θεοῦ δυνάμει, καθὼς ἐν τοῖς ἔμπροσθεν εἴρηται,
by-the — of-god power as in the before has-been-said
διαπλάσσουσι τὸ γεννώμενον, ἧς χωρισθείσης
mold the(-thing) being-born which having-been-separated
ἄπρακτός ἐστιν ἡ σπουδὴ καὶ ἀνόνητος, πόσῳ μᾶλλον
ineffective is the zeal and useless by-how-much more
ἐν τῷ πνευματικῷ τῆς γεννήσεως τρόπῳ, καὶ θεοῦ
in the spiritual of-the birth manner both god
παρέσεσθαι τοῖς γινομένοις ἐπηγγελμένου καὶ τὴν παρ᾽
to-be-present to-the(-things) happening having-promised and the from
ἑαυτοῦ δύναμιν ἐντεθεικότος τῷ ἔργῳ, καθὰ πεπιστεύκαμεν,
himself power having-put-in to-the work as we-have-believed
καὶ τῆς ἡμετέρας προαιρέσεως πρὸς τὸ σπουδαζόμενον
and the our choice toward the(-thing) pursued
τὴν ὁρμὴν ἐχούσης, εἰ συμπαραληφθείη καθηκόντως ἡ
the impulse having if should-be-taken-along fittingly the
διὰ τῆς εὐχῆς συμμαχία, μᾶλλον ἐπιτελὲς ἔσται τὸ
through the prayer alliance more complete will-be the(-thing)
σπουδαζόμενον; καθάπερ γὰρ οἱ ἐπιφαῦσαι τὸν ἥλιον
pursued as for the(-ones) to-shine-upon the sun
αὐτοῖς εὐχόμενοι τῷ θεῷ οὐδὲν ἀμβλύνουσι τὸ πάντως
them praying — to-god in-nothing blunt the(-thing) altogether
γινόμενον, οὐδὲ μὴν ἄχρηστον εἶναί τις φήσει τὴν τῶν
happening nor indeed useless to-be anyone will-say the of-the(-ones)
προσευχομένων σπουδήν, εἰ περὶ τοῦ πάντως ἐσομένου
praying zeal if about the(-thing) altogether going-to-be
τὸν θεὸν ἱκετεύουσιν, οὕτως οἱ πεπεισμένοι κατὰ τὴν
— god they-supplicate so the(-ones) persuaded according-to the

ἀψευδῆ τοῦ ἐπαγγειλαμένου ὑπόσχεσιν πάντως παρεῖναι
unlying of-the(-one) having-promised promise altogether to-be-present
τὴν χάριν τοῖς διὰ τῆς μυστικῆς ταύτης οἰκονομίας
the grace to-the(-ones) through the mystical this economy
ἀναγεννωμένοις ἢ προσθήκην τινὰ ποιοῦνται τῆς χάριτος,
being-regenerated either addition some make of-the grace
ἢ τὴν οὖσαν οὐκ ἀποστρέφουσιν. τὸ γὰρ πάντως συνεῖναι
or the existing not turn-away the for altogether to-be-with
διὰ τὸ θεὸν εἶναι τὸν ἐπαγγειλάμενον πεπίστευται· ἡ
because-of the god to-be the(-one) having-promised is-believed the
δὲ τῆς θεότητος μαρτυρία διὰ τῶν θαυμάτων ἐστίν. ὥστε
but of-the godhead testimony through the wonders is so-that
διὰ πάντων τὸ παρεῖναι τὸ θεῖον οὐδεμίαν ἀμφιβολίαν ἔχει.
through all-things the to-be-present the divine no doubt has
35 Ἡ δὲ εἰς τὸ ὕδωρ κάθοδος καὶ τὸ εἰς τρὶς ἐν αὐτῷ
the but into the water descent and the to thrice in it
γενέσθαι τὸν ἄνθρωπον, ἕτερον ἐμπεριέχει μυστήριον.
to-become the man other contains mystery
ἐπειδὴ γὰρ ὁ τῆς σωτηρίας ἡμῶν τρόπος οὐ τοσοῦτον
since for the of-the salvation our manner not so-much
ἐκ τῆς κατὰ τὴν διδαχὴν ὑφηγήσεως ἐνεργὸς γέγονεν
from the according-to the teaching guidance effective has-become
ὅσον δι' αὐτῶν ὧν ἐποίησεν ὁ τὴν πρὸς
as-much-as through themselves which-things did the(-one) the toward
τὸν ἄνθρωπον ὑποστὰς κοινωνίαν, ἔργῳ τὴν ζωὴν
the man having-undergone communion by-deed the life
ἐνεργήσας, ἵνα διὰ τῆς ἀναληφθείσης παρ' αὐτοῦ καὶ
having-worked that through the assumed by him and
συναποθεωθείσης σαρκὸς ἅπαν συνδιασωθῇ τὸ συγγενὲς
deified-with flesh all may-be-saved-with the kindred
αὐτῇ καὶ ὁμόφυλον, ἀναγκαῖον ἦν ἐπινοηθῆναί τινα
to-it and of-the-same-race necessary it-was to-be-devised some

τρόπον, ἐν ᾧ τις ἦν συγγένειά τε καὶ ὁμοιότης ἐν
manner in which some was kinship both and likeness in
τοῖς γινομένοις παρὰ τοῦ ἑπομένου πρὸς τὸν
the(-things) happening by the(-one) following toward the(-one)
ἡγούμενον. χρὴ τοίνυν ἰδεῖν ἐν τίσιν ὁ τῆς
leading it-is-needful therefore to-see in what-things the(-one) of-the
ζωῆς ἡμῶν καθηγησάμενος ἐθεωρήθη, ἵνα, καθώς φησιν
life our having-led was-seen that as says
ὁ ἀπόστολος, κατὰ τὸν ἀρχηγὸν τῆς σωτηρίας ἡμῶν
the apostle according-to the author of-the salvation our
κατορθωθῇ τοῖς ἑπομένοις ἡ μίμησις. ὥσπερ γὰρ
may-be-achieved by-the(-ones) following the imitation as for
παρὰ τῶν πεπαιδευμένων τὰ τακτικὰ πρὸς τὴν ὁπλιτικὴν
by the trained the tactical-things toward the heavy-armed
ἐμπειρίαν ἀνάγονται οἱ δι' ὧν βλέπουσιν πρὸς
experience are-led the(-ones) through what-things they-see toward
τὴν εὔρυθμόν τε καὶ ἐνόπλιον κίνησιν παιδευόμενοι,
the rhythmic both and armed movement being-trained
ὁ δὲ μὴ πράττων τὸ προδεικνύμενον ἀμέτοχος
the(-one) but not doing the(-thing) shown-beforehand without-share
τῆς τοιαύτης ἐμπειρίας μένει, κατὰ τὸν αὐτὸν τρόπον
of-the such experience remains according-to the same manner
τῷ πρὸς τὴν σωτηρίαν ἡμῶν ἐξηγουμένῳ πάντως
the(-one) toward the salvation our leading altogether
οἷς ἴση πρὸς τὸ ἀγαθόν ἐστιν ἡ σπουδὴ ὁμοίως
for-whom equal toward the good is the zeal likewise
ἐπάναγκες διὰ μιμήσεως ἕπεσθαι, τὸ παρ' αὐτοῦ
necessary through imitation to-follow the(-thing) by him
προδειχθὲν εἰς ἔργον ἄγοντας. οὐ γὰρ ἔστι πρὸς τὸ
shown-beforehand into work bringing not for it-is-possible to the
ἴσον καταντῆσαι πέρας, μὴ διὰ τῶν ὁμοίων ὁδεύσαντας.
equal to-arrive end not through the like having-journeyed

καθάπερ γὰρ οἱ τὰς τῶν λαβυρίνθων πλάνας διεξελθεῖν
as for the(-ones) the of-the labyrinths wanderings to-go-through
ἀμηχανοῦντες, εἴ τινος ἐμπείρως ἔχοντος ἐπιτύχοιεν,
being-at-a-loss if some experienced being they-should-meet
κατόπιν ἑπόμενοι τὰς ποικίλας τε καὶ ἀπατηλὰς τῶν
behind following the various both and deceptive of-the
οἴκων ἀναστροφὰς διεξέρχονται, οὐκ ἂν διεξελθόντες,
chambers windings go-through not — would-have-gone-through
μὴ κατ᾽ ἴχνος ἑπόμενοι τῷ προάγοντι, οὕτω μοι νόησον
not by footstep following the(-one) leading-forward so to-me consider
καὶ τὸν τοῦ βίου τούτου λαβύρινθον ἀδιεξίτητον εἶναι τῇ
also the of-the life this labyrinth impassable to-be for-the
ἀνθρωπίνῃ φύσει, εἰ μή τις τῆς αὐτῆς ὁδοῦ λάβοιτο δι᾽
human nature if not anyone of-the same road should-take through
ἧς ὁ ἐν αὐτῷ γενόμενος ἔξω κατέστη τοῦ
which the(-one) in it having-come-to-be outside stood of-the(-thing)
περιέχοντος. λαβύρινθον δέ φημι τροπικῶς τὴν ἀδιέξοδον
enclosing labyrinth but I-call figuratively the impassable
τοῦ θανάτου φρουράν, ᾗ τὸ δείλαιον τοῦ ἀνθρώπου
of-the death prison in-which the wretched of-the man
γένος περιεσχέθη. τί οὖν περὶ τὸν ἀρχηγὸν τῆς σωτηρίας
race was-enclosed what then about the author of-the salvation
ἡμῶν ἐθεασάμεθα; τριήμερον νέκρωσιν καὶ πάλιν ζωήν.
our did-we-behold three-day deadness and again life
οὐκοῦν χρή τι τοιοῦτον καὶ ἐν ἡμῖν ἐπινοηθῆναι
therefore it-is-needful some such also in us to-be-devised
ὁμοίωμα. τίς οὖν ἐστὶν ἡ ἐπίνοια δι᾽ ἧς καὶ ἐν ἡμῖν
likeness what then is the device through which also in us
πληροῦται τοῦ παρ᾽ ἐκείνου γεγονότος ἡ μίμησις;
is-fulfilled of-the(-thing) by him having-happened the imitation

ἅπαν τὸ νεκρωθὲν οἰκεῖόν τινα καὶ κατὰ φύσιν ἔχει
all the(-thing) made-dead own some and according-to nature has
χῶρον, τὴν γῆν, ἐν ᾗ κλίνεταί τε καὶ κατακρύπτεται.
place the earth in which it-is-laid both and is-hidden
πολλὴν δὲ πρὸς ἄλληλα τὴν συγγένειαν ἔχει γῆ τε καὶ
much but toward one-another the kinship have earth both and
ὕδωρ, μόνα τῶν στοιχείων βαρέα τε ὄντα καὶ κατωφερῆ,
water alone of-the elements heavy both being and downward-tending
καὶ ἐν ἀλλήλοις μένοντα καὶ δι᾽ ἀλλήλων κρατούμενα. ἐπεὶ
and in one-another remaining and by one-another being-held since
οὖν τοῦ καθηγουμένου τῆς ζωῆς ἡμῶν ὁ θάνατος ὑπόγειος
then of-the leader of-the life our the death underground
κατὰ τὴν κοινὴν γέγονε φύσιν, ἡ τοῦ θανάτου μίμησις
according-to the common became nature the of-the death imitation
ἡ παρ᾽ ἡμῶν γινομένη ἐν τῷ γείτονι διατυποῦται
the(-one) by us happening in the neighboring is-formed
στοιχείῳ. καὶ ὡς ἐκεῖνος ὁ ἄνωθεν ἄνθρωπος ἀναλαβὼν
element and as that the from-above man having-taken-up
τὴν νεκρότητα μετὰ τὴν ὑπόγειον θέσιν τριταῖος ἐπὶ τὴν
the deadness after the underground placing on-the-third-day to the
ζωὴν πάλιν ἀνέδραμεν, οὕτω πᾶς ὁ συνημμένος κατὰ
life again ran-up so every the(-one) joined according-to
τὴν τοῦ σώματος φύσιν ἐκείνῳ πρὸς τὸ αὐτὸ κατόρθωμα
the of-the body nature with-that to the same achievement
βλέπων, τὸ κατὰ τὴν ζωὴν λέγω πέρας, ἀντὶ
looking the(-thing) according-to the life I-mean end instead-of
γῆς τὸ ὕδωρ ἐπιχεάμενος καὶ ὑποδὺς τὸ στοιχεῖον
earth the water having-poured-upon and having-gone-under the element
ἐν τρισὶ περιόδοις τὴν τριήμερον τῆς ἀναστάσεως χάριν
in three circuits the three-day of-the resurrection grace
ἀπεμιμήσατο. εἴρηται δὲ τὸ τοιοῦτον καὶ ἐν τοῖς
imitated it-has-been-said but the such also in the(-things)

φθάσασιν, ὅτι κατ᾽ οἰκονομίαν ἐπῆκται τῇ ἀνθρωπίνῃ
preceding that according-to economy was-brought-in to-the human
φύσει παρὰ τῆς θείας προνοίας ὁ θάνατος, ὥστε τῆς
nature by the divine providence the death so-that the
κακίας ἐν τῇ διαλύσει τοῦ σώματος καὶ τῆς ψυχῆς
vice in the dissolution of-the body and of-the soul
ἐκρυείσης πάλιν διὰ τῆς ἀναστάσεως σῶον καὶ ἀπαθῆ
having-flowed-out again through the resurrection safe and impassible
καὶ ἀκέραιον καὶ πάσης τῆς κατὰ κακίαν ἐπιμιξίας
and pure and of-all the according-to vice intermixture
ἀλλότριον ἀναστοιχειωθῆναι τὸν ἄνθρωπον. ἀλλ᾽ ἐπὶ
foreign to-be-re-elemented the man but in-the-case-of
μὲν τοῦ καθηγουμένου τῆς σωτηρίας ἡμῶν τὸ τέλειον ἡ
indeed the leader of-the salvation our the perfect the
κατὰ τὸν θάνατον ἔσχεν οἰκονομία, κατὰ τὸν ἴδιον
according-to the death had economy according-to the own
σκοπὸν ἐντελῶς πληρωθεῖσα. διεστάλη τε γὰρ διὰ τοῦ
aim completely fulfilled were-separated both for through the
θανάτου τὰ ἡνωμένα καὶ πάλιν συνήχθη τὰ
death the(-things) united and again were-brought-together the(-things)
διακεκριμένα, ὡς ἂν καθαρθείσης τῆς φύσεως ἐν τῇ τῶν
separated that — having-been-cleansed the nature in the of-the
συμφυῶν διαλύσει, ψυχῆς τε λέγω καὶ σώματος, πάλιν ἡ
grown-together dissolution of-soul both I-mean and of-body again the
τῶν κεχωρισμένων ἐπάνοδος τῆς ἀλλοτρίας ἐπιμιξίας
of-the(-things) separated return of-the foreign intermixture
καθαρεύουσα γένοιτο· ἐπὶ δὲ τῶν ἀκολουθούντων
pure may-become in-the-case-of but the(-ones) following
τῷ καθηγουμένῳ οὐ χωρεῖ τὴν ἀκριβῆ μίμησιν δι᾽
the leader not contains the exact imitation through
ὅλων ἡ φύσις, ἀλλ᾽ ὅσον δυνατῶς ἔχει, τοσοῦτον νῦν
whole the nature but as-much-as possibly it-can so-much now

παραδεξαμένη, τὸ λεῖπον τῷ μετὰ ταῦτα ταμιεύεται
having-received the(-thing) lacking for-the after these-things is-stored-up
χρόνῳ. τί οὖν ἔστιν ὃ μιμεῖται; τὸ τῆς ἐμμιχθείσης
time what then is which imitates the of-the mixed-in
κακίας ἐν τῇ τῆς νεκρώσεως εἰκόνι τῇ γενομένῃ διὰ
vice in the of-the deadness image the(-one) happening through
τοῦ ὕδατος τὸν ἀφανισμὸν ἐμποιῆσαι, οὐ μὴν τελείως
the water the vanishing to-produce not indeed perfectly
ἀφανισμόν, ἀλλά τινα διακοπὴν τῆς τοῦ κακοῦ συνεχείας,
vanishing but some interruption of-the of-the evil continuity
συνδραμόντων δύο πρὸς τὴν τῆς κακίας ἀναίρεσιν, τῆς
having-run-together two toward the of-the vice destruction the
τε τοῦ πλημμελήσαντος μεταμελείας καὶ τῆς τοῦ
both of-the(-one) having-erred repentance and of-the of-the
θανάτου μιμήσεως, δι' ὧν ἐκλύεταί πως ὁ ἄνθρωπος
death imitation through which is-loosed somehow the man
τῆς πρὸς τὸ κακὸν συμφυίας, τῇ μεταμελείᾳ μὲν εἰς
from-the toward the evil natural-union by-the repentance indeed into
μῖσός τε καὶ ἀλλοτρίωσιν τῆς κακίας χωρῶν, τῷ δὲ
hatred both and estrangement of-the vice going by-the but
θανάτῳ τοῦ κακοῦ τὸν ἀφανισμὸν ἐργαζόμενος.
death of-the evil the vanishing working
ἀλλ' εἰ μὲν ἦν δυνατὸν ἐν τελείῳ τῷ θανάτῳ γενέσθαι
but if indeed it-were possible in perfect the death to-become
τὸν μιμούμενον, οὐδ' ἂν μίμησις, ἀλλὰ ταὐτότης
the(-one) imitating not-even — imitation but sameness
τὸ γινόμενον ἦν, καὶ εἰς τὸ παντελὲς τὸ κακὸν
the(-thing) happening would-be and into the complete the evil
ἐκ τῆς φύσεως ἡμῶν ἠφανίζετο, ὥστε, καθώς φησιν ὁ
from the nature our would-vanish so-that as says the
ἀπόστολος, ἐφάπαξ ἀποθανεῖν τῇ ἁμαρτίᾳ. ἐπεὶ δέ, καθὼς
apostle once-for-all to-die to-the sin since but as

εἴρηται, τοσοῦτον μιμούμεθα τῆς ὑπερεχούσης δυνάμεως
has-been-said so-much we-imitate of-the surpassing power
ὅσον χωρεῖ ἡμῶν ἡ πτωχεία τῆς φύσεως, τὸ ὕδωρ
as-much-as contains our the poverty of-the nature the water
τρὶς ἐπιχεάμενοι καὶ πάλιν ἀναβάντες ἀπὸ τοῦ ὕδατος,
thrice having-poured-on and again having-gone-up from the water
τὴν σωτήριον ταφὴν καὶ ἀνάστασιν τὴν ἐν τριημέρῳ
the saving burial and resurrection the(-one) in three-day
γενομένην τῷ χρόνῳ ὑποκρινόμεθα, τοῦτο λαβόντες κατὰ
having-happened in-the time we-act-out this having-taken in
διάνοιαν ὅτι, ὡς ἡμῖν ἐν ἐξουσίᾳ τὸ ὕδωρ ἐστί, καὶ ἐν
mind that as for-us in authority the water is both in
αὐτῷ γενέσθαι καὶ ἐξ αὐτοῦ πάλιν ἀναδῦναι, κατὰ τὸν
it to-be and from it again to-emerge according-to the
αὐτὸν τρόπον ἐπ᾽ ἐξουσίας ἦν ὁ τοῦ παντὸς ἔχων
same manner in authority was the(-one) of-the whole having
τὴν δεσποτείαν, ὡς ἡμεῖς ἐν τῷ ὕδατι, οὕτως ἐκεῖνος
the lordship as we in the water so that-one
ἐν τῷ θανάτῳ καταδυείς, πάλιν ἐπὶ τὴν ἰδίαν ἀναλύειν
in the death having-sunk again to the own to-return
μακαριότητα. εἰ οὖν τις πρὸς τὸ εἰκὸς βλέποι καὶ κατὰ
blessedness if then anyone to the likely should-look and according-to
τὴν ἐν ἑκατέρῳ δύναμιν τὰ γινόμενα κρίνοι, οὐδεμίαν
the in each power the(-things) happening should-judge no
ἐν τοῖς γινομένοις εὑρήσει διαφοράν, ἑκατέρου κατὰ τὸ
in the(-things) happening he-will-find difference each according-to the
τῆς φύσεως μέτρον ἐξεργαζομένου τὰ κατὰ δύναμιν.
of-the nature measure accomplishing the(-things) according-to power
ὡς γὰρ ἔστιν ἀνθρώπῳ τὸ ὕδωρ πρὸς τὸ ἀκινδύνως
as for it-is-possible for-man the water toward the without-danger
ἐπιθιγγάνειν, εἰ βούλοιτο, ἀπειροπλασίως τῇ θείᾳ δυνάμει
to-touch if he-should-wish infinitely-more for-the divine power

κατ᾽ εὐκολίαν ὁ θάνατος πρόκειται, καὶ ἐν αὐτῷ γενέσθαι
with ease the death lies-before both in it to-be
καὶ μὴ τραπῆναι πρὸς πάθος. διὰ τοῦτο τοίνυν ἀναγκαῖον
and not to-be-turned to suffering because-of this therefore necessary
ἡμῖν τὸ ἐν τῷ ὕδατι προμελετῆσαι τὴν τῆς ἀναστάσεως
for-us the in the water to-rehearse the of-the resurrection
χάριν, ὡς ἂν εἰδείημεν ὅτι τὸ ἴσον ἡμῖν εἰς εὐκολίαν
grace that — we-may-know that the equal for-us for ease
ἐστὶν ὕδατί τε βαπτισθῆναι καὶ ἐκ τοῦ θανάτου πάλιν
is with-water both to-be-baptized and from the death again
ἀναδῦναι. ἀλλ᾽ ὥσπερ ἐν τοῖς κατὰ τὸν βίον γινομένοις
to-emerge but as in the(-things) according-to the life happening
τινὰ τινῶν ἐστὶν ἀρχηγικώτερα, ὧν ἄνευ οὐκ ἂν τὸ
some than-some are more-originating which without not — the(-thing)
γινόμενον κατορθωθείη, καίτοι, εἰ πρὸς τὸ πέρας ἡ ἀρχὴ
happening would-be-achieved and-yet if to the end the beginning
κρίνοιτο, ἀντ᾽ οὐδενὸς εἶναι δόξει τοῦ πράγματος ἡ
should-be-judged for nothing to-be will-seem of-the thing the
ἀρχὴ συγκρινομένη τῷ τέλει· τί γὰρ ἴσον ἄνθρωπος καὶ
beginning being-compared with-the end what for equal man and
τὸ πρὸς τὴν σύστασιν τοῦ ζῴου καταβαλλόμενον;
the(-thing) toward the constitution of-the living-creature being-laid-down
ἀλλ᾽ ὅμως, εἰ μὴ ἐκεῖνο εἴη, οὐδ᾽ ἂν τοῦτο γένοιτο· οὕτως
but nevertheless if not that were not-even — this would-happen so
καὶ τὸ κατὰ τὴν μεγάλην ἀνάστασιν, μεῖζον ὂν
also the(-thing) according-to the great resurrection greater being
τῇ φύσει, τὰς ἀρχὰς ἐντεῦθεν καὶ τὰς αἰτίας ἔχει· οὐ γάρ
in-the nature the beginnings from-here and the causes has not for
ἐστι δυνατὸν ἐκεῖνο γενέσθαι, εἰ μὴ τοῦτο προκαθηγήσαιτο.
it-is possible that to-happen if not this should-lead-beforehand

μὴ δύνασθαι δέ φημι δίχα τῆς κατὰ τὸ λουτρὸν
not to-be-able but I-say without the according-to the bath
ἀναγεννήσεως ἐν ἀναστάσει γενέσθαι τὸν ἄνθρωπον, οὐ
regeneration in resurrection to-become the man not
πρὸς τὴν τοῦ συγκρίματος ἡμῶν ἀνάπλασίν τε καὶ
to the of-the compound our remolding both and
ἀναστοιχείωσιν βλέπων· πρὸς τοῦτο γὰρ δεῖ πάντως
re-elementing looking to this for must altogether
πορευθῆναι τὴν φύσιν οἰκείαις ἀνάγκαις κατὰ τὴν τοῦ
to-journey the nature by-own necessities according-to the of-the(-one)
τάξαντος οἰκονομίαν συνωθουμένην, κἂν προσλάβῃ τὴν
having-ordained economy pushed-together even-if it-take-besides the
ἐκ τοῦ λουτροῦ χάριν, κἂν ἄμοιρος μείνῃ τῆς τοιαύτης
from the bath grace even-if without-share it-remain of-the such
μυήσεως· ἀλλὰ τὴν ἐπὶ τὸ μακάριόν τε καὶ θεῖον καὶ
initiation but the to the blessed both and divine and
πάσης κατηφείας κεχωρισμένον ἀποκατάστασιν. οὐ γὰρ
from-all dejection separated restoration not for
ὅσα δι᾽ ἀναστάσεως τὴν ἐπὶ τὸ εἶναι πάλιν ἐπάνοδον
as-many-as through resurrection the to the to-be again return
δέχεται, πρὸς τὸν αὐτὸν ἐπάνεισι βίον, ἀλλὰ πολὺ τὸ
receive to the same return life but much the
μέσον τῶν τε κεκαθαρμένων καὶ τῶν τοῦ καθαρσίου
difference of-the both cleansed and of-the(-ones) of-the cleansing
προσδεομένων ἐστίν. ἐφ᾽ ὧν γὰρ κατὰ τὸν βίον τοῦτον
needing is in whom for according-to the life this
ἡ διὰ τοῦ λουτροῦ προκαθηγήσατο κάθαρσις, πρὸς τὸ
the through the bath led-the-way cleansing toward the
συγγενὲς τούτοις ἡ ἀναχώρησις ἔσται· τῷ δὲ καθαρῷ
kindred to-these the withdrawal will-be to-the but pure
τὸ ἀπαθὲς προσῳκείωται, ἐν δὲ τῇ ἀπαθείᾳ τὸ μακάριον
the impassible is-akin in but the impassibility the blessed

εἶναι οὐκ ἀμφιβάλλεται. οἷς δὲ προσεπωρώθη τὰ πάθη
to-be not is-doubted for-whom but were-hardened-besides the passions
καὶ οὐδὲν προσήχθη τῆς κηλῖδος καθάρσιον, οὐχ ὕδωρ
and nothing was-applied of-the stain cleansing not water
μυστικόν, οὐκ ἐπίκλησις θείας δυνάμεως, οὐχ ἡ ἐκ
mystical not invocation of-divine power not the from
μεταμελείας διόρθωσις, ἀνάγκη πᾶσα καὶ τούτους ἐν τῷ
repentance correction necessity all also these in the
καταλλήλῳ γενέσθαι. κατάλληλον δὲ τῷ κεκιβδηλευμένῳ
suitable to-come-to-be suitable but to-the adulterated
χρυσίῳ τὸ χωνευτήριον, ὡς τῆς ἐμμιχθείσης αὐτοῖς κακίας
gold the melting-pot so-that the mixed-in with-them vice
ἀποτακείσης μακροῖς ὕστερον αἰῶσι καθαρὰν ἀποσωθῆναι
having-been-melted-out in-long later ages pure to-be-saved-back
τῷ θεῷ τὴν φύσιν. ἐπεὶ οὖν ῥυπτική τίς ἐστι δύναμις
— to-god the nature since then detergent some is power
ἐν τῷ πυρὶ καὶ τῷ ὕδατι, οἱ διὰ τοῦ ὕδατος τοῦ
in the fire and the water the(-ones) through the water the
μυστικοῦ τὸν τῆς κακίας ῥύπον ἀποκλυσάμενοι τοῦ ἑτέρου
mystical the of-the vice filth having-washed-off of-the other
τῶν καθαρσίων εἴδους οὐκ ἐπιδέονται· οἱ δὲ ταύτης
of-the cleansing form not need the(-ones) but of-this
ἀμύητοι τῆς καθάρσεως ἀναγκαίως τῷ πυρὶ καθαρίζονται.
uninitiated of-the cleansing necessarily by-the fire are-cleansed
Μὴ γὰρ εἶναι δυνατὸν ὅ τε κοινὸς δείκνυσι λόγος καὶ 36
not for to-be possible the both common shows reason and
ἡ τῶν γραφῶν διδασκαλία ἐντὸς τοῦ θείου γενέσθαι
the of-the scriptures teaching within the divine to-come
χοροῦ τὸν μὴ καθαρῶς πάντας τοὺς ἐκ κακίας σπίλους
chorus the(-one) not purely all the from vice stains
ἀπορρυψάμενον. τοῦτό ἐστιν ὃ μικρὸν ὂν καθ' ἑαυτὸ
having-washed-off this is which small being by itself

μεγάλων ἀγαθῶν ἀρχή τε καὶ ὑπόθεσις γίνεται. μικρὸν
of-great good-things beginning both and foundation becomes small
δέ φημι τῇ εὐκολίᾳ τοῦ κατορθώματος. τίς γὰρ πάρεστι
but I-say by-the ease of-the achievement what for is-present
πόνος τῷ πράγματι, πιστεῦσαι πανταχοῦ τὸν θεὸν εἶναι,
toil in-the thing to-believe everywhere — god to-be
ἐν πᾶσι δὲ ὄντα, παρεῖναι καὶ τοῖς ἐπικαλουμένοις τὴν
in all and being to-be-present also to-the(-ones) invoking the
ζωτικὴν αὐτοῦ δύναμιν, παρόντα δὲ τὸ οἰκεῖον ποιεῖν;
life-giving his power being-present and the(-thing) own to-do
ἴδιον δὲ τῆς θείας ἐνεργείας ἡ τῶν δεομένων ἐστὶ σωτηρία.
proper but of-the divine activity the of-the needing is salvation
αὕτη δὲ διὰ τῆς ἐν ὕδατι καθάρσεως ἐνεργὸς γίνεται.
this but through the in water cleansing effective becomes
ὁ δὲ καθαρθεὶς ἐν μετουσίᾳ τῆς καθαρότητος ἔσται,
the(-one) but cleansed in participation of-the purity will-be
τὸ δὲ ἀληθῶς καθαρὸν ἡ θεότης ἐστίν. ὁρᾷς ὅπως μικρόν
the but truly pure the godhead is you-see how small
τι τὸ κατὰ τὴν ἀρχήν ἐστι καὶ εὐκατόρθωτον,
something the(-thing) according-to the beginning is and easy-to-achieve
πίστις καὶ ὕδωρ, ἡ μὲν ἐντὸς τῆς προαιρέσεως ἡμῶν
faith and water the(-one) indeed within the choice our
ἀποκειμένη, τὸ δὲ σύντροφον τῇ ἀνθρωπίνῃ ζωῇ.
laid-up the(-other) but familiar to-the human life
ἀλλὰ τὸ ἐκ τούτων ἀναφυόμενον ἀγαθὸν ὅσον καὶ
but the from these springing-up good how-great and
οἷον, ὡς πρὸς αὐτὸ τὸ θεῖον ἔχειν τὴν οἰκειότητα.
of-what-kind so-that toward itself the divine to-have the kinship

As the soul is joined to Christ by faith, the body is joined to his immortal body by eating: as bread becomes our body, the bread consecrated by the Word becomes the body of God the Word, an antidote to death's poison. Baptism must be into the uncreated Trinity, for one born of a creature remains changeable. Rebirth must show in the life: if the baptized keep their anger, greed, and unjust gains, the water is only water. The goods promised and the punishments threatened, fire and worm, surpass anything known here, so the sober lay that life's foundations now.

Ἀλλ᾽ ἐπειδὴ διπλοῦν τὸ ἀνθρώπινον, ψυχῇ τε καὶ σώματι 37
but since double the human with-soul both and body
συγκεκραμένον, δι᾽ ἀμφοτέρων ἀνάγκη τοῦ πρὸς τὴν
blended through both necessity the(-one) toward the
ζωὴν καθηγουμένου τοὺς σωζομένους ἐφάπτεσθαι. οὐκοῦν
life leading the(-ones) being-saved to-touch therefore
ἡ ψυχὴ μὲν διὰ πίστεως πρὸς αὐτὸν ἀνακραθεῖσα τὰς
the soul indeed through faith toward him blended the
ἀφορμὰς ἐντεῦθεν τῆς σωτηρίας ἔχει· ἡ γὰρ πρὸς τὴν ζωὴν
starting-points thence of-the salvation has the for toward the life
ἕνωσις τὴν τῆς ζωῆς κοινωνίαν ἔχει· τὸ δὲ σῶμα ἕτερον
union the of-the life communion has the but body another
τρόπον ἐν μετουσίᾳ τε καὶ ἀνακράσει τοῦ σώζοντος
manner in participation both and blending of-the(-one) saving
γίνεται. ὥσπερ γὰρ οἱ δηλητήριον δι᾽ ἐπιβουλῆς
becomes as for the(-ones) poison through plot
λαβόντες ἄλλῳ φαρμάκῳ τὴν φθοροποιὸν δύναμιν ἔσβεσαν,
having-taken by-other drug the destructive power quenched
χρὴ δὲ καθ᾽ ὁμοιότητα τοῦ ὀλεθρίου καὶ τὸ
it-is-needful but according-to likeness of-the deadly also the
ἀλεξητήριον ἐντὸς τῶν ἀνθρωπίνων γενέσθαι σπλάγχνων,
antidote within the human to-come bowels

ὡς ἂν δι᾽ ἐκείνων ἐφ᾽ ἅπαν καταμερισθείη τὸ σῶμα
that — through those over all may-be-distributed the body
ἡ τοῦ βοηθοῦντος δύναμις, οὕτω τοῦ διαλύοντος
the of-the(-one) helping power so the(-one) dissolving
τὴν φύσιν ἡμῶν ἀπογευσάμενοι πάλιν ἀναγκαίως καὶ
the nature our having-tasted again necessarily also
τοῦ συνάγοντος τὸ διαλελυμένον ἐπεδεήθημεν,
of-the(-one) gathering the(-thing) dissolved we-needed
ὡς ἂν ἐν ἡμῖν γενόμενον τὸ τοιοῦτον ἀλεξητήριον τὴν
that — in us having-come the such antidote the
προεντεθεῖσαν τῷ σώματι τοῦ δηλητηρίου βλάβην διὰ
previously-put-in in-the body of-the poison harm through
τῆς οἰκείας ἀντιπαθείας ἀπώσοιτο. τί οὖν ἐστι τοῦτο;
the own antipathy might-thrust-away what then is this
οὐδὲν ἕτερον ἢ ἐκεῖνο τὸ σῶμα ὃ τοῦ τε θανάτου
nothing other than that the body which the both death
κρεῖττον ἐδείχθη καὶ τῆς ζωῆς ἡμῖν κατήρξατο. καθάπερ
stronger was-shown and the life for-us began as
γὰρ μικρὰ ζύμη, καθώς φησιν ὁ ἀπόστολος, ὅλον τὸ
for small leaven as says the apostle whole the
φύραμα πρὸς ἑαυτὴν ἐξομοιοῖ, οὕτως τὸ ἀθανατισθὲν ὑπὸ
lump to itself assimilates so the made-deathless by
τοῦ θεοῦ σῶμα ἐν τῷ ἡμετέρῳ γενόμενον ὅλον πρὸς
— god body in the our having-come whole to
ἑαυτὸ μεταποιεῖ καὶ μετατίθησιν. ὡς γὰρ τῷ φθοροποιῷ
itself transforms and transposes as for by-the destructive
πρὸς τὸ ὑγιαῖνον ἀναμιχθέντι ἅπαν τὸ ἀνακραθὲν
with the healthy having-been-mixed all the(-thing) blended
συνηχρείωται, οὕτως καὶ τὸ ἀθάνατον σῶμα ἐν τῷ
is-made-useless-with so also the deathless body in the(-one)
ἀναλαβόντι αὐτὸ γενόμενον πρὸς τὴν ἑαυτοῦ φύσιν καὶ
having-taken-up it having-come to the its-own nature also

τὸ πᾶν μετεποίησεν. ἀλλὰ μὴν οὐκ ἔστιν ἄλλως
the whole transformed but indeed not it-is-possible otherwise
ἐντός τι γενέσθαι τοῦ σώματος, μὴ διὰ βρώσεως
within anything to-come of-the body not through eating
καὶ πόσεως τοῖς σπλάγχνοις καταμιγνύμενον. οὐκοῦν
and drinking with-the bowels being-mixed therefore
ἐπάναγκες κατὰ τὸν δυνατὸν τῇ φύσει τρόπον τὴν
necessary according-to the possible for-the nature manner the
ζωοποιὸν δύναμιν τῷ σώματι δέξασθαι. μόνου δὲ τοῦ
life-giving power for-the body to-receive alone but the
θεοδόχου σώματος ἐκείνου ταύτην δεξαμένου τὴν χάριν,
god-receiving body that this having-received the grace
ἄλλως δὲ δειχθέντος μὴ εἶναι δυνατὸν ἐν ἀθανασίᾳ
otherwise but having-been-shown not to-be possible in immortality
γενέσθαι τὸ ἡμέτερον σῶμα, μὴ διὰ τῆς πρὸς τὸ
to-come the our body not through the toward the
ἀθάνατον κοινωνίας ἐν μετουσίᾳ τῆς ἀφθαρσίας γινόμενον,
deathless communion in participation of-the incorruption coming-to-be
σκοπῆσαι προσήκει, πῶς ἐγένετο δυνατὸν τὸ ἓν ἐκεῖνο
to-consider it-befits how it-became possible the one that
σῶμα ταῖς τοσαύταις τῶν πιστῶν μυριάσι κατὰ πᾶσαν
body to-the so-many of-the faithful myriads throughout all
τὴν οἰκουμένην εἰς ἀεὶ καταμεριζόμενον ὅλον ἑκάστου
the inhabited-world for always being-distributed whole of-each
διὰ τοῦ μέρους γίνεσθαι καὶ αὐτὸ μένειν ἐφ᾽ ἑαυτοῦ ὅλον.
through the part to-become and itself to-remain by itself whole
οὐκοῦν ὡς ἂν πρὸς τὸ ἀκόλουθον ἡμῖν ἡ πίστις βλέπουσα
therefore that — toward the consequence for-us the faith looking
μηδεμίαν ἀμφιβολίαν περὶ τοῦ προκειμένου νοήματος
no doubt about the proposed thought
ἔχοι, μικρόν τι προσήκει παρασχολῆσαι τὸν λόγον
may-have little something it-befits to-divert the word

εἰς τὴν φυσιολογίαν τοῦ σώματος. τίς γὰρ οὐκ οἶδεν ὅτι
into the physiology of-the body who for not knows that
ἡ τοῦ σώματος ἡμῶν φύσις αὐτὴ καθ' ἑαυτὴν ἐν ἰδίᾳ
the of-the body our nature itself by itself in own
τινὶ ὑποστάσει ζωὴν οὐκ ἔχει, ἀλλὰ διὰ τῆς ἐπιρρεούσης
some hypostasis life not has but through the flowing-in
αὐτῇ δυνάμεως συνέχει τε ἑαυτὴν καὶ ἐν τῷ εἶναι μένει,
to-it power holds-together both itself and in the to-be remains
ἀπαύστῳ κινήσει τό τε λεῖπον πρὸς ἑαυτὴν ἐφελκομένη
by-unceasing movement the both lacking toward itself drawing
καὶ τὸ περιττεῦον ἀπωθουμένη; καὶ ὥσπερ τις ἀσκὸς
and the(-thing) superfluous thrusting-away and as some wineskin
ὑγροῦ τινὸς πλήρης ὤν, εἰ κατὰ τὸν πυθμένα τὸ
of-liquid some full being if at the bottom the(-thing)
ἐγκείμενον ὑπεξίοι, οὐκ ἂν φυλάσσοι τὸ περὶ τὸν ὄγκον
lying-in should-go-out not — it-would-keep the about the bulk
ἑαυτοῦ σχῆμα, μὴ ἀντεισιόντος ἄνωθεν ἑτέρου πρὸς τὸ
its-own shape not entering-instead from-above of-another toward the(-thing)
κενούμενον, ὥστε τὸν ὁρῶντα τὴν ὀγκώδη τοῦ ἀγγείου
being-emptied so-that the(-one) seeing the bulky of-the vessel
τούτου περιοχὴν εἰδέναι μὴ ἰδίαν εἶναι τοῦ φαινομένου,
this compass to-know not own to-be of-the(-thing) appearing
ἀλλὰ τὸ εἰσρέον ἐν αὐτῷ γινόμενον σχηματίζειν τὸ
but the(-thing) flowing-in in it coming-to-be to-shape the(-thing)
περιέχον τὸν ὄγκον· οὕτω καὶ ἡ τοῦ σώματος ἡμῶν
encompassing the bulk so also the of-the body our
κατασκευὴ ἴδιον μὲν πρὸς τὴν ἑαυτῆς σύστασιν οὐδὲν
construction own indeed toward the its-own constitution nothing
ἡμῖν γνώριμον ἔχει, διὰ δὲ τῆς ἐπεισαγομένης δυνάμεως
to-us known has through but the brought-in power
ἐν τῷ εἶναι μένει. ἡ δὲ δύναμις αὕτη τροφὴ καὶ ἔστι
in the to-be remains the but power this food both is

καὶ λέγεται. ἔστι δὲ οὐχ ἡ αὐτὴ πᾶσι τοῖς τρεφομένοις
and is-called is but not the same for-all the being-nourished
σώμασιν, ἀλλά τις ἑκάστῳ κατάλληλος παρὰ τοῦ τὴν
bodies but some for-each suitable by the(-one) the
φύσιν οἰκονομοῦντος ἀποκεκλήρωται. τὰ μὲν γὰρ τῶν
nature administering has-been-allotted the(-ones) indeed for of-the
ζῴων ῥιζωρυχοῦντα τρέφεται, ἑτέροις ἐστὶν ἡ πόα
living-creatures root-digging are-fed for-others is the grass
τρόφιμος, τινῶν δὲ ἡ τροφὴ σάρκες εἰσίν, ἀνθρώπῳ δὲ
nourishing of-some but the food fleshes are for-man but
κατὰ τὸ προηγούμενον ἄρτος. καὶ εἰς τὴν τοῦ ὑγροῦ
according-to the principal bread and into the of-the moist
διαμονὴν καὶ συντήρησιν πότον γίνεται οὐκ αὐτὸ μόνον τὸ
continuance and preservation drink becomes not itself only the
ὕδωρ, ἀλλ' οἴνῳ πολλάκις ἐφηδυνόμενον, πρὸς τὴν τοῦ
water but with-wine often sweetened toward the of-the
θερμοῦ τοῦ ἐν ἡμῖν συμμαχίαν. οὐκοῦν ὁ πρὸς
heat of-the(-heat) in us alliance therefore the(-one) to
ταῦτα βλέπων δυνάμει πρὸς τὸν ὄγκον τοῦ ἡμετέρου
these-things looking potentially to the bulk of-the our
σώματος βλέπει· ἐν ἐμοὶ γὰρ ἐκεῖνα γενόμενα αἷμα καὶ σῶμα
body looks in me for those having-come blood and body
γίνεται, καταλλήλως διὰ τῆς ἀλλοιωτικῆς δυνάμεως πρὸς
become suitably through the altering power to
τὸ τοῦ σώματος εἶδος τῆς τροφῆς μεθισταμένης. τούτων
the of-the body form the food being-transferred these-things
ἡμῖν τοῦτον διευκρινηθέντων τὸν τρόπον ἐπανακτέον
for-us this having-been-clarified the manner it-must-be-brought-back
πάλιν πρὸς τὰ προκείμενα τὴν διάνοιαν. ἐζητεῖτο
again to the(-things) proposed the understanding it-was-sought
γὰρ πῶς τὸ ἓν ἐκεῖνο σῶμα τοῦ Χριστοῦ πᾶσαν ζωοποιεῖ
for how the one that body — of-Christ all makes-alive

τὴν τῶν ἀνθρώπων φύσιν, ἐν ὅσοις ἡ πίστις ἐστί,
the of-the men nature in as-many-as the faith is
πρὸς πάντας μεριζόμενον καὶ αὐτὸ οὐ μειούμενον.
to all being-distributed and itself not being-diminished
τάχα τοίνυν ἐγγὺς τοῦ εἰκότος λόγου γινόμεθα. εἰ γὰρ
perhaps therefore near the likely word we-come if for
παντὸς σώματος ἡ ὑπόστασις ἐκ τῆς τροφῆς γίνεται, αὕτη
of-every body the hypostasis from the food comes this
δὲ βρῶσις καὶ πόσις ἐστίν, ἔστι δὲ ἐν τῇ βρώσει ἄρτος,
but eating and drinking is is but in the eating bread
ἐν δὲ τῇ πόσει τὸ ὕδωρ ἐφηδυσμένον τῷ οἴνῳ, ὁ δὲ τοῦ
in but the drinking the water sweetened with-the wine the but —
θεοῦ λόγος, καθὼς ἐν τοῖς πρώτοις διῄρηται, ὁ
of-god word as in the first-parts has-been-distinguished the(-one)
καὶ θεὸς ὢν καὶ λόγος, τῇ ἀνθρωπίνῃ συνανεκράθη
both god being and word with-the human was-blended
φύσει καὶ ἐν τῷ σώματι τῷ ἡμετέρῳ γενόμενος οὐκ ἄλλην
nature and in the body the our having-come not other
τινὰ παρεκαινοτόμησε τῇ φύσει τὴν σύστασιν, ἀλλὰ διὰ
some innovated for-the nature the constitution but through
τῶν συνήθων τε καὶ καταλλήλων ἔδωκε τῷ καθ' ἑαυτὸν
the customary both and suitable gave to-the of himself
σώματι τὴν διαμονήν, βρώσει καὶ πόσει περικρατῶν τὴν
body the continuance by-eating and drinking maintaining the
ὑπόστασιν, ἡ δὲ βρῶσις ἄρτος ἦν· ὥσπερ τοίνυν ἐφ'
hypostasis the but eating bread was as therefore in-the-case-of
ἡμῶν, καθὼς ἤδη πολλάκις εἴρηται, ὁ τὸν ἄρτον
us as already often has-been-said the(-one) the bread
ἰδὼν τρόπον τινὰ τὸ σῶμα τὸ ἀνθρώπινον βλέπει,
having-seen in-manner some the body the human sees
ὅτι ἐν τούτῳ ἐκεῖνο γινόμενον τοῦτο γίνεται, οὕτω κἀκεῖ
that in this that coming-to-be this becomes so also-there

τὸ θεοδόχον σῶμα τὴν τροφὴν τοῦ ἄρτου παραδεξάμενον
the god-receiving body the food of-the bread having-received
λόγῳ τινὶ ταὐτὸν ἦν ἐκείνῳ, τῆς τροφῆς, καθὼς εἴρηται,
in-manner some the-same was with-that the food as has-been-said
πρὸς τὴν τοῦ σώματος φύσιν μεθισταμένης· τὸ γὰρ
toward the of-the body nature being-transferred the for
πάντων ἴδιον καὶ ἐπ᾽ ἐκείνης τῆς σαρκὸς ὡμολογήθη,
of-all proper also in-the-case-of that the flesh was-confessed
ὅτι ἄρτῳ κἀκεῖνο τὸ σῶμα διεκρατεῖτο, τὸ δὲ σῶμα τῇ
that by-bread also-that the body was-maintained the but body by-the
ἐνοικήσει τοῦ θεοῦ λόγου πρὸς τὴν θεικὴν ἀξίαν μετεποιήθη.
indwelling — of-god word to the divine dignity was-transformed
καλῶς οὖν καὶ νῦν τὸν τῷ λόγῳ τοῦ θεοῦ ἁγιαζόμενον
well then also now the by-the word — of-god being-sanctified
ἄρτον εἰς σῶμα τοῦ θεοῦ λόγου μεταποιεῖσθαι πιστεύομεν.
bread into body — of-god word to-be-transformed we-believe
καὶ γὰρ ἐκεῖνο τὸ σῶμα ἄρτος τῇ δυνάμει ἦν, ἡγιάσθη
and for that the body bread in-the power was was-sanctified
δὲ τῇ ἐπισκηνώσει τοῦ λόγου τοῦ σκηνώσαντος ἐν τῇ
but by-the tabernacling of-the word of-the(-one) having-tabernacled in the
σαρκί. οὐκοῦν ὅθεν ὁ ἐν ἐκείνῳ τῷ σώματι μεταποιηθεὶς
flesh therefore whence the in that the body transformed
ἄρτος εἰς θείαν μετέστη δύναμιν, διὰ τοῦ αὐτοῦ καὶ νῦν
bread into divine passed power through the same also now
τὸ ἴσον γίνεται. ἐκεῖ τε γὰρ ἡ τοῦ λόγου χάρις ἅγιον
the equal becomes there both for the of-the word grace holy
ἐποίει τὸ σῶμα ᾧ ἐκ τοῦ ἄρτου ἡ σύστασις ἦν, καὶ
made the body to-which from the bread the constitution was and
τρόπον τινὰ καὶ αὐτὸ ἄρτος ἦν· ἐνταῦθά τε ὡσαύτως
in-manner some also itself bread was here and likewise
ὁ ἄρτος, καθώς φησιν ὁ ἀπόστολος, ἁγιάζεται διὰ
the bread as says the apostle is-sanctified through

λόγου θεοῦ καὶ ἐντεύξεως, οὐ διὰ βρώσεως προιὼν εἰς
word of-god and prayer not through eating going-forward into
τὸ σῶμα γενέσθαι τοῦ λόγου, ἀλλ' εὐθὺς πρὸς τὸ σῶμα
the body to-become of-the word but at-once to the body
διὰ τοῦ λόγου μεταποιούμενος, καθὼς εἴρηται ὑπὸ τοῦ
through the word being-transformed as has-been-said by the
λόγου ὅτι Τοῦτό ἐστι τὸ σῶμά μου.
word that this is the body my
πάσης δὲ σαρκὸς καὶ διὰ τοῦ ὑγροῦ τρεφομένης· οὐ
of-all but flesh also through the moist being-nourished not
γὰρ ἂν δίχα τῆς πρὸς τοῦτο συζυγίας τὸ ἐν ἡμῖν γεῶδες
for — without the toward this union the in us earthy
ἐν τῷ ζῆν διαμένοι· ὥσπερ διὰ τῆς στερρᾶς τε καὶ
in the to-live would-remain as through the solid both and
ἀντιτύπου τροφῆς τὸ στερρὸν τοῦ σώματος ὑποστηρίζομεν,
resistant food the solid of-the body we-support
τὸν αὐτὸν τρόπον καὶ τῷ ὑγρῷ τὴν προσθήκην ἐκ
the same manner also to-the moist the addition from
τῆς ὁμογενοῦς ποιούμεθα φύσεως, ὅπερ ἐν ἡμῖν γενόμενον
the homogeneous we-make nature which in us having-come
διὰ τῆς ἀλλοιωτικῆς δυνάμεως ἐξαιματοῦται καὶ μάλιστά
through the altering power is-turned-into-blood and most
γε εἰ διὰ τοῦ οἴνου λάβοι τὴν δύναμιν πρὸς
indeed if through the wine it-should-receive the power toward
τὴν εἰς τὸ θερμὸν μεταποίησιν. ἐπεὶ οὖν καὶ τοῦτο τὸ
the into the hot transformation since then also this the
μέρος ἡ θεοδόχος ἐκείνη σὰρξ πρὸς τὴν σύστασιν ἑαυτῆς
part the god-receiving that flesh toward the constitution of-itself
παρεδέξατο, ὁ δὲ φανερωθεὶς θεὸς διὰ τοῦτο
received the(-one) but having-been-manifested god because-of this
κατέμιξεν ἑαυτὸν τῇ ἐπικήρῳ φύσει, ἵνα τῇ τῆς
mixed himself with-the perishable nature that by-the of-the

θεότητος κοινωνίᾳ συναποθεωθῇ τὸ ἀνθρώπινον, τούτου
godhead communion may-be-deified-with the human for-this
χάριν πᾶσι τοῖς πεπιστευκόσι τῇ οἰκονομίᾳ τῆς
for-the-sake in-all the(-ones) having-believed by-the economy of-the
χάριτος ἑαυτὸν ἐνσπείρει διὰ τῆς σαρκός, ἧς ἡ
grace himself sows-in through the flesh of-which the
σύστασις ἐξ οἴνου τε καὶ ἄρτου ἐστί, τοῖς σώμασι
constitution from wine both and bread is with-the bodies
τῶν πεπιστευκότων κατακιρνάμενος, ὡς ἂν τῇ πρὸς τὸ
of-the(-ones) having-believed being-blended that — by-the toward the
ἀθάνατον ἑνώσει καὶ ὁ ἄνθρωπος τῆς ἀφθαρσίας μέτοχος
deathless union also the man of-the incorruption partaker
γένοιτο. ταῦτα δὲ δίδωσι τῇ τῆς εὐλογίας δυνάμει πρὸς
may-become these-things but he-gives by-the of-the blessing power to
ἐκεῖνο μεταστοιχειώσας τῶν φαινομένων τὴν φύσιν.
that having-re-elemented of-the(-things) appearing the nature
Οὐδὲν οἶμαι τοῖς εἰρημένοις ἐνδεῖν τῶν περὶ τὸ 38
nothing I-think to-the(-things) said to-be-lacking of-the(-things) about the
μυστήριον ζητουμένων, πλὴν τοῦ κατὰ τὴν πίστιν λόγου,
mystery sought except the according-to the faith word
ὃν δι᾽ ὀλίγου μὲν καὶ ἐπὶ τῆς παρούσης ἐκθησόμεθα
which through little indeed also in the present we-shall-set-forth
πραγματείας. τοῖς δὲ τὸν τελεώτερον ἐπιζητοῦσι λόγον
treatise to-the(-ones) but the more-perfect seeking word
ἤδη προεξεθέμεθα ἐν ἑτέροις πόνοις, διὰ τῆς δυνατῆς ἡμῖν
already we-set-forth in other labors through the possible to-us
σπουδῆς ἐν ἀκριβείᾳ τὸν λόγον ἁπλώσαντες, ἐν οἷς πρός τε
zeal in exactness the word having-unfolded in which toward both
τοὺς ἐναντίους ἀγωνιστικῶς συνεπλάκημεν καὶ καθ᾽ ἑαυτοὺς
the opponents combatively we-grappled and by ourselves
περὶ τῶν προσφερομένων ἡμῖν ζητημάτων ἐπεσκεψάμεθα.
about the brought to-us questions we-considered

τῷ δὲ παρόντι λόγῳ τοσοῦτον εἰπεῖν περὶ τῆς πίστεως
in-the but present word so-much to-say about the faith
καλῶς ἔχειν ᾠήθημεν ὅσον ἡ τοῦ εὐαγγελίου περιέχει
well to-be we-thought as-much-as the of-the gospel contains
φωνή, τὸ τὸν γεννώμενον κατὰ τὴν πνευματικὴν
voice the the(-one) being-born according-to the spiritual
ἀναγέννησιν εἰδέναι παρὰ τίνος γεννᾶται καὶ ποῖον γίνεται
regeneration to-know from whom he-is-born and what-kind he-becomes
ζῷον· μόνον γὰρ τοῦτο τὸ τῆς γεννήσεως εἶδος κατ᾽
living-creature alone for this the of-the birth form according-to
ἐξουσίαν ἔχει, ὅ τι περ ἂν ἕληται, τοῦτο γενέσθαι.
authority has what ever indeed — it-may-choose this to-become
39 Τὰ μὲν γὰρ λοιπὰ τῶν τικτομένων τῇ ὁρμῇ τῶν
the indeed for remaining of-the(-ones) being-born by-the impulse of-the(-ones)
ἀπογεννώντων ὑφίσταται, ὁ δὲ πνευματικὸς τόκος τῆς
begetting subsist the but spiritual birth on-the
ἐξουσίας ἤρτηται τοῦ τικτομένου. ἐπειδὴ τοίνυν ἐν τούτῳ
authority hangs of-the(-one) being-born since therefore in this
ἐστὶν ὁ κίνδυνος, ἐν τῷ μὴ διαμαρτεῖν τοῦ συμφέροντος,
is the danger in the not to-miss the advantage
κατ᾽ ἐξουσίαν προκειμένης παντὶ τῆς αἱρέσεως, καλῶς
according-to authority lying-before for-everyone the choice well
ἔχειν φημὶ τὸν πρὸς τὴν γέννησιν τὴν ἰδίαν ὁρμῶντα
to-be I-say the(-one) toward the birth the own hastening
προδιαγνῶναι τῷ λογισμῷ, τίς αὐτῷ λυσιτελήσει πατὴρ
to-discern-beforehand by-the reasoning what to-him will-profit father
καὶ ἐκ τίνος ἄμεινον αὐτῷ συστῆναι τὴν φύσιν· εἴρηται
and from what better for-him to-be-constituted the nature it-has-been-said
γὰρ ὅτι κατ᾽ ἐξουσίαν τοὺς γεννήτορας ὁ τοιοῦτος
for that according-to authority the begetters the such
αἱρεῖται τόκος· διχῇ τοίνυν τῶν ὄντων μεμερισμένων εἰς
chooses birth twofold therefore the beings being-divided into

τὸ κτιστὸν καὶ τὸ ἄκτιστον, καὶ τῆς μὲν ἀκτίστου φύσεως
the created and the uncreated and the indeed uncreated nature
τὸ ἄτρεπτόν τε καὶ ἀμετάθετον ἐν ἑαυτῇ κεκτημένης,
the unchangeable both and unalterable in itself possessing
τῆς δὲ κτίσεως πρὸς τροπὴν ἀλλοιουμένης, ὁ κατὰ
the but creation toward change being-altered the(-one) according-to
λογισμὸν τὸ λυσιτελοῦν προαιρούμενος τίνος αἱρήσεται
reasoning the profitable choosing of-which will-he-choose
μᾶλλον γενέσθαι τέκνον, τῆς ἐν τροπῇ θεωρουμένης
rather to-become child of-the(-nature) in change contemplated
ἢ τῆς ἀμετάστατόν τε καὶ παγίαν καὶ ἀεὶ
than of-the(-nature) unchangeable both and firm and always
ὡσαύτως ἔχουσαν ἐν τῷ ἀγαθῷ κεκτημένης τὴν φύσιν; ἐπεὶ
likewise being in the good possessing the nature since
οὖν ἐν τῷ εὐαγγελίῳ τὰ τρία παραδέδοται πρόσωπά
then in the gospel the three have-been-handed-down persons
τε καὶ ὀνόματα δι᾽ ὧν ἡ γέννησις τοῖς πιστεύουσι
both and names through which the birth for-the(-ones) believing
γίνεται, γεννᾶται δὲ κατὰ τὸ ἴσον ὁ ἐν τῇ τριάδι
happens is-born but according-to the equal the(-one) in the triad
γεννώμενος παρὰ πατρός τε καὶ υἱοῦ καὶ πνεύματος ἁγίου·
being-born from father both and son and spirit holy
οὕτω γάρ φησι περὶ τοῦ πνεύματος τὸ εὐαγγέλιον ὅτι
so for says about the spirit the gospel that
Τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστι, καὶ
the(-thing) having-been-born from the spirit spirit is and
ὁ Παῦλος ἐν Χριστῷ γεννᾷ, καὶ Ὁ πατὴρ πάντων ἐστὶ
— Paul in Christ begets and the father of-all is
πατήρ· ἐνταῦθά μοι νηφέτω τοῦ ἀκροατοῦ ἡ διάνοια, μὴ
father here to-me let-be-sober of-the hearer the understanding lest
τῆς ἀστατούσης φύσεως ἑαυτὴν ἔκγονον ποιήσῃ, ἐξὸν
of-the unstable nature itself offspring it-make it-being-possible

τὴν ἄτρεπτόν τε καὶ ἀναλλοίωτον ἀρχηγὸν ποιήσασθαι
the unchangeable both and unalterable leader to-make
τῆς ἰδίας ζωῆς. κατὰ γὰρ τὴν διάθεσιν τῆς καρδίας
of-the own life according-to for the disposition of-the heart
τοῦ προσιόντος τῇ οἰκονομίᾳ καὶ τὸ γινόμενον
of-the(-one) approaching the economy also the(-thing) happening
τὴν δύναμιν ἔχει, ὥστε τὸν μὲν ἄκτιστον ὁμολογοῦντα
the power has so-that the(-one) indeed uncreated confessing
τὴν ἁγίαν τριάδα εἰς τὴν ἄτρεπτόν τε καὶ ἀναλλοίωτον
the holy triad into the unchangeable both and unalterable
εἰσελθεῖν ζωήν, τὸν δὲ τὴν κτιστὴν φύσιν ἐν τῇ τριάδι
to-enter life the(-one) but the created nature in the triad
διὰ τῆς ἠπατημένης ὑπολήψεως βλέποντα, ἔπειτα ἐν
through the deceived supposition seeing then in
αὐτῇ βαπτιζόμενον, πάλιν τῷ τρεπτῷ τε καὶ ἀλλοιουμένῳ
it being-baptized again in-the changeable both and altering
ἐγγεννηθῆναι βίῳ· τῇ γὰρ τῶν γεννώντων φύσει κατ᾽
to-be-born life to-the for of-the(-ones) begetting nature of
ἀνάγκην ὁμογενές ἐστι καὶ τὸ τικτόμενον. τί οὖν ἂν
necessity of-the-same-race is also the(-thing) being-born what then —
εἴη λυσιτελέστερον, εἰς τὴν ἄτρεπτον ζωὴν εἰσελθεῖν ἢ
would-be more-profitable into the unchangeable life to-enter than
πάλιν τῷ ἀστατοῦντι καὶ ἀλλοιουμένῳ ἐγκυματοῦσθαι βίῳ;
again in-the unstable and altering to-be-tossed life
ἐπεὶ οὖν παντὶ δῆλόν ἐστι τῷ καὶ ὁπωσοῦν διανοίας
since then to-everyone clear it-is the(-one) even in-any-way of-understanding
μετέχοντι, ὅτι τὸ ἑστὼς τοῦ μὴ ἑστῶτος παρὰ
partaking that the(-thing) standing than-the not standing by
πολὺ τιμιώτερον, καὶ τοῦ ἐλλιποῦς τὸ τέλειον, καὶ τοῦ
much more-precious and than-the defective the perfect and than-the
δεομένου τὸ μὴ δεόμενον, καὶ τοῦ διὰ προκοπῆς
needing the not needing and than-the(-thing) through progress

ἀνιόντος τὸ μὴ ἔχον εἰς ὅ τι προέλθῃ, ἀλλ᾽ ἐπὶ
going-up the(-thing) not having to what ever it-may-advance but upon
τῆς τελειότητος τοῦ ἀγαθοῦ μένον ἀεί, ἐπάναγκες ἂν
the perfection of-the good remaining always necessary —
εἴη ἓν ἐξ ἀμφοτέρων αἱρεῖσθαι πάντως τόν γε
it-would-be one from both to-choose altogether the(-one) at-least
νοῦν ἔχοντα, ἢ τῆς ἀκτίστου φύσεως εἶναι πιστεύειν τὴν
sense having either of-the uncreated nature to-be to-believe the
ἁγίαν τριάδα καὶ οὕτως ἀρχηγὸν διὰ τῆς πνευματικῆς
holy triad and so leader through the spiritual
γεννήσεως ποιεῖσθαι τῆς ἰδίας ζωῆς, ἤ, εἰ ἔξω τῆς τοῦ
birth to-make of-the own life or if outside the of-the
πρώτου καὶ ἀληθινοῦ καὶ ἀγαθοῦ θεοῦ φύσεως, τῆς
first and true and good god nature the(-nature)
τοῦ πατρὸς λέγω, νομίζοι εἶναι τὸν υἱὸν ἢ τὸ πνεῦμα
of-the father I-mean he-should-think to-be the son or the spirit
τὸ ἅγιον, μὴ συμπαραλαμβάνειν τὴν εἰς ταῦτα πίστιν
the holy not to-take-along the in these faith
ἐν τῷ καιρῷ τῆς γεννήσεως, μήποτε λάθῃ τῇ ἐλλιπεῖ
in the time of-the birth lest unawares to-the defective
φύσει καὶ δεομένῃ τοῦ ἀγαθύνοντος ἑαυτὸν εἰσποιῶν
nature and needing of-the(-one) making-good himself enrolling
καὶ τρόπον τινὰ πάλιν εἰς τὸ ὁμογενὲς ἑαυτὸν εἰσαγάγῃ,
and in-manner some again into the of-the-same-race himself he-bring
τῆς ὑπερεχούσης φύσεως ἀποστήσας τὴν πίστιν. ὁ
from-the surpassing nature having-withdrawn the faith the(-one)
γάρ τινι τῶν κτιστῶν ἑαυτὸν ὑποζεύξας λέληθεν εἰς
for to-some of-the created himself having-yoked has-unawares to
αὐτὸ καὶ οὐκ εἰς τὸ θεῖον τὴν ἐλπίδα τῆς σωτηρίας ἔχων.
it and not in the divine the hope of-the salvation having
πᾶσα γὰρ ἡ κτίσις τῷ κατὰ τὸ ἴσον ἐκ τοῦ μὴ ὄντος
all for the creation by-the according-to the equal from the not being

