BYZANTINE GREEK SERIES · VOLUME 89

The Longer Rules

Basil of Caesarea

ΠΕΡΙ ΚΡΙΜΑΤΟΣ ΘΕΟΥ
ΠΕΡΙ ΠΙΣΤΕΩΣ
ΟΡΟΙ ΚΑΤΑ ΠΛΑΤΟΣ

The Longer Rules

With the Prologues On the Judgment of God and On Faith

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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canesnobiles.com

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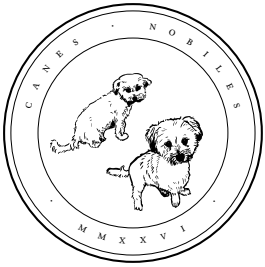

Volume 89 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows Julien Garnier's text as reprinted
in J.-P. Migne, Patrologia Graeca 31 (Paris, 1857), cols. 653–692 and 889–1052

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

The margin gives Migne's section numbers; each rule is headed by its question.

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ΠΕΡΙ ΚΡΙΜΑΤΟΣ ΘΕΟΥ

On the Judgment of God

Περὶ κρίματος Θεοῦ

ON THE JUDGMENT OF GOD

Basil, raised by Christian parents and schooled in the Scriptures, finds on his travels that every art and science keeps its own agreement, while the Church, for which Christ died, is torn by discord among its very leaders. Remembering Judges, where each man did what was right in his own eyes because Israel had no king, he concludes that the discord comes from setting aside the one true King for private definitions; bees keep order under their king, and the body of Christ suffers in all its members together. Scripture judges every disobedience, however small: Achar and the man who gathered wood on the Sabbath die for one transgression each, Miriam is punished for one word against Moses, Moses is barred from the promised land for one word at the water of contradiction, even a sin of ignorance needs a sacrifice, and Eli's house falls because he did not punish his sons with zeal. The custom that rages against murder and adultery but thinks anger, reviling, drunkenness, or covetousness hardly worth rebuke is therefore false, since Paul would avenge all disobedience. The Corinthian church shares its sinner's guilt, Ananias dies with his wife, and Peter is threatened for refusing, out of reverence, to have his feet washed. Since Christ condemns those on his left for neglecting good works, Basil resolves to gather what pleases and displeases God, setting out the sound faith first and then the ethics.

Θεοῦ τοῦ ἀγαθοῦ χρηστότητι καὶ φιλανθρωπίᾳ ἐν χάριτι 1
of-God the good by-(the)-goodness and love-of-mankind in (the)-grace
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ κατ᾽ ἐνέργειαν τοῦ ἁγίου
of-the Lord our Jesus Christ by (the)-working of-the Holy
Πνεύματος, τῆς μὲν κατὰ παράδοσιν τῶν ἔξωθεν
Spirit from-the indeed by tradition of-the(-ones) outside
πλάνης ῥυσθεὶς, ἄνωθεν δὲ καὶ ἐξ ἀρχῆς ὑπὸ
error having-been-rescued from-above and also from (the)-beginning by
Χριστιανοῖς γονεῦσιν ἀνατραφεὶς, παρ᾽ αὐτοῖς μὲν ἀπὸ
Christian parents having-been-reared by them indeed from
βρέφους καὶ τὰ ἱερὰ γράμματα ἔμαθον, ἄγοντά με πρὸς
infancy also the sacred letters I-learned leading me to

ἐπίγνωσιν τῆς ἀληθείας. Ὡς δὲ γέγονα ἀνὴρ, καὶ ἀποδημίαις
knowledge of-the truth when and I-became (a)-man and travels
πολλάκις χρώμενος, πράγμασί τε, ὡς εἰκὸς, ἐντυγχάνων
often using affairs both as likely meeting
πλείοσιν, ἐν μὲν ταῖς ἄλλαις τέχναις καὶ ἐπιστήμαις
more in indeed the other arts and sciences
τοσαύτην πρὸς ἀλλήλους συμφωνίαν κατεμάνθανον τῶν
so-great with one-another agreement I-learned of-the(-men)
ἀκριβῶς μετερχομένων ἑκάστην· ἐν μόνῃ δὲ τῇ Ἐκκλησίᾳ τοῦ
exactly pursuing each in only but the Church —
Θεοῦ, ὑπὲρ ἧς Χριστὸς ἀπέθανε, καὶ τὸ Πνεῦμα τὸ ἅγιον
of-God for which Christ died and the Spirit the Holy
ἐπ᾽ αὐτὴν πλουσίως ἐξέχεε, πολλήν τινα καὶ ὑπερβάλλουσαν
upon her richly poured-out much some and surpassing
τήν τε πρὸς ἀλλήλους καὶ τὴν πρὸς τὰς θείας Γραφὰς
the both with one-another and the(-one) with the divine Scriptures
διαφωνίαν τῶν πολλῶν ἐθεώρουν· καὶ τὸ φρικωδέστατον,
disagreement of-the many I-beheld and the most-dreadful(-thing)
αὐτοὺς τοὺς προεστῶτας αὐτῆς ἐν τοσαύτῃ μὲν τῇ
themselves the(-men) presiding-over her in so-great indeed the
πρὸς ἀλλήλους διαφορᾷ γνώμης τε καὶ δόξης καθεστῶτας,
with one-another difference of-mind both and opinion standing
τοσαύτῃ δὲ τῇ πρὸς τὰς ἐντολὰς τοῦ Κυρίου ἡμῶν
in-so-great and the toward the commandments of-the Lord our
Ἰησοῦ Χριστοῦ ἐναντιότητι χρωμένους, καὶ διασπῶντας
Jesus Christ opposition using and tearing-apart
μὲν ἀνηλεῶς τὴν Ἐκκλησίαν τοῦ Θεοῦ, ἐκταράσσοντας δὲ
indeed pitilessly the Church — of-God disturbing and
ἀφειδῶς τὸ ποίμνιον αὐτοῦ, ὡς καὶ ἐν αὐτοῖς πληροῦσθαι
unsparingly the flock his so-that also in them to-be-fulfilled
νῦν, εἴπερ ποτὲ, τῶν Ἀνομοίων ἐπιφυέντων τὸ ὅτι, Ἐξ
now if-indeed ever the Anomoeans having-sprung-up the(-word) that from

ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα,
you yourselves will-rise-up men speaking perverse(-things)
τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν.
of-the to-draw-away the disciples after them
Ταῦτα καὶ τὰ τοιαῦτα ὁρῶν, καὶ πρὸς τούτοις 2
these(-things) and the such(-things) seeing and besides these(-things)
ἐπαπορῶν, τίς καὶ πόθεν ἡ αἰτία τοῦ τοσούτου κακοῦ,
being-at-a-loss what and whence the cause of-the so-great evil
τὰ μὲν πρῶτα, ὥσπερ ἐν βαθεῖ σκότῳ διῆγον, καὶ
the(-things) indeed first as in deep darkness I-passed and
καθάπερ ἐπὶ ζυγοῦ, ποτὲ μὲν ὧδε, ποτὲ δὲ ἐκεῖσε
as on (a)-balance at-times indeed hither at-times and thither
ἔῤῥεπον· ἄλλου ἄλλως ἢ πρὸς ἑαυτόν με ἕλκοντος,
I-inclined another otherwise either toward himself me dragging
διὰ τὴν πολυχρόνιον τῶν ἀνθρώπων συνήθειαν, ἢ
because-of the long-standing of-the men custom or
πάλιν ἄλλως ἀπωθουμένου διὰ τὴν ἐν ταῖς θείαις
again otherwise thrusting-away because-of the in the divine
Γραφαῖς ἐπιγινωσκομένην ἀλήθειαν. Ἐπιπολὺ δὲ τοῦτο
Scriptures recognized truth long and this
πάσχων, καὶ τὴν αἰτίαν ἣν εἶπον πολυπραγμονῶν, εἰς
suffering and the cause which I-said inquiring into
μνήμην ἦλθον τῆς βίβλου τῶν Κριτῶν, ἱστορούσης μὲν,
memory I-came of-the book of-the Judges narrating indeed
ὅτι ἕκαστος τὸ εὐθὲς ἐν ὀφθαλμοῖς αὐτοῦ ἐποίει, δηλούσης
that each the right in eyes his did showing
δὲ καὶ τὴν αἰτίαν ἐν τῷ εἰπεῖν ὅτι, Ἐν ταῖς ἡμέραις
and also the cause in the to-say that in the days
ἐκείναις οὐκ ἦν βασιλεὺς ἐν Ἰσραήλ. Τούτων τοίνυν
those not was (a)-king in Israel these therefore
ἐπιμνησθεὶς, ἐλογισάμην καὶ περὶ τῶν παρόντων ἐκεῖνο,
having-remembered I-reckoned also about the present(-things) that

ὅπερ εἰπεῖν μὲν φοβερὸν ἴσως καὶ παράδοξον, κατανοῆσαι
which to-say indeed fearful perhaps and paradoxical to-perceive
δὲ ἀληθέστατον· ὅτι μήποτε καὶ νῦν παρὰ τὴν τοῦ ἑνὸς
but most-true that perhaps also now because-of the of-the one
καὶ μεγάλου τοῦ ἀληθινοῦ καὶ μόνου τῶν ὅλων βασιλέως
and great the true and only of-the all king
καὶ Θεοῦ ἀθέτησιν ἡ τοσαύτη διαφωνία καὶ μάχη τῶν
and God setting-aside the so-great disagreement and battle of-the(-ones)
ἐν τῇ Ἐκκλησίᾳ γίνεται, ἑκάστου τῆς μὲν τοῦ Κυρίου
in the Church happens each the indeed of-the Lord
ἡμῶν Ἰησοῦ Χριστοῦ διδασκαλίας ἀφισταμένου, λογισμοὺς
our Jesus Christ teaching standing-away reasonings
δέ τινας καὶ ὅρους ἰδίους ἐκδικοῦντος ἐξ αὐθεντίας, καὶ
but some and definitions own championing from authority and
μᾶλλον ἄρχειν ἀπ᾽ ἐναντίας τοῦ Κυρίου, ἢ ἄρχεσθαι ὑπὸ
rather to-rule from opposite(-side) of-the Lord than to-be-ruled by
τοῦ Κυρίου βουλομένου. Τοῦτο δὴ λογισάμενος, καὶ πρὸς
the Lord wishing this indeed having-reckoned and at
τὸ ὑπερβάλλον τῆς ἀσεβείας ἐπτοημένος, ἐπὶ πλεῖόν τε
the excess of-the impiety terrified for more both
ἐρευνῶν, ἐπειθόμην οὐδὲν ἧττον καὶ ἐκ τῶν ἐν τῷ βίῳ
searching I-was-persuaded nothing less also from the(-things) in the life
πραγμάτων ἀληθῆ εἶναι τὴν προειρημένην αἰτίαν. Ἑώρων
affairs true to-be the aforesaid cause I-saw
γὰρ πᾶσαν μὲν πλήθους εὐταξίαν τε καὶ συμφωνίαν
for all indeed of-(a)-multitude good-order both and agreement
ἄχρι τότε κατορθουμένην, ἄχρις ἂν ἡ πρὸς ἕνα τινὰ τὸν
up-to then being-achieved as-long-as — the toward one some the
ἄρχοντα σώζεται κοινὴ τῶν ἄλλων εὐπείθεια· πᾶσαν δὲ
ruler is-kept common of-the others obedience all but
διαφωνίαν καὶ διάστασιν, ἔτι τε πολυαρχίαν, ἐξ ἀναρχίας
disagreement and dissension further and rule-of-many from anarchy

ὁδοποιουμένην. Ἐγὼ δὲ εἶδόν ποτε καὶ μελισσῶν πλῆθος
being-paved I and saw once also of-bees (a)-multitude
νόμῳ φύσεως στρατηγούμενον, καὶ κατακολουθοῦν εὐτάκτως
by-law of-nature marshaled and following in-good-order
τῷ ἰδίῳ βασιλεῖ. Καὶ πολλὰ μὲν ἐγὼ τοιαῦτα εἶδον, πολλὰ
the own king and many indeed I such(-things) saw many
δὲ ἤκουσα· ἴσασι δὲ καὶ πλείονα οἱ περὶ ταῦτα
and heard know and also more the(-ones) about these(-things)
ἠσχολημένοι, ὡς καὶ ἐκ τούτων ἀληθὲς δείκνυσθαι τὸ
occupied so-that also from these true to-be-shown the(-thing)
λεγόμενον. Εἰ γὰρ τῶν πρὸς ἓν νεῦμα ἀποβλεπόντων,
said if for of-the(-ones) to one nod looking
καὶ βασιλεῖ χρωμένων ἑνὶ, ἴδιον εὐταξία μετὰ συμφωνίας·
and (a)-king using one (is)-proper good-order with agreement
ἄρα διαφωνία πᾶσα καὶ διάστασις σημεῖον ἀναρχίας. Κατὰ
then disagreement all and dissension (is-a)-sign of-anarchy by
δὴ τὸν αὐτὸν λόγον, ἡ τοιαύτη πρός τε τὰς ἐντολὰς
indeed the same reason the such toward both the commandments
τοῦ Κυρίου καὶ πρὸς ἀλλήλους διαφωνία καὶ ἐν ἡμῖν
of-the Lord and toward one-another disagreement also among us
εὑρισκομένη κατηγόρημα ἂν εἴη ἢ ἀναχωρήσεως τοῦ
found (an)-accusation — would-be either of-departure of-the
ἀληθινοῦ βασιλέως, κατὰ τό· Μόνον ὁ κατέχων
true king according-to the(-word) only the(-one) restraining
ἄρτι, ἕως ἂν ἐκ μέσου γένηται· ἢ ἀρνήσεως αὐτοῦ,
now until — from (the)-midst he-be or of-denial his
κατὰ τό· Εἶπεν ἄφρων ἐν τῇ καρδίᾳ αὐτοῦ· Οὐκ
according-to the(-word) said (the)-fool in the heart his not
ἔστι Θεός. Οὗ καθάπερ σημεῖόν τι ἢ ἔλεγχον ἐπιφέρει
is God of-which as sign some or proof he-adds
τό· Διεφθάρησαν, καὶ ἐβδελύχθησαν ἐν ἐπιτηδεύμασιν.
the(-word) they-were-corrupted and became-abominable in practices

3 Ἐνταῦθα μὲν οὖν ὥσπερ χαρακτῆρα τῆς τοιαύτης
here indeed then as (an)-imprint of-the such
ἀσεβείας κατὰ τὸ λεληθὸς ἐμφωλευούσης τῇ ψυχῇ τὴν
impiety in the hidden(-way) lurking in-the soul the
ἐπιφαινομένην κακίαν ὁ λόγος ἀπέδειξεν. Ὅ γε μὴν
appearing wickedness the word showed the at-least indeed
μακάριος ἀπόστολος Παῦλος, σφοδρότερον ἐπιστρέφων εἰς
blessed apostle Paul more-vehemently turning to
φόβον τῶν τοῦ Θεοῦ κριμάτων τοὺς ἀπολωλεκότας τὴν
fear of-the — of-God judgments the(-ones) having-lost the
καρδίαν, τοῦτο ἀντὶ τιμωρίας ὁρίζεται, καταδικάζεσθαι
heart this instead-of punishment defines to-be-condemned
τοὺς τῆς ἀληθοῦς θεογνωσίας ἠμεληκότας. Τί γάρ φησι;
the(-ones) of-the true knowledge-of-God having-neglected what for says-he
Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει,
and as not they-approved — God to-have in knowledge
παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ
gave-over them — God to (a)-reprobate mind to-do the(-things)
μὴ καθήκοντα, πεπληρωμένους πάσης ἀδικίας, πονηρίας,
not fitting having-been-filled with-all unrighteousness wickedness
πλεονεξίας, κακίας, μεστοὺς φθόνου, καὶ τῶν ἑξῆς.
covetousness malice full of-envy and the(-things) following
Καὶ τοῦτο νενοηκέναι οἶμαι τὸν Ἀπόστολον τὸ κρῖμα,
and this to-have-understood I-think the Apostle the judgment
οὐκ ἀφ' ἑαυτοῦ (Χριστὸν γὰρ εἶχεν ἐν ἑαυτῷ λαλοῦντα),
not from himself Christ for he-had in himself speaking
ἀλλ' ἐξ ἐκείνης αὐτοῦ τῆς φωνῆς ὁδηγηθέντα, ἐν ᾗ
but from that his the voice having-been-guided in which
φησι διὰ τοῦτο ἐν παραβολαῖς λαλεῖν τοῖς ὄχλοις, ἵνα
he-says because-of this in parables to-speak to-the crowds that
μὴ νοήσωσι τὰ θεῖα τοῦ Εὐαγγελίου μυστήρια, ὅτι
not they-may-understand the divine of-the Gospel mysteries because

φθάσαντες αὐτοὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, καὶ
having-anticipated they the eyes their closed and
τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ ἐπαχύνθη ἡ ἀσύνετος
with-the ears heavily heard and was-made-fat the senseless
αὐτῶν καρδία· ἵνα ἔχωσιν ἀντὶ τιμωρίας ὑπομένειν τὴν
their heart that they-may-have instead-of punishment to-endure the
περὶ τὰ μείζονα ἀβλεψίαν, οἳ, προφθάσαντες ἑκουσίως, τὸ
about the greater(-things) blindness who having-anticipated willingly the
ὄμμα τῆς ψυχῆς ἀποτυφλώσαντες, ἐσκοτίσθησαν· ὅπερ ὁ
eye of-the soul having-blinded were-darkened which —
Δαβὶδ φοβούμενος παθεῖν, ἔλεγε· Φώτισον τοὺς ὀφθαλμούς
David fearing to-suffer said enlighten the eyes
μου, μή ποτε ὑπνώσω εἰς θάνατον. Ἐκ μὲν οὖν τούτων
my lest ever I-sleep into death from indeed then these
καὶ τοιούτων φανερὸν εἶναι ἐλογιζόμην, ὅτι καθόλου μὲν
and such(-things) manifest to-be I-reckoned that generally indeed
ἡ τῶν παθῶν κακία διὰ τῆς περὶ Θεοῦ ἀγνωσίας
the of-the passions wickedness through the about God ignorance
ἀδόκιμον γνῶσιν ἐντίθησιν· ἰδίως δὲ ἡ διαφωνία τῶν
reprobate knowledge implants particularly and the disagreement of-the
πολλῶν πρὸς ἀλλήλους, διὰ τὸ ἀναξίους ἡμᾶς ἑαυτοὺς
many with one-another because-of the unworthy us ourselves
κατασκευάσαι τῆς τοῦ Κυρίου ἐπιστασίας, ἐπισυμβαίνει.
to-have-made of-the of-the Lord oversight happens-besides
Πρὸς δὲ τὴν ἐπίσκεψιν τοῦ τοιούτου βίου εἴποτε δὴ καὶ
to and the examination of-the such life if-ever indeed also
ἐλθεῖν ἐβουλευσάμην, οὔτε μετρεῖν εἶχον τὸ μέγεθος τῆς
to-come I-resolved neither to-measure had-I the greatness of-the
τοιαύτης ἀναισθησίας, ἢ ἀλογίας, ἢ ἀπονοίας, ἢ διὰ
such insensibility or irrationality or madness or because-of
τὸ ὑπερβάλλον τῆς κακίας οὐκ ἔχω τί εἴπω. Εἰ γὰρ
the excess of-the wickedness not I-have what I-may-say if for

καὶ ἐν ἀλόγοις οὕτω κατορθουμένην εὑρίσκομεν
even among irrational(-creatures) thus achieved we-find
τὴν ἐν ἀλλήλοις συμφωνίαν διὰ τὴν πρὸς τὸν
the among one-another agreement because-of the toward the
καθηγούμενον εὐπείθειαν· τί ἂν εἴποιμεν ἡμεῖς ἐν τοσαύτῃ
leader obedience what — would-say we in so-great
μὲν τῇ πρὸς ἀλλήλους διαστάσει, τοσαύτῃ δὲ τῇ πρὸς
indeed the toward one-another dissension in-so-great and the toward
τὰς ἐντολὰς τοῦ Κυρίου ἐναντιότητι εὑρισκόμενοι; Ἢ
the commandments of-the Lord opposition being-found or
οὐχὶ ταῦτα πάντα ἡγούμεθα νῦν μὲν εἰς διδασκαλίαν καὶ
not these(-things) all do-we-think now indeed for teaching and
ἐντροπὴν ἡμετέραν ὑπὸ τοῦ ἀγαθοῦ Θεοῦ προτεθεῖσθαι, ἐν
shame our by the good God to-have-been-set-forth in
δὲ τῇ μεγάλῃ καὶ φοβερᾷ τῆς κρίσεως ἡμέρᾳ εἰς αἰσχύνην
and the great and fearful of-the judgment day for shame
καὶ κατάκρισιν τῶν μὴ παιδευομένων προσενεχθήσεσθαι
and condemnation of-the(-ones) not being-taught to-be-going-to-be-brought
ὑπ᾽ αὐτοῦ τοῦ καὶ εἰπόντος ἤδη, καὶ λέγοντος ἀεὶ
by him the(-one) also having-said already and saying always
ὅτι· Ἔγνω βοῦς τὸν κτησάμενον, καὶ ὄνος τὴν
that knew (the)-ox the(-one) having-acquired(-him) and (the)-donkey the
φάτνην τοῦ κυρίου αὐτοῦ· Ἰσραὴλ δέ με οὐκ ἔγνω, καὶ
manger of-the lord his Israel but me not knew and
ὁ λαός με οὐ συνῆκε, καὶ πολλὰ ἄλλα τοιαῦτα;
the people me not understood and many other such(-things)
Ἐκεῖνο δὲ τὸ ὑπὸ τοῦ Ἀποστόλου εἰρημένον, τό·
that and the by the Apostle said the(-word)
Εἴτε πάσχει ἓν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε
whether suffers one member suffer-with all the members or
δοξάζεται ἓν μέλος, συγχαίρει πάντα τὰ μέλη· καὶ τό·
is-glorified one member rejoice-with all the members and the(-word)

Ἵνα μὴ ᾖ σχίσματα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ
that not there-be schisms in the body but the same for
ἀλλήλων μεριμνῶσι τὰ μέλη, ὑπὸ μιᾶς δηλονότι κινούμενα
one-another may-care the members by one clearly moved
τῆς ἐνοικούσης ψυχῆς. Τίνος ἕνεκεν οὕτως ὠκονομήθη;
the indwelling soul of-what for-the-sake thus was-it-ordered
Ἐγὼ μὲν οἶμαι, ἵνα σώζηται ἡ τοιαύτη ἀκολουθία τε καὶ
I indeed think that may-be-kept the such sequence both and
εὐταξία πολλῷ πλέον παρὰ τῇ Ἐκκλησίᾳ τοῦ Θεοῦ, πρὸς
good-order much more in the Church — of-God to
ἣν εἴρηται· Ὑμεῖς δέ ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ
which it-has-been-said you and are (the)-body of-Christ and members in
μέρους· κρατούσης δηλονότι καὶ συναπτούσης ἕκαστον τῷ
part holding-sway clearly and joining each to-the
ἄλλῳ πρὸς ὁμόνοιαν τῆς μιᾶς καὶ μόνης ἀληθῶς κεφαλῆς,
other for concord of-the one and only truly head
ἥτις ἐστὶν ὁ Χριστός. Παρ᾽ οἷς δὲ οὐχ ὁμόνοια κατορθοῦται,
which is — Christ among whom but not concord is-achieved
οὐχ ὁ σύνδεσμος τῆς εἰρήνης τηρεῖται, οὐχ ἡ ἐν πνεύματι
not the bond of-the peace is-kept not the in spirit
πραότης φυλάσσεται, ἀλλὰ καὶ διχοστασία καὶ ἔρις καὶ
gentleness is-guarded but also dissension and strife and
ζῆλος εὑρίσκεται. Πολλῆς μὲν τόλμης ἂν εἴη μέλη
jealousy is-found of-much indeed daring — it-would-be members
Χριστοῦ τοὺς τοιούτους ὀνομάζειν, ἢ ὑπ᾽ αὐτοῦ ἄρχεσθαι
of-Christ the such(-men) to-name or by him to-be-ruled
λέγειν· ἁπλῆς δὲ διανοίας, μετὰ παῤῥησίας εἰπεῖν, ὅτι
to-say of-simple but mind with frankness to-say that
κρατεῖ ἐκεῖ καὶ βασιλεύει τὸ τῆς σαρκὸς φρόνημα, κατὰ
rules there and reigns the of-the flesh mind according-to
τὴν τοῦ Ἀποστόλου φωνὴν, λέγοντος μὲν ὁριστικῶς, ὅτι
the of-the Apostle voice saying indeed definitively that

῾ΩΙ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοὴν, δοῦλοί
to-whom you-present yourselves (as)-slaves for obedience slaves
ἐστε ᾧ ὑπακούετε· διεξιόντος δὲ σαφῶς τοῦ τοιούτου
you-are to-whom you-obey going-through and clearly of-the such
φρονήματος τὰ ἰδιώματα, ὡς ὅταν λέγῃ· ῞Οπου γὰρ ἐν
mind the properties as when he-says where for among
ὑμῖν ζῆλος καὶ ἔρις, καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε;
you (is)-jealousy and strife and dissensions not fleshly are-you
διδάσκοντος δὲ ἅμα ἀποφαντικῶς τό τε χαλεπὸν αὐτῶν
teaching and at-once declaratively the both grievous their
τῆς ἐκβάσεως καὶ τὸ ἀκοινώνητον πρὸς θεοσέβειαν, δι᾽
of-the outcome and the incompatible toward piety through
ὧν φησιν ὅτι, Τὸ φρόνημα τῆς σαρκὸς, ἔχθρα εἰς Θεόν·
which he-says that the mind of-the flesh (is)-enmity toward God
τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται·
to-the for law — of-God not it-is-subject nor for can-it
διότι Οὐδεὶς δύναται, ὁ Κύριός φησι, δυσὶ κυρίοις δουλεύειν.
because no-one can the Lord says to-two masters to-be-slave
4 Εἶτα αὐτοῦ τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ τοῦ Κυρίου καὶ
then (of)-himself the only-begotten Son — of-God the Lord and
Θεοῦ ἡμῶν Ἰησοῦ Χριστοῦ βοῶντος, δι᾽ οὗ τὰ πάντα
God our Jesus Christ crying-out through whom the all(-things)
ἐγένετο, Καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ
came-to-be I-have-come-down from the heaven not that I-may-do the
θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με
will the my but the will of-the(-one) having-sent me
Πατρός· καὶ ὅτι Ἀπ᾽ ἐμαυτοῦ ποιῶ οὐδέν· καὶ, Ἐντολὴν
Father and that from myself I-do nothing and (a)-commandment
ἔλαβον τί εἴπω, καὶ τί λαλήσω· καὶ τοῦ Πνεύματος
I-received what I-should-say and what I-should-speak and of-the Spirit
τοῦ ἁγίου τοῦ διαιροῦντος μὲν τὰ μεγάλα καὶ θαυμαστὰ
the Holy the(-one) distributing indeed the great and marvelous

χαρίσματα, ἐνεργοῦντος δὲ τὰ πάντα ἐν πᾶσι, λαλοῦντός
gifts working and the all(-things) in all speaking
τε ἀφ' ἑαυτοῦ οὐδὲν, ἀλλ' ὅσα ἂν ἀκούσῃ παρὰ
both from himself nothing but as-many-as — he-hears from
τοῦ Κυρίου, ταῦτα λαλοῦντος· πῶς οὐ πολλῷ μᾶλλον
the Lord these(-things) speaking how not by-much more
ἀνάγκη πᾶσαν τὴν Ἐκκλησίαν τοῦ Θεοῦ σπουδάζουσαν
(it-is)-necessary all the Church — of-God being-eager
τηρεῖν τὴν ἑνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς
to-keep the unity of-the spirit in the bond of-the
εἰρήνης, πληροῦν ἐκεῖνο τὸ ἐν ταῖς Πράξεσιν εἰρημένον,
peace to-fulfill that the(-thing) in the Acts said
ὅτι Τοῦ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία
that of-the multitude of-the(-ones) having-believed was the heart
καὶ ἡ ψυχὴ μία; οὐδενὸς μὲν δηλονότι τὸ ἴδιον βούλημα
and the soul one of-no-one indeed clearly the own will
ἱστῶντος, πάντων δὲ κοινῇ ζητούντων ἐν ἑνὶ τῷ ἁγίῳ
setting-up of-all but in-common seeking in one the Holy
Πνεύματι τὸ τοῦ ἑνὸς Κυρίου Ἰησοῦ Χριστοῦ θέλημα,
Spirit the(-will) of-the one Lord Jesus Christ will
τοῦ εἰπόντος· Καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα
of-the(-one) having-said I-have-come-down from the heaven not that
ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ
I-may-do the will the my but the will of-the(-one)
πέμψαντός με Πατρός· πρὸς ὅν φησιν· Οὐ περὶ τούτων
having-sent me Father to whom he-says not about these
δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ
but I-ask only but also about the(-ones) believing through
τοῦ λόγου αὐτῶν εἰς ἐμὲ, ἵνα πάντες ἓν ὦσιν. Ἐπὶ
the word their in me that all one may-be on
τούτοις, καὶ πλείοσι τοῖς σεσιωπημένοις, οὕτω σαφῶς
these(-things) and more the(-things) passed-over-in-silence so clearly

καὶ ἀναντιῤῥήτως ἀναγκαίαν μὲν εἶναι πληροφορηθεὶς
and incontestably necessary indeed to-be being-fully-assured
τὴν παρὰ πάσης ὁμοῦ τῆς τοῦ Θεοῦ Ἐκκλησίας, κατὰ
the from all together the — of-God Church according-to
τὸ θέλημα τοῦ Χριστοῦ, ἐν Πνεύματι ἁγίῳ συμφωνίαν,
the will — of-Christ in Spirit Holy agreement
ἐπικίνδυνον δὲ καὶ ὀλεθρίαν ἐν τῇ πρὸς ἀλλήλους διαστάσει
dangerous and also destructive in the toward one-another dissension
τὴν πρὸς Θεὸν ἀπείθειαν (Ὁ γὰρ ἀπειθῶν, φησὶ,
the toward God disobedience the(-one) for disobeying he-says
τῷ Υἱῷ οὐκ ὄψεται τὴν ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ
the Son not will-see the life but the wrath — of-God
μενεῖ ἐπ' αὐτὸν), ἐκεῖνο ἀκόλουθον ἡγησάμην ἐξετάσαι
will-remain upon him that following I-thought to-examine
λοιπόν· ποῖα μὲν ἄρα συγγνώμην τῶν ἁμαρτημάτων
henceforth what-sort indeed then pardon of-the sins
ἔχειν δύναται παρὰ τῷ Θεῷ, πόσα δέ τις καὶ πηλίκα
to-have can with — God how-many and anyone and how-great
ἁμαρτήσας, ὑπεύθυνος γίνεται τῷ κρίματι τῆς ἀπειθείας.
having-sinned liable becomes to-the judgment of-the disobedience
Εὑρίσκω τοίνυν, ἀναλαβὼν τὰς θείας Γραφὰς, ἐν τῇ
I-find therefore having-taken-up the divine Scriptures in the
Παλαιᾷ καὶ Καινῇ Διαθήκῃ, οὔτε ἐν τῷ πλήθει τῶν
Old and New Testament neither in the multitude of-the(-things)
ἁμαρτανομένων, οὔτε ἐν τῷ μεγέθει τῶν ἁμαρτημάτων, ἐν
sinned nor in the greatness of-the sins in
μόνῃ δὲ τῇ παραβάσει οὑτινοσοῦν προστάγματος, σαφῶς
only but the transgression of-any-whatever command clearly
κρινομένην τὴν πρὸς Θεὸν ἀπείθειαν, καὶ κοινὸν κατὰ
judged the toward God disobedience and common against
πάσης παρακοῆς τοῦ Θεοῦ τὸ κρῖμα· ἐν μὲν τῇ Παλαιᾷ τὸ
all disobedience — of-God the judgment in indeed the Old the

φοβερὸν ἐκεῖνο τοῦ Ἄχαρ ἀναγινώσκων τέλος, ἢ τὴν
fearful that — of-Achar reading end or the(-account)
κατὰ τὸν ἐν Σαββάτῳ ξύλα συλλέξαντα ἱστορίαν,
concerning the(-man) on (the)-Sabbath wood having-gathered story
ὧν ἑκάτερος οὐδὲν οὐδεπώποτε ἄλλως οὐκ εἰς Θεὸν
of-whom each nothing ever otherwise not against God
ἡμαρτηκὼς, οὐκ ἄνθρωπον ἠδικηκὼς, οὐ μέγα, οὐ μικρὸν
having-sinned not (a)-man having-wronged not great not small
ὅλως εὑρίσκεται. Ἀλλ᾽ ὁ μὲν, ἐπὶ μόνῃ καὶ πρώτῃ
at-all is-found but the(-one) indeed for only and first
τῶν ξύλων συλλογῇ ἀπαραίτητον δίδωσι τὴν δίκην, οὐδὲ
of-the wood gathering inexorable gives the penalty not-even
μετανοίας τόπον εὑρών· προστάγματι γὰρ τοῦ Θεοῦ
of-repentance place having-found by-command for — of-God
παρὰ παντὸς τοῦ λαοῦ παραχρῆμα λιθοβολεῖται· ὁ
by all the people at-once is-stoned the(-other)
δὲ, ὅτι μόνον ὑφείλετό τι τῶν ἀναθεμάτων οὔπω
and because only he-took something of-the devoted(-things) not-yet
εἰσενεχθέντων εἰς τὴν συναγωγὴν, οὐδὲ προσδεχθέντων ὑπὸ
brought-in to the congregation nor received by
τῶν ἐπιτεταγμένων τὰ τοιαῦτα, αἴτιος ἀπωλείας οὐκ
the(-men) appointed-over the such(-things) cause of-destruction not
αὐτῷ μόνον, ἀλλὰ καὶ γαμετῇ καὶ τέκνοις, πρὸς δὲ καὶ
to-himself only but also to-wife and children besides and also
αὐτῇ τῇ σκηνῇ σὺν πᾶσι τοῖς ἰδίοις ἐγένετο. Ἔμελλε
to-the(-very) the tent with all the own(-things) became was-about
δὲ ἤδη καὶ πάντα τὸν λαὸν πυρὸς τρόπον ἐπινέμεσθαι
and already also all the people of-fire in-manner to-spread-over
τῆς ἁμαρτίας τὸ κακὸν, καὶ ταῦτα οὔτε εἰδότα τὸ
of-the sin the evil and this neither knowing the(-thing)
γεγονὸς, οὐδὲ συνεγνωκότα τῷ ἁμαρτήσαντι, εἰ
having-happened nor being-privy to-the(-one) having-sinned if