εἰς τὸ εἶναι προήκειν οἰκείως πρὸς ἑαυτὴν ἔχει· καὶ ὥσπερ
into the to-be to-have-come akin to itself is and as
ἐπὶ τῆς τῶν σωμάτων κατασκευῆς πάντα τὰ μέλη
in-the-case-of the of-the bodies construction all the limbs
πρὸς ἑαυτὰ συμφυῶς ἔχει, κἂν τὰ μὲν ὑποβεβηκότα,
toward themselves naturally-united are even-if the(-ones) indeed lying-beneath
τὰ δὲ ὑπερανεστῶτα τύχῃ, οὕτως ἡ κτιστὴ φύσις
the(-ones) but standing-above happen so the created nature
ἥνωται πρὸς ἑαυτὴν κατὰ τὸν λόγον τῆς κτίσεως καὶ
is-united to itself according-to the reason of-the creation and
οὐδὲν ἡ κατὰ τὸ ὑπερέχον καὶ ἐνδέον ἐν ἡμῖν διαφορὰ
in-nothing the according-to the surpassing and lacking in us difference
διίστησιν αὐτὴν τῆς πρὸς ἑαυτὴν συμφυίας· ὧν γὰρ
separates it from-the toward itself natural-union of-which for
ἐπ᾽ ἴσης προεπινοεῖται ἡ ἀνυπαρξία, κἂν ἐν τοῖς
on equal-terms is-preconceived the nonexistence even-if in the
ἄλλοις τὸ διάφορον ᾖ, οὐδεμίαν κατὰ τὸ μέρος τοῦτο
others the different be no according-to the part this
τῆς φύσεως παραλλαγὴν ἐξευρίσκομεν. εἰ οὖν κτιστὸς μὲν
of-the nature variation do-we-find if then created indeed
ὁ ἄνθρωπος, κτιστὸν δὲ καὶ τὸ πνεῦμα καὶ τὸν μονογενῆ
the man created but also the spirit and the only-begotten
θεὸν εἶναι νομίζοι, μάταιος ἂν εἴη ἐν ἐλπίδι τῆς ἐπὶ
god to-be he-should-think vain — he-would-be in hope of-the to
τὸ κρεῖττον μεταστάσεως, πρὸς ἑαυτὸν ἀναλύων. ὅμοιον
the better change to himself dissolving like
γὰρ ταῖς τοῦ Νικοδήμου ὑπολήψεσίν ἐστι τὸ γινόμενον,
for to-the — of-Nicodemus suppositions is the(-thing) happening
ὃς περὶ τοῦ δεῖν ἄνωθεν γεννηθῆναι παρὰ τοῦ κυρίου
who about the to-be-necessary from-above to-be-born from the lord
μαθὼν διὰ τὸ μήπω χωρῆσαι τοῦ μυστηρίου τὸν
having-learned because-of the not-yet to-have-grasped of-the mystery the

λόγον ἐπὶ τὸν μητρῷον κόλπον τοῖς λογισμοῖς κατεσύρετο.
reason to the maternal bosom by-the reasonings was-dragged-down
ὥστε εἰ μὴ πρὸς τὴν ἄκτιστον φύσιν, ἀλλὰ πρὸς τὴν
so-that if not toward the uncreated nature but toward the
συγγενῆ καὶ ὁμόδουλον κτίσιν ἑαυτὸν ἀπάγοι, τῆς
kindred and fellow-servant creation himself he-should-lead-away of-the
κάτωθεν, οὐ τῆς ἄνωθέν ἐστι γεννήσεως. φησὶ δὲ τὸ
from-below not of-the from-above is birth says but the
εὐαγγέλιον ἄνωθεν εἶναι τῶν σωζομένων τὴν γέννησιν.
gospel from-above to-be of-the(-ones) being-saved the birth
Ἀλλ᾽ οὔ μοι δοκεῖ μέχρι τῶν εἰρημένων αὐτάρκη 40
but not to-me seems as-far-as the(-things) said sufficient
τὴν διδασκαλίαν ἡ κατήχησις ἔχειν. δεῖ γάρ, οἶμαι,
the teaching the catechizing to-have it-is-needful for I-think
καὶ τὸ μετὰ τοῦτο σκοπεῖν, ὃ πολλοὶ τῶν
also the(-thing) after this to-consider which many of-the(-ones)
προσιόντων τῇ τοῦ βαπτίσματος χάριτι παρορῶσι, δι᾽
approaching the of-the baptism grace overlook through
ἀπάτης ἑαυτοὺς παράγοντες, καὶ τῷ δοκεῖν μόνον, οὐχὶ
deceit themselves leading-astray and by-the to-seem only not
τῷ ὄντι γεννώμενοι. ἡ γὰρ διὰ τῆς ἀναγεννήσεως
by-the reality being-born the for through the regeneration
γινομένη τῆς ζωῆς ἡμῶν μεταποίησις οὐκ ἂν εἴη
happening of-the life our transformation not — would-be
μεταποίησις, εἰ ἐν ᾧ ἐσμεν διαμένοιμεν. τὸν γὰρ ἐν τοῖς
transformation if in what we-are we-should-remain the(-one) for in the
αὐτοῖς ὄντα οὐκ οἶδα πῶς ἔστιν ἄλλον τινὰ γεγενῆσθαι
same being not I-know how it-is-possible other some to-have-become
νομίσαι, ἐφ᾽ οὗ μηδὲν τῶν γνωρισμάτων μετεποιήθη. τὸ
to-think in whom none of-the marks was-transformed the
γὰρ ἐπὶ ἀνακαινισμῷ καὶ μεταβολῇ τῆς φύσεως ἡμῶν τὴν
for unto renewal and change of-the nature our the

σωτήριον παραλαμβάνεσθαι γέννησιν παντὶ δῆλόν ἐστιν.
saving to-be-received birth to-everyone clear is
ἀλλὰ μὴν ἡ ἀνθρωπότης αὐτὴ καθ' ἑαυτὴν μεταβολὴν ἐκ
but indeed the humanity itself by itself change from
τοῦ βαπτίσματος οὐ προσίεται, οὔτε τὸ λογικὸν οὔτε τὸ
the baptism not admits neither the rational nor the
διανοητικὸν οὔτε τὸ ἐπιστήμης δεκτικὸν οὐδὲ ἄλλο τι
intellectual nor the of-knowledge receptive nor other anything
τῶν χαρακτηριζόντων ἰδίως τὴν ἀνθρωπίνην φύσιν
of-the(-things) characterizing properly the human nature
ἐν μεταποιήσει γίνεται. ἦ γὰρ ἂν πρὸς τὸ χεῖρον ἡ
in transformation comes-to-be truly for — toward the worse the
μεταποίησις εἴη, εἴ τι τούτων ὑπαμειφθείη τῶν ἰδίων
transformation would-be if anything of-these should-be-exchanged of-the properties
τῆς φύσεως. εἰ οὖν ἡ ἄνωθεν γέννησις ἀναστοιχείωσίς
of-the nature if then the from-above birth re-elementing
τις τοῦ ἀνθρώπου γίνεται, ταῦτα δὲ τὴν μεταβολὴν
some of-the man becomes these-things but the change
οὐ προσίεται, σκεπτέον τίνος μεταποιηθέντος ἐντελὴς
not admit it-must-be-considered of-what transformed complete
τῆς ἀναγεννήσεως ἡ χάρις ἐστί. δῆλον ὅτι τῶν πονηρῶν
of-the regeneration the grace is clear that the wicked
γνωρισμάτων ἐξαλειφθέντων τῆς φύσεως ἡμῶν ἡ πρὸς
marks having-been-wiped-out of-the nature our the toward
τὸ κρεῖττον μετάστασις γίνεται. οὐκοῦν εἰ, καθώς φησιν
the better change becomes therefore if as says
ὁ προφήτης, λουσάμενοι τῷ μυστικῷ τούτῳ λουτρῷ
the prophet having-washed in-the mystical this bath
καθαροὶ τὰς προαιρέσεις γενοίμεθα, τὰς πονηρίας τῶν
pure in-the choices we-should-become the wickednesses of-the
ψυχῶν ἀποκλύσαντες, κρείττους γεγόναμεν καὶ πρὸς τὸ
souls having-washed-off better we-have-become and to the

κρεῖττον μετεποιήθημεν. εἰ δὲ τὸ μὲν λουτρὸν ἐπαχθείη
better were-transformed if but the indeed bath should-be-applied
τῷ σώματι, ἡ δὲ ψυχὴ τὰς ἐμπαθεῖς κηλῖδας μὴ
to-the body the but soul the passionate stains not
ἀπορρύψαιτο, ἀλλ᾽ ὁ μετὰ τὴν μύησιν βίος συμβαίνοι
should-wash-off but the after the initiation life should-agree
τῷ ἀμυήτῳ βίῳ, κἂν τολμηρὸν εἰπεῖν ᾖ, λέξω καὶ οὐκ
with-the uninitiated life even-if bold to-say it-be I-will-say and not
ἀποτραπήσομαι, ὅτι ἐπὶ τούτων τὸ ὕδωρ ὕδωρ ἐστίν,
I-shall-be-turned-aside that in-the-case-of these the water water is
οὐδαμοῦ τῆς δωρεᾶς τοῦ ἁγίου πνεύματος ἐπιφανείσης
nowhere the gift of-the holy spirit having-appeared
τῷ γιγνομένῳ, ὅταν μὴ μόνον τὸ κατὰ τὸν θυμὸν
to-the(-thing) happening when not only the according-to the wrath
αἶσχος ὑβρίζῃ τὴν θείαν μορφὴν ἢ τὸ κατὰ πλεονεξίαν
shame outrage the divine form or the according-to greed
πάθος καὶ ἡ ἀκόλαστος καὶ ἀσχήμων διάνοια καὶ τῦφος
passion and the licentious and unseemly mind and conceit
καὶ φθόνος καὶ ὑπερηφανία, ἀλλὰ καὶ τὰ ἐξ ἀδικίας
and envy and arrogance but also the(-things) from injustice
κέρδη παραμένῃ αὐτῷ καὶ ἡ ἐκ μοιχείας αὐτῷ κτηθεῖσα
gains remain for-him and the from adultery for-him acquired
γυνὴ ταῖς ἡδοναῖς αὐτοῦ καὶ μετὰ τοῦτο ὑπηρετῆται.
wife with-the pleasures his also after this serve
ἐὰν ταῦτα καὶ τὰ τοιαῦτα ὁμοίως πρότερόν τε καὶ
if these-things and the such-things alike before both and
μετὰ ταῦτα περὶ τὸν βίον τοῦ βαπτισθέντος ᾖ, τί
after these-things about the life of-the(-one) baptized be what
μεταπεποίηται ἰδεῖν οὐκ ἔχω, τὸν αὐτὸν βλέπων ὅνπερ
has-been-transformed to-see not I-am-able the same seeing whom-indeed
καὶ πρότερον. ὁ ἠδικημένος, ὁ σεσυκοφαντημένος,
also before the(-one) wronged the(-one) falsely-accused

ὁ τῶν ἰδίων ἀπωσθεὶς οὐδεμίαν ὁρῶσιν ἐφ' ἑαυτῶν
the(-one) from-the own-things thrust-away no see in themselves
τὴν τοῦ λελουμένου μεταβολήν. οὐκ ἤκουσαν καὶ
the of-the(-one) washed change not they-have-heard also
παρὰ τούτου τὴν τοῦ Ζακχαίου φωνὴν ὅτι Εἴ τινά τι
from this-one the — of-Zacchaeus voice that if anyone in-anything
ἐσυκοφάντησα, ἀποδίδωμι τετραπλασίονα. ἃ πρὸ
I-falsely-accused I-give-back fourfold what-things before
τοῦ βαπτίσματος ἔλεγον, τὰ αὐτὰ καὶ νῦν περὶ αὐτοῦ
the baptism they-said the same-things also now about him
διεξέρχονται, ἐκ τῶν αὐτῶν ὀνομάτων κατονομάζουσι
they-go-through from the same names they-name
πλεονέκτην, τῶν ἀλλοτρίων ἐπιθυμητήν, ἀπὸ συμφορῶν
greedy of-the others' desirer from misfortunes
ἀνθρωπίνων τρυφῶντα. ὁ τοίνυν ἐν τοῖς αὐτοῖς ὤν,
human luxuriating the(-one) therefore in the same-things being
ἔπειτα ἐπιθρυλῶν ἑαυτῷ διὰ τοῦ βαπτίσματος τὴν πρὸς
then babbling to-himself through the baptism the to
τὸ κρεῖττον μεταβολήν, ἀκουσάτω τῆς Παύλου φωνῆς ὅτι
the better change let-him-hear the of-Paul voice that
Εἴ τις δοκεῖ εἶναί τι, μηδὲν ὤν, φρεναπατᾷ ἑαυτόν. ὃ
if anyone thinks to-be something nothing being deceives himself what
γὰρ μὴ γέγονας, οὐκ εἶ. Ὅσοι ἔλαβον αὐτόν, φησὶ
for not you-have-become not you-are as-many-as received him says
περὶ τῶν ἀναγεννηθέντων τὸ εὐαγγέλιον, ἔδωκεν αὐτοῖς
about the(-ones) regenerated the gospel he-gave to-them
ἐξουσίαν τέκνα θεοῦ γενέσθαι. τὸ τέκνον γενόμενόν τινος
authority children of-god to-become the child having-become of-someone
ὁμογενὲς πάντως ἐστὶ τῷ γεννήσαντι. εἰ οὖν ἔλαβες
of-the-same-race altogether is with-the(-one) having-begotten if then you-received
τὸν θεὸν καὶ τέκνον ἐγένου θεοῦ, δεῖξον διὰ τῆς προαιρέσεως
— god and child became of-god show through the choice

καὶ τὸν ἐν σοὶ ὄντα θεόν, δεῖξον ἐν σεαυτῷ τὸν
also the in you being god show in yourself the(-one)
γεννήσαντα. ἐξ ὧν τὸν θεὸν γνωρίζομεν, δι᾽ ἐκείνων
having-begotten from which-things — god we-know through those
προσήκει δειχθῆναι τοῦ γενομένου υἱοῦ θεοῦ τὴν πρὸς τὸν
it-befits to-be-shown of-the having-become son of-god the toward —
θεὸν οἰκειότητα. ἐκεῖνος ἀνοίγει τὴν χεῖρα καὶ ἐμπιπλᾷ πᾶν
god kinship that-one opens the hand and fills every
ζῷον εὐδοκίας, ὑπερβαίνει ἀνομίας, μετανοεῖ ἐπὶ κακίας·
living-creature of-good-pleasure passes-over lawlessnesses repents over evils
χρηστὸς κύριος τοῖς σύμπασι, μὴ ὀργὴν ἐπάγων καθ᾽
kind lord to-the all not wrath bringing according-to
ἑκάστην ἡμέραν· εὐθὴς κύριος ὁ θεός, καὶ οὐκ ἔστιν ἀδικία
each day upright lord — god and not is injustice
ἐν αὐτῷ, καὶ ὅσα τοιαῦτα σποράδην παρὰ τῆς γραφῆς
in him and as-many-as such-things scattered from the scripture
διδασκόμεθα. ἐὰν ἐν τούτοις ᾖς, ἀληθῶς ἐγένου τέκνον θεοῦ·
we-are-taught if in these you-be truly you-became child of-god
εἰ δὲ τοῖς τῆς κακίας ἐπιμένεις γνωρίσμασι, μάτην ἐπιθρυλεῖς
if but in-the of-the vice you-remain marks vainly you-babble
σεαυτῷ τὴν ἄνωθεν γέννησιν. ἐρεῖ πρὸς σὲ ἡ προφητεία
to-yourself the from-above birth will-say to you the prophecy
ὅτι Υἱὸς ἀνθρώπου εἶ, οὐχὶ υἱὸς ὑψίστου· ἀγαπᾷς
that son of-man you-are not son of-the-highest you-love
ματαιότητα, ζητεῖς ψεῦδος. οὐκ ἔγνως πῶς θαυμαστοῦται
vanity you-seek lie not you-knew how is-made-wonderful
ἄνθρωπος, ὅτι οὐκ ἄλλως, εἰ μὴ ὅσιος γένηται. ἀναγκαῖον
man that not otherwise if not holy he-become necessary
ἂν εἴη τούτοις προσθεῖναι καὶ τὸ λειπόμενον, ὅτι
— it-would-be to-these to-add also the(-thing) lacking that

οὔτε τὰ ἀγαθὰ τὰ ἐν ἐπαγγελίαις τοῖς εὖ βεβιωκόσι
neither the good-things the in promises to-the(-ones) well having-lived
προκείμενα τοιαῦτά ἐστιν ὡς εἰς ὑπογραφὴν λόγου ἐλθεῖν.
lying-before such are as into description of-word to-come
πῶς γὰρ ἃ οὔτε ὀφθαλμὸς εἶδεν, οὔτε οὖς ἤκουσεν,
how for what-things neither eye saw nor ear heard
οὔτε ἐπὶ καρδίαν ἀνθρώπου ἀνέβη; οὔτε μὴν ἡ ἀλγεινὴ
nor upon heart of-man went-up nor however the painful
τῶν πεπλημμεληκότων ζωὴ πρός τι τῶν τῇδε
of-the(-ones) having-erred life toward any of-the(-things) here
λυπούντων τὴν αἴσθησιν ὁμοτίμως ἔχει. ἀλλὰ κἂν
grieving the sense equally is but even-if
ἐπονομασθῇ τι τῶν ἐκεῖ κολαστηρίων τοῖς ὧδε
be-named any of-the(-things) there punishments by-the here
γνωριζομένοις ὀνόμασιν, οὐκ ἐν ὀλίγῳ τὴν παραλλαγὴν
known names not in little the difference
ἔχει. πῦρ γὰρ ἀκούων ἄλλο τι παρὰ τοῦτο νοεῖν
it-has fire for hearing other something beside this to-conceive
ἐδιδάχθης ἐκ τοῦ προσκεῖσθαί τι τῷ πυρὶ ἐκείνῳ ὃ
you-were-taught from the to-be-added something to-the fire that which
ἐν τούτῳ οὐκ ἔστι· τὸ μὲν γὰρ οὐ σβέννυται, τούτου δὲ
in this not is the(-one) indeed for not is-quenched of-this but
πολλὰ παρὰ τῆς πείρας ἐξεύρηται τὰ σβεστήρια, πολλὴ
many by the experience have-been-found the quenchers much
δὲ τοῦ σβεννυμένου πρὸς τὸ μὴ παραδεχόμενον σβέσιν
but of-the(-thing) being-quenched toward the not admitting quenching
ἡ διαφορά. οὐκοῦν ἄλλο τι, καὶ οὐχὶ τοῦτό ἐστι. πάλιν
the difference therefore other something and not this it-is again
σκώληκά τις ἀκούσας μὴ διὰ τῆς ὁμωνυμίας πρὸς τὸ
worm anyone having-heard not through the homonymy to the
ἐπίγειον τοῦτο θηρίον ἀποφερέσθω τῇ διανοίᾳ· ἡ γὰρ
earthly this beast let-him-be-carried-off in-the mind the for

προσθήκη τοῦ ἀτελεύτητον εἶναι ἄλλην τινὰ φύσιν παρὰ
addition of-the endless to-be other some nature beside
τὴν γινωσκομένην νοεῖν ὑποτίθεται. ἐπεὶ οὖν ταῦτα
the known to-conceive suggests since then these-things
πρόκειται τῇ ἐλπίδι τοῦ μετὰ ταῦτα βίου, καταλλήλως
lie-before for-the hope of-the after these-things life suitably
ἐκ τῆς ἑκάστου προαιρέσεως κατὰ τὴν δικαίαν τοῦ θεοῦ
from the of-each choice according-to the just — of-god
κρίσιν ἀναφυόμενα τῷ βίῳ, σωφρονούντων ἂν εἴη μὴ
judgment springing-up for-the life of-the-sober — it-would-be not
πρὸς τὸ παρὸν ἀλλὰ πρὸς τὸ μετὰ τοῦτο βλέπειν, καὶ τῆς
to the present but to the after this to-look and of-the
ἀφράστου μακαριότητος ἐν τῇ ὀλίγῃ ταύτῃ καὶ προσκαίρῳ
unspeakable blessedness in the little this and temporary
ζωῇ τὰς ἀφορμὰς καταβάλλεσθαι καὶ τῆς τῶν κακῶν
life the starting-points to-lay-down and from-the of-the evils
πείρας δι᾽ ἀγαθῆς προαιρέσεως ἀλλοτριοῦσθαι, νῦν μὲν
experience through good choice to-be-estranged now indeed
κατὰ τὸν βίον, μετὰ ταῦτα δὲ κατὰ τὴν αἰωνίαν ἀντίδοσιν.
in the life after these-things but in the eternal requital

GREGORY OF NYSSA

ΠΕΡΙ ΠΑΡΘΕΝΙΑΣ

On Virginity

ΠΕΡΙ ΠΑΡΘΕΝΙΑΣ

PREFACE · THE AIM OF THE TREATISE

The treatise aims to rouse a desire for the life of virtue, proposing virginity as the door to the holier life, since those entangled in common life find it hard to give themselves to God. It praises virginity, recalls the troubles of marriage, outlines the philosophic life and the true object of desire, and finds the way to it in true virginity, pure of every stain of sin. Giving general precepts, not particular rules, it recalls the saints who shone in celibacy and ends with a living guide, the most God-fearing bishop and father, marked but not named, so that later readers may choose such a guide.

Ὁ μὲν σκοπὸς τοῦ λόγου ἐστίν, ἐπιθυμίαν τῆς κατ'
the indeed aim of-the treatise is desire of-the according-to
ἀρετὴν ζωῆς τοῖς ἐντυγχάνουσιν ἐμποιῆσαι· πολλῶν δὲ
virtue life in-the(-ones) reading to-produce of-many but
τῷ κοινοτέρῳ βίῳ, καθὼς ὠνόμασεν ὁ θεῖος Ἀπόστολος,
in-the more-common life as named the divine Apostle
τῶν περισπασμῶν ἐγκειμένων, ἀναγκαίως ὁ λόγος, ὥσπερ
the distractions lying-upon necessarily the treatise as
τινὰ θύραν καὶ εἴσοδον τῆς σεμνοτέρας διαγωγῆς, τὸν τῆς
some door and entrance of-the more-august way-of-life the of-the
παρθενίας ὑποτίθεται βίον, ὡς οὔτε τοῖς ἐμπλακεῖσι τῇ
virginity proposes life since neither for-the(-ones) entangled in-the
τοῦ βίου κοινότητι ῥᾴδιον τὸ καθ' ἡσυχίαν προσφιλοσοφεῖν
of-the life commonness easy the in quiet to-philosophize-besides
τῇ θειοτέρᾳ ζωῇ, καὶ τοῖς ἀποταξαμένοις πάντῃ τῷ
in-the more-divine life and for-the(-ones) having-renounced altogether the
ταραχώδει βίῳ, πολλῆς εὐκολίας οὔσης ταῖς ὑψηλοτέραις
troubled life much ease being for-the higher
ἀσχολίαις παρεδρεύειν ἀπερισπάστως. Καὶ ἐπειδὴ καθ'
occupations to-attend undistractedly and since by

ἑαυτήν πως ἀργοτέρα πρὸς τὸ πείθειν ἐστὶν ἡ συμβουλή,
itself somehow more-sluggish toward the to-persuade is the counsel
καὶ οὐκ ἄν τις ῥᾳδίως ὑπαγάγοιτό τινα ψιλῷ τῷ
and not — anyone easily would-bring-over anyone by-bare the
λόγῳ πρός τι τῶν ὠφελούντων ἐγκελευόμενος, εἰ μὴ
word to any of-the(-things) benefiting exhorting if not
πρότερον ἀποσεμνύνειεν ἐκεῖνο, πρὸς ὃ τὸν ἀκροατὴν
first he-should-exalt that to which the hearer
παρορμᾷ· τούτου χάριν ἀπὸ τῶν ἐγκωμίων τῆς παρθενίας
he-urges for-this for-the-sake from the encomia of-the virginity
ἀρξάμενος, οὕτως εἰς τὴν συμβουλὴν καταλήγει. Μᾶλλον
having-begun so into the counsel it-ends rather
δέ πως τοῦ ἐν ἑκάστῳ καλοῦ, καὶ διὰ τῆς
but somehow of-the(-thing) in each beautiful also through the
παραθέσεως τῶν ἐναντίων φανερουμένου, ἀναγκαίως καὶ
juxtaposition of-the opposites being-manifested necessarily also
τῆς δυσχερείας τοῦ κοινοτέρου βίου μνήμη τις γέγονεν.
of-the hardship of-the more-common life remembrance some has-come-about
Εἶτα εὐμεθόδως ὑπογραφή τις παρεισήχθη τοῦ κατὰ
then methodically outline some was-introduced of-the according-to
φιλοσοφίαν βίου, καὶ τὸ μὴ δύνασθαι τούτου τυχεῖν
philosophy life and the not to-be-able this to-attain
τὸν ἐν κοσμικαῖς ὄντα φροντίσιν, κατεσκευάσθη. Τῆς δὲ
the(-one) in worldly being cares was-established of-the but
σωματικῆς ἐπιθυμίας ἀργούσης ἐν τοῖς ἀποταξαμένοις,
bodily desire being-idle in the(-ones) having-renounced
ἀκολούθως ἐπεζητήθη τί τὸ ἀληθῶς ἐπιθυμητόν. Οὗ
consequently was-sought what the truly desirable of-which
χάριν καὶ τὴν ἐπιθυμητικὴν δύναμιν παρὰ τοῦ Δημιουργοῦ
for-the-sake also the desiring power from the Creator
τῆς φύσεως ἡμῶν ἐλάβομεν. Τούτου δὲ καθ' ὅσον
of-the nature our we-received this but according-to as-much-as

οἷόν τε ἦν ἐκκαλυφθέντος, ἐφάνη ἀκολούθως καί τινα
possible — it-was having-been-uncovered it-appeared consequently also some
μέθοδον πρὸς τὸ τυχεῖν τούτου ἐπινοῆσαι τοῦ ἀγαθοῦ.
method toward the to-attain this to-devise the good
Εὑρέθη τοίνυν ἀληθὴς παρθενία, ἡ παντὸς τοῦ ἐξ
was-found therefore true virginity the(-one) of-all the from
ἁμαρτιῶν μολυσμοῦ καθαρεύουσα, πρὸς τὴν τοιαύτην
sins defilement pure toward the such
ἐπίνοιαν ἐπιτηδείως ἔχουσα· ὥστε πάντα τὸν διὰ μέσου
device suitably being so-that all the through middle
λόγον, κἂν πρὸς ἕτερά τινα βλέπειν δοκῇ, πρὸς τὸ τῆς
treatise even-if toward other some to-look it-seem toward the of-the
παρθενίας συντείνειν ἐγκώμιον. Τὰς δὲ μερικὰς ὑποθήκας
virginity to-tend encomium the but particular counsels
τοῦ τοιούτου βίου, ὅσαι τοῖς ἀκριβῶς μετιοῦσι τὴν
of-the such life as-many-as for-the(-ones) exactly pursuing the
σεμνότητα ταύτην ἐπετηδεύθησαν, φεύγων τὴν ἀμετρίαν ὁ
dignity this were-practiced fleeing the excess the
λόγος παρέδραμε, καθολικῶς τε διὰ τῶν γενικωτέρων
treatise passed-over in-general and through the more-general
παραγγελμάτων προσαγαγὼν τὴν παραίνεσιν, ἐμπεριείληφε
precepts having-brought the exhortation has-comprised
τρόπον τινὰ τὰ καθέκαστον· ὡς μήτε τι παριδεῖν
in-manner some the particulars so-that neither anything to-overlook
τῶν ἀναγκαίων, καὶ τὴν ἀμετρίαν φυλάξασθαι. Ἔθους
of-the necessary-things and the excess to-guard-against custom
δὲ πᾶσιν ὄντος, προθυμότερον ἀντιλαμβάνεσθαι παντὸς
but for-all being more-eagerly to-take-hold-of every
ἐπιτηδεύματος, εἴ τινας ἐν ἐκείνῳ προευδοκιμήσαντας
practice if any in that having-been-well-reputed-before
ἴδοι, ἀναγκαίως καὶ τῶν ἐν ἀγαμίᾳ διαλαμψάντων
one-should-see necessarily also of-the in celibacy having-shone

ἁγίων μνήμην ἐποιησάμεθα. Καὶ ἐπειδὴ μὴ τοσοῦτον
saints remembrance we-made and since not so-much
τὰ ἐν τοῖς διηγήμασιν ὑποδείγματα δύνανται πρὸς
the(-ones) in the narratives examples are-able toward
κατόρθωσιν ἀρετῆς, ὅσον ἡ ζῶσα φωνή, καὶ τὰ
achievement of-virtue as-much-as the living voice and the(-things)
ἐνεργούμενα τῶν ἀγαθῶν ὑποδείγματα· ἀναγκαίως πρὸς
being-effected of-the good examples necessarily at
τῷ τέλει τοῦ λόγου, τοῦ θεοσεβεστάτου ἐπισκόπου καὶ
the end of-the treatise of-the most-God-fearing bishop and
Πατρὸς ἡμῶν ἐπεμνήσθημεν, ὡς μόνου δυνατῶς ἔχοντος
Father our we-made-mention as alone ably being
τὰ τοιαῦτα παιδεύειν. Ἡ δὲ μνήμη οὐκ ἐπ᾽ ὀνόματος
the such-things to-teach the but mention not by name
γέγονεν, ἀλλὰ διά τινων γνωρισμάτων τὸ ἐκεῖνον
has-been-made but through some marks the(-thing) that-one
εἶναι τὸν δηλούμενον ὁ λόγος ἠνίξατο· ἵνα μὴ τοῖς
to-be the(-one) shown the treatise hinted that not for-the(-ones)
μετὰ ταῦτα καθομιλοῦσι τῷ λόγῳ ἀνόνητος ἡ συμβουλὴ
after these-things conversing-with the treatise useless the counsel
εἶναι δόξῃ, τῷ παρελθόντι τὸν βίον προσφοιτᾷν τοὺς
to-be may-seem to-the(-one) having-passed the life to-resort the
νέους ἐγκελεύουσα· ἀλλὰ πρὸς τοῦτο βλέποντες μόνον,
young exhorting but to this looking only
οἷον εἶναι προσήκει τὸν τοιούτου βίου καθηγητήν,
what-kind to-be befits the of-such life guide
ἐκλέγωνται ἑαυτοῖς εἰς ὁδηγίαν τοὺς ἀεὶ παρὰ τῆς
they-may-choose for-themselves for guidance the(-ones) always by the
τοῦ Θεοῦ χάριτος εἰς προστασίαν τῆς κατ᾽ ἀρετὴν
— of-God grace for presidency of-the according-to virtue

πολιτείας ἀναδεικνυμένους· ἢ γὰρ εὑρήσουσι τὸν
conduct being-appointed either for they-will-find the(-one)
ζητούμενον, ἢ οἷον χρὴ εἶναι οὐκ ἀγνοήσουσιν.
sought or what-kind it-is-needful to-be not they-will-be-ignorant

Ὅτι κρείττων ἐγκωμίων ἡ παρθενία

1 · THAT VIRGINITY IS BEYOND PRAISE

Virginity is honored by all who judge beauty by purity, though only God's grace brings it, and its very name, incorruption, is its praise. Paul's few words, calling the virgin holy and blameless, suffice, since these names belong properly to God, so virginity in a manner makes divine those who share it. Long encomia only make the praise suspect; the heaven and the sun need none. Its one sufficient praise is to call it beyond praise and honor it by one's life.

Τὸ σεμνὸν τῆς παρθενίας εἶδος, ὃ πᾶσι μὲν τίμιόν ἐστι
the august of-the virginity form which to-all indeed precious is
τοῖς τὸ καλὸν ἐν καθαρότητι κρίνουσι· παραγίνεται
to-the(-ones) the beautiful in purity judging comes
δὲ μόνοις οἷς ἂν ἡ τοῦ Θεοῦ χάρις εὐμενῶς πρὸς
but only-to whom — the — of-God grace kindly toward
τὴν ἀγαθὴν ταύτην ἐπιθυμίαν συναγωνίσηται· αὐτόθι μὲν
the good this desire may-help-contend right-there indeed
ἔχει τὸν πρέποντα ἔπαινον, ἀπὸ τῆς προσηγορίας τῆς
it-has the fitting praise from the appellation the(-one)
συνονομαζομένης αὐτῇ. Τὸ γὰρ ἄφθορον κατὰ τὴν
named-together with-it the for incorrupt according-to the
συνήθειαν τῶν πολλῶν ἐπὶ τῆς παρθενίας λεγόμενον,
custom of-the many of the virginity being-said
σημαντικόν ἐστι τῆς ἐν αὐτῇ καθαρότητος. Ὥστε διὰ
indicative is of-the in it purity so-that through

τοῦ ἰσοδυναμοῦντος ὀνόματος ἔστιν ἐπιγνῶναι τὴν
the equivalent name it-is-possible to-recognize the
ὑπερβολὴν τοῦ τοιούτου χαρίσματος, εἴπερ πολλῶν ὄντων
excess of-the such gift if-indeed many being
τῶν κατ᾽ ἀρετὴν ἐπιτελουμένων, μόνον τοῦτο τῇ
of-the(-things) according-to virtue accomplished alone this by-the
ἐπωνυμίᾳ τοῦ ἀφθάρτου τετίμηται. Εἰ δὲ χρὴ καὶ δι᾽
surname of-the incorruptible has-been-honored if but it-is-needful also through
ἐγκωμίων ταύτην τοῦ Μεγάλου Θεοῦ δωρεὰν ἀποσεμνύνειν,
encomia this of-the Great God gift to-exalt
ἀρκεῖ πρὸς εὐφημίαν αὐτῆς ὁ θεῖος Ἀπόστολος, δι᾽
suffices toward praise of-it the divine Apostle through
ὀλίγων ῥημάτων πᾶσαν ἐγκωμίων ὑπερβολὴν ἀποκρύψας,
few words all of-encomia excess having-hidden
ὃς ἁγίαν καὶ ἄμωμον τὴν κεκοσμημένην διὰ τῆς
who holy and blameless the(-one) adorned through the
χάριτος ταύτης ὠνόμασεν. Εἰ γὰρ τὸ κατόρθωμα τῆς
grace this named if for the achievement of-the
σεμνῆς ταύτης παρθενίας ἐστί, τὸ ἄμωμόν τινα γενέσθαι
august this virginity is the blameless someone to-become
καὶ ἅγιον· ταῦτα δὲ τὰ ὀνόματα κυρίως καὶ πρώτως
and holy these but the names properly and firstly
εἰς δόξαν παραλαμβάνεται τοῦ ἀφθάρτου Θεοῦ· τίς
for glory are-taken of-the incorruptible God what
μείζων ἔπαινος παρθενίας, ἢ τὸ ἀποδειχθῆναι διὰ
greater praise of-virginity than the to-be-shown through
τούτων θεοποιοῦσαν τρόπον τινὰ τοὺς τῶν καθαρῶν
these deifying in-manner some the(-ones) of-the pure
αὐτῆς μυστηρίων μετεσχηκότας, εἰς τὸ γενέσθαι αὐτοὺς
its mysteries having-partaken for the to-become them
κοινωνοὺς τῆς δόξης τοῦ μόνου ὡς ἀληθῶς ἁγίου καὶ
partners of-the glory of-the alone as truly holy and

ἀμώμου Θεοῦ, διὰ καθαρότητος αὐτῷ καὶ ἀφθαρσίας
blameless God through purity to-him and incorruption
οἰκειουμένους. Ὅσοι δὲ μακροὺς ἐπαίνους ἐν διεξοδικοῖς
being-made-kin as-many-as but long praises in prolix
κατατείνουσι λόγοις, ὡς διὰ τούτων προσθήσοντές τι
extend speeches as through these going-to-add something
τῷ θαύματι τῆς παρθενίας, λελήθασιν ἑαυτούς, κατά
to-the wonder of-the virginity have-escaped-notice themselves according-to
γε τὴν ἐμὴν κρίσιν, ἐναντιούμενοι τῷ ἰδίῳ σκοπῷ· δι᾽
at-least the my judgment opposing the own aim through
ὧν ἐξαίρουσιν εἰς μέγεθος, ὕποπτον ποιοῦντες διὰ
what-things they-exalt into greatness suspect making through
τῶν ἐγκωμίων τὸν ἔπαινον. Ὅσα γὰρ ἐν τῇ φύσει τὸ
the encomia the praise as-many-as for in the nature the
μεγαλεῖον ἔχει, οἴκοθεν τὸ θαῦμα ἐπάγεται, οὐδὲν τῆς ἐκ
greatness have from-home the wonder bring nothing of-the from
τῶν λόγων συνηγορίας δεόμενα· καθάπερ ὁ οὐρανός, ἢ
the words advocacy needing as the heaven or
ὁ ἥλιος, ἢ ἄλλο τι τῶν τοῦ κόσμου θαυμάτων· τοῖς
the sun or other any of-the of-the world wonders for-the
δὲ ταπεινοτέροις τῶν ἐπιτηδευμάτων ἀντὶ ὑποβάθρας ὁ
but lowlier of-the practices instead-of pedestal the
λόγος γινόμενος, μεγέθους τινὰ φαντασίαν διὰ τῆς τῶν
word becoming of-greatness some impression through the of-the
ἐπαίνων περινοίας προστίθησιν. Ὅθεν πολλάκις τὸ ἐκ
praises ingenuity adds whence often the from
τῶν ἐγκωμίων κατασκευαζόμενον θαῦμα, ὡς σεσοφισμένον
the encomia being-constructed wonder as sophistically-contrived
καθυποπτεύεται ὑπὸ τῶν ἀνθρώπων. Ἔπαινος δὲ μόνος
is-suspected by the men praise but alone
ἱκανὸς τῆς παρθενίας ἐστί, τὸ κρείττονα τῶν ἐπαίνων εἶναι
sufficient of-the virginity is the better than-the praises to-be

τὴν ἀρετὴν ἀποφήνασθαι, καὶ τῷ βίῳ θαυμάσαι μᾶλλον
the virtue to-declare and by-the life to-admire rather
ἢ τῷ λόγῳ τὴν καθαρότητα· ὁ δὲ ὑπόθεσιν ἐγκωμίων
than by-the word the purity the(-one) but theme of-encomia
ταύτην ὑπὸ φιλοτιμίας ποιούμενος, ἔοικε τὴν σταγόνα τῶν
this from ambition making seems the drop of-the
οἰκείων ἱδρώτων ἀξιόλογον εἰς προσθήκην νομίζειν τῷ
own sweats noteworthy for addition to-think to-the
ἀπείρῳ πελάγει γενήσεσθαι, εἴγε ἀνθρωπίνῳ λόγῳ δυνατὸν
boundless sea to-become if-indeed by-human word possible
εἶναι τὴν τοσαύτην χάριν ἀποσεμνῦναι πεπίστευκεν. Ἢ γὰρ
to-be the so-great grace to-exalt he-has-believed either for
τὴν ἑαυτοῦ δύναμιν ἀγνοεῖ, ἢ ὃ ἐπαινεῖ οὐκ ἐπίσταται.
the his-own power he-is-ignorant-of or what he-praises not he-understands

Ὅτι ἴδιον τῆς θείας τε καὶ ἀσωμάτου φύσεως κατόρθωμά ἐστιν ἡ παρθενία

2 · THAT VIRGINITY BELONGS TO THE BODILESS NATURE

Virginity is found in the incorruptible Father, who begot the Son without passion, in the Son, and in the Holy Spirit's purity, and it lives with all the powers above. By God's love it was granted to men, a hand to lift fallen nature. Christ entered the world not through marriage, to show that purity alone can receive God; what happened bodily in Mary happens in every soul that lives as a virgin. So virginity brings God down to human life and wings man toward heaven. Bidden to write, Gregory will say a little, not boastfully but for others' profit.

Συνέσεως γὰρ ἡμῖν χρεία πολλῆς, δι' ἧς ἔστι γνῶναι
of-understanding for for-us need much through which it-is-possible to-know
τὴν ὑπερβολὴν τῆς χάριτος ταύτης, ἥτις συνεπινοεῖται
the excess of-the grace this which is-conceived-together

μὲν τῷ ἀφθάρτῳ Πατρί· ὃ δὴ καὶ παράδοξον, ἐν
indeed with-the incorruptible Father which indeed also paradoxical in
Πατρὶ παρθενίαν εὑρίσκεσθαι, τῷ τε Υἱὸν ἔχοντι,
Father virginity to-be-found in-the(-one) both Son having
καὶ δίχα πάθους γεννήσαντι· τῷ δὲ Μονογενεῖ Θεῷ τῷ
and without passion having-begotten in-the but Only-begotten God the
τῆς ἀφθαρσίας χορηγῷ συγκαταλαμβάνεται, ὁμοῦ τῷ
of-the incorruption provider it-is-comprehended-together together with-the
καθαρῷ καὶ ἀπαθεῖ τῆς γεννήσεως αὐτοῦ συνεκλάμψασα.
pure and impassible of-the begetting his having-shone-forth-with
Πάλιν τὸ ἴσον παράδοξον, Υἱὸς διὰ παρθενίας νοούμενος.
again the equal paradoxical Son through virginity being-conceived
Ἐνθεωρεῖται δὲ ὡσαύτως καὶ τῇ τοῦ ἁγίου Πνεύματος
it-is-contemplated-in but likewise also in-the of-the holy Spirit
φυσικῇ καὶ ἀφθάρτῳ καθαρότητι. Τὸ γὰρ καθαρὸν
natural and incorruptible purity the for pure
καὶ ἄφθαρτον ὀνομάσας, ἄλλῳ ὀνόματι τὴν παρθενίαν
and incorruptible having-named by-other name the virginity
ἐσήμανας. Πάσῃ δὲ τῇ ὑπερκοσμίῳ φύσει συμπολιτεύεται,
you-signified with-all but the supercosmic nature it-shares-citizenship
διὰ τῆς ἀπαθείας συμπαροῦσα ταῖς ὑπερεχούσαις
through the impassibility being-present-with the surpassing
δυνάμεσιν, οὔτε τινὸς τῶν θείων χωριζομένη, καὶ
powers neither from-any of-the divine-things being-separated and
οὐδενὸς τῶν ἐναντίων προσαπτομένη. Πάντα γὰρ ὅσα
nothing of-the opposites touching all for as-many-as
καὶ φύσει καὶ προαιρέσει πρὸς ἀρετὴν νένευκεν, τῷ
both by-nature and by-choice toward virtue have-inclined with-the
καθαρῷ πάντως ἐνωραΐζεται τῆς ἀφθαρσίας· καὶ ὅσα
purity altogether are-beautified of-the incorruption and as-many-as
πάντα εἰς τὴν ἐναντίαν ἀποκέκριται τάξιν, τῇ ἀποπτώσει
all into the opposite are-separated rank by-the falling-away

τῆς καθαρότητος τοιαῦτά ἐστι καὶ ὀνομάζεται. Τίς οὖν
of-the purity such are and are-named what then
ἐξαρκέσει δύναμις λόγων τῇ τοσαύτῃ χάριτι παρισωθῆναι;
will-suffice power of-words to-the so-great grace to-be-made-equal
Ἢ πῶς οὐ φοβεῖσθαι χρή, μὴ διὰ τῆς τῶν ἐπαίνων
or how not to-fear it-is-needful lest through the of-the praises
σπουδῆς λυμήνηταί τις τὸ μεγαλεῖον τοῦ ἀξιώματος,
zeal should-damage anyone the greatness of-the dignity
ἐλάττω τὴν περὶ αὐτοῦ δόξαν τῆς προειλημμένης τοῖς
less the about it opinion than-the preconceived in-the
ἀκροαταῖς ἐμποιήσας; Οὐκοῦν καλῶς ἔχει, τοὺς μὲν
hearers having-produced therefore well it-is the indeed
ἐγκωμιαστικοὺς λόγους ἐπὶ ταύτης ἐᾷν, ὡς ἀμήχανον
encomiastic words in-the-case-of this to-leave as impossible
ταῖς ὑπερβολαῖς τῆς ὑποθέσεως συνεπᾶραι τὸν λόγον· ὡς
with-the excesses of-the subject to-raise-with the word as
καὶ ἔστι δυνατὸν ἀεὶ μεμνῆσθαι τοῦ θείου χαρίσματος,
also it-is possible always to-remember the divine gift
καὶ ἐπὶ γλώττης ἔχειν τὸ ἀγαθόν, ὅπερ ἴδιον μὲν τῆς
and on tongue to-have the good which proper indeed of-the
ἀσωμάτου φύσεώς ἐστι καὶ ἐξαίρετον· ὑπὸ φιλανθρωπίας δὲ
incorporeal nature is and peculiar by love-to-man but
Θεοῦ, καὶ τοῖς διὰ σαρκὸς καὶ αἵματος λαχοῦσι τὴν
of-God also to-the(-ones) through flesh and blood having-obtained the
ζωὴν ἐχαρίσθη, ἵνα καταβληθεῖσαν τὴν ἀνθρωπίνην φύσιν
life it-was-granted that having-been-cast-down the human nature
ὑπὸ τῆς ἐμπαθοῦς διαθέσεως, ὥσπερ τινὰ χεῖρα τὴν τῆς
by the passionate disposition as some hand the of-the
καθαρότητος μετουσίαν ὀρέξασα, πάλιν ὀρθώσῃ, καὶ
purity participation having-stretched-out again it-may-raise and
πρὸς τὰ ἄνω βλέπειν χειραγωγήσῃ. Διὰ τοῦτο γὰρ
toward the(-things) above to-look may-lead-by-the-hand because-of this for

οἶμαι καὶ τὴν πηγὴν τῆς ἀφθαρσίας, αὐτὸν τὸν Κύριον ἡμῶν
I-think also the spring of-the incorruption himself the Lord our
Ἰησοῦν Χριστόν, μὴ διὰ γάμου εἰσελθεῖν εἰς τὸν κόσμον,
Jesus Christ not through marriage to-enter into the world
ἵνα ἐνδείξηται διὰ τοῦ τρόπου τῆς ἐνανθρωπήσεως τὸ
that he-might-show through the manner of-the incarnation the
μέγα τοῦτο μυστήριον, ὅτι Θεοῦ παρουσίαν καὶ εἴσοδον μόνη
great this mystery that of-God presence and entrance alone
καθαρότης ἱκανή ἐστι δέξασθαι· ἣν ἄλλως οὐκ ἔστι
purity sufficient is to-receive which otherwise not it-is-possible
πρὸς ἀκρίβειαν πᾶσαν κατορθωθῆναι, εἰ μὴ παντελῶς
toward exactness all to-be-achieved if not completely
τις ἑαυτὸν τῶν σαρκικῶν παθημάτων ἀλλοτριώσειεν.
anyone himself from-the fleshly passions should-estrange
Ὅπερ γὰρ ἐν τῇ ἀμιάντῳ Μαρίᾳ γέγονε σωματικῶς,
what for in the undefiled Mary happened bodily
τοῦ πληρώματος τῆς θεότητος ἐν τῷ Χριστῷ διὰ τῆς
the fullness of-the godhead in — Christ through the
Παρθένου ἐκλάμψαντος· τοῦτο καὶ ἐπὶ πάσης ψυχῆς
Virgin having-shone-forth this also in-the-case-of every soul
κατὰ λόγον παρθενευούσης γίνεται. Οὐκέτι σωματικὴν
according-to reason living-as-virgin happens no-longer bodily
ποιουμένου τοῦ Κυρίου τὴν παρουσίαν· οὐ γὰρ γινώσκομεν
making the Lord the presence not for we-know
ἔτι, φησί, κατὰ σάρκα Χριστόν· ἀλλὰ πνευματικῶς
any-longer he-says according-to flesh Christ but spiritually
εἰσοικιζομένου, καὶ τὸν Πατέρα ἑαυτοῦ συνεισάγοντος,
being-made-to-dwell and the Father his bringing-in-with
καθώς φησί που τὸ Εὐαγγέλιον. Ἐπεὶ οὖν τοσαύτη
as says somewhere the Gospel since then so-great
ἐστὶ τῆς παρθενίας ἡ δύναμις, ὡς καὶ ἐν τοῖς οὐρανοῖς

παρὰ τῷ Πατρὶ τῶν πνευμάτων μένειν, καὶ μετὰ τῶν
with the Father of-the spirits to-remain and with the
ὑπερκοσμίων χορεύειν δυνάμεων, καὶ τῆς ἀνθρωπίνης
supercosmic to-dance powers and of-the human
σωτηρίας ἐφάπτεσθαι· τὸν μὲν Θεὸν δι' ἑαυτῆς πρὸς
salvation to-lay-hold-of — indeed God through itself toward
τὴν τοῦ ἀνθρωπίνου βίου κοινωνίαν κατάγουσα, τὸν δὲ
the of-the human life communion bringing-down the but
ἄνθρωπον ἐν ἑαυτῇ πρὸς τὴν τῶν οὐρανίων ἐπιθυμίαν
man in itself toward the of-the heavenly-things desire
πτεροῦσα, καὶ οἱονεὶ σύνδεσμός τις γινομένη τῆς
winging and as-it-were bond some becoming of-the
ἀνθρωπίνης πρὸς τὸν Θεὸν οἰκειώσεως, τὰ τοσοῦτον
human toward — God familiarity the(-things) so-much
ἀλλήλοις ἀφεστῶτα τῇ φύσει, τῇ παρ' ἑαυτῆς μεσιτείᾳ
from-one-another standing-apart in-the nature by-the from itself mediation
εἰς συμφωνίαν ἀνάγουσα, τίς ἂν εὑρεθείη δύναμις λόγων
into concord bringing what — would-be-found power of-words
συνανιοῦσα τῷ θαύματι; Ἀλλ' ἐπειδὴ ἄτοπον παντελῶς
rising-with to-the wonder but since absurd altogether
ἀφώνοις ἢ ἀναισθήτοις ὅμοιον φαίνεσθαι, καὶ τῶν δύο
to-voiceless or insensible like to-appear and of-the two
τὸ ἕτερον, ἢ μὴ ἐπεγνωκέναι δοκεῖν τὰ τῆς
the one either not to-have-recognized to-seem the(-things) of-the
παρθενίας καλά, ἢ ἄπληκτον καὶ ἀκίνητον πρὸς τὴν τῶν
virginity beautiful or unstruck and unmoved toward the of-the
καλῶν αἴσθησιν ἐπιδειχθῆναι· βραχέα τινὰ περὶ αὐτῆς
beautiful-things perception to-be-shown brief some about it
εἰπεῖν, διὰ τὸ δεῖν ἐπὶ πᾶσι πείθεσθαι τῇ ἐξουσίᾳ
to-say because-of the being-needful in all-things to-obey the authority
τοῦ ἐπιτάξαντος ἡμῖν, προεθυμήθημεν. Μηδεὶς δὲ
of-the(-one) having-enjoined us we-were-eager no-one but

τοὺς κομπωδεστέρους παρ᾽ ἡμῶν ἐπιζητείτω τῶν λόγων·
the more-boastful from us let-seek of-the words
ἔστι μὲν γὰρ οὐδὲ βουλομένοις ἡμῖν ἴσως δυνατὸν τὸ
it-is indeed for not-even wishing for-us perhaps possible the
τοιοῦτον, ἀμελετήτοις οὖσι τῆς τοιαύτης λέξεως. Εἰ δὲ καὶ
such unpracticed being of-the such diction if but even
παρῆν τοῦ κομπάζειν ἡ δύναμις, οὐκ ἂν τοῦ κοινῇ
were-present of-the to-boast the power not — than-the in-common
λυσιτελοῦντος τὸ ἐν ὀλίγοις εὐδοκιμῆσαι προετιμήσαμεν.
profitable the in few to-be-well-reputed we-would-have-preferred
Ζητεῖν γὰρ ἐξ ἁπάντων οἶμαι δεῖν τόν γε νοῦν
to-seek for from all I-think it-is-needful the(-one) at-least sense
ἔχοντα, οὐκ ἐξ ὧν ὑπὲρ τοὺς λοιποὺς θαυμασθήσεται,
having not from what-things beyond the others he-will-be-admired
ἀλλ᾽ ἐξ ὧν ἂν καὶ ἑαυτὸν καὶ τοὺς λοιποὺς ὠφελήσειεν.
but from what-things — both himself and the others he-might-benefit

Μνήμη τῶν ἐκ τοῦ γάμου δυσχερῶν, καὶ ἔνδειξις τοῦ τὸν γεγραφότα τὸν λόγον μὴ ἄγαμον εἶναι

3 · THE TROUBLES OF MARRIAGE, AND THE MARRIED WRITER

Gregory wishes he could profit from his own words, but marriage walls him off from virginity's boast, and he knows its goods like an ox treading grain in a muzzle. Even the happiest marriage holds grief: fear of death haunts every joy, childbirth may kill the wife, the husband's absence breeds terror, and widowhood strips the young bride of all. Children bring more fears, by their death or their wickedness. Virginity, always with its incorruptible Bridegroom, knows none of these ills. Not the old tragedies but the law courts and their statutes show what marriage holds.

Εἴθε πως οἷόν τε ἦν κἀμοί τι γενέσθαι πλέον
would-that somehow possible — it-were for-me-also something to-come more
ἐκ τῆς τοιαύτης σπουδῆς· ὡς μετὰ πλείονος ἂν τῆς
from the such zeal as with greater — the
προθυμίας τὸν περὶ τούτων πόνον ἀνεστησάμην, εἴπερ
eagerness the about these labor I-would-have-undertaken if-indeed
κατὰ τὸ γεγραμμένον, ἐπ' ἐλπίδι τοῦ μετασχεῖν
according-to the(-thing) written in hope of-the to-partake
τῶν ἐκ τοῦ ἀρότρου καὶ ἀλοητοῦ γεννημάτων,
of-the(-things) from the plow and threshing produce
ἐφιλοπόνουν τὸν λόγον. Νυνὶ δὲ τρόπον τινὰ ματαία καὶ
I-labored-at the treatise now but in-manner some vain and
ἀνόνητος ἡ γνῶσις ἐμοὶ τῶν τῆς παρθενίας καλῶν, ὡς
useless the knowledge for-me of-the of-the virginity beautiful-things as
τῷ βοΐ τὰ γεννήματα, τῷ μετὰ κημῶν ἐπιστρεφομένῳ
for-the ox the produce for-the(-one) with muzzles turning-round
τὴν ἅλωνα· ἢ ὡς τῷ διψῶντι τὸ ἀποῤῥέον τῶν
the threshing-floor or as for-the(-one) thirsting the flowing-down from-the
κρημνῶν ὕδωρ, ὅταν ἀνέφικτον ᾖ. Μακάριοι δὲ οἷς
cliffs water when unreachable it-be blessed but for-whom

ἐν ἐξουσίᾳ τῶν βελτιόνων ἐστὶν ἡ αἵρεσις, καὶ οὐκ
in authority of-the better-things is the choice and not
ἀπετειχίσθησαν τῷ κοινῷ προληφθέντες βίῳ, καθάπερ
were-walled-off by-the common having-been-preoccupied life as
ἡμεῖς οἷόν τινι χάσματι πρὸς τὸ τῆς παρθενίας καύχημα
we as-it-were by-some chasm from the of-the virginity boast
διειργόμεθα, πρὸς ἣν οὐκ ἔστιν ἐπανελθεῖν ἔτι
are-separated to which not it-is-possible to-return any-longer
τὸν ἅπαξ τῷ κοσμικῷ βίῳ τὸ ἴχνος ἐναπερείσαντα.
the(-one) once in-the worldly life the footprint having-planted
Διὰ τοῦτο θεαταὶ μόνον τῶν ἀλλοτρίων ἐσμὲν καλῶν
because-of this spectators only of-the others' are beautiful-things
ἡμεῖς, καὶ μάρτυρες τῆς ἑκατέρων μακαριότητος· κἄν
we and witnesses of-the of-each blessedness and-if
τι δεξιὸν περὶ παρθενίας νοήσωμεν, ταὐτὸν πάσχομεν
something right about virginity we-conceive the-same we-suffer
τοῖς ὀψοποιοῖς τε καὶ ὑπηρέταις, οἳ τὴν ἐπιτραπέζιον
with-the cooks both and servants who the table
τῶν πλουσίων τρυφὴν ἄλλοις ἡδύνουσιν, οὐδενὸς αὐτοὶ
of-the rich luxury for-others sweeten in-nothing themselves
τῶν παρεσκευασμένων μετέχοντες· ὡς μακάριόν γε
of-the(-things) prepared partaking how blessed indeed
ἂν ἦν, εἰ μὴ οὕτως εἶχε, μηδὲ τῇ ὑστεροβουλίᾳ τὸ
— it-would-be if not so it-were nor by-the afterthought the
καλὸν ἐγνωρίσαμεν. Νυνὶ δὲ ζηλωτοὶ μὲν ὄντως, καὶ πάσης
beautiful we-recognized now but enviable indeed truly and of-every
εὐχῆς καὶ ἐπιθυμίας ἐπέκεινα πράττοντες, οἷς ἡ δύναμις
prayer and desire beyond faring to-whom the power
τῶν ἀπολαύσεων τῶν ἀγαθῶν τούτων οὐκ ἀποκέκλεισται.
of-the enjoyments of-the good-things these not has-been-shut-off
Ἡμεῖς δὲ καθάπερ οἱ τῇ πολιτείᾳ τοῦ πλούτου
we but as the(-ones) with-the way-of-life of-the wealth

τὴν ἑαυτῶν παραθεωροῦντες πενίαν, πλεῖον ἀνιῶνται τοῖς
the their-own comparing poverty more are-grieved at-the
παροῦσι καὶ δυσχεραίνουσι· τὸν αὐτὸν τρόπον ὅσῳ
present-things and are-vexed the same manner by-as-much-as
πλέον τὸν τῆς παρθενίας πλοῦτον ἐπιγινώσκομεν, τοσούτῳ
more the of-the virginity wealth we-recognize by-so-much
μᾶλλον οἰκτείρομεν τὸν ἄλλον βίον, διὰ τῆς τῶν
more we-pity the other life through the of-the
βελτιόνων παρεξετάσεως, οἷον καὶ ὅσον πτωχεύει
better comparison what-kind and how-much it-is-poor
καταμανθάνοντες. Οὐ λέγω μόνον ὅσα ὕστερον τοῖς
learning not I-speak-of only as-many-as later for-the(-ones)
κατ᾽ ἀρετὴν βεβιωκόσιν ἀπόκειται, ἀλλὰ καὶ ὅσα
according-to virtue having-lived are-laid-up but also as-many-as
τῆς παρούσης ἐστὶ ζωῆς. Εἰ γάρ τις ἀκριβῶς ἐξετάζειν
of-the present are life if for anyone exactly to-examine
ἐθέλοι τοῦ βίου τούτου τὸ πρὸς τὴν παρθενίαν διάφορον,
should-wish of-the life this the toward the virginity difference
τοσαύτην εὑρήσει τὴν διαφοράν, ὅση σχεδὸν πρὸς τὰ
so-great he-will-find the difference as-great-as nearly toward the
οὐράνια τῶν ἐπιγείων ἐστίν· ἔξεστι δὲ γνῶναι τὴν
heavenly-things of-the earthly-things is it-is-possible but to-know the
τοῦ λόγου ἀλήθειαν, αὐτὰ διασκεψαμένους τὰ πράγματα.
of-the word truth themselves having-examined the things
Πόθεν δέ τις ἀρξάμενος ἐπαξίως ἂν τὸν βαρὺν τοῦτον
whence but anyone having-begun worthily — the heavy this
ἐκτραγῳδήσειεν; Ἢ πῶς ἄν τις τὰ κοινὰ τοῦ βίου ὑπ᾽
would-recite-as-tragedy or how — anyone the common of-the life under
ὄψιν ἀγάγοι κακά, ἃ πάντες μὲν οἱ ἄνθρωποι διὰ τῆς
sight would-bring evils which all indeed the men through the
πείρας γινώσκουσιν, οὐκ οἶδα δὲ ὅπως ἐν αὐτοῖς τοῖς
experience know not I-know but how in them the(-ones)

εἰδόσιν αὐτὰ λανθάνειν ἡ φύσις ἐμηχανήσατο, ἑκουσίως
knowing them to-escape-notice the nature contrived willingly
τῶν ἀνθρώπων ἐν οἷς εἰσιν ἀγνοούντων; Βούλει ἀπὸ
the men in what they-are being-ignorant do-you-wish from
τῶν ἡδίστων ἀρξώμεθα; Οὐκοῦν τὸ κεφάλαιον τῶν
the sweetest let-us-begin therefore the chief of-the(-things)
ἐν τῷ γάμῳ σπουδαζομένων τὸ κεχαρισμένης ἐπιτυχεῖν
in the marriage pursued the gracious to-attain
ἐστι συμβιώσεως. Καὶ δὴ ταῦθ' οὕτως ἐχέτω, καὶ
is living-together and indeed these-things so let-be and
διὰ πάντων μακαριστὸς ὑπογεγράφθω ὁ γάμος· γένος
through all blessed let-be-outlined the marriage family
εὐδόκιμον, πλοῦτος ἀρκῶν, ἡλικία συμβαίνουσα, τῆς ὥρας
well-reputed wealth sufficient age agreeing of-the prime
αὐτὸ τὸ ἄνθος, φίλτρον πολύ, καὶ οἷόν ἐστιν ἐν ἑκατέρῳ
itself the flower affection much and as-much-as is in each
ὑπὲρ τοῦ ἄλλου ὑπονοεῖσθαι· γλυκεῖα ἐκείνη φιλονεικία τὸ
for the other to-be-suspected sweet that rivalry the
ἑαυτὸν βούλεσθαι νικᾷν ἐν τῇ ἀγάπῃ ἑκάτερον. Προσέστω
himself to-wish to-conquer in the love each let-be-added
τούτοις δόξα καὶ δυναστεία καὶ περιφάνεια, καὶ πᾶν ὅ τι
to-these glory and power and renown and all what ever
βούλει. Ἀλλ' ὅρα καὶ τὴν τοῖς ἀπηριθμημένοις χρηστοῖς
you-wish but see also the with-the enumerated good-things
ἀναγκαίως συμπαροῦσαν καὶ ὑποσμύχουσαν λύπην.
necessarily being-present-with and smoldering grief
Οὐ λέγω τὸν τοῖς εὐδοκιμοῦσιν ἐπιφυόμενον φθόνον,
not I-speak-of the on-the(-ones) well-reputed growing envy
καὶ τό, πρόχειρον εἶναι πρὸς ἐπιβουλὴν τῶν ἀνθρώπων
and the ready to-be for plot of-the men
τὸ δοκοῦν εὐημερεῖν ἐν τῷ βίῳ, καὶ ὅτι πᾶς ὁ
the(-thing) seeming to-prosper in the life and that every the(-one)

μὴ ἰσομοιρῶν ἐν τῷ κρείττονι, φυσικόν τι πρὸς
not having-equal-share in the better natural something toward
τὸν ὑπερέχοντα τὸ μῖσος ἔχει· καὶ διὰ τοῦτο
the(-one) excelling the hatred has and because-of this
δι' ὑποψίας τοῖς δοκοῦσιν εὐθυμεῖν ὁ βίος ἐστίν,
through suspicion for-the(-ones) seeming to-be-cheerful the life is
πλείω τῶν ἡδέων τὰ λυπηρὰ παρεχόμενος. Παρίημι
more than-the pleasant the grievous-things providing I-pass-by
ταῦτα, ὡς καὶ τοῦ φθόνου κατ' ἐκείνων ἀργοῦντος.
these-things as also the envy against them being-idle
Καίτοι γε οὐ ῥᾴδιόν ἐστιν εὑρεῖν ὅτῳ τὰ δύο κατὰ
and-yet indeed not easy is to-find to-whom the two at
ταὐτὸν συνηνέχθη, καὶ ὑπὲρ τοὺς πολλοὺς εὐδαιμονεῖν,
the-same-time came-together both beyond the many to-prosper
καὶ διαφεύγειν τὸν φθόνον. Πλὴν ἀλλὰ πάντων τῶν
and to-escape the envy however but of-all the
τοιούτων ἐλευθέραν αὐτῶν τὴν ζωήν, εἰ δοκεῖ, ὑποθώμεθα.
such-things free their the life if it-seems let-us-suppose
Καὶ ἴδωμεν εἰ δυνατόν ἐστιν εὐθυμεῖν τοὺς ἐν τοιαύτῃ
and let-us-see if possible it-is to-be-cheerful the(-ones) in such
διάγοντας εὐημερίᾳ. Τί οὖν ἔσται τὸ λυποῦν, ἐρεῖς,
living prosperity what then will-be the(-thing) grieving you-will-say
εἰ μηδὲ ὁ φθόνος τῶν εὐδαιμονούντων καθάψεται;
if not-even the envy of-the(-ones) prospering will-touch
Τοῦτο αὐτό φημι τὸ διὰ πάντων αὐτοῖς τὸν βίον
this itself I-say the through all for-them the life
καταγλυκαίνεσθαι, τοῦτό ἐστι τὸ τῆς λύπης ὑπέκκαυμα.
being-sweetened this is the of-the grief kindling
Ἕως γὰρ ἄνθρωποι ὦσι, τὸ θνητὸν τοῦτο καὶ ἐπίκηρον
as-long-as for men they-be the mortal this and perishable
πρᾶγμα, καὶ τοὺς τάφους τῶν ἀφ' ὧν γεγόνασι
thing and the tombs of-the(-ones) from whom they-have-come

βλέπωσιν, ἀχώριστον ἔχουσι καὶ συνεζευγμένην τῇ ζωῇ
they-see inseparable they-have and yoked with-the life
τὴν λύπην, εἰ καὶ μικρὸν μετέχοιεν τοῦ λογίζεσθαι.
the grief if even little they-should-partake of-the to-reason
Ἡ γὰρ διηνεκὴς τοῦ θανάτου προσδοκία, οὐκ ἐπὶ ῥητοῖς
the for continual of-the death expectation not by stated
τισι σημείοις ἐπιγινωσκομένη, ἀλλὰ διὰ τὴν ἀδηλίαν
some signs being-recognized but because-of the uncertainty
τοῦ μέλλοντος, πάντοτε ὡς ἐνεστηκυῖα φοβοῦσα, τὴν
of-the future always as present frightening the
ἀεὶ παροῦσαν εὐφροσύνην συγχεῖ, τῷ φόβῳ τῶν
always present gladness confounds by-the fear of-the(-things)
ἐλπιζομένων τὰς εὐθυμίας ἐπιταράσσουσα. Εἰ γὰρ ἦν
expected the cheerfulnesses troubling if for it-were
δυνατὸν πρὸ τῆς πείρας τὰ τῶν πεπειραμένων
possible before the experience the(-things) of-the(-ones) having-experienced
μαθεῖν, εἰ γὰρ ἐξῆν δι᾽ ἄλλης τινὸς ἐπινοίας ἐντὸς
to-learn if for it-were-possible through other some device within
τοῦ βίου γενόμενον, ἐποπτεῦσαι τὰ πράγματα· πόσος
the life having-come to-observe the things how-great
ἂν ἦν ὁ δρόμος τῶν αὐτομολούντων πρὸς τὴν
— would-be the race of-the(-ones) deserting to the
παρθενίαν ἀπὸ τοῦ γάμου! πόση φυλακὴ καὶ προμήθεια
virginity from the marriage how-great guard and forethought
τοῦ μήποτε ἀφύκτοις πάγαις ἐγκρατηθῆναι, ὧν τὴν
of-the never in-inescapable snares to-be-held of-which the
δυσκολίαν οὐκ ἔστιν ἄλλως δι᾽ ἀκριβείας μαθεῖν,
difficulty not it-is-possible otherwise through exactness to-learn
μὴ ἐντὸς τῶν ἀρκύων γενόμενον! Εἶδες γὰρ ἄν,
not within the nets having-come you-would-have-seen for —
εἴπερ ἰδεῖν ἀκινδύνως ἐξῆν, πολλὴν τῶν ἐναντίων
if-indeed to-see without-danger it-were-possible much of-the opposites

τὴν σύγχυσιν, γέλωτα δακρύοις ἐμπεφυρμένον, καὶ λύπην
the confusion laughter with-tears kneaded and grief
εὐφροσύναις συμμεμιγμένην, πανταχοῦ τοῖς γινομένοις
with-gladnesses mixed everywhere with-the(-things) happening
συμπαρόντα διὰ τῶν ἐλπίδων τὸν θάνατον, καὶ ἑκάστου
being-present-with through the hopes the death and each
τῶν καθ' ἡδονὴν ἐφαπτόμενον. Ὅταν ἴδῃ ὁ
of-the(-things) according-to pleasure laying-hold-of when sees the
νυμφίος τὸ ἀγαπώμενον πρόσωπον, εὐθὺς πάντως καὶ
bridegroom the beloved face at-once altogether also
ὁ φόβος τοῦ χωρισμοῦ συνεισέρχεται· κἂν ἀκούσῃ τῆς
the fear of-the separation enters-with and-if he-hear the
ἡδίστης φωνῆς, καὶ τὸ μὴ ἀκούσεσθαί ποτε ἐννοήσει· καὶ
sweetest voice also the not going-to-hear ever he-will-think and
ὅταν εὐφρανθῇ τῇ θεωρίᾳ τοῦ κάλλους, τότε μάλιστα
when he-is-gladdened by-the contemplation of-the beauty then most
φρίττει τὴν προσδοκίαν τοῦ πένθους· ἐὰν τὰ τίμια
he-shudders-at the expectation of-the mourning if the(-things) precious
τῇ νεότητι, καὶ ὅσα παρὰ τῶν ἀνοήτων σπουδάζεται
to-the youth and as-many-as by the senseless are-pursued
κατανοήσῃ· οἷον ὀφθαλμὸν τοῖς βλεφάροις λάμποντα, καὶ
he-should-perceive as eye with-the eyelids shining and
ὀφρὺν περικεχυμένην τῷ ὄμματι, καὶ παρειὰν ἐν ἡδεῖ καὶ
brow poured-round the eye and cheek in sweet and
γλαφυρῷ μειδιάματι, καὶ χεῖλος ἐπηνθισμένον τῷ φυσικῷ
polished smile and lip made-to-bloom with-the natural
ἐρυθήματι, κόμην τε χρυσομιγῆ καὶ βαθεῖαν τῷ ποικίλῳ
redness hair both gold-mingled and deep with-the varied
τῆς ἐμπλοκῆς τῇ κεφαλῇ περιστίλβουσαν, καὶ πᾶσαν τὴν
of-the plaiting on-the head shining-round and all the
πρόσκαιρον ἀγλαΐαν ἐκείνην, τότε πάντως, κἂν μικρὸν
temporary splendor that then altogether even-if little

αὐτῷ προσῇ τοῦ λογίζεσθαι, κἀκεῖνο τῇ ψυχῇ ἐννοεῖ, ὅτι
to-him be-present of-the to-reason also-that in-the soul he-thinks that
τοῦτο τὸ κάλλος οἰχήσεταί ποτε διαῤῥύεν, καὶ εἰς τὸ μὴ
this the beauty will-depart once having-flowed-away and into the not
ὂν περιστήσεται, ὀστέα βδελυρά τε καὶ εἰδεχθῆ ἀντὶ τοῦ
being will-turn bones loathsome both and hideous instead-of the
νῦν φαινομένου γενόμενον, οὐδὲν ἴχνος, οὐδὲν μνημόσυνον,
now appearing having-become no trace no memorial
οὐδὲν λείψανον τοῦ παρόντος ἄνθους ἐπιφερόμενον.
no remnant of-the present bloom bearing
Εἰ ταῦτα καὶ τὰ τοιαῦτα διανοοῖτο, ἆρα ἐν εὐφροσύνῃ
if these-things and the such-things he-should-think — in gladness
βιώσεται; ἆρα πιστεύσει τοῖς παροῦσιν αὐτῷ χρηστοῖς,
will-be-live — will-he-trust the present to-him good-things
ὡς ἀεὶ παραμένουσιν; Ἢ δῆλον ἐκ τούτων, ὅτι καθάπερ
as always remaining or clear from these-things that as
ἐν ταῖς τῶν ὀνείρων ἀπάταις ἀμηχανήσει, καὶ ἀπίστως
in the of-the dreams deceits he-will-be-at-a-loss and distrustfully
πρὸς τὸν βίον ἕξει, ὡς ἀλλοτρίοις προσέχων τοῖς
toward the life he-will-be as to-alien attending the(-things)
φαινομένοις. Συνιεῖς πάντως, εἴπερ ἔχεις τινὰ τῶν
appearing you-understand altogether if-indeed you-have some of-the
ὄντων ἐπίσκεψιν, ὅτι οὐδὲν τῶν ἐν τῷ βίῳ
things-that-are consideration that nothing of-the(-things) in the life
φαινομένων, ὡς ἔστι φαίνεται, ἀλλὰ κατὰ τὰς ἀπατηλὰς
appearing as it-is appears but according-to the deceptive
φαντασίας, ἕτερα ἀνθ᾽ ἑτέρων ἡμῖν προδείκνυσι,
fantasies other-things instead-of others to-us it-shows
διαπαίζων τοὺς ἐλπίσι πρὸς αὐτὸν κεχηνότας· καὶ διὰ
mocking the(-ones) with-hopes toward it gaping and through
τῆς τῶν φαινομένων πλάνης συγκαλύπτων αὐτὸς
the of-the(-things) appearing error concealing itself

ἑαυτόν, ἕως ἂν ἀθρόως ἐν ταῖς μεταβολαῖς ἐλεγχθείη ἄλλο
itself until — all-at-once in the changes it-be-exposed other
τι ὂν παρὰ τὴν ἀνθρωπίνην ἐλπίδα, τὴν διὰ
something being contrary-to the human hope the(-one) through
τῆς ἀπάτης τοῖς ἀνοήτοις ἐγγινομένην. Ποίας οὖν ἡδονῆς
the deceit in-the senseless arising of-what-kind then pleasure
ἄξια τῷ ταῦτα λογιζομένῳ φανεῖται τὰ ἡδέα
worthy to-the(-one) these-things reasoning will-appear the pleasant-things
τοῦ βίου; Πότε αἰσθήσεται κατὰ ἀλήθειαν ὁ ταῦτα
of-the life when will-be-perceive according-to truth the(-one) these-things
φρονῶν, καὶ τοῖς δοκοῦσιν αὐτῷ παρεῖναι χρηστοῖς
minding and in-the(-things) seeming to-him to-be-present good
εὐφρανθήσεται; Οὐκ ἀεὶ τῷ φόβῳ τῆς μεταβολῆς
will-be-be-gladdened not always by-the fear of-the change
ταραττόμενος, ἀνεπαίσθητον ἔχει τὴν τῶν παρόντων
being-troubled imperceptible has-he the of-the present-things
ἀπόλαυσιν; Ἐῶ σημεῖα, καὶ ὀνείρους, καὶ κληδόνας,
enjoyment I-leave-aside signs and dreams and omens
καὶ τοὺς τοιούτους λήρους, πάντα ὑπὸ ματαίας συνηθείας
and the such nonsense all by vain custom
παρατηρούμενα, καὶ πρὸς τὸ χεῖρον ὑποπτευόμενα. Ἀλλὰ
observed and toward the worse suspected but
καιρὸς ὠδίνων τὴν παῖδα καταλαμβάνει· καὶ οὐχὶ παιδὸς
time of-travail the girl overtakes and not of-child
γένεσις, ἀλλὰ θανάτου παρουσία τὸ πρᾶγμα νομίζεται, καὶ
birth but of-death presence the thing is-thought and
θάνατος τῆς κυοφορούσης διὰ τοῦ τόκου ἐλπίζεται·
death of-the(-one) pregnant through the childbirth is-expected
πολλάκις δὲ καὶ τῆς πονηρᾶς ταύτης μαντείας οὐ
often and also in-the wicked this divination not
διεψεύσθησαν, ἀλλὰ πρὶν ἑορτάσαι τὴν γενέθλιον ἑορτήν,
they-were-deceived but before celebrating the birthday feast

πρίν τινος τῶν κατ᾽ ἐλπίδα ἀγαθῶν ἀπογεύσασθαι,
before any of-the according-to hope good-things having-tasted
εὐθὺς εἰς θρῆνον τὴν χαρὰν μεθηρμόσαντο. Ἔτι τῷ
at-once into lament the joy they-changed still with-the
φίλτρῳ ζέοντες, ἔτι τοῖς πόθοις ἀκμάζοντες, οὔπω τῶν
affection boiling still in-the longings blooming not-yet of-the(-things)
κατὰ τὸν βίον ἡδίστων λαβόντες τὴν αἴσθησιν, ὥσπερ
according-to the life sweetest having-taken the perception as
τινὸς ἐνυπνίου φαντασίᾳ, πάντων εὐθέως τῶν ἐν χερσὶν
of-some dream by-the-fantasy from-all at-once the(-things) in hands
ἐχωρίσθησαν. Τὰ δὲ ἐπὶ τούτοις οἷα; Πορθεῖται
they-were-separated the(-things) but upon these what-kind is-sacked
μὲν ὑπὸ τῶν οἰκείων ὡς ὑπὸ πολεμίων ὁ θάλαμος·
indeed by the household as by enemies the bridal-chamber
καλλωπίζεται δὲ ἀντὶ τοῦ θαλάμου διὰ τοῦ τάφου
is-adorned but instead-of the bridal-chamber through the tomb
ὁ θάνατος· ἀνακλήσεις ἐπὶ τούτων ἀνόνητοι, καὶ μάταιοι
the death callings-back over these useless and vain
χειρῶν κρότοι· ἀναμνήσεις τοῦ προτέρου βίου, κατάραι
of-hands beatings rememberings of-the former life curses
κατὰ τῶν συμβουλευσάντων τὸν γάμον, μέμψεις κατὰ
against the(-ones) having-counseled the marriage blamings against
τῶν μὴ κωλυσάντων φίλων· ἐν αἰτίᾳ πολλῇ οἱ γονεῖς, ἄν
the not having-prevented friends in blame much the parents whether
τε περιόντες τύχωσιν, ἄν τε καὶ μή· ἀγανάκτησις κατὰ
— surviving they-happen or — also not indignation against
τῆς ἀνθρωπίνης ζωῆς, κατηγορία πάσης τῆς φύσεως, κατ᾽
the human life accusation of-all the nature against
αὐτῆς τῆς θείας οἰκονομίας μέμψεις πολλαὶ καὶ ἐγκλήματα,
itself the divine dispensation blamings many and charges
μάχη πρὸς ἑαυτόν, πόλεμος κατὰ τῶν νουθετούντων·
battle with himself war against the(-ones) admonishing

οὐδεὶς τῶν ἀτοπωτάτων ὄκνος, οὔτε ῥημάτων, οὔτε
no of-the most-outrageous-things hesitation neither of-words nor
πραγμάτων. Πολλάκις δέ, οἷς ἂν ὑπερσχῇ τὸ πάθος, καὶ
of-deeds often but whom — prevails-over the passion and
περισσοτέρως καταποθῇ ὁ λογισμὸς ὑπὸ τῆς λύπης, εἰς
more-excessively is-swallowed-up the reasoning by the grief into
πικρότερον πέρας ἡ τραγῳδία κατέληξεν, οὐδὲ τοῦ
more-bitter end the tragedy ended not-even the(-one)
περιλειφθέντος ἐπιβιῶναι τῇ συμφορᾷ δυνηθέντος.
left-behind to-survive the misfortune having-been-able
Ἀλλ' οὐχὶ τοῦτο· ὑποθώμεθα δὲ τὰ βελτίω, ὅτι καὶ διέφυγε
but not this let-us-suppose but the better-things that also she-escaped
τῶν ὠδίνων τὸν κίνδυνον, καὶ γέγονεν αὐτοῖς παῖς, αὐτὸ
of-the travails the danger and there-has-been to-them child itself
τῆς ὥρας τῶν γεννησαμένων τὸ ἀπεικόνισμα. Τί οὖν;
of-the bloom of-the(-ones) having-begotten the image what then
ἠλαττώθη διὰ τούτων ἡ τοῦ λυπεῖσθαι ὑπόθεσις; ἢ οὐχὶ
was-diminished through these the of-the to-grieve occasion or not
καὶ προσθήκας μᾶλλον ἐδέξατο; Τούς τε γὰρ προτέρους
also additions rather did-it-receive the both for former
ἔχουσι φόβους, καὶ τὸν ὑπὲρ τοῦ τέκνου προσέλαβον, μή
they-have fears and the(-one) for the child they-took-on-besides lest
τι συμβῇ περὶ τὴν ἀνατροφὴν ἀηδές· μή τις πονηρὰ
anything happen about the rearing unpleasant lest some wicked
συντυχία· μή τι σύμπτωμα τῶν ἀβουλήτων, ἢ πάθος,
mishap lest some accident of-the unwished-things or suffering
ἢ πήρωσιν, ἢ κίνδυνον ἐπαγάγῃ τινά. Καὶ ταῦτα μὲν
or maiming or danger bring any and these-things indeed
ἀμφοτέρων κοινά· τὰ δὲ τῆς γαμετῆς ἴδια, τίς ἂν
of-both common the(-things) but of-the wife own who —
ἐξαριθμήσαιτο; Ἵνα γὰρ ἐάσωμεν τὰ πρόχειρα ταῦτα
would-enumerate that for we-may-leave-aside the ready these

καὶ πᾶσι γνώριμα, τὸ τῆς κυοφορίας ἄχθος, τὸν ἐν ταῖς
and to-all known the of-the pregnancy burden the in the
ὠδῖσι κίνδυνον, τὸν ὑπὲρ τῆς ἀνατροφῆς πόνον, τὸ τὴν
travails danger the for the rearing toil the the
καρδίαν αὐτῆς τῷ τεχθέντι συναποσχίζεσθαι· κἂν
heart her with-the(-one) born to-be-torn-off-together and-if
πλειόνων γενήσηται μήτηρ, εἰς τοσαῦτα κατατέμνεσθαι
of-more she-become mother into so-many to-be-cut-up
αὐτῆς τὴν ψυχήν, ὅσος ὁ ἀριθμὸς τῶν τέκνων ἐστίν· τὸ
her the soul as-great-as the number of-the children is the
τῶν συμβαινόντων ἐκείνοις τὴν αἴσθησιν ἐν τοῖς ἰδίοις
of-the(-things) happening to-them the perception in the own
σπλάγχνοις δέχεσθαι· καὶ πάντα τὰ τοιαῦτα γνώριμα πᾶσιν
bowels to-receive and all the such-things known to-all
ὄντα τί ἄν τις λέγοι; Ἀλλ' ἐπειδὴ κατὰ τὸ θεῖον
being what — anyone would-say but since according-to the divine
λόγιον, οὐχ ἑαυτῆς ἐστι κυρία, πρὸς δὲ τὸν διὰ τοῦ
oracle not of-herself she-is mistress toward but the(-one) through the
γάμου κυριεύσαντα τὴν ἀποστροφὴν ἔχει, κἂν πρὸς ὀλίγον
marriage having-become-lord the turning she-has even-if for little
αὐτοῦ μονωθῇ, ὡς τῆς κεφαλῆς διεζευγμένη, οὐ φέρει
from-him she-be-left-alone as from-the head having-been-separated not she-bears
τὴν μόνωσιν, ἀλλὰ μελέτην τινὰ τῆς ἐν τῇ χηρείᾳ ζωῆς,
the solitude but rehearsal some of-the in the widowhood life
καὶ τὴν ἐν ὀλίγῳ τοῦ ἀνδρὸς ἀναχώρησιν οἰωνίζεται. Εὐθὺς
and the in little-time of-the husband departure she-takes-as-omen at-once
ὁ φόβος ἀπόγνωσιν ἐμποιεῖ τῶν χρηστοτέρων ἐλπίδων.
the fear despair produces of-the better hopes
Καὶ διὰ τοῦτο ὁ μὲν ὀφθαλμὸς περὶ τὴν εἴσοδον
and because-of this the indeed eye on the entrance
πέπηγε, γέμων ταραχῆς καὶ πτοήσεως· ἡ δὲ ἀκοὴ τοὺς
is-fixed full of-trouble and terror the but hearing the(-ones)

ὑπολαλοῦντας περιεργάζεται· συγκόπτεται δὲ ἡ καρδία
whispering busies-itself-with is-cut-to-pieces but the heart
μαστιζομένη τῷ φόβῳ, καὶ πρίν τι προσαγγελθῆναι
being-scourged by-the fear even before anything to-be-announced
νεώτερον· καὶ μόνον ψόφος πρὸ τῶν θυρῶν ἢ ὑπονοηθείς,
new and only noise before the doors either suspected
ἢ γενόμενος, ὥσπερ τις ἄγγελος κακῶν ἐξαίφνης τὴν
or happened as some messenger of-evils suddenly the
ψυχὴν διεκλόνησεν. Καὶ τὰ μὲν ἔξω, δεξιὰ τυχὸν καὶ
soul shook-violently and the(-things) indeed outside favorable perhaps and
οὐδενὸς ἄξια φόβου· φθάνει δὲ ἡ λειποθυμία τὴν ἀγγελίαν,
of-nothing worthy of-fear anticipates but the fainting the message
καὶ ἀναστρέφει πρὸς τὸ ἐναντίον ἀπὸ τῶν ἡδέων τὴν
and turns to the opposite from the pleasant-things the
γνώμην. Τοιοῦτος τῶν εὐθυμούντων ὁ βίος, οὐ πάνυ γε
mind such of-the(-ones) being-cheerful the life not very indeed
ἄξιος· οὐ γὰρ τῇ ἐλευθερίᾳ τῆς παρθενίας ἀντεξετάζεται.
worthy not for with-the freedom of-the virginity it-is-compared
Καίτοι πολλὰ τῶν σκυθρωποτέρων ὁ λόγος ἐπιτρέχων
and-yet many of-the gloomier-things the treatise running-over
κατέλιπε. Πολλάκις γὰρ κἀκείνη ἔτι νέα τῷ σώματι, ἔτι
has-left-out often for she-also still young in-the body still
τῇ νυμφικῇ ἀγλαΐᾳ στίλβουσα, ἔτι τυχὸν ἐρυθριῶσα τοῦ
with-the bridal splendor shining still perhaps blushing-at of-the
νυμφίου τὴν εἴσοδον, καὶ μετὰ αἰδοῦς ὑποβλέπουσα, ὅτε
bridegroom the entrance and with modesty looking-up-from-under when
καὶ θερμοτέρους εἶναι συμβαίνει τοὺς πόθους, ὑπ᾽ αἰσχύνης
also warmer to-be it-happens the longings by shame
πρὸς τὸ ἐκφανῆναι κωλυομένους, ἐξαίφνης χήρα, καὶ
from the to-be-shown being-prevented suddenly widow and
ἀθλία, καὶ ἔρημος, καὶ πάντα τὰ φευκτὰ μεταλαμβάνει
wretched and desolate and all the hateful she-takes-in-exchange

ὀνόματα, καὶ τὴν τέως λαμπρὰν καὶ λευχείμονα
names and the(-one) hitherto bright and white-robed
καὶ περίβλεπτον, ἀθρόως καταμελαίνει προσπεσοῦσα ἡ
and admired all-at-once blackens having-fallen-upon the
συμφορά, καὶ περιβάλλει τῷ πένθει, τὸν νυμφικὸν
misfortune and clothes with-the mourning the bridal
κόσμον ἀποσυλήσασα· εἶτα ζόφος ἀντὶ τῆς ἐν παστάδι
adornment having-stripped-off then gloom instead-of the in bridal-chamber
λαμπρότητος, καὶ θρηνῳδοὶ τὰς οἰμωγὰς ἐπιτείνουσαι,
brightness and dirge-women the wailings intensifying
καὶ μῖσος κατὰ τῶν ἐπιχειρούντων πραΰνειν τὰ πάθη,
and hatred against the(-ones) attempting to-soften the sufferings
ἀπέχθεια σιτίων, τηκεδὼν σώματος, κατήφεια ψυχῆς,
loathing of-food wasting of-body dejection of-soul
ἐπιθυμία θανάτου, καὶ μέχρις αὐτοῦ τοῦ θανάτου πολλάκις
desire of-death and as-far-as itself the death often
ἰσχύσασα. Ἐὰν δὲ καὶ παυσθῇ πως τῷ χρόνῳ ἡ
having-prevailed if but also it-cease somehow with-the time the
συμφορά, πάλιν ἄλλη συμφορά, εἴτε ὑπάρχει τέκνα, εἴτε
misfortune again another misfortune whether there-are children or
καὶ μή. Ὄντα μὲν γάρ, ὀρφανὰ πάντως ἐστί, καὶ διὰ
also not being indeed for orphans altogether they-are and because-of
τοῦτο ἐλεεινά, καὶ δι' αὐτῶν τὸ πάθος ἀνακαινίζοντα·
this pitiable and through them the suffering renewing
εἰ δὲ μὴ εἴη, πρόῤῥιζον οἴχεται τὸ τοῦ κατοιχομένου
if but not they-be root-and-all departs the of-the departed
μνημόσυνον, καὶ τὸ κακὸν ὑπὲρ παραμυθίαν ἐστίν. Ἐῶ
memorial and the evil beyond consolation is I-leave-aside
τὰ ἄλλα τὰ τῆς χηρείας ἴδια. Τίς γὰρ ἂν πάντα μετὰ
the other-things the(-things) of-the widowhood proper who for — all with
ἀκριβείας ἀπαριθμήσαιτο; τοὺς ἐχθρούς, τοὺς οἰκείους· τοὺς
exactness would-enumerate the enemies the kinsmen the(-ones)

μὲν ἐπεμβαίνοντας τῇ συμφορᾷ· τοὺς δὲ φαιδρυνομένους
indeed trampling-upon the misfortune the(-ones) but brightening
τῇ ἐρημίᾳ, καὶ μεθ' ἡδονῆς βλέποντας ἐν πικρῷ
at-the desolation and with pleasure seeing with bitter
ὀφθαλμῷ τὸν διαπίπτοντα οἶκον, καὶ τοὺς καταφρονοῦντας
eye the falling-to-pieces house and the despising
οἰκέτας, καὶ πάντα τὰ ἄλλα ὅσα πάρεστιν ἀφθόνως
servants and all the other-things as-many-as it-is-possible abundantly
ἐπὶ τῶν τοιούτων δυστυχημάτων ὁρᾶν· δι' ὧν αἱ
in-the-case-of the such misfortunes to-see through which the
πολλαὶ καὶ δεύτεραι ὑπ' ἀνάγκης πρὸς τὴν τῶν ὁμοίων
many also second by necessity to the of-the like
κακῶν παρεβάλλοντο πεῖραν, οὐκ ἐνεγκοῦσαι τῶν
evils exposed-themselves experience not having-borne of-the(-ones)
ἐπεγγελώντων τὴν πικρίαν, ὥσπερ ἀμυνόμεναι τοὺς
mocking the bitterness as avenging-themselves-on the(-ones)
λυπήσαντας τοῖς ἰδίοις κακοῖς· πολλαὶ δὲ τῇ μνήμῃ
having-grieved-them with-the own evils many but by-the memory
τῶν συμβεβηκότων, πᾶν ὁτιοῦν ὑπέστησαν μᾶλλον,
of-the(-things) having-happened all whatever underwent rather
ἢ ἐμπεσεῖν ἐκ δευτέρου τῇ τῶν συμφορῶν ὁμοιότητι. Καὶ
than to-fall-into for second-time the of-the misfortunes likeness and
εἰ βούλει μαθεῖν τὰ δυσχερῆ τοῦ κοινοτέρου βίου, ἄκουσον
if you-wish to-learn the hard-things of-the more-common life hear
οἷα λέγουσιν αἱ τῇ πείρᾳ τὸν βίον γνωρίσασαι,
what-sort say the(-ones) by-the experience the life having-known
ὅπως μακαρίζουσι τὴν ζωὴν τῶν ἐξ ἀρχῆς τὸν
how they-call-blessed the life of-the(-ones) from beginning the
ἐν παρθενίᾳ βίον προελομένων, καὶ μὴ διὰ συμφορᾶς
in virginity life having-chosen and not through misfortune
μεταμαθόντων τὸ κάλλιον, ὅτι πάντων τῶν τοιούτων
having-learned-instead the better that of-all the such

κακῶν ἀνεπίδεκτός ἐστιν ἡ παρθενία· οὐκ ὀρφανίαν θρηνεῖ,
evils unreceptive is the virginity not orphanhood it-laments
οὐ χηρείαν ὀδύρεται· ἀεὶ σύνεστι τῷ ἀφθάρτῳ νυμφίῳ·
not widowhood it-bewails always it-is-with the incorruptible bridegroom
ἀεὶ ἐπαγάλλεται τοῖς τῆς εὐσεβείας γεννήμασι· τόν τε
always it-exults in-the of-the piety offspring the and
οἶκον τὸν ἀληθῶς ἴδιον πᾶσι καλλίστοις ὁρᾷ διηνεκῶς
house the truly own with-all fairest-things it-sees continually
εὐθηνούμενον, διὰ τὸ παρεῖναι καὶ ἐνοικεῖν ἀεὶ τὸν τοῦ
flourishing because-of the to-be-present and to-dwell always the of-the
οἴκου Δεσπότην· ἐφ' ἧς ὁ θάνατος οὐ χωρισμόν, ἀλλὰ
house Master on whom the death not separation but
συνάφειαν τοῦ ποθουμένου ποιεῖ· ὅταν γὰρ ἀναλύσῃ,
union with-the(-one) longed-for makes when for it-depart
τότε σὺν Χριστῷ γίνεται, καθώς φησιν ὁ Ἀπόστολος.
then with Christ it-becomes as says the Apostle
Ἀλλὰ καιρὸς ἂν εἴη, ἐπειδὴ τὰ τῶν εὐθυμούντων
but time — it-would-be since the(-things) of-the(-ones) being-cheerful
ἐκ μέρους ἐξήτασται, καὶ τοὺς ἑτέρους ἐποπτεῦσαι βίους
in part have-been-examined also the other to-observe lives
τῷ λόγῳ, οἷς καὶ πενίαι, καὶ δυσκληρίαι, καὶ λοιπαὶ
with-the treatise to-whom both poverties and misfortunes and remaining
τῶν ἀνθρωπίνων παθῶν συμφοραὶ παραπεπήγασιν· οἷον
of-the human sufferings misfortunes have-been-fixed-beside such-as
πηρώσεις τε καὶ νόσοι, καὶ ὅσα τοιαῦτα τῇ ἀνθρωπίνῃ
maimings both and diseases and as-many-as such-things to-the human
ζωῇ συγκεκλήρωται· ἐν οἷς ἅπασιν ὁ μὲν καθ' ἑαυτὸν
life have-been-allotted-together in which all the(-one) indeed by himself
ζῶν, ἢ διαφεύγει τὴν πεῖραν, ἢ ῥᾷον διαφέρει τὴν
living either escapes the experience or more-easily bears the
συμφοράν, συγκεκροτημένην ἔχων περὶ αὐτὸν τὴν διάνοιαν,
misfortune collected having about himself the mind

καὶ πρὸς οὐδὲν ἄλλο ταῖς φροντίσι περιελκόμενος. Ὁ δὲ
and toward nothing other by-the cares being-dragged-about the(-one) but
πρὸς γυναῖκα καὶ τέκνα μεμερισμένος, οὐδὲ σχολὴν ἄγει
toward wife and children divided not-even leisure has
πολλάκις τοῖς ἰδίοις ἐπιστενάξαι κακοῖς, τῆς τῶν φιλτάτων
often for-the own to-groan-over evils the of-the dearest
φροντίδος τὴν καρδίαν περιεχούσης. Ἢ τάχα περιττόν ἐστι
care the heart encompassing or perhaps superfluous it-is
τοῖς ὁμολογουμένοις ἐνδιατρίβειν τῷ λόγῳ· εἰ γὰρ
with-the(-things) agreed to-linger in-the treatise if for
τοῖς δοκοῦσι καλοῖς τοσοῦτος πόνος καὶ ταλαιπωρία
with-the(-things) seeming good so-much toil and hardship
συνέζευκται, τί ἄν τις περὶ τῶν ἐναντίων στοχάσαιτο;
has-been-yoked what — anyone about the opposites would-guess
Ἥπου πᾶσα λόγου ὑπογραφὴ τῆς ἀληθείας ἐλάττων ἐστί,
surely all of-word outline than-the truth less is
τὸν βίον αὐτῶν ὑπ᾽ ὄψιν ἀγαγεῖν ἐπιχειροῦσα. Ἀλλ᾽ ἔστιν
the life their under sight to-bring attempting but it-is-possible
ἴσως δι᾽ ὀλίγου τὸ πολὺ τῆς κατὰ τὴν ζωὴν ἀηδίας
perhaps through little the much of-the according-to the life unpleasantness
ἐνδείξασθαι, ὅτι ἐναντίως πρὸς τοὺς εὐημερεῖν δοκοῦντας
to-show that oppositely to the(-ones) to-prosper seeming
συγκεκληρωμένοι τῷ βίῳ, καὶ τὰς λύπας ἀπὸ τῶν ἐναντίων
allotted the life also the griefs from the opposite-things
ἔχουσι. Τοῖς μὲν γὰρ εὐθυμοῦσι ταράσσει τὸν βίον ὁ
they-have for-the indeed for cheerful troubles the life the
προσδοκώμενος ἢ καὶ παραγινόμενος θάνατος, τούτοις δὲ
expected or also present death for-these but
συμφορά ἐστιν ἡ ἀναβολὴ τοῦ θανάτου· καὶ ὁ μὲν βίος
misfortune is the postponement of-the death and the indeed life
αὐτοῖς πρὸς τὸ ἐναντίον διέστηκεν, ἡ δὲ ἀθυμία πρὸς τὸ
for-them toward the opposite stands-apart the but despondency to the

αὐτὸ πέρας ἀμφοτέροις συμφέρεται. Οὕτω πολύτροπός ἐστι
same end for-both is-brought so manifold is
καὶ ποικίλη τῶν ἐκ τοῦ γάμου κακῶν ἡ χορηγία· λυποῦσι
and varied of-the from the marriage evils the supply grieve
γὰρ ὁμοίως καὶ γινόμενοι παῖδες καὶ μὴ ἐλπιζόμενοι· καὶ
for alike both being-born children and not being-hoped-for and
πάλιν ζῶντες καὶ ἀποθνήσκοντες. Ὁ μὲν γὰρ εὐθηνεῖται
again living and dying the(-one) indeed for abounds
παισίν, οὐδὲ τροφῆς ἔχων ἱκανῶς· τῷ δὲ οὐχ ὕπεστιν
in-children not-even food having sufficiently to-the(-other) but not there-is
ὁ τοῦ κλήρου διάδοχος ἐπὶ πολλοῖς οἷς ἐμόχθησεν, καὶ
the of-the inheritance successor for many-things which he-toiled-for and
ἐν ἀγαθῶν μοίρᾳ τὴν τῶν ἀλλοτρίων ποιεῖται συμφοράν·
in of-good-things portion the of-the others misfortune he-makes
ἑκάτερος αὐτῶν ἐκεῖνο γενέσθαι βουλόμενος, ἐφ' ᾧ
each of-them that to-become wishing at which
δυσφοροῦντα βλέπει τὸν ἕτερον. Ὧ μὲν γὰρ τέθνηκεν
grieving he-sees the other to-whom indeed for has-died
ἠγαπημένος παῖς, ᾧ δὲ ἐπεβίω ὁ ἄσωτος· ἐλεεινοὶ δὲ
beloved child to-whom but survived the prodigal pitiable but
ἀμφότεροι· ὁ μὲν τὸν θάνατον τοῦ παιδός, ὁ δὲ
both the(-one) indeed the death of-the child the(-other) but
τὴν ζωὴν ὀδυρόμενος. Ἐῶ ζηλοτυπίας καὶ μάχας, εἴτε
the life bewailing I-leave-aside jealousies and fights whether
ἐξ ἀληθῶν πραγμάτων, εἴτε ἐξ ὑπονοιῶν συνισταμένας,
from true facts or from suspicions arising
εἰς οἷα πάθη καὶ συμφορὰς καταλήγουσι.
into what-kind sufferings and misfortunes they-end
Τίς γὰρ ἂν πάντα μετὰ ἀκριβείας ἀπαριθμήσαιτο; Σὺ δὲ εἰ
who for — all with exactness would-enumerate you but if
βούλει μαθεῖν, ὅπως ἐμπέπλησται τῶν τοιούτων κακῶν ἡ
you-wish to-learn how is-filled of-the such evils the

ἀνθρωπίνη ζωή, μή μοι ἀναλάβῃς τὰ παλαιὰ διηγήματα,
human life not for-me take-up the ancient narratives
ἃ τοῖς ποιηταῖς τῶν δραμάτων τὰς ὑποθέσεις ἔδωκε·
which to-the poets of-the dramas the plots gave
μῦθοι γὰρ ἐκεῖνα διὰ τὴν ὑπερβολὴν τῆς ἀτοπίας
myths for those because-of the excess of-the outrageousness
νομίζονται, ἐν οἷς παιδοφονίαι, καὶ τεκνοφαγίαι, φόνοι τε
are-thought in which child-murders and child-eatings murders both
ἀνδρῶν, καὶ μητροκτονίαι, καὶ ἀδελφῶν σφαγαί, καὶ μίξεις
of-husbands and matricides and of-brothers slaughters and unions
παράνομοι, καὶ ἡ παντοδαπὴ τῆς φύσεως σύγχυσις· ἣν
lawless and the every-kind of-the nature confusion which
οἱ τὰ ἀρχαῖα διηγούμενοι ἀπὸ γάμων ἀρχόμενοι τῆς
the(-ones) the ancient-things narrating from marriages beginning the
ἀφηγήσεως, εἰς τὰς τοιαύτας συμφορὰς καταλήγουσιν. Ἀλλ'
narration into the such misfortunes end but
ἐκεῖνα πάντα καταλιπών, θεώρησον ἐπὶ τῆς παρούσης
those all having-left behold in-the-case-of the present
τοῦ βίου σκηνῆς τὰς ἐν αὐτῷ τραγῳδίας· ὧν χορηγὸς
of-the life stage the in it tragedies of-which provider
γίνεται τοῖς ἀνθρώποις ὁ γάμος. Ἐλθὲ ἐπὶ τὰ δικαστήρια,
becomes for-the men the marriage come to the law-courts
ἀνάγνωθι τοὺς περὶ τούτων νόμους, ἐκεῖ κατόψει τὰ τῶν
read the about these laws there you-will-behold the of-the
γάμων ἀπόῤῥητα. Ὥσπερ γὰρ ὅταν ἰατρῶν ἀκούσῃς τὰ
marriages secrets as for when of-physicians you-hear the
ποικίλα πάθη διεξιόντων, τὴν ἀθλιότητα μανθάνεις τοῦ
varied sufferings going-through the wretchedness you-learn of-the
ἀνθρωπίνου σώματος, οἵων καὶ ὅσων κακῶν δεκτικόν
human body of-what-kind and how-many evils receptive
ἐστι διδασκόμενος· οὕτως ἐπειδὰν τοῖς νόμοις ἐντύχῃς,
it-is being-taught so when with-the laws you-meet

καὶ γνῷς τὰς πολυτρόπους τῶν γάμων παρανομίας, καθ'
and you-know the manifold of-the marriages lawlessnesses against
ὧν ἐκεῖνοι τὰς τιμωρίας ὁρίζουσιν, ἀκριβῶς διδάσκῃ τοῦ
which those the punishments define exactly you-are-taught of-the
γάμου τὰ ἴδια. Οὔτε γὰρ ἰατρὸς τὰ μὴ ὄντα θεραπεύει
marriage the properties neither for physician the not being treats
πάθη, οὔτε νόμος τὰ μὴ γινόμενα θεραπεύει κακά.
sufferings nor law the not happening treats evils

Ὅτι πάντα τὰ κατὰ τὸν βίον ἄτοπα, τὴν ἀρχὴν ἀπὸ τοῦ γάμου ἔχει· ἐν ᾧ καὶ οἷος ὁ κατὰ ἀλήθειαν ἀποταξάμενος τῷ βίῳ ἐστίν

4 · THAT ALL LIFE'S EVILS BEGIN WITH MARRIAGE

Whoever withdraws from marriage stands outside greed, envy, anger, and vainglory, for virtue's wealth, unlike land, is shared without loss. Pride, the root of sin, springs above all from marriage, in the wish not to seem less than one's forebears. Seen from above, honor, land, and power are nothing: the earth is the Lord's, and all flesh is grass. The passions drag one another like a chain; the only escape is to leave that life, as one leaves Sodom or Egypt. Since youth and beauty fade, one must cling to nothing changeable and live by the soul alone, like the bodiless powers.

Μᾶλλον δὲ τί χρὴ μικρολόγως τοῦ τοιούτου βίου τὴν
rather but why is-it-needful pettily of-the such life the
ἀτοπίαν ἐλέγχειν, ἐν μόναις μοιχείαις, καὶ διαστάσεσι, καὶ
outrageousness to-expose in only adulteries and separations and
ἐπιβουλαῖς περιορίζοντας τὴν τῶν συμφορῶν ἀρίθμησιν;
plots limiting the of-the misfortunes enumeration
δοκεῖ γάρ μοι τῷ ὑψηλοτέρῳ καὶ ἀληθεστέρῳ λόγῳ,
it-seems for to-me by-the higher and truer account
πᾶσα ἡ τοῦ βίου κακία, ἡ πᾶσι πράγμασι καὶ
all the of-the life evil the(-one) in-all things and

ἐπιτηδεύμασιν ἐνθεωρουμένη, μηδεμίαν εὑρίσκειν ἀρχὴν κατὰ
practices being-observed no to-find beginning against
τῆς τοῦ ἀνθρώπου ζωῆς, εἴ τις ἑαυτὸν μὴ ὑπαγάγοι
the of-the man life if anyone himself not should-bring-under
τῇ ἀνάγκῃ τοῦ βίου τούτου. Οὕτω δὲ ἡμῖν ἡ ἀλήθεια
to-the necessity of-the life this so but to-us the truth
τοῦ λόγου φανερωθήσεται. Ὁ τὴν τοῦ βίου τούτου
of-the word will-be-manifested the(-one) the of-the life this
ἀπάτην κατανοήσας καθαρῷ τῷ τῆς ψυχῆς ὀφθαλμῷ, καὶ
deceit having-perceived with-pure the of-the soul eye and
ὑψηλότερος τῶν ἐνταῦθα σπουδαζομένων γενόμενος·
higher than-the(-things) here pursued having-become
καί, καθώς φησιν ὁ Ἀπόστολος, καθάπερ τινὰ δυσώδη
and as says the Apostle as some ill-smelling
σκύβαλα πάντα περιορῶν, καὶ τρόπον τινὰ τοῦ βίου
refuse all overlooking and in-manner some from-the life
παντὸς διὰ τῆς τοῦ γάμου ἀναχωρήσεως ἑαυτὸν ἐξοικίσας,
whole through the of-the marriage withdrawal himself having-removed
οὐδεμίαν ἔχει κοινωνίαν πρὸς τὰ κακὰ τὰ ἀνθρώπινα·
no has communion with the evils the human
πλεονεξίαν λέγω καὶ φθόνον, ὀργήν τε καὶ μῖσος, καὶ
greed I-mean and envy anger both and hatred and
κενῆς δόξης ἐπιθυμίαν, καὶ τὰ ἄλλα ὅσα τοιούτου
of-empty glory desire and the others as-many-as of-such
γένους ἐστίν. Πάντων δὲ τῶν τοιούτων τὴν ἀτέλειαν ἔχων,
kind are of-all but the such-things the exemption having
καὶ διὰ πάντων ἐλευθεριάζων καὶ εἰρηνεύων τῷ βίῳ, οὐκ
and through all-things being-free and being-at-peace in-the life not
ἔστιν ἐφ᾽ ᾧτε φιλονεικήσει τοῖς γειτνιῶσι τὸν φθόνον,
it-is on which he-will-contend-with the(-ones) neighboring the envy
οὐδενὸς τῶν τοιούτων ἁπτόμενος, οἷς ὁ φθόνος ἐν τῇ
in-none of-the such-things touching around-which the envy in the

ζωῇ περιφύεται· παντὸς γὰρ τοῦ κόσμου τὴν ἑαυτοῦ ζωὴν
life grows of-all for the world the his-own life
ὑπεράρας, καὶ μόνον τίμιον ἑαυτῷ κτῆμα νομίζων τὴν
having-raised-above and only precious to-himself possession thinking the
ἀρετήν, ἄλυπόν τινα καὶ εἰρηνικὸν καὶ ἄμαχον βιοτεύσει
virtue painless some and peaceful and unfought he-will-live
βίον. Τῆς γὰρ ἀρετῆς ἡ κτῆσις, κἂν πάντες μετέχωσιν
life of-the for virtue the possession even-if all partake
αὐτῆς ἄνθρωποι, κατὰ τὴν ἑαυτοῦ δύναμιν ἕκαστος,
of-it men according-to the his-own power each
ἀεὶ πλήρης τοῖς ἐπιθυμοῦσίν ἐστιν· οὐ κατὰ τὴν
always full for-the(-ones) desiring is not according-to the
ἐπὶ γῆς κτῆσιν, ἣν διαιροῦντες εἰς τμήματα, ὅσον
on earth possession which dividing into portions as-much-as
ἂν προσθῶσι τῇ μιᾷ μερίδι, τοσοῦτον ὑφείλοντο τῆς
— they-add to-the one share so-much they-took-away from-the
ἑτέρας, καὶ πλεονασμὸς τοῦ ἑνός, ἐλάττωσίς ἐστι τοῦ
other and increase of-the one diminution is of-the(-one)
συμμετέχοντος. Ὅθεν καὶ αἱ περὶ τοῦ πλείονος μάχαι,
sharing whence also the about the more fights
διὰ τὸ πρὸς τὸ ἐλαττοῦσθαι μῖσος τοῖς ἀνθρώποις
because-of the toward the to-be-diminished hatred for-the men
συνίστανται· ἐκείνου δὲ ἀνεπίφθονός ἐστιν ἡ πλεονεξία
arise of-that but unenvied is the greed
τοῦ κτήματος, καὶ ὁ τὸ πλεῖον ἁρπάσας, οὐδεμίαν
of-the possession and the(-one) the more having-seized no
ἤνεγκε ζημίαν τῷ μετασχεῖν ἀξιοῦντι τῶν ἴσων·
brought loss to-the(-one) to-partake claiming of-the equal-things
ἀλλ' ὅσον ἐστί τις χωρητικός, αὐτός τε πληροῦται
but as-much-as is anyone capacious he both is-filled
τῆς ἀγαθῆς ἐπιθυμίας, καὶ ὁ πλοῦτος τῶν ἀρετῶν ἐν
of-the good desire and the wealth of-the virtues in

τοῖς προλαβοῦσιν οὐ καταναλίσκεται. Ὁ τοίνυν πρὸς
the(-ones) having-taken-first not is-used-up the(-one) therefore to
τοῦτον ἀποβλέπων τὸν βίον, καὶ τὴν ἀρετὴν ἑαυτῷ
this gazing the life and the virtue for-himself
θησαυρίζων, ἣν οὐδεὶς ὅρος ἀνθρώπινος περιγράφει, ἆρα
treasuring which no boundary human circumscribes —
καταδέξεταί ποτε πρός τι τῶν ταπεινῶν καὶ πεπατημένων
will-he-consent ever to any of-the low and trodden
τὴν ἑαυτοῦ ψυχὴν ἐπικλῖναι; ἆρα θαυμάσεται τὸν γήϊνον
the his-own soul to-incline — will-he-admire the earthly
πλοῦτον, ἢ δυναστείαν ἀνθρωπίνην, ἢ ἄλλο τι τῶν
wealth or power human or other any of-the(-things)
ὑπ᾽ ἀνοίας σπουδαζομένων; Εἰ μὲν γάρ τις ἔτι περὶ
by folly pursued if indeed for anyone still about
ταῦτα διάκειται ταπεινῶς, ἔξω τοῦ τοιούτου ἂν εἴη
these-things is-disposed lowly outside of-the such — he-would-be
χοροῦ, καὶ οὐδὲν πρὸς τὸν ἡμέτερον ἔξει λόγον· εἰ
chorus and nothing toward the our will-have treatise if
δὲ τὰ ἄνω φρονεῖ, καὶ συμμετεωροπορεῖ τῷ Θεῷ,
but the(-things) above he-minds and walks-the-heights-with — with-God
ὑψηλότερος πάντως τῶν τοιούτων ἐστίν, οὐκ ἔχων τὴν
higher altogether than-the such-things he-is not having the
κοινὴν ἀφορμὴν τῆς περὶ ταῦτα πλάνης, τὸν γάμον
common occasion of-the about these-things error the marriage
λέγω· τοῦ γὰρ ὑπὲρ τοὺς ἄλλους θέλειν εἶναι, τὸ χαλεπὸν
I-mean of-the for beyond the others to-wish to-be the grievous
τοῦτο πάθος, ἡ ὑπερηφανία, ὃ δὴ μάλιστα σπέρμα
this passion the arrogance which indeed most seed
τις εἰπὼν ἢ ῥίζαν πάσης τῆς κατὰ τὴν ἁμαρτίαν
anyone having-called or root of-all the according-to the sin

ἀκάνθης, τοῦ εἰκότος οὐχ ἁμαρτήσεται, τοῦτο μάλιστα
thorn of-the likely not will-miss this most
ἐκ τῆς αἰτίας τοῦ γάμου τὴν ἀρχὴν ἔχει.
from the cause of-the marriage the beginning has
Οὐ γὰρ ἔστιν ὡς ἐπὶ τὸ πολύ, τὸν πλεονέκτην μὴ τοὺς
not for it-is as for the most-part the greedy-man not the
πέλας ἐπαιτιᾶσθαι, ἢ τὸν δοξομανῆ καὶ φιλότιμον μὴ εἰς
neighbors to-blame or the glory-mad and ambitious not to
τὸ γένος ἀνενεγκεῖν τοῦ κακοῦ τὴν αἰτίαν· ὡς ἂν μὴ
the family to-refer of-the evil the cause so-that — not
ἐλάττων δοκοίη τῶν πρὸ αὐτοῦ γεγονότων, καὶ
less he-might-seem than-the(-ones) before him having-been and
ἵνα μέγας τοῖς μετὰ ταῦτα νομίζοιτο, καταλιπών
that great by-the(-ones) after these-things he-might-be-thought having-left
τινα τοῖς ἐξ αὐτοῦ διηγήματα· ὡσαύτως δὲ καὶ τὰ
some to-the(-ones) from him narratives likewise but also the
λοιπὰ ὅσα ψυχῆς ἐστιν ἀῤῥωστήματα, φθόνος,
remaining-things as-many-as of-soul are sicknesses envy
καὶ μνησικακία, καὶ μῖσος, καὶ εἴ τι τοιοῦτον ἕτερον,
and grudge-bearing and hatred and if anything such other
τῆς αὐτῆς αἰτίας ἤρτηται. Πάντα γὰρ ταῦτα τοῖς
on-the same cause hangs all for these-things with-the(-ones)
περὶ τὸν βίον τοῦτον ἐπτοημένοις συμπολιτεύεται· ὧν
about the life this excited share-citizenship from-which
ὁ ἔξω γενόμενος, καθάπερ ἐπί τινος ὑψηλῆς σκοπιᾶς
the(-one) outside having-become as on some high lookout
πόῤῥωθεν ἐποπτεύων τὰ ἀνθρώπινα πάθη, οἰκτείρει τῆς
from-afar observing the human sufferings pities for-the
τυφλότητος τοὺς τῇ τοιαύτῃ ματαιότητι δεδουλωμένους,
blindness the(-ones) to-the such vanity enslaved
καὶ μέγα κρίνοντας τὴν τῆς σαρκὸς εὐπραγίαν. Ὅταν
and great judging the of-the flesh prosperity when

γάρ τινα τῶν ἀνθρώπων ἐπί τινι τῶν κατὰ
for any of-the men for any of-the(-things) according-to
βίον ἴδῃ περίβλεπτον, ἀξιώμασιν, ἢ πλούτοις, ἢ
life he-sees admired with-dignities or riches or
δυναστείαις κομῶντα, καταγελᾷ τῆς ἀνοίας τῶν
powers flourishing he-laughs-at the folly of-the(-ones)
διὰ ταῦτα πεφυσημένων, καὶ ἀριθμεῖ τὸν μήκιστον
because-of these-things puffed-up and he-counts the longest
χρόνον τοῦ ἀνθρωπίνου βίου, κατὰ τὴν εἰρημένην
time of-the human life according-to the said
ὑπὸ τοῦ Ψαλμῳδοῦ προθεσμίαν· εἶτα παραμετρῶν τοῖς
by the Psalmist limit then measuring with-the
ἀπείροις αἰῶσι τὸ ἀκαριαῖον τοῦτο διάστημα, ἐλεεῖ τῆς
boundless ages the momentary this interval he-pities for-the
χαυνότητος τὸν ἐπὶ τοῖς οὕτω γλίσχροις καὶ ταπεινοῖς
emptiness the(-one) at the so mean and low
καὶ προσκαίροις τὴν ψυχὴν ἐπαιρόμενον. Τί γὰρ ἄξιόν
and temporary the soul being-lifted-up what for worthy
ἐστι μακαρισμοῦ τῶν ἐνταῦθα ἡ τιμή, τὸ παρὰ
is of-blessing of-the(-things) here the honor the(-thing) by
πολλοῖς σπουδαζόμενον; Ἐπεὶ δὴ τί πλέον τοῖς
many pursued since indeed what more to-the(-ones)
τετιμημένοις προστίθησι; διαμένει γὰρ θνητὸς ὁ θνητός,
honored does-it-add remains for mortal the mortal
κἂν τιμᾶται, κἂν μή. Ἢ τὸ πολλὰ πλέθρα κεκτῆσθαι
whether he-is-honored or not or the many acres to-have-acquired
γῆς; Τοῦτο δὲ εἰς τί πέρας χρηστὸν καταλήγει τοῖς
of-land this but to what end useful ends for-the(-ones)
κτησαμένοις, ἐκτὸς τοῦ οἴεσθαι τὸν ἀνόητον ἑαυτοῦ εἶναι
having-acquired besides the to-think the senseless his-own to-be
τὰ μηδὲν προσήκοντα; ἀγνοεῖ γάρ, ὡς ἔοικεν, ὑπὸ
the(-things) in-nothing belonging he-is-ignorant for as it-seems by

πολλῆς λαιμαργίας, ὅτι τοῦ Κυρίου μέν ἐστιν ἡ γῆ
much gluttony that of-the Lord indeed is the earth
ἀληθῶς, καὶ τὸ πλήρωμα αὐτῆς. Βασιλεὺς γὰρ πάσης
truly and the fullness of-it king for of-all
τῆς γῆς ὁ Θεός· τοῖς δὲ ἀνθρώποις τὸ τῆς πλεονεξίας
the earth — God to-the but men the of-the greed
πάθος ψευδώνυμον τῆς κυριότητος τὴν προσηγορίαν δίδωσι
passion false-named of-the lordship the appellation gives
τῶν οὐδὲν προσηκόντων. Ἡ μὲν γὰρ γῆ, καθώς
of-the(-things) in-nothing belonging the indeed for earth as
φησιν ὁ σοφὸς Ἐκκλησιαστής, εἰς τὸν αἰῶνα ἕστηκε,
says the wise Ecclesiastes for the age stands
πάσαις ὑπηρετοῦσα ταῖς γενεαῖς, καὶ ἄλλοτε ἄλλους
to-all serving the generations and at-one-time other
τοὺς κατ᾽ αὐτὴν γινομένους ἐκτρέφουσα. Οἱ δὲ ἄνθρωποι
the(-ones) upon it being-born nourishing the but men
οὐδὲ ἑαυτῶν ὄντες κύριοι, ἀλλὰ πρὸς τὸ τοῦ ἄγοντος
not-even of-themselves being lords but toward the of-the(-one) leading
βούλημα, ὅτε οὐκ ἴσασιν, εἰς τὴν ζωὴν περιιόντες, καὶ ὅτε
will when not they-know into the life coming-round and when
μὴ βούλονται, πάλιν αὐτῆς χωριζόμενοι, ὑπὸ τῆς πολλῆς
not they-wish again from-it being-separated by the much
ματαιότητος κυριεύειν οἴονται αὐτῆς, οἱ κατὰ καιροὺς
vanity to-be-lords they-think of-it the(-ones) according-to seasons
γινόμενοί τε καὶ ἀπολλύμενοι, τῆς ἀεὶ μενούσης.
being-born both and perishing of-the(-one) always remaining
Ὁ οὖν ἐπεσκεμμένος ταῦτα, καὶ διὰ τοῦτο
the(-one) then having-considered these-things and because-of this
περιφρονῶν ὅσα τίμια τοῖς ἀνθρώποις νομίζεται, μόνης
despising as-many-as precious for-the men are-thought of-alone
δὲ τῆς θείας ζωῆς ἔχων τὸν ἔρωτα, ὁ εἰδὼς ὅτι πᾶσα
but the divine life having the love the(-one) knowing that all

σὰρξ χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου,
flesh grass and all glory of-man as flower of-grass
πότε σπουδῆς ἄξιον τὸν χόρτον οἰήσεται τὸν σήμερον
when of-zeal worthy the grass will-be-think the(-grass) today
ὄντα, καὶ αὔριον οὐκ ἐσόμενον; Οἶδε γὰρ ὁ ἐπεσκεμμένος
being and tomorrow not going-to-be knows for the(-one) having-considered
τὰ θεῖα καλῶς, ὅτι οὐ τὰ ἀνθρώπινα μόνον οὐκ ἔχει τὸ
the divine-things well that not the human-things only not has the
πάγιον, ἀλλ' ὡς οὐδὲ τοῦ κόσμου παντὸς εἰς τὸ διηνεκὲς
firmness but as not-even the world whole for the continual
ἠρεμήσοντος, διὰ τοῦτο ὡς ἀλλοτρίας καὶ προσκαίρου
going-to-be-at-rest because-of this as of-another's and temporary
ταύτης ὑπερορᾷ τῆς ζωῆς· ἐπειδὴ ὁ οὐρανὸς καὶ ἡ γῆ
this he-disdains the life since the heaven and the earth
παρελεύσεται, κατὰ τὴν τοῦ Σωτῆρος φωνήν, καὶ πάντα
will-pass-away according-to the of-the Savior voice and all-things
τὴν μεταστοιχείωσιν ἀναγκαίως ἐκδέχεται. Διὰ τοῦτο,
the re-elementing necessarily await because-of this
ἕως ἐστὶν ἐν τῷ σκήνει, καθὼς φησιν ὁ Ἀπόστολος, τὸ
as-long-as he-is in the tent as says the Apostle the
πρόσκαιρον ἐνδεικνύμενος, βαρούμενος τὴν παροῦσαν ζωήν,
temporary showing being-burdened-by the present life
τῷ μακρύνεσθαι αὐτῷ τὴν παροικίαν ταύτην ὀδύρεται,
at-the to-be-prolonged for-him the sojourning this he-laments
ὥσπερ καὶ ὁ Ψαλμῳδὸς ἐν ᾠδαῖς θείαις λέγων πεποίηται.
as also the Psalmist in songs divine saying has-made
Ὄντως γὰρ ἐν σκότει βιοτεύουσιν οἱ μετὰ τῶν
truly for in darkness live the(-ones) with the
σκηνωμάτων τούτων τῇ ζωῇ παροικοῦντες. Οὗ χάριν
tents these in-the life sojourning of-which for-the-sake
στενάξας ὁ Προφήτης πρὸς τὴν παράτασιν τῆς παροικίας,
having-groaned the Prophet at the prolonging of-the sojourning

«Οἴμοι,» φησίν, «ὅτι ἡ παροικία μου ἐμακρύνθη!» Σκότει
woe-is-me he-says that the sojourning my was-prolonged to-darkness
δὲ τὴν αἰτίαν τῆς κατηφείας ταύτης ἀνέθηκε. Τὸ γὰρ σκότος
but the cause of-the dejection this he-assigned the for darkness
τῇ Ἑβραΐδι φωνῇ κηδὰρ ὀνομάζεσθαι μεμαθήκαμεν· ἢ γὰρ
in-the Hebrew tongue kedar to-be-named we-have-learned or for
ὡς ἀληθῶς, καθάπερ ἀορασίᾳ τινὶ νυκτερινῇ κεκρατημένοι
as truly as by-blindness some nocturnal held
οἱ ἄνθρωποι, οὕτω πρὸς τὴν τῆς ἀπάτης ἐπίγνωσιν
the men so toward the of-the deceit recognition
ἀμβλυωποῦσιν· οὐκ εἰδότες ὅτι πάντα ὅσα τίμια ἐν τῇ
they-are-dim-sighted not knowing that all-things as-many-as precious in the
ζωῇ ταύτῃ νενόμισται, ἢ καὶ ὅσα πρὸς τὸ ἐναντίον
life this have-been-thought or also as-many-as toward the opposite
ὑπείληπται, ἐν μόνῃ τῇ ὑπολήψει τῶν ἀνοήτων ὑφέστηκεν·
have-been-supposed in only the supposition of-the senseless subsist
αὐτὰ δὲ ἐφ' ἑαυτῶν ἐστιν οὐδαμῇ οὐδέν· οὐ δυσγένειά
they but in themselves are nowhere anything not low-birth
τις, οὐκ εὐδοκίμησις γένους, οὐ δόξα, οὐ περιφάνεια, οὐ
any not repute of-family not glory not renown not
τὰ παλαιὰ διηγήματα, οὐχ ὁ ἐπὶ τοῖς ἐνεστῶσι τῦφος,
the ancient narratives not the at the present-things conceit
οὐ τὸ κρατεῖν ἑτέρων, οὐ τὸ ὑποχείριον εἶναι· πλοῦτοί
not the to-rule others not the subject to-be riches
τε καὶ τρυφαί, καὶ πενίαι καὶ ἀπορίαι, καὶ πᾶσαι αἱ τοῦ
both and luxuries and poverties and wants and all the of-the
βίου ἀνωμαλίαι, τοῖς μὲν ἀπαιδεύτοις πάμπολυ διαφέρειν
life unevennesses to-the indeed uneducated very-much to-differ
δοκοῦσιν, ὅταν ἡδονὴν ποιῶνται τῶν τοιούτων κριτήριον.
seem when pleasure they-make of-the such-things criterion