μὴ ταχέως ἐκ τῆς πτώσεως τῶν ἀναιρεθέντων ἀνδρῶν
not quickly from the fall of-the slain men
συνετρίβη μὲν ὁ λαὸς αἰσθόμενος τῆς ὀργῆς τοῦ Θεοῦ·
was-crushed indeed the people having-perceived the wrath — of-God
ἔπεσε δὲ ἅμα τοῖς πρεσβυτέροις καταπασσάμενος χοῦν
fell and together with-the elders having-sprinkled-on-himself dust
Ἰησοῦς ὁ τοῦ Ναυῆ, καὶ οὕτω διὰ κλήρου φωραθεὶς
Jesus the(-son) — of-Nave and thus through lot detected
ὁ ἔνοχος τὴν εἰρημένην ἔδωκε δίκην.
the guilty(-one) the said gave penalty
Ἀλλ᾽ ἴσως ἐρεῖ τις ὑποπτεύεσθαι μὲν τούτους εἰκότως
but perhaps will-say someone to-be-suspected indeed these(-men) reasonably
καὶ ἐπ᾽ ἄλλοις ἁμαρτήμασιν, ἀφ᾽ ὧν καὶ ἐν τούτοις
also for other sins from which also in these
ἑάλωσαν· μόνων δὲ τούτων, ὡς χαλεπωτέρων καὶ
they-were-caught of-only but these as more-grievous and
θανάτου ἀξίων, ἐπιμνησθῆναι τὴν ἁγίαν Γραφήν. Ἀλλ᾽
of-death worthy to-have-made-mention the Holy Scripture but
εἰ καὶ λίαν εἴη ὁ τοιοῦτος τολμηρὸς προστιθέναι
if also very should-be the such(-man) daring to-add
τι καὶ ὑφαιρεῖν, μὴ καὶ Μαρίας ἄρα τῆς ἀδελφῆς
something and to-take-away surely-not also Miriam then the sister
Μωϋσέως κατηγορήσει πλῆθος ἁμαρτημάτων, ἧς τὴν
of-Moses he-will-accuse (of)-(a)-multitude of-sins whose the
ἀρετὴν οὐδένα τῶν πιστῶν οἶμαι διαλανθάνειν; Αὕτη κατὰ
virtue none of-the faithful I-think to-escape-notice she against
Μωϋσέως ἐπειδὴ εἶπέ τι μόνον ἐν καταγνώσεως μέρει,
Moses since she-said something only in of-blame part
καὶ τοῦτο ἀληθὲς (Γυναῖκα γὰρ, φησὶν, Αἰθιόπισσαν ἔλαβεν
and this true (a)-wife for she-says Ethiopian he-took
ἑαυτῷ), τοσαύτης ἐπειράθη τῆς ἀγανακτήσεως τοῦ Θεοῦ,
for-himself of-so-great she-made-trial of-the indignation — of-God

ὡς μηδὲ αὐτοῦ Μωϋσέως ἱκετεύοντος συγχωρηθῆναι αὐτῇ
that not-even himself Moses entreating to-be-remitted for-her
τῆς ἁμαρτίας τὸ ἐπιτίμιον. Αὐτὸν τοίνυν ὅταν ἴδω Μωϋσέα,
of-the sin the penalty him therefore when I-see Moses
τὸν τοῦ Θεοῦ θεράποντα, τὸν μέγαν ἐκεῖνον, τὸν τοσαύτης
the — of-God servant the great that(-man) the(-one) of-so-great
μὲν καὶ τηλικαύτης ἀξιωθέντα τιμῆς παρὰ Θεοῦ, οὕτω δὲ
indeed and such deemed-worthy honor by God thus and
πολλάκις ὑπ᾽ αὐτοῦ μαρτυρηθέντα, ὡς ἀκοῦσαι· Οἶδά σε
often by him attested so-that to-hear I-know you
παρὰ πάντας, καὶ εὕρηκας χάριν ἐνώπιόν μου· τοῦτον
beyond all and you-have-found favor before me him
ὅταν ἴδω ἐπὶ τοῦ ὕδατος τῆς ἀντιλογίας οὐδενὸς ἕνεκεν
when I-see at the water of-the contradiction of-nothing for-the-sake
ἑτέρου, ἢ ἵνα μόνον εἴπῃ τῷ λαῷ γογγύζοντι διὰ
else than that only he-said to-the people grumbling because-of
ἀπορίαν ὕδατος, Μὴ ἐκ ταύτης τῆς πέτρας ἐξάξομεν
lack of-water not out-of this the rock shall-we-bring-out
ὑμῖν ὕδωρ; τούτου μόνου ἕνεκεν εὐθὺς ἀπειλὴν δεχόμενον,
for-you water of-this alone for-the-sake at-once (a)-threat receiving
εἰς τὴν γῆν τῆς ἐπαγγελίας οὐκ εἰσελεύσεσθαι, ἥτις ἦν
into the land of-the promise not to-be-going-to-enter which was
τότε τῶν πρὸς Ἰουδαίους ἐπαγγελιῶν τὸ κεφάλαιον· ὅταν
then of-the to Jews promises the sum when
ἴδω τοῦτον παρακαλοῦντα, καὶ μὴ συγχωρούμενον· ὅταν
I-see him beseeching and not being-pardoned when
ἴδω μηδεμιᾶς συγγνώμης διὰ τὰ τοσαῦτα κατορθώματα ἐπὶ
I-see of-no pardon for the so-great achievements for
τῷ βραχεῖ ἐκείνῳ ῥήματι καταξιούμενον, ὄντως μὲν ὁρῶ
the brief that word being-deemed-worthy truly indeed I-see
Θεοῦ ἀποτομίαν, κατὰ τὸν Ἀπόστολον, ὄντως δὲ ἐκεῖνο
of-God severity according-to the Apostle truly and that

ἀληθὲς εἶναι πείθομαι τό· Εἰ ὁ δίκαιος μόλις σώζεται,
true to-be I-am-persuaded the(-word) if the righteous scarcely is-saved
ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται; Καὶ τί ταῦτα
the impious and sinner where will-appear and why these(-things)
λέγω, Ἐκείνης ὅταν ἀκούσω τῆς φοβερᾶς τοῦ Θεοῦ
do-I-say that when I-hear the fearful — of-God
ἀποφάσεως, ἣν καὶ κατὰ τοῦ μίαν ἐντολὴν ἐπ᾽ ἀγνοίᾳ
sentence which also against the(-one) one commandment in ignorance
παραβεβηκότος ἀποφαίνεται, οὐκ ἔχω πῶς ἐπαξίως φοβηθῶ
having-transgressed he-declares not I-have how worthily I-may-fear
τῆς ὀργῆς τὸ μέγεθος. Γέγραπται γάρ· Καὶ ψυχὴ ἐὰν
of-the wrath the greatness it-is-written for and (a)-soul if
ἁμάρτῃ, καὶ ποιήσῃ μίαν ἀπὸ πασῶν τῶν ἐντολῶν Κυρίου,
it-sin and do one from all the commandments of-(the)-Lord
ὧν οὐ δεῖ ποιεῖν, καὶ οὐκ ἔγνω, καὶ πλημμελήσῃ,
which not (it)-is-needful to-do and not knew and offend
καὶ λάβῃ τὴν ἁμαρτίαν, οἴσει κριὸν ἄμωμον ἐκ τῶν
and take the sin he-shall-bring (a)-ram unblemished from the
προβάτων, τιμῆς ἀργυρίου, εἰς πλημμέλειαν πρὸς τὸν ἱερέα.
sheep of-value of-silver for offense to the priest
Καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς, περὶ τῆς ἀγνοίας
and shall-make-atonement for him the priest for the ignorance
αὐτοῦ, ἧς ἠγνόησε, καὶ αὐτὸς οὐκ ᾔδει, καὶ ἀφεθήσεται
his which he-was-ignorant and he not knew and it-shall-be-forgiven
αὐτῷ. Ἐπλημμέλησε γὰρ πλημμέλειαν ἔναντι Κυρίου. Εἰ δὲ
him he-offended for (an)-offense before (the)-Lord if but
ἐπὶ τῶν κατὰ ἄγνοιαν οὕτως ἀπαραίτητον τὸ κρῖμα, καὶ
for the(-sins) in ignorance so inexorable the judgment and
ὑπὲρ τῆς καθάρσεως ἡ θυσία ἀναγκαία, ἣν καὶ ὁ δίκαιος
for the cleansing the sacrifice necessary which also the righteous
Ἰὼβ μαρτυρεῖται προσφέρειν ὑπὲρ τῶν υἱῶν, τί ἄν τις
Job is-attested to-offer for the sons what — anyone

εἴποι περὶ τῶν ἐν γνώσει ἁμαρτανόντων, ἢ τῶν
would-say about the(-ones) in knowledge sinning or the(-ones)
τούτοις ἐφησυχαζόντων; Καὶ ἵνα μὴ δόξωμεν στοχασμοῖς
to-these acquiescing and that not we-may-seem by-conjectures
αὐτὸ μόνον εἰκόσιν ἀναλογίζεσθαι τὴν κατὰ τούτων
merely only probable to-reckon the against these(-men)
ἀγανάκτησιν, αὐτῆς πάλιν ἀναγκαῖον μνημονεῦσαι τῆς
indignation itself again (it-is)-necessary to-recall of-the
θεοπνεύστου Γραφῆς, ἀρκούσης ἐπὶ τοῦ παρόντος καὶ διὰ
God-inspired Scripture sufficing for the present also through
μιᾶς ἱστορίας παραστῆσαι τὸ κρῖμα τῶν τοιούτων. Καὶ
one story to-present the judgment of-the such(-men) and
υἱοὶ, φησὶν, Ἠλεὶ τοῦ ἱερέως, υἱοὶ λοιμοί. Τούτοις δὲ
(the)-sons he-says of-Eli the priest (were)-sons pestilent to-these and
τοιούτοις οὖσιν, ὅτι μὴ ἐπεξῆλθε σφοδρότερον ὁ
such being because not he-proceeded-against(-them) more-vehemently the
πατὴρ, τοιαύτην ἐκίνησεν ὀργὴν τῇ μακροθυμίᾳ τοῦ Θεοῦ,
father such he-stirred wrath in-the long-suffering — of-God
ὥστε, ἐπαναστάντων τῶν ἀλλοφύλων, τοὺς μὲν υἱοὺς
that having-risen-up the foreigners the indeed sons
αὐτοῦ ἐκείνοις ἀναιρεθῆναι κατὰ τὸν πόλεμον ἐν ἡμέρᾳ μιᾷ,
his by-those to-be-slain in the war in day one
ἡττηθῆναι δὲ σύμπαντα τὸν λαὸν, καὶ τούτων πεσεῖν ἱκανοὺς,
to-be-defeated and all the people and of-these to-fall many
γενέσθαι δὲ καὶ περὶ τὴν κιβωτὸν τῆς ἁγίας τοῦ Θεοῦ
to-happen and also about the ark of-the holy — of-God
διαθήκης, ἃ μήτε ἠκούσθη ποτὲ πρότερον, ὥστε, ἧς
covenant (things)-which neither had-been-heard ever before so-that which
οὔτε Ἰσραηλίταις, οὔτε μὴν αὐτοῖς ἱερεῦσιν ἅπασιν, οὐδὲ
neither to-Israelites nor indeed to-the(-very) priests all nor
πάντοτε ἅπτεσθαι θεμιτὸν ἦν, οὐδὲ τόπος αὐτὴν ὁ τυχὼν
always to-touch lawful was nor place it the chance

ὑπεδέχετο, ταύτην ὑπὸ χειρῶν ἀσεβῶν ἄλλοτε ἀλλαχόθεν
received this by hands impious at-one-time from-another-place
μετακομίζεσθαι, καὶ ἀντὶ τῶν ἁγίων, εἰδώλων ναοῖς
to-be-carried-about and instead-of the holy in-idols' temples
ἐναποτίθεσθαι. Ἐφ' οἷς πόσον τινὰ συνέβαινεν εἶναι, καὶ
to-be-deposited at which how-much some happened to-be also
κατ' αὐτοῦ τοῦ ὀνόματος τοῦ Θεοῦ, γέλωτα καὶ χλεύην παρὰ
against itself the name — of-God laughter and mockery among
τοῖς ἀλλοφύλοις, στοχάζεσθαι πάρεστιν. Ἐπὶ τούτοις καὶ
the foreigners to-guess it-is-possible upon these(-things) also
αὐτὸς ὁ Ἠλεὶ τέλει χρησάμενος οἰκτροτάτῳ ἀναγέγραπται·
himself — Eli (an)-end having-met most-pitiable is-recorded
δεξάμενος ἀπειλὴν τοῦ καὶ τὸ σπέρμα αὐτοῦ ἀποκινηθήσεσθαι
having-received (a)-threat of-the also the seed his to-be-going-to-be-removed
τοῦ ἱερατικοῦ ἀξιώματος· ὅπερ καὶ γέγονε.
from-the priestly dignity which also happened

6 Τοσαῦτα συμβέβηκε τῷ λαῷ. Τοιαῦτα πέπονθεν ὁ
so-many(-things) befell the people such(-things) suffered the
πατὴρ διὰ τὴν τῶν υἱῶν παρανομίαν, ὃς καίπερ τοῦ
father because-of the of-the sons lawlessness who although for-the
μὲν ἰδίου βίου ἕνεκεν οὐδὲν ᾐτιάθη ποτέ· καὶ αὐτοῖς
indeed own life's sake for-nothing was-accused ever and them
δὲ ἐκείνοις οὐχ ὑπέμεινεν ἐφησυχάσαι, ἀλλὰ πολλὰ μὲν
too those(-very) not endured to-acquiesce-in but many(-things) indeed
παρῄνει περὶ τοῦ μηκέτι τοῖς ὁμοίοις ἐπιμένειν· Μὴ, τέκνα,
he-exhorted about the no-longer in-the like(-things) to-persist no children
λέγων, μή· οὐκ ἀγαθαὶ αἱ ἀκοαὶ, ἃς ἐγὼ ἀκούω περὶ
saying no not good the reports which I hear about
ὑμῶν· σφοδρότερον δὲ κατασκευάζων τῆς ἁμαρτίας τὸ
you more-vehemently and establishing of-the sin the
μέγεθος, φοβερώτερον αὐτοῖς παρίστη τὸν κίνδυνον· Ἐὰν
greatness more-fearful to-them he-set-before the danger if

γὰρ ἁμαρτάνων ἁμάρτῃ ἄνθρωπος, φησὶν, εἰς ἄνθρωπον,
for sinning sin (a)-man he-says against (a)-man
προσεύξονται περὶ αὐτοῦ πρὸς Κύριον. Ἐὰν δὲ εἰς Θεὸν
they-will-pray for him to (the)-Lord if but against God
ἁμάρτῃ, τίς προσεύξεται περὶ αὐτοῦ; Ὅμως, ἐπειδήπερ, ὡς
he-sin who will-pray for him nevertheless since as
εἶπον, οὐχὶ τὸν πρέποντα ζῆλον κατ᾽ αὐτῶν ἐπεδείξατο,
I-said not the fitting zeal against them he-showed
γέγονε τὰ εἰρημένα. Τοιαῦτα μὲν οὖν πλεῖστα ὅσα
happened the(-things) said such(-things) indeed then very-many as-many-as
κατὰ τὴν Παλαιὰν Διαθήκην εὑρίσκω τὰ κατὰ πάσης
in the Old Testament I-find the against all
παρακοῆς κρίματα· αὖθις δὲ ὅταν ἐπὶ τὴν Καινὴν ἔλθω,
disobedience judgments again and when to the New I-come
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οὐκ ἀπολύσαντος μὲν
of-the Lord our Jesus Christ not having-released indeed
τῆς τιμωρίας οὔτε τὰ κατὰ ἄγνοιαν, σφοδρότερον
from-the punishment not-even the(-things) in ignorance more-vehemently
δὲ κατὰ τῶν ἐν γνώσει τὴν ἀπειλὴν ἐπιτείναντος, δι᾽
but against the(-ones) in knowledge the threat having-intensified through
ὧν φησιν· Ἐκεῖνος δὲ ὁ δοῦλος, ὁ γνοὺς τὸ
which he-says that and the servant the(-one) having-known the
θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἑτοιμάσας ἑαυτὸν, μηδὲ
will of-the lord his-own and not having-prepared himself nor
ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς· ὁ
having-done according-to the will his shall-be-beaten (with)-many the(-one)
δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται
and not having-known having-done but (things)-worthy of-blows shall-be-beaten
ὀλίγας· ὅταν εὕρω αὐτοῦ τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ
(with)-few when I-find of-himself the only-begotten Son — of-God
τὰς τοιαύτας ἀποφάσεις, καὶ τῶν ἁγίων ἀποστόλων τὴν
the such sentences and of-the holy apostles the

κατὰ τῶν ἁμαρτανόντων ἀγανάκτησιν· τὰ τοιαῦτα καὶ
against the(-ones) sinning indignation the such and
τηλικαῦτα πάθη, τῶν καὶ ἓν ὁτιοῦν ἡμαρτηκότων,
so-great sufferings of-the(-ones) even one whatever having-sinned
οὐχ ἧττονα τῶν ἐκ τῆς Παλαιᾶς εἰρημένων,
not less than-the(-things) from the Old said
μᾶλλον δὲ καὶ πλείονα, καταμανθάνω τοῦ κρίματος τὴν
rather and also greater I-learn of-the judgment the
σφοδρότητα. Ἐπεὶ καὶ ᾧ παρέθεντο πολὺ, περισσότερον
vehemence since also to-whom they-entrusted much more
ἀπαιτήσουσιν αὐτόν. Ἰδοὺ τοίνυν καὶ ὁ μακάριος Παῦλος
they-will-demand him behold therefore also the blessed Paul
ὑποδεικνὺς ὁμοῦ τῆς τε κλήσεως τὸ ἀξίωμα καὶ τὴν
pointing-out together of-the both calling the dignity and the
κατὰ παντὸς ἁμαρτήματος ἀγανάκτησιν, οἷά φησι· Τὰ
against every sin indignation such-as he-says the
γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ, ἀλλὰ
for weapons of-the warfare our (are)-not fleshly but
δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων. λογισμοὺς
mighty — to-God for (the)-destruction of-strongholds reasonings
καθαιροῦντες, καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς
destroying and every height lifting-itself against the
γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς
knowledge — of-God and taking-captive every thought into
τὴν ὑπακοὴν τοῦ Χριστοῦ· οὐ μόνον δὲ, ἀλλὰ Καὶ ἐν
the obedience — of-Christ not only and but also in
ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν.
readiness having to-avenge all disobedience
Ὅνθα καὶ ἐξετάσαντα τῶν εἰρημένων ἕκαστον
where also having-examined of-the(-things) said each
ἐπιμελέστερον, ἔνεστι γνῶναι τὸ βούλημα τῆς θείας Γραφῆς
more-carefully it-is-possible to-know the will of-the divine Scripture

ἀκριβέστερον, ὡς οὐκ ἀφῆκεν ἡμᾶς ἠπατημέναις τισὶ δόξαις
more-exactly how not it-let us by-deceived some opinions
πλάζεσθαι τὴν ἑκάστου ψυχὴν εἰς ἁμαρτίας ὄλισθον, οἰομένην
to-wander the of-each soul into of-sin slip thinking
τινὰ μὲν τῶν ἁμαρτημάτων ἐκδικεῖσθαι, τινὰ δὲ ἀφίεσθαι
some indeed of-the sins to-be-avenged some but to-be-remitted
ἀνεκδίκητα. Ἀλλὰ τί φησι; Λογισμοὺς καθαιροῦντες, καὶ
unavenged but what says-it reasonings destroying and
πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ,
every height lifting-itself against the knowledge — of-God
ὡς πᾶν ἁμάρτημα, διὰ τὴν ἐπὶ τῷ θείῳ προστάγματι
as every sin because-of the toward the divine command
καταφρόνησιν, ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ
contempt (a)-height lifting-itself against the knowledge —
Θεοῦ λέγεσθαι, ὅπερ καὶ ἐν τῇ βίβλῳ τῶν Ἀριθμῶν δηλοῦται
of-God to-be-called which also in the book of-the Numbers is-shown
τρανότερον. Ἐπειδὴ γὰρ, τὰ ἀκούσια τῶν ἁμαρτημάτων
more-clearly since for the involuntary of-the sins
ἀπαριθμησάμενος, καὶ τὰς ἐπ᾽ αὐτοῖς θυσίας διαταξάμενος ὁ
having-enumerated and the for them sacrifices having-ordained —
Θεὸς, ἔμελλεν ἤδη καὶ περὶ τῶν ἑκουσίων νομοθετεῖν τῷ
God was-about already also about the voluntary to-legislate to-the
λαῷ τὰ προσήκοντα, οὕτως ἄρχεται· Καὶ ψυχὴ ἥτις ποιήσει
people the fitting(-things) thus he-begins and (a)-soul which will-do
ἐν χειρὶ ὑπερηφανίας (χεῖρα ὑπερηφανίας καλῶν τὴν τόλμαν
in hand of-pride hand of-pride calling the daring
τῶν ἑκουσίως ἁμαρτανόντων, ὅπερ ὁ Ἀπόστολος
of-the(-ones) voluntarily sinning which the Apostle
ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ ὀνομάζει),
(a)-height lifting-itself against the knowledge — of-God names
ψυχὴ οὖν, φησὶν, ἥτις ποιήσει ἐν χειρὶ ὑπερηφανίας, ἢ
(a)-soul then he-says which will-do in hand of-pride either

ἀπὸ τῶν αὐτοχθόνων, ἢ ἀπὸ τῶν προσηλύτων, τὸν Θεὸν
from the natives or from the proselytes — God
οὗτος παροξυνεῖ, καὶ ἐξολοθρευθήσεται ἡ ψυχὴ ἐκείνη
this(-one) will-provoke and shall-be-utterly-destroyed the soul that
ἐκ μέσου τοῦ λαοῦ αὐτῆς. Ὅτι τὸ ῥῆμα Κυρίου
from (the)-midst of-the people its because the word of-(the)-Lord
ἐφαύλισε, καὶ τὰς ἐντολὰς αὐτοῦ διεσκέδασεν· ἐκτρίψει
it-despised and the commandments his scattered with-destruction
ἐκτριβήσεται ἡ ψυχὴ ἐκείνη· ἡ ἁμαρτία αὐτῆς ἐν αὐτῇ.
shall-be-destroyed the soul that the sin its (is)-in it
7 Παρατηρητέον ἐνταῦθα ἐκεῖνο, ὅτι, ἐὰν μὴ ἐκτρίψει
(it-must-be)-observed here that that if not with-destruction
ἐκτριβῇ ἡ ψυχὴ ἐκείνη, ἡ ἁμαρτία αὐτῆς οὐκ ἐν
be-destroyed the soul that the sin its not in
αὐτῇ μόνον, ἀλλὰ καὶ ἐπὶ τοὺς μὴ ἐπιδειξαμένους
it only but also upon the(-ones) not having-shown
τὸν ἀγαθὸν ζῆλον, καθὼς πολλαχοῦ γέγραπται, καὶ
the good zeal as in-many-places it-is-written and
πολλάκις γέγονε. Καὶ ἵνα ἐκ τῶν ἡττόνων παιδευθῶμεν
often has-happened and that from the lesser(-things) we-may-be-taught
τὸν ἐπὶ τοῖς μείζοσι φόβον, τὴν κατὰ ἱερέως ἢ
the for the greater(-things) fear the against priest or
κριτοῦ παρακουόντων ἀγανάκτησιν οἵαν ποιεῖται ἐν τῷ
judge disobeying indignation such-as he-makes in the
Δευτερονομίῳ καταμάθωμεν. Λέγει οὖν· Καὶ ἄνθρωπος,
Deuteronomy let-us-learn he-says then and (the)-man
ὃς ἐὰν ποιήσῃ ἐν ὑπερηφανίᾳ τοῦ μὴ ὑπακοῦσαι τοῦ
who ever will-do in pride of-the not to-obey the
ἱερέως τοῦ παρεστηκότος λειτουργεῖν ἐπὶ τῷ ὀνόματι
priest the(-one) standing-by to-minister in the name
Κυρίου τοῦ Θεοῦ σου, ἢ τοῦ κριτοῦ, ὃς ἐὰν ᾖ
of-(the)-Lord — God your or the judge who ever may-be

ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀποθανεῖται ὁ ἄνθρωπος
in the days those also shall-die the man
ἐκεῖνος, καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ Ἰσραήλ. Καὶ
that and you-shall-remove the wicked(-one) from Israel and
πᾶς ὁ λαὸς ἀκούσας φοβηθήσεται, καὶ οὐκ ἀσεβήσουσιν
all the people having-heard shall-fear and not shall-act-impiously
ἔτι. Πρὸς ἃ πῶς ἄν τις ἀξιολόγως κινούμενος
any-more at which(-things) how — anyone worthily moved
φρικωδέστερον καταπλαγείη, συνορᾷν ἀκόλουθον. Εἶτα
more-dreadfully would-be-struck to-perceive (it-is)-consequent then
φησι· Καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν
he-says and taking-captive every thought into the obedience
τοῦ Χριστοῦ· Πᾶν νόημα, οὐχὶ τοῦτο, ἢ ἐκεῖνο. Καὶ ἐν
— of-Christ every thought not this or that and in
ἑτοίμῳ ἔχοντες ἐκδικῆσαι· καὶ ἐνταῦθα πάλιν, οὐχὶ τήνδε, ἢ
readiness having to-avenge and here again not this or
τινὰ, ἀλλὰ Πᾶσαν παρακοήν. Ἄρα γε ἠπάτησεν ἡμᾶς ἡ
some but all disobedience then indeed deceived us the
κακίστη συνήθεια· ἄρα κακῶν αἰτία ἡμῖν μεγάλων γέγονεν
worst custom then of-evils cause to-us great has-become
ἡ διεστραμμένη τῶν ἀνθρώπων παράδοσις, τὰ μὲν
the perverted of-the men tradition some indeed
παραιτουμένη δῆθεν τῶν ἁμαρτημάτων, τὰ δὲ ἀδιαφόρως
refusing forsooth of-the sins others and indifferently
αἱρουμένη· καὶ κατὰ μέν τινων σφοδρῶς ἀγανακτεῖν
choosing and against indeed some vehemently to-be-indignant
προσποιουμένη, οἷον φόνου, καὶ μοιχείας, καὶ τῶν τοιούτων·
pretending such-as murder and adultery and the such(-things)
τὰ δὲ οὐδὲ ψιλῆς γοῦν ἐπιτιμήσεως ἄξια κρίνουσα, οἷον
others but not-even of-bare at-any-rate rebuke worthy judging such-as
ὀργὴν, ἢ λοιδορίαν, ἢ μέθην, ἢ πλεονεξίαν, καὶ ὅσα
anger or reviling or drunkenness or covetousness and as-many-as

τοιαῦτα, καθ' ὧν ἁπάντων καὶ ἀλλαχοῦ ἔδωκε τὴν αὐτὴν
such(-things) against which all also elsewhere gave the same
ἀπόφασιν ὁ ἐν Χριστῷ λαλῶν Παῦλος, εἰπὼν ὅτι·
sentence the(-one) in Christ speaking Paul having-said that
Οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν. Ὅπου
the(-ones) the such(-things) doing worthy of-death are where
δὲ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ
but every height lifting-itself against the knowledge — of-God
καθαιρεῖται, καὶ πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ
is-destroyed and every thought into the obedience — of-Christ
αἰχμαλωτίζεται, καὶ πᾶσα παρακοὴ ἐπίσης ἐκδικεῖται, ἐκεῖ
is-taken-captive and all disobedience equally is-avenged there
οὐδὲν ἀκαθαίρετον, οὐδὲν ἀνεκδίκητον ἀφίεται, οὐδὲν τῆς
nothing undestroyed nothing unavenged is-left nothing of-the
τοῦ Χριστοῦ ὑπακοῆς ἐκτὸς ἀπολείπεται. Κοινὸν γὰρ
— of-Christ obedience outside is-left-behind common for
καὶ μέγιστον ἀσέβημα κατὰ πάσης παρακοῆς ἔδειξεν ὁ
and greatest impiety against all disobedience showed the
ἀπόστολος Παῦλος, ἐκεῖνο εἰπών· Ὃς ἐν νόμῳ καυχᾶσαι,
apostle Paul that having-said who in (the)-law boast
διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις.
through the transgression of-the law — God you-dishonor
Ἀλλ' ἄρα μὴ ταῦτα λόγοι μόνον, καὶ οὐ πράγματα;
but perhaps not these(-things) (are)-words only and not deeds
Ἰδοὺ τοίνυν· ἐν Κορίνθῳ ὁ τὴν γυναῖκα τοῦ πατρὸς
behold therefore in Corinth the(-one) the wife of-the father
ἔχων, οὐδὲν ἕτερον ἐγκληθεὶς εἰ μὴ τοῦτο μόνον, οὐ μόνον
having nothing else charged if not this only not only
αὐτὸς παραδίδοται τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς,
himself is-handed-over — to-Satan for destruction of-the flesh
ἄχρις ἂν τοῖς ἀξίοις τῆς μετανοίας καρποῖς διορθώσηται
until — with-the worthy of-the repentance fruits he-correct

τὸ πλημμέλημα, πᾶσαν δὲ ὁμοῦ τὴν Ἐκκλησίαν, ἐπεὶ
the offense all but together the Church since
μὴ ἐπεξῆλθε τῷ ἁμαρτήματι, ἐκείνοις περιβάλλει τοῖς
not she-proceeded-against the sin in-those he-wraps the
ἐγκλήμασιν· Τί θέλετε; Ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς;
charges what do-you-wish with (a)-rod shall-I-come to you
καὶ μετ᾽ ὀλίγα· Καὶ ὑμεῖς πεφυσιωμένοι ἐστὲ, καὶ οὐχὶ
and after (a)-few(-words) and you puffed-up are and not
μᾶλλον ἐπενθήσατε, ἵνα ἐξαρθῇ ἐκ μέσου ὑμῶν ὁ τὸ
rather mourned that be-removed from (the)-midst your the(-one) the
ἔργον τοῦτο πράξας. Τί δὲ ἄρα Ἀνανίας, ὁ ἐν ταῖς
deed this having-done what and then (did)-Ananias the(-one) in the
Πράξεσι; Τί ἄλλο κακὸν πεποιηκὼς εὑρίσκεται ἢ ἐκεῖνο
Acts what other evil having-done is-he-found than that
αὐτό; Ποῦ τοίνυν τοσαύτης ὀργῆς ἄξιον φαίνεται; Ἴδιον
itself where then of-so-great wrath worthy does-it-appear own
κτῆμα πωλήσας, ἤνεγκε τὰ χρήματα, καὶ ἔθηκε παρὰ τοὺς
property having-sold he-brought the money and laid(-it) at the
πόδας τῶν ἀποστόλων· νοσφισάμενος ἀπὸ τῆς τιμῆς, ἐπὶ
feet of-the apostles having-kept-back from the price for
τούτῳ παρ᾽ αὐτὴν τὴν ὥραν ἅμα τῇ γυναικὶ θάνατον
this at itself the hour together-with the wife to-death
καταδικάζεται, οὐδὲ τοὺς περὶ τῆς μετανοίας λόγους ἐπὶ
is-condemned not-even the about the repentance words at
τῷ ἁμαρτήματι μαθεῖν καταξιωθεὶς, οὐ τοῦ κατανυγῆναι
the sin to-learn deemed-worthy not of-the to-be-pricked
γοῦν ἐπὶ τούτῳ καιρὸν εὑρὼν, οὐ τοῦ μετανοῆσαι
at-any-rate at this time having-found not of-the to-repent
προθεσμίαν λαβών. Ὁ δὲ τοῦ τοιούτου καὶ τηλικούτου
term having-received the and of-the such and so-great
κρίματος ὑπηρέτης, ὁ τῆς τοσαύτης τοῦ Θεοῦ ὀργῆς
judgment servant the(-one) of-the so-great — of-God wrath