Τῷ δὲ ὑψηλῷ τὴν διάνοιαν πάντα ὁμότιμα φαίνεται,
to-the but high in-the mind all-things of-equal-honor appear
καὶ οὐδὲν προτιμότερον τοῦ ἑτέρου τὸ ἕτερον, τῷ
and nothing more-honored than-the other the other because-of-the
ὁμοίως διὰ τῶν ἐναντίων τὸν τῆς ζωῆς δρόμον
alike through the opposites the of-the life course
ἀνύεσθαι, καὶ ἴσην ἐν ἑκατέρᾳ τῶν λήξεων τὴν πρὸς
to-be-accomplished and equal in each of-the lots the toward
τὸ εὖ ἢ κακῶς ζῆν δύναμιν ἐνυπάρχειν, διὰ τῶν
the well or badly to-live power to-be-present through the
δεξιῶν ὅπλων καὶ ἀριστερῶν, φησὶν ὁ Ἀπόστολος, διὰ
right weapons and left says the Apostle through
δόξης καὶ ἀτιμίας· δι' ὧν ὁ μὲν κεκαθαρμένος
glory and dishonor through which the(-one) indeed cleansed
τὸν νοῦν καὶ ἐπεσκεμμένος τὴν τῶν ὄντων ἀλήθειαν,
in-the mind and having-considered the of-the things-that-are truth
ὀρθῶς ὁδεύσει τὴν πορείαν, ἀπὸ γενέσεως μέχρι τῆς
rightly will-travel the journey from birth until the
ἐξόδου τὸν τεταγμένον αὐτῷ χρόνον διεξερχόμενος· ἀλλὰ
exit the appointed to-him time going-through but
κατὰ τὴν τῶν ὁδοιπόρων συνήθειαν τοῦ πρόσω
according-to the of-the wayfarers custom to-the(-thing) forward
ἐχόμενος, ὀλίγον ποιεῖται τῶν προφαινομένων τὸν
holding little makes of-the(-things) appearing-before the
λόγον. Σύνηθες γὰρ τοῖς ὁδοιποροῦσιν ἐπὶ τὸ τῆς
account customary for for-the(-ones) journeying to the of-the
ὁδοῦ πέρας ὁμοίως ἐπείγεσθαι, ἄν τε διὰ λειμώνων καὶ
road end alike to-hasten whether — through meadows and
συμφύτων χωρίων, ἄν τε δι' ἐρημοτέρων καὶ τραχυτέρων
wooded places or — through more-desert and rougher
τόπων διέρχωνται, καὶ οὔτε τὸ ἡδὺ παρακατέσχεν, οὔτε
places they-pass and neither the pleasant held-back nor

τὸ ἀηδὲς ἐνεπόδισεν. Οὕτω καὶ αὐτὸς ἀμεταστρεπτὶ
the unpleasant hindered so also he without-turning-back
πρὸς τὸν προκείμενον σκοπὸν ἑαυτῷ ἐπειχθήσεται, πρὸς
toward the set-before aim for-himself will-hasten toward
οὐδὲν τῶν παροδίων ἐπιστρεφόμενος· ἀλλὰ πρὸς
none of-the(-things) by-the-way turning but toward
μόνον οὐρανὸν βλέπων διαπεράσει τὸν βίον, καθάπερ τις
only heaven looking he-will-cross the life as some
κυβερνήτης ἀγαθὸς πρὸς τὸν ἄνω σκοπὸν διευθύνων τὸ
helmsman good toward the above mark steering the
σκάφος. Ὁ δὲ παχὺς τὴν διάνοιαν, καὶ κάτω βλέπων,
vessel the(-one) but thick in-the mind and below looking
καὶ συγκεκυφὼς τῇ ψυχῇ πρὸς τὰ ἡδέα τοῦ σώματος,
and bent-down in-the soul toward the pleasant-things of-the body
καθάπερ πρὸς τὴν νομὴν τὰ βοσκήματα, μόνῃ τῇ γαστρὶ
as toward the pasture the cattle only-for the belly
καὶ τοῖς μετὰ γαστέρα ζῶν, ἀπηλλοτριωμένος τοῦ Θεοῦ
and the(-things) after belly living estranged — of-God
τῆς ζωῆς, καὶ ξένος τῶν διαθηκῶν τῆς ἐπαγγελίας,
from-the life and stranger to-the covenants of-the promise
οὐδὲν ἕτερον ἀγαθὸν εἶναι νομίζων, ἢ τὸ ἡσθῆναι διὰ
no other good to-be thinking than the to-be-pleased through
τοῦ σώματος, οὗτός ἐστιν, καὶ πᾶς ὁ τοιοῦτος, ὁ
the body this-one is and every the(-one) such the(-one)
ἐν σκότει διαπορευόμενος, καθώς φησιν ἡ Γραφή, ὁ τῶν
in darkness passing-through as says the Scripture the of-the
ἐν τῷ βίῳ τούτῳ κακῶν εὑρέτης· ἐν τούτοις γὰρ καὶ
in the life this evils inventor in these for both
πλεονεξία, καὶ παθῶν ἀκολασία, καὶ ἡ πρὸς τὰς ἡδονὰς
greed and of-passions licentiousness and the toward the pleasures
ἀμετρία, φιλαρχία τε πᾶσα, καὶ κενῆς δόξης ἐπιθυμία,
excess love-of-rule and all and of-empty glory desire

καὶ ὁ λοιπὸς ὅμιλος τῶν συνοικούντων παθῶν τοῖς
and the remaining crowd of-the dwelling-with passions with-the
ἀνθρώποις. Ἔχεται γάρ πως ἐν τοῖς κακοῖς τοῦ ἑτέρου
men is-held for somehow in the evils of-the other
τὸ ἕτερον, καὶ ᾧπερ ἂν τὸ ἓν παραγένηται, καὶ τὰ
the other and to-whom-ever — the one comes-to also the
λοιπὰ καθάπερ ὑπό τινος φυσικῆς ἀνάγκης ἑλκόμενα,
remaining-things as by some natural necessity being-dragged
συνεισέρχεται πάντως. Οἷον ἐν ἁλύσει γίνεται, τῆς ἀρχῆς
enter-with altogether as in chain it-happens the beginning
ἐπισπασθείσης, οὐδὲ τὰς λοιπὰς ἠρεμεῖν τῆς ἁλύσεως
having-been-drawn not-even the remaining to-be-at-rest of-the chain
ἀγκύλας δυνατόν ἐστιν, ἀλλ᾽ ἡ κατὰ τὸ ἕτερον πέρας
links possible is but the at the other end
τῆς ἁλύσεως ἀγκύλη συνεκινήθη τῇ πρώτῃ, κατὰ τὸ
of-the chain link was-moved-with with-the first according-to the
ἀκόλουθον ἀεὶ καὶ προσεχὲς ἀπὸ τοῦ πρώτου διὰ τῶν
consequent always and continuous from the first through the(-links)
παρακειμένων τῆς κινήσεως προϊούσης· οὕτως ἐμπέπλεκται
lying-beside the motion proceeding so are-interwoven
καὶ συμπέφυκεν ἀλλήλοις τὰ ἀνθρώπινα πάθη, καὶ δι᾽
and have-grown-together with-one-another the human passions and through
ἑνὸς τοῦ ἐπικρατήσαντος, καὶ ὁ λοιπὸς τῶν κακῶν
one the(-one) having-prevailed also the remaining of-the evils
ὁλκὸς συνεισέρχεται τῇ ψυχῇ. Καὶ εἰ χρή σοι
train enters-with into-the soul and if it-is-needful for-you
διαγράφειν τὴν πονηρὰν ταύτην ἅλυσιν, ὑπόθου τινὰ διά
to-sketch the wicked this chain suppose someone through
τινος ἡδονῆς τοῦ κατὰ τὴν κενοδοξίαν ἡττηθῆναι
some pleasure by-the according-to the vainglory to-have-been-worsted
πάθους· ἀλλὰ τῇ κενοδοξίᾳ καὶ ἡ τοῦ πλείονος ἔφεσις
passion but with-the vainglory also the of-the more desire

συνηκολούθησεν· οὐ γὰρ ἔστι πλεονέκτην γενέσθαι,
followed not for it-is-possible greedy to-become
μὴ ἐκείνης ἐπὶ τὸ πάθος χειραγωγούσης. Εἶτα ἡ τοῦ
not that toward the passion leading-by-the-hand then the of-the
πλεονεκτεῖν καὶ προέχειν ἐπιθυμία, ἢ ὀργὴν ἐξάπτει πρὸς
to-have-more and to-excel desire either anger kindles toward
τὸ ὁμόφυλον, ἢ πρὸς τὸ ὑποχείριον τὴν ὑπερηφανίαν,
the kindred or toward the subject the arrogance
ἢ πρὸς τὸ ὑπερέχον τὸν φθόνον· φθόνου δὲ ἀκόλουθος
or toward the superior the envy of-envy but follower
ἡ ὑπόκρισις γίνεται· ἐκείνης ἡ πικρία, ταύτης ἡ
the hypocrisy becomes of-that the bitterness of-this the
μισανθρωπία· τούτων ἁπάντων τὸ τέλος κατάκρισις, εἰς
misanthropy of-these all the end condemnation into
γέενναν καὶ σκότος καὶ πῦρ καταλήγουσα.
Gehenna and darkness and fire ending
Ὁρᾷς τὸν ὁλκὸν τῶν κακῶν, ὅπως ἑνὸς τὰ πάντα
you-see the train of-the evils how from-one the all-things
τοῦ κατὰ τὴν ἡδονὴν ἐξέρχεται πάθους; Ἐπειδὴ οὖν
the according-to the pleasure comes-forth passion since then
ἅπαξ εἰσῆλθεν εἰς τὸν βίον ἡ ἀκολουθία τῶν τοιούτων
once entered into the life the sequence of-the such
παθῶν, μίαν ὁρῶμεν ἐκ τῆς τῶν θεοπνεύστων Γραφῶν
passions one we-see from the of-the God-inspired Scriptures
συμβουλῆς τὴν διέξοδον τούτων, τὸ χωρισθῆναι τοῦ
counsel the way-out of-these the to-be-separated from-the
τοιούτου βίου, τοῦ συνημμένην ἔχοντος ἐν ἑαυτῷ τὴν
such life the(-one) joined having in itself the
τῶν ἀνιαρῶν ἀκολούθησιν· οὐκ ἔστι γάρ, ἐν Σοδόμοις
of-the grievous-things succession not it-is-possible for in Sodom
φιλοχωρήσαντα, διαφυγεῖν τὴν τοῦ πυρὸς ἐπομβρίαν· οὐδὲ
having-loved-the-place to-escape the of-the fire rain nor

τὸν ἔξω Σοδόμων γενόμενον, εἶτα πάλιν ἐπιστραφέντα
the(-one) outside Sodom having-become then again having-turned
πρὸς τὴν ἐρήμωσιν ταύτης, μὴ παγῆναι στήλην ἁλός·
toward the desolation of-it not to-be-fixed pillar of-salt
ἀλλ' οὐδὲ τῆς Αἰγυπτίων δουλείας ἀπαλλαγήσεται,
but not-even from-the of-Egyptians slavery will-be-freed
ὁ μὴ καταλιπὼν τὴν Αἴγυπτον, τὴν ὑποβρύχιον
the(-one) not having-left — Egypt the submerged
λέγω ταύτην ζωήν, καὶ διαβὰς οὐχὶ τὴν Ἐρυθρὰν
I-mean this life and having-crossed not the Red
ἐκείνην, ἀλλὰ τὴν μέλαιναν ταύτην καὶ ζοφώδη τοῦ
that but the black this and gloomy of-the
βίου θάλασσαν· εἰ δέ, καθώς φησιν ὁ Κύριος, ἐὰν μὴ
life sea if but as says the Lord if not
ἐλευθερώσῃ ἡμᾶς ἡ ἀλήθεια, τῷ κακῷ τῆς δουλείας
frees us the truth in-the evil of-the slavery
ἐναπομένομεν, πῶς ἔστιν ἐν τῇ ἀληθείᾳ γενέσθαι
we-remain how it-is-possible in the truth to-be
τὸν ζητοῦντα ψεῦδος, καὶ ἐν τῇ πλάνῃ τοῦ βίου
the(-one) seeking falsehood and in the error of-the life
ἀναστρεφόμενον; πῶς δέ τις τὴν δουλείαν ἀποδράσει,
living how but anyone the slavery will-escape
ὁ ταῖς ἀνάγκαις τῆς φύσεως ὑποχείριον δοὺς τὴν
the(-one) to-the necessities of-the nature subject having-given the
ἰδίαν ζωήν; Γνωριμώτερος δ' ἂν γένοιτο ἡμῖν διά τινος
own life more-known but — would-become to-us through some
παραδείγματος ὁ περὶ τούτων λόγος. Ὥσπερ τις ποταμὸς
example the about these account as some river
χειμέριος ῥεύματι τραχυνόμενος, καὶ κατὰ τὴν ἑαυτοῦ
wintry with-current roughened and according-to the own
φερόμενος φύσιν, ξύλα τε καὶ λίθους, καὶ πᾶν τὸ
being-carried nature logs both and stones and all the(-thing)

παρατυχὸν ὑπολαμβάνων τῷ ῥείθρῳ, μόνοις τοῖς κατ'
chancing taking-up in-the stream only-for the(-ones) by
αὐτὸν γινομένοις σφαλερὸς καὶ κινδυνώδης ἐστί, τοῖς
it being dangerous and hazardous is for-the(-ones)
δὲ πόῤῥωθεν αὐτὸν φυλασσομένοις εἰκῇ ῥεῖ· οὕτω καὶ
but far-off from-it guarding-themselves idly it-flows so also
τὴν τοῦ βίου ταραχὴν ὁ κατ' αὐτὴν γεγονὼς μόνος
the of-the life turmoil the(-one) by it having-come alone
ὑφίσταται, καὶ μόνος ἀναδέχεται καθ' ἑαυτοῦ τὰ πάθη,
undergoes and alone takes-up against himself the sufferings
ἅπερ ἂν ἡ φύσις ἀκολούθως ἑαυτῇ ῥέουσα τοῖς
which-ever — the nature consistently with-itself flowing on-the(-ones)
δι' αὐτῆς πορευομένοις ἀναγκαίως ἐπάγεται, διὰ τῶν
through it journeying necessarily brings through the
τοῦ βίου κακῶν ἐπικλύζουσα. Εἰ δέ τις καταλίποι τὸν
of-the life evils flooding if but anyone should-leave the
χείμαῤῥον τοῦτον, ὥς φησιν ἡ Γραφή, καὶ τὸ ὕδωρ
torrent this as says the Scripture and the water
τὸ ἀνυπόστατον, ἔξω πάντως ἔσται, κατὰ τὴν τῆς
the irresistible outside altogether he-will-be according-to the of-the
ᾠδῆς ἀκολουθίαν, τῆς θήρας τῶν ὀδόντων τοῦ βίου,
song sequence of-the hunt of-the teeth of-the life
καθάπερ στρουθίον τῷ τῆς ἀρετῆς πτερῷ διαπτὰς
as sparrow by-the of-the virtue wing having-flown-through
τὴν παγίδα. Ἐπειδὴ γάρ, κατὰ τὸ ῥηθὲν ἡμῖν ἐπὶ τοῦ
the snare since for according-to the spoken by-us of the
χειμάῤῥου ὑπόδειγμα, παντοίαις ταραχαῖς καὶ ἀνωμαλίαις
torrent example with-all-kinds-of troubles and unevennesses
πλημμύρων ὁ ἀνθρώπινος βίος ἀεὶ φέρεται, κατὰ τοῦ
flooding the human life always is-carried down the
πρανοῦς τῆς φύσεως προχεόμενος, καὶ οὐδὲν ἕστηκε
slope of-the nature pouring-forth and nothing stands

τῶν ἐν αὐτῷ σπουδαζομένων, οὐδὲ ἀναμένει τὴν
of-the(-things) in it pursued nor awaits the
πλησμονὴν τῶν ἐπιθυμούντων αὐτῶν· πάντα δὲ τὰ
satiety of-the(-ones) desiring them all but the(-things)
προσπίπτοντα ὁμοῦ τε προσήγγισε, καὶ θίγοντα παρέδραμε,
befalling at-once both approached and touching ran-past
καὶ τὸ ἀεὶ παρὸν τῷ σφοδρῷ τῆς παρόδου διαφεύγει
and the always present by-the vehemence of-the passing escapes
τὴν αἴσθησιν, ὑπὸ τῆς κατόπιν ἐπιῤῥοῆς τῶν ὀφθαλμῶν
the perception by the from-behind inflow the eyes
ἁρπαζομένων· διὰ τοῦτο λυσιτελὲς ἂν εἴη πόῤῥω
being-snatched because-of this profitable — it-would-be far
τοῦ τοιούτου ῥεύματος ἑαυτοὺς ἀνέχειν, ὡς ἂν μὴ τῶν
from-the such current ourselves to-hold-up so-that — not to-the
ἀστάτων περιεχόμενοι, τῶν ἀεὶ ἑστώτων ὀλιγωρήσαιμεν.
unstable clinging the always standing we-should-neglect
Πῶς γὰρ ἔστι τὸν προσπαθοῦντά τινι τῶν ἐν
how for it-is-possible the(-one) passionately-attached to-any of-the(-things) in
τῷ βίῳ τούτῳ, διὰ τέλους ἔχειν τὸ ποθούμενον;
the life this through end to-have the(-thing) longed-for
Τί τῶν μάλιστα σπουδαζομένων εἰσαεὶ παραμένει
what of-the(-things) most pursued forever remains
τοιοῦτον; ποία νεότητος ἀκμή; τίς δυνάμεως ἢ μορφῆς
such what-kind of-youth prime what of-strength or of-form
εὐμοιρία; τίς πλοῦτος; ποία δόξα; τίς δυναστεία; Οὐ
good-fortune what wealth what-kind glory what power not
πάντα τὰ τοιαῦτα μικρὸν ἀνθήσαντα χρόνον, πάλιν
all the such-things little having-bloomed time again
ἀπερῥύη, καὶ πρὸς τὴν ἐναντίαν ἐπωνυμίαν μετέπεσε; Τίς
flowed-away and to the opposite name fell-over who
ἐνεβίω διαπαντὸς τῇ νεότητι; τίνι διήρκεσε διατέλους ἡ
lived-on forever in-the youth for-whom lasted to-the-end the

δύναμις; Τὸ δὲ τοῦ κάλλους ἄνθος ἆρ' οὐχὶ καὶ αὐτῶν
strength the but of-the beauty flower — not even than-themselves
τῶν κατὰ τὸ ἔαρ προφαινομένων ὠκυμορώτερον ἡ
the(-flowers) in the spring appearing more-short-lived the
φύσις ἐποίησε; Τὰ μὲν γὰρ τῆς ὥρας ἐπιλαβούσης
nature made the(-flowers) indeed for the season having-come-on
ἐβλάστησε, καὶ μικρὸν ἀπανθήσαντα χρόνον, πάλιν
sprouted and little having-shed-their-bloom time again
ἀνέζησε· καὶ πάλιν ἀπερρύη, καὶ πάλιν ἐκόμασε, καὶ τὸ
revived and again flowed-away and again grew-leafy and the
νῦν κάλλος καὶ εἰς νεότητα ἔδειξε. Τὸ δὲ ἀνθρώπινον
now beauty also into youth showed the but human
ἄνθος ἅπαξ ἡ φύσις κατὰ τὸ ἔαρ τῆς νεότητος δείξασα,
flower once the nature in the spring of-the youth having-shown
εἶτα ἀπέσβεσε, τῷ χειμῶνι τοῦ γήρως ἐναφανίσασα·
then quenched in-the winter of-the old-age having-made-disappear
ὡσαύτως καὶ τὰ ἄλλα πάντα πρὸς καιρὸν τὴν τῆς σαρκὸς
likewise also the others all for a-time the of-the flesh
αἴσθησιν ἀπατήσαντα, εἶτα παρέδραμε καὶ συνεκαλύφθη
perception having-deceived then ran-past and were-covered-up
τῇ λήθῃ. Ἐπεὶ οὖν αἱ τοιαῦται μεταβολαὶ κατά τινα
by-the oblivion since then the such changes according-to some
τῆς φύσεως ἀνάγκην συμβαίνουσαι, λυποῦσι πάντως τὸν
of-the nature necessity happening grieve altogether the(-one)
ἐν προσπαθείᾳ γενόμενον, μία τῶν τοιούτων κακῶν
in passionate-attachment having-been one of-the such evils
ἐστιν ἀποφυγή, τὸ μηδενὶ τῶν μεταβαλλομένων τῇ
is escape the to-nothing of-the(-things) changing in-the
ψυχῇ προστεθῆναι, ἀλλ' ὡς ἔστι δυνατόν, χωρισθῆναι
soul to-be-attached but as it-is possible to-be-separated
τῆς πρὸς πάντα τὸν βίον τὸν ἐμπαθῆ τε καὶ σάρκινον
from-the toward all the life the passionate both and fleshly

ὁμιλίας· μᾶλλον δὲ καὶ τῆς πρὸς τὸ σῶμα τὸ ἑαυτοῦ
converse rather but also from-the toward the body the his-own
συμπαθείας ἔξω γενέσθαι, ὡς ἂν μὴ κατὰ σάρκα
sympathy outside to-become so-that — not according-to flesh
βιούς, ὑπεύθυνος γένηται ταῖς ἐκ τῆς σαρκὸς συμφοραῖς·
having-lived liable he-become to-the from the flesh misfortunes
τοῦτο δέ ἐστι τὸ μόνῃ τῇ ψυχῇ ζῆν, καὶ μιμεῖσθαι κατὰ
this but is the only-by the soul to-live and to-imitate according-to
τὸ δυνατὸν τὴν τῶν ἀσωμάτων δυνάμεων πολιτείαν· ἐν
the possible the of-the incorporeal powers way-of-life in
ᾗ οὔτε γαμοῦσιν οὔτε γαμίσκονται· ἀλλ᾽ ἔργον αὐτοῖς
which neither they-marry nor are-given-in-marriage but work for-them
καὶ κατόρθωμα τὸ θεωρεῖν τὸν Πατέρα τῆς ἀφθαρσίας
and achievement the to-behold the Father of-the incorruption
ἐστί, καὶ πρὸς τὸ ἀρχέτυπον κάλλος τὴν ἰδίαν καλλωπίζειν
is and toward the archetypal beauty the own to-adorn
μορφὴν διὰ τῆς ἐνδεχομένης μιμήσεως.
form through the possible imitation

Ὅτι προηγεῖσθαι χρὴ τὴν τῆς ψυχῆς ἀπάθειαν τῆς ἐν σώματι καθαρότητος

5 · THAT FREEDOM FROM PASSION COMES BEFORE PURITY

Virginity is the helper of high desire, an art that makes those in flesh like the bodiless nature. Its whole care is that the soul not be humbled by the uprising of pleasure; for how can a soul nailed to fleshly pleasure look up to the intelligible light? As swine look only downward, so does the soul dragged down with the body. Bodily virginity was devised so the soul might forget passionate impulses and turn its power of love toward the immaterial contemplation of beauty, the pleasure only a pure heart can hunt.

Ταύτης οὖν τῆς διανοίας καὶ τῆς ὑψηλῆς ἐπιθυμίας
of-this then the thought and of-the high desire
συνεργόν, καθὼς τῇ Γραφῇ δοκεῖ, καὶ βοηθὸν τῷ
fellow-worker as to-the Scripture it-seems and helper to-the
ἀνθρώπῳ τὴν παρθενίαν εἶναί φαμεν. Καὶ ὥσπερ τῶν
man the virginity to-be we-say and as of-the
λοιπῶν ἐπιτηδευμάτων τέχναι τινὲς πρὸς τὴν ἑκάστου
remaining practices arts some for the of-each
τῶν σπουδαζομένων ἐπεργασίαν ἐπενοήθησαν· οὕτω
of-the(-things) pursued working-out were-devised so
μοι δοκεῖ καὶ τὸ τῆς παρθενίας ἐπιτήδευμα τέχνη τις εἶναι
to-me it-seems also the of-the virginity practice art some to-be
καὶ δύναμις τῆς θειοτέρας ζωῆς, πρὸς τὴν ἀσώματον φύσιν
and power of-the more-divine life to the incorporeal nature
τοὺς ἐν σαρκὶ ζῶντας ὁμοιοῦσθαι παρασκευάζουσα. Πᾶσα
the(-ones) in flesh living to-be-made-like preparing all
γάρ ἐστι σπουδὴ τοῦ τοιούτου βίου, ὅπως μὴ τὸ ὑψηλὸν
for is zeal of-the such life that not the height
τῆς ψυχῆς διὰ τῆς ἐπαναστάσεως τῶν ἡδονῶν ταπεινωθῇ,
of-the soul through the uprising of-the pleasures be-humbled

καὶ ἀντὶ τοῦ μετεωροπορεῖν, καὶ εἰς τὰ ἄνω βλέπειν
and instead-of the to-walk-on-high and to the(-things) above to-look
τὴν διάνοιαν ἡμῶν, πρὸς τὰ σαρκὸς καὶ αἵματος
the mind our to the(-things) of-flesh and blood
κατενεχθεῖσαν πάθη πεσεῖν. Πῶς γὰρ ἔτι δύναται πρὸς
having-been-brought-down passions to-fall how for still can toward
τὸ συγγενές τε καὶ νοητὸν φῶς ἐλευθέρῳ ἀναβλέπειν τῷ
the kindred both and intelligible light with-free to-look-up the
ὄμματι ἡ προσηλωθεῖσα κάτω τῇ ἡδονῇ τῆς σαρκός,
eye the(-soul) nailed below by-the pleasure of-the flesh
καὶ τὴν ἐπιθυμίαν πρὸς τὰ ἀνθρώπινα πάθη ἀπασχολήσασα,
and the desire toward the human passions having-occupied
ὅταν πρὸς τὰ ὑλώδη σχῇ τὴν ῥοπὴν ἐκ μοχθηρᾶς
when toward the material-things it-have the inclination from wretched
τινος καὶ ἀπαιδεύτου προσλήψεως; Καθάπερ γὰρ οἱ τῶν
some and uneducated assumption as for the of-the
συῶν ὀφθαλμοὶ εἰς τὸ κάτω παρὰ τῆς φύσεως ἐστραμμένοι
swine eyes to the below by the nature turned
τῶν οὐρανίων θαυμάτων ἀπείρως ἔχουσιν, οὕτως ἡ τῷ
of-the heavenly wonders inexperienced are so the with-the
σώματι συγκατασπασθεῖσα ψυχὴ οὐκέτι πρὸς τὸν οὐρανὸν
body dragged-down-with soul no-longer toward the heaven
καὶ τὰ ἄνω κάλλη βλέπειν δυνήσεται, πρὸς τὸ ταπεινὸν καὶ
and the above beauties to-look will-be-able toward the low and
κτηνώδες τῆς φύσεως ἐπικύπτουσα. Ὡς ἂν οὖν μάλιστα
beastly of-the nature stooping so-that — then most
ἡμῖν ἐλευθέρα καὶ ἄνετος ἡ ψυχὴ πρὸς τὴν θείαν τε
for-us free and unrestrained the soul toward the divine both
καὶ μακαρίαν ἡδονὴν ἀναβλέποι, πρὸς οὐδὲν τῶν γηΐνων
and blessed pleasure may-look-up toward nothing of-the earthly-things
ἑαυτὴν ἐπιστρέψῃ, οὐδὲ τῶν νενομισμένων κατὰ τὴν
itself may-turn nor of-the accepted according-to the

τοῦ κοινοῦ βίου συγχώρησιν ἡδονῶν μεταλήψεται, ἀλλὰ
of-the common life concession pleasures will-partake but
μεταθήσει τὴν ἐρωτικὴν δύναμιν ἀπὸ τῶν σωματικῶν ἐπὶ
will-transfer the erotic power from the bodily-things to
τὴν νοητήν τε καὶ ἄϋλον τοῦ καλοῦ θεωρίαν, πρὸς τὴν
the intelligible both and immaterial of-the beautiful contemplation toward the
τοιαύτην τῆς ψυχῆς διάθεσιν ἡ παρθενία τοῦ σώματος
such of-the soul disposition the virginity of-the body
ἡμῖν ἐπενοήθη· ὡς ἂν μάλιστα λήθην καὶ ἀμνηστίαν
for-us was-devised so-that — most forgetfulness and oblivion
ἐμποιήσειε τῇ ψυχῇ τῶν ἐμπαθῶν τῆς φύσεως κινημάτων,
it-might-produce in-the soul of-the passionate of-the nature motions
μηδεμίαν ἀνάγκην ἐπάγουσα πρὸς τὰ ταπεινὰ τῆς σαρκὸς
no necessity bringing toward the low of-the flesh
ὀφλήματα καταγίνεσθαι. Ἐλευθερωθεῖσα γὰρ ἅπαξ τῶν
debts to-be-occupied freed for once from-the
τοιούτων χρεῶν, οὐκέτι κινδυνεύει μὴ τῷ κατ᾽ ὀλίγον
such debts no-longer it-runs-the-risk lest by-the little by-little
προσεθισμῷ περὶ τὰ δοκοῦντα νόμῳ τινὶ φύσεως
habituation in the(-things) seeming by-law some of-nature
συγκεχωρῆσθαι, ἐν ἀποστροφῇ καὶ ἀγνοίᾳ τῆς θείας τε καὶ
to-have-been-conceded in aversion and ignorance of-the divine both and
ἀκηράτου γένηται ἡδονῆς, ἣν μόνη ἡ καρδίας καθαρότης,
pure it-become pleasure which alone the of-heart purity
τοῦ ἐν ἡμῖν ἡγεμονικοῦ, θηρεύειν πέφυκεν.
of-the(-part) in us ruling to-hunt is-fitted-by-nature

Ὅτι Ἠλίας καὶ Ἰωάννης τῆς ἀκριβείας τοῦ βίου τούτου ἐπεμελήθησαν

6 · THAT ELIJAH AND JOHN KEPT THIS EXACT LIFE

Elijah and John the Baptist, from their youth, lived apart from human ways in the desert, with simple food and clothing of goatskins and camel's hair, their senses undisturbed. So they rose to such height that Elijah held the keys of heaven's rain and John's gift was attested greater than any prophet's. They gave their desire wholly to the Lord, without care for wife or children, which, Gregory thinks, they could not have done had marriage softened them. Their lives teach that a mind spread among many things cannot go straight to God.

Διὰ τοῦτό μοι δοκεῖ καὶ ὁ μέγας ἐν προφήταις Ἠλίας,
because-of this to-me it-seems also the great among prophets Elijah
καὶ ὁ ἐν πνεύματι καὶ δυνάμει Ἠλίου μετ' ἐκεῖνον
and the(-one) in spirit and power of-Elijah after him
ἐπιδημήσας τῷ βίῳ, οὗ μείζων οὐδεὶς ἐν γεννητοῖς
having-sojourned in-the life than-whom greater no-one among born
γυναικῶν. Εἴπερ τι καὶ ἕτερον ἡ κατ' αὐτοὺς ἱστορία
of-women if-indeed anything also other the about them history
παραδηλοῖ δι' αἰνίγματος, τοῦτο μάλιστα τῷ ἰδίῳ
hints through riddle this most by-the own
δογματίζειν βίῳ, τὸ χωρισθῆναι τῆς τοῦ ἀνθρωπίνου
to-teach-as-doctrine life the to-be-separated from-the of-the human
βίου ἀκολουθίας τὸν τῇ θεωρίᾳ τῶν ἀοράτων
life sequence the(-one) to-the contemplation of-the invisible-things
σχολάζοντα· ὡς ἂν μὴ ταῖς τοιαύταις ἀπάταις ταῖς
devoting-leisure so-that — not to-the such deceits the(-ones)
διὰ τῶν αἰσθήσεων γινομέναις προσεθισθείς, σύγχυσίν
through the senses happening having-been-habituated confusion
τινα καὶ πλάνην πάθοι περὶ τὴν τοῦ ὄντως ἀγαθοῦ
some and error he-should-suffer about the of-the truly good

κρίσιν. Ἀμφότεροι γὰρ εὐθὺς ἐκ νέων ἀπεξενώθησαν
judgment both for at-once from youth were-estranged
τῆς ἀνθρωπίνης ζωῆς, καὶ οἷον ἔξω τῆς φύσεως
from-the human life and as-it-were outside the nature
ἑαυτοὺς ἔστησαν τῇ περὶ τὴν βρῶσιν καὶ πόσιν ὑπεροψίᾳ
themselves set by-the about the food and drink disdain
τῆς συνήθους καὶ νενομισμένης τροφῆς, καὶ τῇ κατὰ
of-the customary and accepted nourishment and by-the in
τὴν ἔρημον διαγωγῇ, ὡς καὶ τὴν ἀκοὴν ἀπεριήχητον,
the desert way-of-life so-that also the hearing unechoed
καὶ ἀπλάνητον αὐτοῖς φυλαχθῆναι τὴν ὄψιν, καὶ τὴν
and unwandering for-them to-be-kept the sight and the
γεῦσιν ἁπλῆν τε καὶ ἀπραγμάτευτον διαμεῖναι, ἐκ τοῦ
taste simple both and unbusied to-remain from the(-thing)
προστυχόντος ἑκατέροις πληρουμένης τῆς χρείας. Ἐντεῦθεν
chancing for-each being-filled the need thence
εἰς πολλὴν εὐδίαν καὶ γαλήνην ἀπὸ τῶν ἔξωθεν θορύβων
into much fair-weather and calm from the outside tumults
κατέστησαν, καὶ διὰ τοῦτο εἰς τοσοῦτον μέγεθος τῶν
they-were-set and because-of this to so-great greatness of-the
θείων χαρισμάτων ἐπήρθησαν, ὅσον περὶ ἑκατέρου
divine gifts they-were-lifted as-much-as about each
τούτων μνημονεύει ὁ λόγος. Ἠλίας μὲν γὰρ καθάπερ
of-these records the word Elijah indeed for as
ταμίας τις τῶν τοῦ Θεοῦ δωρεῶν καταστάς, τὰς ἐκ
steward some of-the — of-God gifts having-been-appointed the from
τοῦ οὐρανοῦ χρείας κατ᾽ ἐξουσίαν καὶ ἀποκλείειν τοῖς
the heaven needs with authority both to-shut-off for-the(-ones)
ἁμαρτάνουσι, καὶ ἀνιέναι τοῖς μετανοοῦσι κύριος ἦν.
sinning and to-let-go for-the(-ones) repenting lord was
Τὸν δὲ Ἰωάννην τοιοῦτον μέντοι θαυματοποιῆσαι οὐδέν
— but John such however to-have-worked-wonders nothing

φησιν ἡ θεία Ἱστορία· περισσότερον δὲ ἢ κατὰ πάντα
says the divine History more but than according-to every
προφήτην τὸ ἐν αὐτῷ χάρισμα παρὰ τοῦ τὰ κρυπτὰ
prophet the in him gift by the(-one) the hidden-things
βλέποντος μεμαρτύρηται· τάχα ὅτι καθαράν τε καὶ
seeing has-been-testified perhaps because pure both and
ἀμιγῆ πάσης ὑλικῆς προσπαθείας τὴν ἑαυτῶν ἐπιθυμίαν
unmixed of-all material passionate-attachment the their-own desire
ἀπ᾽ ἀρχῆς εἰς τέλος τῷ Κυρίῳ ἀνέθηκαν, οὔτε εἰς τέκνων
from beginning to end to-the Lord they-dedicated neither in of-children
στοργήν, οὔτε εἰς γυναικὸς φροντίδα, οὔτε εἰς ἄλλο τι
affection nor in of-wife care nor in other any
τῶν ἀνθρωπίνων ἀσχολήσαντες· οἵ γε μηδὲ τῆς καθ᾽
of-the human-things having-been-occupied who indeed not-even of-the by
ἡμέραν ἀναγκαίας τροφῆς πρέπειν ἑαυτοῖς ὑπολαβόντες
day necessary food to-befit themselves having-supposed
τὴν μέριμναν, τῆς τε τῶν ἐνδυμάτων σεμνότητος
the anxiety than-the and of-the garments dignity
κρείττους ἐπιδειχθέντες, ἐκ τῶν ἐπιτυχόντων ἑαυτοῖς
superior having-been-shown from the(-things) chancing for-themselves
τὰς χρείας ἀπεσχεδίαζον, ὁ μὲν δέρμασιν αἰγείοις,
the needs they-improvised the(-one) indeed with-skins of-goats
ὁ δὲ καμήλου θριξὶ σκεπαζόμενος· οὐκ ἂν εἰς ἐκεῖνο
the(-other) but of-camel with-hairs being-covered not — to that
τὸ μέγεθος, ὡς οἶμαι, φθάσαντες, εἰ ταῖς τοῦ σώματος
the greatness as I-think having-attained if by-the of-the body
ἡδυπαθείαις ὑπὸ τοῦ γάμου κατεμαλάχθησαν. Ταῦτα δὲ οὐχ
luxuries by the marriage they-had-been-softened these-things but not
ἁπλῶς, ἀλλά, καθώς φησιν ὁ Ἀπόστολος, εἰς νουθεσίαν
simply but as says the Apostle for admonition
ἡμῶν ἀναγέγραπται, ἵνα πρὸς τὸν ἐκείνων βίον καὶ τὸν
our have-been-written that toward the of-those life also the

ἑαυτῶν κατευθύνωμεν. Τί οὖν ἐκ τούτων μανθάνομεν;
our-own we-may-direct what then from these-things do-we-learn
Τὸ καθ' ὁμοιότητα τῶν ἁγίων ἀνδρῶν, μηδενὶ τῶν
the according-to likeness of-the holy men to-nothing of-the
βιωτικῶν πραγμάτων προσασχολεῖν τὴν διάνοιαν τὸν
worldly things to-occupy the mind the(-one)
ἐπιθυμοῦντα τῷ Θεῷ συναφθῆναι· οὐδὲ γάρ ἐστι δυνατὸν
desiring — with-God to-be-joined not-even for is-it possible
τὸν εἰς πολλὰ τῇ διανοίᾳ διαχεόμενον, πρὸς Θεοῦ
the(-one) into many-things with-the mind being-poured-out toward of-God
κατανόησιν καὶ ἐπιθυμίαν εὐθυπορῆσαι.
perception and desire to-go-straight

Ὅτι τὸν εἰς πολλὰ μεριζόμενον τελειωθῆναι τὴν ψυχὴν ἀδύνατον

7 · THAT A SOUL DIVIDED CANNOT BE PERFECTED

Water from a spring scattered in many channels is useless to the farmer; gathered into one stream, it serves many needs. So the human mind, spread among the pleasures of the senses, has no strength for the journey toward the good, but gathered into itself, like water forced upward in a pipe, it rises to things above. Continence is that pipe. As travelers learn to avoid the wrong roads, the mind finds the truth by turning from vain things; and marriage is the root of all vain pursuits.

Δοκεῖ δέ μοι δι' ὑποδείγματος ἐναργέστερον ἂν
seems but to-me through example more-vividly —
παραστῆσαι τὸ περὶ τούτων δόγμα. Ὑποθώμεθα γάρ τι
to-present the about these-things doctrine let-us-suppose for some
ὕδωρ ἐκ πηγῆς προχεόμενον, εἰς διαφόρους ἀποῤῥοὰς
water from spring pouring-forth into different outflows
κατὰ τὸ συμβὰν διασχίζεσθαι. Οὐκοῦν ἕως ἂν
according-to the(-thing) happening to-be-split therefore as-long-as —

οὕτω φέρηται, εἰς οὐδὲν τῶν πρὸς τὴν γεωργίαν
so it-be-carried for nothing of-the(-things) toward the farming
χρησίμων ἐπιτήδειον ἔσται, τῆς εἰς πολλὰ διαχύσεως
useful suitable will-it-be of-the into many-things spreading
ὀλίγον τὸ ἐν ἑκάστῳ, καὶ ἀδρανές, καὶ δυσκίνητον
little the(-water) in each and feeble and sluggish
ὑπὸ ἀτονίας ποιούσης· εἰ δέ τις πάσας αὐτοῦ τὰς
by weakness making if but anyone all its the
ἀτάκτους ἀπορῥοὰς συναγάγοι, καὶ εἰς ἓν ῥεῖθρον τὸ
disorderly outflows should-gather and into one stream the(-water)
πολλαχῇ τέως ἐσκεδασμένον ἀθροίσειεν, εἰς πολλὰ ἂν
in-many-ways hitherto scattered should-collect for many-things —
τῶν βιωφελῶν καὶ χρησίμων ἀθρόῳ καὶ συντεταγμένῳ τῷ
of-the life-profitable and useful collected and ordered the
ὕδατι χρήσαιτο. Οὕτω μοι δοκεῖ καὶ ὁ νοῦς ὁ ἀνθρώπινος,
water he-would-use so to-me it-seems also the mind the human
εἰ μὲν πανταχοῦ διαχέοιτο, πρὸς τὸ ἀρέσκον
if indeed everywhere it-should-be-spread toward the(-thing) pleasing
ἀεὶ τοῖς αἰσθητηρίοις ῥέων καὶ σκεδαννύμενος, μηδεμίαν
always to-the senses flowing and being-scattered no
ἀξιόλογον δύναμιν ἴσχειν πρὸς τὴν ἐπὶ τὸ ὄντως ἀγαθὸν
noteworthy power to-have toward the to the truly good
πορείαν· εἰ δὲ πανταχόθεν ἀνακληθείς, καὶ περὶ ἑαυτὸν
journey if but from-everywhere having-been-recalled and about itself
ἀθροισθείς, συνηγμένος καὶ ἀδιάχυτος πρὸς τὴν οἰκείαν
having-been-collected gathered and unspread toward the own
ἑαυτῷ καὶ κατὰ φύσιν ἐνέργειαν κινοῖτο, οὐδὲν
to-itself and according-to nature activity it-should-be-moved nothing
τὸ κωλύον αὐτὸν ἔσται πρὸς τὰ ἄνω φέρεσθαι, καὶ
the(-thing) hindering it will-be toward the(-things) above to-be-carried and
τῆς ἀληθείας τῶν ὄντων ἐφάπτεσθαι. Καθάπερ γὰρ τὸ
of-the truth of-the things-that-are to-lay-hold-of as for the

περιεστεγασμένον διὰ σωλῆνος ὕδωρ ὄρθιον πολλάκις ὑπὸ
enclosed through pipe water upright often by
τῆς ἀναθλιβούσης βίας ἐπὶ τὰ ἄνω φέρεται, οὐκ ἔχον
the pressing-up force to the(-things) above is-carried not having
ὅπῃ διαχυθῇ, καὶ ταῦτα, καταφεροῦς αὐτῷ τῆς κατὰ
where it-may-spread and that downward for-it the according-to
φύσιν οὔσης κινήσεως· οὕτω καὶ ὁ νοῦς ὁ ἀνθρώπινος,
nature being motion so also the mind the human
οἱόν τινος σωλῆνος στεγανοῦ τῆς ἐγκρατείας αὐτὸν
as-it-were of-some pipe watertight of-the continence it
ἀπανταχόθεν περισφιγγούσης, ἀναληφθήσεταί πως ὑπὸ τῆς
from-all-sides compressing will-be-taken-up somehow by the
τοῦ κινεῖσθαι φύσεως πρὸς τὴν τῶν ὑψηλοτέρων ἐπιθυμίαν,
of-the to-be-moved nature toward the of-the higher-things desire
οὐκ ἔχων ὅπου παραῤῥυῇ. Οὔτε γὰρ στῆναί ποτε δυνατόν
not having where it-may-flow-aside neither for to-stand ever possible
ἐστι τὴν ἀεικίνητον ὑπὸ τοῦ πεποιηκότος εἰληφότα τὴν
is the ever-moving by the(-one) having-made having-received the
φύσιν, καὶ εἰς τὰ μάταια χρῆσθαι τῇ κινήσει κωλυόμενον,
nature and into the vain-things to-use the motion being-hindered
ἀμήχανον μὴ πρὸς τὴν ἀλήθειαν πάντως εὐθυπορῆσαι,
impossible not toward the truth altogether to-go-straight
τῷ πανταχόθεν ἀπὸ τῶν ἀτόπων ἀπείργεσθαι· καὶ γὰρ
by-the from-all-sides from the absurd-things to-be-shut-out and for
ἐν ταῖς πολυοδίαις οὕτω μάλιστα τοὺς ὁδοιπόρους ὁρῶμεν
in the many-roads so most the wayfarers we-see
τῆς εὐθείας οὐχ ἁμαρτάνοντας, ὅταν τὴν ἐν ταῖς ἄλλαις
the straight not missing when the in the other
ὁδοῖς πλάνην προμαθόντες, ἐκκλίνωσιν. Ὡς ὁ τῶν
roads error having-learned-before they-turn-aside as the(-one) from-the
πεπλανημένων τρίβων ἐν τῷ ὁδεύειν ἀναχωρήσας, ἐπὶ τῆς
strayed tracks in the to-travel having-withdrawn on the

εὐθείας μᾶλλον ἑαυτὸν φυλάξει· οὕτως ἡμῶν ἡ διάνοια
straight more himself will-keep so our the mind
τῇ ἀποστροφῇ τῶν ματαίων τὴν ἐν τοῖς οὖσιν
by-the turning-away of-the vain-things the in the things-that-are
ἀλήθειαν ἐπιγνώσεται. Ἔοικεν οὖν ταῦτα παιδεύειν ἡμᾶς
truth will-recognize seems then these-things to-teach us
τῇ μνήμῃ τῶν μεγάλων προφητῶν ἐκείνων, τὸ μηδενὶ
by-the memory of-the great prophets those the in-nothing
τῶν ἐν τῷ κόσμῳ σπουδαζομένων ἐμπλέκεσθαι· ἓν
of-the(-things) in the world pursued to-be-entangled one
δὲ τῶν σπουδαζομένων ὁ γάμος ἐστίν· μᾶλλον δὲ
but of-the(-things) pursued the marriage is rather but
ἀρχὴ καὶ ῥίζα τῆς τῶν ματαίων σπουδῆς.
beginning and root of-the of-the vain-things zeal

Ὅτι οὐδὲ ὁ γάμος τῶν κατεγνωσμένων ἐστίν

8 · THAT MARRIAGE IS NOT CONDEMNED

Gregory does not reject marriage, which shares God's blessing and needs no praise, since nature pleads for it. Those who call God's creatures abominable have seared consciences. Virtue lies in the mean between opposite vices, as courage between cowardice and rashness; temperance too has its excess, and to condemn marriage brands its own fruit. Isaac married late, for one birth, then returned wholly to things unseen. Like a farmer who lets only a little water from his channel, the strong may use marriage sparingly, but the weak had better avoid it.

Μηδεὶς δὲ διὰ τούτων ἡμᾶς ἀθετεῖν οἰέσθω τὴν οἰκονομίαν
no-one but through these us to-reject let-think the dispensation
τοῦ γάμου· οὐ γὰρ ἀγνοοῦμεν ὅτι καὶ οὗτος τῆς
of-the marriage not for we-are-ignorant that also this from-the
τοῦ Θεοῦ εὐλογίας οὐκ ἠλλοτρίωται· ἀλλ' ἐπειδὴ τούτου
— of-God blessing not has-been-estranged but since of-this

μὲν αὐτάρκης συνήγορος καὶ ἡ κοινὴ τῶν ἀνθρώπων
indeed sufficient advocate also the common of-the men
φύσις ἐστίν, αὐτόματον τὴν πρὸς τὰ τοιαῦτα ῥοπὴν
nature is spontaneous the toward the such-things inclination
ἐντιθεῖσα πᾶσι τοῖς διὰ γάμου προϊοῦσιν εἰς γέννησιν·
implanting in-all the(-ones) through marriage proceeding to birth
ἀντιβαίνει δέ πως ἡ παρθενία τῇ φύσει· περιττὸν ἂν
opposes but somehow the virginity the nature superfluous —
εἴη περὶ γάμου προτροπὴν καὶ παραίνεσιν φιλοπόνως
it-would-be about marriage exhortation and encouragement laboriously
συγγράφειν, τὴν δυσανταγώνιστον αὐτοῦ προβαλλομένους
to-compose the hard-to-contend-with its putting-forward
συνήγορον τὴν ἡδονήν, πλὴν εἰ μὴ τάχα διὰ τοὺς τὰ
advocate the pleasure except if not perhaps because-of the(-ones) the
δόγματα τῆς Ἐκκλησίας παραχαράσσοντας τῶν τοιούτων
doctrines of-the Church counterfeiting of-the such
χρεία λόγων ἂν εἴη· οὓς κεκαυτηριασμένους τὴν ἰδίαν
need words — would-be whom seared the own
συνείδησιν ὁ Ἀπόστολος ὀνομάζει· καὶ καλῶς ὀνομάζει·
conscience the Apostle names and well he-names
ὅτι καταλιπόντες τὴν ὁδηγίαν τοῦ ἁγίου Πνεύματος, διὰ
because having-left the guidance of-the holy Spirit through
τῆς τῶν δαιμόνων διδασκαλίας οὐλάς τινας καὶ ἐκκαύματα
the of-the demons teaching scars some and burns
ταῖς καρδίαις αὐτῶν ἐγχαράσσουσι, τὰ τοῦ Θεοῦ κτίσματα
on-the hearts their they-engrave the — of-God creatures
βδελυσσόμενοι ὡς μιάσματα, καὶ εἰς κακὸν φέροντα, καὶ
loathing as pollutions and into evil bearing and
κακῶν αἴτια, καὶ τὰ τοιαῦτα προσαγορεύοντες. Ἀλλὰ τί
of-evils causes and the such-things calling but what
μοι τοὺς ἔξω κρίνειν, φησὶν ὁ Ἀπόστολος; ἔξω γάρ εἰσιν
to-me the(-ones) outside to-judge says the Apostle outside for are

ὡς ἀληθῶς ἐκεῖνοι τῆς τοῦ λόγου τῶν μυστηρίων αὐλῆς,
as truly those of-the of-the word of-the mysteries court
οὐκ ἐν τῇ σκέπῃ τοῦ Θεοῦ, ἀλλ᾽ ἐν τῇ μάνδρᾳ τοῦ Πονηροῦ
not in the shelter — of-God but in the fold of-the Evil-one
αὐλιζόμενοι· οἱ ἐζωγρημένοι εἰς τὸ ἐκείνου θέλημα,
lodging the(-ones) taken-captive to the of-that-one will
κατὰ τὴν τοῦ Ἀποστόλου φωνήν, καὶ διὰ τοῦτο μὴ
according-to the of-the Apostle voice and because-of this not
συνιέντες, ὅτι πάσης ἀρετῆς ἐν μεσότητι θεωρουμένης, ἡ ἐπὶ
understanding that of-every virtue in mean being-observed the to
τὰ παρακείμενα παρατροπὴ κακία ἐστίν· ὑφέσεως γὰρ
the(-things) lying-beside deviation vice is of-slackening for
καὶ ἐπιτάσεως πανταχοῦ τις τὸ μέσον ἐπιλαβών, τὴν
and of-straining everywhere anyone the mean having-taken-hold-of the
ἀρετὴν ἐκ τῆς κακίας διέκρινε. Σαφέστερος δ᾽ ἂν ἡμῖν ὁ
virtue from the vice distinguished clearer but — to-us the
λόγος γένοιτο ἐπ᾽ αὐτῶν τῶν πραγμάτων δεικνύμενος·
word would-become in-the-case-of themselves the facts being-shown
Δειλία καὶ θράσος δύο κακίαι κατὰ τὸ ἐναντίον νοούμεναι,
cowardice and rashness two vices according-to the opposite conceived
ἡ μὲν κατὰ ἔλλειψιν, ἡ δὲ κατὰ πλεονασμὸν
the(-one) indeed by deficiency the(-other) but by excess
πεποιθήσεως, μέσην περιέχουσιν αὐτῶν τὴν ἀνδρείαν. Πάλιν
of-confidence middle contain of-them the courage again
ὁ εὐσεβὴς οὔτε ἄθεος, οὔτε δεισιδαίμων ἐστίν· ἴσον γὰρ
the pious-man neither godless nor superstitious is equal for
ἐπ᾽ ἀμφοῖν τὸ ἀσέβημα, καὶ τὸ μηδένα Θεόν, καὶ τὸ
in-the-case-of both the impiety both the no God and the
πολλοὺς εἶναι οἴεσθαι. Βούλει καὶ δι᾽ ἑτέρων ἐπιγνῶναι
many to-be to-think do-you-wish also through others to-recognize
τὸ δόγμα; Ὁ φυγὼν τὸ φειδωλὸς εἶναι καὶ ἄσωτος, ἐν
the doctrine the(-one) having-fled the stingy to-be and prodigal in

τῇ τῶν ἐναντίων παθῶν ἀναχωρήσει τὴν ἐλευθερίαν τῷ
the of-the opposite passions withdrawal the liberality in-the
ἤθει κατώρθωσε· τοιοῦτον γάρ τι ἡ ἐλευθερία ἐστίν,
character achieved such for something the liberality is
τὸ μήτε πρὸς τὰς ἀμέτρους καὶ ἀνωφελεῖς δαπάνας εἰκῇ
the neither toward the immoderate and unprofitable expenses idly
διαχεῖσθαι, μήτε πρὸς τὰ ἀναγκαῖα μικρολόγως ἔχειν.
to-be-poured-out nor toward the necessary-things pettily to-be
Οὕτω καὶ ἐπὶ τῶν λοιπῶν πάντων, ἵνα μὴ τοῖς
so also in-the-case-of the remaining all that not to-the
καθέκαστον ἐπεξίωμεν, τὴν μεσότητα τῶν ἐναντίων
particulars we-may-go-through the mean of-the opposites
ἀρετὴν ὁ λόγος ἐγνώρισεν. Οὐκοῦν καὶ ἡ σωφροσύνη
virtue the word made-known therefore also the temperance
μεσότης ἐστίν, καὶ φανερὰς ἔχει τὰς ἐφ' ἑκάτερα πρὸς
mean is and evident has the to either-side toward
κακίαν παρατροπάς. Ὁ μὲν γὰρ ἐλλείπων κατὰ τὸν
vice deviations the(-one) indeed for falling-short in the
τῆς ψυχῆς τόνον, καὶ διὰ τοῦτο εὐκαταγώνιστος τῷ
of-the soul tension and because-of this easily-overcome by-the
τῆς ἡδονῆς πάθει γινόμενος, καὶ μηδὲ προσεγγίσας τῇ
of-the pleasure passion becoming and not-even having-approached the
ὁδῷ τοῦ κατ' ἀρετὴν βίου καὶ σώφρονος, εἰς πάθη τῆς
road of-the according-to virtue life and temperate into passions of-the
ἀτιμίας κατώλισθεν· ὁ δὲ παρελθὼν τῆς σωφροσύνης
dishonor slipped-down the(-one) but having-passed of-the temperance
τὸ βάσιμον, καὶ ὑπερπεσὼν τοῦ μέσου τῆς ἀρετῆς, οἷον
the firm-footing and having-fallen-beyond the mean of-the virtue as-it-were
κρημνῷ τινι τῇ διδασκαλίᾳ τῶν δαιμόνων ἐγκατηνέχθη,
by-cliff some by-the teaching of-the demons was-carried-down
καυτηριάζων, καθώς φησιν ὁ Ἀπόστολος, τὴν ἰδίαν
searing as says the Apostle the own

συνείδησιν. Ἐν ᾧ γὰρ βδελυκτὸν εἶναι τὸν γάμον ὁρίζεται,
conscience in which for loathsome to-be the marriage he-defines
ἑαυτὸν στίζει τοῖς τοῦ γάμου ὀνειδισμοῖς· εἰ γὰρ τὸ δένδρον
himself he-brands with-the of-the marriage reproaches if for the tree
κακόν, καθώς φησί που τὸ Εὐαγγέλιον, καὶ ὁ καρπὸς
evil as says somewhere the Gospel also the fruit
πάντως τοῦ δένδρου ἄξιος. Εἰ δὴ τοῦ φυτοῦ τοῦ κατὰ
altogether of-the tree worthy if then of-the plant the(-one) according-to
τὸν γάμον βλάστημα καὶ καρπός ἐστιν ὁ ἄνθρωπος, τὰ
the marriage shoot and fruit is the man the
τοῦ γάμου ὀνείδη πάντως τοῦ προφέροντος γίνεται.
of-the marriage reproaches altogether of-the(-one) bringing-them-forward become
Ἀλλ' ἐκεῖνοι μὲν στιγματίαι τὴν συνείδησιν καὶ
but those indeed branded in-the conscience and
καταμεμωλωπισμένοι τῇ ἀτοπίᾳ τοῦ δόγματος διὰ
bruised by-the outrageousness of-the doctrine through
τῶν τοιούτων ἐλέγχονται. Ἡμεῖς δὲ ταῦτα καὶ περὶ τοῦ
the such-things are-refuted we but these-things also about the
γάμου γινώσκομεν, ὡς δεῖ προηγουμένην μὲν εἶναι
marriage know that it-is-needful foremost indeed to-be
τὴν περὶ τὰ θεῖα σπουδήν τε καὶ ἐπιμέλειαν, τῆς
the about the divine-things zeal both and care of-the
δὲ τοῦ γάμου λειτουργίας μὴ ὑπερορᾷν τὸν σωφρόνως
but of-the marriage service not to-disdain the(-one) temperately
τε καὶ μεμετρημένως κεχρῆσθαι δυνάμενον· οἷος ἦν ὁ
both and measuredly to-use being-able such-as was the
πατριάρχης Ἰσαάκ, ὃς οὐκ ἐν ἀκμῇ τῆς ἡλικίας, ἵνα μὴ
patriarch Isaac who not in prime of-the age that not
πάθους ἔργον ὁ γάμος γένηται, ἀλλ' ἤδη τῆς νεότητος
of-passion work the marriage might-become but already the youth
ὑπαναλωθείσης αὐτῷ δέχεται τὴν τῆς Ῥεβέκκας συνοίκησιν,
having-been-spent for-him receives the — of-Rebecca cohabitation

τῆς διὰ τὴν ἐπὶ τῷ σπέρματι τοῦ Θεοῦ εὐλογίαν·
the(-one) because-of the on the seed — of-God blessing
καὶ μέχρι μιᾶς ὠδῖνος ὑπηρετήσας τῷ γάμῳ, πάλιν τῶν
and as-far-as one travail having-served the marriage again of-the
ἀοράτων ὅλος ἦν, μύσας τὰ σωματικὰ αἰσθητήρια·
invisible-things whole he-was having-closed the bodily senses
τοῦτο γὰρ ἡ ἱστορία δοκεῖ σημαίνειν, τὴν βαρύτητα
this for the history seems to-signify the heaviness
τῶν ὀφθαλμῶν τοῦ πατριάρχου διηγουμένη. Ἀλλὰ ταῦτα
of-the eyes of-the patriarch narrating but these-things
μὲν ἐχέτω, ὅπως ἂν ἔχειν δοκῇ τοῖς τὰ τοιαῦτα
indeed let-be as-ever — to-be-so it-may-seem to-the(-ones) the such-things
καθορᾷν ἐπιστήμοσιν. Ἡμεῖς δὲ πρὸς τὰ συνεχῆ τοῦ
to-discern skilled we but to the continuous-things of-the
λόγου προΐωμεν. Τί οὖν ἦν τὸ λεγόμενον; Ὅτι ἂν
treatise let-us-proceed what then was the(-thing) being-said that whenever
ἐξῇ, μήτε τῆς θειοτέρας ἐπιθυμίας ἀφίστασθαι, μήτε
it-be-possible neither from-the more-divine desire to-stand-off nor
ἀποφεύγειν τὸν γάμον. Οὐδείς ἐστι λόγος ὁ ἀθετῶν
to-flee the marriage no is word the(-one) rejecting
τὴν οἰκονομίαν τῆς φύσεως, καὶ ὡς βδελυκτὸν διαβάλλων
the dispensation of-the nature and as loathsome slandering
τὸ τίμιον. Καθάπερ γὰρ ἐπὶ τοῦ προῤῥηθέντος
the precious as for in-the-case-of the said-before
ἡμῖν τοῦ κατὰ τὸ ὕδωρ καὶ τὴν πηγὴν ὑποδείγματος,
by-us the according-to the water and the spring example
ὅταν ἐπί τι χωρίον διοχετεύων ὁ γεωργὸς τὸ ὕδωρ
when to some field channeling the farmer the water
ἐφέλκεται, γένηται δέ τις καὶ διὰ μέσου χρεία βραχείας
draws there-be but some also through middle need of-brief
ἀπορῥοῆς, τοσοῦτον μόνον δώσει παραῤῥυῆναι, ὅσον
outflow so-much only he-will-let to-flow-aside as-much-as

τῇ ἐπιζητούσῃ χρείᾳ σύμμετρον γενόμενον, πάλιν εὐκόλως
to-the seeking need commensurate having-become again easily
συναναμιχθῆναι τῷ ὅλῳ· εἰ δὲ ἀπείρως καὶ ἀταμιεύτως
to-be-mingled with-the whole if but inexperiencedly and unthriftily
ἀνοίξειε τῷ ὕδατι τὴν ἀπόῤῥοιαν, κινδυνεύσει τῆς
he-should-open for-the water the outflow it-will-run-the-risk from-the
εὐθείας ἀφέμενον ἅπαν ἐκχαραδρωθῆναι κατὰ τὸ πλάγιον·
straight having-let-go all to-be-gullied-out toward the side
τὸν αὐτὸν τρόπον, ἐπειδὴ χρεία τῷ βίῳ καὶ τῆς ἐξ
the same manner since need for-the life also of-the from
ἀλλήλων διαδοχῆς, εἰ μέν τις οὕτω χρήσαιτο τῷ
one-another succession if indeed anyone so should-use the(-thing)
γινομένῳ, ὡς προηγουμένων τῶν πνευματικῶν, φειδωλῇ καὶ
happening that preceding the spiritual-things sparing and
ὑπεσταλμένῃ κεχρῆσθαι τῇ περὶ τὰ τοιαῦτα ἐπιθυμίᾳ, διὰ
restrained to-use the about the such-things desire because-of
τὴν τοῦ καιροῦ συστολήν, οὗτος ὁ σώφρων ἂν εἴη
the of-the time shortening this-one the temperate — would-be
γεωργός, κατὰ τὸ παράγγελμα τοῦ Ἀποστόλου, οὐκ
farmer according-to the precept of-the Apostle not
ἀεὶ περὶ τὰς ἀποδόσεις τῶν ψυχρῶν ἐκείνων ὀφλημάτων
always about the payments of-the cold those debts
μικρολογούμενος, ἀλλὰ τὴν ἐκ συμφώνου καθαρότητα τῇ
being-petty but the from agreement purity to-the
σχολῇ τῶν προσευχῶν ἀφορίζων, ὁ δεδοικὼς μὴ διὰ
leisure of-the prayers setting-apart the(-one) fearing lest through
τῆς τοιαύτης προσπαθείας ὅλος γένηται σὰρξ καὶ αἷμα, ἐν
the such passionate-attachment whole he-become flesh and blood in
οἷς οὐ καταμένει τοῦ Θεοῦ τὸ Πνεῦμα. Ὁ δὲ ἀσθενῶς
which not remains — of-God the Spirit the(-one) but weakly
διακείμενος, ὡς μὴ δύνασθαι πρὸς τὴν τῆς φύσεως φορὰν
disposed so-as not to-be-able against the of-the nature rush

ἀνδρικῶς στῆναι, κρείττων ἂν εἴη πόῤῥω τῶν τοιούτων
manfully to-stand better — would-be far from-the such-things
ἑαυτὸν μᾶλλον ἀνέχων, ἢ εἰς ἀγῶνα κατιὼν μείζονα τῆς
himself rather holding than into contest going-down greater than-the
δυνάμεως. Κίνδυνος γὰρ οὐ μικρὸς παρακρουσθέντα τὸν
power danger for not small having-been-deceived the
τοιοῦτον ἐν τῇ πείρᾳ τῆς ἡδονῆς, μηδὲν ἕτερον ἀγαθὸν
such in the experience of-the pleasure no other good
οἰηθῆναι, ἢ τὸ διὰ σαρκὸς μετὰ προσπαθείας
to-think than the(-thing) through flesh with passionate-attachment
τινὸς λαμβανόμενον, καὶ ἀποστρέψαντα παντελῶς τὸν
some received and having-turned completely the
ἑαυτοῦ νοῦν ἀπὸ τῆς τῶν ἀσωμάτων ἀγαθῶν ἐπιθυμίας,
his-own mind from the of-the incorporeal good-things desire
ὅλον σαρκικὸν γενέσθαι, τὸ ἐν τούτοις ἡδὺ διαπαντὸς
whole fleshly to-become the(-thing) in these pleasant in-every
τρόπου θηρεύοντα· ὡς φιλήδονον εἶναι μᾶλλον αὐτὸν ἢ
way hunting so-that pleasure-loving to-be rather him than
φιλόθεον. Ἐπειδὴ τοίνυν διὰ τὸ τῆς φύσεως ἀσθενές, οὐ
God-loving since therefore because-of the of-the nature weak not
παντός ἐστι τῆς εἰς τὰ τοιαῦτα συμμετρίας ἐπιτυγχάνειν,
of-everyone is the in the such-things measure to-attain
ἐπικίνδυνον δὲ τὸ ἔξω τοῦ μέτρου παρενεχθέντα εἰς
dangerous but the outside of-the measure having-been-carried into
ἰλὺν βυθοῦ, κατὰ τὸν Ψαλμῳδόν, ἐμπαγῆναι· λυσιτελὲς
mire of-depth according-to the Psalmist to-be-stuck profitable
ἂν εἴη, καθὼς ὑφηγεῖται ὁ λόγος, ἀπείρατον τῶν
— it-would-be as guides the word unexperienced of-the
τοιούτων διαβιῶναι· ὡς ἂν μὴ τῇ προφάσει τῶν
such-things to-live-through so-that — not by-the pretext of-the
συγκεχωρημένων εἴσοδον λάβοι κατὰ τῆς ψυχῆς τὰ πάθη.
conceded-things entrance should-take against the soul the passions

Ὅτι δυσμετάθετον ἐπὶ παντὸς ἡ συνήθεια

9 · THAT HABIT IS HARD TO CHANGE

Custom is all-powerful, making even what nature shuns seem good; nations, cities, and brothers from one birth differ by habit alone. Many who loved temperance in youth began a life of filth with a lawful pleasure, and once their desire was channeled downward, it dried up toward things above. So the weaker should flee to virginity as a fortress, and not call down temptations on themselves. No one divided between God and the world can love God with his whole heart; and long practice makes even the hardest discipline pleasant.

Ἄμαχον γάρ ἐστιν ἐπὶ παντὸς ἡ συνήθεια, πολλὴν
irresistible for is in-the-case-of everything the custom much
ἔχουσα δύναμιν πρὸς ἑαυτὴν ἑλκῦσαι καὶ ἐπισπάσασθαι τὴν
having power to itself to-drag and to-draw-on the
ψυχήν, καί τινα καλοῦ παρασχεῖν φαντασίαν, ἐν ᾧ ἄν
soul and some of-beauty to-provide appearance in which —
τις σχέσιν καὶ προσπάθειαν διὰ τοῦ προσεθισμοῦ τινα
anyone attachment and passionate-attachment through the habituation any
κτήσηται· καὶ οὐδὲν οὕτω τῇ φύσει φευκτόν ἐστιν, ὡς
should-acquire and nothing so by-the nature to-be-fled is as
ἐν συνηθείᾳ γενόμενον μὴ καὶ σπουδῆς ἄξιον καὶ αἱρετὸν
in custom having-become not also of-zeal worthy and choiceworthy
νομισθῆναι. Ἀπόδειξις τοῦ λόγου ὁ ἀνθρώπινος βίος, ἐν ᾧ
to-be-thought proof of-the account the human life in which
τοσούτων ὄντων ἐθνῶν, οὐ τὰ αὐτὰ πᾶσι σπουδάζεται,
so-many being nations not the same-things by-all are-pursued
ἄλλα δὲ παρ᾽ ἑτέροις ἐστὶ καλά τε καὶ τίμια, τῆς παρ᾽
others but among others are beautiful both and precious the from
ἑκάστου συνηθείας τὴν περί τι σπουδήν τε καὶ ἐπιθυμίαν
each custom the about something zeal both and desire
ποιούσης. Καὶ οὐ μόνον κατὰ τὰ ἔθνη τὴν τοιαύτην
making and not only according-to the nations the such

παραλλαγὴν ἔστιν ἰδεῖν, τῶν αὐτῶν ἐπιτηδευμάτων παρά
variation it-is-possible to-see the same practices by
τισι μὲν θαυμαζομένων, διαβαλλομένων δὲ παρ᾽ ἑτέροις·
some indeed being-admired being-slandered but by others
ἀλλὰ καὶ ἐπὶ τοῦ αὐτοῦ ἔθνους καὶ τῆς αὐτῆς πόλεως
but also in-the-case-of the same nation and of-the same city
καὶ γένους, ἐν οἷς πολλὴν ἔστι διαφορὰν ἰδεῖν ἐκ τῆς
and family in which much it-is-possible difference to-see from the
συνηθείας ἑκάστοις ἐγγινομένην. Οὕτως ἐκ μιᾶς ὠδῖνος
custom in-each arising so from one travail
ἀδελφοὶ προελθόντες εἰς γένεσιν τοῖς ἐπιτηδεύμασι τῷ
brothers having-come-forth into birth in-the practices in-the
βίῳ πλεῖστον ἀπ᾽ ἀλλήλων ἐσχίσθησαν· καὶ οὔπω τοῦτο
life very-much from one-another were-split and not-yet this
θαυμαστόν· ἐπεὶ καὶ ὁ καθέκαστον ἄνθρωπος οὐ τὴν αὐτὴν
wonderful since also the individual man not the same
ὡς ἐπὶ τὸ πολὺ περὶ τοῦ αὐτοῦ πράγματος κρίσιν ἔχει,
as for the most-part about the same matter judgment has
ἀλλ᾽ ὡς ἂν περὶ ἕκαστον ἀπὸ τῆς συνηθείας διατεθῇ. Καὶ
but as-ever — about each from the custom he-be-disposed and
ἵνα μὴ τὰ πόῤῥω τοῦ πράγματος λέγωμεν, πολλοὺς
that not the(-things) far-from the matter we-may-say many
ἡμῖν ἐγνωρίσαμεν ἐραστὰς μάλιστα τῆς σωφροσύνης
to-us we-have-known lovers especially of-the temperance
εὐθὺς παρὰ τὴν πρώτην ἡλικίαν φανέντας, ἀρχὴν δὲ
at-once at the first age having-appeared beginning but
ῥυπαροῦ βίου ποιησαμένους τὴν δοκοῦσαν ἔννομόν τε καὶ
of-filthy life having-made the seeming lawful both and
συγκεχωρημένην τῶν ἡδονῶν μετουσίαν. Ἐπεὶ γὰρ ἅπαξ τὴν
conceded of-the pleasures participation since for once the
τοιαύτην παρεδέξαντο πεῖραν, κατὰ τὸ ῥηθὲν ἡμῖν ἐπὶ
such they-admitted experience according-to the spoken by-us on

τοῦ ῥείθρου ὑπόδειγμα, ὅλον πρὸς ταῦτα τὸ ἐπιθυμητικὸν
the stream example whole toward these-things the desiring-part
μεταστρέψαντες, καὶ τὴν ὁρμὴν ἀπὸ τῶν θειοτέρων πρὸς
having-turned and the impulse from the more-divine-things to
τὰ ταπεινὰ καὶ ὑλώδη μετοχετεύσαντες, πολλὴν ἐν ἑαυτοῖς
the low and material having-channeled much in themselves
τὴν εὐρυχωρίαν τοῖς πάθεσιν ἤνοιξαν· ὡς παντελῶς τῆς
the room for-the passions they-opened so-that completely from-the
ἐπὶ τὸ ἄνω φορᾶς λῆξαι καὶ ἀποξηρανθῆναι τὴν ἐπιθυμίαν,
to the above motion to-cease and to-be-dried-up the desire
ὅλην πρὸς τὰ πάθη μεταῤῥυεῖσαν. Διὰ τοῦτο λυσιτελὲς
whole to the passions having-flowed-over because-of this profitable
εἶναι νομίζομεν τοῖς ἀσθενεστέροις εἰς τὴν παρθενίαν
to-be we-think for-the weaker into the virginity
ὡς εἰς ἀσφαλές τι φρούριον καταφεύγειν, καὶ μὴ πρὸς
as into secure some fortress to-flee and not to
τὴν ἀκολουθίαν κατιόντας τοῦ βίου, προσκαλεῖσθαι καθ'
the sequence going-down of-the life to-call-upon against
ἑαυτῶν πειρασμούς, καὶ τοῖς ἀντιστρατευομένοις τῷ
themselves temptations and with-the(-ones) warring-against the
νόμῳ τοῦ νοὸς ἡμῶν διὰ τῶν τῆς σαρκὸς παθημάτων
law of-the mind our through the of-the flesh passions
συμπλέκεσθαι, καὶ κινδυνεύειν οὐ περὶ γῆς ὅρων, ἢ
to-be-entangled and to-run-risk not about of-land boundaries or
χρημάτων ἀποβολῆς, ἢ ἄλλου τινὸς τῶν κατὰ τὴν
of-money loss or of-other any of-the(-things) according-to the
ζωὴν ταύτην σπουδαζομένων, ἀλλὰ περὶ τῆς προηγουμένης
life this pursued but about the foremost
ἐλπίδος. Οὐκ ἔστι γὰρ τὸν εἰς τὸν κόσμον τοῦτον
hope not it-is-possible for the(-one) to the world this
ἀποστρέφοντα τὴν διάνοιαν καὶ τὴν ἐνθάδε μέριμναν
turning the mind and the here anxiety

ἀναλαβόντα, καὶ εἰς ἀνθρωπίνην ἀρέσκειαν ἀσχολοῦντα
having-taken-up and in human pleasing occupying
ἑαυτοῦ τὴν καρδίαν, πληρωτὴν γενέσθαι τῆς πρώτης καὶ
his-own the heart fulfiller to-become of-the first and
μεγάλης ἐντολῆς τοῦ Κυρίου, ἥ φησιν ἐξ ὅλης καρδίας
great commandment of-the Lord which says from whole heart
καὶ δυνάμεως τὸν Θεὸν ἀγαπᾷν. Πῶς γὰρ ἀγαπήσει τις
and power — God to-love how for will-love anyone
ἐξ ὅλης καρδίας καὶ δυνάμεως τὸν Θεόν, ὅταν καταμερίσῃ
from whole heart and power — God when he-divide
τὴν καρδίαν ἑαυτοῦ πρὸς Θεὸν καὶ κόσμον, καὶ κλέπτων
the heart his-own toward God and world and stealing
τρόπον τινὰ τὴν ἐκείνῳ μόνῳ χρεωστουμένην ἀγάπην,
in-manner some the for-that-one alone owed love
ἀνθρωπίνοις αὐτὴν πάθεσι προσαναλίσκῃ; ὁ γὰρ ἄγαμος
on-human it passions spend-besides the for unmarried
μεριμνᾷ τὰ τοῦ Κυρίου, ὁ δὲ γαμήσας μεριμνᾷ
cares-for the(-things) of-the Lord the(-one) but having-married cares-for
τὰ τοῦ κόσμου. Εἰ δὲ ἐπίπονος ἡ πρὸς τὰς ἡδονὰς
the(-things) of-the world if but toilsome the against the pleasures
μάχη δοκεῖ, θαῤῥείτω πᾶς· οὐδὲ γὰρ πρὸς τοῦτο μικρὰ
battle seems let-take-courage everyone not-even for toward this small
ἡ συνήθεια καὶ τοῖς δυσκολωτάτοις εἶναι δοκοῦσιν,
the custom also for-the(-things) most-difficult to-be seeming
ἡδονήν τινα διὰ τῆς ἐπιμονῆς ἐνεργάσασθαι· καὶ ἡδονὴν
pleasure some through the persistence to-produce and pleasure
τὴν καλλίστην καὶ καθαρωτάτην, ἧς ἄξιόν ἐστι τόν
the fairest and purest of-which worthy it-is the(-one)
γε νοῦν ἔχοντα περιέχεσθαι μᾶλλον, ἢ τῇ περὶ τὰ
at-least sense having to-be-held rather than by-the about the

ταπεινὰ μικροπρεπείᾳ, τῶν μεγάλων κατ᾽ ἀλήθειαν καὶ
low-things meanness from-the great-things in truth and
πάντα νοῦν ὑπερεχόντων ἀλλοτριοῦσθαι.
all mind surpassing to-be-estranged

Τί τὸ ἀληθῶς ἐπιθυμητόν

10 · WHAT IS TRULY TO BE DESIRED

No word can show what is lost by falling from the true good, which the pure in heart see and which the blind cannot be told, as a man blind from birth cannot learn the sun's ray by hearing. David, raised out of himself in ecstasy, cried that every man is a liar, meaning that every human word fails before that light. Bodily beauty can be described, but the archetypal beauty has no color, shape, or size. Still we must not despair, but be led through the senses to the invisible.

Ὅση γάρ ἐστιν ἡ ζημία ἐν ἀποπτώσει γενέσθαι τῆς τοῦ
how-great for is the loss in falling-away to-be of-the of-the
ὄντως καλοῦ κτήσεως, τίς ἂν παραστήσειε λόγος; ποίᾳ
truly beautiful possession what — would-present word what-kind
δ᾽ ἄν τις χρήσαιτο διανοίας ὑπερβολῇ; πῶς ἂν ἐνδείξαιτο
but — anyone would-use of-thought excess how — would-be-show
καὶ εἰς ὑπογραφὴν ἀγάγοι τὸ καὶ λόγῳ ἄῤῥητον καὶ
and into outline would-bring the(-thing) both to-word unspeakable and
νοήματι ἀκατάληπτον; Εἰ μὲν γάρ τις ἐπὶ τοσοῦτον τὸ
to-thought incomprehensible if indeed for anyone to so-much the
τῆς καρδίας ὄμμα κεκάθαρται, ὡς δυνηθῆναί πως ἰδεῖν
of-the heart eye has-been-cleansed as to-be-able somehow to-see
τὸ ἐν τοῖς μακαρισμοῖς ὑπὸ τοῦ Κυρίου ἐπηγγελμένον,
the(-thing) in the beatitudes by the Lord promised
πάσης καταγνώσεται ἀνθρωπίνης φωνῆς, ὡς οὐδεμίαν
every will-condemn human voice as no

ἐχούσης δύναμιν εἰς τὴν τοῦ νοηθέντος παράστασιν· εἰ
having power for the of-the thing-thought presentation if
δέ τις ἔτι τοῖς ὑλικοῖς ἐγκαθήμενος πάθεσι, καθάπερ
but anyone still in-the material sitting-in passions as
ὑπὸ λήμης τινὸς τῆς ἐμπαθοῦς διαθέσεως τὸ διορατικὸν
by rheum some of-the passionate disposition the discernment
τῆς ψυχῆς ἐπιπέπλασται, ματαία καὶ τούτῳ πᾶσα λόγων
of-the soul has-been-plastered-over vain also for-him all of-words
ἰσχύς· ἐπὶ γὰρ τῶν ἀναισθήτως ἐχόντων, ἐν τῷ
strength in-the-case-of for the(-ones) insensibly being in the
ὁμοίῳ καθέστηκε τό τε ἐλαττοῦν διὰ τοῦ λόγου καὶ
like stands the both to-lessen through the word and
τὸ ὑπεραίρειν τὰ θαύματα· ὡς καὶ ἐπὶ τῆς ἡλιακῆς
the to-exalt the wonders as also in-the-case-of the solar
ἀκτῖνος, τῷ μὴ τεθεαμένῳ τὸ φῶς ἀπὸ πρώτης
ray for-the(-one) not having-seen the light from first
γενέσεως ἀργὴ καὶ ἀνόνητος γίνεται ἡ διὰ τῶν λόγων
birth idle and useless becomes the through the words
τοῦ φωτὸς ἑρμηνεία· οὐ γάρ ἐστι δυνατὸν τὴν τῆς ἀκτῖνος
of-the light interpretation not for it-is possible the of-the ray
λαμπηδόνα δι᾽ ἀκοῆς ἐναυγάσαι. Οὕτω καὶ ἐπὶ τοῦ
brightness through hearing to-shine-into so also in-the-case-of the
ἀληθινοῦ καὶ νοητοῦ φωτός, ἰδίων ὀφθαλμῶν ἑκάστῳ χρεία,
true and intelligible light own eyes for-each need
ἵνα τὸ κάλλος ἐκεῖνο θεάσηται, ὅπερ ὁ μὲν ἰδὼν
that the beauty that he-may-behold which the(-one) indeed having-seen
κατά τινα θείαν δωρεάν τε καὶ ἐπίπνοιαν ἀνερμήνευτον
according-to some divine gift both and inspiration uninterpretable
ἐν τῷ ἀπορρήτῳ τῆς συνειδήσεως ἔχει τὴν ἔκπληξιν·
in the secret of-the conscience has the amazement
ὁ δὲ μὴ τεθεαμένος, οὐδὲ γνώσεται τὴν ζημίαν ὧν
the(-one) but not having-beheld not-even will-know the loss of-what

ἀπεστέρηται. Πῶς γὰρ ἄν τις αὐτῷ διαπεφευγὸς αὐτὸν
he-has-been-deprived how for — anyone to-him having-escaped him
ἀγαθὸν παραστήσειε; πῶς δ' ἄν τις ὑπ' ὄψιν ἀγάγοι
good would-present how but — anyone under sight would-bring
τὸ ἄφραστον; Ἰδίας φωνὰς σημαντικὰς ἐκείνου τοῦ
the inexpressible own words significant of-that the
κάλλους οὐ μεμαθήκαμεν· ὑπόδειγμα τοῦ ζητουμένου
beauty not we-have-learned example of-the(-thing) sought
ἐν τοῖς οὖσιν οὐκ ἔστιν οὐδέν· ἐκ συγκρίσεώς γε
in the things-that-are not is anything from comparison indeed
μὴν αὐτὸ δηλωθῆναι ἀμήχανον. Τίς γὰρ ὀλίγῳ σπινθῆρι
however it to-be-shown impossible who for to-small spark
προσεικάζει τὸν ἥλιον, ἢ ῥανίδα βραχεῖαν πρὸς τὴν τῶν
likens the sun or drop brief against the of-the
ἀβύσσων ἀπειρίαν ἀνθίστησιν; Ὃν γὰρ ἔχει λόγον πρὸς
abysses boundlessness sets-against what for has ratio toward
τὰς ἀβύσσους ἡ ὀλίγη σταγών, ἢ πρὸς τὴν μεγάλην
the abysses the little drop or toward the great
ἀκτῖνα τοῦ ἡλίου τὸ μικρὸν σπινθηράκιον· οὕτω διάκειται
ray of-the sun the small little-spark so stands
καὶ πάντα τὰ παρὰ τῶν ἀνθρώπων ὡς καλὰ
also all the(-things) by the men as beautiful
θαυμαζόμενα πρὸς ἐκεῖνο τὸ κάλλος, ὃ περὶ τὸ πρῶτον
admired toward that the beauty which about the first
ἀγαθὸν καὶ τὸ ἐπέκεινα παντὸς ἀγαθοῦ θεωρεῖται.
good and the(-thing) beyond every good is-contemplated
Τίς οὖν ἐπίνοια τὸ μέγεθος τῆς ζημίας τῷ παθόντι
what then device the greatness of-the loss to-the(-one) having-suffered
τὴν ζημίαν ταύτην ἐνδείξεται; Καλῶς μοι δοκεῖ ὁ μέγας
the loss this will-show well to-me seems the great
Δαβὶδ τὴν ἀμηχανίαν ἐνδεδεῖχθαι ταύτην· ὃς ἐπειδή ποτε
David the helplessness to-have-shown this who when once

δυνάμει τοῦ Πνεύματος ὑψωθεὶς τὴν διάνοιαν, καὶ
by-power of-the Spirit having-been-raised in-the mind and
οἷον ἐκβὰς αὐτὸς ἑαυτόν, εἶδεν ἐκεῖνο τὸ ἀμήχανον
as-it-were having-gone-out he himself saw that the impossible
καὶ ἀπερινόητον κάλλος ἐν τῇ μακαρίᾳ ἐκστάσει (εἶδε δὲ
and incomprehensible beauty in the blessed ecstasy saw but
πάντως ὡς ἀνθρώπῳ γε δυνατὸν ἰδεῖν, ἔξω τῶν τῆς
altogether as for-man at-least possible to-see outside of-the of-the
σαρκὸς προκαλυμμάτων γενόμενος, καὶ εἰσελθὼν διὰ
flesh veils having-become and having-entered through
μόνης διανοίας εἰς τὴν τῶν ἀσωμάτων καὶ νοητῶν
alone mind into the of-the incorporeal-things and intelligible-things
θεωρίαν)· ἐπειδή τι καὶ εἰπεῖν ἄξιον τοῦ ὀφθέντος
contemplation since something also to-say worthy of-the(-thing) seen
ἐπεπόθησεν, ἐκείνην ἐξεβόησε τὴν φωνήν, ἣν πάντες
he-longed that he-cried-out the voice which all
ᾄδουσιν, ὅτι Πᾶς ἄνθρωπος ψεύστης· τοῦτο δέ ἐστιν, ὡς
sing that every man liar this but is as
γε ὁ ἐμὸς λόγος, ὅτι πᾶς ἄνθρωπος φωνῇ ἐπιτρέπων
at-least the my word that every man to-voice entrusting
τὴν τοῦ ἀφράστου φωτὸς ἑρμηνείαν, ὄντως ψεύστης ἐστίν·
the of-the inexpressible light interpretation truly liar is
οὐχὶ τῷ μισεῖν αὐτήν, ἀλλὰ τῷ ἀσθενεῖν περὶ τὴν τοῦ
not by-the to-hate it but by-the to-be-weak about the of-the
νοηθέντος παράστασιν. Τὸ μὲν γὰρ αἰσθητὸν κάλλος,
thing-thought presentation the indeed for sensible beauty
ὅσον κάτω περὶ τὸν ἡμέτερον ἀναστρέφεται βίον, εἴτε
as-much-as below about the our moves-about life whether
ἐν ἀψύχοις ὕλαις, εἴτε καὶ ἐν σώμασιν ἐμψύχοις διά
in soulless materials or also in bodies ensouled through
τινος εὐχροίας ἐμφανταζόμενον, αὐτάρκης ἡμῶν ἡ κατὰ
some fair-color appearing sufficient our the according-to

τὴν αἴσθησιν δύναμις καὶ θαυμάσαι, καὶ ἀποδέξασθαι, καὶ
the sense power both to-admire and to-accept and
γνώριμον ἑτέρῳ ποιῆσαι, διὰ τῆς τῶν λόγων γραφῆς
known to-another to-make through the of-the words writing
ὥσπερ ἐν εἰκόνι τινὶ τῷ λόγῳ τοῦ τοιούτου κάλλους
as in image some by-the word of-the such beauty
ἐγγραφομένου· οὗ δὲ τὸ ἀρχέτυπον κάλλος διαφεύγει τὴν
being-inscribed of-which but the archetypal beauty escapes the
κατανόησιν, πῶς ἂν ὁ λόγος ὑπ᾽ ὄψιν ἀγάγοι, οὐδεμίαν
comprehension how — the word under sight would-bring no
μηχανὴν ἐξευρίσκων ὑπογραφῆς, οὐ χροιὰν ἔχων εἰπεῖν, οὐ
device finding of-outline not color having to-say not
σχῆμα, οὐ μέγεθος, οὐ μορφῆς εὐμοιρίαν, οὐδέ τινα ὅλως
shape not size not of-form comeliness nor any at-all
φλυαρίαν τοιαύτην; Τὸ γὰρ ἀειδὲς πάντῃ, καὶ ἀσχημάτιστον,
nonsense such the for formless altogether and shapeless
καὶ πηλικότητος πάσης ἀλλότριον, καὶ πάντων ὅσα περὶ
and of-magnitude all alien and of-all as-many-as about
σῶμα καὶ αἴσθησιν θεωρεῖται, πόῤῥωθεν ἱδρύμενον, πῶς
body and sense are-contemplated from-afar established how
ἄν τις διὰ τῶν μόνῃ τῇ αἰσθήσει καταλαμβανομένων
— anyone through the(-things) by-alone the sense apprehended
γνωρίσειεν; Οὐ μὴν διὰ τοῦτό γε ἀπογνωστέον
would-make-known not however because-of this indeed must-despair
ἡμῖν τῆς ἐπιθυμίας ταύτης, ὅτι ὑψηλοτέρα φαίνεται τῆς
we of-the desire this because higher it-appears than-the
καταλήψεως· ἀλλ᾽ ὅσῳ μέγα τὸ ζητούμενον ὁ
comprehension but by-as-much-as great the(-thing) sought the
λόγος ἀπέδειξεν, τοσούτῳ μᾶλλον ὑψοῦσθαι χρὴ τὴν
word showed by-so-much more to-be-lifted it-is-needful the
διάνοιαν καὶ συνεπαίρεσθαι τῷ μεγέθει τοῦ ζητουμένου,
mind and to-be-raised-with the greatness of-the(-thing) sought

μὴ παντελῶς ἔξω γενέσθαι τῆς τοῦ ἀγαθοῦ μετουσίας·
lest altogether outside to-become of-the of-the good participation
κίνδυνος γὰρ οὐ μικρός, μὴ τῷ λίαν ὑψηλῷ τε καὶ ἀῤῥήτῳ,
danger for not small lest by-the very high both and unspeakable
παντάπασι τῆς περὶ αὐτοῦ ἐννοίας ἀπολισθήσωμεν,
altogether from-the about it thought we-slip-off
μηδενὶ γνωρίμῳ τὴν κατανόησιν αὐτῶν ἐπερείδοντες.
on-nothing known the perception of-them propping
Δεῖ τοίνυν τῆς ἀσθενείας ἕνεκεν ταύτης διὰ τῶν
it-is-needful therefore of-the weakness for-the-sake-of this through the(-things)
τῇ αἰσθήσει γνωρίμων χειραγωγεῖν πρὸς τὸ ἀόρατον
to-the sense known to-lead-by-the-hand to the invisible
τὴν διάνοιαν. Ἡ δὲ ἐπίνοια γένοιτο ἂν ἡμῖν τοιαύτη·
the mind the but device would-be — for-us such

Πῶς ἄν τις ἐν περινοίᾳ γένοιτο τοῦ ὄντως καλοῦ

11 · How one may come to know the truly beautiful

The shallow see only the body, the discerning the soul; so, seeking beauty, the immature think a pleasing thing beautiful in itself, while the purified use it as a step to the intelligible beauty that all beautiful things share. Untrained judgment sends men after flesh, money, honor, the arts, or the belly. Passing beyond these on the wings of the dove, the Spirit, the soul draws near the beautiful and becomes beautiful and full of light, like a clean mirror catching the sun. Like is grasped by like: true virginity ends in the power to see God, the cause of all beauty and good.

Ὥσπερ τοίνυν οἱ μὲν ἐπιπολαιότερον δίχα διανοίας τὰ
as therefore the(-ones) indeed more-superficially without thought the
πράγματα βλέποντες, ἐπειδὰν εἴδωσιν ἄνθρωπον ἢ ὅπερ
things seeing when they-see man or whatever
ἂν τύχῃ τῶν φαινομένων, πλέον οὐδὲν τοῦ
— it-happen of-the(-things) appearing more nothing than-the(-thing)

ὁρωμένου περιεργάζονται· ἀρκεῖ γὰρ αὐτοῖς θεασαμένοις
seen investigate it-suffices for for-them having-beheld
τὸν ὄγκον τοῦ σώματος, ὅλον νομίσαι τὸν τοῦ ἀνθρώπου
the bulk of-the body whole to-think the of-the man
λόγον κατειληφέναι· ὁ δὲ διορατικὸς τὴν ψυχήν,
account to-have-grasped the(-one) but discerning in-the soul
καὶ πεπαιδευμένος μὴ μόνοις ὀφθαλμοῖς ἐπιτρέπειν τὴν
and trained not to-alone eyes to-entrust the
τῶν ὄντων ἐπίσκεψιν, οὐ μέχρι τῶν φαινομένων
of-the things-that-are consideration not as-far-as the(-things) appearing
στήσεται, οὐδὲ τὸ μὴ βλεπόμενον ἐν τοῖς μὴ
will-stop nor the(-thing) not seen among the(-things) not
οὖσι λογίζεται, ἀλλὰ καὶ ψυχῆς φύσιν περινοεῖ, καὶ τὰς
being reckons but also of-soul nature he-conceives and the
τῷ σώματι ἐμφυομένας ποιότητας, καὶ κοινῇ καὶ καθ᾽
in-the body inborn qualities both in-common and by
ἑαυτὰς ἐπισκέπτεται· ἰδίᾳ τε γὰρ αὐτῶν ἑκάστην χωρίζει
themselves considers separately both for of-them each he-separates
τῷ λόγῳ, καὶ πάλιν τὴν κοινὴν αὐτῶν συνδρομήν τε
by-the reason and again the common their concourse both
καὶ σύμπνοιαν περὶ τὴν τοῦ ὑποκειμένου σύστασιν θεωρεῖ·
and accord about the of-the underlying constitution beholds
οὕτως οὖν καὶ ἐν τῇ τοῦ καλοῦ ζητήσει, ὁ μὲν ἀτελὴς
so then also in the of-the beautiful search the(-one) indeed imperfect
τὴν διάνοιαν, ἐπειδὰν ἴδῃ τι πρᾶγμα ᾧ κάλλους τινὸς
in-the mind when he-see some thing on-which of-beauty some
περικέχυται φαντασία, αὐτὸ ἐκεῖνο καλὸν εἶναι τῇ ἑαυτοῦ
has-been-poured-round appearance it that beautiful to-be by-the its-own
φύσει οἰήσεται, ὅπερ ἂν τὴν αἴσθησιν αὐτοῦ δι᾽ ἡδονῆς
nature will-think whatever — the sense his through pleasure
ἐπισπάσηται, καὶ οὐδὲν ὑπὲρ τοῦτο πλέον περιεργάζεται.
should-draw and nothing beyond this more investigates

Ὁ δὲ κεκαθαρμένος τὸν τῆς ψυχῆς ὀφθαλμόν, καὶ
the(-one) but having-cleansed the of-the soul eye and
δυνατὸς τὰ τοιαῦτα βλέπειν, χαίρειν ἐάσας τὴν ὕλην
able the such-things to-see to-say-farewell having-let the matter
τὴν ὑποβεβλημένην τῇ τοῦ καλοῦ ἰδέᾳ, οἷον ὑποβάθρᾳ τινὶ
the laid-under the of-the beautiful form as pedestal some
τῷ ὁρωμένῳ χρήσεται, πρὸς τὴν τοῦ νοητοῦ κάλλους
the(-thing) seen he-will-use toward the of-the intelligible beauty
θεωρίαν, οὗ κατὰ μετουσίαν τὰ ἄλλα καλὰ γίνεταί
contemplation of-which by participation the other beautiful-things become
τε καὶ ὀνομάζεται. Δοκεῖ δέ μοι χαλεπὸν εἶναι, τῶν
both and are-named it-seems but to-me hard to-be of-the
πλείστων τῇ τοιαύτῃ παχύτητι τῆς διανοίας συζώντων,
most with-the such grossness of-the mind living-together
τὸ διατεμόντας τῷ λόγῳ καὶ χωρίσαντας τὴν ὕλην ἀπὸ τοῦ
the having-cut by-the reason and having-separated the matter from the
ἐπιθεωρουμένου κάλλους, αὐτὴν ἐφ' ἑαυτῆς τοῦ καλοῦ τὴν
contemplated-upon beauty it by itself of-the beautiful the
φύσιν κατανοῆσαι. Καὶ εἴ τις ἀκριβῶς ἐθέλοι τὴν αἰτίαν
nature to-perceive and if anyone exactly should-wish the cause
σκοπεῖν τῶν πεπλανημένων καὶ μοχθηρῶν ὑπολήψεων,
to-examine of-the strayed and wretched suppositions
οὐκ ἄν μοι δοκεῖ ἄλλην εὑρεῖν, ἢ τὸ μὴ ἀκριβῶς ἡμῶν
not — to-me it-seems other to-find than the not exactly our
γεγυμνάσθαι τὰ τῆς ψυχῆς αἰσθητήρια πρὸς τὴν τοῦ
to-have-been-trained the of-the soul senses toward the of-the
καλοῦ καὶ μὴ τοιούτου διάκρισιν. Διὰ τοῦτο ἀποστάντες
beautiful and not such discrimination because-of this having-stood-off
οἱ ἄνθρωποι τῆς περὶ τὸ ὄντως ἀγαθὸν σπουδῆς, οἱ
the men from-the about the truly good zeal the(-ones)
μὲν εἰς ἔρωτα σαρκῶν κατωλίσθησαν, οἱ δὲ ἐπὶ τὴν
indeed into love of-fleshes slipped-down the(-ones) but upon the

ἄψυχον τῶν χρημάτων ὕλην ταῖς ἐπιθυμίαις ἔῤῥεψαν·
soulless of-the money matter with-the desires inclined
ἄλλοι ἐν τιμαῖς καὶ δόξαις καὶ δυναστείαις τὸ καλὸν
others in honors and glories and powers the beautiful
ὡρίσαντο· εἰσὶ δέ τινες οἳ περὶ τέχνας καὶ ἐπιστήμας
defined there-are but some who about arts and sciences
ἐπτοήθησαν· οἱ δὲ ἀνδραποδωδέστεροι τούτων, λαιμὸν
were-excited the(-ones) but more-slavish than-these gullet
καὶ γαστέρα τοῦ ἀγαθοῦ ποιοῦνται κριτήρια. Οἱ δὲ
and belly of-the good make criteria the(-ones) but
ἀποστάντες τῶν ὑλικῶν νοημάτων, καὶ τῶν περὶ τὰ
having-stood-off of-the material thoughts and of-the about the
φαινόμενα προσπαθειῶν, ἀνεζήτουν τὴν ἁπλῆν τε καὶ
appearing-things passionate-attachments sought the simple both and
ἄϋλον καὶ ἀσχημάτιστον τοῦ καλοῦ φύσιν, οὐκ ἂν
immaterial and shapeless of-the beautiful nature not —
περὶ τὴν αἵρεσιν τῶν ἐπιθυμητῶν ἐπλανήθησαν, οὐδ' ἂν
about the choice of-the desirable-things they-would-have-strayed nor —
τοσοῦτον ὑπὸ τῆς τοιαύτης ἀπάτης παρηνέχθησαν,
so-much by the such deceit would-they-have-been-carried-aside
ὡς μηδὲ τὸ πρόσκαιρον τῆς ἐν τούτοις ἡδονῆς βλέποντας,
as not-even the temporary of-the in these pleasure seeing
πρὸς τὴν ὑπεροψίαν τῶν τοιούτων ὁδηγηθῆναι.
to the disdain of-the such-things to-be-guided
Οὐκοῦν αὕτη ἂν γένοιτο ἡμῖν ὁδὸς εἰς τὴν τοῦ καλοῦ
therefore this — would-be for-us road to the of-the beautiful
εὕρεσιν ἄγουσα, τὸ πάντα τὰ ἄλλα, ὅσα τὰς ἐπιθυμίας
finding leading the all the other-things as-many-as the desires
τῶν ἀνθρώπων ἐφέλκεται, καλὰ εἶναι νομιζόμενα, καὶ
of-the men draws beautiful to-be being-thought and
διὰ τοῦτο σπουδῆς τινος καὶ ἀποδοχῆς ἀξιούμενα, ταῦτα
because-of this of-zeal some and acceptance deemed-worthy these

ὑπερβαίνοντας ὡς ταπεινά τε καὶ πρόσκαιρα, μηδενὶ
overstepping as low both and temporary on-none
τούτων προσαναλίσκειν τὴν ἐπιθυμητικὴν ἡμῶν δύναμιν,
of-these to-spend the desiring our power
μήτε μὴν ἀργὴν καὶ ἀκίνητον ἐν ἑαυτοῖς κατακλείσαντας
nor indeed idle and unmoving in ourselves having-shut-up
ἔχειν, ἀλλ᾽ ἐκκαθάραντας αὐτὴν ἀπὸ τῆς τῶν ταπεινῶν
to-have but having-cleansed it from the of-the low-things
προσπαθείας, ἐκεῖ ἀνάγειν, ὅπου οὐκ ἐφικνεῖται ἡ αἴσθησις·
passionate-attachment there to-lead-up where not reaches the sense
ὡς μήτε οὐρανοῦ κάλλος θαυμάσαι, μήτε φωστῆρος αὐγάς,
so-that neither of-heaven beauty to-admire nor of-luminary rays
μήτε ἄλλο τι τῶν φαινομένων καλῶν· ἀλλὰ διὰ τοῦ
nor other any of-the appearing beautiful-things but through the
πᾶσι τούτοις ἐπιθεωρουμένου κάλλους χειραγωγεῖσθαι πρὸς
in-all these contemplated beauty to-be-led-by-the-hand to
τὴν ἐκείνου τοῦ κάλλους ἐπιθυμίαν, ἧς καὶ οἱ οὐρανοὶ
the of-that the beauty desire of-which also the heavens
διηγοῦνται τὴν δόξαν, καὶ στερέωμα, καὶ πᾶσα ἡ κτίσις
declare the glory and firmament and all the creation
ἀναγγέλλει τὴν γνῶσιν. Οὕτω γὰρ ἀνιοῦσα ἡ ψυχή, καὶ
announces the knowledge so for going-up the soul and
πᾶν τὸ καταλαμβανόμενον ὡς μικρότερον τοῦ
all the(-thing) apprehended as smaller than-the(-thing)
ζητουμένου καταλιμπάνουσα, γένοιτο ἂν ἐν περινοίᾳ
sought leaving-behind would-become — in comprehension
τῆς μεγαλοπρεπείας ἐκείνης, τῆς ὑπεράνω τῶν οὐρανῶν
of-the magnificence that the(-one) above the heavens
ἐπηρμένης. Ἀλλὰ πῶς ἄν τις τῶν ὑψηλῶν ἐφίκοιτο, περὶ
lifted but how — anyone the high-things would-reach about
τὰ ταπεινὰ τὴν σπουδὴν ἔχων; πῶς δ᾽ ἄν τις πρὸς
the low-things the zeal having how but — anyone toward

τὸν οὐρανὸν ἀναπτείη, μὴ πτερωθεὶς τῷ οὐρανίῳ πτερῷ,
the heaven would-fly-up not winged by-the heavenly wing
καὶ ἀνωφερὴς καὶ μετέωρος διὰ τῆς ὑψηλῆς πολιτείας
and upward-tending and aloft through the high conduct
γενόμενος; Τίς δὲ οὕτως ἔξω τῶν εὐαγγελικῶν μυστηρίων
having-become who but so outside of-the gospel mysteries
ἐστίν, ὡς ἀγνοεῖν ὅτι ἓν ὄχημα τῇ ἀνθρωπίνῃ ψυχῇ
is as to-be-ignorant that one vehicle for-the human soul
τῆς ἐπὶ τοὺς οὐρανοὺς πορείας ἐστί, τὸ τῷ εἴδει τῆς
of-the to the heavens journey is the to-the form of-the
καταπτάσης περιστερᾶς ἑαυτὸν ὁμοιῶσαι, ἧς τὰς πτέρυγας
having-flown-down dove himself to-make-like whose the wings
γενέσθαι αὐτῷ καὶ Δαβὶδ ὁ προφήτης ἐπόθησεν; Οὕτω
to-become for-him also David the prophet longed so
γὰρ ἐν αἰνίγματι τὴν τοῦ Πνεύματος δύναμιν τῇ Γραφῇ
for in riddle the of-the Spirit power for-the Scripture
σύνηθες ὀνομάζειν· εἴτε διότι χολῆς ἐστιν ἄμοιρον τοῦτο
customary to-name whether because of-gall is without-share this
τὸ ὄρνεον, ἢ ὅτι δυσωδίας ἐχθρόν, καθώς φασιν οἱ τὰ
the bird or that of-stench hostile as say the(-ones) the
τοιαῦτα παρατηρήσαντες. Οὐκοῦν ὁ πάσης πικρίας καὶ
such-things having-observed therefore the(-one) of-all bitterness and
σαρκικῆς δυσωδίας ἑαυτὸν ἀποστήσας, καὶ πάντων τῶν
fleshly stench himself having-removed and of-all the
ταπεινῶν τε καὶ χαμαιζήλων ὑπεραρθείς, μᾶλλον δὲ
low both and ground-loving having-been-lifted-above rather but
παντὸς τοῦ κόσμου γεγονὼς ὑψηλότερος ἐν τῷ προειρημένῳ
of-all the world having-become higher by the aforesaid
πτερῷ, ἐκεῖνος εὑρήσει τὸν μόνον ἐπιθυμίας ἄξιον, καὶ
wing that-one will-find the(-one) alone of-desire worthy and
γενήσεται καὶ αὐτὸς καλός, τῷ καλῷ προσπελάσας· καὶ
will-become also himself beautiful to-the beautiful having-drawn-near and

ἐν αὐτῷ γεγονώς, λαμπρός τε καὶ φωτοειδὴς ἐν τῇ
in it having-been bright both and light-formed in the
μετουσίᾳ τοῦ ἀληθινοῦ φωτὸς καταστήσεται.
participation of-the true light will-be-established
Ὥσπερ γὰρ ἐν νυκτὶ τὰς ἀθρόας τοῦ ἀέρος ἐκλάμψεις,
as for in night the sudden of-the air flashings
οὕς τινες διάττοντας καλοῦσιν ἀστέρας, οὐδὲν ἄλλο φασὶν
which some shooting call stars nothing other say
οἱ ταῦτα φιλοσοφήσαντες, ἢ ἀέρα εἶναι ὑπὸ βίας
the(-ones) these-things having-philosophized than air to-be by force
πνευμάτων τινῶν εἰς τὸν αἰθέριον τόπον ὑπερχεόμενον·
of-winds some into the ethereal place overflowing
λέγουσι γὰρ τὸν πυροειδῆ τοῦτον ὁλκόν, ἐκφλογωθέντος
they-say for the fiery this trail having-been-inflamed
ἐν τῷ αἰθέρι τοῦ πνεύματος, τῷ οὐρανῷ ἐγχαράσσεσθαι·
in the ether the wind on-the heaven to-be-engraved
ὥσπερ οὖν ὁ ἐπίγειος οὗτος ἀὴρ ἀνωσθεὶς ὑπὸ τῆς βίας
as then the earthly this air thrust-up by the force
τοῦ πνεύματος, φωτοειδὴς γίνεται, τῷ καθαρῷ τοῦ αἰθέρος
of-the wind light-formed becomes by-the pure of-the ether
ἐναλλοιούμενος· ταύτῃ τε δὴ καὶ ὁ νοῦς ὁ ἀνθρώπινος,
being-altered in-this-way and indeed also the mind the human
καταλιπὼν τὸν θολερὸν τοῦτον καὶ ἰλυώδη βίον, ἐπειδὰν
having-left the turbid this and muddy life when
καθαρὸς γενόμενος ἐν τῇ δυνάμει τοῦ πνεύματος, φωτοειδὴς
pure having-become in the power of-the spirit light-formed
γένηται καὶ ἐμμιχθείη τῇ ἀληθινῇ καὶ ὑψηλῇ καθαρότητι,
it-become and be-mingled with-the true and high purity
διαφαίνεταί πως καὶ αὐτὸς ἐν ἐκείνῃ, καὶ ἀκτίνων
shines-through somehow also itself in that and with-rays
ἐμπίπλαται, καὶ φῶς γίνεται, κατὰ τὴν τοῦ Κυρίου
is-filled and light becomes according-to the of-the Lord

ὑπόσχεσιν, ὃς τοὺς δικαίους λάμψειν καθ' ὁμοιότητα
promise who the righteous to-shine according-to likeness
τοῦ ἡλίου κατεπηγγείλατο. Τοῦτο καὶ ἐπὶ τῆς γῆς ὁρῶμεν
of-the sun promised this also on the earth we-see
γινόμενον ἐπὶ κατόπτρου, ἢ ὕδατος, ἢ ἄλλου τινὸς
happening on mirror or water or other any
τῶν ἀποστίλβειν διὰ λειότητα δυναμένων. Ὅταν
of-the(-things) to-shine because-of smoothness able when
γάρ τι τούτων δέξηται τὴν τοῦ ἡλίου ἀκτῖνα, καὶ ἄλλην
for any of-these receive the of-the sun ray also another
ἀφ' ἑαυτῶν ἀκτῖνα ποιεῖ· οὐκ ἂν ποιήσαντα, εἰ ῥύπῳ τινὶ
from themselves ray it-makes not — having-made if by-filth some
τὸ καθαρόν τε καὶ στιλπνὸν τῆς ἐπιφανείας ἀχρειωθείη.
the pure both and shining of-the surface should-be-spoiled
Εἴτε οὖν ἡμεῖς ἄνω γενοίμεθα, καταλιπόντες τὸ περίγειον
whether then we above should-become having-left the earthly
σκότος, ἐκεῖ φωτοειδεῖς γενησόμεθα, τῷ ἀληθινῷ φωτὶ τοῦ
darkness there light-formed we-shall-become to-the true light —
Χριστοῦ ἐμπελάσαντες· εἴτε τὸ φῶς τὸ ἀληθινὸν τὸ καὶ
of-Christ having-drawn-near or the light the true the(-one) also
ἐν τῇ σκοτίᾳ λάμπον καὶ μέχρις ἡμῶν καταβαίη, καὶ ἡμεῖς
in the darkness shining also as-far-as us should-come-down also we
φῶς ἐσόμεθα, καθώς φησί που τοῖς μαθηταῖς ὁ Κύριος·
light shall-be as says somewhere to-the disciples the Lord
Εἰ μή τις κακίας ῥύπος τῇ καρδίᾳ προσπεπλασμένος
if not some of-vice filth to-the heart plastered-on
τὴν χάριν τοῦ ἡμετέρου φωτὸς ἀμαυρώσειε.
the grace of-the our light should-dim
Τάχα τοίνυν ἡμᾶς ἠρέμα διὰ τῶν ὑποδειγμάτων ὁ
perhaps therefore us gently through the examples the
λόγος προσήγαγε τῇ ἐπινοίᾳ τῆς πρὸς τὸ κρεῖττον
treatise brought-near to-the conception of-the toward the better

ἡμῶν ἀλλοιώσεως· καὶ ἐδείχθη μὴ δυνατὸν ἑτέρως εἶναι
our alteration and it-was-shown not possible otherwise to-be
συναφθῆναι τὴν ψυχὴν τῷ ἀφθάρτῳ Θεῷ, μὴ καὶ αὐτὴν
to-be-joined the soul to-the incorruptible God not also itself
ὡς οἷόν τε καθαρὰν γενομένην διὰ τῆς ἀφθαρσίας·
as possible — pure having-become through the incorruption
ὡς ἂν διὰ τοῦ ὁμοίου καταλάβῃ τὸ ὅμοιον, οἱονεὶ
so-that — through the like it-may-grasp the like as-it-were
κάτοπτρον τῇ καθαρότητι τοῦ Θεοῦ ἑαυτὴν ὑποθεῖσαν·
mirror to-the purity — of-God itself having-set-under
ὥστε κατὰ μετοχὴν καὶ ἐμφάνειαν τοῦ πρωτοτύπου
so-that by participation and appearance of-the prototypal
κάλλους καὶ τὸ ἐν αὐτῇ μορφωθῆναι. Εἰ δέ τις
beauty also the(-beauty) in it to-be-formed if but anyone
τοιοῦτός ἐστιν, οἷος ἤδη πάντα καταλιπεῖν τὰ ἀνθρώπινα,
such is as already all to-have-left the human-things
εἴτε σώματα, εἴτε χρήματα, εἴτε τὰ ἐν ἐπιστήμαις ἢ
whether bodies or money or the(-things) in sciences or
τέχναις ἐπιτηδεύματα, ἢ καὶ ὅσα ἐν ἔθεσι καὶ νόμοις
arts pursuits or also as-many-as in customs and laws
δεξιὰ θεωρεῖται (περὶ τὰ τοιαῦτα γὰρ ἡ πλάνη τῆς
right are-thought about the such-things for the error of-the
τοῦ καλοῦ κατανοήσεως, ἐν οἷς ἡ αἴσθησις κριτήριον
of-the beautiful perception in which the sense criterion
γίνεται), ὁ τοιοῦτος πρὸς ἐκεῖνο μόνον ἐρωτικῶς τε καὶ
becomes the such toward that only lovingly both and
ἐπιθυμητικῶς ἕξει, ὃ οὐχ ἑτέρωθεν ἔχει τὸ καλὸν
desirously will-be-disposed which not from-elsewhere has the beautiful
εἶναι, οὐδὲ ποτέ, ἢ πρός τι τοιοῦτόν ἐστιν· ἀλλὰ
to-be nor at-some-time or in-relation-to something such is but
ἐξ ἑαυτοῦ καὶ δι' ἑαυτοῦ καλόν, καὶ ἐν ἑαυτῷ τοιοῦτον
from itself and through itself beautiful and in itself such

καλὸν ὄν, καὶ οὐδὲ ποτὲ καλὸν γενόμενον, ἢ ποτὲ
beautiful being and not-even at-some-time beautiful having-become or at-some-time
οὐκ ἐσόμενον, ἀλλὰ πάντοτε ὡσαύτως ἔχον, προσθήκης
not going-to-be but always likewise being of-addition
τε καὶ αὐξήσεως ὑπεράνω, καὶ ἀνεπίδεκτον πάσης τροπῆς
both and growth above and unreceptive of-all turning
τε καὶ ἀλλοιώσεως. Τῷ τοίνυν πάσας ἑαυτοῦ τὰς τῆς
both and alteration to-the(-one) therefore all his-own the of-the
ψυχῆς δυνάμεις ἐκ παντὸς εἴδους κακίας ἀποκαθάραντι,
soul powers from every form of-vice having-cleansed
τολμῶ καὶ λέγω, ὅτι ἐμφανὲς γίνεται τὸ μόνον τῇ φύσει
I-dare and say that manifest becomes the only by-the nature
καλόν, ὅπερ ἐστὶ τὸ παντὸς καλοῦ τε καὶ ἀγαθοῦ αἴτιον.
beautiful which is the of-every beautiful both and good cause
Καθάπερ γὰρ ὀφθαλμῷ τὴν λήμην ἀπορυψαμένῳ τὰ
as for for-eye the rheum having-washed-off the(-things)
ἐν τῷ οὐρανῷ τηλαυγῶς καθορᾶται· οὕτως καὶ τῇ ψυχῇ
in the heaven far-shining are-seen so also to-the soul
διὰ τῆς ἀφθαρσίας παραγίνεται ἡ δύναμις τῆς τοῦ
through the incorruption comes the power of-the of-the
φωτὸς ἐκείνου κατανοήσεως, καὶ ἡ ἀληθινὴ παρθενία, καὶ
light that perception and the true virginity and
ἡ περὶ τὴν ἀφθαρσίαν σπουδὴ εἰς τοῦτον τὸν σκοπὸν
the about the incorruption zeal into this the aim
καταλήγει, τὸ δι' αὐτῆς δυνηθῆναι τὸν Θεὸν ἰδεῖν. Ὅτι
ends the through it to-be-able — God to-see that
γὰρ τὸ κυρίως καὶ πρώτως καὶ μόνως καλόν τε καὶ
for the(-one) properly and firstly and solely beautiful both and
ἀγαθὸν καὶ καθαρὸν ὁ τῶν ὅλων ἐστὶ Θεός, οὐδεὶς οὕτω
good and pure the of-the whole is God no-one so
τυφλὸς τὴν διάνοιαν, ὡς μὴ ἀφ' ἑαυτοῦ συνιδεῖν. Ἀλλὰ
blind in-the mind as not from himself to-perceive but

τοῦτο μὲν ἴσως οὐδεὶς ἀγνοεῖ· ἐπιζητεῖν δὲ εἰκός τινας,
this indeed perhaps no-one is-ignorant-of to-seek but likely some
εἰ δυνατόν ἐστιν οἷόν τινα μέθοδον καὶ ἀγωγὴν τὴν
if possible it-is what-kind some method and leading the(-one)
πρὸς τοῦτο χειραγωγοῦσαν ἡμᾶς ἐξευρεῖν. Μεσταὶ μὲν οὖν
to this leading-by-the-hand us to-find full indeed then
αἱ θεῖαι Βίβλοι τῆς τοιαύτης εἰσὶν ὑφηγήσεως· πολλοὶ δὲ
the divine Books of-the such are guidance many but
τῶν ἁγίων καθάπερ τινὰ λύχνον τὸν ἑαυτῶν βίον τοῖς
of-the saints as some lamp the their-own life for-the(-ones)
κατὰ Θεὸν πορευομένοις προφαίνουσιν. Ἀλλὰ τὰς μὲν
according-to God journeying show-forth but the indeed
ἐκ τῆς θεοπνεύστου Γραφῆς εἰς τὸν προκείμενον σκοπὸν
from the God-inspired Scripture for the set-before aim
ὑποθήκας ἔξεστιν ἑκάστῳ πλουσίως ἐξ ἀμφοτέρων τῶν
counsels it-is-possible for-each richly from both the
Διαθηκῶν ἀναλέξασθαι· πολλὰ μὲν γὰρ ἐν προφήταις
Testaments to-gather many indeed for in prophets
καὶ νόμῳ, πολλὰ δὲ ἐν εὐαγγελικαῖς τε καὶ ἀποστολικαῖς
and law many but in gospel both and apostolic
παραδόσεσι πάρεστιν ἀφθόνως λαβεῖν. Ὅσα δ' ἂν καὶ
traditions it-is-possible abundantly to-take as-many-as but — also
ἡμεῖς ὑπονοήσαιμεν, ταῖς θείαις ἀκολουθοῦντες φωναῖς,
we may-suspect to-the divine following voices
ταῦτ' ἐστίν.
these-things are

Ὅτι οὐδ' ἐξ ἀρχῆς, οὐδὲ κατὰ φύσιν συνουσιωμένον, ἀλλ' αὐτεξούσιον ἔχει ὁ ἄνθρωπος τὸ παθητικόν

12 · THAT PASSION IS NOT NATURAL TO MAN, BUT CHOSEN

Man was made in God's image, free from passion, and free in will; by choosing evil he became its inventor, as one who shuts his eyes brings darkness on himself. Evil has no being outside choice; the soul's godlike beauty rusted like iron. To restore it, the earthly covering must be washed away, as the woman with the lamp swept her house to find the lost drachma, the king's image hidden in the dung. The way back retraces the fall: marriage, the last station of exile, is left first, then the leather tunics and the fig leaves.