ἐπὶ τὸν ἡμαρτηκότα διάκονος, ὁ μακάριος Πέτρος,
upon the(-one) having-sinned minister the blessed Peter
ὁ πάντων μὲν τῶν μαθητῶν προκριθεὶς, μόνος δὲ
the(-one) of-all indeed the disciples preferred alone and
πλεῖον τῶν ἄλλων μαρτυρηθεὶς καὶ μακαρισθεὶς, ὁ
more(-than) the others attested and blessed the(-one)
τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν πιστευθεὶς, ὅταν
the keys of-the kingdom of-the heavens entrusted(-with) when
ἀκούῃ παρὰ τοῦ Κυρίου, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος
he-hears from the Lord if not I-wash you not you-have part
μετ᾽ ἐμοῦ, ποίαν ἄρα καὶ τὴν ὁπωσοῦν λιθίνην καρδίαν
with me what then even the however stony heart
οὐ δυσωπήσει πρὸς φόβον καὶ τρόμον τῶν τοῦ Θεοῦ
not will-shame to fear and trembling of-the — of-God
κριμάτων; καὶ ταῦτα μὲν οὐδεμιᾶς ἁμαρτίας, οὐδεμιᾶς
judgments and these(-things) indeed of-no sin of-no
δὲ καταφρονήσεως ἔμφασιν δοὺς, τιμῇ δὲ μᾶλλον τῇ
and contempt (an)-indication having-given honor but rather the
περὶ τὸν Δεσπότην ὑπερβαλλούσῃ χρησάμενος, καὶ τὴν
toward the Master surpassing having-used and the
προσήκουσαν δούλῳ καὶ μαθητῇ εὐλάβειαν ἐπιδειξάμενος.
befitting (a)-servant and disciple reverence having-shown
Ἰδὼν γὰρ τὸν ἑαυτοῦ καὶ πάντων Θεὸν καὶ Κύριον,
having-seen for the of-himself and of-all God and Lord
καὶ βασιλέα, καὶ Δεσπότην, καὶ διδάσκαλον, καὶ Σωτῆρα,
and king and Master and teacher and Savior
καὶ ὁμοῦ τὰ πάντα, ἐν ὑπηρέτου σχήματι διαζωσάμενον
and together the all(-things) in of-(a)-servant guise having-girded
λέντιον, καὶ νίπτειν τοὺς πόδας αὐτοῦ βουλόμενον, εὐθὺς,
(a)-towel and to-wash the feet his wishing at-once
ὥσπερ εἰς συναίσθησιν ἐλθὼν τῆς ἰδίας ἀναξιότητος, καὶ
as to awareness having-come of-the own unworthiness and

τὸ ἀξίωμα τοῦ προσερχομένου καταπλαγεὶς, ἐξεβόησε·
the dignity of-the(-one) approaching astounded cried-out
Κύριε, σύ μου νίπτεις τοὺς πόδας; καὶ πάλιν· Οὐ μὴ
Lord you my wash the feet and again not not
νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἐπὶ τούτῳ τὴν
shall-you-wash the feet my to the age at this the
τοσαύτην εἰσδέχεται ἀπειλὴν, ὡς εἰ μὴ πάλιν εἰδὼς τὴν
so-great he-receives threat that if not again knowing the
ἀλήθειαν τῶν ῥημάτων τοῦ Κυρίου, ἔφθασε τῇ ὑπακοῇ
truth of-the words of-the Lord he-had-been-quick by-the obedience
διορθωσάμενος τὴν ἀντιλογίαν, οὐδὲν ἂν αὐτῷ τῶν
having-corrected the contradiction nothing — for-him of-the(-things)
προλαβόντων, οὐ τῶν ἰδίων κατορθωμάτων, οὐ τῶν παρὰ
preceding not of-the own achievements not of-the from
τοῦ Κυρίου μακαρισμῶν τε καὶ δωρεῶν καὶ ἐπαγγελιῶν,
the Lord blessings both and gifts and promises
οὐδὲ αὐτὴ ἡ τοῦ Θεοῦ καὶ Πατρὸς τῆς τοιαύτης καὶ
not-even itself the — of-God and Father the such and
τοσαύτης εἰς τὸν μονογενῆ Υἱὸν εὐδοκίας ἀποκάλυψις
so-great toward the only-begotten Son good-pleasure revelation
ἤρκεσε παραμυθήσασθαι τὴν παροῦσαν ἀπείθειαν.
sufficed to-extenuate the present disobedience
Ἀλλὰ ταῦτα μὲν ἐὰν θέλω καταλέγειν, ὅσα εὑρίσκω 8
but these(-things) indeed if I-wish to-list as-many-as I-find
ἔκ τε Παλαιᾶς καὶ Καινῆς Διαθήκης, ἐπιλείψει με
from both Old and New Testament will-fail me
τάχα διηγούμενον ὁ χρόνος. Ἤδη δὲ καὶ ἐπ᾽ αὐτὰς
perhaps recounting the time already and also to themselves
ὅταν ἔλθω τὰς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῷ
when I-come the of-the Lord our Jesus Christ in the
Εὐαγγελίῳ φωνὰς, αὐτοῦ τοῦ μέλλοντος κρίνειν ζῶντας
Gospel words of-him the(-one) being-about to-judge living

καὶ νεκροὺς τὰ ῥήματα, ἃ πάσης μὲν ἱστορίας, πάσης
and dead the words which than-all indeed history than-all
δὲ ἄλλης ἀποδείξεως παρὰ τοῖς πιστοῖς ἀξιοπιστότερα,
and other demonstration among the faithful (are)-more-trustworthy
πολλὴν μὲν ἐν αὐτοῖς καταμανθάνω τῆς ἐν πᾶσι πρὸς
much indeed in them I-learn of-the in all(-things) toward
Θεὸν εὐπειθείας, ἵνα οὕτως εἴπω, ἀνάγκην· οὐδεμίαν δὲ
God obedience that thus I-may-say necessity none but
ὅλως, ἐπ᾽ οὐδενὶ προστάγματι, καταλειπομένην τοῖς μὴ
at-all for no command being-left to-the(-ones) not
μετανοοῦσι τῆς ἀπειθείας συγγνώμην, εἰ μή τι ἕτερόν
repenting of-the disobedience pardon if not something other
ἐστι τολμῆσαι, καὶ μέχρις ἐννοίας λαβεῖν, πρὸς οὕτω
it-is to-dare and as-far-as thought to-take against so
γυμνὰς, σαφεῖς τε καὶ ἀπολύτους ἀποφάσεις· Ὁ οὐρανὸς
bare clear both and absolute sentences the heaven
γὰρ, φησὶ, καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου
for he-says and the earth will-pass-away the but words my
οὐ μὴ παρέλθωσιν. Οὐκ ἔστιν ἐνταῦθα διαφορὰ, οὐκ ἔστι
not not may-pass-away not is here distinction not is
διαίρεσις, οὐδὲν οὐδαμοῦ ὅλως ὑπολέλειπται. Οὐκ εἶπεν·
division nothing nowhere at-all is-left-over not he-said
Οὗτοι ἢ ἐκεῖνοι, ἀλλ᾽, Οἱ λόγοι μου, πάντες ὁμοῦ δηλονότι,
these or those but the words my all together clearly
οὐ μὴ παρέλθωσι. Γέγραπται γάρ· Πιστὸς Κύριος ἐν
not not may-pass-away it-is-written for faithful (is)-(the)-Lord in
πᾶσι τοῖς λόγοις αὐτοῦ· εἴτε ἀπαγορεύων ὁτιοῦν, εἴτε
all the words his whether forbidding anything or
προστάσσων, εἴτε ἐπαγγελλόμενος, εἴτε ἀπειλῶν, καὶ εἴτε
commanding or promising or threatening and whether
ἐπὶ τῇ πράξει τῶν ἀπηγορευμένων, εἴτε ἐπὶ τῇ ἐλλείψει
for the doing of-the(-things) forbidden or for the omission

τῶν ἐπιτεταγμένων. Ὅτι γὰρ ἐπίσης τῇ ἐνεργείᾳ
of-the(-things) enjoined that for equally with-the working
τῶν κακῶν καὶ ἡ τῶν ἀγαθῶν ἔργων ἔλλειψις ἐκδικεῖται,
of-the evils also the of-the good works omission is-avenged
ἤρκει μὲν καὶ πρὸς ἀπόδειξιν καὶ πληροφορίαν τῇ γε
sufficed indeed also for demonstration and assurance to-the at-least
μὴ παντελῆ ἀπιστίαν νοσούσῃ ψυχῇ τὸ προειρημένον
not total unbelief being-sick soul the aforesaid
ἐπὶ τῷ Πέτρῳ κρῖμα· ὃς, οὐκ ἀπηγορευμένον τι
on — Peter judgment who not forbidden anything
πράξας, οὐδὲ μὴν πρόσταγμά τι τοιοῦτον ἐλλείψας, ὃ
having-done nor indeed command any such having-omitted which
ῥᾳθυμίαν ἢ καταφρόνησιν κατηγορεῖ τοῦ ἐλλείποντος,
sloth or contempt accuses of-the(-one) omitting
ὑπηρεσίαν δὲ καὶ τιμὴν τὴν παρὰ τοῦ Δεσπότου μόνον
service but and honor the from the Master only
ὑποδέξασθαι εὐλαβηθεὶς, τοιαύτην ἐδέξατο τὴν ἀπειλὴν
to-receive having-feared such received the threat
ἣν οὐκ ἔφυγεν ἂν, εἰ μὴ, καθὼς προείρηται,
which not would-have-escaped — if not as has-been-said-before
ἔφθασε τὴν ὀργὴν τῇ ταχύτητι καὶ σφοδρότητι τῆς
he-had-anticipated the wrath by-the swiftness and vehemence of-the
διορθώσεως. Πλὴν ἐπειδὴ ὁ ἀγαθὸς καὶ εὔσπλαγχνος
correction but since the good and compassionate
Θεὸς μακροθυμῶν ἐφ' ἡμῖν εὐδόκησε, καὶ πολλάκις ἡμῖν
God being-long-suffering toward us was-pleased also often to-us
τὸ αὐτὸ καὶ διὰ πολλῶν ὑποδεῖξαι, ἵνα τῷ πλήθει
the same also through many(-things) to-show that by-the multitude
καὶ τῇ συνεχείᾳ δυνηθῇ μόλις ποτὲ μοχλευθεῖσα καὶ
and the continuity may-be-able scarcely ever levered and
καταντληθεῖσα ἡ ψυχὴ ἀποτρίψασθαι τὴν πολυχρόνιον
drenched the soul to-rub-off the long-standing

τῆς παρανομίας συνήθειαν, ἐκείνων μόνων πρὸς τὸ παρὸν
of-the lawlessness custom those only for the present
μνημονεῦσαι ἀναγκαῖον τῶν ἐν τῇ μεγάλῃ καὶ φοβερᾷ
to-recall (is)-necessary of-the(-ones) in the great and fearful
τῆς κρίσεως ἡμέρᾳ ἐξ ἀριστερῶν τοῦ Κυρίου ἡμῶν
of-the judgment day on (the)-left of-the Lord our
Ἰησοῦ Χριστοῦ ἱσταμένων· πρὸς οὓς ἔλεγεν ὁ πᾶσαν
Jesus Christ standing to whom said the(-one) all
τὴν ἐξουσίαν τῆς κρίσεως λαβὼν παρὰ τοῦ Πατρὸς,
the authority of-the judgment having-received from the Father
ὁ ἐρχόμενος φωτίσαι τὰ κρυπτὰ τοῦ σκότους,
the(-one) coming to-enlighten the hidden(-things) of-the darkness
καὶ φανερῶσαι τὰς βουλὰς τῶν καρδιῶν· Πορεύεσθε ἀπ᾽
and to-make-manifest the counsels of-the hearts go from
ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ
me the(-ones) cursed into the fire the eternal the(-one)
ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.
prepared for-the devil and the angels his
Καὶ τὴν αἰτίαν ἐπήγαγεν, οὐχ· Ὅτι ἐφονεύσατε, λέγων, ἢ
and the cause he-added not because you-murdered saying or
ἐπορνεύσατε, ἢ ἐψεύσασθε, ἤ τινα ἠδικήσατε, ἢ ἄλλο τι
committed-fornication or lied or anyone wronged or other anything
τῶν ἀπηγορευμένων, κἂν τὸ βραχύτατον γοῦν,
of-the(-things) forbidden even-if the least at-any-rate
ἐπράξατε· ἀλλὰ τί; Ὅτι τῶν ἀγαθῶν ἔργων ἠμελήσατε.
did but what because of-the good works you-neglected
Ἐπείνασα γὰρ, φησὶ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα,
I-hungered for he-says and not you-gave me to-eat I-thirsted
καὶ οὐκ ἐποτίσατέ με· ξένος ἤμην, καὶ οὐ συνηγάγετέ
and not you-gave-drink me (a)-stranger I-was and not you-gathered
με· γυμνὸς, καὶ οὐ περιεβάλετέ με· ἀσθενὴς καὶ ἐν φυλακῇ,
me naked and not you-clothed me sick and in prison

καὶ οὐκ ἐπεσκέψασθέ με. Ταῦτα καὶ τὰ τοιαῦτα Θεοῦ τοῦ
and not you-visited me these(-things) and the such(-things) of-God the
ἀγαθοῦ χάριτι, τοῦ θέλοντος μὲν πάντας ἀνθρώπους
good by-(the)-grace the(-one) wishing indeed all men
σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, διδάσκοντος
to-be-saved and to knowledge of-truth to-come teaching
δὲ ἄνθρωπον γνῶσιν, καταμαθὼν ἐν ταῖς θεοπνεύστοις
but man knowledge having-learned in the God-inspired
Γραφαῖς, καὶ γνωρίσας μὲν τὴν φρικωδεστάτην αἰτίαν
Scriptures and having-come-to-know indeed the most-dreadful cause
τῆς τοιαύτης τῶν πολλῶν πρός τε ἀλλήλους καὶ πρὸς
of-the such of-the many toward both one-another and toward
τὰς ἐντολὰς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ διαφωνίας,
the commandments of-the Lord our Jesus Christ disagreement
παιδευθεὶς δὲ τὸ φοβερὸν ἐκεῖνο κρῖμα τῆς τοσαύτης
having-been-taught and the fearful that judgment of-the so-great
παρανομίας, διδαχθεὶς δὲ καὶ πᾶσαν παρακοὴν παντὸς
lawlessness having-been-instructed and also all disobedience of-every
κρίματος Θεοῦ ἐπίσης ἐκδικεῖσθαι· ἔτι δὲ καὶ τὸ φοβερὸν
ordinance of-God equally to-be-avenged further and also the fearful
ἐκεῖνο κρῖμα καταμαθὼν, τὸ ἐπὶ τοὺς μὴ ἁμαρτήσαντας
that judgment having-learned the(-one) upon the(-ones) not having-sinned
μὲν, παραπολαύσαντας δὲ ὅμως τῆς ὀργῆς, διὰ τὸ μὴ
indeed having-shared but nevertheless of-the wrath because-of the not
τὸν ἀγαθὸν ζῆλον κατὰ τῶν ἡμαρτηκότων ἐπιδείξασθαι,
the good zeal against the(-ones) having-sinned to-show
καίτοι πολλάκις μηδὲ συνεγνωκότας τὸ ἁμάρτημα·
although often not-even being-privy-to the sin
ἀναγκαῖον ἐλογισάμην, εἰ καὶ ὀψὲ τοῦ καιροῦ, διὰ τὸ
necessary I-reckoned if even late of-the time because-of the
ἀναμένειν ἀεὶ τοὺς τὸν αὐτὸν ἀγῶνα τῆς θεοσεβείας
to-wait always for-the(-ones) the same contest of-the piety

ἀνειληφότας, καὶ μὴ θαῤῥεῖν ἑαυτῷ μόνῳ, ἀλλ᾽ οὐκ
having-taken-up and not to-trust myself alone but not
ἀκαίρως γε τάχα, νῦν γοῦν πρὸς ὑπόμνησιν τοῖς
untimely at-least perhaps now at-any-rate for reminder to-the(-ones)
ἀγωνιζομένοις τὸν ἀγῶνα τῆς θεοσεβείας, ἀναλεξάμενος
contending the contest of-the piety having-gathered
ἐκ τῶν θεοπνεύστων Γραφῶν τά τε ἀπαρέσκοντα τῷ
from the God-inspired Scriptures the(-things) both displeasing —
Θεῷ, καὶ οἷς εὐαρεστεῖται παραθέσθαι, ὡς ἂν οἷός τε
to-God and with-which he-is-well-pleased to-set-forth as — able —
ὦ, κατ᾽ εὐχὰς κοινάς· ἵνα καταξιωθῶμεν χάριτι
I-may-be according-to prayers common that we-may-be-deemed-worthy by-(the)-grace
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διδασκαλίᾳ τοῦ
of-the Lord our Jesus Christ and by-(the)-teaching of-the
ἁγίου Πνεύματος, ἀποπηδήσαντες μὲν τῆς τε τῶν ἰδίων
Holy Spirit having-leapt-away indeed from-the both of-the own
θελημάτων συνηθείας, καὶ τῆς τῶν ἀνθρωπίνων παραδόσεων
wills custom and of-the of-the human traditions
παρατηρήσεως· στοιχήσαντες δὲ τῷ Εὐαγγελίῳ τοῦ
observance having-walked and by-the Gospel of-the
μακαρίου Θεοῦ Ἰησοῦ Χριστοῦ, τοῦ Κυρίου ἡμῶν, καὶ
blessed God Jesus Christ the Lord our and
κατὰ τὸν καιρὸν τὸν παρόντα εὐαρέστως αὐτῷ ζήσαντες
in the time the present pleasingly to-him having-lived
διά τε σφοδροτέρας ἀναχωρήσεως τῶν κεκωλυμένων
through both more-vehement withdrawal of-the(-things) forbidden
καὶ σπουδαιοτέρας ἐπιμελείας τῶν ἐγκεκριμένων, ἐν
and more-earnest care of-the(-things) approved in
τῷ μέλλοντι αἰῶνι τῆς ἀθανασίας φυγεῖν μὲν τὴν ὀργὴν
the coming age of-the immortality to-flee indeed the wrath
τὴν ἐπερχομένην ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας δυναίμεθα,
the(-one) coming upon the sons of-the disobedience we-may-be-able

ἄξιοι δὲ εὑρεθῆναι τῆς αἰωνίου ζωῆς, καὶ ἐπουρανίου
worthy and to-be-found of-the eternal life and heavenly
βασιλείας τῆς ἐπηγγελμένης παρὰ τοῦ Κυρίου Ἰησοῦ
kingdom the(-one) promised by the Lord Jesus
Χριστοῦ πᾶσι Τοῖς φυλάσσουσι τὴν διαθήκην αὐτοῦ, καὶ
Christ to-all the(-ones) keeping the covenant his and
μεμνημένοις τῶν ἐντολῶν αὐτοῦ, τοῦ ποιῆσαι αὐτάς.
remembering the commandments his of-the to-do them
Μεμνημένος δὲ τοῦ Ἀποστόλου εἰπόντος· Ἐν Χριστῷ
remembering and the Apostle having-said in Christ
Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ
Jesus neither circumcision anything avails nor uncircumcision but
πίστις δι' ἀγάπης ἐνεργουμένη· ἀκόλουθον ὁμοῦ καὶ
faith through love working following together and
ἀναγκαῖον ἐλογισάμην, τὴν ὑγιαίνουσαν πίστιν καὶ εὐσεβῆ
necessary I-reckoned the sound faith and pious
δόξαν περί τε Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος
opinion about both Father and Son and Holy Spirit
παραθέσθαι πρότερον, καὶ οὕτως ἐπισυνάψαι τὰ ἠθικά.
to-set-forth first and thus to-join-on the ethical(-things)

ΠΕΡΙ ΠΙΣΤΕΩΣ

On Faith

Περὶ πίστεως

ON FAITH

Asked for a written confession of the faith, Basil hesitates at his own weakness, then consents, since refusing and keeping silent would be dangerous. He will keep to the words of Scripture, or at least to its sense, rejecting what is foreign to it; this is not a refutation of heresy, which needs other tools, as war needs other tools than farming, but a plain confession. God cannot be expressed by one name, and even Paul and Peter know him only in part, as in a mirror. He confesses one God the Father almighty; his only-begotten Son, through whom all things were made, who took the form of a servant, died, rose, and will come to judge; and one Holy Spirit, who seals, teaches, and distributes the gifts; into this consubstantial Trinity he baptizes. He marvels that men pursue gifts that cease and neglect love, which remains, and begs them to leave contentious inquiry and beware those who misreport him. Then he turns to the moral rules, gathered from the New Testament with their chapters numbered.

Θεοῦ τοῦ ἀγαθοῦ χάριτι τὸ ἐπίταγμα τῆς ὑμετέρας 1
of-God the good by-(the)-grace the injunction of-the your
εὐλαβείας καταμαθὼν ἄξιον τῆς ἐν Χριστῷ πρὸς τὸν
reverence having-learned worthy of-the in Christ toward —
Θεὸν ἀγάπης, ἐν ᾧ τῆς εὐσεβοῦς πίστεως ἔγγραφον
God love in which of-the pious faith written
ἐπεζητήσατε παρ᾽ ἡμῶν ὁμολογίαν, τὰ μὲν πρῶτα
you-sought from us confession the(-things) indeed first
ἐπαισθανόμενος τῆς ἑαυτοῦ ταπεινώσεως καὶ ἀσθενείας,
perceiving the of-myself lowliness and weakness
ὤκνουν πρὸς τὴν ἀπόκρισιν· ὡς δὲ ἐμνημόνευσα τοῦ
I-shrank-from toward the answer when and I-remembered the
Ἀποστόλου εἰπόντος, Ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ·
Apostle having-said bearing-with one-another in love
καὶ πάλιν, Καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην,
and again with-(the)-heart for it-is-believed to righteousness

στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν· οὐκ ἀκίνδυνον
with-(the)-mouth and it-is-confessed to salvation not without-danger
ἡγησάμην τὸ ἀντειπεῖν μὲν ὑμῖν, σιωπῆσαι δὲ τὴν
I-thought the(-thing) to-refuse indeed you to-keep-silent and the
σωτήριον ὁμολογίαν, πεποίθησιν ἔχων διὰ τοῦ Χριστοῦ
saving confession confidence having through — Christ
πρὸς τὸν Θεὸν, ὡς γέγραπται· Οὐχ ὅτι ἱκανοί ἐσμεν ἀφ᾽
toward — God as it-is-written not that sufficient we-are from
ἑαυτῶν λογίσασθαί τι, ὡς ἐξ ἑαυτῶν· ἀλλ᾽ ἡ ἱκανότης
ourselves to-reckon anything as from ourselves but the sufficiency
ἡμῶν ἐκ τοῦ Θεοῦ, τοῦ τότε μὲν ἐκείνους, νῦν δὲ
our (is)-from — God the(-one) then indeed those now and
καὶ ἡμᾶς, καὶ τοῦτο δι᾽ ὑμᾶς, ἱκανώσαντος γενέσθαι
also us and this because-of you having-made-sufficient to-become
διακόνους Καινῆς Διαθήκης, οὐ γράμματος, ἀλλὰ πνεύματος.
ministers of-(a)-new covenant not of-letter but of-spirit
Διακόνου δὲ πιστοῦ ἴδιον ἴστε πάντως καὶ αὐτοὶ
of-minister and faithful proper(-thing) you-know surely also yourselves
τὸ, ἅπερ ἂν εἰς τοὺς συνδούλους οἰκονομῆσαι παρὰ
the(-thing) whatever — to the fellow-servants to-dispense by
τοῦ ἀγαθοῦ Δεσπότου πιστευθῇ, ταῦτα διασῶσαι τούτοις
the good Master be-be-entrusted these(-things) to-preserve for-them
ἀνοθεύτως καὶ ἀκαπηλεύτως. Ὥστε κἀγὼ, ἅπερ ἔμαθον ἐκ
unadulterated and unpeddled so-that also-I what I-learned from
τῆς θεοπνεύστου Γραφῆς, ταῦτα ὑμῖν παραθέσθαι κατὰ
the God-inspired Scripture these(-things) to-you to-set-forth according-to
τὸ ἀρέσκον Θεῷ, πρὸς τὸ κοινῇ συμφέρον ὀφειλέτης
the(-thing) pleasing to-God for the in-common advantage debtor
εἰμί. Εἰ γὰρ αὐτὸς ὁ Κύριος, ἐν ᾧ εὐδόκησεν ὁ Πατὴρ,
I-am if for himself the Lord in whom was-well-pleased the Father
Ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς
in whom are all the treasures of-the wisdom and of-the

γνώσεως ἀπόκρυφοι, ὁ πᾶσαν μὲν τὴν ἐξουσίαν, πᾶσαν
knowledge hidden the(-one) all indeed the authority all
δὲ τὴν κρίσιν λαβὼν παρὰ τοῦ Πατρὸς, Ἐντολὴν
and the judgment having-received from the Father (a)-commandment
ἔδωκέ μοι, φησὶ, τί εἴπω, καὶ τί λαλήσω· καὶ πάλιν·
gave me he-says what I-should-say and what I-should-speak and again
Ἃ οὖν ἐγὼ λαλῶ, καθὼς εἴρηκέ μοι ὁ Πατὴρ, οὕτω
what then I speak as has-said to-me the Father so
λαλῶ· καὶ τὸ Πνεῦμα τὸ ἅγιον ἀφ' ἑαυτοῦ οὐ λαλεῖ, ἀλλ'
I-speak and the Spirit the Holy from himself not speaks but
ὅσα ἂν ἀκούσῃ παρ' αὐτοῦ, ταῦτα λαλεῖ· πόσῳ
as-many-as — he-hears from him these(-things) speaks by-how-much
μᾶλλον ἡμῖν εὐσεβές τε ὁμοῦ καὶ ἀσφαλὲς τοῦτο φρονεῖν
more for-us pious both together and safe this to-think
καὶ ποιεῖν ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ;
and to-do in (the)-name of-the Lord our Jesus Christ
Ἕως μὲν οὖν ἀγωνίζεσθαι πρὸς τὰς ἐπανισταμένας κατὰ
while indeed then to-contend against the rising-up from
καιρὸν αἱρέσεις ἐχρῆν, ἑπόμενος τοῖς προειληφόσιν,
time(-to-time) heresies it-was-needful following the(-ones) having-preceded
ἀκόλουθον ἡγούμην τῇ διαφορᾷ τῆς ἐπισπειρομένης ὑπὸ
consistent I-thought by-the variety of-the sown-in by
τοῦ διαβόλου ἀσεβείας, ταῖς ἀντιθέτοις φωναῖς κωλύειν, ἢ
the devil impiety with-the opposing words to-hinder or
καὶ ἀνατρέπειν τὰς ἐπαγομένας βλασφημίας, καὶ ἄλλοτε
also to-overturn the introduced blasphemies and at-one-time
ἄλλαις, ὡς ἂν ἡ χρεία τῶν νοσούντων κατηνάγκασε,
others as — the need of-the(-ones) being-sick compelled
καὶ ταύταις πολλάκις ἀγράφοις μὲν, ὅμως δ' οὖν
and these often unwritten indeed nevertheless and then
οὐκ ἀπεξενωμέναις τῆς κατὰ τὴν Γραφὴν εὐσεβοῦς

διανοίας· τοῦ Ἀποστόλου πολλάκις καὶ Ἑλληνικοῖς ῥήμασι
meaning the Apostle often also Greek words
χρήσασθαι μὴ παραιτησαμένου πρὸς τὸν ἴδιον σκοπόν.
to-use not having-refused for the own aim
Νῦν δὲ πρὸς τὸν κοινὸν ἡμῶν τε καὶ ὑμῶν σκοπὸν
now but for the common our both and your aim
ἁρμόζον ἐλογισάμην ἐν ἁπλότητι τῆς ὑγιαινούσης πίστεως
fitting I-reckoned in simplicity of-the sound faith
τὸ ἐπίταγμα τῆς ὑμετέρας ἐν Χριστῷ ἀγάπης πληρῶσαι,
the injunction of-the your in Christ love to-fulfill
εἰπὼν ἃ ἐδιδάχθην παρὰ τῆς θεοπνεύστου Γραφῆς·
having-said what I-was-taught by the God-inspired Scripture
φειδόμενος μὲν καὶ τῶν ὀνομάτων, καὶ ῥημάτων ἐκείνων,
sparing indeed also the names and words those
ἃ λέξεσι μὲν αὐταῖς οὐκ ἐμφέρεται τῇ θείᾳ
which in-(their)-expressions indeed themselves not are-contained in-the divine
Γραφῇ, διάνοιάν γε μὴν τὴν ἐκείνην ἐγκειμένην τῇ Γραφῇ
Scripture (the)-meaning at-least indeed the that lying-in the Scripture
διασώζει· ὅσα δὲ πρὸς τῷ ξένῳ τῆς λέξεως ἔτι καὶ τὸν
preserve as-many-as but besides the strangeness of-the expression still also the
νοῦν ξένον ἡμῖν ἐπεισάγει, καὶ ἃ οὐκ ἔστιν ὑπὸ τῶν
sense strange to-us bring-in and which not is(-it-possible) by the
ἁγίων κηρυσσόμενα εὑρεῖν, ταῦτα ὡς ξένα καὶ ἀλλότρια
saints proclaimed to-find these(-things) as strange and alien
τῆς εὐσεβοῦς πίστεως παντάπασι παραιτούμενος. Πίστις μὲν
to-the pious faith altogether refusing faith indeed
οὖν ἐστι συγκατάθεσις ἀδιάκριτος τῶν ἀκουσθέντων
then is assent undoubting of-the(-things) heard
ἐν πληροφορίᾳ τῆς ἀληθείας τῶν κηρυχθέντων Θεοῦ
in full-assurance of-the truth of-the(-things) proclaimed by-God's
χάριτι, ἥντινα ἐπεδείξατο μαρτυρηθεὶς Ἀβραὰμ, ὅτι Οὐ
grace which showed having-been-attested Abraham that not

διεκρίθη τῇ ἀπιστίᾳ, ἀλλ᾽ ἐνεδυναμώθη τῇ πίστει, δοὺς
he-wavered by-the unbelief but was-strengthened by-the faith having-given
δόξαν τῷ Θεῷ, καὶ πληροφορηθεὶς ὅτι, ὃ ἐπήγγελται,
glory — to-God and being-fully-assured that what he-has-promised
δυνατός ἐστι καὶ ποιῆσαι. Εἰ δὲ Πιστὸς μὲν ὁ Κύριος
able he-is also to-do if and faithful indeed (is)-the Lord
ἐν πᾶσι τοῖς λόγοις αὐτοῦ, Πισταὶ δὲ πᾶσαι αἱ ἐντολαὶ
in all the words his faithful and all the commandments
αὐτοῦ, ἐστηριγμέναι εἰς τὸν αἰῶνα τοῦ αἰῶνος, πεποιημέναι
his established for the age of-the age made
ἐν ἀληθείᾳ καὶ εὐθύτητι, φανερὰ ἔκπτωσις πίστεως καὶ
in truth and uprightness (a)-manifest falling-away from-faith and
ὑπερηφανίας κατηγορία, ἢ ἀθετεῖν τι τῶν
of-arrogance (an)-accusation (it-is)-either to-set-aside anything of-the(-things)
γεγραμμένων, ἢ ἐπεισάγειν τῶν μὴ γεγραμμένων, τοῦ
written or to-bring-in of-the(-things) not written the
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰπόντος· Τὰ ἐμὰ πρόβατα
Lord our Jesus Christ having-said the my sheep
τῆς ἐμῆς φωνῆς ἀκούει· καὶ πρὸ τούτου δὲ εἰρηκότος·
the my voice hear and before this too having-said
Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ᾽
(a)-stranger but not not they-will-follow but they-will-flee from
αὐτοῦ· ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν φωνήν· καὶ
him because not they-know of-the strangers the voice and
τοῦ Ἀποστόλου ἐν ὑποδείγματι ἀνθρωπίνῳ σφοδρότερον
the Apostle in (an)-example human more-vehemently
ἀπαγορεύοντος τὸ προσθεῖναι ἢ ὑφελεῖν τι ἐν ταῖς
forbidding the to-add or to-take-away anything in the
θεοπνεύστοις Γραφαῖς, δι᾽ ὧν φησιν· Ὅμως ἀνθρώπου
God-inspired Scriptures through which he-says nevertheless of-(a)-man
κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ, ἢ ἐπιδιατάσσεται.
ratified covenant no-one sets-aside or adds-to

2 Πᾶσαν μὲν οὖν ἀλλοτρίαν τῆς τοῦ Κυρίου διδασκαλίας
every indeed then foreign from-the of-the Lord teaching
φωνὴν καὶ ἔννοιαν οὕτως ἡμεῖς πάντοτε καὶ νῦν ἀποφεύγειν
word and thought thus we always and now to-flee-from
ἐγνώκαμεν, καὶ τοῦ σκοποῦ δὲ, ὡς προεῖπον, τοῦ νῦν
have-resolved and the aim too as I-said-before the(-one) now
ἡμῖν τε καὶ ὑμῖν προκειμένου, καταπολὺ διαφέροντος τῶν
to-us both and to-you set-before very-much differing from-the
ὑποθέσεων ἐκείνων, ὑφ' ὧν ἄλλοτε ἄλλως ἐπὶ τὸ γράψαι
subjects those by which at-one-time otherwise to the to-write
τι ἢ εἰπεῖν προήχθημεν. Διότι τότε μὲν αἱρέσεως
something or to-say we-were-led-on because then indeed of-heresy
ἔλεγχος καὶ ἀνατροπὴ τῆς τοῦ διαβόλου μεθοδείας
refutation and overturning of-the of-the devil scheming
ἐσπουδάζετο, νῦν δὲ τῆς ὑγιαινούσης πίστεως ὁμολογία τε
was-pursued now but of-the sound faith confession both
καὶ φανέρωσις ἁπλῆ πρόκειται. Οὐκοῦν οὔτε τοῦ λόγου
and manifestation simple is-set-before therefore neither of-the discourse
χαρακτὴρ ὁ αὐτὸς ἡμῖν καὶ νῦν ἁρμόζει. Ὡς γὰρ οὐκ ἂν
(the)-character the same to-us also now fits as for not —
λάβοι μετὰ χεῖρας ἄνθρωπος σκεύη τὰ αὐτὰ πολεμῶν καὶ
would-take into hands (a)-man tools the same warring and
γεωργῶν (ἄλλα γὰρ σκεύη τῶν ἐν ἀδείᾳ τὰ
farming other for (are-the)-tools of-the(-ones) in security the(-things)
πρὸς τὸ ζῆν ἑαυτοῖς ἐκπονούντων, ἄλλαι δὲ πανοπλίαι
for the to-live for-themselves laboring other and full-armors
τῶν ἐν πολέμῳ παρατασσομένων), οὕτως οὐκ ἂν
of-the(-ones) in war arrayed thus not —
εἴποι τὰ αὐτὰ ὁ παρακαλῶν ἐν τῇ ὑγιαινούσῃ
would-say the same(-things) the(-one) exhorting in the sound
διδασκαλίᾳ. καὶ ὁ τοὺς ἀντιλέγοντας ἐλέγχων. Ἄλλο
teaching and the(-one) the(-ones) contradicting refuting other

γὰρ εἶδος λόγου ἐλεγκτικοῦ, καὶ ἄλλο εἶδος λόγου
for (is)-(the)-kind of-speech refutative and other (the)-kind of-speech
παρακλητικοῦ. Ἄλλη ἁπλότης τῶν ἐν εἰρήνῃ τὴν
hortatory other (the)-simplicity of-the(-ones) in peace the
εὐσέβειαν ὁμολογούντων, καὶ ἄλλοι ἱδρῶτες τῶν πρὸς
piety confessing and other (the)-sweats of-the(-ones) against
τὰς ἀντιθέσεις τῆς ψευδωνύμου γνώσεως ἱσταμένων. Ὥστε
the oppositions of-the falsely-named knowledge standing so-that
ἂν τούτῳ τῷ τρόπῳ καὶ ἡμεῖς οἰκονομοῦντες τοὺς λόγους
— in-this the way also we dispensing the words
ἡμῶν ἐν κρίσει, πανταχοῦ τοῖς πρὸς τὴν φυλακὴν ἢ
our in judgment everywhere the(-things) for the guarding or
οἰκοδομὴν τῆς πίστεως ἀκολούθως χρησαίμεθα, ποτὲ μὲν
building-up of-the faith consistently we-may-use at-times indeed
τοῖς ἐν μεθοδείᾳ τοῦ διαβόλου καταλύειν πειρωμένοις
the(-ones) in scheming of-the devil to-destroy trying
αὐτὴν ἀγωνιστικώτερον ἀνθιστάμενοι, ποτὲ δὲ τοῖς
it more-combatively resisting at-times and to-the(-ones)
οἰκοδομεῖσθαι βουλομένοις ἐν αὐτῇ ἁπλοϊκώτερον καὶ
to-be-built-up wishing in it more-simply and
οἰκειότερον αὐτὴν ἐξηγούμενοι, καὶ οὐδὲν ἄλλο ποιοῦντες
more-intimately it expounding and nothing else doing
ἢ ἐκεῖνο τὸ παρὰ τοῦ Ἀποστόλου εἰρημένον· Εἰδέναι
than that the(-thing) by the Apostle said to-know
πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκριθῆναι. Πρὶν δὲ
how (it)-is-needful you to-one each to-answer before and
ἐλθεῖν ἐπ᾽ αὐτὴν τὴν τῆς πίστεως ὁμολογίαν, κἀκεῖνο
to-come to itself the of-the faith confession and-that
ἐπισημήνασθαι ἄξιον· ὅτι τὴν τοῦ Θεοῦ μεγαλειότητα
to-note (is)-worthy that the — of-God majesty
καὶ δόξαν, καὶ λόγῳ ἀπερίληπτον οὖσαν, καὶ νῷ
and glory both by-word incomprehensible being and by-mind

ἀκατάληπτον, ἑνὶ μὲν ῥήματι ἢ νοήματι οὔτε δηλωθῆναι,
inconceivable by-one indeed word or thought neither to-be-made-clear
οὔτε νοηθῆναι οἷόν τε ἦν· διὰ πλειόνων δὲ τῶν
nor to-be-thought possible — was(-it) through more but of-the(-words)
ἐνστρεφομένων τῇ ἡμετέρᾳ χρήσει ἡ θεόπνευστος Γραφὴ
current in-the our usage the God-inspired Scripture
μόλις τοῖς καθαροῖς τῇ καρδίᾳ, ὡς δι᾽ ἐσόπτρου,
hardly to-the pure in-the heart as through (a)-mirror
ᾐνίξατο. Τὸ μὲν γὰρ πρόσωπον πρὸς πρόσωπον, καὶ
hinted the indeed for face to face and
ἡ τελεία ἐπίγνωσις ἐν τῷ μέλλοντι αἰῶνι τοῖς ἀξίοις
the perfect knowledge in the coming age to-the worthy
ἀποδοθῆναι ἐπήγγελται· νῦν δὲ, κἂν Παῦλός τις ᾖ, κἂν
to-be-rendered is-promised now but even-if Paul someone be even-if
Πέτρος, βλέπει μὲν ἀληθῶς ἃ βλέπει, καὶ οὐ πλανᾶται,
Peter sees indeed truly what he-sees and not is-deceived
οὐδὲ φαντάζεται, δι᾽ ἐσόπτρου δὲ ὅμως βλέπει, καὶ ἐν
nor imagines through (a)-mirror but nevertheless sees and in
αἰνίγματι, καὶ τὸ ἐκ μέρους νῦν εὐχαρίστως δεχόμενος,
(a)-riddle and the(-thing) in part now thankfully receiving
τὸ τέλειον εἰς τὸ μέλλον περιχαρῶς ἀπεκδέχεται.
the perfect for the future joyfully awaits
Ὅπερ πιστοῦται μὲν ὁ ἀπόστολος Παῦλος, τῷ τοιούτῳ
which confirms indeed the apostle Paul in-the such
τινὶ τρόπῳ κατασκευάζων τὸν λόγον, ὅτι Ὥσπερ, Ὅτε μὲν
some way constructing the argument that as when indeed
ἤμην νήπιος, ἄρτι τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ
I-was (a)-child just the elements of-the beginning of-the oracles —
Θεοῦ ἐκμανθάνων, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν,
of-God learning as (a)-child I-spoke as (a)-child I-thought
ὡς νήπιος ἐλογιζόμην· ὅτε δὲ γέγονα ἀνὴρ, καὶ εἰς
as (a)-child I-reasoned when but I-have-become (a)-man and to

μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ ἐπείγομαι
(the)-measure of-stature of-the fullness — of-Christ I-hasten
φθάσαι, τὰ τοῦ νηπίου κατήργηκα. Καὶ τοσαύτην
to-attain the(-things) of-the child I-have-done-away-with and so-much
ἔσχον ἐν τῇ τῶν θείων καταλήψει τὴν προκοπὴν
I-had in the of-the divine(-things) apprehension the progress
καὶ βελτίωσιν, ὥστε τὴν μὲν ἐν τῇ Ἰουδαϊκῇ λατρείᾳ
and improvement that the indeed in the Jewish worship
ἐπίγνωσιν νηπίας φρενὸς ἐοικέναι κινήμασιν, ἀνδρὶ δὲ
knowledge of-(a)-childish mind to-resemble movements to-(a)-man and
ἤδη τὰ πάντα τελείῳ προσήκουσαν τὴν διὰ τοῦ
already the all(-things) perfect befitting the(-knowledge) through the
Εὐαγγελίου γνῶσιν. Οὕτως ἐν συγκρίσει τῆς ἐν τῷ μέλλοντι
Gospel knowledge thus in comparison of-the in the coming
αἰῶνι τοῖς ἀξίοις ἀποκαλυφθησομένης γνώσεως, καὶ τὸ
age to-the worthy about-to-be-revealed knowledge also the(-thing)
δοκοῦν νῦν ἐν τῇ γνώσει τέλειον βραχύ τι καὶ
seeming now in the knowledge perfect (is)-brief something and
ἀμυδρότερον τοσοῦτον, ὡς πλέον ἀπολιμπάνεσθαι τῆς ἐν
dimmer so-much as more to-fall-short of-the in
τῷ μέλλοντι αἰῶνι τρανότητος, ἢ ὅσον ἀπολιμπάνεται
the coming age clearness than as-much-as falls-short
τοῦ πρόσωπον πρὸς πρόσωπον τὸ δι᾽ ἐσόπτρου βλέπειν
of-the face to face the through (a)-mirror to-see
καὶ ἐν αἰνίγματι. Συνιστῶσι δὲ τοῦτο καὶ οἱ περὶ τὸν
and in (a)-riddle establish and this also the(-ones) about the
μακάριον Πέτρον καὶ Ἰωάννην μαθηταὶ τοῦ Κυρίου, τῇ
blessed Peter and John disciples of-the Lord by-the
κατὰ τὸν παρόντα βίον ἀεὶ πρὸς τὸ μεῖζον ἐπιδόσει καὶ
in the present life always toward the greater increase and
προκοπῇ τὸ ὑπερβάλλον τῆς ἐν τῷ μέλλοντι τηρουμένης
progress the excess of-the in the coming being-kept

αἰῶνι γνώσεως οὐκ ἔλαττον καὶ αὐτοὶ πιστούμενοι. Οἵτινες,
age knowledge not less also themselves confirming who
μετὰ τὸ ἄξιοι φανῆναι τῆς παρὰ τοῦ Κυρίου ἐκλογῆς,
after the worthy to-have-appeared of-the from the Lord election
τῆς σὺν αὐτῷ διαγωγῆς, τῆς παρ᾽ αὐτοῦ ἀποστολῆς, τῆς
of-the with him way-of-life of-the from him sending of-the
τῶν πνευματικῶν χαρισμάτων διανομῆς, μετὰ τὸ ἀκοῦσαι·
of-the spiritual gifts distribution after the to-hear
Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν
to-you it-has-been-given to-know the mysteries of-the kingdom of-the
οὐρανῶν, μετὰ τὴν τοιαύτην γνῶσιν, μετὰ τὴν ἀποκάλυψιν
heavens after the such knowledge after the revelation
τῶν τοῖς λοιποῖς ἀπορῥήτων, ὅμως ὕστερόν ποτε,
of-the(-things) to-the rest unspeakable nevertheless later at-some-time
περὶ αὐτὸ λοιπὸν τοῦ Κυρίου τὸ πάθος, ἀκούουσιν· Ἔτι
about itself finally of-the Lord the passion they-hear still
πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ᾽ οὐ δύνασθε βαστάζειν ἄρτι.
many(-things) I-have to-say to-you but not you-can to-bear (them)-now

3 Ἐκ τούτων καὶ τῶν τοιούτων μανθάνομεν, ὅτι τοσοῦτον
from these and the such(-things) we-learn that so-much
μὲν οἶδεν ἡ θεόπνευστος Γραφὴ τῆς ἐπιγνώσεως τὸ
indeed knows the God-inspired Scripture of-the knowledge the
ἀπέραντον, τοσοῦτον δὲ τῆς ἀνθρωπίνης φύσεως τὸ τῶν
boundlessness so-much and of-the human nature the of-the
θείων μυστηρίων ἐν τῷ παρόντι ἀνέφικτον, ἀεὶ μὲν κατὰ
divine mysteries in the present unattainableness always indeed by
προκοπὴν ἑκάστῳ προστιθεμένου τοῦ πλείονος, ἀεὶ δὲ
progress to-each being-added the more always and
τοῦ πρὸς ἀξίαν ἀπολιμπανομένου ἁπάντων, ἄχρις ἂν
the(-thing) toward worth falling-short of-all until —
ἔλθῃ τὸ τέλειον, ὅτε τὸ ἐκ μέρους καταργηθήσεται· οὐκοῦν
comes the perfect when the in part will-be-done-away therefore

οὔτε ἑνὸς ὀνόματος ἀρκοῦντος πάσας ὁμοῦ δηλῶσαι τὰς
neither one name sufficing all together to-make-clear the
τοῦ Θεοῦ δόξας, οὔτε ἑκάστου ἐξ ὁλοκλήρου ἀκινδύνως
— of-God glories nor each in entirety without-danger
παραλαμβανομένου. Ἄν τε γὰρ εἴπῃ τις, Θεὸς, οὐκ
being-taken if both for says someone God not
ἐδήλωσε τὸ, Πατήρ· τῷ δὲ, Πατὴρ, λείπει τὸ, κτίστης.
he-made-clear the Father to-the and Father is-lacking the creator
Τούτοις δὲ πάλιν χρεία ἀγαθότητος, σοφίας, δυνάμεως, καὶ
to-these and again (is)-need of-goodness of-wisdom of-power and
τῶν λοιπῶν τῶν φερομένων ἐν τῇ ἁγίᾳ Γραφῇ. Πάλιν
of-the rest of-the(-things) borne in the Holy Scripture again
δὲ τὸ, Πατὴρ, ὁλόκληρον κατὰ τὴν ἡμετέραν χρῆσιν, ἐὰν
and the Father entire according-to the our usage if
ἐκλάβωμεν ἐπὶ Θεοῦ, ἀσεβοῦμεν· πάθος γὰρ καὶ ἀπόῤῥοιαν,
we-take of God we-are-impious passion for also emanation
καὶ ἄγνοιαν, καὶ ἀσθένειαν, καὶ ὅσα τοιαῦτα ἐπιφημίζει.
and ignorance and weakness and as-many-as such(-things) it-implies
Ὁμοίως δὲ καὶ τὸ, κτίστης. Ἐφ' ἡμῶν γὰρ χρεία
likewise and also the creator with us for (there-is)-need
χρόνου, ὕλης, σκευῶν, βοηθείας· ὧν ἁπάντων καθαρεύειν
of-time of-matter of-tools of-help of-which all to-be-clean
δεῖ τὴν εὐσεβῆ περὶ Θεοῦ δόξαν, ὡς δυνατὸν
(it)-is-necessary the pious about God opinion as (is)-possible
ἀνθρώπῳ. Τοῦ γὰρ πρὸς ἀξίαν, ὡς ἔφην, κἂν εἰ πᾶσαι μὲν
for-man of-the for toward worth as I-said even if all indeed
διάνοιαι πρὸς τὴν ἔρευναν συναφθεῖεν, πᾶσαι δὲ γλῶσσαι
minds for the search should-be-joined all and tongues
πρὸς τὴν ἐπαγγελίαν συνδράμοιεν, οὐδέποτε ἄν τις
for the announcement should-run-together never — anyone
ἐφίκοιτο. Ταύτην δὲ ἡμῖν τὴν ἔννοιαν σαφῶς παρίστησι καὶ
would-attain this and to-us the thought clearly presents also

ὁ σοφώτατος Σολομὼν λέγων· Εἶπα· Σοφισθήσομαι· καὶ
the most-wise Solomon saying I-said I-will-be-made-wise and
αὕτη ἐμακρύνθη ἀπ᾽ ἐμοῦ μακρὰν, ὑπὲρ ὃ ἦν· οὐ τῷ
she was-far from me far beyond what she-was not by-the
φεύγειν, ἀλλὰ τῷ ἐκείνοις μάλιστα φανεροῦσθαι αὐτῆς τὸ
fleeing but by-the to-those most to-be-made-manifest her the
ἀκατάληπτον, οἷς Θεοῦ χάριτι περισσοτέρως προσγέγονεν
incomprehensibility to-whom by-God's grace more-abundantly has-come
ἡ γνῶσις. Ἡ μὲν οὖν θεόπνευστος Γραφὴ πλείοσιν ὀνόμασιν
the knowledge the indeed then God-inspired Scripture more names
ἀναγκαίως χρῆται καὶ ῥήμασιν εἰς μερικήν τινα, καὶ
necessarily uses and words for partial some and
ταύτην αἰνιγματώδη, τῆς θείας δόξης παράστασιν. Ἡμῖν δὲ
this enigmatic of-the divine glory presentation to-us but
πάντα μὲν τὰ πανταχοῦ ὑπὸ τῆς θεοπνεύστου Γραφῆς
all indeed the(-things) everywhere by the God-inspired Scripture
περί τε Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος εἰρημένα
about both Father and Son and Holy Spirit said
τὸ παρὸν ἀναλέγειν οὔτε δύναμις, οὔτε σχολὴ, διὰ
the present to-collect neither (is)-power nor leisure because-of
τὸ κατεπείγειν ὑμᾶς· ὀλίγα δὲ ἐκ πάντων παραθέμενοι,
the to-press you few but from all having-set-forth
ἀρκεῖν ἡγούμεθα καὶ ταῦτα τῇ ὑμετέρᾳ συνειδήσει,
to-suffice we-think also these(-things) to-the your conscience
πρός τε τὴν τοῦ ἡμετέρου ἐκ τῶν Γραφῶν φρονήματος
for both the of-the our from the Scriptures mind
φανέρωσιν, καὶ τὴν ὑμῶν αὐτῶν καὶ τῶν βουλομένων
manifestation and the of-you yourselves and of-the(-ones) wishing
ἐφ᾽ ἡμῖν πληροφορίαν. Ὡς γὰρ τὰ πολλὰ μίαν ἡμῖν τὴν
on us full-assurance as for the many(-things) one to-us the

εὐσεβῆ ἔννοιαν ἐξαγγέλλει, οὕτω καὶ ἐκ τῶν ὀλίγων ὁ
pious thought announce so also from the few the
εὐγνώμων, οἶμαι, τὸ ἐν πᾶσιν εὐσεβὲς ἐπιγινώσκει.
right-minded(-man) I-think the(-thing) in all pious recognizes
Πιστεύομεν τοίνυν καὶ ὁμολογοῦμεν ἕνα μόνον ἀληθινὸν 4
we-believe therefore and confess one only true
καὶ ἀγαθὸν Θεὸν, καὶ Πατέρα παντοκράτορα, ἐξ οὗ τὰ
and good God and Father almighty from whom the
πάντα· τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου ἡμῶν καὶ Θεοῦ
all(-things) — God and Father of-the Lord our and God
Ἰησοῦ Χριστοῦ. Καὶ ἕνα τὸν μονογενῆ αὐτοῦ Υἱὸν Κύριον
Jesus Christ and one the only-begotten his Son Lord
καὶ Θεὸν ἡμῶν Ἰησοῦν Χριστὸν, μόνον ἀληθινὸν, δι᾽
and God our Jesus Christ only true through
οὗ τὰ πάντα ἐγένετο, τά τε ὁρατὰ καὶ τὰ ἀόρατα·
whom the all(-things) came-to-be the(-things) both visible and the invisible
καὶ ἐν ᾧ τὰ πάντα συνέστηκεν· ὃς ἐν ἀρχῇ ἦν
and in whom the all(-things) hold-together who in (the)-beginning was
πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν· καὶ μετὰ ταῦτα, κατὰ
with — God and God was and after these(-things) according-to
τὴν Γραφὴν, ἐπὶ τῆς γῆς ὤφθη, καὶ τοῖς ἀνθρώποις
the Scripture on the earth was-seen and with-the men
συνανεστράφη· ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν
lived who in (the)-form of-God being not robbery
ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ἀλλ᾽ ἑαυτὸν ἐκένωσε, καὶ διὰ
thought the to-be equal to-God but himself emptied and through
τῆς ἐκ Παρθένου γεννήσεως μορφὴν δούλου λαβὼν,
the from (the)-Virgin birth (the)-form of-(a)-servant having-taken
καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, πάντα τὰ εἰς
and in-fashion found as (a)-man all the(-things) to
αὐτὸν καὶ περὶ αὐτοῦ γεγραμμένα ἐπλήρωσε κατὰ τὴν
him and about him written fulfilled according-to the

ἐντολὴν τοῦ Πατρὸς, γενόμενος ὑπήκοος μέχρι θανάτου,
commandment of-the Father having-become obedient until death
θανάτου δὲ σταυροῦ· καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθεὶς
of-death and of-(the)-cross and on-the third day having-been-raised
ἐκ νεκρῶν, κατὰ τὰς Γραφὰς, ὤφθη τοῖς ἁγίοις αὐτοῦ
from (the)-dead according-to the Scriptures was-seen by-the holy his
μαθηταῖς, καὶ τοῖς λοιποῖς, ὡς γέγραπται· ἀνέβη τε εἰς
disciples and by-the rest as it-is-written he-ascended both into
οὐρανοὺς καὶ κάθηται ἐν δεξιᾷ τοῦ Πατρός· ὅθεν ἔρχεται
heavens and sits at (the)-right of-the Father whence he-comes
ἐπὶ συντελείᾳ τοῦ αἰῶνος τούτου ἀναστῆσαι πάντας, καὶ
at (the)-consummation of-the age this to-raise all and
ἀποδοῦναι ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ· ὅτε οἱ μὲν
to-render to-each according-to the deed his when the indeed
δίκαιοι προσληφθήσονται εἰς ζωὴν αἰώνιον καὶ βασιλείαν
righteous will-be-taken into life eternal and (the)-kingdom
οὐρανῶν, οἱ δὲ ἁμαρτωλοὶ κατακριθήσονται εἰς κόλασιν
of-heavens the and sinners will-be-condemned to punishment
αἰώνιον, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ
eternal where the worm their not dies and the fire not
σβέννυται. Καὶ ἓν μόνον Πνεῦμα ἅγιον, τὸ Παράκλητον,
is-quenched and one only Spirit Holy the Paraclete
ἐν ᾧ ἐσφραγίσθημεν εἰς ἡμέραν ἀπολυτρώσεως· τὸ
in whom we-were-sealed for (the)-day of-redemption the
Πνεῦμα τῆς ἀληθείας, τὸ Πνεῦμα τῆς υἱοθεσίας, ἐν ᾧ
Spirit of-the truth the Spirit of-the adoption in whom
κράζομεν· Ἀββᾶ, ὁ Πατήρ· τὸ διαιροῦν καὶ ἐνεργοῦν
we-cry Abba the Father the(-one) distributing and working
τὰ παρὰ τοῦ Θεοῦ χαρίσματα ἑκάστῳ πρὸς τὸ συμφέρον,
the from — God gifts to-each for the advantage
καθὼς βούλεται· τὸ διδάσκον καὶ ὑπομιμνῆσκον πάντα,
as he-wills the(-one) teaching and reminding all

ὅσα ἂν ἀκούῃ παρὰ τοῦ Υἱοῦ· τὸ ἀγαθὸν, τὸ
as-many-as — he-bears from the Son the good(-one) the(-one)
ὁδηγοῦν εἰς πᾶσαν τὴν ἀλήθειαν, καὶ στηρίζον πάντας
guiding into all the truth and establishing all
τοὺς πιστεύοντας πρός τε γνῶσιν ἀσφαλῆ, καὶ ὁμολογίαν
the(-ones) believing for both knowledge sure and confession
ἀκριβῆ, καὶ λατρείαν εὐσεβῆ, καὶ προσκύνησιν πνευματικὴν
exact and worship pious and adoration spiritual
καὶ ἀληθῆ Θεοῦ Πατρὸς καὶ τοῦ μονογενοῦς Υἱοῦ αὐτοῦ
and true of-God (the)-Father and of-the only-begotten Son his
τοῦ Κυρίου καὶ Θεοῦ ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἑαυτοῦ·
the Lord and God our Jesus Christ and of-itself
ἑκάστου ὀνόματος τὴν τοῦ ὀνομαζομένου ἰδιότητα
of-each name the of-the(-one) named property
σαφῶς ἡμῖν διευκρινοῦντος, καὶ περὶ ἑκάστου τῶν
clearly to-us distinguishing and about each of-the(-ones)
ὀνομαζομένων πάντως τινῶν ἐξαιρέτων ἰδιωμάτων εὐσεβῶς
named surely some special properties piously
θεωρουμένων μένων, τοῦ μὲν Πατρὸς ἐν τῷ ἰδιώματι τοῦ
being-contemplated remaining of-the indeed Father in the property of-the
Πατρὸς, τοῦ δὲ Υἱοῦ ἐν τῷ ἰδιώματι τοῦ Υἱοῦ, τοῦ δὲ
Father of-the and Son in the property of-the Son of-the and
ἁγίου Πνεύματος ἐν τῷ οἰκείῳ ἰδιώματι· μήτε τοῦ ἁγίου
Holy Spirit in the own property neither the Holy
Πνεύματος ἀφ' ἑαυτοῦ λαλοῦντος, μήτε τοῦ Υἱοῦ ἀφ'
Spirit from himself speaking nor the Son from
ἑαυτοῦ τι ποιοῦντος· καὶ τοῦ μὲν Πατρὸς πέμποντος
himself anything doing and the indeed Father sending
τὸν Υἱὸν, τοῦ δὲ Υἱοῦ πέμποντος τὸ ἅγιον Πνεῦμα. Οὕτως
the Son the and Son sending the Holy Spirit thus
φρονοῦμεν, καὶ οὕτως βαπτίζομεν εἰς Τριάδα ὁμοούσιον,
we-think and thus we-baptize into (a)-Trinity consubstantial

κατὰ τὴν ἐντολὴν αὐτοῦ τοῦ Κυρίου ἡμῶν Ἰησοῦ
according-to the commandment himself the Lord our Jesus
Χριστοῦ εἰπόντος· Πορευθέντες μαθητεύσατε πάντα τὰ
Christ having-said having-gone make-disciples all the
ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ
nations baptizing them into the name of-the Father and
τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς
of-the Son and of-the Holy Spirit teaching them
τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. Ἅπερ τηροῦντες
to-keep all as-many-as I-commanded you which keeping
μὲν, τὴν εἰς αὐτὸν ἀγάπην ἐπιδεικνύμεθα, καὶ ἐν αὐτῇ
indeed the toward him love we-show and in it
μένειν καταξιούμεθα, καθὼς γέγραπται· μὴ τηροῦντες δὲ,
to-remain we-are-deemed-worthy as it-is-written not keeping but
ἐναντίως ἔχοντες ἐλεγχόμεθα. Ὁ μὴ ἀγαπῶν με,
in-the-opposite(-way) being we-are-convicted the(-one) not loving me
γάρ φησιν ὁ Κύριος, τοὺς λόγους μου οὐ τηρεῖ· καὶ
for says the Lord the words my not keeps and
πάλιν· Ὁ ἔχων τὰς ἐντολάς μου, καὶ τηρῶν αὐτὰς,
again the(-one) having the commandments my and keeping them
ἐκεῖνός ἐστιν ὁ ἀγαπῶν με.
that(-one) is the(-one) loving me
Θαυμάζω δὲ περισσοτέρως, ὅτι, αὐτοῦ τοῦ Κυρίου ἡμῶν
I-marvel and more-exceedingly that himself the Lord our
Ἰησοῦ Χριστοῦ λέγοντος· Μὴ χαίρετε, ὅτι τὰ δαιμόνια
Jesus Christ saying do-not rejoice that the demons
ὑμῖν ὑποτάσσεται· χαίρετε δὲ, ὅτι τὰ ὀνόματα ὑμῶν
to-you are-subject rejoice but that the names your
γέγραπται ἐν τοῖς οὐρανοῖς· καὶ πάλιν· Ἐν τούτῳ
have-been-written in the heavens and again by this
γνώσονται πάντες, ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην
will-know all that my disciples you-are if love

ἔχητε μετ᾽ ἀλλήλων· ὅθεν ὁ Ἀπόστολος, ἐν πᾶσι
you-have with one-another whence the Apostle in all(-things)
τὸ τῆς ἀγάπης ἀναγκαῖον δεικνὺς, διαμαρτύρεται
the(-thing) of-the love necessary showing testifies
λέγων· Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ
saying if with-the tongues of-the men I-speak and
τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν,
of-the angels love but not I-have I-have-become bronze sounding
ἢ κύμβαλον ἀλαλάζον· κἂν ἔχω προφητείαν, καὶ εἰδῶ
or cymbal clanging and-if I-have prophecy and know
τὰ μυστήρια πάντα, καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω
the mysteries all and all the knowledge and if I-have
πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ
all the faith so-as mountains to-remove love but not
ἔχω, οὐθέν εἰμι· καὶ μετ᾽ ὀλίγα· Εἴτε δὲ προφητεῖαι
I-have nothing I-am and after (a)-few(-words) whether and prophecies
καταργηθήσονται, εἴτε γλῶσσαι παύσονται, εἴτε γνῶσις
will-be-done-away or tongues will-cease or knowledge
καταργηθήσεται, καὶ τὰ ἑξῆς, οἷς ἐπιφέρει· Νυνὶ
will-be-done-away and the(-things) following to-which he-adds now
δὲ μένει πίστις, ἐλπὶς, ἀγάπη, τὰ τρία ταῦτα· μείζων
and remains faith hope love the three these greater
δὲ τούτων ἡ ἀγάπη· τούτων καὶ τῶν τοιούτων οὕτως
and of-these (is)-the love of-these and the such(-things) thus
ὑπό τε τοῦ Κυρίου καὶ τοῦ Ἀποστόλου διωρισμένων,
by both the Lord and the Apostle defined
θαυμάζων φημὶ, πῶς περὶ μὲν τὰ καταργούμενα
marveling I-say how about indeed the(-things) being-done-away
καὶ παυόμενα τοσαύτην ἔχουσιν οἱ ἄνθρωποι σπουδὴν καὶ
and ceasing so-much have the men zeal and
πτόησιν, περὶ δὲ τὰ μένοντα, καὶ μάλιστα τὴν μείζω
excitement about but the(-things) remaining and especially the greater-than

πάντων ἀγάπην, τὴν χαρακτηρίζουσαν τὸν Χριστιανὸν,
all love the(-one) characterizing the Christian
οὐ μόνον αὐτοὶ φροντίδα οὐδεμίαν ποιοῦνται, ἀλλὰ καὶ
not only themselves care none make but also
τοῖς ἐσπουδακόσιν ἐναντιοῦνται, καὶ μαχόμενοι πληροῦσι
the(-ones) having-been-zealous oppose and fighting fulfill
τὸ εἰρημένον· Οὔτε αὐτοὶ εἰσέρχονται, καὶ τοὺς
the(-thing) said neither themselves enter and the(-ones)
εἰσερχομένους κωλύουσιν εἰσελθεῖν. Διόπερ παρακαλῶ
entering hinder to-enter wherefore I-exhort
καὶ δέομαι, παυσαμένους τῆς περιέργου ζητήσεως καὶ
and beg having-ceased from-the meddlesome inquiry and
ἀπρεποῦς λογομαχίας, ἀρκεῖσθαι τοῖς ὑπὸ τῶν
unseemly word-battle to-be-content with-the(-things) by the
ἁγίων καὶ αὐτοῦ τοῦ Κυρίου εἰρημένοις, ἄξια δὲ τῆς
saints and himself the Lord said worthy(-things) and of-the
ἐπουρανίου κλήσεως φρονεῖν· καὶ ἀξίως τοῦ Εὐαγγελίου
heavenly calling to-think and worthily of-the Gospel
τοῦ Χριστοῦ πολιτεύεσθαι, ἐπ᾽ ἐλπίδι τῆς αἰωνίου ζωῆς,
— of-Christ to-live-as-citizens in hope of-the eternal life
καὶ ἐπουρανίου βασιλείας, τῆς ἡτοιμασμένης πᾶσι τοῖς
and heavenly kingdom the(-one) prepared for-all the(-ones)
φυλάσσουσι τὰς ἐντολὰς τοῦ Θεοῦ καὶ Πατρὸς, τὰς
keeping the commandments — of-God and Father the(-ones)
κατὰ τὸ Εὐαγγέλιον τοῦ μακαρίου Θεοῦ Ἰησοῦ Χριστοῦ
according-to the Gospel of-the blessed God Jesus Christ
τοῦ Κυρίου ἡμῶν, ἐν Πνεύματι ἁγίῳ καὶ ἀληθείᾳ. Ταῦτα
the Lord our in Spirit Holy and truth these(-things)
ὑπομνησθέντες παρὰ τῆς ὑμετέρας εὐλαβείας ὑπαγορεῦσαι ἐν
having-been-reminded by the your reverence to-dictate in
τοῖς τελευταίοις, καὶ τὸ ἑαυτῶν φρόνημα φανερὸν ποιῆσαι
the last(-times) and the of-ourselves mind manifest to-make