Τὸ λογικὸν τοῦτο καὶ διανοητικὸν ζῶον, ὁ ἄνθρωπος, τῆς
the rational this and thinking living-being the man of-the
θείας τε καὶ ἀκηράτου φύσεως ἔργον καὶ μίμημα γεγονώς·
divine both and pure nature work and imitation having-become
οὕτω γὰρ ἐν τῇ Κοσμογενείᾳ περὶ αὐτοῦ ἀναγέγραπται,
so for in the Cosmogony about him has-been-written
ὅτι «Κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτόν·» τοῦτο οὖν τὸ
that according-to image of-God he-made him this then the
ζῶον, ὁ ἄνθρωπος, οὐ κατὰ φύσιν οὐδὲ συνουσιωμένον
living-being the man not according-to nature nor co-substantial
ἔσχεν ἐν ἑαυτῷ παρὰ τὴν πρώτην γένεσιν τὸ παθητικόν
had in himself at the first birth the passible
τε καὶ ἐπίκηρον. Οὐδὲ γὰρ ἦν δυνατὸν τὸν τῆς εἰκόνος
both and perishable not-even for was possible the of-the image
διασωθῆναι λόγον, εἰ ὑπεναντίως εἶχε τὸ ἀπεικονισμένον
to-be-preserved account if contrarily stood the imaged
κάλλος πρὸς τὸ ἀρχέτυπον. Ἀλλ' ὕστερον ἐπεισήχθη τὸ
beauty toward the archetype but later was-brought-in the
πάθος αὐτῷ μετὰ τὴν πρώτην κατασκευήν· ἐπεισήχθη
passion to-him after the first construction it-was-brought-in

δὲ οὕτως· Εἰκὼν ἦν καὶ ὁμοίωμα, καθὼς εἴρηται,
but thus image he-was and likeness as has-been-said
τῆς πάντων τῶν ὄντων βασιλευούσης δυνάμεως· καὶ
of-the over-all the things-that-are reigning power and
διὰ τοῦτο καὶ ἐν τῷ αὐτεξουσίῳ τῆς πρὸς τὸν
because-of this also in the free-will of-the toward the(-one)
ἐξουσιάζοντα πάντων εἶχε τὴν ὁμοιότητα, οὐδεμιᾷ τινι τῶν
having-authority over-all had the likeness to-no any of-the
ἔξωθεν ἀνάγκῃ δεδουλωμένος· ἀλλὰ τῇ γνώμῃ τῇ ἰδίᾳ
outside necessity enslaved but by-the judgment the own
πρὸς τὸ δοκοῦν διοικούμενος, καὶ τὸ ἀρέσκον
toward the(-thing) seeming-good being-managed and the(-thing) pleasing
αὐτῷ κατ' ἐξουσίαν αἱρούμενος, τὴν συμφορὰν ταύτην,
to-him at authority choosing the misfortune this
ᾗ νῦν κεκράτηται τὸ ἀνθρώπινον, αὐτὸς ἐθελοντὴς
by-which now has-been-mastered the human-race he willingly
ἀπάτῃ παρενεχθεὶς ἐπεσπάσατο, αὐτὸς τῆς κακίας εὑρέτης
by-deceit carried-aside drew-on himself of-the vice inventor
γενόμενος, οὐχὶ παρὰ Θεοῦ γενομένην εὑρών· Θεὸς γὰρ
having-become not from God having-come having-found God for
θάνατον οὐκ ἐποίησεν, ἀλλὰ τρόπον τινὰ κτίστης καὶ
death not made but in-manner some creator and
δημιουργὸς τοῦ κακοῦ κατέστη ὁ ἄνθρωπος. Καθάπερ γὰρ
craftsman of-the evil was-established the man as for
τοῦ ἡλιακοῦ φωτὸς κοινὴ μὲν πρόκειται πᾶσιν ἡ μετουσία,
of-the solar light common indeed lies-before to-all the participation
οἷς ἡ τοῦ ὁρᾷν δύναμις πάρεστι· δύναται δέ τις, εἰ
to-whom the of-the to-see power is-present can but anyone if
βουληθείη, μύσας τὸν ὀφθαλμόν, ἔξω γενέσθαι τῆς τοῦ
he-should-wish having-closed the eye outside to-become of-the of-the
φωτὸς ἀντιλήψεως, οὐ τοῦ ἡλίου ἀποχωροῦντος ἑτέρωθι,
light perception not the sun withdrawing elsewhere

καὶ οὕτως ἐκεῖνο τὸ σκότος ἐπάγοντος, ἀλλὰ τοῦ ἀνθρώπου
and so that the darkness bringing-on but the man
διὰ τῆς ἐπιμύσεως τῶν βλεφάρων τὸν ὀφθαλμὸν ἐκ τῆς
through the closing of-the eyelids the eye from the
ἀκτῖνος διατειχίσαντος· τῆς γὰρ ὁρατικῆς δυνάμεως ἐν τῇ
ray having-walled-off of-the for seeing power in the
ἐπιμύσει τῶν ὀμμάτων ἀργεῖν ἀδυνατούσης, ἀνάγκη πᾶσα
closing of-the eyes to-be-idle being-unable necessity all
τὴν ἐνέργειαν τῆς ὁράσεως, σκότους ἐνέργειαν γίνεσθαι,
the activity of-the sight of-darkness activity to-become
ἑκουσίως ἐν τῷ ἀνθρώπῳ διὰ τῆς ἀορασίας συνισταμένην·
willingly in the man through the blindness being-constituted
ἢ ὥσπερ εἴ τις οἰκίαν ἑαυτῷ κατασκευάζων, μηδεμίαν
or as if anyone house for-himself constructing no
ἐντέμοι τῷ φωτὶ τὴν ἐπὶ τὰ ἔσω πάροδον, ἀναγκαίως
should-cut for-the light the to the(-things) inside passage necessarily
ἐν σκότῳ βιώσεται, ἑκὼν ἀποκλείσας ταῖς ἀκτῖσι τὴν
in darkness he-will-live willingly having-shut-off for-the rays the
εἴσοδον· οὕτω καὶ ὁ πρῶτος ὁ ἐκ γῆς ἄνθρωπος,
entrance so also the first the(-one) from earth man
μᾶλλον δὲ ὁ τὴν κακίαν ἐν τῷ ἀνθρώπῳ γεννήσας, ἐν
rather but the(-one) the vice in the man having-begotten in
μὲν τῇ φύσει τὸ καλόν τε καὶ ἀγαθὸν κατ᾽ ἐξουσίαν ἔσχεν
indeed the nature the beautiful both and good at authority had
πανταχόθεν προκείμενον· ἐθελοντὴς δὲ παρ᾽ ἑαυτοῦ τὰ
from-all-sides lying-before willingly but from himself the(-things)
παρὰ φύσιν ἐκαινοτόμησε, τὴν τοῦ κακοῦ πεῖραν ἐν τῇ
contrary-to nature he-innovated the of-the evil experience in the
ἀποστροφῇ τῆς ἀρετῆς τῇ ἰδίᾳ προαιρέσει δημιουργήσας.
turning-away of-the virtue by-the own choice having-crafted

Κακὸν γὰρ ἔξω προαιρέσεως κείμενον, καὶ κατ᾽ ἰδίαν
evil for outside choice lying and by own
ὑπόστασιν θεωρούμενον, ἐν τῇ φύσει τῶν ὄντων ἐστὶν
subsistence contemplated in the nature of-the things-that-are is
οὐδέν. Πᾶν γὰρ κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον,
nothing every for creature of-God good and nothing to-be-cast-away
καὶ πάντα ὅσα ἐποίησεν ὁ Θεὸς καλὰ λίαν· ἀλλ᾽
and all-things as-many-as made — God good very but
ἐπειδὴ κατὰ τὸν ῥηθέντα τρόπον εἰσεφθάρη τῇ ζωῇ
since according-to the said manner crept-in-to-corrupt to-the life
τῶν ἀνθρώπων ἡ τοῦ ἁμαρτάνειν ἀκολουθία, καὶ ἐκ
of-the men the of-the to-sin sequence and from
μικρᾶς ἀφορμῆς εἰς ἄπειρον τῆς κακίας ἐν τῷ ἀνθρώπῳ
small occasion into boundlessness of-the vice in the man
χυθείσης, καὶ τὸ θεοειδὲς ἐκεῖνο τῆς ψυχῆς κάλλος
having-been-poured also the God-formed that of-the soul beauty
τὸ κατὰ μίμησιν τοῦ πρωτοτύπου γενόμενον, οἷόν τις
the(-one) according-to imitation of-the prototype having-become as some
σίδηρος κατεμελάνθη τῷ τῆς κακίας ἰῷ· οὐκέτι τηνικαῦτα
iron was-blackened by-the of-the vice rust no-longer then
τῆς οἰκείας αὐτῷ κατὰ φύσιν εἰκόνος τὴν χάριν διέσωζεν,
the own of-it according-to nature image the grace it-preserved
ἀλλὰ πρὸς τὸ αἶσχος τῆς ἁμαρτίας μετεμορφώθη. Ὅθεν τὸ
but to the shame of-the sin it-was-transformed whence the
μέγα καὶ τίμιον τοῦτο, ὁ ἄνθρωπος, ὡς ὑπὸ τῆς Γραφῆς
great and precious this the man as by the Scripture
ὠνομάσθη, ἐκπεσὼν τῆς οἰκείας ἀξίας, οἷον πάσχουσιν
he-was-named having-fallen-from the own dignity as suffer
οἱ ἐξ ὀλισθήματος ἐγκατενεχθέντες βορβόρῳ, καὶ τῷ
the(-ones) from slip carried-down in-mud and by-the
πηλῷ τὴν μορφὴν ἑαυτῶν ἐξαλείψαντες, ἀνεπίγνωστοι
clay the form of-themselves having-wiped-out unrecognizable

καὶ τοῖς συνήθεσι γίνονται· οὕτως κἀκεῖνος ἐμπεσὼν τῷ
also to-the familiar-ones become so also-that-one having-fallen-into the
βορβόρῳ τῆς ἁμαρτίας, ἀπώλεσε μὲν τὸ εἰκὼν εἶναι τοῦ
mud of-the sin lost indeed the image to-be of-the
ἀφθάρτου Θεοῦ, τὴν δὲ φθαρτὴν καὶ πηλίνην εἰκόνα διὰ
incorruptible God the but corruptible and clayey image through
τῆς ἁμαρτίας μετημφιάσατο· ἣν ἀποθέσθαι συμβουλεύει
the sin put-on-instead which to-put-off counsels
ὁ λόγος, οἱόν τινι ὕδατι τῷ καθαρῷ τῆς πολιτείας
the word as with-some water the pure of-the conduct
ἀποκλυσάμενον· ὡς ἂν περιαιρεθέντος τοῦ γηΐνου
having-washed-off so-that — having-been-removed the earthly
καλύμματος, πάλιν τῆς ψυχῆς φανερωθῇ τὸ κάλλος.
covering again of-the soul may-be-manifested the beauty
Ἀπόθεσις δὲ τοῦ ἀλλοτρίου ἐστὶν ἡ εἰς τὸ οἰκεῖον ἑαυτῷ
putting-off but of-the alien is the into the own to-itself
καὶ κατὰ φύσιν ἐπάνοδος· οὗ τυχεῖν ἄλλως οὐκ ἔστι,
and according-to nature return which to-attain otherwise not it-is-possible
μὴ οἷος ἐξ ἀρχῆς ἐκτίσθη, τοιοῦτον πάλιν γενόμενον.
not such-as from beginning it-was-created such again having-become
Οὐ γὰρ ἡμέτερον ἔργον, οὐδὲ δυνάμεως ἀνθρωπίνης ἐστὶ
not for our work nor of-power human is
κατόρθωμα ἡ πρὸς τὸ Θεῖον ὁμοίωσις· ἀλλὰ τοῦτο μὲν
achievement the toward the Divine likeness but this indeed
τῆς τοῦ Θεοῦ μεγαλοδωρεᾶς ἐστιν, εὐθὺς ἅμα τῇ πρώτῃ
of-the — of-God munificence is at-once together-with the first
γενέσει χαρισαμένου τῇ φύσει τὴν πρὸς αὐτὸν ὁμοιότητα.
birth having-granted to-the nature the toward himself likeness
Τῆς δὲ ἀνθρωπίνης σπουδῆς τοσοῦτον ἂν εἴη, ὅσον
of-the but human zeal so-much — would-be as-much-as
ἐκκαθᾶραι μόνον τὸν ἐπιγενόμενον ἀπὸ κακίας ῥύπον αὐτῷ,
to-cleanse only the having-come-on from vice filth on-it

καὶ τὸ κεκαλυμμένον ἐν τῇ ψυχῇ κάλλος διαφωτίσαι. Τὸ
and the hidden in the soul beauty to-bring-to-light the
δὲ τοιοῦτον δόγμα καὶ ἐν τῷ Εὐαγγελίῳ διδάσκειν οἶμαι
but such doctrine also in the Gospel to-teach I-think
τὸν Κύριον, λέγοντα τοῖς ἀκούειν δυναμένοις τῆς
the Lord saying to-the(-ones) to-hear able of-the
ἐν μυστηρίῳ λαλουμένης σοφίας, ὅτι «Ἡ βασιλεία τοῦ
in mystery spoken wisdom that the kingdom —
Θεοῦ ἐντὸς ὑμῶν ἐστιν·» ἐνδείκνυται γάρ, οἶμαι, ὁ λόγος
of-God within you is shows for I-think the word
αὐτῷ, ὅτι τὸ τοῦ Θεοῦ ἀγαθὸν οὐ διώρισται τῆς
to-him that the — of-God good not has-been-separated from-the
φύσεως ἡμῶν, οὐδὲ πόῤῥωθέν που τῶν ζητεῖν
nature our nor far-off somewhere from-the(-ones) to-seek
αὐτὸ προαιρουμένων ἀπῴκισται· ἀλλ᾽ ἐν ἑκάστῳ ἐστίν,
it choosing has-been-removed but in each it-is
ἀγνοούμενον μὲν καὶ λανθάνον, ὅταν ὑπὸ τῶν μεριμνῶν
being-unknown indeed and escaping-notice when by the cares
τε καὶ ἡδονῶν τοῦ βίου συμπνίγηται· εὑρισκόμενον δὲ
both and pleasures of-the life it-is-choked being-found but
πάλιν, ὅταν εἰς ἐκεῖνο τὴν διάνοιαν ἡμῶν ἐπιστρέψωμεν·
again when to that the mind our we-turn
εἰ δὲ χρὴ καὶ δι᾽ ἑτέρων τὸν λόγον πιστώσασθαι,
if but it-is-needful also through others the word to-confirm
τοῦτο καὶ ἐν τῇ ἀναζητήσει τῆς ἀπολλυμένης δραχμῆς
this also in the search of-the lost drachma
ἡμῖν ὑποτίθεσθαι οἶμαι τὸν Κύριον, ὡς οὐδὲν ὄφελος ἐκ
to-us to-suggest I-think the Lord that no benefit from
τῶν λοιπῶν ἀρετῶν, ἃς δραχμὰς ὁ λόγος ὠνόμασε, κἂν
the remaining virtues which drachmas the word named even-if
πᾶσαι παροῦσαι τύχωσι, τῆς μιᾶς ἐκείνης ἀπούσης
all present they-happen-to-be the one that being-absent

τῇ χηρευούσῃ ψυχῇ. Διὰ τοῦτο πρῶτον μὲν ἅπτειν
from-the widowed soul because-of this first indeed to-light
λύχνον ἐλαίου κελεύει, τὸν λόγον τάχα σημαίνων τὸν
lamp of-oil he-bids the word perhaps signifying the(-word)
τὰ κεκρυμμένα φωτίζοντα· εἶτα ἐν τῇ ἰδίᾳ οἰκίᾳ, τουτέστιν,
the hidden-things illuminating then in the own house that-is
ἐν ἑαυτῷ, ζητεῖν τὴν ἀπολλυμένην δραχμήν. Διὰ δὲ τῆς
in himself to-seek the lost drachma through but of-the
ζητουμένης δραχμῆς τὴν εἰκόνα πάντως τοῦ βασιλέως
sought drachma the image altogether of-the king
αἰνίσσεται, τὴν οὐχὶ παντελῶς ἀπολλυμένην, ἀλλὰ
he-hints-at the(-image) not completely lost but
ὑποκεκρυμμένην τῇ κόπρῳ. Κόπρον δὲ χρὴ νοεῖν,
hidden-under in-the dung dung but it-is-needful to-understand
ὡς οἶμαι, τὴν τῆς σαρκὸς ῥυπαρίαν· ἧς ἀποσαρωθείσης
as I-think the of-the flesh filthiness which having-been-swept-away
καὶ ἀνακαθαρθείσης διὰ τῆς ἐπιμελείας τοῦ βίου, ἔκδηλον
and cleansed through the care of-the life manifest
τὸ ζητούμενον γίνεσθαι, ἐφ' ᾧ εἰκότως αὐτήν τε
the(-thing) sought to-become at which fittingly she both
τὴν εὑροῦσαν χαίρειν ψυχήν, καὶ εἰς κοινωνίαν τῆς
the having-found to-rejoice soul and into fellowship of-the
εὐφροσύνης συμπαραλαμβάνειν τὰς γείτονας. Τῷ ὄντι γὰρ
gladness to-take-along the neighbors in-the reality for
πᾶσαι αἱ σύνοικοι τῆς ψυχῆς δυνάμεις, ἃς γείτονας νῦν
all the co-dwelling of-the soul powers which neighbors now
προσηγόρευσεν, ἐπειδὰν ἀνακαλυφθῇ καὶ ἐκλάμψῃ αὕτη ἡ
he-called when is-uncovered and shines-forth this the
τοῦ μεγάλου βασιλέως εἰκών, ἣν ἐξ ἀρχῆς ἐνεσημήνατο
of-the great king image which from beginning stamped
ἡμῶν τῇ δραχμῇ ὁ πλάσας κατὰ μόνας τὰς
our on-the drachma the(-one) having-formed by alone the

καρδίας ἡμῶν, τότε ἐπὶ τὴν θείαν ἐκείνην χαράν τε
hearts our then to the divine that joy both
καὶ εὐφροσύνην ἐπιστραφήσονται, τῷ ἀφράστῳ κάλλει
and gladness they-will-turn on-the unspeakable beauty
τοῦ εὑρεθέντος ἐνατενίζουσαι. «Συγχάρητε» γὰρ
of-the(-thing) found gazing rejoice-with for
«μοι,» φησίν, «ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.»
me he-says that I-found the drachma which I-lost
Αἱ δὲ γείτονες, ἤτοι σύνοικοι τῆς ψυχῆς δυνάμεις ἐπὶ τῇ
the but neighbors that-is co-dwelling of-the soul powers at the
εὑρέσει τῆς θείας δραχμῆς εὐφραινόμεναι, ἡ λογική τε καὶ
finding of-the divine drachma being-gladdened the rational both and
ἐπιθυμητική, καὶ ἡ κατὰ λύπην τε καὶ ὀργὴν ἐγγινομένη
desiring and the according-to grief both and anger arising
διάθεσις, καὶ εἴ τινες ἄλλαι δυνάμεις εἰσὶ περὶ τὴν ψυχὴν
disposition and if any other powers are about the soul
θεωρούμεναι, εἰκότως ἂν καὶ φίλαι εἶναι νομίζονται, ἃς
observed fittingly — also friends to-be are-thought which
πάσας τότε χαίρειν ἐν Κυρίῳ εἰκός, ὅταν αἱ πᾶσαι πρὸς
all then to-rejoice in Lord it-is-likely when the all to
τὸ καλόν τε καὶ ἀγαθὸν βλέπωσι, καὶ πάντα εἰς δόξαν
the beautiful both and good look and all-things to glory
Θεοῦ ἐνεργῶσι, μηκέτι τῆς ἁμαρτίας ὅπλα γινόμεναι.
of-God work no-longer of-the sin weapons becoming
Εἰ οὖν αὕτη ἐστὶν ἡ ἐπίνοια τῆς τοῦ ζητουμένου
if then this is the device of-the of-the(-thing) sought
εὑρήσεως, ἡ τῆς θείας εἰκόνος εἰς τὸ ἀρχαῖον
finding the of-the divine image to the ancient
ἀποκατάστασις, τῆς νῦν ἐν τῷ τῆς σαρκὸς ῥύπῳ
restoration of-the(-one) now in the of-the flesh filth
κεκαλυμμένης, ἐκεῖνο γενώμεθα ὃ ἦν παρὰ τὴν πρώτην
hidden that let-us-become which was in the first

ἑαυτοῦ ζωὴν ὁ πρωτόπλαστος. Τί οὖν ἐκεῖνος ἦν; Γυμνὸς
his-own life the first-formed what then that-one was naked
μὲν τῆς τῶν νεκρῶν δερμάτων ἐπιβολῆς, ἐν παῤῥησίᾳ
indeed of-the of-the dead skins covering in boldness
δὲ τὸ τοῦ Θεοῦ πρόσωπον βλέπων, οὔπω δὲ διὰ
but the — of-God face seeing not-yet but through
γεύσεως καὶ ὁράσεως τὸ καλὸν κρίνων, ἀλλὰ μόνον τοῦ
taste and sight the beautiful judging but only in-the
Κυρίου κατατρυφῶν, καὶ τῇ δοθείσῃ βοηθῷ πρὸς τοῦτο
Lord delighting and with-the given helper toward this
συγχρώμενος, καθὼς ἐπισημαίνεται ἡ θεία Γραφή, ὅτι οὐ
using-together as notes the divine Scripture that not
πρότερον αὐτὴν ἔγνω, πρὶν ἐξορισθῆναι τοῦ παραδείσου,
before her he-knew before to-be-banished from-the paradise
καὶ πρὶν ἐκείνην ἀντὶ τῆς ἁμαρτίας ἣν ἀπατηθεῖσα
and before her for the sin which having-been-deceived
ἐξήμαρτε, τῇ τῶν ὠδίνων τιμωρίᾳ κατακριθῆναι. Δι᾽
she-sinned by-the of-the travails punishment to-be-condemned through
ἧς τοίνυν ἀκολουθίας ἔξω τοῦ παραδείσου γεγόναμεν,
which therefore sequence outside of-the paradise we-have-come
τῷ προπάτορι συνεκβληθέντες, καὶ νῦν διὰ τῆς αὐτῆς
with-the forefather cast-out-together also now through the same
ἔξεστιν ἡμῖν παλινδρομήσασιν ἐπανελθεῖν ἐπὶ τὴν ἀρχαίαν
it-is-possible for-us running-back to-return to the ancient
μακαριότητα. Τίς οὖν ἡ ἀκολουθία; Ἡδονὴ τότε δι᾽ ἀπάτης
blessedness what then the sequence pleasure then through deceit
ἐγγενομένη τῆς ἐκπτώσεως ἤρξατο. Εἶτα αἰσχύνη καὶ
arising of-the falling-away began then shame and
φόβος τῷ πάθει τῆς ἡδονῆς ἐπηκολούθησε, καὶ τό, μηκέτι
fear the passion of-the pleasure followed and the no-longer
λοιπὸν ἐν ὀφθαλμοῖς τολμᾷν εἶναι τοῦ κτίσαντος, ἀλλὰ
henceforth in eyes to-dare to-be of-the(-one) having-created but

φύλλοις καὶ σκιαῖς ὑποκρύπτεσθαι· δέρμασι νεκροῖς μετὰ
by-leaves and shadows to-hide-under with-skins dead after
ταῦτα περικαλύπτονται. Καὶ οὕτως εἰς τὸ νοσῶδες τοῦτο
these-things they-are-covered-round and so into the sickly this
καὶ ἐπίπονον χωρίον ἄποικοι πέμπονται, ἐν ᾧ ὁ γάμος
and toilsome place colonists are-sent in which the marriage
παραμυθία τοῦ ἀποθνήσκειν ἐπενοήθη. Εἰ οὖν μέλλομεν
consolation of-the to-die was-devised if then we-are-going
ἀναλύειν ἐντεῦθεν, καὶ σὺν Χριστῷ γίνεσθαι, πάλιν ἐκ
to-depart hence and with Christ to-be again from
τοῦ τελευταίου προσήκει τῆς ἀναλύσεως ἄρξασθαι· ὥσπερ
the last it-befits of-the departure to-begin as
οἱ τῶν οἰκείων ἀποξενωθέντες, ἐπειδὰν ἐπιστρέφωσιν
the(-ones) from-the own-people having-been-estranged when they-return
ὅθεν ὡρμήθησαν, πρῶτον ἐκεῖνον καταλείπουσι τὸν τόπον,
whence they-set-out first that they-leave the place
ᾧ τελευταῖον προϊόντες ἐνέτυχον. Ἐπεὶ οὖν τοῦ χωρισμοῦ
which last going-forth they-met since then of-the separation
τῆς ἐν τῷ παραδείσῳ ζωῆς τὸ τελευταῖον ὁ γάμος ἐστί,
of-the in the paradise life the last the marriage is
τοῦτον πρῶτον καταλιπεῖν, ὥσπερ τινὰ σταθμὸν ἔσχατον,
this first to-leave as some station last
τοῖς πρὸς τὸν Χριστὸν ἀναλύουσιν ὑφηγεῖται ὁ λόγος·
for-the(-ones) to — Christ departing guides the word
εἶτα τῆς περὶ τὴν γῆν ταλαιπωρίας ἀναχωρῆσαι, ᾗ
then from-the about the earth hardship to-withdraw in-which
ἐνιδρύνθη μετὰ τὴν ἁμαρτίαν ὁ ἄνθρωπος· ἐπὶ τούτῳ
was-settled after the sin the man upon this
ἔξω τῶν τῆς σαρκὸς προκαλυμμάτων γενέσθαι, τοὺς
outside of-the of-the flesh veils to-become the
δερματίνους χιτῶνας, τουτέστι, τὸ φρόνημα τῆς σαρκὸς
leathern tunics that-is the mind of-the flesh

ἀπεκδυσαμένους· καὶ πάντα ἀπειπαμένους τὰ κρυπτὰ τῆς
having-stripped-off and all having-renounced the hidden-things of-the
αἰσχύνης, μηκέτι τῇ συκῇ τοῦ πικροῦ βίου ὑποσκιάζεσθαι,
shame no-longer by-the fig-tree of-the bitter life to-be-shaded
ἀλλ' ἀποῤῥίψαντας τὰ ἐκ τῶν προσκαίρων τούτων
but having-cast-off the from the temporary these
φύλλων τῆς ζωῆς προκαλύμματα, ἐν ὀφθαλμοῖς γίνεσθαι
leaves of-the life veils in eyes to-be
πάλιν τοῦ κτίσαντος, τήν τε κατὰ γεῦσιν καὶ ὄψιν
again of-the(-one) having-created the both according-to taste and sight
ἀπάτην ἀπώσασθαι, σύμβουλον οὐκέτι τὸν ἰοβόλον ὄφιν,
deceit to-thrust-away counselor no-longer the venomous serpent
ἀλλὰ τὴν ἐντολὴν τοῦ Θεοῦ μόνην ἔχειν. Αὕτη δέ ἐστι,
but the commandment — of-God alone to-have this but is
τὸ μόνου τοῦ καλοῦ ἅπτεσθαι· τὴν δὲ τῶν πονηρῶν
the only the good to-touch the but of-the wicked-things
γεῦσιν ἀπώσασθαι· ὡς ἐκεῖθεν ἡμῖν τῆς τῶν κακῶν
taste to-thrust-away since thence for-us of-the of-the evils
ἀκολουθίας ἀρχὴν λαβούσης, ἐκ τοῦ μὴ θελῆσαι τὸ
sequence beginning having-taken from the not to-have-wished the
κακὸν ἀγνοῆσαι. Διὸ καὶ ἀπερῥήθη τοῖς πρωτοπλάστοις
evil to-be-ignorant-of wherefore also was-forbidden to-the first-formed
τὸ μὴ μετὰ τοῦ καλοῦ καὶ τὴν τῶν ἐναντίων γνῶσιν
the not with the good also the of-the opposites knowledge
λαβεῖν· ἀλλ' ἀποσχέσθαι μὲν τοῦ γνωστοῦ καλοῦ τε
to-take but to-abstain indeed from-the knowable good both
καὶ πονηροῦ, καθαρὸν δὲ καὶ ἀμιγὲς καὶ ἀμέτοχον τοῦ
and wicked pure but and unmixed and without-share of-the
κακοῦ τὸ ἀγαθὸν καρποῦσθαι. Ὅπερ οὐδὲν ἄλλο ἐστίν,
evil the good to-enjoy which nothing other is
ὥς γε ὁ ἐμὸς λόγος, ἢ μετὰ τοῦ Θεοῦ εἶναι μόνον,
as at-least the my word than with — God to-be only

καὶ ταύτην ἄπαυστον ἔχειν καὶ διηνεκῆ τὴν τρυφήν, καὶ
and this unceasing to-have and continual the delight and
μηκέτι συγκαταμιγνύειν τῇ ἀπολαύσει ταύτῃ τὰ
no-longer to-mix-in with-the enjoyment this the(-things)
πρὸς τὸ ἐναντίον ἀφέλκοντα. Καὶ εἰ χρὴ τολμήσαντας
to the opposite drawing-away and if it-is-needful having-dared
εἰπεῖν, τάχα οὕτως ἄν τις ἀπὸ τοῦ κόσμου, ὃς ἐν τῷ
to-say perhaps so — anyone from the world which in the
πονηρῷ κεῖται, ἁρπαγείη πάλιν εἰς τὸν παράδεισον,
evil lies would-be-caught-up again into the paradise
ἐν ᾧ καὶ Παῦλος γενόμενος, ἤκουσέ τε καὶ ἴδε τὰ
in which also Paul having-been heard both and saw the(-things)
ἄῤῥητα καὶ ἀθέατα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.
unspeakable and unseen which not permitted for-man to-speak

Ὅτι ἡ παρθενία κρείττων τῆς τοῦ θανάτου δυναστείας ἐστίν

13 · THAT VIRGINITY IS STRONGER THAN DEATH

Paradise is the home of the living, and the Spirit's birth gives life as the flesh's gives death. Bodily procreation is more an occasion of death than of life; those who cease from it through virginity set a boundary death cannot pass, as death broke itself on Mary, the God-bearer. Marriage is like a sword with a polished hilt: pleasant to the touch, but the rest is iron. Virginity frees one from the sorrows marriage brings, widowhood and orphanhood, and its children are born of God; even now it is an image of the blessedness to come.

Ἀλλ' ἐπειδὴ ὁ παράδεισος ζώντων ἐστὶν οἰκητήριον, τοὺς
but since the paradise of-living-ones is dwelling the(-ones)
διὰ τῆς ἁμαρτίας νεκρωθέντας οὐ προσδεχόμενος· ἡμεῖς δὲ
through the sin made-dead not receiving we but

σάρκινοι ὄντες καὶ θνητοί, πεπραμένοι ὑπὸ τῆς ἁμαρτίας·
fleshly being and mortal sold by the sin
πῶς ἔστιν ἐν τῇ χώρᾳ τῶν ζώντων γενέσθαι τὸν
how is-it-possible in the land of-the living to-be the(-one)
τῇ δυναστείᾳ τοῦ θανάτου κρατούμενον; Ποῖον τρόπον
by-the dominion of-the death held what manner
καὶ ποίαν ἐπίνοιαν ἐξεύροι τις ἄν, ὅπως τῆς ἐξουσίας
and what device would-find anyone — that from-the authority
ταύτης ἔξω γενήσεται; Ἀλλ' ἀρκεῖ πάντως καὶ πρὸς τοῦτο
this outside be-shall-be but suffices altogether also for this
ἡ τοῦ Εὐαγγελίου ὑφήγησις. Οὐκοῦν ἠκούσαμεν τοῦ Κυρίου
the of-the Gospel guidance therefore we-heard the Lord
πρὸς τὸν Νικόδημον λέγοντος, ὅτι «Τὸ γεγεννημένον
to — Nicodemus saying that the(-thing) born
ἐκ τῆς σαρκός, σάρξ ἐστιν· τὸ δὲ γεγεννημένον ἐκ
from the flesh flesh is the(-thing) but born from
τοῦ πνεύματος, πνεῦμά ἐστιν.» Οἴδαμεν δὲ τὴν μὲν σάρκα
the spirit spirit is we-know but the indeed flesh
θανάτῳ διὰ τὴν ἁμαρτίαν οὖσαν ὑπόδικον, τὸ δὲ Πνεῦμα
to-death because-of the sin being liable the but Spirit
τοῦ Θεοῦ καὶ ἄφθαρτον, καὶ ζωοποιόν, καὶ ἀθάνατον.
— of-God both incorruptible and life-giving and immortal
Ὥσπερ τοίνυν τῇ κατὰ σάρκα γενέσει συναποτίκτεται
as therefore with-the according-to flesh birth is-born-together
πάντως καὶ ἡ διαλύουσα τὸ γεννώμενον δύναμις· οὕτω
altogether also the dissolving the thing-born power so
δηλαδὴ καὶ τὸ Πνεῦμα τοῖς δι' αὐτοῦ γεννωμένοις
clearly also the Spirit in-the(-ones) through it being-born
τὴν ζωοποιὸν ἐναποτίθεται δύναμιν. Τί οὖν ἀνακύπτει
the life-giving deposits power what then emerges
διὰ τῶν εἰρημένων; Ἀποστάντας ἡμᾶς τῆς κατὰ
through the(-things) said having-stood-off us from-the according-to

σάρκα ζωῆς, ᾗ πάντως τοιοῦτος ἐπακολουθεῖ καὶ ὁ
flesh life on-which altogether such follows also the
θάνατος, τοιοῦτον ἐπιζητῆσαι βίον, ὃς οὐκέτι τοῦ θανάτου
death such to-seek life which no-longer of-the death
τὴν ἀκολουθίαν ἐφέλκεται. Οὗτος δέ ἐστιν ὁ ἐν παρθενίᾳ
the sequence drags this but is the in virginity
βίος. Καὶ ὡς ἀληθῆ ταῦτα, μικρῶν προστεθέντων ἔσται
life and that true these-things little having-been-added it-will-be
καταφανέστερον. Τίς γὰρ οὐκ οἶδεν, ὅτι τῆς μὲν σωματικῆς
more-evident who for not knows that of-the indeed bodily
συναφείας τὸ ἔργον σωμάτων θνητῶν ἐστι κατασκευή, τῆς
union the work of-bodies mortal is construction of-the
δὲ πρὸς τὸ πνεῦμα κοινωνίας ζωὴ καὶ ἀφθαρσία τοῖς
but toward the spirit communion life and incorruption to-the(-ones)
συναφθεῖσιν ἀντὶ τέκνων προσγίνεται; Καὶ καλῶς ἔστι
joined instead-of children accrue and well it-is
τὸ ἀποστολικὸν εἰπεῖν ἐπὶ τούτου, ὅτι «Σώζεται διὰ
the apostolic to-say on this that she-is-saved through
τῆς τεκνογονίας ταύτης» ἡ τῶν τοιούτων τέκνων μήτηρ
the childbearing this the of-the such children mother
εὐφραινομένη, καθὼς ἐν θείοις ὕμνοις ὁ Ψαλμῳδὸς
being-gladdened as in divine hymns the Psalmist
ἀνευφήμησεν, εἰπών· «Ὁ κατοικίζων στεῖραν ἐν οἴκῳ
praised having-said the(-one) settling barren in house
μητέρα ἐπὶ τέκνοις εὐφραινομένην.» Εὐφραίνεται γὰρ
mother over children being-gladdened is-gladdened for
μήτηρ ὡς ἀληθῶς ἡ παρθένος μήτηρ, ἡ τὰ ἀθάνατα
mother as truly the virgin mother the(-one) the immortal
τέκνα κυοφοροῦσα διὰ τοῦ Πνεύματος, στεῖρα διὰ
children bearing through the Spirit barren because-of
τὴν σωφροσύνην ὑπὸ τοῦ Προφήτου ὠνομασμένη. Οὐκοῦν
the temperance by the Prophet named therefore

ὁ τοιοῦτος βίος προτιμητέος τοῖς γε νοῦν ἔχουσιν,
the such life to-be-preferred by-the(-ones) at-least sense having
ὃς κρείττων τῆς τοῦ θανάτου δυναστείας ἐστίν. Ἡ γὰρ
which better than-the of-the death dominion is the for
σωματικὴ παιδοποιία (καὶ μηδεὶς δυσχεράνῃ τῷ λόγῳ) οὐ
bodily child-making and let-no-one be-vexed at-the word not
μᾶλλον ζωῆς ἢ ἀλλὰ θανάτου τοῖς ἀνθρώποις ἀφορμὴ
rather of-life than but of-death to-the men occasion
γίνεται· ἀπὸ γὰρ γενέσεως ἡ φθορὰ τὴν ἀρχὴν ἔχει, ἧς
becomes from for birth the corruption the beginning has which
οἱ παυσάμενοι διὰ τῆς παρθενίας, ἐν ἑαυτοῖς ἔστησαν
the(-ones) having-ceased through the virginity in themselves set
τὴν τοῦ θανάτου περιγραφήν, περαιτέρω προελθεῖν αὐτὸν
the of-the death boundary further to-advance it
δι' ἑαυτῶν κωλύσαντες, καὶ ὥσπερ τι μεθόριον θανάτου
through themselves having-prevented and as some border of-death
καὶ ζωῆς ἑαυτοῖς στήσαντες, ἐπέσχον αὐτὸν τῆς ἐπὶ τὸ
and of-life for-themselves having-set they-held-back it from-the to the
πρόσω φορᾶς. Εἰ οὖν οὐ δύναται παρελθεῖν τὴν παρθενίαν
forward rush if then not can to-pass the virginity
ὁ θάνατος, ἀλλ' ἐν αὐτῇ καταλήγει καὶ καταλύεται,
the death but in it ends and is-dissolved
σαφῶς ἀποδείκνυται τὸ κρεῖττον εἶναι τοῦ θανάτου τὴν
clearly is-shown the better to-be than-the death the
παρθενίαν· καὶ καλῶς ἄφθορον ὀνομάζεται σῶμα, τὸ
virginity and well incorrupt is-named body the(-one)
μὴ ὑπουργῆσαν τῇ τοῦ φθαρτοῦ βίου ὑπηρεσίᾳ, μηδὲ τῆς
not having-served the of-the corruptible life service nor of-the
θνητῆς διαδοχῆς ὄργανον γενέσθαι καταδεξάμενον.
mortal succession instrument to-become having-accepted

Ἐν τούτῳ γὰρ διεκόπη τὸ συνεχὲς τῆς τοῦ φθείρεσθαι καὶ
in this for was-cut-off the continuity of-the of-the to-be-corrupted and
ἀποθνήσκειν ἀκολουθίας, ὅπερ ἀπὸ τοῦ πρωτοπλάστου καὶ
to-die sequence which from the first-formed and
μέχρι τῆς τοῦ παρθενεύοντος ζωῆς διὰ μέσου γέγονεν.
as-far-as the of-the(-one) living-as-virgin life through middle has-come-about
Οὐδὲ γὰρ ἦν δυνατὸν ἀργῆσαί ποτε τὸν θάνατον,
not-even for was-it possible to-be-idle ever the death
ἐνεργουμένης διὰ τοῦ γάμου τῆς ἀνθρωπίνης γενέσεως·
being-effected through the marriage of-the human birth
ἀλλὰ πάσαις ταῖς προλαβούσαις γενεαῖς συμπαροδεύων, καὶ
but with-all the preceding generations journeying-alongside and
τοῖς ἀεὶ παραγομένοις εἰς τὸν βίον συνδιεξερχόμενος,
with-the(-ones) always being-brought into the life going-through-together
ὅρον τῆς ἐνεργείας ἑαυτοῦ τὴν παρθενίαν εὗρεν, ὃν
boundary of-the activity of-itself the virginity found which
παρελθεῖν τῶν ἀμηχάνων ἐστίν. Ὥσπερ γὰρ ἐπὶ
to-pass of-the impossible-things is as for in-the-case-of
τῆς Θεοτόκου Μαρίας ὁ βασιλεύσας ἀπὸ Ἀδὰμ μέχρις
the God-bearer Mary the having-reigned from Adam until
ἐκείνης θάνατος, ἐπειδὴ καὶ κατ᾽ αὐτὴν ἐγένετο, καθάπερ
her death since also against her it-came as
τινὶ πέτρᾳ τῷ καρπῷ τῆς παρθενίας προσπταίσας,
against-some rock against-the fruit of-the virginity having-stumbled
περὶ αὐτὴν συνετρίβη· οὕτως ἐν πάσῃ ψυχῇ τῇ διὰ
about her was-shattered so in every soul the(-one) through
παρθενίας τὴν ἐν σαρκὶ παριούσῃ ζωήν, συντριβήσεταί
virginity the in flesh passing life will-be-shattered
πως καὶ καταλύεται τοῦ θανάτου τὸ κράτος, οὐκ ἔχοντος
somehow and is-dissolved of-the death the might not having
τίσι τὸ ἑαυτοῦ κέντρον ἐναπερείσηται. Καὶ γὰρ τὸ πῦρ,
on-whom the his-own sting it-may-plant and for the fire

εἰ μὴ ἐπιβληθείη ξύλα, καὶ καλάμη, καὶ χόρτος, καὶ ἄλλο
if not should-be-put-on logs and straw and grass and other
τι τῶν ὑπὸ πυρὸς δαπανωμένων, οὐκ ἔχει φύσιν
any of-the(-things) by fire consumed not has nature
ἐφ' ἑαυτοῦ μένειν· οὕτως οὐδὲ ἡ τοῦ θανάτου δύναμις
by itself to-remain so not-even the of-the death power
ἐνεργήσει, μὴ τοῦ γάμου τὴν ὕλην ὑποτιθέντος αὐτῷ, καὶ
will-work not the marriage the matter supplying to-it and
τοὺς τεθνηξομένους οἷον καταδίκους τινὰς ἑτοιμάζοντος.
the(-ones) going-to-die as condemned some preparing
Εἰ δὲ ἀμφιβάλλεις, ἐπίσκεψαι τῶν συμφορῶν τὰ ὀνόματα,
if but you-doubt consider of-the misfortunes the names
ὅσα ἐκ τοῦ θανάτου τοῖς ἀνθρώποις ἐπάγεται, καθὼς
as-many-as from the death on-the men are-brought as
ἤδη κατ' ἀρχὰς τοῦ λόγου προείρηται, πόθεν τὴν
already at beginnings of-the treatise has-been-said-before whence the
ἀρχὴν ἔχει. Ἆρα ἔστι χηρείαν ἢ ὀρφανίαν ὀδύρεσθαι,
beginning it-has — is-it-possible widowhood or orphanhood to-bewail
ἢ τὴν ἐπὶ παισὶ συμφοράν, μὴ προλαβόντος τοῦ γάμου;
or the over children misfortune not having-preceded the marriage
Αἱ γὰρ περισπούδαστοι θυμηδίαι, καὶ εὐφροσύναι, καὶ
the for much-sought delights and gladnesses and
ἡδοναί, καὶ πάντα ὅσα περὶ τὸν γάμον σπουδάζεται,
pleasures and all as-many-as about the marriage are-pursued
ταῖς τοιαύταις ὀδύναις ἐναπολήγουσιν. Ὥσπερ γὰρ τοῦ
in-the such pains end as for of-the
ξίφους ἡ μὲν λαβὴ λεία καὶ εὐαφής, καὶ περιεξεσμένη,
sword the indeed hilt smooth and pleasant-to-touch and polished
καὶ στίλβουσα, καὶ τῷ τύπῳ τῆς παλάμης ἐμφυομένη·
and shining and to-the impress of-the palm growing-to
τὸ δὲ λοιπὸν σίδηρός ἐστι, θανάτου ὄργανον, φοβερὸν
the but rest iron is of-death instrument fearful

μὲν ἰδεῖν, φοβερώτερον δὲ εἰς πεῖραν ἐλθεῖν· τοιοῦτόν
indeed to-see more-fearful but into trial to-come such
τι καὶ ὁ γάμος ἐστί, καθάπερ λαβήν τινα δι᾽
something also the marriage is as hilt some through
εὐμηχάνου τορείας ὡραϊσμένην, τὸ λεῖον καὶ ἐπιπόλαιον
skillful carving adorned the smooth and superficial
τῆς ἡδονῆς προτείνων τῇ ἐπαφῇ τῆς αἰσθήσεως· ἐπειδὰν
of-the pleasure holding-forth to-the touch of-the sense when
ἐν χερσὶ γένηται τοῦ ἁψαμένου, καὶ τὴν τῶν ἀλγεινῶν
in hands it-come of-the(-one) having-touched also the of-the painful-things
παρουσίαν συνημμένως μεθ᾽ ἑαυτοῦ συνήγαγε, πένθους
presence joined with itself it-brought-together of-mourning
καὶ συμφορῶν δημιουργὸς τοῖς ἀνθρώποις γινόμενος.
and misfortunes craftsman for-the men becoming
Οὗτος ἔδειξε τὰ ἐλεεινὰ καὶ πλήρη δακρύων θεάματα,
this-one showed the pitiable and full of-tears sights
παῖδας ἐν ἀωρίᾳ τῆς ἡλικίας ἠρημωμένους, καὶ λάφυρον
children in untimeliness of-the age bereaved and as-spoil
προκειμένους τοῖς δυναστεύουσιν, ἐπιμειδιῶντας
lying-before for-the(-ones) holding-power smiling
πολλάκις ὑπὸ τῆς τῶν κακῶν ἀγνοίας τῷ δυστυχήματι.
often by the of-the evils ignorance at-the misfortune
Χηρείας δὲ γένεσις τίς ἄλλος, καὶ οὐχὶ γάμος ἐστίν;
of-widowhood but origin what other and not marriage is
Οὐκοῦν ἡ ἀναχώρησις τούτου, πάντων ἀθρόως τῶν κακῶν
therefore the withdrawal from-this of-all at-once the evil
τούτων λειτουργημάτων τὴν ἀτέλειαν ἔχει· καὶ οὐδὲν
these services the exemption has and nothing
ἀπεικός. Ὅπου γὰρ ἀναλύεται ἡ ἐξ ἀρχῆς ὁρισθεῖσα κατὰ
unlikely where for is-dissolved the from beginning defined against
τῶν πεπλημμεληκότων κατάκρισις (οὐκέτι δὲ θλίψεις τῶν
the(-ones) having-transgressed condemnation no-longer but afflictions of-the

μητέρων, κατὰ τὸ γεγραμμένον πληθύνονται), οὐδὲ
mothers according-to the(-thing) written are-multiplied nor
λύπη τῆς ἀνθρωπίνης προηγεῖται γενέσεως, συναν᾽ήρηται
grief the human precedes birth is-taken-away-together
πάντως ἡ ἀπὸ τοῦ βίου συμφορά, καὶ ἀφῄρηται τῶν
altogether the from the life misfortune and has-been-taken-away from-the
προσώπων τὸ δάκρυον, καθώς φησιν ὁ Προφήτης. Οὐ γὰρ
faces the tear as says the Prophet not for
ἐν ἀνομίαις ἐστὶν ἡ σύλληψις ἔτι, οὐδὲ ἐν ἁμαρτίαις ἡ
in iniquities is the conception any-longer nor in sins the
κύησις· οὐδὲ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος ἀνδρὸς καὶ
pregnancy nor from bloods nor from will of-man and
ἐκ θελήματος σαρκός, ἀλλ᾽ ἐκ Θεοῦ μόνου ἡ γέννησις
from will of-flesh but from God alone the birth
γίνεται. Τοῦτο δὲ γίνεται, ὅταν συλλαμβάνῃ μέν τις ἐν
happens this but happens when conceives indeed anyone in
τῷ ζωτικῷ τῆς καρδίας τὴν ἀφθαρσίαν τοῦ πνεύματος·
the vital-part of-the heart the incorruption of-the spirit
τίκτει δὲ σοφίαν καὶ δικαιοσύνην, ἁγιασμὸν ὡσαύτως
bears but wisdom and righteousness sanctification likewise
καὶ ἀπολύτρωσιν. Παντὶ γὰρ ἔξεστι μητέρα γενέσθαι
and redemption for-everyone for it-is-possible mother to-become
τοῦ ταῦτα ὄντος, καθώς φησί που ὁ Κύριος, ὅτι
of-the(-one) these-things being as says somewhere the Lord that
«Ὁ τὸ θέλημά μου ποιῶν, καὶ ἀδελφὸς καὶ ἀδελφὴ
the(-one) the will my doing both brother and sister
καὶ μήτηρ μου ἐστίν.» Τίνα χώραν ἔχει ἐπὶ τούτων
and mother my is what room has in-the-case-of these
κυημάτων ὁ θάνατος; Οὕτως κατεπόθη ἐν ἐκείνοις ὁ
offspring the death so was-swallowed-up in those the
θάνατος ὑπὸ τῆς ζωῆς· καὶ ἔοικεν εἰκών τις εἶναι τῆς
death by the life and seems image some to-be of-the

ἐν τῷ μέλλοντι αἰῶνι μακαριότητος ὁ ἐν παρθενίᾳ βίος,
in the coming age blessedness the in virginity life
πολλὰ φέρων ἐν ἑαυτῷ τῶν δι᾽ ἐλπίδος ἀποκειμένων
many bearing in itself of-the through hope laid-up
ἀγαθῶν γνωρίσματα. Ἔστι δὲ ἐπιγνῶναι τὴν τῶν
good-things marks it-is-possible but to-recognize the of-the(-things)
εἰρημένων ἀλήθειαν τὸν λόγον κατεξετάζοντας· πρῶτον
said truth the word examining first
μὲν ὅτι τῇ ἁμαρτίᾳ καθάπαξ ἀποθανών, ζῇ τὸ λοιπὸν
indeed that to-the sin once-for-all having-died lives the rest
τῷ Θεῷ οὐκέτι καρποφορῶν τῷ θανάτῳ, καὶ ὅσον
— to-God no-longer bearing-fruit to-the death and as-much-as
τὸ ἐφ᾽ ἑαυτῷ συντέλειαν τῆς κατὰ σάρκα ζωῆς
the(-thing) on himself completion of-the according-to flesh life
ἐν ἑαυτῷ ποιήσας, ἀναμένει λοιπὸν τὴν μακαρίαν ἐλπίδα
in himself having-made awaits henceforth the blessed hope
καὶ ἐπιφάνειαν τοῦ μεγάλου Θεοῦ, οὐδὲν διάστημα μεταξὺ
and appearing of-the great God no interval between
αὐτοῦ τε καὶ τῆς παρουσίας τοῦ Θεοῦ διὰ τῶν διὰ
him both and the presence — of-God through the through
μέσου γενεῶν ἐργαζόμενος. Εἶτα ὅ τι ἐξαίρετον τῶν ἐν
middle generations working then what ever special of-the in
τῇ ἀναστάσει καλῶν, καὶ ἐν τῷ παρόντι καρποῦται βίῳ.
the resurrection good-things also in the present enjoys life
Εἰ γὰρ ἰσάγγελος ἡ ζωὴ ἡ μετὰ τὴν ἀνάστασιν παρὰ
if for equal-to-angels the life the(-one) after the resurrection by
τοῦ Κυρίου τοῖς δικαίοις ἐπήγγελται· τῆς δὲ ἀγγελικῆς
the Lord to-the righteous has-been-promised of-the but angelic
φύσεως ἴδιον τὸ ἀπηλλάχθαι τοῦ γάμου ἐστίν· ἤδη
nature proper the to-have-been-freed from-the marriage is already
δέδεκται τὰ τῆς ἐπαγγελίας καλά, ταῖς λαμπρότησι
he-has-received the of-the promise good-things with-the brightnesses

τῶν ἁγίων ἀναμιγνύμενος, καὶ τῷ ἀμολύντῳ τῆς ζωῆς
of-the saints being-mingled and by-the undefiled of-the life
τὴν καθαρότητα τῶν ἀσωμάτων μιμούμενος. Εἰ οὖν τούτων
the purity of-the incorporeal imitating if then of-these
καὶ τῶν τοιούτων ἡ παρθενία γέγονε πρόξενος, τίς μὲν
and of-the such-things the virginity has-become procurer what indeed
λόγος ἐπαξίως τὴν χάριν ταύτην θαυμάσεται; Τί δὲ ἄλλων
word worthily the grace this will-admire what but of-other
τῶν τῆς ψυχῆς ἀγαθῶν οὕτω φανήσεται μέγα καὶ τίμιον,
of-the of-the soul good-things so will-appear great and precious
ὡς τῇ τελειότητι ταύτῃ παρισωθῆναι διὰ συγκρίσεως;
as to-the perfection this to-be-made-equal through comparison

Ὅτι ἡ ἀληθὴς παρθενία ἐν παντὶ ἐπιτηδεύματι θεωρεῖται

14 · THAT TRUE VIRGINITY IS SEEN IN EVERY PURSUIT

The achievement is not confined to the body but extends to every virtue. The soul joined to the true bridegroom guards herself against every defilement, lest through any passion she commit adultery. As a stone thrown into a lake stirs the whole surface, one passion shakes the whole soul. The wise say the virtues cannot be separated, so that where one is present the others follow; and conversely, harm in one part spreads to the whole life of virtue, as when one member suffers, all suffer with it.

Ἀλλ' εἰ κατείληπται ἡμῖν ἡ ὑπερβολὴ τοῦ χαρίσματος,
but if has-been-grasped by-us the excess of-the gift
συνιδεῖν προσήκει καὶ τὸ ἀκόλουθον, ὅτι οὐχ ἁπλοῦν, ὡς
to-perceive it-befits also the consequence that not simple as
ἄν τις οἰηθείη, τὸ κατόρθωμα τοῦτό ἐστιν, οὐδὲ μέχρι
— anyone might-think the achievement this is nor as-far-as
τῶν σωμάτων ἱστάμενον, ἀλλ' ἐπὶ πάντα διῆκον καὶ
the bodies standing but to all-things reaching and

διαβαῖνον τῇ ἐπινοίᾳ, ὅσα κατορθώματα ψυχῆς ἔστι
passing by-the conception as-many-as achievements of-soul are
καὶ νομίζεται. Ἡ γὰρ τῷ ἀληθινῷ νυμφίῳ προσκολληθεῖσα
and are-thought the for to-the true bridegroom having-cleaved
διὰ παρθενίας ψυχή, οὐ μόνον τῶν σωματικῶν
through virginity soul not only from-the bodily
μολυσμάτων ἑαυτὴν ἀποστήσει, ἀλλ' ἐντεῦθεν μὲν ἄρξεται
defilements herself will-remove but thence indeed she-will-begin
τῆς καθαρότητος, ἐπὶ πάντα δὲ ὁμοίως καὶ μετὰ τῆς ἴσης
of-the purity to all-things but alike and with the equal
ἀσφαλείας πορεύεται, καὶ δεδοικυῖα μήπου τῆς καρδίας
security proceeds and fearing lest-somewhere the heart
παρὰ τὸ δέον ἐπικλιθείσης, πονηροῦ τινος κοινωνίᾳ
beyond the needful having-inclined of-wicked some by-communion
μοιχικόν τι πάθος κατὰ τὸ μέρος ἐκεῖνο προσδέξηται. Οἷόν
adulterous some passion in the part that she-receive as
τι λέγω (πάλιν γὰρ τὸν λόγον ἐπαναλήψομαι)· Ἡ τῷ
something I-say again for the account I-will-take-up the to-the
Κυρίῳ προσκολληθεῖσα ψυχὴ εἰς τὸ γενέσθαι πρὸς αὐτὸν ἓν
Lord having-cleaved soul for the to-become toward him one
πνεῦμα, καθάπερ ὁμολογίαν τινὰ συμβιωτικὴν καταθεμένη
spirit as agreement some of-living-together having-deposited
τὸ μόνον ἐκεῖνον ἀγαπᾷν ἐξ ὅλης καρδίας τε καὶ δυνάμεως,
the alone him to-love from whole heart both and power
οὔτε τῇ πορνείᾳ προσκολληθήσεται, ἵνα μὴ γένηται σῶμα
neither to-the fornication will-cleave that not she-become body
ἓν πρὸς αὐτήν· οὔτε ἄλλο τι τῶν ἀντικειμένων τῇ
one with it nor other any of-the(-things) opposed to-the
σωτηρίᾳ προσδέξεται, ὡς μιᾶς οὔσης ἐν ἅπασι τῆς τῶν
salvation will-she-receive as one being in all the of-the
μιασμάτων κοινότητος· καὶ εἰ δι' ἑνός τινος μολυνθείη,
defilements community and if through one any she-be-defiled

μηκέτι τὸ ἄσπιλον ἔχειν ἐν ἑαυτῇ δυναμένη. Ἔστι δὲ καὶ
no-longer the spotless to-have in herself being-able it-is-possible but also
δι᾽ ὑποδειγμάτων τεκμηριῶσαι τὸν λόγον. Ὥσπερ τὸ ἐν τῇ
through examples to-prove the account as the in the
λίμνῃ ὕδωρ τέως μὲν λεῖόν ἐστι καὶ ἀκίνητον, εἰ μηδεμία
lake water for-a-while indeed smooth is and unmoving if no
τις τῶν ἔξωθεν ταραχὴ προσπεσοῦσα τὸ σταθηρὸν τοῦ
any of-the outside disturbance having-fallen-on the stable of-the
τόπου διακινήσειε· λίθου δέ τινος ἐμπεσόντος τῇ λίμνῃ, ὅλον
place should-stir stone but some having-fallen-into the lake whole
συνεκινήθη τῷ μέρει· ὁ μὲν γὰρ ὑπὸ τοῦ βάρους εἰς τὸν
was-moved-with the part the indeed for by the weight into the
βυθὸν καταδύεται· τῶν δὲ περὶ αὐτὸν κυμάτων κυκλοτερῶς
depth sinks of-the but around it waves in-a-circle
ἐν ἄλλοις ἐγειρομένων, καὶ ἐπὶ τὰ ἄκρα τοῦ ὕδατος ὑπὸ
in others rising and to the edges of-the water by
τῆς ἐν τῷ μέσῳ κινήσεως ἐξωθουμένων, πᾶσα ἐν κύκλῳ
the in the middle motion being-pushed-out all in circle
περιτραχύνεται τῆς λίμνης ἡ ἐπιφάνεια, συνδιατιθεμένη
is-roughened of-the lake the surface being-affected-with
τῷ βάθει· οὕτω καὶ τὸ τῆς ψυχῆς γαληναῖον καὶ ἥσυχον,
the depth so also the of-the soul calm and quiet
δι᾽ ἑνός τινος παρεμπεσόντος εἰς αὐτὴν πάθους ὅλον
through one some having-fallen-in into it passion whole
συνδιεσείσθη, καὶ τῆς τοῦ μέρους βλάβης συνῄσθετο. Φασὶ
was-shaken-together and of-the of-the part harm perceived-with say
δὲ καὶ οἱ τὰ τοιαῦτα ἐξητακότες, μὴ ἀπεσχίσθαι τὰς
but also the(-ones) the such-things having-examined not to-have-been-split the
ἀρετὰς ἀλλήλων, μηδὲ δυνατὸν εἶναι μιᾶς τινος ἀρετῆς
virtues from-one-another nor possible to-be one any virtue
κατὰ τὸν ἀκριβῆ περιδράξασθαι λόγον, τὸν μὴ καὶ
according-to the exact to-grasp account the(-one) not also

τῶν λοιπῶν ἐφαψάμενον· ἀλλ᾽ ᾧ ἂν παραγένηται
of-the remaining having-touched but to-whom-ever — comes
μία τῶν ἀρετῶν, ἀναγκαίως ἐπακολουθεῖν καὶ τὰς λοιπάς.
one of-the virtues necessarily to-follow also the remaining
Οὐκοῦν ἐξ ἀντιστρόφου καὶ ἡ περί τι βλάβη τῶν
therefore from converse also the about something harm of-the(-things)
ἐν ἡμῖν εἰς ὅλον τὸν κατ᾽ ἀρετὴν διατείνει βίον, καὶ
in us into whole the according-to virtue extends life and
ὄντως, καθώς φησιν ὁ Ἀπόστολος, τοῖς μέρεσι τὸ ὅλον
truly as says the Apostle with-the parts the whole
συνδιατίθεται, ἄν τε πάσχῃ μέλος ἕν, συναλγοῦντος τοῦ
is-affected-with whether — suffers member one suffering-with the
παντός, ἐάν τε καὶ δοξάζηται, τοῦ ὅλου συγχαίροντος.
whole or — also is-glorified the whole rejoicing-with

Ὅτι τὸ ὁπωσοῦν ἔξω γενέσθαι τῆς ἀρετῆς τὸν ἴσον κίνδυνον ἔχει

15 · THAT EVERY DEPARTURE FROM VIRTUE IS PERILOUS

Many are the adulterers who plot against the soul's marriage: anger, greed, envy, grudge-bearing, hatred. A queen who resists every seducer but one is still an adulteress; one defilement suffices for condemnation. So the soul that lives for God must admit no passion, for light has no fellowship with darkness, nor righteousness with lawlessness. The wise virgin keeps herself pure for her bridegroom, without spot or wrinkle.

Ἀλλὰ μυρίαι κατὰ τὸν βίον ἡμῶν αἱ πρὸς τὴν ἁμαρτίαν
but countless in the life our the toward the sin
παρατροπαί, καὶ πολυτρόπως αἱ Γραφαὶ τὸ πλῆθος τοῦτο
deviations and in-many-ways the Scriptures the multitude this
διασημαίνουσι· «Πολλοὶ γὰρ οἱ ἐκδιώκοντές με καὶ
signify many for the(-ones) persecuting me and

θλίβοντές με·» καί, «Πολλοὶ οἱ πολεμοῦντές με ἀπὸ
afflicting me and many the(-ones) warring-against me from
ὕψους·» καὶ ἄλλα τοιαῦτα πολλά. Τάχα τοίνυν κυρίως
height and other-things such many perhaps therefore properly
ἔστιν εἰπεῖν ὅτι πολλοὶ οἱ μοιχικῶς ἐπιβουλεύοντες,
it-is-possible to-say that many the(-ones) adulterously plotting
πρὸς τὸ διαφθεῖραι τὸν τίμιον τοῦτον ὡς ἀληθῶς γάμον
for the to-corrupt the precious this as truly marriage
καὶ τὴν ἀμίαντον κοίτην· εἰ δὲ χρὴ καὶ τῷ ὀνόματι
and the undefiled bed if but it-is-needful also by-the name
τοὺς τοιούτους ἀπαριθμήσασθαι, μοιχὸς ἡ ὀργή, μοιχὸς ἡ
the such to-enumerate adulterer the anger adulterer the
πλεονεξία, μοιχὸς ὁ φθόνος, ἡ μνησικακία, ἡ ἔχθρα, ἡ
greed adulterer the envy the grudge-bearing the enmity the
βασκανία, τὸ μῖσος, πάντα ὅσα παρὰ τοῦ Ἀποστόλου
malice the hatred all as-many-as by the Apostle
κατείλεκται ὡς ἀντικείμενα τῇ ὑγιαινούσῃ διδασκαλίᾳ,
have-been-listed as opposed to-the sound teaching
μοιχῶν ἐστιν ἀπαρίθμησις. Ὑποθώμεθα τοίνυν εἶναί τινα
of-adulterers is enumeration let-us-suppose therefore to-be some
ἐν γυναιξὶν εὐπρεπῆ τε καὶ ἀξιέραστον, καὶ διὰ
among women comely both and lovable and because-of
τοῦτο βασιλεῖ πρὸς γάμον συναρμοσθεῖσαν· ἐπιβουλεύεσθαι
this to-king for marriage joined to-be-plotted-against
δὲ διὰ τὴν ὥραν ὑπὸ ἀκολάστων τινῶν. Οὐκοῦν ἡ
but because-of the bloom by licentious some therefore the
τοιαύτη ἕως μὲν ἂν πρὸς πάντας τοὺς ἐπὶ φθορᾷ
such as-long-as indeed — toward all the(-ones) for corruption
παρεδρεύοντας ἐχθρῶς ἔχῃ καὶ κατηγορῇ τούτων ἐπὶ τοῦ
lying-in-wait hostilely she-be and accuse them before the
νομίμου ἀνδρός, σώφρων ἐστί, καὶ πρὸς μόνον τὸν νυμφίον
lawful husband temperate is and toward only the bridegroom

ὁρᾷ, καὶ οὐδεμίαν ἔχουσι χώραν κατ᾽ αὐτῆς αἱ τῶν
looks and no have room against her the of-the
ἀκολάστων ἀπάται. Εἰ δέ τινι πρόσθοιτο τῶν
licentious deceits if but to-any she-should-attach-herself of-the(-ones)
ἐπιβουλευόντων, οὐκ ἐξαιρεῖται αὐτὴν τῆς τιμωρίας ἡ
plotting not exempts her from-the punishment the
ἐπὶ τῶν λοιπῶν σωφροσύνη. Ἀρκεῖ γὰρ εἰς κατάκρισιν
toward the others temperance suffices for for condemnation
καὶ τὸ δι᾽ ἑνὸς μιανθῆναι τὴν κοίτην. Οὕτως καὶ ἡ
also the through one to-be-defiled the bed so also the
τῷ Θεῷ ζῶσα ψυχή, οὐδενὶ τῶν δι᾽ ἀπάτης αὐτῇ
— to-God living soul in-none of-the(-things) through deceit to-her
προφαινομένων καλῶν ἀρεσθήσεται· εἰ δὲ παραδέξαιτο
appearing good-things will-be-pleased if but she-should-admit
διά τινος πάθους τὸν μιασμὸν τῇ καρδίᾳ, ἔλυσε καὶ αὐτὴ
through some passion the defilement in-the heart dissolved also she
τοῦ πνευματικοῦ γάμου τὰ δίκαια· καὶ ὥς φησιν ἡ Γραφή,
of-the spiritual marriage the rights and as says the Scripture
εἰς κακότεχνον ψυχὴν μὴ εἰσελεύσεσθαι σοφίαν· οὕτως
into evil-working soul not will-enter wisdom so
ἔστιν ἀληθῶς εἰπεῖν, μηδὲ εἰς θυμώδη καὶ βάσκανον, ἢ
it-is-possible truly to-say nor into passionate and envious or
ἄλλο τι ἔχουσαν ἐν ἑαυτῇ πλημμελές, δυνατὸν εἶναι τὸν
other any having in herself faulty possible to-be the
ἀγαθὸν νυμφίον εἰσοικισθῆναι. Τίς γὰρ ἐπίνοια συναρμόσει
good bridegroom to-be-made-to-dwell what for device will-join
τὸ τῇ φύσει ἀλλότριόν τε καὶ ἀκοινώνητον;
the(-thing) in-the nature alien both and incapable-of-communion
Ἄκουσον τοῦ Ἀποστόλου, μηδεμίαν εἶναι κοινωνίαν φωτὶ
hear the Apostle no to-be communion for-light
πρὸς σκότος διδάσκοντος, ἢ δικαιοσύνῃ πρὸς ἀνομίαν, ἢ
with darkness teaching or for-righteousness with lawlessness or

συνελόντι φάναι, πάντα ὅσα ἐστὶν ὁ Κύριος κατὰ
to-sum-up to-say all as-many-as is the Lord according-to
τὴν διαφορὰν τῶν ἐν αὐτῷ θεωρουμένων νοούμενός τε
the difference of-the(-things) in him contemplated being-conceived both
καὶ ὀνομαζόμενος, πρὸς πάντα τὰ ἐν κακίᾳ κατὰ τὸ
and being-named with all the(-things) in vice according-to the
ἐναντίον νοούμενα. Εἰ οὖν ἀμήχανος τῶν τῇ φύσει
opposite conceived if then impossible of-the(-things) by-the nature
ἀμίκτων ἡ κοινωνία, ἀλλοτρία πάντως καὶ ἀνεπίδεκτος τῆς
unmixable the communion alien altogether and unreceptive of-the
τοῦ ἀγαθοῦ συνοικήσεως ἡ ὑπὸ κακίας τινὸς κατειλημμένη
of-the good cohabitation the by vice some occupied
ψυχή. Τί οὖν ἐκ τούτων μανθάνομεν; Τὸ δεῖν τὴν
soul what then from these-things do-we-learn the to-be-needful the
σώφρονα καὶ λελογισμένην παρθένον παντὸς πάθους κατὰ
temperate and reasoning virgin from-every passion in
πάντα τρόπον τῆς ψυχῆς ἁπτομένου χωρίζεσθαι, καὶ
every way the soul touching to-be-separated and
φυλάσσειν ἑαυτὴν ἁγνὴν τῷ ἁρμοσαμένῳ αὐτὴν νυμφίῳ,
to-keep herself pure for-the having-betrothed her bridegroom
μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἤ τι τῶν τοιούτων.
not having spot or wrinkle or any of-the such-things

Ὅτι ἀτελὴς εἰς τὸ ἀγαθὸν ὁ καὶ ἐπί τινι τῶν κατ᾽ ἀρετὴν ἐλλείπων

16 · THAT LACKING ONE VIRTUE LEAVES THE GOOD IMPERFECT

The road is one, narrow and straight, and turning aside either way is equally dangerous. Some who fight shameful pleasures hunt pleasure in honor and power, like a slave who changes masters and thinks it freedom. Others, by fighting pleasure too hard, fall into gloom, anger, and cowardice. God is none of these passions but wisdom, holiness, truth, joy, and peace. As in illness too little and too much both destroy, the soul must keep to the mean, wise as serpents and innocent as doves.