ὑμῖν τε καὶ δι᾽ ὑμῶν τοῖς ἐν Χριστῷ ἀδελφοῖς, εἰς
to-you both and through you to-the(-ones) in Christ brothers for
πληροφορίαν ὑμῶν τε καὶ αὐτῶν ἐν ὀνόματι τοῦ Κυρίου
full-assurance of-you both and of-them in (the)-name of-the Lord
ἡμῶν Ἰησοῦ Χριστοῦ, ἀναγκαῖον καὶ ἡμῖν ἐπιβάλλον
our Jesus Christ necessary and on-us incumbent
ἡγησάμεθα πρὸς τὸ μηδαμῶς περιφέρεσθαί τινων τὸν νοῦν
we-thought for the in-no-way to-be-carried-about of-some the mind
ἐν τῇ διαφορᾷ τῶν ἄλλοτε μὲν ἄλλως παρ᾽ ἡμῶν
in the difference of-the(-things) at-one-time indeed otherwise by us
ἐκτεθέντων, ἀεὶ δὲ πρὸς τὴν ἐπεισαγομένην παρὰ τῶν
set-forth always but against the introduced by the(-ones)
ἀντιδιατιθεμένων τῇ ἀληθείᾳ ὑπόθεσιν ἀναγκαζομένων ἡμῶν
opposing the truth subject being-compelled us
ἐνίστασθαι, μήτε μὴν διασαλεύεσθαί τινας ἐν τῇ ἐναντιότητι
to-resist nor indeed to-be-shaken some in the opposition
τῶν ἐν ἡμῖν τὰ ἀλλότρια ἐπιφημίζειν θελόντων, ἢ
of-the(-ones) on us the alien(-things) to-impute wishing or
καὶ τὰ ἴδια πάθη πολλάκις ἐπὶ τὸ συναρπάσαι τοὺς
also the own passions often for the to-snatch-away the
ἁπλουστέρους τοῦ ἡμετέρου φρονήματος καταψευδομένων·
simpler of-the our mind falsely-reporting
οὓς καὶ ὑμῖν φυλάξασθαι, ὡς ἀλλοτρίους τῆς εὐαγγελικῆς
whom also for-you to-guard-against as alien to-the evangelical
καὶ ἀποστολικῆς πίστεώς τε καὶ ἀγάπης, ἀναγκαῖον·
and apostolic faith both and love (it-is)-necessary
μεμνῆσθαι δὲ τοῦ Ἀποστόλου εἰπόντος· Ἀλλὰ καὶ ἐὰν
to-remember and the Apostle having-said but even if
ἡμεῖς, ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ᾽
we or (an)-angel from heaven should-preach-the-gospel to-you beside
ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω· ἵνα τηροῦντες
what we-preached to-you accursed let-him-be that keeping

κἀκεῖνο τὸ, Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν· καὶ
also-that the(-word) beware of the false-prophets and
τὸ, Στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως
the(-word) to-withdraw you from every brother disorderly
περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν, ἣν
walking and not according-to the tradition which
παρέλαβον παρ᾽ ἡμῶν, στοιχῶμεν τῷ κανόνι τῶν ἁγίων,
they-received from us we-may-walk by-the rule of-the saints
ὡς Ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ
as having-been-built-up on the foundation of-the apostles and
προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ τοῦ Κυρίου ἡμῶν
prophets being cornerstone himself the Lord our
Ἰησοῦ Χριστοῦ, ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη
Jesus Christ in whom all (the)-building fitted-together
αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ. Ὁ δὲ Θεὸς τῆς εἰρήνης
grows into (a)-temple holy in (the)-Lord — and God of-the peace
ἁγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα,
may-sanctify you wholly and whole your the spirit
καὶ ἡ ψυχὴ, καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ
and the soul and the body blamelessly at the coming of-the
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. Πιστὸς ὁ Θεὸς
Lord our Jesus Christ may-be-kept faithful (is)-the God
ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει, ἐὰν τὰς ἐντολὰς
the(-one) calling you who also will-do(-it) if the commandments
αὐτοῦ τηρήσωμεν, χάριτι τοῦ Χριστοῦ ἐν Πνεύματι ἁγίῳ.
his we-keep by-(the)-grace — of-Christ in Spirit Holy

6 Τὰ περὶ τῆς ὑγιαινούσης πίστεως ἐν τοῖς πρὸ τούτων
the(-things) about the sound faith in the(-things) before these
αὐτάρκως εἰρῆσθαι πρὸς τὸ παρὸν λογιζόμενοι, ἐντεῦθεν
sufficiently to-have-been-said for the present reckoning from-here
τὴν περὶ τῶν ἠθικῶν ἐπαγγελίαν ἐν ὀνόματι τοῦ Κυρίου
the about the ethical(-things) promise in (the)-name of-the Lord

ἡμῶν Ἰησοῦ Χριστοῦ πληρῶσαι σπουδάσωμεν. Ὅσα
our Jesus Christ to-fulfill let-us-be-eager as-many-as
τοίνυν εὑρίσκομεν κατὰ τὴν Καινὴν τέως Διαθήκην
therefore we-find in the New for-the-present Testament
σποράδην ἀπηγορευμένα ἢ ἐγκεκριμένα, ταῦτα, κατὰ
scattered forbidden or approved these(-things) according-to
τὸ δυνατὸν ἡμῖν, εἰς ὅρους κεφαλαιώδεις πρὸς τὸ εὔληπτον
the possible for-us into rules summary for the easy-grasp
τοῖς βουλομένοις ἐσπουδάσαμεν συναγαγεῖν· παραθέντες
for-the(-ones) wishing we-were-eager to-gather having-set-beside
ἑκάστῳ ὅρῳ καὶ τὸν ἀριθμὸν τῶν ἐμπεριειλημμένων αὐτῷ
each rule also the number of-the contained in-it
γραφικῶν κεφαλαίων, εἴτε ἐκ τοῦ Εὐαγγελίου, εἴτε ἐκ
scriptural chapters whether from the Gospel or from
τοῦ Ἀποστόλου, ἢ τῶν Πράξεων· ἵνα ὁ ἀναγνοὺς
the Apostle or the Acts that the(-one) having-read
τὸν ὅρον, καὶ ἰδὼν παρακείμενον αὐτῷ τὸν πρῶτον, εἰ
the rule and having-seen lying-beside it the first if
τύχοι, ἢ τὸν δεύτερον ἀριθμὸν, εἶτα ἀναλαβὼν αὐτὴν τὴν
it-happen or the second number then having-taken-up itself the
Γραφὴν, καὶ ἀναζητήσας τὸ κεφάλαιον τοῦ προειρημένου
Scripture and having-sought-out the chapter of-the aforesaid
ἀριθμοῦ, οὕτως εὕρῃ τὴν μαρτυρίαν πρὸς ἣν ὁ ὅρος
number thus he-may-find the testimony for which the rule
πεποίηται. Ἐβουλόμην μὲν οὖν τὰ πρῶτα καὶ ἐκ
has-been-made I-wished indeed then the(-things) first also from
τῆς Παλαιᾶς Διαθήκης τὰ πρὸς ἕκαστον τῶν
the Old Testament the(-things) for each of-the(-things)
ἐν τῇ Καινῇ συμφώνως εἰρημένα παραθεῖναι τοῖς ὅροις·
in the New harmoniously said to-set-beside to-the rules
ἐπειδὴ δὲ κατήπειγεν ἡ χρεία, τῶν ἐν Χριστῷ ἀδελφῶν
since but pressed the need of-the in Christ brothers

νῦν μάλιστα σπουδαιότερον ἀπαιτησάντων ἡμᾶς τὰ
now especially more-earnestly having-demanded us the(-things)
πάλαι ἐπηγγελμένα, ἐμνημόνευσα τοῦ εἰπόντος· Δίδου
long-ago promised I-remembered the(-one) having-said give
σοφῷ ἀφορμὴν, καὶ σοφώτερος ἔσται. Ὥστε ἔξεστι
to-(a)-wise(-man) (an)-occasion and wiser he-will-be so-that it-is-permitted
τῷ βουλομένῳ ἀφορμὴν αὐτάρκη ἐκ τῶν παρακειμένων
for-the wishing (an)-occasion sufficient from the(-things) lying-beside
εἰληφότι ἀναλαβεῖν τὴν Παλαιὰν Διαθήκην, καὶ γνωρίσαι
having-received to-take-up the Old Testament and to-come-to-know
ἀφ' ἑαυτοῦ τὴν ἐν πάσαις ταῖς θεοπνεύστοις Γραφαῖς
from himself the in all the God-inspired Scriptures
συμφωνίαν, ἄλλως τε καὶ μιᾶς φωνῆς ἀρκούσης τοῖς πιστοῖς
agreement otherwise both also one voice sufficing for-the faithful
καὶ πεπληροφορημένοις τὴν ἀλήθειαν τῶν τοῦ Κυρίου
and fully-assured-of the truth of-the of-the Lord
ῥημάτων. Διὸ καὶ τὰ ἐν τῇ Καινῇ Διαθήκῃ οὐ πάντα,
words wherefore also the(-things) in the New Testament not all
ὀλίγα δὲ ἐκ πάντων παραθέσθαι αὔταρκες ἐλογισάμην.
few but from all to-set-forth sufficient I-reckoned

ΟΡΟΙ ΚΑΤΑ ΠΛΑΤΟΣ

The Longer Rules

Ὅροι κατὰ πλάτος · Προοίμιον

PROLOGUE

Gathered with his brothers in a quiet place for one aim, the life of piety, Basil, mindful of Paul's three years of warning night and day, urges them to stop putting off the work until they are overtaken unprepared. Many want the kingdom of heaven but will not labor for it, as if a man could sleep through the sowing and fill his arms at harvest, or be crowned without stripping for the contest; and the commandments hang together, so that passing over one is not excused by keeping the rest. To the objection that keeping some must profit the many, he answers with Peter, threatened for one refusal. To the claim that calling on the Lord's name is enough, he answers with Paul, that one cannot call on whom one has not believed, and with the Lord, that only one who does the Father's will shall enter. Obedience comes in three dispositions, the slave's from fear, the hireling's for wages, and the son's from love, and none of them neglects a commandment. God is good but also just, and his kindness is no license for sloth. So let each bring forward what he lacks for common inquiry, and let them pray that his teaching be blameless and theirs fruitful.

Ἐπειδὴ Θεοῦ χάριτι ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ 1
since by-God's grace in (the)-name of-the Lord our Jesus
Χριστοῦ συνεληλύθαμεν εἰς ταυτὸν οἱ ἕνα καὶ
Christ we-have-come-together into the-same(-place) the(-ones) one and
τὸν αὐτὸν σκοπὸν τοῦ βίου τοῦ κατ᾽ εὐσέβειαν
the same aim of-the life of-the according-to piety
ἐνστησάμενοι· καὶ ὑμεῖς μὲν εὔδηλοί ἐστε μαθεῖν τι
having-set-up and you indeed evident are to-learn something
τῶν πρὸς σωτηρίαν ἐπιποθοῦντες, ἐμοὶ δὲ ἀνάγκη
of-the(-things) for salvation longing to-me and (is)-necessity
ἀναγγέλλειν τὰ δικαιώματα τοῦ Θεοῦ, νυκτὸς καὶ ἡμέρας
to-announce the ordinances — of-God by-night and by-day
μεμνημένῳ τοῦ Ἀποστόλου λέγοντος, ὅτι Τριετίαν νύκτα
remembering the Apostle saying that (for)-three-years night

καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα
and day not I-ceased with tears admonishing one
ἕκαστον· καιρὸς δὲ ἐπιτηδειότατος ἡμῖν ὁ παρὼν, καὶ
each (the)-time and most-suitable for-us (is)-the present and
τόπος οὗτος ἡσυχίαν παρέχων καὶ σχολὴν πᾶσαν ἀπὸ
(the)-place this quiet providing and leisure all from
τῶν ἔξωθεν θορύβων, συνευξώμεθα ἀλλήλοις, ὥστε ἡμᾶς
the outside tumults let-us-pray-with one-another so-that we
μὲν ἐν καιρῷ τοῖς συνδούλοις ἡμῶν δοῦναι τὸ σιτομέτριον·
indeed in season to-the fellow-servants our to-give the measure-of-grain
ὑμᾶς δὲ, λαβόντας τὸν λόγον, ὡς τὴν ἀγαθὴν γῆν, τέλειον
you and having-received the word as the good earth perfect
καὶ πολυπλασίονα τὸν ἐν δικαιοσύνῃ καρπὸν ἀποδοῦναι,
and manifold the in righteousness fruit to-render
καθὼς γέγραπται. Παρακαλῶ οὖν ὑμᾶς διὰ τῆς ἀγάπης
as it-is-written I-exhort then you through the love
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ δόντος ἑαυτὸν
of-the Lord our Jesus Christ the(-one) having-given himself
ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ἀψώμεθά ποτε τῆς φροντίδος
for the sins our let-us-take-hold at-last of-the care
τῶν ψυχῶν ἡμῶν· λυπηθῶμεν ἐπὶ τῇ ματαιώσει τοῦ
of-the souls our let-us-grieve at the vanity of-the
προλαβόντος βίου· ἀγωνισώμεθα ὑπὲρ τῶν μελλόντων
preceding life let-us-struggle for the(-things) to-come
εἰς δόξαν τοῦ Θεοῦ, καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ τοῦ
to (the)-glory — of-God and — of-Christ his and of-the
προσκυνητοῦ καὶ ἁγίου Πνεύματος. Μὴ τῇ ῥᾳθυμίᾳ καὶ τῇ
adorable and Holy Spirit not in-the sloth and the
ἐκλύσει ταύτῃ ἐναπομείνωμεν, καὶ τὸ μὲν παρὸν ἀεὶ διὰ
slackness this let-us-remain and the indeed present always through
ῥᾳθυμίας προϊέμενοι, πρὸς δὲ τὸ αὔριον καὶ τὸ ἐφεξῆς
sloth letting-go to and the morrow and the next

τὴν ἀρχὴν τῶν ἔργων ὑπερτιθέμενοι, εἶτα καταληφθέντες
the beginning of-the works postponing then overtaken
ὑπὸ τοῦ ἀπαιτοῦντος τὰς ψυχὰς ἡμῶν, ἀπαρασκεύαστοι
by the(-one) demanding the souls our unprepared
τῶν ἀγαθῶν ἔργων, τῆς μὲν χαρᾶς τοῦ νυμφῶνος
in-the good works from-the indeed joy of-the bridal-chamber
ἀποβληθῶμεν, ἀργὰ δὲ καὶ ἀνόνητα μετακλαίωμεν, τὸν
we-be-cast-out idly and also unprofitably we-lament the
κακῶς παρεθέντα τοῦ βίου χρόνον ὀδυρόμενοι τότε, ὅτε
badly let-slip of-the life time bewailing then when
πλέον οὐδὲν ἐξέσται τοῖς μεταμελομένοις. Νῦν καιρὸς
more nothing will-be-possible for-the(-ones) repenting now (the)-time
εὐπρόσδεκτος, φησὶν ὁ Ἀπόστολος, νῦν ἡμέρα σωτηρίας.
acceptable says the Apostle now (the)-day of-salvation
Οὗτος ὁ αἰὼν τῆς μετανοίας, ἐκεῖνος τῆς ἀνταποδόσεως·
this the age of-the repentance that of-the recompense
οὗτος τῆς ὑπομονῆς, ἐκεῖνος τῆς παρακλήσεως. Νῦν
this of-the endurance that of-the comfort now
βοηθὸς τῶν ἐπιστρεφόντων ἀπὸ ὁδοῦ κακῆς ὁ
(is)-helper of-the(-ones) turning from (a)-way evil —
Θεὸς, τότε φοβερὸς καὶ ἀπαραλόγιστος τῶν ἀνθρωπίνων
God then fearful and undeceivable of-the human
πραγμάτων τε καὶ ῥημάτων καὶ ἐνθυμημάτων ἐξεταστής.
deeds both and words and thoughts examiner
Νῦν τῆς μακροθυμίας ἀπολαύομεν, τότε τὴν δικαιοκρισίαν
now the long-suffering we-enjoy then the righteous-judgment
γνωρίσομεν, ὅταν ἀναστῶμεν, οἱ μὲν εἰς κόλασιν
we-shall-know when we-rise-again some indeed to punishment
αἰώνιον, οἱ δὲ εἰς ζωὴν αἰώνιον, καὶ ἀπολάβῃ ἕκαστος
eternal others and to life eternal and receive each
κατὰ τὴν πρᾶξιν αὐτοῦ. Πρὸς τίνα καιρὸν ὑπερτιθέμεθα
according-to the deed his to what time do-we-postpone

τὴν ὑπακοὴν τοῦ Χριστοῦ, τοῦ καλέσαντος ἡμᾶς εἰς
the obedience — of-Christ the(-one) having-called us into
τὴν ἐπουράνιον ἑαυτοῦ βασιλείαν; Οὐκ ἐκνήψομεν; οὐκ
the heavenly his-own kingdom not will-we-sober-up not
ἀνακαλεσόμεθα ἑαυτοὺς ἀπὸ τοῦ κατὰ συνήθειαν βίου
will-we-recall ourselves from the according-to custom life
πρὸς τὴν ἀκρίβειαν τοῦ Εὐαγγελίου; Οὐκ ἐν ὀφθαλμοῖς
to the exactness of-the Gospel not in eyes
ληψόμεθα τὴν ἡμέραν Κυρίου τὴν φοβερὰν ἐκείνην
shall-we-take the day of-(the)-Lord the fearful that
καὶ ἐπιφανῆ, ἐν ᾗ τοὺς μὲν τῇ δεξιᾷ τοῦ Κυρίου
and manifest in which the(-ones) indeed to-the right of-the Lord
διὰ τῶν πράξεων προσεγγίζοντας βασιλεία οὐρανῶν
through the deeds drawing-near (the)-kingdom of-heavens
ὑποδέξεται· τοὺς δὲ πρὸς τὴν ἀριστερὰν διὰ τὴν
will-receive the(-ones) and to the left because-of the
ἐρημίαν τῶν ἀγαθῶν ἔργων ἀπεωσμένους, γέεννα πυρὸς
lack of-the good works thrust-away (a)-Gehenna of-fire
καὶ σκότος αἰώνιον κατακρύψει; Ἐκεῖ ἔσται, φησὶν, ὁ
and darkness eternal will-hide there will-be he-says the
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
weeping and the gnashing of-the teeth

2 Ἡμεῖς δὲ βασιλείας μὲν οὐρανῶν ἐπιθυμεῖν λέγομεν, ἐξ
we but (the)-kingdom indeed of-heavens to-desire say from
ὧν δὲ ἔστιν αὐτῆς ἐπιτυχεῖν οὐ φροντίζομεν· ἀλλὰ
which but it-is(-possible) it to-attain not we-care but
μηδένα πόνον ὑπὲρ ἐντολῆς Κυρίου καταδεχόμενοι,
no toil for (the)-commandment of-(the)-Lord accepting
τῶν ἴσων τιμῶν τεύξεσθαι τοῖς μέχρι θανάτου
of-the equal honors to-be-going-to-obtain with-the(-ones) until death
πρὸς τὴν ἁμαρτίαν ἀντικαταστᾶσιν ἐν τῇ ματαιότητι
against the sin having-resisted in the vanity

τοῦ νοὸς ἡμῶν ὑποτιθέμεθα. Τίς ἐν καιρῷ τῆς σπορᾶς
of-the mind our we-suppose who in time of-the sowing
οἴκοι καθήμενος ἢ καθεύδων, ἐνστάντος τοῦ θερισμοῦ,
at-home sitting or sleeping having-come the harvest
τὸν κόλπον ἐπλήρωσε τῶν δραγμάτων; τίς ἐτρύγησεν
the bosom filled with-the sheaves who gathered-grapes-from
ἀμπελῶνα τὸν μὴ παρ᾽ αὐτοῦ πεφυτευμένον καὶ
(a)-vineyard the(-one) not by him planted and
πεπονημένον; Ἐκείνων οἱ καρποὶ, ὧν καὶ οἱ πόνοι· αἱ
labored of-those the fruits of-whom also the labors the
τιμαὶ καὶ οἱ στέφανοι τῶν νενικηκότων εἰσί. Τίς ποτε
honors and the crowns of-the(-ones) having-conquered are who ever
στεφανοῖ τὸν μηδὲ ἀποδύντα πρὸς τὸν ἀντίπαλον;
crowns the(-one) not-even having-stripped against the opponent
ὁπότε οὐ νικῆσαι δεῖ μόνον, ἀλλὰ καὶ νομίμως
since not to-conquer (it)-is-necessary only but also lawfully
ἀθλῆσαι, κατὰ τὸν Ἀπόστολον· τοῦτο δέ ἐστι τὸ
to-compete according-to the Apostle this and is the
μηδὲ μικρὸν μὲν παριέναι τι τῶν διατεταγμένων·
not-even small indeed to-pass-over anything of-the(-things) ordained
οὕτω δὲ ἕκαστον ποιῆσαι, ὡς προστετάγμεθα. Μακάριος
so and each to-do as we-have-been-commanded blessed
γὰρ, φησὶν, ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ Κύριος
for he-says (is)-the servant that whom having-come the Lord
εὑρήσει, οὐχὶ ποιοῦντα ὡς ἔτυχεν, ἀλλὰ ποιοῦντα οὕτως·
will-find not doing as it-happened but doing thus
καὶ, Ἐὰν ὀρθῶς μὲν προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς,
and if rightly indeed you-offer rightly but not you-divide
ἥμαρτες. Ἡμεῖς δὲ, μίαν που τῶν ἐντολῶν πεποιηκέναι
you-sinned we but one perhaps of-the commandments to-have-done
νομίσαντες (οὐ γὰρ ἂν φαίην, ὅτι ποιήσαντες· πᾶσαι γὰρ
having-thought not for — would-I-say that having-done all for

ἀλλήλων ἔχονται κατὰ τὸν ὑγιῆ τοῦ λόγου σκοπὸν,
one-another hold according-to the sound of-the reason aim
ὡς ἐν τῇ λύσει τῆς μιᾶς καὶ τὰς λοιπὰς ἐξ ἀνάγκης
so-that in the dissolution of-the one also the rest of necessity
συγκαταλύεσθαι), οὐκ ἐπὶ τοῖς παρεθεῖσι τὴν ὀργὴν
to-be-dissolved-with not for the(-things) let-pass the wrath
ἐκδεχόμεθα, ἀλλ' ἐπὶ τῷ κατορθωθέντι δῆθεν τὰς
we-expect but for the(-thing) achieved forsooth the
τιμὰς ἀναμένομεν. Ὁ ἐκ τῶν δέκα ταλάντων τῆς
honors we-await the(-one) of the ten talents of-the
παρακαταθήκης ἕν που ἢ δύο παρακατασχὼν, τὰ δὲ
deposit one perhaps or two having-kept-back the and
λοιπὰ ἀποτίσας, οὐχὶ εὐγνώμων διὰ τὴν τῶν πλειόνων
rest having-paid not right-minded because-of the of-the more
ἀπότισιν γνωρίζεται, ἀλλὰ ἄδικος καὶ πλεονέκτης ἐπὶ
payment is-known but unjust and grasping for
τῇ τῶν ἐλαττόνων ἀποστερήσει ἐλέγχεται. Τί δὲ λέγω
the of-the fewer withholding is-convicted why and do-I-say
ἀποστερήσει; ὁπότε ὁ τὸ ἓν τάλαντον πιστευθεὶς,
withholding since the(-one) the one talent entrusted
εἶτα ἀποδοὺς αὐτὸ ἐκεῖνο ὁλόκληρον καὶ ἀκέραιον ὃ
then having-rendered it that whole and intact which
ὑπεδέξατο, ὅτι μὴ προσειργάσατο τῷ δοθέντι,
he-received because not he-worked-more with-the(-thing) given
κατακρίνεται. Ὁ δέκα ἔτη τὸν πατέρα τιμήσας, μίαν
is-condemned the(-one) ten years the father having-honored one
δὲ πληγὴν ὕστερον ἐμβαλὼν μόνην, οὐχ ὡς εὐεργέτης
and blow later having-struck only not as benefactor
τιμᾶται, ἀλλ' ὡς πατραλοίας καταδικάζεται. Πορευθέντες,
is-honored but as parricide is-condemned having-gone
φησὶν ὁ Κύριος, μαθητεύσατε πάντα τὰ ἔθνη, διδάσκοντες
says the Lord make-disciples all the nations teaching

αὐτοὺς, οὐχὶ τὰ μὲν τηρεῖν, τῶν δὲ ἀμελεῖν,
them not the(-things) indeed to-keep the(-others) but to-neglect
ἀλλὰ τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. Καὶ ὁ
but to-keep all as-many-as I-commanded you and the
Ἀπόστολος ἀκολούθως γράφει· Μηδεμίαν ἐν μηδενὶ διδόντες
Apostle consistently writes no in nothing giving
προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ διακονία, ἀλλ' ἐν παντὶ
offense that not be-blamed the ministry but in everything
συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι. Εἰ γὰρ μὴ πάντα
commending ourselves as of-God ministers if for not all(-things)
ἡμῖν πρὸς τὸν τῆς σωτηρίας σκοπὸν ἀναγκαῖα ἦν, οὐδ'
to-us toward the of-the salvation aim necessary were not-even
ἂν ἐγράφησαν πᾶσαι αἱ ἐντολαὶ, οὐδ' ἂν πᾶσαι
— would-have-been-written all the commandments nor — all
φυλαχθῆναι ἀναγκαίως διηγορεύθησαν. Τί μοι τὸ ὄφελος
to-be-kept necessarily would-have-been-declared what to-me the profit
τῶν ἄλλων κατορθωμάτων, εἰ μέλλοιμι, μωρὸν εἰπὼν τὸν
of-the other achievements if I-am-to fool having-said the
ἀδελφὸν, ἔνοχος ἔσεσθαι τῇ γεέννῃ; Τί γὰρ ὄφελος τῆς
brother liable to-be-going-to-be to-the Gehenna what for profit of-the
ἀπὸ τῶν πολλῶν ἐλευθερίας τῷ ὑφ' ἑνὸς κρατουμένῳ
from the many freedom to-the(-one) by one being-held
εἰς δουλείαν; Ὁ γὰρ ποιῶν, φησὶ, τὴν ἁμαρτίαν δοῦλός
into slavery the(-one) for doing he-says the sin (a)-slave
ἐστι τῆς ἁμαρτίας. Τί δὲ τὸ κέρδος τῆς ἐν πολλοῖς
is of-the sin what and the gain of-the in many
ἀπαθείας τῷ ὑφ' ἑνὸς πάθους φθειρομένῳ τὸ σῶμα;
passionlessness to-the(-one) by one passion being-corrupted the body
Ἄρα οὖν, φησί τις, τὰ πλήθη τῶν Χριστιανῶν μὴ 3
then therefore says someone the multitudes of-the Christians not
φυλάσσοντα πάσας τὰς ἐντολὰς, ἀνόνητον ἕξει τὴν τινων
keeping all the commandments unprofitable will-have the of-some

φυλακήν; Πρὸς τοῦτο τοῦ μακαρίου Πέτρου μνημονεῦσαι
keeping to this the blessed Peter to-recall
καλὸν, τοῦ μετὰ τοσαῦτα μὲν κατορθώματα, τοιούτους
(is)-fine the(-one) after so-many indeed achievements such
δὲ τοὺς μακαρισμοὺς, ἐφ' ἑνὶ μόνῳ ἀκούοντος· Ἐὰν μὴ νίψω
and the blessings for one only hearing if not I-wash
σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. Ἐῶ δὲ λέγειν, ὅτι οὐδὲ
you not you-have part with me I-forbear and to-say that not-even
αὐτὸ ἐκεῖνο ῥᾳθυμίας οὐδὲ καταφρονήσεως εἶχεν ἔνδειξιν,
itself that of-sloth nor of-contempt had (an)-indication
ἀλλὰ τιμῆς καὶ εὐλαβείας ἦν ἔμφασις. Καὶ μὴν, εἴποι
but of-honor and reverence was (an)-expression and yet would-say
τις ἂν, γέγραπται· Πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα
someone — it-is-written every(-one) who — calls-on the name
Κυρίου, σωθήσεται· ὥστε ἀρκεῖ καὶ αὐτὴ ἡ ἐπίκλησις τοῦ
of-(the)-Lord shall-be-saved so-that suffices also itself the invocation of-the
ὀνόματος τοῦ Κυρίου σῶσαι τὸν ἐπικαλούμενον. Ἀλλ'
name of-the Lord to-save the(-one) invoking but
ἀκουέτω καὶ οὗτος τοῦ Ἀποστόλου λέγοντος· Πῶς οὖν
let-hear also this(-man) the Apostle saying how then
ἐπικαλέσονται, εἰς ὃν οὐκ ἐπίστευσαν; Εἰ δὲ πιστεύεις,
will-they-call-on in whom not they-believed if but you-believe
ἄκουε τοῦ Κυρίου λέγοντος· Οὐ πᾶς ὁ λέγων μοι,
hear the Lord saying not every(-one) the(-one) saying to-me
Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν,
Lord Lord will-enter into the kingdom of-the heavens
ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ Πατρός μου τοῦ ἐν
but the(-one) doing the will of-the Father my the(-one) in
οὐρανοῖς. Ὅπου γε καὶ ὁ τὸ θέλημα τοῦ Κυρίου
heavens where at-least also the(-one) the will of-the Lord
ἐργαζόμενος, μὴ καθὼς θέλει δὲ ὁ Θεὸς, μηδὲ ἐν διαθέσει
working not as wishes but — God nor in disposition

τῆς πρὸς Θεὸν ἀγάπης τοῦτο ποιῶν, ἀνόνητον ἔχει τὴν
of-the toward God love this doing unprofitable has the
τοῦ ἔργου σπουδὴν, κατὰ τὴν φωνὴν αὐτοῦ τοῦ Κυρίου
of-the work zeal according-to the voice of-himself the Lord
ἡμῶν Ἰησοῦ Χριστοῦ, εἰπόντος, ὅτι Ποιοῦσι πρὸς τὸ
our Jesus Christ having-said that they-do (it)-for the
θεαθῆναι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι
to-be-seen by-the men amen I-say to-you that they-have
τὸν μισθὸν αὐτῶν. Ὅθεν Παῦλος ὁ ἀπόστολος ἐπαιδεύθη
the reward their whence Paul the apostle was-taught
εἰπεῖν, ὅτι Κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ
to-say that even-if I-dole-out all the possessions my and
ἐὰν παραδῶ τὸ σῶμά μου, ἵνα καυθήσωμαι, ἀγάπην δὲ
if I-give-over the body my that I-may-be-burned love but
μὴ ἔχω, οὐδὲν ὠφελοῦμαι. Ὅλως δὲ τρεῖς ταύτας ἐγὼ
not I-have nothing I-am-profited in-all and three these I
διαφορὰς τῆς διαθέσεως πρὸς τὴν ἀπαραίτητον ἀνάγκην
differences of-the disposition toward the inexorable necessity
τῆς ὑπακοῆς καθορῶ. Ἢ γὰρ φοβούμενοι τὰς κολάσεις
of-the obedience I-discern either for fearing the punishments
ἐκκλίνομεν ἀπὸ τοῦ κακοῦ, καί ἐσμεν ἐν τῇ διαθέσει τῇ
we-turn-aside from the evil and we-are in the disposition the
δουλικῇ· ἢ, τὰ ἐκ τοῦ μισθοῦ κέρδη διώκοντες, τῆς ἑαυτῶν
slavish or the from the wage gains pursuing the of-ourselves
ἕνεκεν ὠφελείας πληροῦμεν τὰ προστάγματα, καὶ κατὰ
for-the-sake-of benefit we-fulfill the commands and in
τοῦτο προσεοίκαμεν τοῖς μισθίοις· ἢ δι' αὐτὸ τὸ καλὸν,
this we-resemble the hirelings or because-of itself the good
καὶ τὴν πρὸς τὸν δεδωκότα ἡμῖν τὸν νόμον ἀγάπην,
and the toward the(-one) having-given us the law love

χαίροντες, ὅτι οὕτως ἐνδόξῳ καὶ ἀγαθῷ Θεῷ δουλεύειν
rejoicing that so glorious and good God to-serve
κατηξιώθημεν, καί ἐσμεν οὕτως ἐν τῇ τῶν υἱῶν διαθέσει.
we-were-deemed-worthy and we-are thus in the of-the sons disposition
Οὔτε οὖν ὁ ἐν φόβῳ τὰς ἐντολὰς κατορθῶν, καὶ ἀεὶ
neither then the(-one) in fear the commandments accomplishing and always
τὸ τῆς ῥᾳθυμίας ἐπιτίμιον ὑφορώμενος, τὰ μὲν ποιήσει
the of-the sloth penalty suspecting the(-things) indeed will-do
τῶν προστεταγμένων αὐτῷ, τὰ δὲ παρόψεται·
of-the(-things) commanded him the(-others) but will-overlook
ἀλλὰ τὴν ἐπὶ πάσῃ παρακοῇ ἐκδίκησιν ὁμοίως ἑαυτῷ
but the for every disobedience vengeance alike to-himself
φοβερὰν ὑπολήψεται. Καὶ διὰ τοῦτο μακαρίζεται μὲν
fearful will-suppose and because-of this is-blessed indeed
ὁ πάντα καταπτήσσων δι' εὐλάβειαν· στήκει δὲ
the(-one) all(-things) cowering-at because-of reverence stands and
ἑδραῖος ἐν τῇ ἀληθείᾳ, δυνάμενος εἰπεῖν· Προωρώμην τὸν
firm in the truth being-able to-say I-saw-before(-me) the
Κύριον ἐνώπιόν μου διαπαντὸς, ὅτι ἐκ δεξιῶν μού ἐστιν,
Lord before me continually because at right my he-is
ἵνα μὴ σαλευθῶ· ὡς οὐδὲν αἱρούμενος παριδεῖν τῶν
that not I-be-shaken as nothing choosing to-overlook of-the(-things)
δεόντων· καὶ, Μακάριος ἀνὴρ ὁ φοβούμενος τὸν
needful and blessed (the)-man the(-one) fearing the
Κύριον. Διὰ τί; Ὅτι Ἐν ταῖς ἐντολαῖς αὐτοῦ θελήσει
Lord because-of what because in the commandments his he-will-delight
σφόδρα. Οὐ τοίνυν ἐστὶ τῶν φοβουμένων τὸ παριέναι
exceedingly not therefore is-it of-the(-ones) fearing the to-pass-over
τι τῶν ἐντεταλμένων, ἢ ἀμελῶς ποιεῖν· ἀλλ' οὐδὲ
anything of-the(-things) commanded or negligently to-do but not-even
ὁ μισθωτὸς παραβῆναί τι τῶν διατεταγμένων
the hireling to-transgress anything of-the(-things) ordained