Μία γάρ ἐστιν ὁδὸς εὐθεῖα, στενή τε ὡς ἀληθῶς
one for is road straight narrow both as truly
καὶ τεθλιμμένη, καὶ τὰς ἐφ᾽ ἑκάτερα παρατροπὰς οὐκ
and pressed and the to either-side deviations not
ἐπιδεχομένη, καὶ τὸ ὁπωσοῦν ἔξω ταύτης γενέσθαι ἴσον
admitting and the in-any-way outside of-it to-become equal
ἔχει τὸν τῆς ἀποπτώσεως κίνδυνον. Εἰ δὴ ταῦτα
has the of-the falling-away danger if indeed these-things
οὕτως ἔχει, διορθωτέον ὡς οἷόν τε τῶν πολλῶν τὴν
so are it-must-be-corrected as possible — of-the many the
συνήθειαν, ὅσοι πρὸς μὲν τὰς αἰσχροτέρας τῶν ἡδονῶν
custom as-many-as against indeed the more-shameful of-the pleasures
ἰσχυρῶς ἀπομάχονται, ἄλλως δὲ τὴν ἡδονὴν ἐν τιμαῖς καὶ
strongly fight otherwise but the pleasure in honors and
φιλαρχίαις θηρεύουσι· παραπλήσιον ποιοῦντες, ὥσπερ ἂν εἴ
loves-of-rule hunt like doing as — if
τις οἰκέτης ἐλευθερίας ἐπιθυμῶν, μὴ ὅπως τῆς δουλείας
any servant freedom desiring not how from-the slavery
ἔξω γενήσεται σπεύδοι, ἀλλ᾽ ἐναμείβοι τοὺς κεκτημένους,
outside he-shall-be should-hasten but should-exchange the owners

τὴν ἐναλλαγὴν τῶν κεκτημένων ἐλευθερίαν οἰόμενος.
the exchange of-the owners freedom thinking
Δοῦλοι γάρ εἰσιν ἐπίσης πάντες, κἂν μὴ ὑπὸ τῶν αὐτῶν
slaves for are equally all even-if not by the same
κυριεύωνται, ἕως ἂν ὅλως ἐπικρατῇ τις αὐτῶν μετὰ
they-are-lorded-over as-long-as — at-all prevails any over-them with
δυναστείας ἀρχή. Εἰσὶ δὲ πάλιν οἳ τῇ πολλῇ πρὸς
power rule there-are but again who by-the much against
τὰς ἡδονὰς μάχῃ, εὐκαταγώνιστοί πως τῷ ἀντικειμένῳ
the pleasures battle easily-overcome somehow by-the opposite
πάθει γεγόνασι, καὶ ἐν τῇ ἐπιτεταμένῃ τῆς ζωῆς ἀκριβείᾳ,
passion have-become and in the strained of-the life exactness
λύπαις, καὶ παροξυσμοῖς, καὶ μνησικακίαις, καὶ τοῖς
by-griefs and by-irritations and by-grudges and by-the
λοιποῖς πᾶσιν, ὅσα πρὸς τὸ ἐναντίον τοῦ κατὰ τὴν
remaining all as-many-as toward the opposite of-the according-to the
ἡδονὴν πάθους ἀντικαθέστηκεν, εὐκόλως τε ἁλίσκονται,
pleasure passion stand-against easily both are-caught
καὶ δυσχερῶς διεκδύουσι· τοῦτο δὲ γίνεται, ὅταν μὴ ὁ
and with-difficulty slip-out this but happens when not the
λόγος ὁ κατ᾽ ἀρετήν, ἀλλά τι πάθος τῆς κατὰ τὸν
reason the according-to virtue but some passion of-the according-to the
βίον πορείας ἡγεμονεύῃ. Ἡ μὲν γὰρ ἐντολὴ τοῦ Κυρίου
life journey leads the indeed for commandment of-the Lord
σφόδρα τηλαυγής, ὡς καὶ νηπίων ὀφθαλμοὺς φωτίσαι,
very far-shining as also of-infants eyes to-enlighten
μόνῳ τῷ Θεῷ προσκολλᾶσθαι ἀγαθὸν εἶναι λέγουσα· ὁ δὲ
only — to-God to-cleave good to-be saying — but
Θεὸς οὔτε λύπη ἐστίν, οὔτε ἡδονή, οὔτε δειλία, ἢ θράσος,
God neither grief is nor pleasure nor cowardice or boldness
ἢ φόβος, ἢ ὀργή, ἢ ἄλλο τι τοιοῦτον πάθος, ὃ τῆς
or fear or anger or other any such passion which the

ἀπαιδεύτου κυριεύει ψυχῆς· ἀλλ᾽ ὥς φησιν ὁ Ἀπόστολος,
uneducated masters soul but as says the Apostle
αὐτοσοφία καὶ ἁγιασμός, ἀλήθειά τε καὶ χαρά, καὶ
wisdom-itself and sanctification truth both and joy and
εἰρήνη, καὶ ὅσα τοιαῦτα. Πῶς οὖν ἔστι τῷ
peace and as-many-as such-things how then is-it-possible to-the(-one)
ταῦτα ὄντι προσκολληθῆναι τὸν ὑπὸ τῶν ἐναντίων
these-things being to-cleave the(-one) by the opposites
κρατούμενον; Ἢ πῶς οὐκ ἄλογον τὸν τῷ ἑνί τινι τῶν
being-held or how not irrational the(-one) to-the one any of-the
παθῶν ὅπως μὴ ὑπαχθείη σπουδάζοντα, ἀρετὴν
passions that not he-may-be-brought-under being-zealous virtue
νομίζειν τὸ ἀντικείμενον; Οἷον, ἡδονὴν μὲν φυγόντα,
to-think the opposite such-as pleasure indeed having-fled
λύπῃ κατέχεσθαι· τὸ δὲ θρασὺ καὶ προπετὲς διακλίνοντα,
by-grief to-be-held the but bold and rash avoiding
δειλίᾳ ταπεινοῦν τὴν ψυχήν· ἢ θυμοῖς ἀνάλωτον μένειν
by-cowardice to-humble the soul or by-angers uncaught to-remain
ἐσπουδακότα, κατεπτηχέναι τῷ φόβῳ. Τί γὰρ διαφέρει
having-striven to-cower by-the fear what for does-it-differ
οὕτως ἢ ἄλλως τῆς ἀρετῆς ἐκπεσεῖν, μᾶλλον δὲ αὐτοῦ
so or otherwise from-the virtue to-fall-away rather but himself
τοῦ Θεοῦ ἔξω γενέσθαι, ὅς ἐστιν ἡ παντελὴς ἀρετή;
— of-God outside to-become who is the complete virtue
Καὶ γὰρ ἐπὶ τῶν τοῦ σώματος ἀῤῥωστημάτων, οὐκ
and for in-the-case-of the of-the body sicknesses not
ἂν διαφέρειν τὸ κακόν τις εἴποι δι᾽ ὑπερβαλλούσης
— to-differ the evil anyone would-say through excessive
ἐνδείας, ἢ ἀπὸ πλησμονῆς ἀμέτρου διαφθαρῆναι, εἰς τὸ
want or from surfeit immoderate to-be-destroyed to the
αὐτὸ πέρας τῆς ἐν ἑκατέροις ἀμετρίας ληγούσης. Οὐκοῦν
same end the in both immoderation ending therefore

καὶ ὁ τῆς κατὰ ψυχὴν ζωῆς τε καὶ ὑγιείας
also the(-one) of-the according-to soul life both and health
ἐπιμελόμενος, ἐπὶ τοῦ μέσου τῆς ἀληθείας ἑαυτὸν τηρήσει,
caring on the middle of-the truth himself will-keep
ἀμιγὴς καὶ ἀμέτοχος διαμένων τῆς ἑκατέρωθεν τῇ ἀρετῇ
unmixed and without-share remaining of-the on-either-side to-the virtue
παρακειμένης ἐναντιότητος. Οὐκ ἐμὸς ὁ λόγος, ἀλλ'
lying-beside opposition not mine the word but
αὐτῆς τῆς θείας φωνῆς. Φανερῶς γὰρ τῆς τοῦ Κυρίου
itself of-the divine voice evidently for of-the of-the Lord
διδασκαλίας τὸ δόγμα τοῦτό ἐστιν, ἐν οἷς διδάσκει
teaching the doctrine this is in which he-teaches
τοὺς μαθητάς, ὡς ἄρνας λύκοις συναναστρεφομένους, μὴ
the disciples as lambs with-wolves living-among not
περιστερὰς εἶναι μόνον, ἀλλ' ἔχειν τι καὶ τοῦ ὄφεως
doves to-be only but to-have something also of-the serpent
ἐν τῷ ἤθει. Τοῦτο δέ ἐστι, τὸ μήτε τὴν ἁπλότητα δοκοῦν
in the character this but is the neither the simplicity seeming
ἐπαινετὴν τοῖς ἀνθρώποις εἰς ἄκρον ἐπιτηδεύειν, ὡς τῇ
praiseworthy to-the men to extreme to-practice as to-the
ἐσχάτῃ ἀνοίᾳ τῆς τοιαύτης ἕξεως πλησιαζούσης· μήτε τὴν
utmost folly the such habit drawing-near nor the
ἐπαινουμένην ὑπὸ τῶν πολλῶν δεινότητα καὶ πανουργίαν,
praised by the many cleverness and craftiness
ἀμιγῆ τῶν ἐναντίων καὶ ἄκρατον ἀρετὴν νομίζειν· ἐκ
unmixed of-the opposites and pure virtue to-think from
δὲ τῆς δοκούσης ἐναντιότητος μίαν τινὰ συγκεκραμένην
but the seeming opposition one some blended
ἤθους κατάστασιν ἀπεργάζεσθαι, τῆς μὲν τὸ ἀνόητον,
of-character state to-produce of-the indeed the folly
τῆς δὲ τὸ ἐν πονηρίᾳ σοφὸν περικόψαντας· ὡς ἐξ
of-the but the in wickedness wise having-cut-off so-that from

ἑκατέρων ἓν ἀποτελεσθῆναι καλὸν ἐπιτήδευμα, ἁπλότητι
both one to-be-accomplished beautiful practice with-simplicity
γνώμης καὶ ἀγχινοίᾳ συγκεκραμένον. «Γίνεσθε» γάρ, φησί,
of-judgment and sagacity blended be for he-says
«φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί.»
prudent as the serpents and innocent as the doves

Ὅτι χρὴ πάσας τὰς τῆς ψυχῆς δυνάμεις πρὸς ἀρετὴν βλέπειν

17 · THAT ALL THE SOUL'S POWERS MUST LOOK TOWARD VIRTUE

The soldier who armors part of his body dies of a wound in the rest; the man who lays a foundation but cannot finish the tower is laughed at. One commandment does not make perfection, any more than one stone makes a tower. Let zeal for virginity be the foundation, with all the works of virtue built upon it as gold and precious stones. Without the rest of life to match it, virginity is the gold ring in the sow's snout, or a pearl trodden underfoot by swine.

Οὐκοῦν ὅπερ ἐνταῦθα εἴρηται παρὰ τοῦ Κυρίου, κοινὸν
therefore what here has-been-said by the Lord common
ἔστω δόγμα τοῦ βίου παντός, καὶ μάλιστα ἐπὶ τῶν
let-be doctrine of-the life whole and especially in-the-case-of the(-ones)
διὰ παρθενίας τῷ Θεῷ προσιόντων, τὸ μὴ πρὸς ἕν τι
through virginity — to-God approaching the not toward one some
κατόρθωμα βλέποντας, τῶν ἐναντίων ἀφυλάκτως ἔχειν,
achievement looking of-the opposites unguardedly to-be
ἀλλὰ πανταχόθεν ἑαυτοῖς τὸ ἀγαθὸν ἐξευρίσκειν, ὡς ἂν
but from-all-sides for-themselves the good to-find so-that —
διὰ πάντων τὸ ἀσφαλὲς ὑπάρχῃ τῷ βίῳ. Οὐδὲ γὰρ
through all the security may-be for-the life not-even for
στρατιώτης μέρη τινὰ τοῖς ὅπλοις φραξάμενος, γυμνῷ
soldier parts some with-the arms having-fenced with-naked

κινδυνεύει τῷ λοιπῷ σώματι. Τί γὰρ κέρδος αὐτῷ τῆς
runs-risk the remaining body what for gain to-him of-the
ἐπὶ μέρους ὁπλίσεως, εἰ κατὰ τῶν γυμνῶν τὴν καιρίαν
in part arming if against the naked-parts the fatal-blow
δέξαιτο; Τίς δ' ἂν εὔμορφον ὀνομάσειεν ἐκεῖνο, ὃ
he-should-receive who but — comely would-name that which
τῶν εἰς εὐμορφίαν τι συντελούντων ἔκ τινος
of-the(-things) toward comeliness something contributing from some
συμφορᾶς περικέκοπται; Ἡ γὰρ περὶ τὸ λεῖπον αἰσχύνη καὶ
misfortune has-been-cut-off the for about the lacking shame also
τὴν τοῦ ὑγιαίνοντος χάριν διελυμήνατο. Εἰ δὲ καταγέλαστός
the of-the healthy grace destroyed if but laughable
ἐστι, καθώς φησί που τὸ Εὐαγγέλιον, ὁ ἐγχειρήσας
is as says somewhere the Gospel the(-one) having-set-hand
μὲν τῇ τοῦ πύργου κατασκευῇ, ἐν θεμελίοις δὲ τὴν
indeed to-the of-the tower building in foundations but the
σπουδὴν ἑαυτοῦ στήσας, καὶ τοῦ τέλους οὐκ ἐφικόμενος·
zeal his-own having-stopped and the end not having-reached
τί ἄλλο ἐκ τῆς παραβολῆς ταύτης μανθάνομεν, ἢ
what other from the parable this do-we-learn than
τὸ πάσης ὑψηλῆς προθέσεως ἐπὶ τὸ πέρας φθάνειν
the of-every high purpose to the end to-arrive
ἐσπουδακέναι, ταῖς ποικίλαις τῶν ἐντολῶν οἰκοδομαῖς
to-have-been-zealous with-the varied of-the commandments buildings
τὸ ἔργον τοῦ Θεοῦ τελειοῦντας; Οὔτε λίθος εἷς ἡ πᾶσα
the work — of-God completing neither stone one the whole
οἰκοδομὴ τοῦ πύργου ἐστίν, οὔτε ἐντολὴ μία πρὸς τὸ
building of-the tower is nor commandment one to the
ἐπιζητούμενον μέτρον ἄγει τὴν τῆς ψυχῆς τελειότητα· ἀλλὰ
sought measure leads the of-the soul perfection but
καὶ τὸν θεμέλιον, ὑποβεβλῆσθαι δεῖ πάντως, καθώς
both the foundation to-be-laid-under it-is-needful altogether as

φησιν ὁ Ἀπόστολος, καὶ τὴν ἐκ χρυσοῦ καὶ λίθων τιμίων
says the Apostle and the from gold and stones precious
οἰκοδομὴν ἐπιθέσθαι. Οὕτω γὰρ τὰ ἔργα τῶν ἐντολῶν
building to-put-on so for the works of-the commandments
ὀνομάζεται, κατὰ τὸν εἰπόντα Προφήτην, ὅτι «Ἠγάπησα
are-named according-to the having-said Prophet that I-loved
τὰς ἐντολάς σου ὑπὲρ χρυσίον, καὶ λίθον τίμιον πολύν.»
the commandments your above gold and stone precious much
Ὑποκείσθω τοίνυν ἀντὶ θεμελίου τινὸς τῷ κατ' ἀρετὴν
let-lie-under therefore instead-of foundation some for-the according-to virtue
βίῳ ἡ περὶ τὴν παρθενίαν σπουδή· ἐποικοδομείσθω δὲ τῷ
life the about the virginity zeal let-be-built-upon but on-the
θεμελίῳ τούτῳ πάντα τὰ ἔργα τῆς ἀρετῆς. Εἰ γὰρ καὶ
foundation this all the works of-the virtue if for even
σφόδρα τοῦτο τίμιον καὶ θεοπρεπὲς εἶναι πιστεύεται; ὥσπερ
very this precious and God-befitting to-be is-believed as
οὖν καὶ ἔστι καὶ πεπίστευται· ἀλλ' εἰ μὴ καὶ ὅλος ὁ βίος
then also it-is and has-been-believed but if not also whole the life
τούτῳ συμβαίνοι τῷ κατορθώματι, ἐπιμολύνοιτο τῇ λοιπὸν
with-this agree the achievement should-be-defiled by-the remaining
τῆς ψυχῆς ἀταξίᾳ, τοῦτό ἐστι τὸ ἐνώτιον ἐκεῖνο τὸ ἐν
of-the soul disorder this is the earring that the(-one) in
τῇ ῥινὶ τῆς συός, ἢ ὁ μαργαρίτης ὁ ἐν τοῖς ποσὶ τῶν
the snout of-the sow or the pearl the(-one) in the feet of-the
χοίρων καταπατούμενος. Ἀλλὰ περὶ μὲν τούτων τοσαῦτα.
swine trampled but about indeed these-things so-much

Μόνη ἡ ἀρετή, κἂν τέλειος, οὐδὲν ὠφελεῖ τῷ ἐν πᾶσι τὴν ἀρετὴν οὐκ ἀσκουμένῳ

18 · THAT VIRTUE PROFITS ONLY WHEN PRACTICED IN ALL

The mind, the steward of our tent, must order every power of the soul as a master orders his house: desire set apart for God, anger a watchdog against sin, courage a weapon, hope a staff, grief kept for repentance, justice a rule, wisdom a counselor. To misuse them is to wear one's helmet backward and greaves on one's chest. Temperance is the ordered management of them all. Leaving marriage alone does not make one free, since every sin enslaves; as Israel crossed the sea dry while the Egyptian sank, virtue rises light and sin drags down.

Εἰ δέ τις παρ᾽ οὐδὲν ποιεῖται τὸ μὴ συνηρμόσθαι τινὶ
if but anyone at nothing makes the not to-have-been-fitted to-anyone
διὰ τῶν καταλλήλων τὸν βίον, τὰ ἐν τῷ οἴκῳ
through the corresponding-things the life the(-things) in the house
ἑαυτοῦ θεασάμενος παιδευθήτω περὶ τοῦ δόγματος. Δοκεῖ
his-own having-beheld let-him-be-taught about the doctrine it-seems
γάρ μοι, καθάπερ ἐπὶ τῆς ἰδίας οἰκήσεως ὁ τοῦ
for to-me as in-the-case-of the own dwelling the of-the
οἴκου δεσπότης οὐκ ἀποδέξεται, ἀπρεπῆ καὶ ἀσχήμονα
house master not will-accept unseemly and unbecoming
τὰ ἐν τῇ οἰκίᾳ βλέπειν, ἢ κλίνην ἀνατετραμμένην,
the(-things) in the house to-see or bed overturned
ἢ πλήρη κόπρου τὴν τράπεζαν, ἢ τὰ μὲν τίμια τῶν
or full of-dung the table or the indeed precious of-the
σκευῶν ἐν ῥυπαροῖς τισι τόποις ἀπερῥιμμένα· ὅσα
vessels in filthy some places thrown-away as-many-as
δὲ πρὸς τὰς ἀτιμοτέρους ὑπηρεσίας ἐστίν, ἐν ὀφθαλμοῖς
but toward the more-dishonorable services are in eyes
προκείμενα τῶν εἰσιόντων· ἀλλὰ πάντα εὐσχημόνως
lying-before of-the(-ones) entering but all-things decently

καὶ κατὰ τάξιν τὴν πρέπουσαν διαθείς, καὶ ἑκάστην
and according-to order the fitting having-arranged and each
ἁρμόζουσαν ἀποδοὺς χώραν, θαῤῥῶν ἀποδέχεται τοὺς
fitting having-given place confidently receives the
ἐπιξενουμένους· ὡς οὐδεμίαν αἰσχύνην ὀφλήσων εἰ φανερὰ
guests as no shame going-to-incur if evident
γένοιτο, ὅπως αὐτῷ τὰ κατὰ τὴν οἰκίαν ἔχοι·
it-should-become how to-him the(-things) about the house are
οὕτως οἶμαι χρῆναι καὶ τὸν τοῦ σκηνώματος ἡμῶν
so I-think it-is-needful also the of-the tent our
οἰκοδεσπότην καὶ οἰκονόμον, τὸν νοῦν λέγω, πᾶν τὸ
house-master and steward the mind I-mean all the(-thing)
ἐν ἡμῖν εὖ διατίθεσθαι, ἑκάστῃ τε τῶν τῆς ψυχῆς
in us well to-arrange each and of-the of-the soul
δυνάμεων, ἃς ἀντὶ ὀργάνων καὶ σκευῶν ὁ Δημιουργὸς
powers which instead-of instruments and vessels the Creator
ἡμῖν ἐνετεκτήνατο, οἰκείως καὶ πρὸς τὸ καλὸν κεχρῆσθαι.
for-us built-in fittingly and toward the beautiful to-use
Εἰ δὲ μὴ φλυαρίαν τινὰ καὶ ἀδολεσχίαν τοῦ λόγου τις
if but not nonsense some and garrulity of-the treatise anyone
καταγινώσκοι, εἰρήσεται καὶ καθ' ἕκαστον, ὅπως ἂν τοῖς
should-charge it-shall-be-said also by each how — with-the
παροῦσιν αὐτῷ χρώμενος, πρὸς τὸ συμφέρον αὐτῷ τὸν
present-things for-him using toward the advantage for-him the
βίον οἰκονομήσειε. Φαμὲν τοίνυν τὴν μὲν ἐπιθυμίαν δεῖν
life he-might-manage we-say therefore the indeed desire it-is-needful
ἐν καθαρῷ τῆς ψυχῆς ἱδρυσάμενον ἔχειν, ὥσπερ τι
in pure of-the soul having-established to-have as some
ἀνάθημα ἢ ἀπαρχὴν τῶν ἰδίων ἀγαθῶν ἐξελόντα Θεῷ,
offering or firstfruit of-the own good-things having-taken-out for-God
ἀφιερώσαντά τε αὐτὴν ἅπαξ, ἀνέπαφόν τε καὶ καθαρὰν
having-dedicated and it once untouched both and pure

διαφυλάττειν, μηδαμοῦ τῇ κατὰ τὸν βίον ῥυπαρίᾳ
to-guard nowhere by-the according-to the life filth
μολυνομένην. Τὸν δὲ θυμόν, καὶ τὴν ὀργήν, καὶ τὸ μῖσος,
being-defiled the but temper and the anger and the hatred
καθάπερ κύνας τινὰς πυλωρούς, πρὸς μόνην ἐγρηγορέναι
as dogs some gatekeepers toward only to-be-awake
τὴν τῆς ἁμαρτίας ἀντίστασιν, καὶ κατὰ τοῦ κλέπτου καὶ
the of-the sin resistance and against the thief and
πολεμίου κεχρῆσθαι τῇ φύσει, ὃς ἐπὶ λύμῃ τοῦ θείου
enemy to-use the nature who for damage of-the divine
θησαυροῦ παρεισδύεται, καὶ διὰ τοῦτο ἔρχεται, ἵνα
treasure slips-in and because-of this comes that
κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· τὴν δὲ ἀνδρείαν καὶ τὸ
he-may-steal and slay and destroy the but courage and the
θάρσος ἀντὶ ὅπλου τινὸς διὰ χειρὸς φέρειν, πρὸς τὸ μὴ
boldness instead-of weapon some in hand to-carry toward the not
πτοηθῆναί ποτε πτόησιν ἐπελθοῦσαν, καὶ ὁρμὰς ἀσεβῶν
to-be-scared ever terror coming-on and rushes of-ungodly-men
ἐπερχομένας· ἐλπίδι δὲ καὶ ὑπομονῇ ἀντὶ βακτηρίας,
coming-on with-hope but and endurance instead-of staff
εἴποτε τοῖς πειρασμοῖς κάμοι, ὑποστηρίζεσθαι· τὸ
if-ever in-the temptations he-should-be-weary to-be-supported the
δὲ τῆς λύπης κτῆμα καιρῷ μετανοίας ἐπὶ ἁμαρτήμασιν,
but of-the grief possession at-time of-repentance over sins
εἰ τύχοι, ποτὲ συμβάν, προχειρίζεσθαι, ὡς οὐδέποτε
if it-happen ever having-befallen to-take-in-hand as never
χρήσιμον ὂν ἢ πρὸς τὴν τοιαύτην μόνην ὑπηρεσίαν.
useful being than for the such only service
Ἡ δὲ δικαιοσύνη αὐτῷ κανὼν εὐθύτητος ἔσται, τὸ ἐν
the but justice for-him rule of-straightness will-be the(-thing) in
παντὶ ἄπταιστον λόγῳ τε καὶ ἔργῳ ὑφηγουμένη, ὅπως
every unstumbling in-word both and in-deed guiding how

τε χρὴ τὰ ἐν τῇ ψυχῇ διακεῖσθαι, καὶ πῶς
both it-is-needful the(-things) in the soul to-be-disposed and how
ἄν τις τὰ κατ᾽ ἀξίαν ἑκάστῳ νέμοι. Τὴν
— anyone the(-things) according-to worth to-each should-distribute the
δὲ τοῦ πλείονος ἔφεσιν, ὃ πολύ τε καὶ ἀμέτρητον
but of-the more desire which much both and unmeasured
ἔγκειται τῇ ἑκάστου ψυχῇ, τῇ κατὰ Θεὸν ἐπιθυμίᾳ
lies-in the of-each soul to-the according-to God desire
προσθείς, μακάριος ἔσται τῆς πλεονεξίας, ἐκεῖ βιαζόμενος,
having-added blessed he-will-be of-the greed there using-force
ὅπου ἐπαινετὸν τὸ βιάζεσθαι. Σοφίαν δὲ καὶ φρόνησιν
where praiseworthy the to-use-force wisdom but and prudence
συμβούλους ἕξει τῶν συμφερόντων, καὶ συνδιοικούσας
counselors he-will-have of-the advantageous-things and managing-together
αὐτῷ τὴν ζωήν, ὡς μηδαμοῦ ὑπὸ ἀμαθείας ἢ ἀφροσύνης
for-him the life so-that nowhere by ignorance or folly
παραβλαβῆναι· εἰ δὲ μὴ κατὰ τὸ οἰκεῖον χρῷτο ταῖς
to-be-harmed if but not according-to the proper he-should-use the
εἰρημέναις δυνάμεσιν, ἀλλ᾽ ὑπαλλάσσοι παρὰ τὸ δέον, τὴν
said powers but should-exchange contrary-to the needful the
μὲν ἐπιθυμίαν προστιθεὶς τοῖς αἰσχίστοις, τὸ δὲ μῖσος
indeed desire adding to-the most-shameful-things the but hatred
ἐπὶ τοὺς ὁμοφύλους προχειριζόμενος· ἀγαπῶν δὲ τὴν
against the kinsmen taking-in-hand loving and the
ἀδικίαν, καὶ ἐπὶ τοὺς γονέας ἀνδριζόμενος, καὶ θαρσῶν τὰ
injustice and against the parents playing-the-man and being-bold-in the
ἄτοπα, καὶ ἐλπίζων τὰ μάταια, φρόνησιν δὲ καὶ σοφίαν
absurd-things and hoping the vain-things prudence but and wisdom
ἀπελαύνων τῆς μετ᾽ αὐτοῦ συνοικήσεως, λαιμαργίαν
driving-away from-the with him cohabitation gluttony
καὶ ἀφροσύνην προσεταιρίζοιτο· καὶ περὶ τῶν λοιπῶν
and folly should-take-as-companions and about the remaining-things

ὡσαύτως ποιῶν, ἄτοπος ἂν εἴη τις καὶ ἀλλόκοτος,
likewise doing absurd — would-be anyone and outlandish
ὡς μηδ' ἂν εἰπεῖν ἀξίως τινὰ δυνηθῆναι τὴν ἀτοπίαν.
so-that not-even — to-say worthily anyone to-be-able the absurdity
Καθάπερ γὰρ ἂν εἴ τις ἐναλλὰξ ὁπλιζόμενος, ἀναστρέφοι
as for — if anyone crosswise arming should-turn-round
μὲν τὸ κράνος, ὥστε καλύπτειν τὸ πρόσωπον, καὶ ὀπίσω
indeed the helmet so-as to-cover the face and backward
νενευκέναι τὸν λόφον, τοὺς δὲ πόδας ἔχοι ἐν θώρακι,
to-nod the crest the but feet should-have in breastplate
καὶ τὰς κνημῖδας ἐφαρμόζοι τῷ στήθει, καὶ ὅσα τὰ
and the greaves should-fit to-the chest and as-many-as the(-things)
τῆς ἀριστερᾶς ἐστι τῇ δεξιᾷ μεταλαμβάνοι, τὴν δὲ τῶν
of-the left are for-the right should-take-over the but of-the
δεξιῶν ὅπλισιν τῇ εὐωνύμῳ προσρίπτοι. Ὅπερ οὖν παθεῖν
right-things armor to-the left should-throw-on what then to-suffer
εἰκὸς ἐν πολέμῳ τὸν τοιοῦτον ὁπλίτην, τοῦτο καὶ παρὰ
likely in war the such hoplite this also throughout
τὸν βίον πάσχειν εἰκὸς τὸν συγκεχυμένον τὴν γνώμην,
the life to-suffer likely the(-one) confused in-the judgment
καὶ τὴν χρῆσιν τῶν δυνάμεων τῆς ψυχῆς ὑπαμείβοντα.
and the use of-the powers of-the soul exchanging
Οὐκοῦν προνοητέον ἡμῖν τῆς ἐν τούτοις εὐαρμοστίας,
therefore forethought-must-be-taken by-us of-the in these harmony
ἣν ἡ ἀληθὴς σωφροσύνη πέφυκεν ἐμποιεῖν ταῖς
which the true temperance is-fitted-by-nature to-produce in-the
ἡμετέραις ψυχαῖς. Καὶ εἰ χρὴ τὸν τελειότατον τῆς
our souls and if it-is-needful the most-perfect of-the
σωφροσύνης ὅρον ἐπισκοπῆσαι, τάχα τοῦτο σωφροσύνη
temperance definition to-consider perhaps this temperance
κυρίως ἂν λέγοιτο, ἡ πάντων τῶν ψυχικῶν κινημάτων
properly — would-be-called the of-all the soul movements

μετὰ σοφίας καὶ φρονήσεως εὔτακτος οἰκονομία. Καὶ ἡ
with wisdom and prudence orderly management and the
τοιαύτη κατάστασις τῆς ψυχῆς οὐκέτι πόνου τινὸς οὐδὲ
such state of-the soul no-longer of-toil any nor
πραγματείας πρὸς τὴν τῶν ὑψηλῶν τε καὶ οὐρανίων
of-labor for the of-the high both and heavenly-things
μετουσίαν δεήσεται, ἀλλ' ἐν πολλῇ ῥᾳστώνῃ τὸ
participation will-need but in much ease the(-thing)
τέως δυσέφικτον εἶναι δοκοῦν κατορθώσει φυσικῶς, τῇ
hitherto hard-to-reach to-be seeming will-achieve naturally by-the
ὑπεξαιρέσει τοῦ ἐναντίου τὸ ζητούμενον ἔχουσα· τόν
removal of-the opposite the(-thing) sought having the(-one)
τε γὰρ ἔξω τοῦ σκότους γενόμενον, ἐν φωτὶ πάντως
both for outside of-the darkness having-come in light altogether
εἶναι ἀνάγκη· καὶ τὸν μὴ τεθνηκότα, ζῇν. Καὶ τοίνυν εἴ
to-be necessity and the(-one) not having-died to-live and therefore if
τις μὴ ἐπὶ ματαίῳ λάβοι τὴν ἑαυτοῦ ψυχήν, ἐν τῇ ὁδῷ
anyone not in vain should-take the his-own soul in the road
τῆς ἀληθείας πάντως ἔσται· ἡ γὰρ τοῦ μὴ παρατραπῆναι
of-the truth altogether he-will-be the for of-the not to-be-turned-aside
πρόνοιά τε καὶ ἐπιστήμη, ὁδηγία τίς ἐστιν ἀκριβὴς τῆς ἐπὶ
forethought both and knowledge guidance some is exact of-the to
τὴν εὐθεῖαν πορείας· καὶ ὥσπερ οἱ ἐλευθερωθέντες οἰκέται
the straight journey and as the freed servants
παυσάμενοι τοῦ τοῖς κρατοῦσιν ὑπηρετεῖν, ἐπειδὰν
having-ceased from-the to-the(-ones) mastering to-serve when
ἑαυτῶν γένωνται κύριοι, τρέπουσι πρὸς ἑαυτοὺς τὴν
of-themselves they-become lords they-turn toward themselves the
σπουδήν· οὕτως οἶμαι καὶ τὴν ψυχὴν ἐλευθερωθεῖσαν ἀπὸ
zeal so I-think also the soul freed from
τῆς σωματικῆς λατρείας, ἐν ἐπιγνώσει γενέσθαι τῆς οἰκείας
the bodily service in recognition to-become of-the own

ἑαυτῇ καὶ κατὰ φύσιν ἐνεργείας· ἡ δὲ ἐλευθερία ἐστί,
to-itself and according-to nature activity the but freedom is
καθὼς καὶ παρὰ τοῦ Ἀποστόλου ἐμάθομεν, τὸ μὴ ζυγῷ
as also from the Apostle we-learned the not by-yoke
δουλείας ἐνέχεσθαι, μηδὲ καθάπερ δραπέτην ἢ κακοῦργον
of-slavery to-be-held nor as runaway or criminal
γενόμενον, πεδηθῆναι τῷ τοῦ γάμου δεσμῷ. Ἀλλά μοι πάλιν
having-become to-be-fettered by-the of-the marriage bond but to-me again
ὁ λόγος ἐπὶ τὴν αὐτὴν ἀρχὴν ἀνατρέχει, ὅτι οὐκ ἐν τούτῳ
the treatise to the same beginning runs-back that not in this
μόνῳ τὸ τέλειον τῆς ἐλευθερίας ἐστίν, ἐν τῷ ἀποστῆναι
alone the perfection of-the freedom is in the to-stand-off
τοῦ γάμου (μή τις οὕτω μικρόν τε καὶ εὔωνον τὸ
from-the marriage lest anyone so small both and cheap the(-thing)
τῆς παρθενίας οἰέσθω, ὥστε ἐν ὀλίγῳ παρατηρήματι σαρκὸς
of-the virginity think so-as in little observance of-flesh
κατορθοῦν νομίζειν τὸ τοσοῦτον πρᾶγμα)· ἀλλ' ἐπειδὴ πᾶς
to-achieve to-think the so-great thing but since every
ὁ ποιῶν τὴν ἁμαρτίαν δοῦλος τῆς ἁμαρτίας ἐστίν, ἡ ἐν
the(-one) doing the sin slave of-the sin is the in
παντὶ πράγματι καὶ ἐπιτηδεύματι πρὸς κακίαν παρατροπή,
every thing and practice toward vice deviation
δουλοῦται τὸν ἄνθρωπον καὶ στιγματίαν ποιεῖ, μώλωπας
enslaves the man and branded makes bruises
αὐτῷ καὶ ἐκκαύματα διὰ τῶν τῆς ἁμαρτίας πληγῶν
on-him and burns through the of-the sin blows
ἐμποιοῦσα· ὥστε τὸν τοῦ μεγάλου σκοποῦ τοῦ κατὰ
producing so-that the(-one) of-the great aim of-the according-to
τὴν παρθενίαν ἀψάμενον, ἐν πᾶσι προσήκειν ἑαυτῷ εἶναι
the virginity having-touched in all-things it-befits himself to-be
ὅμοιον, καὶ πάσῃ τῇ ζωῇ συνεμφαίνειν τὴν καθαρότητα.
like and in-all the life to-show-forth-with the purity

Εἰ δὲ χρὴ καὶ διά τινος τῶν θεοπνεύστων συνηγορῆσαι
if but it-is-needful also through some of-the God-inspired-things to-advocate
τῷ λόγῳ, ἀρκεῖ πρὸς τὴν τῆς ἀληθείας βεβαίωσιν αὐτὴ
the account suffices for the of-the truth confirmation itself
ἡ ἀλήθεια, διὰ παραβολῆς καὶ αἰνίγματος ἐν τῷ
the truth through parable and riddle in the
Εὐαγγελίῳ τὸ τοιοῦτον ἡμῖν δογματίσασα· τοὺς γὰρ
Gospel the such to-us having-taught-as-doctrine the for
χρηστοὺς καὶ ἐδωδίμους τῶν ἰχθύων ἀπὸ τῶν πονηρῶν
good and edible of-the fish from the wicked
τε καὶ δηλητηρίων ἡ ἁλιευτικὴ τέχνη ἀποχωρίζει, ὡς
both and noxious the fishing art separates so-that
ἂν μή τινος τῶν ἐναντίων συνεισπεσόντος τοῖς ἀγγείοις,
— not any of-the opposites having-fallen-in-with into-the vessels
καὶ ἡ τῶν χρησίμων ἀπόλαυσις ἀχρειωθείη. Τοῦτο καὶ
also the of-the useful-things enjoyment should-be-spoiled this also
τῆς ἀληθινῆς σωφροσύνης ἔργον ἐστί, τὸ ἐκ πάντων τῶν
of-the true temperance work is the from all the
ἐπιτηδευμάτων τὸ καθαρόν τε καὶ ὠφέλιμον ἐκλεγομένην,
practices the pure both and beneficial choosing
ἐν παντὶ τὸ ἀπεμφαῖνον ἀποποιεῖσθαι ὡς ἄχρηστον, καὶ
in everything the unfitting to-reject as useless and
ἐναφιέναι τοῦτο τῷ κοινῷ καὶ κοσμικῷ βίῳ, θαλάσσῃ
to-let-go this into-the common and worldly life the-sea
τροπικῶς ὑπὸ τῆς παραβολῆς ὠνομασμένῳ· ἐπεὶ καὶ ὁ
figuratively by the parable named since also the
Ψαλμῳδὸς διδάσκαλον ἐξομολογήσεως ἔν τινι τῶν ψαλμῶν
Psalmist teacher of-confession in one of-the psalms
ἡμῖν ὑφηγούμενος, τὸν ἄστατον τοῦτον καὶ ἐμπαθῆ καὶ
to-us guiding the unstable this and passionate and
ταραχώδη βίον, ὕδατα ψυχῆς ἁπτόμενα, καὶ βάθη θαλάσσης
troubled life waters of-soul touching and depths of-sea

καὶ καταιγίδα καλεῖ· ἐν ᾗ πᾶσα μὲν ἀποστατικὴ διάνοια,
and tempest calls in which all indeed apostate mind
καθ' ὁμοιότητα τῶν Αἰγυπτίων, ὡς λίθος εἰς τὸν
according-to likeness of-the Egyptians as stone into the
βυθὸν καταδύεται. Ὅσον δὲ Θεῷ φίλον καὶ διορατικὸν
depth sinks as-much-as but to-God dear and discerning
τῆς ἀληθείας ἐστίν, ὅπερ Ἰσραὴλ παρὰ τῆς ἱστορίας
of-the truth is which Israel by the history
ὠνόμασται, τοῦτο μόνον ὡς ξηρὰν αὐτὴν διεξέρχεται,
has-been-named this alone as dry-land it passes-through
οὐδαμοῦ τῆς πικρίας καὶ τῆς ἅλμης τῶν βιωτικῶν κυμάτων
nowhere of-the bitterness and of-the brine of-the worldly waves
συνεφαπτόμενον· οὕτω τυπικῶς ὑπὸ καθηγεμόνι τῷ νόμῳ·
touching so typically under leader the law
τύπος δὲ ἦν ὁ Μωσῆς τοῦ νόμου· καὶ ὁ Ἰσραὴλ τὴν
type but was — Moses of-the law and — Israel the
θάλασσαν διεπέρασεν ἄβροχος, καὶ τούτῳ συνδιαπερῶν ὁ
sea crossed unwetted and with-this crossing-together the
Αἰγύπτιος ὑποβρύχιος ἦν, ἑκάτερος ὑπὸ τῆς συμπαρούσης
Egyptian under-water was each by the being-present-with
αὐτῷ διαθέσεως, ὁ μὲν κούφως διεξιών, ὁ δὲ
him disposition the(-one) indeed lightly passing-through the(-other) but
εἰς βυθὸν καθελκόμενος· κοῦφον μὲν γάρ τι καὶ ἀνωφερὲς
into depth being-dragged-down light indeed for some and upward-tending
πρᾶγμα ἡ ἀρετή. Πάντες γὰρ οἱ κατ' αὐτὴν
thing the virtue all for the(-ones) according-to it
ζῶντες ὡς νεφέλαι πέτονται, κατὰ τὸν Ἡσαΐαν, καὶ ὡς
living as clouds fly according-to — Isaiah and as
περιστεραὶ σὺν νεοσσοῖς· βαρὺ δὲ ἡ ἁμαρτία, καθώς φησί
doves with nestlings heavy but the sin as says
τις τῶν προφητῶν, ἐπὶ τάλαντον μολίβδου καθεζομένη.
one of-the prophets on talent of-lead sitting

Εἰ δέ τινι βεβιασμένη καὶ ἀπροσκόλλητος ἡ τοιαύτη
if but to-anyone forced and unfitting the such
τῆς ἱστορίας ἐκδοχὴ φαίνεται, καὶ οὐ δέχεται πρὸς
of-the history interpretation appears and not he-accepts for
ὠφέλειαν ἡμῶν τὴν διὰ τῆς θαλάττης θαυματοποιίαν
benefit our the through the sea wonder-working
ἀναγεγράφθαι, ἀκουσάτω τοῦ Ἀποστόλου· ὅτι ἐκείνοις
to-have-been-written let-him-hear the Apostle that to-those
συνέβαινε μὲν τυπικῶς, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν.
it-happened indeed typically was-written but for admonition our

Μνήμη Μαρίας τῆς ἀδελφῆς Ἀαρών, ὡς ἀρξαμένης τούτου τοῦ κατορθώματος

19 · MIRIAM, SISTER OF AARON, WHO FIRST ACHIEVED THIS

Miriam the prophetess, leading the women's chorus with a dry timbrel after the sea, perhaps signifies virginity, which she first achieved: dry of life's moisture, it resounds, and she prefigures Mary, the God-bearer. Gregory calls this conjecture, though many judge her unmarried, since Scripture names her from her brother Aaron, not a husband. If virginity was honored even under the Law, how much more for us. Isaiah and Paul show what fruitfulness the saints desired: Paul bore whole nations. Since each of us is a double man, outer and inner, there are two marriages, and bodily virginity serves the spiritual one.

Ἡμῖν δὲ δίδωσι τὰ τοιαῦτα ὑπονοεῖν καὶ ἡ προφῆτις
to-us but gives the such-things to-suspect also the prophetess
Μαριάμ, εὐθέως μετὰ τὴν θάλασσαν ξηρὸν καὶ εὔηχον
Miriam immediately after the sea dry and resounding
μεταχειριζομένη τὸ τύμπανον, καὶ τοῦ χοροῦ τῶν γυναικῶν
handling the timbrel and of-the chorus of-the women
προπομπεύουσα· τάχα γὰρ διὰ τοῦ τυμπάνου τὴν
leading-the-procession perhaps for through the timbrel the

παρθενίαν ἔοικεν ὁ λόγος αἰνίττεσθαι, ὑπὸ τῆς Μαρίας
virginity seems the word to-hint by — Miriam
πρώτης κατορθωθεῖσαν, δι᾽ ἧς οἶμαι καὶ τὴν Θεοτόκον
first achieved through which I-think also the God-bearer
προδιατυποῦσθαι Μαρίαν. Ὥσπερ γὰρ τὸ τύμπανον πολὺν
to-be-prefigured Mary as for the timbrel much
τὸν ἦχον ἀφίησι πάσης ἰκμάδος κεχωρισμένον, καὶ ξηρὸν
the sound sends-forth of-all moisture separated and dry
εἰς ἄκρον γενόμενον· οὕτω καὶ ἡ παρθενία λαμπρά τε καὶ
to extreme having-become so also the virginity bright both and
περιβόητος γίνεται, μηδὲν ἐν ἑαυτῇ τῆς ζωτικῆς ἰκμάδος
renowned becomes nothing in itself of-the vital moisture
κατὰ τὸν βίον τοῦτον προσδεχομένη. Εἰ οὖν νεκρὸν μὲν
according-to the life this receiving if then dead indeed
σῶμα τὸ τύμπανον, ὅπερ ἡ Μαρία μετεχειρίζετο· νέκρωσις
body the timbrel which — Miriam handled deadening
δὲ σώματος ἡ παρθενία ἐστί· τάχα οὐ πολὺ τοῦ εἰκότος
but of-body the virginity is perhaps not far from-the likely
τὸ παρθένον εἶναι τὴν προφῆτιν ἀπεσχοίνισται. Ἀλλὰ
the virgin to-be the prophetess has-been-separated but
ταῦτα μὲν στοχασμοῖς τισι καὶ ὑπονοίαις, οὐκ ἐκ φανερᾶς
these-things indeed by-conjectures some and suppositions not from evident
ἀποδείξεως οὕτως ἔχειν ὑπενοήσαμεν, τὸ τὴν προφῆτιν
proof so to-be we-supposed the the prophetess
Μαρίαν τοῦ χοροῦ τῶν παρθένων ἡγήσασθαι· εἰ καὶ πολλοὶ
Miriam the chorus of-the virgins to-have-led if even many
τῶν ἐπεσκεμμένων ἄγαμον αὐτὴν σαφῶς ἀπεφήναντο,
of-the(-ones) having-considered unmarried her clearly declared
ἐκ τοῦ μηδαμοῦ τῆς ἱστορίας γάμον καὶ παιδοποιίαν αὐτῆς
from the nowhere of-the history marriage and child-bearing her
μνημονεῦσαι. Ἦ γὰρ ἂν οὐκ ἐκ τοῦ ἀδελφοῦ αὐτῆς Ἀαρών,
to-mention truly for — not from the brother her Aaron

ἀλλ᾽ ἐκ τοῦ ἀνδρός, εἴπερ ἦν, ὠνομάζετό τε καὶ
but from the husband if-indeed there-was she-would-be-named both and
ἐγνωρίζετο· ἐπειδὴ κεφαλὴ γυναικός, οὐχ ὁ ἀδελφός, ἀλλ᾽
recognized since head of-woman not the brother but
ὁ ἀνὴρ προσηγόρευται. Καίτοι παρ᾽ οἷς ἐν εὐλογίας μέρει
the husband is-called and-yet among whom in of-blessing part
τὸ παιδοποιεῖν ἐσπουδάζετο καὶ νόμιμον ἦν, εἰ φανείη
the to-beget-children was-pursued and lawful was if should-appear
τίμιον τὸ τῆς παρθενίας χάρισμα, πῶς ἡμᾶς προσήκει καὶ
precious the of-the virginity gift how us befits also
περὶ ταύτην ἔχειν τοὺς μὴ κατὰ σάρκα τῶν θείων
about it to-be the(-ones) not according-to flesh the divine
εὐλογιῶν ἐξακούοντας; Ἀπεκαλύφθη γὰρ διὰ τῶν θείων
blessings understanding it-was-revealed for through the divine
λογίων πότε, τὸ κυοφορεῖν τε καὶ τίκτειν ἀγαθόν ἐστι,
oracles when the to-be-pregnant both and to-bear good is
καὶ ποῖον εἶδος τῆς πολυτεκνίας παρὰ τοῖς ἁγίοις τοῦ
and what-kind form of-the many-childbearing among the saints —
Θεοῦ ἐσπουδάζετο. Ὅ τε γὰρ προφήτης Ἡσαΐας, καὶ ὁ
of-God was-pursued the both for prophet Isaiah and the
θεῖος Ἀπόστολος ἐναργῶς ταῦτα καὶ σοφῶς διεσήμαναν·
divine Apostle vividly these-things and wisely signified
ὁ μὲν λέγων· «Ἀπὸ τοῦ φόβου σου, Κύριε, ἐν γαστρὶ
the(-one) indeed saying from the fear your Lord in womb
ἐλάβομεν·» ὁ δὲ καυχώμενος ἐπὶ τῷ πάντων γενέσθαι
we-conceived the(-other) but boasting at the of-all to-have-become
πολυγονώτατος, ὡς πόλεις ὅλας καὶ ἔθνη κυοφορῆσαι·
most-prolific so-as cities whole and nations to-bear
οὐ μόνον Κορινθίους καὶ Γαλάτας διὰ τῶν οἰκείων
not only Corinthians and Galatians through the own
ὠδίνων εἰς φῶς ἀγαγών, καὶ ἐν Κυρίῳ μορφώσας, ἀλλὰ
travails into light having-brought and in Lord having-formed but

καὶ ἀπὸ Ἰερουσαλὴμ κύκλῳ, καὶ μέχρι τοῦ Ἰλλυρικοῦ
also from Jerusalem round-about and as-far-as — Illyricum
καταπληρώσας τῶν ἰδίων τέκνων τὴν οἰκουμένην, ἅπερ ἐν
having-filled with-the own children the inhabited-world which in
Χριστῷ διὰ τοῦ Εὐαγγελίου ἐγέννησε. Τούτῳ μακαρίζεται
Christ through the Gospel he-begot in-this is-called-blessed
καὶ ἐν τῷ Εὐαγγελίῳ ἡ τῆς ἁγίας Παρθένου κοιλία, ἡ
also in the Gospel the of-the holy Virgin womb the(-one)
τῷ ἀχράντῳ τόκῳ ὑπηρετήσασα· ὡς οὔτε τοῦ τόκου
the undefiled childbirth having-served so-that neither the childbirth
τὴν παρθενίαν λύσαντος, οὔτε τῆς παρθενίας τῇ τοιαύτῃ
the virginity having-dissolved nor the virginity to-the such
κυοφορίᾳ ἐμποδὼν γενομένης. Ὅπου γὰρ πνεῦμα σωτηρίας
pregnancy hindrance having-become where for spirit of-salvation
γεννᾶται, καθὼς Ἡσαΐας φησίν, ἄχρηστα πάντως τῆς
is-begotten as Isaiah says useless altogether of-the
σαρκὸς θελήματα. Ἔστι δέ τις καὶ παρὰ τῷ Ἀποστόλῳ
flesh wills there-is but some also with the Apostle
τοιοῦτος λόγος, ὡς ἄρα διπλοῦς ἡμῶν ἐστιν ὁ καθ᾽
such word that then double our is the according-to
ἕκαστον ἄνθρωπος· ὁ μὲν ὁρώμενος ἔξωθεν, ᾧ
each man the(-one) indeed seen outside for-whom
τὸ διαφθείρεσθαι κατὰ φύσιν ἐστίν· ὁ δὲ κατὰ
the to-be-corrupted according-to nature is the(-one) but according-to
τὸ κρυπτόμενον τῆς καρδίας νοούμενος, ὃς ἐπιδέχεται
the hidden of-the heart conceived who admits
τὸ ἀνακαινοῦσθαι. Εἰ οὖν ἀληθὴς ὁ λόγος (πάντως δέ
the to-be-renewed if then true the word altogether but
ἐστιν ἀληθὴς διὰ τὴν ἐν αὐτῷ λαλοῦσαν ἀλήθειαν),
it-is true because-of the in it speaking truth
οὐδὲν ἀπεικός, καὶ γάμον διπλοῦν ἐννοεῖν, ἑκατέρῳ τῶν
nothing unlikely also marriage double to-conceive to-each of-the

ἐν ἡμῖν ἀνθρώπων πρόσφορόν τε καὶ κατάλληλον· καὶ
in us men suitable both and corresponding and
τάχα ὁ τολμήσας εἰπεῖν τὴν σωματικὴν παρθενίαν
perhaps the(-one) having-dared to-say the bodily virginity
τοῦ ἔνδοθεν καὶ πνευματικοῦ γάμου συνεργόν τε καὶ
of-the inner and spiritual marriage fellow-worker both and
πρόξενον γενέσθαι, οὐ πόῤῥω τοῦ εἰκότος ἀποτολμήσει.
procurer to-become not far from-the likely will-venture

Ὅτι ἀδύνατον ὁμοῦ ταῖς σωματικαῖς ὑπηρετεῖν ἡδοναῖς, καὶ τὴν κατὰ Θεὸν εὐφροσύνην καρποῦσθαι

20 · THAT BODILY PLEASURE AND THE JOY OF GOD DO NOT MIX

As one cannot farm and sail at once, nor the eye see two things nor the ear hear two voices, desire cannot serve bodily pleasure and pursue the spiritual marriage together, any more than serve two masters. The one who seeks the spiritual marriage, like a bridegroom who would not be rejected, shows himself young by renewal, rich in heavenly treasure, noble by works of light, strong in weakness. His gifts are purity and the fruits of the Spirit, and he loves true wisdom, which is God. Since in Christ there is neither male nor female, this holds for women and men alike.

Ὡς γὰρ οὐκ ἔστι κατὰ ταὐτὸν δύο τισὶ τέχναις
as for not it-is-possible at the-same-time two any arts
ὑπηρετεῖν διὰ τῆς τῶν χειρῶν ἐνεργείας· οἷον γεωργοῦντα
to-serve through the of-the hands activity such-as farming
καὶ ναυτιλλόμενον, ἢ χαλκεύοντά τε καὶ τεκταινεύοντα·
and sailing or working-bronze both and doing-carpentry
ἀλλ᾽ εἰ μέλλει μιᾶς ὑγιῶς ἀντιλήψεσθαι, τῆς ἑτέρας
but if he-is-going one soundly to-take-up from-the other
ἀφεκτέον αὐτῷ· οὕτως ἡμῖν καὶ δύο προκειμένων γάμων,
must-abstain by-him so for-us also two lying-before marriages

τοῦ μὲν διὰ σαρκὸς ἐπιτελουμένου, τοῦ δὲ διὰ
the(-one) indeed through flesh being-accomplished the(-other) but through
πνεύματος, ἡ περὶ τὸν ἕνα σπουδὴ τὸν τοῦ ἑτέρου
spirit the about the one zeal the of-the other
χωρισμὸν ἀναγκαῖον ποιεῖ. Οὔτε γὰρ δύο κατὰ ταὐτὸν
separation necessary makes neither for two at the-same-time
ὀφθαλμὸς ἰδεῖν ἱκανός ἐστιν, εἰ μὴ ἀνὰ μέρος καὶ ἰδίᾳ
eye to-see sufficient is if not in part and separately
ἑκατέρῳ τὸν ὀφθαλμὸν ἐπερείσειεν· οὔτε ἡ γλῶσσα
on-each the eye it-should-fix nor the tongue
διαφόροις ὑπηρετήσει φωναῖς, Ἑβραίων τε ῥήματα καὶ
different will-serve voices of-Hebrews both words and
Ἑλλήνων ἐν τῷ αὐτῷ φθεγγομένη· οὔτε ἡ ἀκοὴ διηγήσεώς
of-Greeks in the same uttering nor the hearing of-narration
τε πραγμάτων καὶ διδακτικῶν λόγων κατὰ ταὐτὸν
both of-facts and of-teaching words at the-same-time
ἀκροάσεται. Ἡ γὰρ διαφορὰ τῆς φωνῆς, εἰ μὲν ἀνὰ μέρος
will-listen the for difference of-the voice if indeed in part
ἀκούοιτο, ἐνσημαίνεται τοῖς ἀκροωμένοις τὴν ἔννοιαν·
it-be-heard signifies to-the(-ones) listening the meaning
εἰ δὲ κατὰ ταὐτὸν μιχθεῖσα περιηχοίη τὴν ἀκοήν,
if but at the-same-time mingled it-should-sound-round the hearing
σύγχυσίς τις ἀδιάκριτος τὴν διάνοιαν λήψεται, τῶν
confusion some indiscriminate the mind will-seize of-the(-things)
σημαινομένων ἐν ἀλλήλοις συγχεομένων. Κατὰ τὸν αὐτὸν
signified in one-another being-confounded according-to the same
λόγον καὶ τὸ ἐπιθυμητικὸν ἡμῶν φύσιν οὐκ ἔχει ὁμοῦ
reason also the desiring-part our nature not has together
ταῖς σωματικαῖς ἐξυπηρετεῖν ἡδοναῖς, καὶ τὸν πνευματικὸν
to-the bodily to-serve pleasures and the spiritual
μετιέναι γάμον. Οὐδὲ γὰρ διὰ τῶν ὁμοίων ἐπιτηδευμάτων
to-pursue marriage not-even for through the like practices

δυνατόν ἐστιν ἑκατέρου τῶν σκοπῶν λαβέσθαι· τοῦ
possible is of-each of-the aims to-lay-hold-of of-the(-one)
μὲν γὰρ ἐγκράτεια, καὶ σώματος νέκρωσις, καὶ τῶν
indeed for continence and of-body deadening and of-the(-things)
κατὰ σάρκα πάντων ὑπεροψία πρόξενοι γίνονται· τῆς δὲ
according-to flesh all disdain procurers become of-the but
σωματικῆς συναφείας πάντα τὰ ἐναντία. Οὐκοῦν ὥσπερ δύο
bodily union all the opposites therefore as two
κυρίων ἐν αἱρέσει προκειμένων, ἐπειδὴ κατὰ ταὐτὸν οὐκ
lords in choice lying-before since at the-same-time not
ἔστιν ἀμφοτέρων γενέσθαι ὑπήκοον (οὐδεὶς γὰρ δύναται
it-is-possible of-both to-become subject no-one for can
δυσὶ κυρίοις δουλεύειν), τὸν ὠφελιμώτερον ὁ εὖ φρονῶν
two lords serve the more-beneficial the(-one) well minding
ἐπιλέξεται· οὕτως ἡμῖν καὶ δύο προκειμένων γάμων, ἐπειδὴ
will-choose so for-us also two lying-before marriages since
οὐκ ἔστιν ἐν ἀμφοτέροις εἶναι (ὁ γὰρ ἄγαμος μεριμνᾷ
not it-is-possible in both to-be the for unmarried cares-for
τὰ τοῦ Κυρίου, ὁ δὲ γαμήσας μεριμνᾷ τὰ
the(-things) of-the Lord the(-one) but having-married cares-for the(-things)
τοῦ κόσμου), σωφρονούντων ἂν φημι μὴ διαμαρτεῖν τῆς
of-the world of-sober-men — I-say not to-miss of-the
ἐκλογῆς τοῦ συμφέροντος· ἀλλὰ μήτε τὴν ἐπὶ τοῦτον
choice of-the advantageous but neither the to this
ἄγουσαν ὁδὸν ἀγνοῆσαι, ἣν οὐκ ἔστιν ἄλλως ἢ διά
leading road to-be-ignorant-of which not it-is-possible otherwise than through
τινος ἀναλογίας μαθεῖν. Ὡς γὰρ ἐν τῷ σωματικῷ γάμῳ
some analogy to-learn as for in the bodily marriage
ὁ μὴ ἀποβλητέος γενέσθαι σπουδάζων, καὶ τῆς τοῦ
the(-one) not rejected to-become being-zealous both of-the of-the
σώματος εὐεξίας, καὶ τοῦ πρέποντος καλλωπισμοῦ, καὶ
body good-condition and of-the fitting adornment and

πλούτου περιουσίας, καὶ τοῦ μηδέν, μήτε ἐκ τοῦ βίου, μήτε
of-wealth abundance and of-the nothing neither from the life nor
ἐκ τοῦ γένους ἐπάγεσθαί τι ὄνειδος, πολλὴν ποιήσεται
from the family to-be-brought-on any reproach much will-make
πρόνοιαν (οὕτω γὰρ ἂν τύχῃ μάλιστα τῶν κατὰ
forethought so for — he-may-attain most of-the(-things) according-to
γνώμην)· τὸν αὐτὸν τρόπον καὶ ὁ τὸν πνευματικὸν
wish the same manner also the(-one) the spiritual
γάμον ἑαυτῷ μετιών, πρῶτον μὲν νέον ἑαυτὸν καὶ
marriage for-himself pursuing first indeed young himself and
πάσης παλαιότητος κεχωρισμένον τῇ ἀνακαινίσει τοῦ
from-all oldness separated by-the renewal of-the
νοὸς ἐπιδείξει· εἶτα πλούσιον γένος, ᾧ τὸ πλουτεῖν
mind will-show then rich family for-whom the to-be-rich
ἐστι περισπούδαστον· οὐ τοῖς ἀπὸ γῆς σεμνυνόμενον
is much-sought not with-the from earth priding
χρήμασιν, ἀλλὰ τοῖς οὐρανίοις θησαυροῖς κομῶντα.
money but with-the heavenly treasures flourishing
Γένους δὲ σεμνότητα, οὐ κατὰ τὴν αὐτόματον συντυχίαν,
of-family but dignity not according-to the spontaneous chance
πολλοῖς καὶ τῶν φαύλων προσοῦσαν, κἀκεῖνος ἔχειν
to-many also of-the worthless belonging that-one-too to-have
φιλοτιμήσεται, ἀλλὰ τὴν πόνῳ καὶ σπουδῇ δι᾽
will-be-ambitious but the(-dignity) by-toil and zeal through
οἰκείων κατορθωμάτων προσγινομένην, ἣν μόνοι αὐχοῦσιν
own achievements accruing which alone boast
οἱ τοῦ φωτὸς υἱοί, καὶ τέκνα Θεοῦ, καὶ τῶν ἀφ᾽
the of-the light sons and children of-God and of-the from
ἡλίου ἀνατολῶν εὐγενεῖς διὰ τῶν ἔργων τῶν φωτεινῶν
of-sun risings noble through the works the of-light
χρηματίζοντες· ἰσχὺν δὲ καὶ εὐεξίαν, οὐ σῶμα ἀσκῶν,
being-styled strength but and good-condition not body exercising

οὐδὲ καταπιαίνων τὴν σάρκα περιποιήσεται, ἀλλὰ πᾶν
nor fattening the flesh he-will-acquire but all
τοὐναντίον, ἐν τῇ τοῦ σώματος ἀσθενείᾳ τελειῶν τὴν
the-opposite in the of-the body weakness perfecting the
τοῦ πνεύματος δύναμιν. Οἶδα δὲ καὶ τὰ ἔδνα τοῦ
of-the spirit power I-know but also the bride-gifts of-the
γάμου τούτου οὐκ ἀπὸ φθαρτῶν χρημάτων πεποιημένα,
marriage this not from corruptible money made
ἀλλ᾽ ἐκ τοῦ ἰδίου πλούτου τῆς ψυχῆς δωροφορούμενα.
but from the own wealth of-the soul brought-as-gifts
Βούλει μαθεῖν τὰ τῶν δώρων ὀνόματα; ἄκουσον Παύλου
do-you-wish to-learn the of-the gifts names hear Paul
τοῦ καλοῦ νυμφοστόλου, ἐν τίσι πλουτοῦσιν οἱ ἐν
the good bride-escort in what are-rich the(-ones) in
παντὶ συνιστῶντες ἑαυτούς· ἐν οἷς ἄλλα τε πολλὰ
everything commending themselves among which other-things both many
καὶ μεγάλα εἰπών, «Καὶ ἐν ἁγνότητι» φησίν. Καὶ
and great having-said and in purity he-says and
πάλιν ὅσα ἑτέρωθεν ἐν τοῖς τοῦ πνεύματος καρποῖς
again as-many-as elsewhere among the of-the spirit fruits
ἀπαριθμεῖται, πάντα τοῦ γάμου τούτου δῶρά ἐστι· καὶ εἴ
are-enumerated all of-the marriage this gifts are and if
τις μέλλει πείθεσθαι τῷ Σολομῶντι, καὶ τὴν ἀληθινὴν
anyone is-going to-obey — Solomon also the true
σοφίαν σύνοικόν τε καὶ βίου κοινωνὸν ἑαυτῷ λαμβάνειν
wisdom companion both and of-life partner for-himself to-take
(περὶ ἧς φησιν, ὅτι «Ἐράσθητι αὐτῆς, καὶ τηρήσει σε·
about which he-says that love her and she-will-keep you
τίμησον αὐτήν, ἵνα σε περιλάβῃ»)· ἐπαξίως τῆς ἐπιθυμίας
honor her that you she-may-embrace worthily of-the desire
ταύτης παρασκευάσεται ἐν καθαρᾷ τῇ στολῇ τοῖς
this he-will-prepare in pure the robe with-the(-ones)

ἐν τῷ γάμῳ συνευφραινομένοις συνεορτάζειν· ἵνα μὴ
in the marriage rejoicing-together to-keep-feast that not
ἀπόβλητος γένηται, τῆς μὲν ἑορτῆς συμμετασχεῖν ἀξιῶν,
cast-out he-become of-the indeed feast to-partake claiming
τὸ δὲ ἔνδυμα τοῦ γάμου μὴ περικείμενος. Δῆλον δὲ ὅτι
the but garment of-the marriage not wearing clear but that
κοινὸς ὁ λόγος ἐστίν, ἐπί τε ἀνδρῶν καὶ γυναικῶν
common the word is in-the-case-of both men and women
ὁμοίως, εἰς τὴν περὶ τῶν τοιούτων γάμων σπουδήν· ἐπειδὴ
alike for the about the such marriages zeal since
γάρ, καθώς φησιν ὁ Ἀπόστολος, «Οὐκ ἔνι ἄρσεν καὶ θῆλυ·
for as says the Apostle not is male and female
πάντα δὲ καὶ ἐν πᾶσι Χριστός·» εἰκότως ὁ τῆς σοφίας
all-things but and in all Christ fittingly the of-the wisdom
ἐραστὴς τὸν ἔνθεον ἔχει τῆς ἐπιθυμίας σκοπόν, ὅς ἐστιν ἡ
lover the divine has of-the desire aim which is the
ἀληθὴς σοφία· καὶ ἡ τῷ ἀφθάρτῳ νυμφίῳ προσκολληθεῖσα
true wisdom and the to-the incorruptible bridegroom having-cleaved
ψυχή, τῆς ἀληθινῆς σοφίας ἔχει τὸν ἔρωτα, ἥτις ἐστὶν
soul of-the true wisdom has the love which is
ὁ Θεός. Ἀλλὰ τί μὲν ὁ πνευματικὸς γάμος ἐστί, καὶ
— God but what indeed the spiritual marriage is and
πρὸς τίνα βλέπει σκοπὸν ὁ καθαρός τε καὶ οὐράνιος
to what looks aim the pure both and heavenly
ἔρως, μετρίως ἡμῖν ἐκ τῶν εἰρημένων ἀνακεκάλυπται.
love moderately to-us from the(-things) said has-been-uncovered

Ὅτι χρὴ τὸν ἀκριβῶς ζῆν προελόμενον, πρὸς πᾶν εἶδος σωματικῆς ἡδονῆς ἀλλοτρίως ἔχειν

21 · THAT THE EXACT LIFE SHUNS EVERY BODILY PLEASURE

Since no one can approach God's purity without being pure, a wall must be raised against pleasures. Pleasure is one in kind, like water from one spring divided into many channels, entering through every sense; whoever looks with desire has already sinned in his heart. The rule is never to attach oneself to anything baited with pleasure, above all the pleasure of taste, mother of the forbidden one. Need, not pleasure, must measure enjoyment: the pleasure that comes with need is not to be refused, but never sought for itself.

Ἐπειδὴ δὲ τῇ καθαρότητι τοῦ Θεοῦ προσεγγίσαι, μὴ
since but to-the purity — of-God to-draw-near not
αὐτόν τινα πρότερον τοιοῦτον γενόμενον, ἀδύνατον
himself someone first such having-become impossible
κατεφάνη· ἀναγκαῖον ἂν εἴη μεγάλῳ τινὶ καὶ ἰσχυρῷ
was-shown necessary — it-would-be by-great some and strong
διατειχίσματι πρὸς τὰς ἡδονὰς ἑαυτὸν διαστῆσαι· ὡς ἂν
partition-wall from the pleasures himself to-set-apart so-that —
μηδαμοῦ τῷ προσεγγισμῷ τούτῳ τὸ καθαρὸν τῆς καρδίας
nowhere by-the approach this the pure of-the heart
ἐπιμολύνοιτο. Τεῖχος δέ ἐστιν ἀσφαλές, ἡ τελεία πρὸς
may-be-defiled wall but is secure the complete toward
πᾶν τὸ ἐμπαθῶς ἐπιτελούμενον ἀλλοτρίωσις. Μία γὰρ
all the(-thing) passionately being-accomplished estrangement one for
οὖσα τῷ γένει ἡ ἡδονή, καθὼς ἀκούειν ἔστι τῶν
being in-the kind the pleasure as to-hear it-is-possible from-the
σοφῶν, ὥσπερ τι ὕδωρ ἐκ μιᾶς πηγῆς εἰς διαφόρους
wise as some water from one spring into different
ὀχετοὺς μεριζόμενον, δι' ἑκάστου τῶν αἰσθητηρίων τοῖς
channels being-divided through each of-the senses for-the

φιληδόνοις ἐγκαταμίγνυται. Οὐκοῦν ὁ διὰ μιᾶς τινος
pleasure-lovers is-mixed-in therefore the(-one) through one some
τῶν αἰσθήσεων τῆς ἐγγινομένης αὐτῷ ἡδονῆς ἡττηθείς,
of-the senses by-the arising in-him pleasure having-been-worsted
ἐκεῖθεν ἐτρώθη τὴν καρδίαν· καθὼς διδάσκει ἡ τοῦ Θεοῦ
thence was-wounded in-the heart as teaches the — of-God
φωνή, ὅτι τῶν ὀφθαλμῶν τὴν ἐπιθυμίαν ὁ πληρώσας,
voice that of-the eyes the desire the(-one) having-fulfilled
ἐν τῇ καρδίᾳ τὴν βλάβην ἐδέξατο. Οἶμαι δὲ ἀπὸ μέρους
in the heart the harm received I-think but from part
ἐνταῦθα περὶ παντὸς αἰσθητηρίου προειρηκέναι τὸν
here about every sense to-have-said-beforehand the
Κύριον· ὥστε ἀκολουθοῦντας ἡμᾶς τῷ εἰρημένῳ, καλῶς
Lord so-that following us the(-thing) said well
ἂν προσθεῖναι, ὅτι ὁ ἀκούσας πρὸς τὸ ἐπιθυμῆσαι, καὶ
— to-add that the(-one) having-heard toward the to-desire and
ὁ ἁψάμενος, καὶ ὁ πᾶσαν τὴν ἐν ἡμῖν δύναμιν εἰς
the(-one) having-touched and the(-one) all the in us power into
ὑπηρεσίαν ἡδονῆς κατασπάσας, τῇ καρδίᾳ ἐξήμαρτεν. Ἵνα
service of-pleasure having-dragged-down in-the heart sinned that
οὖν μὴ τοῦτο γένηται, κανόνι χρηστέον τούτῳ πρὸς τὸν
then not this happen rule must-be-used this for the
ἴδιον βίον τῷ σώφρονι, τῷ μήποτε προσθέσθαι τινὶ
own life for-the temperate the never to-attach-oneself to-anything
κατὰ ψυχήν, ᾧ δέλεάρ τι ἡδονῆς καταμέμικται· πρό
in soul to-which bait some of-pleasure has-been-mixed-in before
γε πάντων τὴν ἐπὶ τῆς γεύσεως ἡδονὴν διαφερόντως
at-least all the in the taste pleasure especially
φυλάσσειν, διότι προσεχεστέρα πως αὕτη δοκεῖ εἶναι,
to-guard because closer somehow this seems to-be
καὶ οἱονεὶ μήτηρ τῆς ἀπηγορευμένης· αἱ γὰρ κατὰ
and as-it-were mother of-the(-pleasure) forbidden the for in

βρῶσιν καὶ πόσιν ἡδοναί, πλεονάζουσαι τῶν ἐδωδίμων
food and drink pleasures exceeding of-the edibles
τὴν ἀμετρίαν, ἀνάγκην ἐμποιοῦσι τῷ σώματι τῆς τῶν
the immoderation necessity produce for-the body of-the of-the
ἀβουλήτων κακῶν πλησμονῆς, ὡς τὰ πολλὰ τοῖς ἀνθρώποις
unwished evils surfeit as the most-part for-the men
ἐντικτούσης τὰ τοιαῦτα πάθη. Ὡς ἂν οὖν μάλιστα
begetting the such passions so-that — then most
γαληνιαῖον ἡμῖν διαμένοι τὸ σῶμα, μηδενὶ τῶν ἐκ τοῦ κόρου
calm for-us may-remain the body by-none of-the from the satiety
παθημάτων ἐπιθολούμενον, προνοητέον τῆς ἐγκρατεστέρας
sufferings being-troubled we-must-take-thought of-the more-continent
διαγωγῆς, μέτρον μὲν καὶ ὅρον τῆς ἀπολαύσεως οὐ τὴν
way-of-life measure indeed and limit of-the enjoyment not the
ἡδονήν, ἀλλὰ τὴν ἐφ' ἑκάστῳ χρείαν ὁρίζειν. Εἰ δὲ τῇ
pleasure but the for each need to-define if but with-the
χρείᾳ καὶ τὸ ἥδος πολλάκις συγκαταμέμικται (πάντα
need also the pleasure often is-mixed-in all
γὰρ οἶδεν ἐφηδύνειν ἡ ἔνδεια, τῷ σφοδρῷ τῆς ὀρέξεως
for knows to-sweeten the want by-the vehemence of-the appetite
τὸ τῇ χρείᾳ παρευρεθὲν ἅπαν καταγλυκαίνουσα),
the(-thing) for-the need found all sweetening
οὐκ ἀπωστέον τὴν χρείαν διὰ τὴν ἐπακολουθοῦσαν
not must-be-rejected the need because-of the following
ἀπόλαυσιν· οὔτε μὴν κατὰ προηγούμενον μεταδιωκτέον
enjoyment nor indeed as primary must-be-pursued
τὴν ἡδονήν· ἀλλ' ἐκ πάντων ἐκλεγομένους τὸ χρήσιμον,
the pleasure but from all choosing the useful
ὑπερορᾷν προσήκει τοῦ τὰς αἰσθήσεις εὐφραίνοντος.
to-disdain it-befits the(-thing) the senses gladdening

Ὅτι οὐ δεῖ πέρα τοῦ δέοντος ἀσκεῖν τὴν ἐγκράτειαν

22 · THAT CONTINENCE SHOULD NOT GO BEYOND MEASURE

As farmers separate grain from chaff, the temperate man takes what he needs and throws the pleasure away. But many, by excessive rigor, fail their own aim, dragging the mind down to the body's sufferings. The body, a physician told Gregory, is a blend of four opposed qualities, healthy when none dominates. So the mind, like a charioteer with unequal colts, must check one and urge another, neither pampering the flesh into disorder nor wearing it out by needless hardship, so that it serves the soul with ease.

Ὁρῶμεν δὲ καὶ τοὺς γεωργοὺς ἀναμεμιγμένον τῷ σίτῳ
we-see but also the farmers mixed with-the grain
τὸ ἄχυρον τεχνικῶς διακρίνοντας· ὡς ἂν ἑκάτερον αὐτῶν
the chaff skillfully separating so-that — each of-them
εἰς προσήκουσαν χρείαν παραληφθείη, τὸ μὲν εἰς τὴν
for fitting use may-be-taken the(-one) indeed for the
τῶν ἀνθρώπων ζωήν, τὸ δὲ εἰς καῦσίν τε ἅμα καὶ εἰς
of-the men life the(-other) but for burning both at-once and for
τὴν τῶν ἀλόγων τροφήν. Οὐκοῦν καὶ ὁ τῆς σωφροσύνης
the of-the irrational-beasts food therefore also the of-the temperance
ἐργάτης διακρίνων τῆς ἡδονῆς τὴν χρείαν, ὥσπερ ἀχύρου
worker separating from-the pleasure the need as from-chaff
τὸν σῖτον, τὴν μὲν ἀποῤῥίψει τοῖς ἀλογωτέροις, ὧν
the grain the(-one) indeed will-throw-away to-the more-irrational whose
τὸ τέλος εἰς καῦσιν, ὥς φησιν ὁ Ἀπόστολος· τῆς δὲ
the end for burning as says the Apostle of-the but
χρείας αὐτῆς κατὰ τὸ ἐνδέον εὐχαριστῶν μεταλήψεται.
need itself according-to the lacking giving-thanks be-will-partake
Ἀλλ' ἐπειδὴ πολλοὶ ἐπὶ τὸ ἕτερον εἶδος τῆς ἀμετρίας
but since many to the other form of-the immoderation
κατολισθήσαντες, διὰ τῆς ὑπερβαλλούσης ἀκριβείας,
having-slipped-down through the excessive exactness

ἔλαθον ὑπεναντία σπουδάζοντες τῷ ἰδίῳ σκοπῷ, καὶ
escaped-notice opposite-things pursuing to-the own aim and
ἄλλῳ τρόπῳ τῶν ὑψηλῶν τε καὶ θειοτέρων τὴν
in-another manner from-the high both and more-divine-things the
ψυχὴν ἀποστήσαντες, εἰς ταπεινὰς φροντίδας καὶ ἀσχολίας
soul having-removed to low cares and occupations
κατήγαγον, πρὸς τὰ σωματικὰ παρατηρήματα τὴν
brought-down to the bodily observances the
διάνοιαν αὐτῶν κλίναντες· ὡς μηκέτι αὐτοῖς ἐν ἐλευθερίᾳ
mind their having-inclined so-that no-longer for-them in freedom
μετεωροπορεῖν τὸν νοῦν, καὶ τὰ ἄνω βλέπειν, ἀλλ' ἐπὶ
to-walk-on-high the mind and the(-things) above to-look but to
τὸ πονοῦν καὶ συντριβόμενον τῆς σαρκὸς ἐπικλίνεσθαι·
the(-thing) laboring and being-crushed of-the flesh to-incline
καλῶς ἂν ἔχοι καὶ τούτου ποιεῖσθαι τὴν ἐπιμέλειαν,
well — it-would-be also of-this to-make the care
καὶ τὰς ἐξ ἑκατέρων ἐπιμετρίας ἐπίσης παραφυλάττεσθαι,
and the from both excesses equally to-guard-against
μήτε διὰ πολυσαρκίας καταχωννύντας τὸν νοῦν, μηδ'
neither through much-flesh burying the mind nor
αὖ πάλιν ταῖς ἐπεισάκτοις ἀσθενείαις ἐξίτηλον αὐτὸν
in-turn again by-the imported weaknesses faded it
καὶ ταπεινὸν ποιεῖν, καὶ περὶ τοὺς σωματικοὺς πόνους
and low to-make and about the bodily toils
ἠσχοληκέναι· μεμνῆσθαι δὲ τοῦ σοφοῦ παραγγέλματος,
occupied to-remember but the wise precept
τοῦ ἐπίσης ἀπειρηκότος τήν τε ἐπὶ τὰ δεξιὰ καὶ τὰ
the(-one) equally having-forbidden the both to the right and the
ἐναντία παρατροπήν. Ἤκουσα δέ τινος ἰατρικοῦ τὰ
opposite deviation I-heard but some physician the(-things)
ἐκ τῆς τέχνης διεξιόντος, ὅτι ἐκ τεσσάρων ἡμῖν οὐχ
from the art going-through that from four to-us not

ὁμοειδῶν στοιχείων, ἀλλ᾽ ἐναντίως κειμένων, τὸ σῶμα
homogeneous elements but oppositely lying the body
συνέστηκε· θερμόν τε καὶ ψυχρὸν συγκεκρᾶσθαι· καὶ ὑγροῦ
is-constituted hot both and cold to-have-been-blended and of-wet
πρὸς ξηρὸν εἶναι τὴν μῖξιν παράλογον, τῇ διὰ μέσου
with dry to-be the mixture paradoxical by-the through middle
τῶν συζυγιῶν οἰκειότητι πρὸς τὰ ἐναντία συναπτομένων.
of-the pairings kinship with the opposites being-joined
Καί τινι λεπτουργίᾳ τοιαύτῃ τὸν λόγον φυσιολογῶν
and with-some subtlety such the word explaining-naturally
ἀπεδείκνυε, φάσκων ἑκάστου τούτων ἐκ διαμέτρου πρὸς
he-showed asserting each of-these from diameter from
τὸ ἀντικείμενον ἀφεστῶς τῇ φύσει διὰ τῆς συγγενείας
the opposite standing-apart in-the nature through the kinship
τῶν παρακειμένων ποιοτήτων τοῖς ἐναντίοις συνάπτεσθαι.
of-the adjacent qualities with-the opposites to-be-joined
Τοῦ γὰρ ψυχροῦ καὶ τοῦ θερμοῦ κατὰ τὸ ἴσον ὑγροῖς
of-the for cold and of-the hot according-to the equal in-wet
τε καὶ ξηροῖς ἐγγινομένων, καὶ τὸ ἔμπαλιν τοῦ ὑγροῦ
both and dry-things arising and the conversely of-the wet
τε καὶ ξηροῦ ἐν τοῖς θερμοῖς τε καὶ ψυχροῖς ὁμοίως
both and dry in the hot both and cold likewise
συνισταμένων· ἡ τῶν ποιοτήτων ταυτότης ἐπίσης τοῖς
subsisting the of-the qualities identity equally in-the
ἐναντίοις ἐμφαινομένη, δι᾽ ἑαυτῆς ποιεῖ τῶν ἀντικειμένων
opposites appearing through itself makes of-the opposed-things
τὴν σύνοδον.
the meeting
Ἀλλὰ τί μοι τὰ καθ᾽ ἕκαστον δι᾽ ἀκριβείας ἐξιέναι,
but why to-me the(-things) by each with exactness to-go-through
ὅπως ταῦτα καὶ τέτμηται ἀπ᾽ ἀλλήλων τῇ ἐναντιώσει
how these-things both have-been-cut from one-another by-the opposition

τῆς φύσεως, καὶ πάλιν ἥνωται τῇ συγγενείᾳ τῶν
of-the nature and again have-been-united by-the kinship of-the
ποιοτήτων ἀλλήλοις συνανακιρνάμενα; Πλὴν οὗ χάριν
qualities with-one-another mixed-together however of-which for-the-sake
τῶν εἰρημένων ἐμνήσθημεν, ὅτι συνεβούλευεν ὁ
of-the(-things) said we-made-mention that he-counseled the(-one)
τὴν τοῦ σώματος φύσιν τῇ θεωρίᾳ ταύτῃ κατανοήσας
the of-the body nature by-the contemplation this having-perceived
προνοεῖν, ὡς οἷόν τε, τῆς ἰσοκρατείας τῶν ποιοτήτων·
to-take-thought as possible — of-the equal-power of-the qualities
ἐν τούτῳ γὰρ εἶναι τὸ ὑγιαίνειν, ἐν τῷ μηδὲν ὑπὸ τοῦ
in this for to-be the to-be-healthy in the nothing by the
ἑτέρου τῶν ἐν ἡμῖν δυναστεύεσθαι. Οὐκοῦν ἐπιμελητέον
other of-the(-things) in us to-be-dominated therefore must-be-cared-for
ἡμῖν τῆς τοιαύτης καταστάσεως πρὸς τὴν τῆς ὑγείας
by-us of-the such state for the of-the health
διαμονήν, εἴπερ τι ἀληθὲς αὐτῶν ὁ λόγος ἔχει, μηδενὶ
continuance if-indeed anything true their the word has to-no
μέρει τῶν ἐξ ὧν συνεστήκαμεν ἢ πλεονασμὸν
part of-the(-things) from which we-are-constituted either excess
ἢ ἐλάττωσιν ἐκ τῆς κατὰ τὴν δίαιταν ἀνωμαλίας
or diminution from the in the diet unevenness
ἐπάγοντες· ὥσπερ γὰρ ὁ τοῦ ἅρματος ἐπιστάτης, εἰ μὴ
bringing-on as for the of-the chariot overseer if not
συμφωνούντων ἐπιστατοίη τῶν πώλων, οὔτε τὸν ὀξὺν
agreeing he-should-oversee the colts neither the swift
ἐπισπέρχει τῇ μάστιγι, οὔτε τὸν βραδὺν κατάγει ταῖς
urges-on with-the whip nor the slow holds-back with-the
ἡνίαις, οὐδ' αὖ πάλιν τὸν ἐνδιάστροφον ἢ ῥυσήνιον
reins nor in-turn again the twisting or rein-shy
ἄνετον ἐᾷ ταῖς οἰκείαις ὁρμαῖς εἰς ἀταξίαν ἐκφέρεσθαι,
unrestrained lets by-the own impulses into disorder to-be-carried-off

ἀλλὰ τὸν μὲν εὐθύνει, τὸν δὲ ἀνακόπτει, τοὺς δὲ
but the(-one) indeed he-straightens the(-other) but checks the(-others) but
καθικνεῖται διὰ τῆς μάστιγος, ἕως μίαν τοῖς πᾶσι τὴν πρὸς
strikes with the whip until one to-the all the toward
τὸν δρόμον σύμπνοιαν ἐμποιήσῃ· τὸν αὐτὸν τρόπον καὶ ὁ
the race unity he-produce the same manner also the
ἡμέτερος νοῦς ὁ τὰς τοῦ σώματος ἡνίας ἐφ' ἑαυτὸν
our mind the(-one) the of-the body reins in himself
ἔχων, οὔτε πλεονάζοντι τῷ θερμῷ κατὰ τὸν καιρὸν τῆς
having neither to-exceeding the heat at the time of-the
νεότητος τὰς τῆς πυρώσεως προσθήκας ἐπινοήσει, οὔτε
youth the of-the burning additions will-devise nor
κατεψυγμένῳ διὰ πάθος ἢ χρόνον, τὰ ψύχοντα καὶ τὰ
to-chilled through suffering or time the cooling-things and the
μαραίνοντα πλεονάσει· καὶ ἐπὶ τῶν λοιπῶν ποιοτήτων
withering-things will-increase and in-the-case-of the remaining qualities
ὁμοίως τῆς Γραφῆς ἀκούσεται· Ἵνα μήτε ὁ τὸ πολὺ
likewise the Scripture will-hear that neither the(-one) the much
πλεονάσῃ, μήτε ὁ τὸ ὀλίγον ἐλαττονήσῃ· ἀλλὰ τὸ
should-exceed nor the(-one) the little should-fall-short but the(-thing)
ἐν ἑκατέρῳ ἄμετρον περικόπτων, τῆς τοῦ ἐνδέοντος
in each immoderate cutting-off of-the of-the lacking
προσθήκης ἐπιμελήσεται, καὶ ἐπίσης τὴν ἐφ' ἑκάτερα τοῦ
addition he-will-care and equally the on either-side of-the
σώματος ἀχρηστίαν φυλάξεται· μήτε δι' ὑπερβαλλούσης
body uselessness will-guard-against neither through excessive
εὐπαθείας ἄτακτον καὶ δυσήνιον τὴν σάρκα ἑαυτοῦ
comfort disorderly and hard-to-rein the flesh his-own
ἐπασκήσας, μήτε διὰ τῆς ἀμέτρου κακοπαθείας νοσώδη
having-trained nor through the immoderate hardship sickly
καὶ λελυμένην καὶ ἄτονον πρὸς τὴν ἀναγκαίαν ὑπηρεσίαν
and loosened and slack for the necessary service

παρασκευάσας· οὗτος ὁ τελειότατος τῆς ἐγκρατείας
having-prepared this the most-perfect of-the continence
σκοπός, οὐχὶ πρὸς τὴν τοῦ σώματος βλέπειν κακοπάθειαν,
aim not to the of-the body to-look hardship
ἀλλὰ πρὸς τὴν τῶν ψυχικῶν διακονημάτων εὐκολίαν.
but to the of-the soul ministries ease

Ὅτι ὁμοίως ἐναντιοῦται τῇ ψυχῇ πρὸς τὴν τελείωσιν, ἥ τε πολυσαρκία καὶ ἡ ἄμετρος κακοπάθεια

23 · THAT EXCESS OF FLESH OR HARDSHIP HINDERS THE SOUL

The particulars of this life are best learned from one who lives it, for teaching by deeds is stronger than by words, and the teacher is close at hand. As a foreign language is learned from those who speak it, and medicine from those who have tested remedies, the young must find a guide, since a mistake here costs the soul itself. Some who went their own way became idle, dreamers who trust visions, or savage hermits; some starved to death; others, celibate in name only, lived with women and called it brotherhood.

Τὰ δὲ καθ' ἕκαστον, ὅπως τε χρὴ βιοτεύειν τὸν
the(-things) but by each how both it-is-needful to-live the(-one)
ἐν φιλοσοφίᾳ ταύτῃ ζῆν προελόμενον, καὶ τίνα φυλάττεσθαι,
in philosophy this to-live having-chosen and what to-guard-against
καὶ τίσιν ἐπιτηδεύμασιν ἀσκεῖν ἑαυτόν, ἐγκρατείας μέτρα,
and in-what practices to-train himself of-continence measures
καὶ διαγωγῆς τρόπον, καὶ πάντα τὸν ἐπιβάλλοντα τῷ
and of-way-of-life manner and all the befitting to-the
τοιούτῳ σκοπῷ βίον, ὅτῳ φίλον δι' ἀκριβείας μαθεῖν,
such aim life to-whom-ever dear through exactness to-learn
εἰσὶ μὲν καὶ ἔγγραφοι διδασκαλίαι ταῦτα διδάσκουσαι·
there-are indeed also written teachings these-things teaching

ἐνεργεστέρα δὲ τῆς ἐκ τῶν λόγων διδαχῆς ἡ διὰ τῶν
more-effective but than-the from the words teaching the through the
ἔργων ἐστὶν ὑφήγησις· καὶ οὐδεμία πρόσεστι δυσκολία
works is guidance and no is-present difficulty
τῷ προστάγματι, ὡς δεῖν ἢ μακρὰν ὁδοιπορίαν, ἢ
to-the command so-as to-be-needful either long journey or
ναυτιλίαν πολλὴν ὑποστάντας, ἐπιτυχεῖν τοῦ παιδεύοντος·
voyage much having-undergone to-attain the(-one) teaching
ἀλλ᾽ ἐγγύς σου τὸ ῥῆμα, φησὶν ὁ Ἀπόστολος· ἀπὸ τῆς
but near you the word says the Apostle from the
ἑστίας ἡ χάρις· ἐνταῦθα τὸ τῶν ἀγαθῶν ἐργαστήριον, ἐν
hearth the grace here the of-the good-things workshop in
ᾧ τὸ ἀκρότατον τῆς ἀκριβείας ὁ τοιοῦτος βίος προϊὼν
which the highest of-the exactness the such life advancing
ἐκκεκάθαρται· καὶ πολλή ἐστιν ἐξουσία καὶ σιωπώντων
has-been-purified and much is authority both of-silent-ones
ἐνταῦθα καὶ φθεγγομένων τὴν οὐράνιον ταύτην πολιτείαν
here and of-speaking-ones the heavenly this conduct
διὰ τῶν ἔργων διδάσκεσθαι· ἐπεὶ καὶ πᾶς λόγος δίχα τῶν
through the works to-be-taught since also every word without the
ἔργων θεωρούμενος, κἂν ὅτι μάλιστα κεκαλλωπισμένος
works contemplated even-if as much-as-possible adorned
τύχῃ, εἰκόνι ἔοικεν ἀψύχῳ, ἐν βαφαῖς καὶ χρώμασιν
it-happen-to-be to-image is-like soulless in dyes and colors
εὐανθῆ τινα χαρακτῆρα προδεικνυούσῃ· ὁ δὲ ποιῶν
bright some character showing-forth the(-one) but doing
καὶ διδάσκων, καθώς πού φησι τὸ Εὐαγγέλιον, οὗτος
and teaching as somewhere says the Gospel this-one
ἀληθῶς ζῶν ἐστιν ἄνθρωπος, καὶ ὡραῖος τῷ κάλλει, καὶ
truly living is man and lovely in-the beauty and
ἐνεργός, καὶ κινούμενος. Οὐκοῦν τούτῳ προσφοιτητέον ἐστὶ
active and moving therefore to-this-one must-resort is

τὸν μέλλοντα κατὰ τὸν ἐροῦντα λόγον τῆς παρθενίας
the(-one) going-to according-to the going-to-say word to-the virginity
ἀνθέξεσθαι· καθάπερ γὰρ ὁ φωνὴν ἔθνους τινὸς
to-hold-fast as for the(-one) language of-nation some
ἐκμαθεῖν προθυμούμενος, οὐκ ἔστιν αὐτάρκης ἑαυτῷ
to-learn-thoroughly being-eager not is self-sufficient to-himself
διδάσκαλος, ἀλλὰ παρὰ τῶν ἐπισταμένων παιδεύεται,
teacher but from the(-ones) knowing is-taught
καὶ οὕτω γίνεται τοῖς ἀλλογλώσσοις ὁμόφωνος. Οὕτως
and so becomes with-the foreign-tongued of-one-speech so
οἶμαι καὶ τοῦ βίου τούτου μὴ κατὰ τὴν ἀκολουθίαν
I-think also of-the life this not according-to the sequence
προϊόντος τῆς φύσεως, ἀλλ' ἀπεξενωμένου τῇ καινότητι
advancing of-the nature but estranged by-the novelty
τῆς διαγωγῆς, μὴ ἄλλως τινὰ μαθεῖν τὴν ἀκρίβειαν, ἢ
of-the way-of-life not otherwise anyone to-learn the exactness than
παρὰ τοῦ κατωρθωκότος χειραγωγούμενον· καὶ τὰ
from the(-one) having-achieved being-led-by-the-hand and the(-things)
ἄλλα δὲ πάντα ὅσα κατὰ τὸν βίον ἐπιτηδεύομεν,
other but all as-many-as in the life we-practice
μᾶλλον κατορθωθείη τῷ μετιόντι, εἰ παρὰ διδασκάλοις
rather would-be-achieved by-the(-one) pursuing if from teachers
τις ἑκάστου τῶν σπουδαζομένων ἐκμάθοι τὴν
anyone of-each of-the(-things) pursued should-learn the
ἐπιστήμην, ἢ εἰ ἀφ' ἑαυτοῦ κατεπιχειροίη τοῦ πράγματος·
knowledge than if from himself he-should-attempt the thing
οὐ γὰρ ἐναργές ἐστι τὸ ἐπιτήδευμα τοῦτο, ὥστε κατ'
not for evident is the practice this so-as of
ἀνάγκην ἑαυτοῖς ἐπιτρέπειν τῶν λυσιτελούντων τὴν κρίσιν·
necessity to-ourselves to-entrust of-the profitable-things the judgment
ὅτε δὴ καὶ τὸ κατατολμᾷν τῆς τῶν ἀγνοουμένων
when indeed also the to-venture-on the of-the unknown-things

πείρας οὐκ ἔξω κινδύνου καθίσταται. Καθάπερ δὲ τὴν
trial not outside of-danger stands as but the
ἰατρικὴν πρότερον ἀγνοουμένην διὰ τῆς πείρας ἐξεῦρον οἱ
medicine formerly unknown through the experience found-out the
ἄνθρωποι, παρατηρήμασί τισι κατ' ὀλίγον ἐκκαλυφθεῖσαν,
men by-observations some by little uncovered
ὥστε καὶ τὸ ὠφελοῦν καὶ τὸ βλάπτον διὰ τῆς τῶν
so-that both the helping and the harming through the of-the(-ones)
πεπειραμένων μαρτυρίας ἐπιγνωσθέν, οὕτως εἰς τὸν τῆς
having-tried testimony having-been-recognized so into the of-the
τέχνης λόγον παραληφθῆναι, καὶ παράγγελμα πρὸς τὸ
art account to-be-taken-up and precept for the
μέλλον τὸ παρατηρηθὲν τοῖς προλαβοῦσι γίνεσθαι·
future the(-thing) observed by-the(-ones) having-gone-before to-become
νῦν δὲ ὁ πρὸς τὴν τέχνην ταύτην ἐσπουδακώς, οὐκ
now but the(-one) toward the art this having-been-zealous not
ἔχει ἀνάγκην τῇ καθ' ἑαυτὸν πείρᾳ διαγινώσκειν τῶν
has necessity by-the by himself trial to-discern of-the
φαρμάκων τὴν δύναμιν, εἴτε δηλητήριον, εἴτε ἀλεξιτήριόν
drugs the power whether poisonous or protective
τί ἐστιν· ἀλλὰ τὰ ἐγνωσμένα παρ' ἑτέρων μαθών,
any it-is but the(-things) known from others having-learned
αὐτὸς τὴν τέχνην κατώρθωσε· τὸν αὐτὸν τρόπον καὶ
he the art achieved the same manner also
τῆς τῶν ψυχῶν ἰατρικῆς, τῆς φιλοσοφίας λέγω, δι'
of-the of-the souls medicine the philosophy I-mean through
ἧς παντὸς πάθους τοῦ τῆς ψυχῆς ἁπτομένου τὴν
which of-every passion the(-one) the soul touching the
θεραπείαν μανθάνομεν, οὐκ ἔστιν ἀνάγκη στοχασμοῖς τισι
healing we-learn not is necessity by-conjectures some
καὶ ὑπονοίαις μετιέναι τὴν ἐπιστήμην, ἀλλ' ἐξουσία πολλὴ
and suppositions to-pursue the knowledge but authority much

τῆς μαθήσεως παρὰ τοῦ διὰ μακρᾶς τε καὶ πολλῆς
of-the learning from the(-one) through long both and much
τῆς πείρας κτησαμένου τὴν ἕξιν.
the experience having-acquired the habit
Ἔστι μὲν γὰρ ὡς ἐπὶ τὸ πολὺ καὶ ἐπὶ παντὸς
it-is indeed for as for the most-part also in-the-case-of every
πράγματος σύμβουλος ἡ νεότης, καὶ οὐκ ἄν τις εὕροι
thing adviser the youth and not — anyone would-find
ῥᾳδίως κατωρθωμένον τι τῶν σπουδῆς ἀξίων, ᾧ
easily achieved any of-the(-things) of-zeal worthy for-which
μὴ πολιὰ συμπαρελήφθη πρὸς κοινωνίαν τοῦ σκέμματος·
not gray-hair was-taken-along toward partnership of-the consideration
ὅσῳ δὲ μεῖζον τῶν λοιπῶν ἐπιτηδευμάτων ὁ
by-as-much-as but greater than-the remaining practices the
προκείμενος τοῖς μετιοῦσίν ἐστι σκοπός, τοσούτῳ
set-before to-the(-ones) pursuing is aim by-so-much
καὶ μᾶλλον προνοητέον ἡμῖν τῆς ἀσφαλείας ἐστίν.
also more must-be-taken-forethought by-us of-the security it-is
Ἐπὶ μὲν γὰρ τῶν λοιπῶν ἡ νεότης οὐ κατὰ
in-the-case-of indeed for the remaining-things the youth not according-to
λόγον διοικουμένη εἰς χρήματα πάντως τὴν ζημίαν ἤνεγκεν,
reason managed into money altogether the loss brought
ἢ τινος κοσμικῆς περιφανείας, ἢ καὶ ἀξιώματος ἐκπεσεῖν
or of-some worldly renown or also of-dignity to-fall-from
κατηνάγκασεν· ἐπὶ δὲ τῆς μεγάλης τε καὶ ὑψηλῆς
compelled in-the-case-of but the great both and high
ταύτης ἐπιθυμίας, οὐ χρήματα τὸ κινδυνευόμενόν ἐστιν,
this desire not money the(-thing) endangered is
οὐδὲ δόξα κοσμικὴ καὶ ἐφήμερος, οὐδ' ἄλλο τι τῶν
nor glory worldly and ephemeral nor other any of-the(-things)
ἔξωθεν ἡμῖν παρεπομένων, ὧν καὶ κατὰ γνώμην,
from-outside to-us attending of-which both according-to judgment

καὶ ὡς ἑτέρως διοικουμένων ὀλίγος τοῖς σωφρονοῦσιν
and as otherwise being-managed little for-the(-ones) being-temperate
ὁ λόγος· ἀλλ᾽ αὐτῆς ἅπτεται τῆς ψυχῆς ἡ ἀβουλία, καὶ
the account but itself touches the soul the ill-counsel and
ὁ κίνδυνος τῆς τοιαύτης ζημίας ἐστίν, οὐ τὸ ἄλλο τι
the danger of-the such loss is not the other something
ζημιωθῆναι, οὗ τυχὸν καὶ δυνατὴ φαίνεται ἡ ἐπανάληψις,
to-be-lost of-which perhaps also possible appears the recovery
ἀλλὰ τό, αὐτὸν ἀπολέσθαι καὶ ζημιωθῆναι τὴν ψυχὴν τὴν
but the himself to-be-destroyed and to-lose the soul the
ἰδίαν. Ὁ μὲν γὰρ τὴν πατρῴαν καταναλώσας οὐσίαν,
own the(-one) indeed for the paternal having-spent property
οὐκ ἀπελπίζει τυχὸν ἐπινοίαις τισὶ πάλιν ἐπὶ τὴν ἀρχαίαν
not despairs perhaps by-devices some again to the ancient
ἐπανελθεῖν εὐπορίαν, ἕως ἂν ἐν τοῖς ζῶσιν ᾖ· ὁ
to-return prosperity as-long-as — among the living he-be the(-one)
δὲ τῆς ζωῆς ταύτης ἐκπεσών, πᾶσαν ἐλπίδα τῆς
but from-the life this having-fallen-away all hope of-the
πρὸς τὸ κρεῖττον μεταβολῆς συναφῄρηται. Οὐκοῦν ἐπειδὴ
toward the better change has-been-deprived-of therefore since
νέοι ἔτι καὶ ἀτελεῖς τὴν διάνοιαν οἱ πολλοὶ τῆς παρθενίας
young still and imperfect in-the mind the many the virginity
ἀντιλαμβάνονται, τοῦτο πρὸ πάντων αὐτοῖς ἐπιτηδευτέον
take-up this before all for-them must-be-practiced
ἂν εἴη, τὸ ζητῆσαι τῆς ὁδοῦ ταύτης καθηγούμενόν τε
— would-be the to-seek of-the road this leader both
καὶ διδάσκαλον ἀγαθόν, μή που διὰ τὴν ἄγνοιαν τὴν
and teacher good lest somehow because-of the ignorance the
οὖσαν ἐν αὐτοῖς, ἀνοδίας τινὰς καὶ πλάνας ἑαυτοῖς ἀπὸ
being in them pathlessnesses some and wanderings for-themselves from
τῆς εὐθείας καινοτομήσωσιν. Ἀγαθοὶ γὰρ δύο ὑπὲρ τὸν
the straight they-innovate good for two above the

ἕνα, φησὶν ὁ Ἐκκλησιαστής· εὐκαταγώνιστος δὲ ὁ
one says the Ecclesiastes easily-overcome but the(-one)
εἷς τῷ ἐχθρῷ τῷ κατὰ τὰς θείας ὁδοὺς ἐνεδρεύοντι·
one by-the enemy the(-one) by the divine roads lying-in-wait
καὶ ὄντως «Οὐαὶ τῷ ἑνὶ ὅταν πέσῃ, ὅτι οὐκ ἔχει τὸν
and truly woe to-the one when he-fall because not he-has the(-one)
ἀνορθοῦντα.» Ἤδη γάρ τινες ὁρμῇ μὲν δεξιᾷ πρὸς
setting-him-up already for some with-impulse indeed right toward
τὴν τοῦ σεμνοῦ βίου ἐπιθυμίαν ἐχρήσαντο· ὡς δὲ ὁμοῦ
the of-the august life desire used as but at-once
τῷ προελέσθαι, καὶ τῆς τελειότητος ἐφαψάμενοι, ἑτέρῳ
with-the to-choose also the perfection having-touched by-another
πτώματι διὰ τοῦ τύφου ὑπεσκελίσθησαν, διά τινος
fall through the conceit were-tripped-up through some
φρενοβλαβείας ἑαυτοὺς ἐξαπατήσαντες ἐκεῖνο ἡγεῖσθαι
mental-derangement themselves having-deceived that to-think
καλόν, ἐφ' ὅπερ αὐτῶν ἡ διάνοια ῥέψῃ.
beautiful to which their the mind should-incline
Ἐκ τούτων εἰσὶν οἱ παρὰ τῆς σοφίας ὀνομασθέντες
from these are the(-ones) by the wisdom named
ἀεργοί, οἱ τὰς ὁδοὺς αὐτῶν ἀκάνθαις στρώσαντες·
idle the(-ones) the roads their with-thorns having-strewn
οἱ βλάβην ἡγούμενοι τῆς ψυχῆς τὴν περὶ τὰ
the(-ones) harm thinking of-the soul the about the
ἔργα τῶν ἐντολῶν προθυμίαν· οἱ παραγραψάμενοι
works of-the commandments eagerness the(-ones) having-set-aside
τὰς ἀποστολικὰς παραινέσεις, καὶ μὴ τὸν ἴδιον ἄρτον
the apostolic exhortations and not the own bread
εὐσχημόνως ἐσθίοντες, ἀλλὰ τῷ ἀλλοτρίῳ προστετηκότες,
decently eating but to-the another's clinging
τέχνην βίου τὴν ἀργίαν ποιούμενοι· ἐντεῦθεν οἱ ἐνυπνιασταί,
art of-life the idleness making hence the dreamers

οἱ τὰς ἐκ τῶν ὀνείρων ἀπάτας πιστοτέρας τῶν
the(-ones) the from the dreams deceits more-credible than-the
εὐαγγελικῶν διδαγμάτων ποιούμενοι, καὶ ἀποκαλύψεις τὰς
gospel teachings making and revelations the
φαντασίας προσαγορεύοντες (ἀπὸ τούτων εἰσὶν οἱ
fantasies calling from these are the(-ones)
ἐνδύνοντες εἰς τὰς οἰκίας)· καὶ πάλιν ἄλλοι οἱ τὸ ἄμικτόν
creeping into the houses and again others the(-ones) the unsociable
τε καὶ θηριώδες ἀρετὴν νομίζοντες, οὐδὲ τῆς μακροθυμίας
both and beastly virtue thinking not-even of-the long-suffering
τε καὶ ταπεινοφροσύνης τὸν καρπὸν ἐπιστάμενοι. Καὶ τίς
both and humility the fruit knowing and who
ἂν διεξέλθοι πάντα τὰ τοιαῦτα πτώματα, εἰς ὅσα
— would-go-through all the such falls into how-many
ἐκφέρεται, τῷ μὴ θέλειν τοῖς κατὰ Θεὸν εὐδοκιμοῦσι
it-is-carried by-the not to-wish to-the(-ones) according-to God well-reputed
προστίθεσθαι; Ἐκ τούτων γὰρ ἔγνωμεν καὶ τοὺς τῷ
to-attach-oneself from these for we-knew also the(-ones) in-the
λιμῷ μέχρι θανάτου ἐγκαρτεροῦντας, ὡς τοῦ Θεοῦ ταῖς
hunger until death persevering as — God with-the
τοιαύταις εὐαρεστουμένου θυσίαις· καὶ πάλιν ἄλλους ἐκ
such being-pleased sacrifices and again others from
διαμέτρου πρὸς τὸ ἐναντίον ἀποστατήσαντας· οἳ μέχρις
diameter to the opposite having-revolted who as-far-as
ὀνόματος τὴν ἀγαμίαν ἐπιτηδεύσαντες, οὐδὲν διαφέρουσι
name the celibacy having-practiced in-nothing differ
τοῦ κοινοῦ βίου· οὐ μόνον τῇ γαστρὶ τὰ πρὸς ἡδονὴν
from-the common life not only to-the belly the(-things) for pleasure
χαριζόμενοι, ἀλλὰ γυναιξὶ κατὰ τὸ φανερὸν συνοικοῦντες,
granting but with-women according-to the open living-together
καὶ ἀδελφότητα τὴν τοιαύτην συμβίωσιν ὀνομάζοντες, ὡς
and brotherhood the such living-together naming as

δὴ τὴν πρὸς τὸ χεῖρον ὑπόνοιαν ὀνόματι σεμνοτέρῳ
indeed the toward the worse suspicion by-name more-august
περικαλύπτοντες. Δι᾽ ὧν καὶ σφόδρα τὸ σεμνὸν τοῦτο
covering-round through which also very the august this
καὶ καθαρὸν ἐπιτήδευμα βλασφημεῖται παρὰ τῶν ἔξωθεν.
and pure practice is-blasphemed by the(-ones) outside

Ὅτι χρὴ τὸν τὴν ἀκρίβειαν τοῦ βίου μαθεῖν βουλόμενον, παρὰ τοῦ κατορθώσαντος διδάσκεσθαι

24 · LEARNING THE EXACT LIFE FROM ONE WHO LIVES IT

Examples of the good are not lacking; holiness has never flourished more. Look for one who stands between death and life: dead to worldly desire, alive in good works, with old age in youth and youth in old age. Imitate him, or the chorus of saints around him, who sailed through life's surge on the tree of temperance. If some have failed, look to the one who succeeded. Crucified with Christ, offered as a living sacrifice and a pure priest, the virgin will see God with a pure heart.

Οὐκοῦν λυσιτελὲς ἂν εἴη μὴ νομοθετεῖν ἑαυτοῖς τοὺς
therefore profitable — it-would-be not to-legislate for-themselves the
νέους τὴν τοῦ βίου τούτου ὁδόν· οὐ γὰρ ἐπιλέλοιπε
young the of-the life this road not for has-failed
τὴν ζωὴν ἡμῶν τὰ τῶν ἀγαθῶν ὑποδείγματα· ἀλλὰ
the life our the of-the good examples but
καὶ σφόδρα νῦν, εἴπερ ποτέ, ἡ σεμνότης ἤνθησε, καὶ
also very now if-indeed ever the dignity bloomed and
ἐπιχωριάζει τῷ βίῳ ἡμῶν, πρὸς τὸ ἀκρότατον ταῖς
dwells in-the life our to the highest by-the
κατ᾽ ὀλίγον προσθήκαις ἀκριβωθεῖσα· ἧς ἔξεστι
by little additions having-been-made-exact of-which it-is-possible
μετασχεῖν τὸν τοῖς τοιούτοις ἴχνεσι περιπατοῦντα, καὶ
to-partake the(-one) in-the such footprints walking and

τῆς ὀσμῆς τοῦ μύρου τούτου κατόπιν ἑπόμενον, τῆς
of-the scent of-the ointment this behind following with-the
εὐωδίας τοῦ Χριστοῦ ἀναπίμπλασθαι. Καθάπερ γὰρ μᾶς
fragrance — of-Christ to-be-filled as for of-one
ἐξαφθείσης λαμπάδος, εἰς πάντας τοὺς προσεγγίζοντας
having-been-lit torch to all the approaching
λύχνους ἡ τῆς φλογὸς διάδοσις γίνεται, οὔτε τοῦ πρώτου
lamps the of-the flame distribution happens neither the first
φωτὸς ἐλαττουμένου, καὶ τοῖς διὰ μεταλήψεως
light being-diminished and to-the(-ones) through participation
φωτιζομένοις κατὰ τὸ ἴσον προσγινομένου· οὕτω καὶ
lit according-to the equal being-added so also
ἡ τοῦ βίου τούτου σεμνότης ἀπὸ τοῦ κατωρθωκότος
the of-the life this dignity from the(-one) having-achieved
αὐτὴν ἐπὶ τοὺς προσεγγίζοντας διαδίδοται· ἀληθὴς γὰρ
it to the(-ones) approaching is-distributed true for
ὁ προφητικὸς λόγος, τὸν μετὰ ὁσίου καὶ ἀθῴου καὶ
the prophetic word the(-one) with holy and innocent and
ἐκλεκτοῦ διάγοντα, τοιοῦτον γίνεσθαι. Εἰ δὲ ζητεῖς τὰ
chosen living such to-become if but you-seek the
γνωρίσματα, δι' ὧν οὐκ ἔστιν ἁμαρτεῖν τοῦ ἀγαθοῦ
marks through which not it-is-possible to-miss the good
ὑποδείγματος, εὔκολος ἡ ὑπογραφή. Ἐὰν ἴδῃς βίον
example easy the outline if you-see life
ἀνδρὸς ἐν μέσῳ θανάτου καὶ ζωῆς ἑστῶτα τὸ ἑκατέρωθεν
of-man in middle of-death and of-life standing the from-both-sides
χρήσιμον εἰς φιλοσοφίαν αἱρούμενον, οὔτε τὸ ἄπρακτον
useful for philosophy choosing neither the inactivity
τοῦ θανάτου καταδεχόμενον ἐν τῇ περὶ τὰς ἐντολὰς
of-the death accepting in the about the commandments
προθυμίᾳ, οὔτε ὅλῳ τῷ ποδὶ ἐπὶ τῆς ζωῆς βεβηκότα
eagerness nor with-whole the foot on the life having-stepped

διὰ τὴν τῶν κοσμικῶν ἐπιθυμιῶν ἀλλοτρίωσιν, ἐν οἷς
because-of the of-the worldly desires estrangement in which
μὲν σαρκὸς ζωὴ δοκιμάζεται, τῶν νεκρῶν ἀπρακτότερον
indeed of-flesh life is-tested than-the dead more-inactive
μένοντα, πρὸς δὲ τὰ τῆς ἀρετῆς ἔργα, δι᾽ ὧν οἱ
remaining toward but the of-the virtue works through which the(-ones)
τῷ πνεύματι ζῶντες ἐπιγινώσκονται, ἀληθῶς ἔμψυχον
by-the spirit living are-recognized truly ensouled
καὶ ἐνεργὸν καὶ ἰσχύοντα, πρὸς τοῦτον βλέπε τὸν κανόνα
and active and strong to this-one look the rule
τοῦ βίου· οὗτος ἔστω σοι σκοπὸς τῆς θείας ζωῆς,
of-the life this-one let-be for-you aim of-the divine life
καθάπερ τοῖς κυβερνήταις οἱ ἀειφανεῖς τῶν ἀστέρων,
as for-the helmsmen the ever-visible of-the stars
μίμησαι τούτου καὶ πολιάν, καὶ νεότητα· μᾶλλον δὲ
imitate of-this-one both gray-hair and youth rather but
μίμησαι αὐτοῦ τὸ ἐν μειρακίῳ γῆρας, καὶ τὴν ἐν τῷ
imitate his the in boyhood old-age and the in the
γήρᾳ νεότητα· οὔτε γὰρ τὸ ῥωμαλέον αὐτοῦ τῆς ψυχῆς
old-age youth neither for the vigorous his of-the soul
δραστήριον ἤδη πρὸς γῆρας ἐπικλιθείσης τῆς ἡλικίας
activity already toward old-age having-inclined the age
ὁ χρόνος ἠμαύρωσεν, οὔτε ἡ νεότης ἐνεργὴς ἦν ἐν οἷς
the time dimmed nor the youth active was in which
νεότης ἐνεργὴς γνωρίζεται· ἀλλά τις ἦν μῖξις θαυμαστὴ
youth active is-recognized but some was mixture wonderful
τῶν ἐναντίων ἐν ἑκατέρᾳ ἡλικίᾳ, μᾶλλον ὑπαλλαγὴ τῶν
of-the opposites in each age rather exchange of-the
ἰδιωμάτων. Ἐν γήρᾳ μὲν τῆς δυνάμεως πρὸς τὸ ἀγαθὸν
properties in old-age indeed the power toward the good

νεαζούσης, ἐν μειρακίῳ δὲ τῆς νεότητος πρὸς τὸ κακὸν
being-young in boyhood but the youth toward the evil
ἀπρακτούσης.
being-inactive
Εἰ δὲ καὶ τοὺς ἔρωτας τῆς ἡλικίας ἐκείνης ἀναζητήσεις,
if but also the loves of-the age that you-will-seek
μίμησαι τὸ σφοδρὸν καὶ διάπυρον τοῦ θείου τῆς σοφίας
imitate the vehemence and fieriness of-the divine of-the wisdom
ἔρωτος, ᾧ ἐκ νηπίας συνηυξήθη, καὶ μέχρι γήρως
love with-which from infancy he-grew-up and until old-age
διήρκεσεν. Εἰ δὲ ἀδυνατεῖς πρὸς αὐτὸν ὁρᾷν, καθάπερ
it-lasted if but you-are-unable toward him to-look as
πρὸς τὸν ἥλιον οἱ τοὺς ὀφθαλμοὺς ἐμπαθέστεροι· σὺ
toward the sun the(-ones) in-the eyes more-affected you
δὲ ἀπόβλεψον εἰς τὸν ὑπ' αὐτῷ τεταγμένον τῶν ἁγίων
but look to the under him ranked of-the saints
χορόν, τοὺς πρὸς μίμησιν τῶν καθ' ἡλικίαν
chorus the(-ones) for imitation of-the(-ones) according-to age
γενομένων τῷ βίῳ λάμποντας. Τοῦτον τέθεικε σκοπὸν
having-been in-the life shining this-one has-set aim
ὁ Θεὸς τῇ ἡμετέρᾳ ζωῇ. Ἐν οἷς πολλοὶ ταῖς ἡλικίαις
— God for-the our life among whom many in-the ages
νεάζοντες, ἐν τῷ καθαρῷ τῆς σωφροσύνης ἐπολιώθησαν,
being-young in the purity of-the temperance grew-gray
φθάσαντες τῷ λογισμῷ τὸ γῆρας, καὶ τῷ τρόπῳ
having-outrun by-the reasoning the old-age and by-the manner
παρελθόντες τὸν χρόνον· οἳ τὸν τῆς σοφίας ἔρωτα μόνον
having-surpassed the time who the of-the wisdom love only
ἐγνώρισαν, οὐχ ὅτι φύσεως ἑτέρως εἶχον (ἐν ἅπασι
knew not because of-nature otherwise they-were in all
γὰρ ἡ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος), ἀλλ' ἐπειδὴ
for the flesh desires against the spirit but since

καλῶς ἤκουσαν τοῦ εἰπόντος, ὅτι ἡ σωφροσύνη ξύλον
well they-heard the(-one) having-said that the temperance tree
ἐστὶ ζωῆς πᾶσι τοῖς ἀντεχομένοις αὐτῆς· ἐπὶ τούτου
is of-life to-all the(-ones) holding-fast to-her on this
τοῦ ξύλου τὸν τῆς ζωῆς κλύδωνα ὥσπερ ἐπὶ σχεδίας
the tree the of-the life surge as on raft
τινὸς διαπλεύσαντες, εἰς τὸν λιμένα τοῦ θελήματος τοῦ
some having-sailed-through into the harbor of-the will —
Θεοῦ καθωρμίσθησαν. Καὶ νῦν ἐν εὐδίᾳ καὶ γαλήνῃ
of-God they-were-anchored and now in fair-weather and calm
τὴν ψυχὴν ἀκύμαντον ἔχουσι, μακαριστοὶ τῆς εὐπλοΐας·
the soul waveless they-have blessed of-the good-voyage
οἳ τὸ καθ' ἑαυτοὺς ἐπὶ τῆς ἀγαθῆς ἐλπίδος, ὥσπερ
who the(-thing) as-for themselves on the good hope as
ἐπί τινος ἀσφαλοῦς ἀγκύρας βεβαιωσάμενοι, πόρρω τῶν
on some secure anchor having-made-firm far from-the
κυμάτων τῆς ταραχῆς ἀτρεμοῦντες, καθάπερ πυρσούς
waves of-the turmoil being-still as beacons
τινας ἀπὸ ὑψηλῆς φρυκτωρίας, τὴν τῶν ἰδίων βίων
some from high signal-station the of-the own lives
λαμπρότητα τοῖς ἑπομένοις προέθηκαν. Οὐκοῦν ἔχομεν
brightness to-the(-ones) following set-forth therefore we-have
πρὸς ὃν ἀποβλέποντες ἀσφαλῶς τὸν κλύδωνα τῶν
to whom looking securely the surge of-the
πειρασμῶν διαφυγεῖν. Τί μοι πολυπραγμονεῖς εἴ τινες
temptations to-escape why to-me do-you-busy-yourself if some
τῶν ταῦτα διανοηθέντων ἡττήθησαν, καὶ διὰ τοῦτο
of-the(-ones) these-things having-intended were-worsted and because-of this
ἀπογινώσκεις ὡς ἀμηχάνου τοῦ πράγματος; Πρὸς τὸν
you-despair as impossible of-the thing to the(-one)
κατορθωκότα βλέπε, καὶ θαρρῶν κατατόλμησον τῆς
having-achieved look and taking-courage venture-on the

ἀγαθῆς ναυτιλίας τῇ ἐπιπνοίᾳ τοῦ ἁγίου Πνεύματος,
good voyage by-the inspiration of-the holy Spirit
ὑπὸ κυβερνήτῃ τῷ Χριστῷ ἐν τῷ πηδαλίῳ τῆς
under helmsman — Christ in the rudder of-the
εὐφροσύνης εὐθυνόμενος. Οὐδὲ γὰρ οἱ καταβαίνοντες
gladness being-steered not-even for the(-ones) going-down
εἰς θάλασσαν ἐν πλοίοις, καὶ ποιοῦντες ἐργασίαν ἐν
into sea in ships and doing work in
ὕδασι πολλοῖς, τὸ συμβάν τινι ναυάγιον κώλυμα
waters many the having-befallen to-someone shipwreck hindrance
τῶν ἐλπίδων πεποίηνται· ἀλλὰ τὴν ἀγαθὴν ἐλπίδα
of-the hopes have-made but the good hope
ἑαυτῶν προβαλλόμενοι, ἐπὶ τὸ πέρας τοῦ κατορθώματος
their-own putting-forward to the end of-the achievement
σπεύδουσιν. Ἢ οὐχὶ πάντων ἀτοπώτατον ἂν εἴη, τὸ
they-hasten or not of-all most-absurd — would-it-be the
μὲν σφαλῆναί τινα ἐν τῷ ἠκριβωμένῳ πονηρὸν τίθεσθαι,
indeed to-have-slipped someone in the exactness wicked to-set-down
ὅλον δὲ τὸν βίον καταγηρῶντας ἐν σφάλμασιν ἄμεινον
whole but the life growing-old in failures better
ἡγεῖσθαι βουλεύεσθαι;
to-think to-deliberate
Εἰ γὰρ δεινόν ἐστιν ἅπαξ προσεγγίσαι τῇ ἁμαρτίᾳ, καὶ
if for terrible is once to-draw-near to-the sin and
διὰ τοῦτο ἀσφαλὲς εἶναι νομίζεις τὸ μηδὲ ἐγχειρεῖν τῷ
because-of this safe to-be you-think the not-even to-attempt the
ὑψηλοτέρῳ σκοπῷ· πόσῳ χαλεπώτερόν ἐστιν ἐπιτήδευμα
higher aim how-much harder is practice
βίου τὴν ἁμαρτίαν ποιήσασθαι, καὶ διὰ τοῦτο ἀμέτοχον
of-life the sin to-make and because-of this without-share
καθόλου τῆς καθαρωτέρας διαμεῖναι ζωῆς; Πῶς ἀκούῃς
altogether of-the purer to-remain life how do-you-hear

τοῦ ἐσταυρωμένου, ὁ ζῶν, τοῦ ἀποθανόντος τῇ
the(-one) having-been-crucified you-who living the(-one) having-died to-the
ἁμαρτίᾳ, ὁ κατ᾽ αὐτὴν ὑγιαίνων, τοῦ κελεύοντος
sin you-who according-to it being-healthy the(-one) commanding
τὴν ἀκολούθησιν ὀπίσω αὐτοῦ, ὥσπερ τι τρόπαιον κατὰ
the following after him as some trophy against
τοῦ Ἀντικειμένου τὸν σταυρὸν ἐπὶ τοῦ σώματος φέροντος,
the Adversary the cross on the body bearing
ὁ μὴ σταυρούμενος τῷ κόσμῳ, καὶ τὴν νέκρωσιν
you-who not being-crucified to-the world and the deadening
τῆς σαρκὸς μὴ δεχόμενος; Πῶς πείθῃ τῷ παρακαλοῦντί
of-the flesh not receiving how do-you-obey the exhorting
σε Παύλῳ, παραστῆσαι τὸ σῶμά σου θυσίαν ζῶσαν,
you Paul to-present the body your sacrifice living
ἁγίαν, εὐάρεστον τῷ Θεῷ, ὁ συσχηματιζόμενος τῷ
holy well-pleasing — to-God you-who conforming to-the
αἰῶνι τούτῳ, καὶ μὴ μεταμορφούμενος τῇ ἀνακαινώσει
age this and not being-transformed by-the renewal
τοῦ νοός σου, μηδὲ περιπατῶν ἐν τῇ καινότητι τῆς
of-the mind your nor walking in the newness of-the
ζωῆς ταύτης, ἀλλ᾽ ἔτι τὴν ἀκολουθίαν τῆς τοῦ παλαιοῦ
life this but still the sequence of-the of-the old
ἀνθρώπου ζωῆς περιέπων; Πῶς ἱερατεύεις Θεῷ, καίτοι
man life cherishing how do-you-serve-as-priest to-God and-yet
εἰς αὐτὸ τοῦτο χρισθείς, εἰς τὸ προσφέρειν δῶρον
for itself this having-been-anointed for the to-offer gift
τῷ Θεῷ, δῶρον δὲ οὐκ ἀλλότριόν τι πάντως, οὐδὲ
— to-God gift but not another's anything altogether nor
ὑποβολιμαῖον ἐκ τῶν ἔξωθέν σοι παρεπομένων,
substituted from the(-things) from-outside you attending
ἀλλὰ τὸ ἀληθῶς σόν, ὅπερ ἐστὶν ὁ ἔσω ἄνθρωπος,
but the(-thing) truly yours which is the inner man

τέλειός τε καὶ ἄμωμος εἶναι ὀφείλων, κατὰ τὸν
perfect both and blameless to-be owing according-to the
περὶ τοῦ ἀμνοῦ νόμον, πάσης κηλῖδος τε καὶ λώβης
about the lamb law of-every stain both and blemish
ἀπηλλαγμένον; Πῶς οὖν ταῦτα προσοίσεις Θεῷ, ὁ
freed how then these-things will-you-offer to-God you-who
μὴ ἀκούων τοῦ κωλύεσθαι ἱερᾶσθαι τὸν ἄναγνον;
not hearing of-the to-be-prevented to-serve-as-priest the impure
Εἰ δὲ καὶ τὸν Θεὸν ἐπιφανῆναί σοι ποθεῖς, τί οὐκ
if but also — God to-appear to-you you-long-for why not
ἀκούεις τοῦ Μωσέως, καθαρεύειν ἀπὸ γάμου τῷ λαῷ
do-you-hear — Moses to-keep-pure from marriage the people
παραγγέλλοντος, ἵνα χωρήσωσι τοῦ Θεοῦ τὴν ἐμφάνειαν;
commanding that they-may-receive — of-God the appearing
Εἰ δὲ μικρά σοι ταῦτα δοκεῖ, τὸ συσταυρωθῆναι
if but small to-you these-things seem the to-be-crucified-with
Χριστῷ, τὸ παραστῆσαι ἑαυτὸν θυσίαν Θεῷ, τὸ ἱερέα
Christ the to-present oneself sacrifice to-God the priest
γενέσθαι τοῦ Θεοῦ τοῦ ὑψίστου, τὸ τῆς μεγάλης τοῦ Θεοῦ
to-become — of-God the highest the of-the great — of-God
ἐπιφανείας ἀξιωθῆναι· τί σοι τούτων ἐπινοήσωμεν
appearing to-be-deemed-worthy what for-you of-these shall-we-devise
ὑψηλότερον, εἴπερ σοι μικρὰ καὶ τὸ ἀπὸ τούτων
higher if-indeed to-you small also the(-thing) from these
δόξει; Ἐκ μὲν γὰρ τοῦ συσταυρωθῆναι, καὶ συζῆσαι,
will-seem from indeed for the to-be-crucified-with both to-live-with
καὶ συνδοξασθῆναι, καὶ συμβασιλεῦσαι προσγίνεται· ἐκ δὲ
and to-be-glorified-with and to-reign-with accrues from but
τοῦ ἑαυτὸν παραστῆσαι τῷ Θεῷ, ἀπὸ τῆς ἀνθρωπίνης
the oneself to-present — to-God from the human
φύσεως καὶ ἀξίας, εἰς τὴν ἀγγελικήν ἐστι μετατάξασθαι.
nature and dignity into the angelic it-is to-be-transferred

Οὕτω γάρ φησι καὶ ὁ Δανιήλ, ὅτι «Χίλιαι χιλιάδες
so for says also — Daniel that thousand thousands
παρειστήκεισαν αὐτῷ.»
stood-by him
Ὁ δὲ τῆς ἀληθινῆς ἱερωσύνης λαβόμενος, καὶ τῷ
the(-one) but of-the true priesthood having-laid-hold-of and to-the
μεγάλῳ ἀρχιερεῖ ἑαυτὸν συντάξας, μένει πάντως καὶ
great high-priest himself having-ranked remains altogether also
αὐτὸς ἱερεὺς εἰς τὸν αἰῶνα, οὐκέτι θανάτῳ παραμένειν
himself priest for the age no-longer by-death to-remain
εἰς τὸ διηνεκὲς κωλυόμενος. Τοῦ δὲ τὸν Θεὸν εἰπεῖν
for the continual being-prevented of-the but — God to-say
καταξιωθῆναι ἰδεῖν, οὐκ ἄλλος τίς ἐστιν ὁ καρπός, ἢ
to-be-deemed-worthy to-see not other any is the fruit than
αὐτὸ τοῦτο τὸ καταξιωθῆναι τὸν Θεὸν ἰδεῖν. Πάσης
itself this the to-be-deemed-worthy — God to-see of-every
γὰρ ἐλπίδος ἡ κορυφή, καὶ πάσης ἐπιθυμίας, εὐλογίας
for hope the summit and of-every desire of-blessing
τε Θεοῦ, ἐπαγγελίας πάσης, καὶ τῶν ἀῤῥήτων ἀγαθῶν,
and of-God of-promise every and of-the unspeakable good-things
τῶν ὑπὲρ αἴσθησίν τε καὶ γνῶσιν πεπιστευμένων,
the(-ones) above sense both and knowledge believed
τὸ πέρας καὶ τὸ κεφάλαιον τοῦτό ἐστιν, ὃ καὶ
the end and the chief this is which also
ὁ Μωσῆς ἰδεῖν ἐπεπόθησε, καὶ πολλοὶ προφῆται καὶ
— Moses to-see longed and many prophets and
βασιλεῖς ἐπεθύμησαν· ἀξιοῦνται δὲ μόνοι οἱ καθαροὶ
kings desired are-deemed-worthy but alone the pure
τῇ καρδίᾳ, οἱ διὰ τοῦτο ὄντως μακάριοι καὶ
in-the heart the(-ones) because-of this truly blessed both
ὄντες καὶ ὀνομαζόμενοι, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται·
being and being-named because they — God will-see

ὧν ἕνεκα καὶ σὲ βουλόμεθα γενέσθαι συσταυρωθέντα
of-which for-the-sake also you we-wish to-become crucified-with
Χριστῷ, παραστάντα τῷ Θεῷ ἁγνὸν ἱερέα, καὶ καθαρὸν
Christ having-stood-by — to-God pure priest and pure
θῦμα γενόμενον, ἐν πάσῃ καθαρότητι διὰ τῆς ἁγνείας
victim having-become in all purity through the chastity
ἑαυτὸν ἑτοιμάσαντα τῇ τοῦ Θεοῦ παρουσίᾳ· ἵνα καὶ
yourself having-prepared for-the — of-God presence that also
αὐτὸς ἴδῃς τὸν Θεὸν ἐν καθαρᾷ τῇ καρδίᾳ, κατὰ
yourself may-see — God in pure the heart according-to
τὴν ἐπαγγελίαν τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ
the promise — of-God and Savior our Jesus
Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
Christ to-whom the glory for the ages of-the ages
Ἀμήν.
amen