αἱρήσεται. Πῶς γὰρ κομίσεται τὸν μισθὸν τῆς ἐργασίας τοῦ
will-choose how for will-he-receive the wage of-the work of-the
ἀμπελῶνος, μὴ πάντα πληρώσας τὰ συμπεφωνημένα;
vineyard not all having-fulfilled the(-things) agreed
Καὶ γὰρ ἐὰν ἕν τι ἐλλείπῃ τῶν ἀναγκαίων, ἄχρηστον
and for if one something be-lacking of-the necessary(-things) useless
αὐτὸν τῷ κεκτημένῳ κατέστησε. Τίς οὖν ἔτι τῆς βλάβης
him to-the owner it-made who then still of-the damage
μισθὸν ὑποτελέσει τῷ ἀδικήσαντι; Τρίτον ἦν ἡ
(a)-wage will-pay to-the(-one) having-wronged(-him) (the)-third was the
κατὰ ἀγάπην ὑπηρεσία. Τίς οὖν υἱὸς, σκοπὸν ἔχων
according-to love service what then son aim having
τὴν τοῦ πατρὸς εὐαρέστησιν, ἐπὶ τοῖς μείζοσιν αὐτὸν
the of-the father good-pleasure in the greater(-things) him
εὐφραίνων, τῶν μικροτάτων ἕνεκεν λυπεῖν αἱρήσεται; Πολὺ
gladdening of-the smallest for-the-sake to-grieve will-choose much
δὲ πλέον, καὶ τοῦ Ἀποστόλου μεμνημένος, εἰπόντος· Καὶ μὴ
and more also the Apostle remembering having-said and not
λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε.
grieve the Spirit the Holy — of-God in whom you-were-sealed
Οἱ τοίνυν τὰς πλείστας τῶν ἐντολῶν παραβαίνοντες 4
the(-ones) therefore the most of-the commandments transgressing
ἐν ποίῳ μέρει τετάχθαι βούλονται; μήτε ὡς Πατρὶ
in what part to-have-been-ranked do-they-wish neither as (a)-Father
ὑπηρετοῦντες τῷ Θεῷ, μήτε ὡς μεγάλα ἐπαγγελλομένῳ
serving — God nor as great(-things) promising
πειθόμενοι, μήτε ὡς Δεσπότῃ δουλεύοντες. Εἰ γὰρ Πατήρ
obeying nor as (a)-Master serving-as-slaves if for (a)-Father
εἰμι, φησὶν, ἐγὼ, ποῦ ἐστιν ἡ δόξα μου; καὶ εἰ Κύριός εἰμι
I-am he-says I where is the glory my and if (a)-Lord I-am
ἐγὼ, ποῦ ἐστιν ὁ φόβος μου; Ὁ μὲν γὰρ φοβούμενος
I where is the fear my the(-one) indeed for fearing

τὸν Κύριον, ἐν ταῖς ἐντολαῖς αὐτοῦ θελήσει σφόδρα· διὰ
the Lord in the commandments his will-delight exceedingly through
δὲ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν, φησὶν, ἀτιμάζεις.
and the transgression of-the law — God he-says you-dishonor
Πῶς οὖν, τὸν καθ' ἡδονὴν βίον τοῦ κατ' ἐντολὴν
how then the according-to pleasure life to-the(-one) according-to commandment
προτιμήσαντες, ζωῆς μακαριότητα, καὶ ἰσοπολιτείαν τῶν
having-preferred of-life (the)-blessedness and equal-citizenship of-the
ἁγίων, καὶ τὰς μετ' ἀγγέλων εὐφροσύνας ἐν προσώπῳ
saints and the with angels joys in (the)-presence
Χριστοῦ ἑαυτοῖς ὑποθώμεθα; Νηπίας ὄντως φρενὸς τὰ
of-Christ for-ourselves may-we-propose of-(a)-childish truly mind (are)-the
τοιαῦτα φαντάσματα. Πῶς ἔσομαι μετὰ Ἰὼβ, ὁ μηδὲ
such fantasies how shall-I-be with Job the(-one) not-even
τὴν τυχοῦσαν θλῖψιν μετὰ εὐχαριστίας δεξάμενος; Πῶς
the ordinary affliction with thanksgiving having-received how
μετὰ τοῦ Δαβὶδ, ὁ μὴ πρὸς τὸν πολέμιον μακροθύμως
with — David the(-one) not toward the enemy long-sufferingly
διατεθείς; Πῶς μετὰ τοῦ Δανιὴλ, ὁ μὴ μετ' ἐγκρατείας
disposed how with — Daniel the(-one) not with self-control
διηνεκοῦς καὶ δεήσεως φιλοπόνου τὸν Θεὸν ἐκζητήσας;
continual and prayer laborious — God having-sought
Πῶς μεθ' ἑκάστου τῶν ἁγίων, ὁ μὴ τοῖς ἴχνεσιν
how with each of-the saints the(-one) not in-the footsteps
αὐτῶν περιπατήσας; Τίς οὕτως ἄκριτος ἀθλοθέτης, ὡς τῶν
their having-walked who so undiscerning (an)-umpire as of-the
ἴσων ἀξιῶσαι στεφάνων τὸν νικητὴν καὶ τὸν μηδὲν
equal to-deem-worthy crowns the victor and the(-one) nothing
ἠγωνισμένον; Τίς στρατηγὸς εἰς τὴν μερίδα τῶν σκύλων
having-contested what general to the share of-the spoils
ἐξίσου ποτὲ τοῖς νενικηκόσι τοὺς μηδὲ φανέντας ἐπὶ
equally ever with-the(-ones) having-conquered the(-ones) not-even having-appeared at

τῆς μάχης ἐκάλεσεν; Ἀγαθὸς ὁ Θεὸς, ἀλλὰ καὶ δίκαιος.
the battle called good (is)-the God but also just
Δικαίου δὲ, ἡ πρὸς ἀξίαν ἀντίδοσις, καθὼς γέγραπται·
of-(the)-just and (is)-the toward worth recompense as it-is-written
Ἀγάθυνον, Κύριε, τοῖς ἀγαθοῖς καὶ τοῖς εὐθέσι τῇ καρδίᾳ.
do-good Lord to-the good and to-the upright in-the heart
Τοὺς δὲ ἐκκλίνοντας εἰς τὰς στραγγαλιὰς ἀπάξει Κύριος
the(-ones) but turning-aside into the crooked-ways will-lead-away (the)-Lord
μετὰ τῶν ἐργαζομένων τὴν ἀνομίαν. Ἐλεήμων, ἀλλὰ
with the(-ones) working the lawlessness merciful but
καὶ κριτής. Ἀγαπᾷ γὰρ, φησὶν, ἐλεημοσύνην καὶ κρίσιν ὁ
also (a)-judge loves for he-says mercy and judgment the
Κύριος. Διὸ λέγει· Ἔλεον καὶ κρίσιν ᾄσομαί σοι, Κύριε.
Lord wherefore he-says mercy and judgment I-will-sing to-you Lord
Ἐμάθομεν ἐπὶ τίνας τὸ Ἔλεος· Μακάριοι γὰρ, φησὶν, οἱ
we-learned upon whom the mercy blessed for he-says the
ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. Ὁρᾷς πῶς κεκριμένως
merciful because they will-obtain-mercy you-see how discerningly
κέχρηται τῷ ἐλέῳ; οὔτε ἀκρίτως ἐλεῶν, οὔτε ἀνηλεῶς
he-has-used the mercy neither undiscerningly pitying nor unmercifully
κρίνων. Ἐλεήμων γὰρ ὁ Κύριος, καὶ δίκαιος. Μὴ οὖν ἐξ
judging merciful for (is)-the Lord and just not then by
ἡμισείας τὸν Θεὸν γνωρίζωμεν, μηδὲ ἀφορμὴν ῥᾳθυμίας τὴν
half — God let-us-know nor (an)-occasion of-sloth the
αὐτοῦ φιλανθρωπίαν λαμβάνωμεν. Διὰ τοῦτο βρονταὶ,
his love-of-mankind let-us-take because-of this thunders
διὰ τοῦτο κεραυνοὶ, ἵνα μὴ καταφρονῆται ἡ ἀγαθότης.
because-of this thunderbolts that not be-despised the goodness
Ὁ τὸν ἥλιον ἀνατέλλων, καὶ ἀβλεψίαν καταδικάζει.
the(-one) the sun making-rise also blindness condemns

Ὁ τὸν ὄμβρον διδοὺς, καὶ τὸ πῦρ βρέχει. Ἐκεῖνα
the(-one) the rain giving also the fire rains those(-things)
τῆς χρηστότητος, ταῦτα τῆς ἀποτομίας· ἢ δι᾽
of-the kindness these of-the severity either because-of
ἐκεῖνα ἀγαπήσωμεν, ἢ διὰ ταῦτα φοβηθῶμεν, ἵνα
those let-us-love or because-of these let-us-fear that
μὴ ῥηθῇ καὶ ἡμῖν· Ἢ τοῦ πλούτου τῆς χρηστότητος
not be-said also to-us or the riches of-the kindness
αὐτοῦ, καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυμίας καταφρονεῖς,
his and of-the forbearance and of-the long-suffering do-you-despise
ἀγνοῶν, ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιάν σε
not-knowing that the kindness — of-God to repentance you
ἄγει; Κατὰ δὲ τὴν σκληρότητά σου, καὶ ἀμετανόητον
leads according-to but the hardness your and impenitent
καρδίαν, θησαυρίζεις ἑαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς. Ἐπεὶ
heart you-treasure-up for-yourself wrath in (the)-day of-wrath since
τοίνυν οὔτε δυνατὸν σωθῆναι, μὴ ποιοῦντας τὰ κατ᾽
therefore neither (is-it)-possible to-be-saved not doing the according-to
ἐντολὴν τοῦ Θεοῦ ἔργα, οὔτε τὸ παριδεῖν τι
(the)-commandment — of-God works nor the to-overlook anything
τῶν προστεταγμένων ἀκίνδυνον (δεινὴ γὰρ ἡ
of-the(-things) commanded without-danger terrible for (is)-the
ἔπαρσις κριτὰς ἡμᾶς τοῦ νομοθέτου καθέζεσθαι, καὶ τοὺς
presumption judges us of-the lawgiver to-sit and the(-ones)
μὲν ἐγκρίνειν τῶν νόμων, τοὺς δὲ παραπέμπεσθαι),
indeed to-approve of-the laws the(-others) but to-dismiss
φέρε δὴ οἱ τῆς εὐσεβείας ἀγωνισταὶ, οἱ τὸν ἡσύχιον
come indeed the of-the piety contenders the(-ones) the quiet
καὶ ἀπράγμονα βίον, ὡς συνεργὸν τῆς φυλακῆς τῶν
and untroubled life as (a)-helper of-the keeping of-the
εὐαγγελικῶν δογμάτων τιμήσαντες, κοινὴν φροντίδα καὶ
evangelical doctrines having-honored common care and

βουλὴν προθώμεθα, ὅπως ἂν μηδὲν ἡμᾶς διαφύγῃ τῶν
counsel let-us-set-forth so-that — nothing us may-escape of-the(-things)
ἐντεταλμένων. Εἰ γὰρ δεῖ τέλειον εἶναι τὸν τοῦ Θεοῦ
commanded if for (it)-is-necessary perfect to-be the — of-God
ἄνθρωπον (καθὼς γέγραπται, καὶ ὁ λόγος ἐν τοῖς πρὸ
man as it-is-written and the reason in the(-things) before
τούτων ἀπέδειξεν), ἀνάγκη πᾶσα διὰ πάσης ἐντολῆς
these showed (it-is)-necessary all through every commandment
καθαρισθῆναι εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ
to-be-cleansed to (the)-measure of-stature of-the fullness —
Χριστοῦ, ἐπεὶ καὶ κατὰ τὸν θεῖον νόμον, κἂν καθαρὸν
of-Christ since also according-to the divine law even-if clean
ᾖ τὸ λελωβημένον, ἀπρόσδεκτον εἰς θυσίαν τῷ Θεῷ.
be the(-thing) maimed (is)-unacceptable for sacrifice — to-God
Οὗπερ ἂν οὖν ἕκαστος ἐνδεῶς ἔχειν ἡγῆται, τοῦτο εἰς
whatever — then each lacking to-be thinks this to
κοινὴν προτιθέτω διάσκεψιν. Ῥᾷον γὰρ ἂν ἐν τῇ
common let-him-set-before examination more-easily for — in the
φιλοπόνῳ τῶν πλειόνων διερευνήσει τὸ λανθάνον
laborious of-the many searching the(-thing) hidden
ἐξευρεθείη, Θεοῦ, δηλονότι, κατὰ τὴν ἐπαγγελίαν τοῦ
would-be-found-out God clearly according-to the promise of-the
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, χαριζομένου ἡμῖν τοῦ
Lord our Jesus Christ granting to-us of-the(-thing)
ζητουμένου τὴν εὕρεσιν διδασκαλίᾳ καὶ ὑπομνήσει τοῦ
sought the finding by-(the)-teaching and reminding of-the
ἁγίου Πνεύματος. Ὥσπερ οὖν ἐμοὶ ἀνάγκη ἐπίκειται,
Holy Spirit as then on-me necessity lies
καὶ οὐαί μοί ἐστιν, ἐὰν μὴ εὐαγγελίζωμαι· οὕτω καὶ
and woe to-me it-is if not I-preach-the-gospel so also
ὑμῖν ἴσος ἀγὼν ἀπορῥαθυμήσασι πρὸς τὴν ἐξέτασιν, ἢ
for-you (is)-equal (the)-peril having-been-slothful toward the examination or

ἀτόνως καὶ ἐκλελυμένως πρός τε τὴν φυλακὴν τῶν
feebly and slackly toward both the keeping of-the(-things)
παραδεδομένων καὶ τὴν διὰ τῶν ἔργων πλήρωσιν
handed-down and the through the works fulfillment
διατεθεῖσιν. Διότι φησὶν ὁ Κύριος· Ὁ λόγος ὃν ἐλάλησα,
having-been-disposed because says the Lord the word which I-spoke
ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· καὶ, Δοῦλος
that will-judge him in the last day and (a)-servant
ὁ μὲν μὴ γνοὺς τὸ θέλημα τοῦ Κυρίου ἑαυτοῦ,
the(-one) indeed not having-known the will of-the Lord his-own
ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας· ὁ δὲ
having-done but (things)-worthy of-blows shall-be-beaten (with)-few the(-one) but
γνοὺς, καὶ μὴ ποιήσας, μηδὲ ἑτοιμάσας ἑαυτὸν πρὸς τὸ
having-known and not having-done nor having-prepared himself toward the
θέλημα αὐτοῦ, δαρήσεται πολλάς. Εὐξώμεθα οὖν ἐμοὶ τὴν
will his shall-be-beaten (with)-many let-us-pray then for-me the
οἰκονομίαν τοῦ λόγου ἄμεμπτον, καὶ ὑμῖν ἔγκαρπον τὴν
management of-the word blameless and for-you fruitful the
διδασκαλίαν γενέσθαι. Ὡς οὖν εἰδότες, ὅτι ἀντιπρόσωποι
teaching to-become as then knowing that face-to-face
ἡμῖν οἱ τῆς θεοπνεύστου Γραφῆς λόγοι στήσονται
to-us the(-words) of-the God-inspired Scripture words will-stand
ἐπὶ τοῦ βήματος τοῦ Χριστοῦ (Ἐλέγξω γάρ σε, φησὶ, καὶ
at the judgment-seat — of-Christ I-will-refute for you he-says and
παραστήσω κατὰ πρόσωπόν σου τὰς ἁμαρτίας σου), οὕτω
will-set before face your the sins your so
καὶ πρόσχωμεν νηφόντως τοῖς λεγομένοις, καὶ εἰς ἔργον
also let-us-attend soberly to-the(-things) said and into deed
προαγαγεῖν τὰ θεῖα διδάγματα σπουδαίως ἐπειχθῶμεν, ὅτι
to-bring-forward the divine teachings earnestly let-us-hasten because
οὐκ οἴδαμεν ποίᾳ ἡμέρᾳ ἢ ὥρᾳ ὁ Κύριος ἡμῶν ἔρχεται.
not we-know on-what day or hour the Lord our comes

Περὶ τάξεως καὶ ἀκολουθίας τῆς ἐν ταῖς ἐντολαῖς τοῦ Κυρίου

I · THE ORDER OF THE COMMANDMENTS

Asked whether the Lord's commandments have an order and sequence, or are all of equal rank so that one may begin anywhere, as on a circle, Basil answers that the Lord himself set the order when the lawyer asked which commandment is first: to love God with all one's heart, soul, strength, and mind is the first and great one, and the second, like it and completing it, is to love one's neighbor as oneself. From these and like passages of Scripture the order of all the commandments can be learned.

Ἐπειδὴ ἔδωκεν ἡμῖν ὁ λόγος ἐξουσίαν τοῦ ἐπερωτᾶν,
since gave us the reason authority of-the to-ask
πρῶτον πάντων διδαχθῆναι δεόμεθα, εἰ τάξις τίς ἐστι καὶ
first of-all to-be-taught we-need whether order some is and
ἀκολουθία ἐν ταῖς ἐντολαῖς τοῦ Θεοῦ, ὥστε τὴν μὲν εἶναι
sequence in the commandments — of-God so-that the(-one) indeed to-be
πρώτην, τὴν δὲ δευτέραν, καὶ καθεξῆς· ἢ πᾶσαι ἀλλήλων
first the(-other) and second and in-order or all one-another
ἔχονται, καὶ πᾶσαι ἀλλήλαις ὁμότιμοι πρὸς τὸν τῆς ἀρχῆς
hold and all with-one-another equal-in-honor toward the of-the beginning
λόγον τυγχάνουσιν, ὡς ἄδειαν εἶναι τῷ βουλομένῳ,
account are so-that freedom to-be for-the(-one) wishing
καθάπερ ἐν κύκλῳ, ἀρχὴν λαμβάνειν ὁπόθεν βούλεται.
as in (a)-circle (a)-beginning to-take wherever he-wishes
Τὸ ἐρώτημα ὑμῶν ἀρχαῖόν ἐστι, καὶ πάλαι προεκδεδομένον
the question your ancient is and long-ago set-forth-before
ἐν τοῖς Εὐαγγελίοις, ἡνίκα προσελθὼν τῷ Κυρίῳ ὁ
in the Gospels when having-come to-the Lord the
νομικὸς, Διδάσκαλε, φησὶ, ποία πρώτη ἐν τῷ νόμῳ ἐστὶν
lawyer teacher he-says what-kind first in the law is

ἐντολή; Καὶ ὁ Κύριος ἀπεκρίνατο· Ἀγαπήσεις Κύριον
commandment and the Lord answered you-shall-love (the)-Lord
τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς
— God your from whole the heart your and from whole the
ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης
soul your and from whole the strength your and from whole
τῆς διανοίας σου. Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή.
the mind your this is (the)-first and great commandment
Δευτέρα δὲ ὁμοία αὕτη· Ἀγαπήσεις τὸν πλησίον σου ὡς
(the)-second and (is)-like this you-shall-love the neighbor your as
σεαυτόν. Αὐτὸς οὖν ἐπέθηκε ταῖς ἑαυτοῦ ἐντολαῖς τὴν
yourself himself then laid-on the his-own commandments the
τάξιν ὁ Κύριος· πρώτην μὲν καὶ μεγίστην περὶ τῆς εἰς
order the Lord (the)-first indeed and greatest about the toward
τὸν Θεὸν ἀγάπης τὴν ἐντολὴν ὁρισάμενος· δευτέραν δὲ
— God love the commandment having-defined (the)-second and
τῇ τάξει, καὶ ὁμοίαν ἐκείνῃ, μᾶλλον δὲ συμπληρωτικὴν
in-the order and like to-that rather and completing
τῆς προτέρας, καὶ ἐξ αὐτῆς ἠρτημένην, τὴν περὶ τοῦ
of-the former and from it depending the(-one) about the
ἀγαπᾷν τὸν πλησίον· ὥστε ἐκ τῶν εἰρημένων, καὶ
to-love the neighbor so-that from the(-things) said and
ἐξ ἑτέρων δὲ τοιούτων, ἐν ταῖς θεοπνεύστοις Γραφαῖς
from others too such in the God-inspired Scriptures
φερομένων, τὴν ἐν πάσαις ταῖς ἐντολαῖς τοῦ Κυρίου
recorded the in all the commandments of-the Lord
τάξιν τε καὶ ἀκολουθίαν ἔστι καταμαθεῖν.
order both and sequence it-is(-possible) to-learn

Περὶ τῆς πρὸς Θεὸν ἀγάπης, καὶ ὅτι κατὰ φύσιν ἐν ἀνθρώποις ἡ πρὸς τὰς ἐντολὰς τοῦ Κυρίου ῥοπὴ καὶ δύναμις

II · THE LOVE OF GOD

Love of God cannot be taught, any more than delight in light or love of life; it is sown in us at our making, and the commandments only cultivate the seed and bring it to maturity. Virtue is the right use of the powers God gave, and wickedness their misuse. We love the beautiful by nature, and nothing is more beautiful than God; we love those who do us good, and his gifts are beyond counting: our creation in his image, his care when we fell, and above all Christ, who took the form of a servant, bore our sins, and died to bring us to glory. He asks no repayment but to be loved. Estrangement from God is heavier than the punishments of Gehenna, and so, Basil fears, is giving the enemy cause to boast against Christ of our disobedience.

Οὐκοῦν περὶ τῆς εἰς Θεὸν ἀγάπης πρῶτον ἡμῖν
therefore about the toward God love first to-us
διαλέχθητι. Ὅτι μὲν γὰρ χρὴ ἀγαπᾷν, ἀκηκόαμεν·
discourse that indeed for (it)-is-needful to-love we-have-heard
πῶς δ' ἂν τοῦτο κατορθωθείη, μαθεῖν ἐπιζητοῦμεν.
how and — this might-be-achieved to-learn we-seek
Ἀδίδακτος μὲν ἡ πρὸς τὸν Θεὸν ἀγάπη. Οὔτε γὰρ φωτὶ 1
untaught (is)-indeed the toward — God love neither for in-light
χαίρειν, καὶ ζωῆς ἀντιποιεῖσθαι παρ' ἄλλου μεμαθήκαμεν,
to-rejoice and life to-lay-claim-to from another we-have-learned
οὔτε τὸ ἀγαπᾷν τοὺς τεκόντας ἢ θρεψαμένους ἕτερος
nor the to-love the(-ones) having-borne or having-reared another
ἐδίδαξεν. Οὕτως οὖν, ἢ καὶ πολὺ μᾶλλον τοῦ θείου πόθου
taught thus then or also much more of-the divine longing
οὐκ ἔξωθέν ἐστιν ἡ μάθησις· ἀλλ' ὁμοῦ τῇ συστάσει
not from-outside is the learning but together with-the constitution
τοῦ ζώου τοῦ ἀνθρώπου φημὶ, σπερματικός τις λόγος
of-the living-being the man I-mean seminal a-certain principle

ἡμῖν ἐγκαταβέβληται, οἴκοθεν ἔχων τὰς ἀφορμὰς τῆς
in-us has-been-implanted from-within having the beginnings of-the
πρὸς τὸ ἀγαπᾷν οἰκειώσεως. Ὅνπερ τὸ διδασκαλεῖον τῶν
toward the to-love affinity which the school of-the
ἐντολῶν τοῦ Θεοῦ παραλαβὸν, γεωργεῖν μετ' ἐπιμελείας,
commandments — of-God having-received to-cultivate with care
καὶ ἐκτρέφειν μετ' ἐπιστήμης, καὶ εἰς τελείωσιν ἄγειν Θεοῦ
and to-nurture with skill and to perfection to-bring of-God
χάριτι πέφυκεν. Διὸ καὶ ἡμεῖς, τὴν σπουδὴν ὑμῶν ὡς
by-grace is-wont wherefore also we the zeal your as
ἀναγκαίαν τῷ σκοπῷ ἀποδεξάμενοι, Θεοῦ διδόντος, καὶ
necessary to-the aim having-accepted God granting and
ὑμῶν ἐν ταῖς προσευχαῖς συναντιλαμβανομένων ἡμῖν, τὸν
you in the prayers helping-together us the
ἐγκεκρυμμένον ὑμῖν σπινθῆρα τοῦ θείου πόθου κατὰ τὴν
hidden in-you spark of-the divine longing according-to the
ἐνδεδομένην ἡμῖν διὰ τοῦ Πνεύματος δύναμιν διεγεῖραι
given to-us through the Spirit power to-rouse
σπουδάσομεν. Εἰδέναι μέντοι χρὴ, ὅτι τοῦτο ἓν μὲν
we-will-be-eager to-know however (it)-is-needful that this one indeed
ἔστι τὸ κατόρθωμα· δυνάμει δὲ πάσης ἐνεργητικὸν καὶ
is the achievement in-power but of-every effective and
περιεκτικόν ἐστιν ἐντολῆς. Ὁ γὰρ ἀγαπῶν με, φησὶν
comprehensive is commandment the(-one) for loving me says
ὁ Κύριος, τὰς ἐντολὰς τὰς ἐμὰς τηρήσει· καὶ πάλιν,
the Lord the commandments the my will-keep and again
ὅτι Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ
that in these the two commandments whole the law and the
προφῆται κρέμανται. Καὶ οὐχὶ νῦν δι' ἀκριβείας ἐφοδεύειν
prophets hang and not now with exactness to-go-over
τὸν λόγον ἐπιχειρήσομεν (οὕτω γὰρ ἂν λάθοιμεν πάντα
the subject will-we-attempt thus for — we-would-unawares all

τὸν περὶ ἐντολῶν λόγον ἐπικυκλοῦντες τῷ μέρει), ἀλλ᾽
the about commandments discourse bringing-round to-the part but
ὅσον σύμμετρον ἡμῖν καὶ οἰκεῖον τῷ παρόντι σκοπῷ,
as-much-as (is)-proportionate for-us and proper to-the present aim
ὑπομνήσομεν ὑμᾶς περὶ τῆς ὀφειλομένης τῷ Θεῷ παρ᾽ ἡμῶν
we-will-remind you about the owed — to-God from us
ἀγάπης, ἐκεῖνο πρότερον εἰπόντες, ὅτι πασῶν τῶν δοθεισῶν
love that first having-said that of-all the given
ἡμῖν ἐντολῶν παρὰ Θεοῦ, τούτων καὶ τὰς δυνάμεις παρ᾽
to-us commandments by God of-these also the powers from
αὐτοῦ προειλήφαμεν, ἵνα μήτε δυσχεραίνωμεν, ὥς τι
him we-have-received-beforehand that neither we-may-be-vexed as something
καινότερον ἀπαιτούμενοι, μήτε ἐπαιρώμεθα, ὡς πλέον τι
newer being-asked nor be-elated as more something
τοῦ δεδομένου συνεισφερόμενοι. Καὶ διὰ τούτων τῶν
than-the(-thing) given contributing and through these the
δυνάμεων, ὀρθῶς μὲν καὶ προσηκόντως ἐνεργοῦντες, τὸν
powers rightly indeed and fittingly working the
κατ᾽ ἀρετὴν εὐσεβῶς συμπληροῦμεν βίον· παραφθείροντες
according-to virtue piously we-complete life corrupting
δὲ αὐτῶν τὴν ἐνέργειαν, πρὸς τὴν κακίαν ὑποφερόμεθα.
but their the working toward the wickedness we-are-borne-down
Καὶ ἔστιν οὗτος κακίας ὅρος, ἡ πονηρὰ, καὶ παρ᾽
and is this of-wickedness (the)-definition the evil and contrary-to
ἐντολὴν τοῦ Κυρίου χρῆσις τῶν ἐπ᾽ ἀγαθῷ παρὰ
(the)-commandment of-the Lord use of-the(-things) for good by
τοῦ Θεοῦ δεδομένων ἡμῖν· ὥσπερ οὖν, τῆς παρὰ Θεοῦ
— God given to-us as then of-the by God
ἐπιζητουμένης ἀρετῆς, ἡ ἐξ ἀγαθοῦ τοῦ συνειδότος
sought virtue (is)-the from good the conscience
κατ᾽ ἐντολὴν τοῦ Κυρίου χρῆσις αὐτῶν.
according-to (the)-commandment of-the Lord use of-them

Τούτου δὲ οὕτως ἔχοντος, τὸ αὐτὸ καὶ περὶ τῆς ἀγάπης
this and thus being the same also about the love
ἐροῦμεν. Ἐντολὴν τοίνυν λαβόντες ἀγαπᾷν τὸν Θεὸν,
we-shall-say (a)-commandment therefore having-received to-love — God
τὴν ἀγαπητικὴν δύναμιν εὐθὺς τῇ πρώτῃ κατασκευῇ
the loving power at-once at-the first constitution
συγκαταβληθεῖσαν κεκτήμεθα· καὶ ἡ ἀπόδειξις οὐκ
laid-down-together we-possess and the proof (is)-not
ἔξωθεν, ἀλλ᾽ αὐτὸς ἄν τις τοῦτο παρ᾽ ἑαυτοῦ καὶ ἐν
from-outside but himself — anyone this from himself and in
ἑαυτῷ καταμάθοι. Τῶν τε γὰρ καλῶν ἐσμεν ἐπιθυμητικοὶ
himself might-learn of-the both for fine(-things) we-are desirous
φυσικῶς, εἰ καὶ ὅτι μάλιστα ἄλλῳ ἄλλο φαίνεται
naturally if even as much-as-possible to-another another appears
καλόν· καὶ στοργὴν πρὸς τὸ οἰκεῖον καὶ συγγενὲς ἔχομεν
fine and affection toward the own and kindred we-have
ἀδιδάκτως, καὶ τοῖς εὐεργέταις ἑκουσίως πᾶσαν εὔνοιαν
untaught and to-the benefactors willingly all goodwill
ἐκπληροῦμεν. Τί οὖν κάλλους θείου θαυμασιώτερον; Τίς
we-fulfill what then than-beauty divine more-marvelous what
ἔννοια τῆς τοῦ Θεοῦ μεγαλοπρεπείας χαριεστέρα; Ποῖος
thought than-the — of-God magnificence more-gracious what
πόθος ψυχῆς οὕτω δριμὺς καὶ ἀφόρητος, ὡς ὁ ἀπὸ
longing of-soul so keen and unbearable as the(-one) from
Θεοῦ ἐγγινόμενος τῇ ἀπὸ πάσης κακίας κεκαθαρμένῃ
God arising in-the from all wickedness cleansed
ψυχῇ, καὶ ἀπὸ ἀληθινῆς διαθέσεως λεγούσῃ, ὅτι Τετρωμένη
soul and from true disposition saying that wounded
ἀγάπης ἐγώ εἰμι; Ἄῤῥητοι παντελῶς καὶ ἀνεκδιήγητοι
of-love I am unspeakable altogether and indescribable
τοῦ θείου κάλλους αἱ ἀστραπαί· οὐ παρίστησι λόγος,
of-the divine beauty the lightnings not presents(-them) word

οὐ δέχεται ἀκοή. Κἂν ἑωσφόρου αὐγὰς εἴπῃς, κἂν
not receives(-them) hearing even-if of-(the)-morning-star (the)-rays you-say even-if
σελήνης λαμπρότητα, κἂν ἡλίου φῶς, πάντα ἄτιμα
of-(the)-moon (the)-brightness even-if of-(the)-sun (the)-light all(-things) (are)-worthless
πρὸς εἰκασίαν τῆς δόξης, καὶ πλέον ἀπολειπόμενα πρὸς
toward likeness of-the glory and more falling-short toward
τὴν τοῦ ἀληθινοῦ φωτὸς σύγκρισιν, ἢ καθόσον βαθεῖα νὺξ,
the of-the true light comparison than as-much-as deep night
καὶ στυγνὴ σκοτομήνη μεσημβρίας καθαρωτάτης. Τοῦτο
and gloomy moonless-darkness of-midday most-clear this
τὸ κάλλος σαρκίνοις μὲν ὀφθαλμοῖς ἀθεώρητον, ψυχῇ δὲ
the beauty to-fleshly indeed eyes (is)-invisible to-soul but
μόνῃ καὶ διανοίᾳ καταληπτὸν, εἴπου τινα περιέλαμψε
alone and mind comprehensible if-anywhere some(-one) it-shone-around
τῶν ἁγίων, καὶ ἀφόρητον τοῦ πόθου τὸ κέντρον αὐτοῖς
of-the saints and unbearable of-the longing the goad in-them
ἐγκατέλιπεν, οἳ ἀλύοντες πρὸς τὴν ἐνταῦθα ζωὴν ἔλεγον·
it-left who being-distraught toward the here life said
Οἴ μοι, ὅτι ἡ παροικία μου ἐμακρύνθη. Πότε ἥξω
woe-is me that the sojourning my has-been-prolonged when shall-I-come
καὶ ὀφθήσομαι τῷ προσώπῳ τοῦ Θεοῦ; καὶ τὸ,
and appear to-the face — of-God and the(-word)
Ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι πολλῷ μᾶλλον κρεῖσσον·
to-depart and with Christ to-be by-much rather better
καὶ τὸ, Ἐδίψησεν ἡ ψυχή μου πρὸς τὸν Θεὸν τὸν
and the(-word) thirsted the soul my for — God the
ἰσχυρὸν τὸν ζῶντα· καὶ, Νῦν ἀπολύεις τὸν δοῦλόν σου,
mighty the(-one) living and now you-release the servant your
Δέσποτα. Ὡς δεσμωτήριον τὴν ζωὴν ταύτην βαρυνόμενοι,
Master as (a)-prison the life this being-burdened-by
οὕτω δυσκάθεκτοι ἦσαν ταῖς ὁρμαῖς, ὧν ὁ θεῖος
so hard-to-restrain were-they in-the impulses whose the divine

πόθος τῶν ψυχῶν ἥψατο. Οἵ γε, διὰ τὸ ἀκορέστως
longing the souls touched who at-least because-of the insatiably
ἔχειν τῆς θεωρίας τοῦ θείου κάλλους, εὐχὴν ἐποιοῦντο
to-have of-the contemplation of-the divine beauty (a)-prayer made
πάσῃ τῇ αἰωνίᾳ ζωῇ συμπαρεκτείνεσθαι τὴν θεωρίαν
in-all the eternal life to-be-extended-with the contemplation
τῆς τερπνότητος τοῦ Κυρίου. Οὕτω μὲν οὖν φυσικῶς
of-the delight of-the Lord thus indeed then naturally
ἐπιθυμητικοὶ τῶν καλῶν οἱ ἄνθρωποι. Κυρίως δὲ
desirous of-the fine(-things) (are)-the men properly and
καλὸν καὶ ἀγαπητὸν τὸ ἀγαθόν. Ἀγαθὸς δὲ ὁ Θεός·
fine and lovable (is)-the good good and (is)-the God
ἀγαθοῦ δὲ πάντα ἐφίεται· Θεοῦ ἄρα πάντα ἐφίεται.
at-good and all(-things) aim at-God then all(-things) aim
2 Ὥστε τὸ ἐκ προαιρέσεως κατορθούμενον καὶ φυσικῶς
so-that the(-thing) by choice achieved also naturally
ἡμῖν ἐνυπάρχει, τοῖς γε μὴ ἐκ πονηρίας τοὺς
in-us is-present in-the(-ones) at-least not from wickedness the
λογισμοὺς διαστραφεῖσιν. Ἀναγκαῖον οὖν ὄφλημα τὴν εἰς
reasonings perverted (a)-necessary then debt the toward
Θεὸν ἀγάπην ἀπαιτούμεθα, ὃ τῇ ἐλλειπούσῃ ψυχῇ
God love we-are-asked which to-the lacking soul
πάντων κακῶν ἐστιν ἀφορητότατον. Θεοῦ γὰρ ἀλλοτρίωσις
of-all evils is most-unbearable from-God for estrangement
καὶ ἀποστροφὴ καὶ τῶν ἐν γεέννῃ προσδοκωμένων
and turning-away also than-the in Gehenna expected
κολάσεων ἀφορητότερόν ἐστι, καὶ βαρύτερον τῷ
punishments more-unbearable is and heavier to-the(-one)
παθόντι, ὡς ὀφθαλμῷ φωτὸς στέρησις, κἂν μὴ ὀδύνη
having-suffered(-it) as to-(the)-eye of-light deprivation even-if not pain
προσῇ, καὶ τῷ ζώῳ τοῦ ζῆν. Εἰ δὲ καὶ τοῖς
be-added and to-the living-being of-the to-live if and also to-the(-ones)

γεννήσασι φυσικὴ στοργὴ παρὰ τῶν γεννηθέντων
having-begotten natural affection from the(-ones) begotten
ὑπάρχει, καὶ δηλοῖ τοῦτό τε ἡ τῶν ἀλόγων
exists and makes-clear this both the of-the irrational(-creatures)
σχέσις, καὶ ἡ τῶν ἀνθρώπων παρὰ τὴν πρώτην ἡλικίαν
bond and the of-the men in the first age
πρὸς τὰς μητέρας διάθεσις, μὴ φανῶμεν ἀλογώτεροι
toward the mothers disposition let-us-not appear more-irrational
τῶν νηπίων, μηδὲ τῶν θηρίων ἀγριώτεροι, ἀστόργως
than-the infants nor than-the beasts wilder without-affection
καὶ ἀλλοτρίως πρὸς τὸν ποιήσαντα ἡμᾶς διακείμενοι· ὃν
and estranged toward the(-one) having-made us being-disposed whom
εἰ καὶ μὴ ἐκ τῆς ἀγαθότητος ὁποῖός ἐστιν ἠπιστάμεθα,
if even not from the goodness what-sort he-is we-knew
ἐξ αὐτοῦ μόνου τοῦ παρ᾽ αὐτοῦ γεγενῆσθαι ἀγαπᾷν
from the-very alone the by him to-have-been-made to-love
καὶ στέργειν ὑπερβαλλόντως ὀφείλομεν, καὶ ἀποκρέμασθαι
and to-cherish exceedingly we-ought and to-hang-on
τῆς μνήμης αὐτοῦ διηνεκῶς, καθάπερ τῶν μητέρων τὰ
the memory his continually as of-the mothers the
νήπια. Κρείττων δὲ τῶν φυσικῶς ἀγαπωμένων ὁ
infants better and than-the(-ones) naturally loved (is)-the
εὐεργέτης. Καὶ τοῦτο οὐκ ἀνθρώπων ἴδιόν ἐστι μόνον,
benefactor and this not of-men proper is only
ἀλλὰ καὶ πάντων σχεδὸν ζώων πάθος, ἡ πρὸς τοὺς
but also of-all nearly living-beings (a)-feeling the toward the(-ones)
ἀγαθόν τι δεδωκότας οἰκείωσις. Ἔγνω, φησὶ, βοῦς
good something having-given affinity knew he-says (the)-ox
τὸν κτησάμενον, καὶ ὄνος τὴν φάτνην τοῦ κυρίου
the(-one) having-acquired(-him) and (the)-donkey the manger of-the lord
αὐτοῦ. Ἀπείη δὲ λεχθῆναι περὶ ἡμῶν τὰ ἑξῆς·
his may-it-be-far and to-be-said about us the(-things) following

ὅτι Ἰσραὴλ δέ με οὐκ ἔγνω, καὶ ὁ λαός με οὐ συνῆκε.
that Israel but me not knew and the people me not understood
Περὶ γὰρ κυνὸς, καὶ πολλῶν ἄλλων τοιούτων, τί χρὴ
about for (the)-dog and many others such what (is)-needful
καὶ λέγειν, ὅσην πρὸς τοὺς τρέφοντας τὴν εὔνοιαν
even to-say how-much toward the(-ones) feeding(-them) the goodwill
ἐπιδείκνυνται; Εἰ δὲ τὴν πρὸς τοὺς εὐεργέτας εὔνοιαν
they-show if and the toward the benefactors goodwill
καὶ τὸ φίλτρον φυσικῶς αἱρούμεθα, καὶ πάντα πόνον εἰς
and the affection naturally we-choose and every toil for
ἀντίδοσιν τῶν προγενομένων ἡμῖν ὑπομένομεν, τίς
repayment of-the(-things) having-befallen us we-endure what
λόγος ἀξίως ἐφικέσθαι τῶν δωρεῶν τοῦ Θεοῦ δύναται; αἵ
word worthily to-reach the gifts — of-God is-able which
τοσαῦται μέν εἰσι τὸ πλῆθος, ὡς καὶ ἀριθμὸν διαφεύγειν·
so-many indeed are the multitude so-as even number to-escape
τηλικαῦται δὲ τὸ μέγεθος καὶ τοιαῦται, ὥστε ἐξαρκεῖν
so-great and the greatness and such that to-suffice
καὶ μίαν εἰς τὸ ὑπευθύνους ἡμᾶς εἰς πᾶσαν χάριν τῷ
even one for the liable us for every gratitude to-the(-one)
δεδωκότι ποιῆσαι. Τὰς μὲν οὖν ἄλλας παρήσω, αἵ,
having-given to-make the indeed then others I-will-pass-over which
εἰ καὶ καθ' ἑαυτὰς ὑπερβάλλουσι μεγέθει καὶ χάριτι,
if even by themselves exceed in-greatness and grace
ἀλλ' ὑπὸ τῶν μειζόνων, ὥσπερ ἀστέρες ἡλιακαῖς ἀκτῖσιν,
yet by the greater as stars by-solar rays
ὑπερλαμπόμεναι, τὴν καθ' ἑαυτὰς χάριν ἀμυδροτέραν
outshone the by themselves grace dimmer
παρέχονται. Οὐ γὰρ σχολὴ καταλιπόντι τὰ ὑπερβάλλοντα,
provide not for (is)-leisure to-(one)-having-left the surpassing(-things)
ἐκ τῶν ἐλαττόνων μετρεῖν τοῦ εὐεργέτου τὴν ἀγαθότητα.
from the lesser to-measure of-the benefactor the goodness

Σιωπάσθωσαν τοίνυν ἡλίου ἀνατολαὶ, καὶ σελήνης 3
let-be-silenced therefore of-(the)-sun risings and of-(the)-moon
περίοδοι, κράσεις ἀέρων, ὡρῶν ἐναλλαγαὶ, ὕδωρ ἀπὸ
circuits blendings of-airs of-seasons changes water from
νεφῶν, καὶ ἀπὸ γῆς ἕτερον, αὐτὴ ἡ θάλασσα, ἡ γῆ
clouds and from earth other itself the sea the earth
σύμπασα, τὰ ἐκ γῆς φυόμενα, τὰ ἐν τοῖς ὕδασι
whole the(-things) from earth growing the(-things) in the waters
διαιτώμενα, τὰ ἐν ἀέρι γένη, αἱ μυρίαι τῶν ζώων
living the in air races the countless of-the living-beings
διαφοραὶ, πάντα τὰ πρὸς ὑπηρεσίαν τῆς ζωῆς ἡμῶν
differences all the(-things) for service of-the life our
τεταγμένα. Ἀλλ' ἐκεῖνο οὐδὲ βουλομένοις παρελθεῖν
ordered but that not-even for-(those)-wishing to-pass-over
δυνατὸν, καὶ σιωπῆσαι μὲν τὴν χάριν τῷ γε
(is)-possible and to-keep-silent indeed (about)-the grace for-the(-one) at-least
νοῦν ὑγιᾶ καὶ λόγον ἔχοντι παντελῶς ἀμήχανον· εἰπεῖν δέ
(a)-mind sound and reason having (is)-altogether impossible to-speak but
τι πρὸς ἀξίαν πλέον ἀδυνατώτερον, ὅτι κατ' εἰκόνα
anything toward worth (is)-even more-impossible that according-to (the)-image
Θεοῦ καὶ ὁμοίωσιν ποιήσας τὸν ἄνθρωπον ὁ Θεὸς, καὶ τῆς
of-God and likeness having-made the man — God and of-the
ἑαυτοῦ γνώσεως ἀξιώσας, καὶ λόγῳ παρὰ πάντα τὰ
his-own knowledge having-deemed-worthy and with-reason beyond all the
ζῶα κατακοσμήσας, καὶ τοῖς ἀμηχάνοις τοῦ παραδείσου
living-beings having-adorned and in-the inconceivable of-the paradise
κάλλεσιν ἐντρυφᾷν παρασχόμενος, καὶ τῶν ἐπὶ γῆς
beauties to-delight having-granted and of-the(-things) on earth
ἁπάντων ἄρχοντα καταστήσας, εἶτα κατασοφισθέντα ὑπὸ
all ruler having-set then outwitted by
τοῦ ὄφεως, καὶ καταπεσόντα εἰς τὴν ἁμαρτίαν, καὶ διὰ
the serpent and having-fallen into the sin and through

τῆς ἁμαρτίας εἰς τὸν θάνατον, καὶ τὰ τούτου ἄξια, οὐ
the sin into the death and the(-things) of-this worthy not
περιεῖδεν· ἀλλὰ τὰ μὲν πρῶτα νόμον ἔδωκεν εἰς
he-overlooked(-him) but the(-things) indeed first (a)-law he-gave for
βοήθειαν, ἀγγέλους ἐπέστησεν εἰς φυλακὴν καὶ ἐπιμέλειαν,
help angels he-set-over for guarding and care
προφήτας ἀπέστειλεν εἰς ἔλεγχον κακίας καὶ διδασκαλίαν
prophets he-sent for refutation of-wickedness and teaching
ἀρετῆς, τὰς ὁρμὰς τῆς κακίας ταῖς ἀπειλαῖς ἐνέκοψε, τῶν
of-virtue the impulses of-the wickedness with-the threats he-checked of-the
ἀγαθῶν τὴν προθυμίαν ἐπαγγελίαις διήγειρε, τὸ πέρας
good(-things) the eagerness with-promises he-roused the end
ἑκατέρου πολλάκις ἐν διαφόροις προσώποις εἰς νουθεσίαν
of-each often in various persons for admonition
τῶν ἄλλων προλαβὼν ἐφανέρωσε, καὶ ἐπὶ τούτοις καὶ
of-the others beforehand he-made-manifest and at these and
τοῖς τοιούτοις ἅπασιν ἐπιμένοντας τῇ ἀπειθείᾳ οὐκ
the such(-things) all remaining in-the disobedience not
ἀπεστράφη. Οὐ γὰρ ἀφείθημεν ὑπὸ τῆς ἀγαθότητος τοῦ
he-turned-away not for were-we-abandoned by the goodness of-the
Δεσπότου, οὐδὲ ἐνεκόψαμεν αὐτοῦ τὴν εἰς ἡμᾶς ἀγάπην,
Master nor did-we-cut-off his the toward us love
ἀναισθησίᾳ τῶν τιμῶν τὸν εὐεργέτην παρυβρίσαντες· ἀλλὰ
by-insensibility to-the honors the benefactor having-outraged but
ἀνεκλήθημεν ἐκ τοῦ θανάτου, καὶ ἐζωοποιήθημεν πάλιν
we-were-recalled from the death and were-made-alive again
ὑπ᾽ αὐτοῦ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἐν ᾧ καὶ
by himself the Lord our Jesus Christ in whom also
ὁ τρόπος τῆς εὐεργεσίας μεῖζον ἔχει τὸ θαῦμα· Ἐν μορφῇ
the manner of-the benefaction greater has the wonder in (the)-form

γὰρ Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα
for of-God being not robbery thought the to-be equal
Θεῷ, ἀλλ᾽ ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβών.
to-God but himself emptied (the)-form of-(a)-servant having-taken
Καὶ τὰς ἀσθενείας ἡμῶν ἀνέλαβε, καὶ τὰς νόσους 4
and the weaknesses our he-took-up and the diseases
ἐβάστασε, καὶ ὑπὲρ ἡμῶν ἐτραυματίσθη, ἵνα τῷ μώλωπι
bore and for us was-wounded that by-the bruise
αὐτοῦ ἡμεῖς ἰαθῶμεν· καὶ τῆς κατάρας ἡμᾶς ἐξηγόρασε,
his we may-be-healed and from-the curse us redeemed
γενόμενος ὑπὲρ ἡμῶν κατάρα, καὶ τὸν ἀτιμότατον ὑπέστη
having-become for us (a)-curse and the most-dishonored endured
θάνατον, ἵνα ἡμᾶς εἰς τὴν ἔνδοξον ζωὴν ἐπαναγάγῃ. Καὶ
death that us into the glorious life he-might-bring-back and
οὐκ ἠρκέσθη μόνον νεκροὺς ὄντας ζωοποιῆσαι, ἀλλὰ καὶ
not he-was-content only dead being to-make-alive but also
θεότητος ἀξίωμα ἐχαρίσατο, καὶ ἀναπαύσεις ἡτοίμασεν
of-divinity (the)-dignity he-granted and rests prepared
αἰωνίους, πᾶσαν ἔννοιαν ἀνθρωπίνην τῷ μεγέθει τῆς
eternal all thought human by-the greatness of-the
εὐφροσύνης ὑπερβαινούσας. Τί οὖν ἀνταποδῶμεν τῷ
joy surpassing what then shall-we-repay to-the
Κυρίῳ περὶ πάντων ὧν ἀνταπέδωκεν ἡμῖν; Ὁ δὲ οὕτως
Lord for all which he-repaid to-us he and so
ἐστὶν ἀγαθὸς, ὥστε οὔτε ἀντίδοσιν ἀπαιτεῖ, ἀλλ᾽ ἀρκεῖται
is good that neither repayment he-demands but is-content
μόνον ἀγαπώμενος ἐφ᾽ οἷς ἔδωκεν. Ὧν ἁπάντων ὅταν εἰς
only being-loved for what he-gave of-which all when into
ἔννοιαν ἔλθω (ἵνα τὸ ἐμὸν πάθος ἐξείπω), εἰς φρίκην τινὰ
thought I-come that the my feeling I-may-speak-out into dread some
καὶ ἔκστασιν φοβερὰν καταπίπτω, μήποτε ἐξ ἀπροσεξίας
and ecstasy fearful I-fall lest from inattention

τοῦ νοῦ, ἢ τῆς περὶ τὰ μάταια ἀσχολίας, τῆς ἀγάπης
of-the mind or of-the about the vain(-things) occupation from-the love
τοῦ Θεοῦ ἐκπεσὼν ὄνειδος γένωμαι τῷ Χριστῷ. Ὁ γὰρ
— of-God having-fallen (a)-reproach I-become — to-Christ the(-one) for
νῦν ἀπατῶν ἡμᾶς, καὶ διὰ τῶν κοσμικῶν δελεασμάτων
now deceiving us and through the worldly baits
λήθην ἐμποιεῖν ἡμῖν τοῦ εὐεργέτου μηχανῇ πάσῃ
forgetfulness to-produce in-us of-the benefactor by-device every
σπουδάζων, ἐπ᾽ ὀλέθρῳ τῶν ψυχῶν ἡμῶν ἐναλλόμενος
eager for (the)-destruction of-the souls our leaping-on
ἡμῖν, καὶ ἐπεμβαίνων, εἰς ὀνειδισμὸν τότε προσοίσει τῷ
us and trampling for reproach then will-bring to-the
Κυρίῳ τὴν ἡμετέραν καταφρόνησιν, καὶ ἐγκαυχήσεται τῇ
Lord the our contempt and will-boast in-the
ἀπειθείᾳ καὶ ἀποστασίᾳ ἡμῶν· ὅς γε οὔτε κτίσας
disobedience and apostasy our who at-least neither having-created
ἡμᾶς, οὔτε ἀποθανὼν ὑπὲρ ἡμῶν, ἀλλ᾽ ὅμως ἔσχεν ἡμᾶς
us nor having-died for us but nevertheless had us
ἀκολουθοῦντας αὐτῷ ἐν τῇ ἀπειθείᾳ καὶ ἐν τῇ ἀμελείᾳ τῶν
following him in the disobedience and in the neglect of-the
ἐντολῶν τοῦ Θεοῦ. Τοῦτο τὸ ὄνειδος, τὸ κατὰ τοῦ
commandments — of-God this the reproach the(-one) against the
Κυρίου, καὶ τοῦτο τὸ καύχημα τοῦ ἐχθροῦ, βαρύτερον ἐμοὶ
Lord and this the boast of-the enemy heavier to-me
τῶν ἐν τῇ γεέννῃ κολάσεων φαίνεται, τῷ ἐχθρῷ τοῦ
than-the in the Gehenna punishments appears for-the enemy —
Χριστοῦ ὕλην γενέσθαι καυχήματος καὶ ἀφορμὴν ἐπάρσεως
of-Christ material to-become of-boasting and (an)-occasion of-exaltation
κατ᾽ αὐτοῦ τοῦ ὑπὲρ ἡμῶν ἀποθανόντος, καὶ ἐγερθέντος,
against himself the(-one) for us having-died and been-raised
ᾧ καὶ διὰ τοῦτο περισσοτέρως ὀφειλέται ἐσμὲν,
to-whom also because-of this more-abundantly debtors we-are

καθὼς γέγραπται. Καὶ περὶ μὲν τῆς εἰς Θεὸν ἀγάπης
as it-is-written and about indeed the toward God love
τοσαῦτα. Σκοπὸς γὰρ, ὡς προεῖπον, οὐχὶ πάντα εἰπεῖν·
so-much (the)-aim for as I-said-before (is)-not all to-say
ἀδύνατον γάρ· ἀλλ' ἐπὶ κεφαλαίων σύντομον ὑπόμνησιν
impossible for but on heads (a)-brief reminder
ἀνακινοῦσαν ἀεὶ τὸν θεῖον πόθον ταῖς ψυχαῖς ἐμποιῆσαι.
stirring-up always the divine longing in-the souls to-produce

Περὶ τῆς εἰς τὸν πλησίον ἀγάπης

III · THE LOVE OF NEIGHBOR

The second commandment is also natural. Man is a gentle and social creature, and nothing is so proper to our nature as to share with one another, to need one another, and to love our kind. The Lord asks back the fruit of the seed he sowed, and makes love, not signs, the proof of his disciples. He joins the two commandments, counting what is done for the least of his brothers as done for him, so that each love leads to the other. Moses chose to be blotted out of God's book for the people, and Paul to be accursed for his kinsmen: that is the measure of love for neighbor the saints reached.

Ἀκόλουθον δ' ἂν εἴη περὶ τῆς δευτέρας καὶ τάξει
following and — it-would-be about the second both in-order
καὶ δυνάμει ἐντολῆς διελθεῖν.
and in-power commandment to-go-through
Ὅτι μὲν οὖν ὁ νόμος τῶν σπερματικῶς ἐνυπαρχουσῶν 1
that indeed then the law of-the seminally existing
ἡμῖν δυνάμεων γεωργός ἐστι καὶ τροφεὺς, εἴρηται ἡμῖν ἐν
in-us powers cultivator is and nourisher has-been-said by-us in
τοῖς ἔμπροσθεν λόγοις· ἐπειδὴ δὲ ἀγαπᾷν προστετάγμεθα
the preceding discourses since and to-love we-have-been-commanded
τὸν πλησίον ὡς ἑαυτοὺς, καταμάθωμεν, εἰ καὶ δύναμιν
the neighbor as ourselves let-us-learn whether also power

πρὸς τὴν ἐκπλήρωσιν τῆς ἐντολῆς ταύτης ἔχομεν παρὰ
for the fulfillment of-the commandment this we-have from
τοῦ Θεοῦ. Τίς οὖν οὐκ οἶδεν, ὅτι ἥμερον καὶ κοινωνικὸν
— God who then not knows that (a)-gentle and social
ζῶον ὁ ἄνθρωπος, καὶ οὐχὶ μοναστικὸν, οὐδὲ
living-being (is)-the man and not solitary nor
ἄγριον; Οὐδὲν γὰρ οὕτως ἴδιον τῆς φύσεως ἡμῶν, ὡς τὸ
wild nothing for so proper of-the nature our as the
κοινωνεῖν ἀλλήλοις, καὶ χρῄζειν ἀλλήλων, καὶ ἀγαπᾷν
to-share with-one-another and to-need one-another and to-love
τὸ ὁμόφυλον. Ὧν οὖν αὐτὸς ἔδωκεν ὁ Κύριος ἡμῖν
the kindred of-which then himself gave the Lord to-us
προλαβὼν τὰ σπέρματα, τούτων ἀκολούθως καὶ τοὺς
beforehand the seeds of-these consequently also the
καρποὺς ἐπιζητεῖ, λέγων· Ἐντολὴν καινὴν δίδωμι ὑμῖν,
fruits he-seeks saying (a)-commandment new I-give to-you
ἵνα ἀγαπᾶτε ἀλλήλους. Καὶ πρὸς ταύτην τὴν ἐντολὴν
that you-love one-another and to this the commandment
διεγεῖραι βουλόμενος ἡμῶν τὴν ψυχὴν, ἀπόδειξιν τῶν αὐτοῦ
to-rouse wishing our the soul (as)-proof of-the his
μαθητῶν, οὐ σημεῖα καὶ δυνάμεις παραδόξους ἀπῄτησεν
disciples not signs and powers marvelous he-demanded
(καίτοι καὶ τούτων ἐν Πνεύματι ἁγίῳ χαρισάμενος τὴν
although also of-these in Spirit Holy having-granted the
ἐνέργειαν)· ἀλλὰ τί φησιν; Ἐν τούτῳ γνώσονται πάντες,
working but what says-he by this will-know all
ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.
that my disciples you-are if love you-have among one-another
Καὶ οὕτω πανταχοῦ τὰς ἐντολὰς ταύτας συνάπτει, ὥστε
and thus everywhere the commandments these he-joins so-that
τὴν εἰς τὸν πλησίον εὐποιίαν εἰς ἑαυτὸν μετατίθησιν.
the toward the neighbor well-doing to himself he-transfers

Ἐπείνασα γὰρ, φησὶ, καὶ ἐδώκατέ μοι φαγεῖν, καὶ τὰ
I-hungered for he-says and you-gave me to-eat and the(-things)
ἑξῆς. Εἶτα ἐπάγει, ὅτι Ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων
following then he-adds that for as-much-as you-did to-one of-these
τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.
the brothers my the least to-me you-did(-it)
Οὐκοῦν διὰ μὲν τῆς πρώτης ἔστι κατορθῶσαι καὶ 2
therefore through indeed the first it-is(-possible) to-achieve also
τὴν δευτέραν· διὰ δὲ τῆς δευτέρας ἐπανελθεῖν αὖθις
the second through and the second to-return again
ἐπὶ τὴν πρώτην· καὶ ἀγαπῶντα μὲν τὸν Κύριον, ἀγαπᾷν
to the first and loving indeed the Lord to-love
ἀκολούθως καὶ τὸν πλησίον. Ὁ γὰρ ἀγαπῶν με, εἶπεν
consequently also the neighbor the(-one) for loving me said
ὁ Κύριος, τὰς ἐντολάς μου τηρήσει. Αὕτη δέ ἐστι,
the Lord the commandments my will-keep this and is
φησὶν, ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς
he-says the commandment the my that you-love one-another as
ἐγὼ ἠγάπησα ὑμᾶς· ἀγαπῶντα δὲ πάλιν τὸν πλησίον,
I loved you loving and again the neighbor
τὴν εἰς τὸν Θεὸν ἀγάπην ἀποπληροῦν, αὐτοῦ εἰς ἑαυτὸν
the toward — God love to-fulfill he into himself
ὑποδεχομένου τὴν χάριν. Διόπερ ὁ μὲν πιστὸς θεράπων
receiving the favor wherefore the indeed faithful servant
τοῦ Θεοῦ Μωσῆς τοσαύτην ἐπεδείκνυτο τὴν εἰς τοὺς
— of-God Moses so-great showed the toward the
ἀδελφοὺς ἀγάπην, ὥστε καὶ ἐξαλειφθῆναι ᾑρεῖτο ἐκ τῆς
brothers love that even to-be-blotted-out he-chose from the
βίβλου τοῦ Θεοῦ, εἰς ἣν ἐγέγραπτο, εἰ μὴ συγχωρηθείη
book — of-God in which he-had-been-written if not should-be-forgiven
τῷ λαῷ τὸ ἁμάρτημα. Παῦλος δὲ ἀνάθεμα εἶναι ἀπὸ
to-the people the sin Paul and accursed to-be from

Χριστοῦ ὑπὲρ τῶν ἀδελφῶν αὐτοῦ τῶν συγγενῶν κατὰ
Christ for the brothers his the kinsmen according-to
σάρκα ἀπετόλμησεν εὔξασθαι, τῆς πάντων σωτηρίας
flesh dared to-pray of-the of-all salvation
ἑαυτὸν ἀντάλλαγμα, κατὰ μίμησιν τοῦ Κυρίου, γενέσθαι
himself (the)-exchange in imitation of-the Lord to-become
βουλόμενος· ἅμα δὲ καὶ εἰδὼς, ὅτι ἀμήχανον ἦν
wishing at-once and also knowing that impossible it-was
ἀλλοτριωθῆναι Θεοῦ τὸν διὰ τὴν εἰς αὐτὸν ἀγάπην
to-be-estranged from-God the(-one) because-of the toward him love
ὑπὲρ τῆς μεγίστης τῶν ἐντολῶν τὴν παρὰ τοῦ Θεοῦ
for the greatest of-the commandments the from — God
χάριν προϊέμενον, καὶ ὅτι διὰ τοῦτο πολυπλασίονα
grace giving-up and that because-of this manifold(-more)
ἔμελλεν ὧν ἔδωκεν ἀντιλήψεσθαι. Πλήν γε ὅτι
he-was-about than-what he-gave to-receive-back but at-least that
μέχρι τούτου τοῦ μέτρου τῆς πρὸς τὸν πλησίον ἀγάπης
up-to this the measure of-the toward the neighbor love
ἔφθασαν οἱ ἅγιοι, ἱκανὴν ἀπόδειξιν ἔχει τὰ εἰρημένα.
reached the saints sufficient proof has the(-things) said

Περὶ φόβου Θεοῦ

IV · THE FEAR OF GOD

Beginners in piety are better trained by fear, as Solomon says the fear of the Lord is the beginning of wisdom. Those past infancy in Christ, who no longer need milk but solid food, need the greater commandments, in which love is perfected, and must guard against ingratitude, since from those entrusted with much, more will be asked.

Τοῖς μὲν οὖν ἄρτι εἰσαγομένοις εἰς τὴν εὐσέβειαν ἡ διὰ
to-the(-ones) indeed then just being-introduced to the piety the through
τοῦ φόβου στοιχείωσις χρησιμωτέρα, κατὰ τὴν ὑποθήκην
the fear elementary-teaching (is)-more-useful according-to the counsel
τοῦ σοφωτάτου Σολομῶντος, εἰπόντος· Ἀρχὴ σοφίας,
of-the most-wise Solomon having-said (the)-beginning of-wisdom
φόβος Κυρίου· ὑμῖν δὲ, ὡς διαβεβηκόσι τὴν ἐν Χριστῷ
(the)-fear of-(the)-Lord to-you but as having-passed-through the in Christ
νηπιότητα, καὶ οὐκέτι δεομένοις γάλακτος, ἀλλὰ δυναμένοις
infancy and no-longer needing milk but being-able
τῇ στερεᾷ τῶν δογμάτων τροφῇ τὸν ἔσω ἄνθρωπον
by-the solid of-the doctrines food the inner man
τελειοῦσθαι, τῶν κεφαλαιωδεστέρων ἐντολῶν χρεία, ἐν
to-be-perfected of-the more-capital commandments (the)-need in
αἷς πᾶσα ἀλήθεια τῆς ἐν Χριστῷ ἀγάπης κατορθοῦται,
which all truth of-the in Christ love is-achieved
φυλασσομένοις δηλονότι, μήποτε ἡ περιουσία τῶν δωρεῶν
being-on-guard clearly lest the abundance of-the gifts
τοῦ Θεοῦ βαρυτέρας αἰτία ὑμῖν κατακρίσεως γένηται,
— of-God of-heavier cause to-you condemnation become

ἀχαρίστως πρὸς τὸν εὐεργέτην διατεθεῖσιν. Ὧ γὰρ
ungratefully toward the benefactor having-been-disposed to-whom for
παρέθεντο, φησὶ, πολὺ, περισσότερον ἀπαιτήσουσιν αὐτόν.
they-entrusted he-says much more they-will-demand him

Περὶ τοῦ κατὰ διάνοιαν ἀμετεωρίστου

V · FREEDOM FROM DISTRACTION

No commandment, and not love itself, can be kept by a mind that wanders, any more than a smith masters his craft through pottery; so the Christian must withdraw from the cares of the world, as Paul sets the cares of marriage against those of the Lord. Whoever does not renounce all he has cannot be Christ's disciple. He must carry the thought of God like an indelible seal and do every act by God's will and for his glory, as a smith making an ax keeps in mind the man who ordered it. Living always in God's presence, he does nothing to please men and is not ashamed before kings.

1 Ἐκεῖνο μέντοι γε γινώσκειν χρὴ, ὅτι οὔτε ἄλλης
that however at-least to-know (it)-is-needful that neither of-another
τινὸς ἐντολῆς τήρησιν, οὔτε αὐτὴν τὴν πρὸς Θεὸν ἀγάπην,
any commandment (the)-keeping nor itself the toward God love
οὔτε τὴν πρὸς τοὺς πλησίον δυνάμεθα κατορθῶσαι, ἄλλοτε
nor the toward the neighbors are-we-able to-achieve at-one-time
περὶ ἄλλα ταῖς διανοίαις ἀποπλανώμενοι. Οὔτε γὰρ
about other(-things) in-the thoughts wandering neither for
τέχνην ἢ ἐπιστήμην ἀκριβῶσαι δυνατὸν, ἄλλοτε ἐπ᾽ ἄλλην
(an)-art or science to-master (is)-possible at-one-time to another
μεταβαίνοντα· μήτε μὴν μιᾶς περιγενέσθαι, μὴ τὰ
passing-over nor indeed one to-master not the(-things)
οἰκεῖα τοῦ τέλους γνωρίσαντα. Δεῖ γὰρ ἀκολούθους
proper of-the end having-come-to-know (it)-is-necessary for following

εἶναι τῷ σκοπῷ τὰς πράξεις, ὡς οὐδενὸς τῶν
to-be to-the aim the actions since of-nothing of-the(-things)
κατὰ λόγον διὰ τῶν ἀνοικείων κατορθουμένου. Ἐπεὶ
according-to reason through the unsuitable(-things) being-achieved since
οὔτε τὸ χαλκευτικῆς τέλος διὰ τῶν ἔργων τῆς κεραμείας
neither the of-smithing end through the works of-the pottery
περιγενέσθαι πέφυκεν, οὔτε ἀθλητικοὶ στέφανοι ἐκ τῆς περὶ
to-come-about is-wont nor athletic crowns from the about
τὸ αὐλεῖν σπουδῆς κατορθοῦνται· ἀλλὰ ἑκάστῳ τέλει
the to-play-the-flute zeal are-achieved but for-each end
οἰκεῖος ὁ πόνος καὶ συναρμόζων ἐπιζητεῖται. Ὥστε καὶ
proper the toil and fitting is-sought so-that also
ἡ ἄσκησις τῆς κατὰ τὸ Εὐαγγέλιον τοῦ Χριστοῦ πρὸς
the discipline of-the according-to the Gospel — of-Christ toward
Θεὸν εὐαρεστήσεως ἐν τῇ ἀναχωρήσει τῶν μεριμνῶν τοῦ
God good-pleasing in the withdrawal from-the cares of-the
κόσμου καὶ τῇ παντελεῖ ἀλλοτριώσει τῶν περισπασμῶν
world and the complete estrangement from-the distractions
ἡμῖν κατορθοῦται. Διόπερ ὁ Ἀπόστολος, καὶ ταῦτα
for-us is-achieved wherefore the Apostle even these(-things)
συγκεχωρημένου τοῦ γάμου, καὶ εὐλογίας ἠξιωμένου, τὰς
having-been-allowed the marriage and of-blessing deemed-worthy the
ἀπ᾽ αὐτοῦ ἀσχολίας ταῖς περὶ Θεὸν μερίμναις ἀντέθηκεν,
from it occupations to-the about God cares opposed
ὡς οὐ δυναμένων τούτων ἀλλήλοις συμβῆναι, εἰπών·
as not being-able these with-one-another to-agree having-said
Ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς ἀρέσει τῷ
the unmarried cares-for the(-things) of-the Lord how he-will-please the
Κυρίῳ· ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου,
Lord the(-one) but having-married cares-for the(-things) of-the world
πῶς ἀρέσει τῇ γυναικί. Οὕτω καὶ τοῖς μαθηταῖς ὁ Κύριος
how he-will-please the wife thus also to-the disciples the Lord

μετὰ τὴν εἰλικρινῆ καὶ ἀμετεώριστον διάθεσιν ἐμαρτύρει,
after the pure and undistracted disposition attested
λέγων· Ὑμεῖς οὐκ ἐστὲ ἐκ τοῦ κόσμου τούτου. Καὶ ἀπὸ
saying you not are of the world this and from
τοῦ ἐναντίου, τὴν τοῦ Θεοῦ ἐπίγνωσιν τὸν κόσμον ἀδύνατον
the opposite the — of-God knowledge the world impossible
εἶναι δέξασθαι, μηδὲ Πνεῦμα ἅγιον χωρῆσαι διεμαρτύρατο·
to-be to-receive nor Spirit Holy to-contain he-testified
Πάτερ γὰρ, φησὶ, δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω· καὶ,
Father for he-says righteous also the world you not knew and
Τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν.
the Spirit of-the truth which the world not is-able to-receive
2 Λυθῆναι οὖν δεῖ τῶν δεσμῶν τῆς προσπαθείας
to-be-loosed then (it)-is-necessary from-the bonds of-the attachment
τοῦ βίου τόν γε ἀληθινῶς τῷ Θεῷ ἀκολουθήσειν
of-the life the(-one) at-least truly — God to-follow
μέλλοντα· τοῦτο δὲ διὰ παντελοῦς ἀναχωρήσεως καὶ
intending this and because-of complete withdrawal and
λήθης τῶν παλαιῶν ἐθῶν κατορθοῦται. Ὡς εἰ μή γε
forgetfulness of-the old customs is-achieved since if not at-least
ἀποξενώσοιμεν ἑαυτοὺς, καὶ συγγενείας σαρκικῆς, καὶ
we-should-estrange ourselves both from-kinship fleshly and
κοινωνίας βίου, οἱονεὶ πρὸς ἕτερον κόσμον διὰ τῆς
from-fellowship of-life as-it-were to another world through the
σχέσεως μεταβαίνοντες, κατὰ τὸν εἰπόντα. Ἡμῶν
disposition passing-over according-to the(-one) having-said our
γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἀμήχανον ἡμᾶς
for the citizenship in heavens exists (it-is)-impossible us
περιγενέσθαι τοῦ σκοποῦ τῆς πρὸς Θεὸν εὐαρεστήσεως, τοῦ
to-attain the aim of-the toward God good-pleasing the
Κυρίου ὁριστικῶς εἰπόντος, ὅτι Οὕτω πᾶς ἐξ ὑμῶν, ὃς
Lord definitively having-said that thus every(-one) of you who

οὐκ ἀποτάσσεται πᾶσι τοῖς ὑπάρχουσιν ἑαυτοῦ, οὐ δύναται
not renounces all the possessions his-own not can
εἶναί μου μαθητής. Τοῦτο δὲ ποιήσαντας, πάσῃ φυλακῇ
be my disciple this and having-done with-all vigilance
τηρεῖν προσήκει τὴν ἑαυτῶν καρδίαν, ὡς μήποτε τὴν
to-keep (it)-befits the of-ourselves heart so-that never the
περὶ Θεοῦ ἔννοιαν ἐκβαλεῖν, ἢ τὴν μνήμην τῶν θαυμασίων
about God thought to-cast-out or the memory of-the wonders
αὐτοῦ φαντασίαις τῶν ματαίων καταῤῥυπαίνειν· ἀλλὰ διὰ
his with-fantasies of-the vain(-things) to-defile but through
τῆς διηνεκοῦς καὶ καθαρᾶς μνήμης ἐντετυπωμένην ταῖς
the continual and pure memory imprinted on-the
ψυχαῖς ἡμῶν, ὥσπερ σφραγῖδα ἀνεξάλειπτον, τὴν ὁσίαν
souls our as (a)-seal indelible the holy
τοῦ Θεοῦ ἔννοιαν περιφέρειν. Οὕτω γὰρ ἡμῖν περιγίνεται
— of-God thought to-carry-about thus for for-us comes-about
ἡ πρὸς Θεὸν ἀγάπη, ἅμα τε διεγείρουσα πρὸς τὴν
the toward God love at-once both rousing to the
ἐργασίαν τῶν ἐντολῶν τοῦ Κυρίου, καὶ ὑπ᾽ αὐτῶν πάλιν
working of-the commandments of-the Lord and by them again
αὐτὴ συντηρουμένη πρὸς τὸ διαρκὲς καὶ ἀδιάπτωτον.
itself being-preserved for the lasting and unfailing
Καὶ τοῦτο δείκνυσιν ὁ Κύριος, ποτὲ μὲν λέγων· Ἐὰν
and this shows the Lord at-times indeed saying if
ἀγαπᾶτέ με, τὰς ἐντολάς μου τηρήσατε, ποτὲ δὲ, ὅτι
you-love me the commandments my keep at-times and that
Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ
if the commandments my you-keep you-will-remain in the love
μου, καὶ ἔτι δυσωπητικώτερον· Καθὼς ἐγὼ τὰς ἐντολὰς
my and still more-movingly as I the commandments
τοῦ Πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.
of-the Father my have-kept and remain his in the love

3 Ἐξ ὧν παιδεύει ἡμᾶς, ἀεὶ τοῦ προκειμένου ἔργου τὸ
from which he-teaches us always of-the set-before work the
θέλημα τοῦ προστάξαντος ὥσπερ σκοπὸν προτιθεμένους,
will of-the(-one) having-commanded as (an)-aim setting-before
πρὸς αὐτὸν τὰ τῆς σπουδῆς κατευθύνειν, καθὰ καὶ
toward it the(-things) of-the zeal to-direct as also
ἀλλαχοῦ φησιν, ὅτι Καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ
elsewhere he-says that I-have-come-down from the heaven not
ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ
that I-may-do the will the my but the will of-the(-one)
πέμψαντός με Πατρός. Ὥσπερ γὰρ αἱ κατὰ τὸν βίον τέχναι,
having-sent me Father as for the in the life arts
σκοπούς τινας οἰκείους ἑαυταῖς προστησάμεναι, ἀκολούθως
aims some proper to-themselves having-set-before consistently
ἐκείνοις τὰς κατὰ μέρος συναρμόζουσιν ἐνεργείας· οὕτω καὶ
to-those the in part fit activities so also
τοῖς ἡμετέροις ἔργοις ἑνὸς ὅρου καὶ κανόνος ἐπικειμένου,
for-the our works one rule and canon being-laid-down
τοῦ εὐαρέστως τῷ Θεῷ ποιῆσαι τὰς ἐντολὰς, ἀδύνατον
the pleasingly — to-God to-do the commandments (it-is)-impossible
ἄλλως τὸ ἀκριβὲς τοῦ ἔργου κατορθωθῆναι μὴ κατὰ τὸ
otherwise the exactness of-the work to-be-achieved not according-to the
βούλημα τοῦ ἐκδεδωκότος ἐπιτελούμενον. Ἐν δὲ τῇ
will of-the(-one) having-commissioned being-completed in and the
ἀκριβεῖ πρὸς τὸ θέλημα τοῦ Θεοῦ περὶ τὸ ἔργον σπουδῇ
exact toward the will — of-God about the work zeal
συνάπτεσθαι τῷ Θεῷ διὰ τῆς μνήμης ὑπάρξει. Ὥσπερ
to-be-joined — to-God through the memory will-come-about as
γὰρ ὁ χαλκεὺς ἐν τῇ ἐργασίᾳ, εἰ τύχοι, τῆς ἀξίνης, τοῦ
for the smith in the working if it-happen of-the ax of-the(-one)
ἐκδεδωκότος αὐτῷ μεμνημένος, καὶ ἐν τῇ διανοίᾳ φέρων
having-commissioned him remembering and in the mind carrying

αὐτὸν, καὶ σχῆμα ἐκεῖνο καὶ μέγεθος ἐννοεῖ, καὶ πρὸς τὸ
him also shape that and size thinks-of and to the
βούλημα τοῦ ὑποθεμένου τὴν ἐργασίαν εὐθύνει (ἐὰν
will of-the(-one) having-ordered the working directs if
γὰρ ἐπιλάθηται, ἄλλο τι, ἢ ἀλλοῖον ποιήσει παρ' ὃ
for he-forgets other something or of-other-sort he-will-make beyond what
προέθετο)· οὕτω καὶ ὁ Χριστιανὸς, πᾶσαν ἐνέργειαν καὶ
he-proposed so also the Christian every activity both
μικρὰν καὶ μείζονα πρὸς τὸ βούλημα τοῦ Θεοῦ κατευθύνων,
small and greater toward the will — of-God directing
ὁμοῦ τε τὴν πρᾶξιν τῇ ἀκριβείᾳ κατακοσμεῖ, καὶ
together both the action with-the exactness adorns and
τὴν τοῦ προστάξαντος ἔννοιαν διασώζει, καὶ πληροῖ
the of-the(-one) having-commanded thought preserves and fulfills
τὸ εἰρημένον· Προωρώμην τὸν Κύριον ἐνώπιόν μου
the(-word) said I-saw-before(-me) the Lord before me
διαπαντὸς, ὅτι ἐκ δεξιῶν μού ἐστιν, ἵνα μὴ σαλευθῶ. Καὶ
continually that at right my he-is that not I-be-shaken and
κατορθοῖ τὸ προστεταγμένον ἐκεῖνο· Εἴτε ἐσθίετε,
achieves the(-thing) commanded that whether you-eat
εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ
or drink or anything you-do all(-things) to (the)-glory of-God
ποιεῖτε. Παραφθείρων δὲ ἐν τῇ ἐργασίᾳ τὴν ἀκρίβειαν τῆς
do corrupting but in the working the exactness of-the
ἐντολῆς, δῆλός ἐστι περὶ τὴν μνήμην τοῦ Θεοῦ ἀσθενῶν.
commandment manifest is about the memory — of-God being-weak
Μεμνημένους οὖν τῆς φωνῆς τοῦ εἰπόντος· Οὐχὶ τὸν
remembering then the voice of-the(-one) having-said (do)-not the
οὐρανὸν καὶ τὴν γῆν ἐγὼ πληρῶ; λέγει Κύριος· καὶ
heaven and the earth I fill says (the)-Lord and
τὸ, Θεὸς ἐγγίζων ἐγώ εἰμι, καὶ οὐ Θεὸς πόῤῥωθεν·
the(-word) (a)-God near I am and not (a)-God from-afar

καὶ τὸ, Ὅπου εἰσὶ δύο ἢ τρεῖς συνηγμένοι εἰς τὸ
and the(-word) where are two or three gathered into the
ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν· πᾶσαν ἐνέργειαν,
my name there I-am in (the)-midst of-them every activity
ὡς ὑπὸ ταῖς ὄψεσι τοῦ Κυρίου γινομένην, καὶ πᾶσαν
as under the eyes of-the Lord happening and every
ἔννοιαν, ὡς παρ᾽ αὐτοῦ ἐποπτευομένην, ἐπιτελεῖν χρή.
thought as by him overseen to-complete (it)-is-needful
Οὕτω γὰρ καὶ ὁ φόβος διαρκὴς ἐνυπάρξει, μισῶν ἀδικίαν,
thus for also the fear lasting will-be-present hating injustice
κατὰ τὸ γεγραμμένον, ὕβριν τε καὶ ὑπερηφανίαν
according-to the(-thing) written insolence both and arrogance
καὶ ὁδοὺς πονηρῶν, καὶ ἡ ἀγάπη τελειοῦται, πληροῦσα
and ways of-wicked(-men) and the love is-perfected fulfilling
τὸ ὑπὸ τοῦ Κυρίου εἰρημένον, ὅτι Οὐ ζητῶ τὸ θέλημα
the(-thing) by the Lord said that not I-seek the will
τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με Πατρὸς,
the my but the will of-the(-one) having-sent me Father
ἐν πληροφορίᾳ διηνεκεῖ τῆς ψυχῆς οὔσης τοῦ καὶ τὰς
in full-assurance continual the soul being of-the also the
ἀγαθὰς πράξεις ἀποδεκτὰς εἶναι τῷ κριτῇ καὶ ἀθλοθέτῃ
good deeds acceptable to-be to-the judge and umpire
τοῦ ἡμετέρου βίου, καὶ τὰς ἐναντίως ἐχούσας αὐτόθεν
of-the our life and the(-ones) contrary being at-once
δέχεσθαι τὴν κατάκρισιν. Οἶμαι δὲ τούτῳ συγκατορθοῦσθαι
to-receive the condemnation I-think and by-this to-be-achieved-with
καὶ τὸ μηδὲ αὐτὰς τὰς ἐντολὰς τοῦ Κυρίου πρὸς
also the not-even themselves the commandments of-the Lord for
ἀνθρωπαρέσκειαν γίνεσθαι. Οὐδεὶς γὰρ ἐν πληροφορίᾳ
men-pleasing to-be-done no-one for in full-assurance
τῆς παρουσίας τοῦ κρείττονος πρὸς τὸν ἐλάττονα
of-the presence of-the better toward the lesser

ἐπιστρέφεται· ἀλλὰ, κἂν συμβῇ τὸ γινόμενον τῷ μὲν
turns but even-if it-happen the(-thing) done to-the indeed
ἐνδοξοτέρῳ προσώπῳ ἀπόδεκτον καὶ εὐάρεστον εἶναι, τῷ
more-glorious person acceptable and pleasing to-be to-the
δὲ ὑποδεεστέρῳ ἀβούλητον καὶ ψεκτὸν καταφαίνεσθαι,
and inferior unwelcome and blameworthy to-appear
πλείονος ἀξίαν τιθέμενος τὴν τοῦ ὑπερέχοντος ἀποδοχὴν,
of-more worth setting the of-the superior approval
καταφρονεῖ τῆς τοῦ ἐλάττονος μέμψεως. Εἰ δὲ ἐπ᾽
he-despises the of-the lesser blame if and among
ἀνθρώπων οὕτως, ἥ γε ὡς ἀληθῶς νήφουσα καὶ
men thus the at-least as truly being-sober and
ὑγιαίνουσα ψυχὴ ἐν πληροφορίᾳ τῆς τοῦ Θεοῦ παρουσίας,
being-sound soul in full-assurance of-the — of-God presence
ποτὲ ἀφεμένη τοῦ πρὸς εὐαρέστησιν Θεοῦ ποιεῖν τι,
ever having-let-go of-the for good-pleasing of-God to-do something
πρὸς τὰς παρὰ τῶν ἀνθρώπων δόξας ἐπιστραφήσεται· ποτὲ
to the from the men glories will-turn ever
δὲ ἀμελήσασα τῶν τοῦ Θεοῦ προσταγμάτων, ἀνθρωπίνῳ
and having-neglected the — of-God commands to-human
ἔθει δουλεύσει, ἢ ὑπὸ κοινῆς προλήψεως κρατηθήσεται, ἢ
custom will-be-slave or by common prejudice will-be-mastered or
καὶ ὑπ᾽ ἀξιωμάτων δυσωπηθήσεται. Τοιαύτη διάθεσις ἦν
also by dignities will-be-abashed such (a)-disposition was
τοῦ εἰπόντος· Διηγήσαντό μοι παράνομοι ἀδολεσχίας,
of-the(-one) having-said narrated to-me (the)-lawless idle-talk
ἀλλ᾽ οὐχ ὡς ὁ νόμος σου, Κύριε· καὶ πάλιν· Καὶ ἐλάλουν ἐν
but not as the law your Lord and again and I-spoke in
τοῖς μαρτυρίοις σου ἐναντίον βασιλέων, καὶ οὐκ ἠσχυνόμην.
the testimonies your before kings and not was-ashamed

Ὅτι ἀναγκαῖον τὸ ἰδιάζειν

VI · LIVING APART

Living apart helps the soul to keep undistracted, since living among those who despise the commandments harms it, as Solomon warns against befriending an angry man. Sights and sounds of sin leave their stamp, and old habit, as strong as nature, is overcome only by prayer and study, which a busy life prevents; that life hinders, too, the denial of self and the taking up of the cross. Among sinners the soul does not see its own sins, thinks itself good by comparison, and falls into contempt of God's judgments.

1 Συντελεῖ δὲ πρὸς τὸ ἀμετεώριστον τῇ ψυχῇ καὶ τὸ
contributes and toward the undistractedness for-the soul also the
ἰδιάζειν κατὰ τὴν οἴκησιν. Τὸ γὰρ ἀναμεμιγμένην ἔχειν
to-live-apart in the dwelling the for mixed to-have
τὴν ζωὴν τοῖς ἀφόβως καὶ καταφρονητικῶς πρὸς
the life with-the(-ones) fearlessly and contemptuously toward
τὴν ἀκριβῆ τήρησιν τῶν ἐντολῶν διακειμένοις βλαβερὸν
the exact keeping of-the commandments disposed harmful
καὶ ὁ τοῦ Σολομῶντος ἀποδείκνυσι λόγος, διδάσκοντος
also the — of-Solomon shows word teaching
ἡμᾶς, ὅτι Μὴ ἴσθι ἑταῖρος ἀνδρὶ θυμώδει· φίλῳ δὲ
us that not be (a)-companion to-(a)-man passionate (a)-friend and
ὀργίλῳ μὴ συναυλίζου, μήποτε μάθῃς τῶν ὁδῶν αὐτοῦ,
wrathful not lodge-with lest you-learn of-the ways his
καὶ λάβῃς βρόχους τῇ σῇ ψυχῇ, καὶ τὸ, Ἐξέλθετε
and take snares for-the your soul and the(-word) come-out
ἐκ μέσου αὐτῶν, καὶ ἀφορίσθητε, λέγει Κύριος, πρὸς
from (the)-midst of-them and be-separated says (the)-Lord to
τὸ αὐτὸ φέρει. Οὐκοῦν ἵνα μήτε διὰ ὀφθαλμῶν μήτε
the same bears therefore that neither through eyes nor
διὰ ὤτων ἐρεθισμοὺς εἰς ἁμαρτίαν δεχώμεθα, καὶ κατὰ
through ears provocations to sin we-may-receive and in

τὸ λανθάνον προσεθισθῶμεν αὐτῇ, καὶ ὥσπερ τύποι
the hidden(-way) we-may-be-accustomed to-it and as impressions
τινὲς καὶ χαρακτῆρες τῶν ὁρωμένων καὶ ἀκουομένων
some and stamps of-the(-things) seen and heard
ἐναπομείνωσι τῇ ψυχῇ εἰς ὄλεθρον καὶ ἀπώλειαν, καὶ ἵνα
remain in-the soul for destruction and ruin and that
δυνηθῶμεν ἐπιμένειν τῇ προσευχῇ, ἀφιδιάζωμεν πρῶτον
we-may-be-able to-persevere in-the prayer let-us-live-apart first
κατὰ τὴν οἴκησιν. Οὕτω γὰρ ἂν καὶ τοῦ προλαβόντος
in the dwelling thus for — also the preceding
ἔθους περιγενοίμεθα, ἐν ᾧ ἀλλοτρίως ἐζήσαμεν τῶν
custom we-might-overcome in which estranged we-lived from-the
ἐντολῶν τοῦ Χριστοῦ (οὐ μικρὸς δὲ οὗτος ἀγών, τῆς
commandments — of-Christ not small and (is)-this (the)-struggle the
ἑαυτοῦ συνηθείας περιγενέσθαι· ἔθος γὰρ διὰ μακροῦ
of-oneself custom to-overcome custom for through long
χρόνου βεβαιωθὲν φύσεως ἰσχὺν λαμβάνει), καὶ τοὺς
time confirmed of-nature strength takes and the
ἐξ ἁμαρτίας δὲ σπίλους ἐκτρῖψαι δυνησόμεθα τῇ τε
from sin too stains to-rub-off we-shall-be-able by-the both
φιλοπόνῳ προσευχῇ καὶ τῇ ἐπιμόνῳ μελέτῃ τῶν τοῦ
laborious prayer and by-the persevering study of-the —
Θεοῦ θελημάτων· ἧς μελέτης καὶ προσευχῆς ἐν πολλοῖς
of-God wills which study and prayer among many
τοῖς περιέλκουσι τὴν ψυχὴν, καὶ ἀσχολίας βιωτικὰς
the(-things) dragging-about the soul and occupations worldly
ἐμποιοῦσι, περιγενέσθαι ἀμήχανον. Καὶ τὸ, Εἴ τις
producing to-attain (is)-impossible and the(-word) if anyone
θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, πότε ἄν
wishes after me to-come let-him-deny himself when —
τις ἐν τούτοις ὢν πληρῶσαι δυνηθείη; Χρὴ γὰρ
anyone among these being to-fulfill could (it)-is-needful for

ἡμᾶς, ἀπαρνησαμένους ἑαυτοὺς, καὶ ἄραντας τὸν σταυρὸν
us having-denied ourselves and having-taken-up the cross
τοῦ Χριστοῦ, οὕτως ἀκολουθεῖν αὐτῷ. Ἄρνησις δέ ἐστιν
— of-Christ so to-follow him (the)-denial and is
ἑαυτοῦ ἡ παντελὴς τῶν παρελθόντων λήθη, καὶ ἡ
of-oneself the complete of-the past(-things) forgetfulness and the
τῶν θελημάτων ἑαυτοῦ ἀναχώρησις, ἣν ἐν τῇ ἀδιαφόρῳ
from-the wills of-oneself withdrawal which in the indiscriminate
συνηθείᾳ ζῶντα κατορθῶσαι δυσκολώτατον, ἵνα μὴ λέγω,
custom living to-achieve (is)-most-difficult that not I-say
ὅτι παντελῶς ἀνεπίδεκτον. Ἀλλὰ καὶ πρὸς τὸ ἆραι τὸν
that altogether impossible but also for the to-take-up the
σταυρὸν ἑαυτοῦ καὶ ἀκολουθεῖν τῷ Χριστῷ ἐμπόδιόν ἐστιν
cross his-own and to-follow — Christ (an)-hindrance is
ἡ πρὸς τὸν τοιοῦτον βίον ἐπιμιξία. Ἡ γὰρ ἑτοιμασία
the toward the such life mingling the for preparation
πρὸς τὸν ὑπὲρ Χριστοῦ θάνατον, καὶ ἡ νέκρωσις τῶν
for the for Christ death and the mortification of-the
μελῶν τῶν ἐπὶ τῆς γῆς, καὶ τὸ παρατεταγμένως
members the(-ones) on the earth and the(-thing) arrayed
πρὸς πάντα κίνδυνον τὸν ὑπὲρ τοῦ ὀνόματος τοῦ Χριστοῦ
toward every danger the for the name — of-Christ
ἐπερχόμενον ἡμῖν διακεῖσθαι, καὶ τὸ ἀπροσπαθῶς ἔχειν
coming-upon us to-be-disposed and the without-attachment to-be
πρὸς τὴν παροῦσαν ζωὴν, τοῦτό ἐστιν ἆραι τὸν σταυρὸν
toward the present life this is to-take-up the cross
ἑαυτοῦ· πρὸς ὃ μεγάλα ὁρῶμεν τὰ ἐμπόδια ὑπὸ τῆς
his-own toward which great we-see the hindrances by the
τοῦ κοινοῦ βίου συνηθείας ἡμῖν ἐγγινόμενα.
of-the common life custom to-us arising

Καὶ πρὸς πᾶσι τοῖς ἄλλοις πολλοῖς οὖσιν, εἰς τὸ 2
and besides all the other(-things) many being to the
πλῆθος τῶν παρανομούντων ἀποβλέπουσα ψυχή,
multitude of-the(-ones) transgressing looking (a)-soul
πρῶτον μὲν οὐκ ἄγει καιρὸν ἐπαισθάνεσθαι τῶν ἰδίων
first indeed not has leisure to-perceive the own
ἁμαρτημάτων, καὶ συντρῖψαι ἑαυτὴν διὰ τῆς μετανοίας
sins and to-crush itself through the repentance
ἐπὶ τοῖς πλημμελήμασιν· ἐν δὲ τῇ συγκρίσει τῶν
for the offenses in and the comparison with-the
χειρόνων καὶ κατορθώματός τινα φαντασίαν προσκτᾶται·
worse(-ones) also of-achievement some fancy acquires
εἶτα ὑπὸ τῶν θορύβων καὶ τῶν ἀσχολιῶν, ἃς ὁ κοινὸς
then by the tumults and the occupations which the common
βίος πέφυκεν ἐμποιεῖν, τῆς ἀξιολογωτέρας μνήμης
life is-wont to-produce from-the more-worthy memory
τοῦ Θεοῦ ἀποσπωμένη, οὐ μόνον τὸ ἐναγαλλιᾶσθαι καὶ
— of-God being-dragged-away not only the to-exult and
ἐνευφραίνεσθαι τῷ Θεῷ ζημιοῦται, καὶ τὸ κατατρυφᾶν
to-rejoice — in-God it-is-deprived-of and the to-delight
τοῦ Κυρίου, καὶ τὸ καταγλυκαίνεσθαι τοῖς ῥήμασιν αὐτοῦ,
in-the Lord and the to-be-sweetened by-the words his
ὥστε δύνασθαι εἰπεῖν· Ἐμνήσθην τοῦ Θεοῦ, καὶ ηὐφράνθην·
so-as to-be-able to-say I-remembered — God and was-gladdened
καὶ, Ὡς γλυκέα τῷ λάρυγγί μου τὰ λόγιά σου, ὑπὲρ
and how sweet to-the throat my the oracles your beyond
μέλι τῷ στόματί μου· ἀλλὰ καὶ εἰς καταφρόνησιν καὶ
honey to-the mouth my but also to contempt and
λήθην τῶν κριμάτων αὐτοῦ παντελῆ συνεθίζεται, οὗ
forgetfulness of-the judgments his complete it-is-accustomed than-which
μεῖζον κακὸν οὐδὲν ἂν οὐδὲ ὀλεθριώτερον πάθοι.
greater evil none — nor more-destructive could-it-suffer

Περὶ τοῦ δεῖν τοῖς ὁμόφροσι πρὸς τὸν σκοπὸν τῆς πρὸς Θεὸν εὐαρεστήσεως συζῆν· καὶ ὅτι δύσκολον ὁμοῦ καὶ ἐπικίνδυνον τὸ μονάζειν

VII · LIVING WITH BROTHERS OF LIKE MIND

Living together with those of the same aim is better than living alone. No one is sufficient for his own bodily needs, and the solitary seeks his own good, against the law of love. He has no one to correct his faults, and cannot feed the hungry or visit the sick. In community the brothers are one body under Christ the head and share the gifts of the Spirit, which in a solitary lie buried. The many wake the one who dozes, while the solitary, untested, thinks himself perfect. Scripture alone is not enough: the Lord washed his disciples' feet, and a man living alone has no one to serve. The common life is a stadium for contest and constant training, as the believers in Acts held all things in common.

Ἐπεὶ οὖν ἐπληροφόρησεν ἡμᾶς ὁ λόγος, ἐπικίνδυνον
since then fully-assured us the word dangerous
εἶναι τὴν μετὰ τῶν καταφρονητικῶς ἐχόντων περὶ τὰς
to-be the with the(-ones) contemptuously being about the
ἐντολὰς τοῦ Κυρίου ζωήν, ἀκολούθως μαθεῖν ἀξιοῦμεν,
commandments of-the Lord life consequently to-learn we-ask
εἰ χρὴ τὸν ἀναχωρήσαντα τούτων ἰδιάζειν καθ'
whether (it)-is-needful the(-one) having-withdrawn from-these to-live-apart by
ἑαυτὸν, ἢ ὁμόφροσιν ἀδελφοῖς καὶ τὸν αὐτὸν σκοπὸν
himself or with-like-minded brothers and the same aim
τῆς εὐσεβείας προελομένοις συζῆν.
of-the piety having-chosen to-live-together

1 Πρὸς πολλὰ χρησιμωτέραν καταμανθάνω τὴν ἐπὶ τὸ
for many(-things) more-useful I-find the in the
αὐτὸ τῶν πλειόνων διαγωγήν. Πρῶτον μὲν, ὅτι οὐδὲ
same(-place) of-the many way-of-life first indeed that not-even
πρὸς τὰς τοῦ σώματος χρείας ἕκαστος ἡμῶν ἑαυτῷ
for the of-the body needs each of-us to-himself

αὐτάρκης, ἀλλ᾽ ἐν τῷ πορισμῷ τῶν ἀναγκαίων ἀλλήλων
(is)-sufficient but in the procuring of-the necessities one-another
χρῄζομεν. Ὥσπερ γὰρ ὁ ποῦς τὴν μὲν ἔχει δύναμιν,
we-need as for the foot the(-one) indeed has power
τῆς δὲ ἐπιδεής ἐστι, καὶ ἄνευ τῆς τῶν λοιπῶν μελῶν
of-the(-other) but needy is and without the of-the other members
συλλήψεως οὔτε τὴν ἑαυτοῦ ἐνέργειαν δυνατὴν ἢ αὐτάρκη
help neither the own working possible or sufficient
ἑαυτῷ πρὸς διαμονὴν εὑρίσκει, οὔτε παραμυθίαν ἔχει τοῦ
for-itself for endurance finds nor consolation has of-the
λείποντος· οὕτω καὶ ἐν τῇ μονήρει ζωῇ καὶ τὸ παρὸν ἡμῖν
lacking(-power) so also in the solitary life both the present to-us
ἄχρηστον γίνεται, καὶ τὸ ἐλλεῖπον ἀπαραμύθητον, τοῦ
useless becomes and the lacking unconsoled the
δημιουργοῦ Θεοῦ ὁρίσαντος χρῄζειν ἡμᾶς ἀλλήλων, καθὼς
creator God having-decreed to-need us one-another as
γέγραπται, ἵνα καὶ συναπτώμεθα ἀλλήλοις. Ἄνευ δὲ τούτου
it-is-written that also we-may-be-joined to-one-another without and this
καὶ ὁ τῆς ἀγάπης τοῦ Χριστοῦ λόγος οὐκ ἐπιτρέπει τὸ ἴδιον
also the of-the love — of-Christ word not permits the own
σκοπεῖν ἕκαστον. Ἡ ἀγάπη γὰρ, φησὶν, οὐ ζητεῖ τὰ
to-look-to each the love for he-says not seeks the(-things)
ἑαυτῆς. Ὁ δὲ ἀφιδιαστικὸς βίος ἕνα σκοπὸν ἔχει, τὴν
of-itself the and solitary life one aim has the
οἰκείαν ἑκάστου τῶν χρειῶν θεραπείαν. Τοῦτο δὲ προδήλως
own of-each of-the needs service this but manifestly
μαχόμενόν ἐστι τῷ τῆς ἀγάπης νόμῳ, ὃν ὁ Ἀπόστολος
fighting is with-the of-the love law which the Apostle
ἐπλήρου, μὴ ζητῶν τὸ ἑαυτοῦ συμφέρον, ἀλλὰ τὸ
fulfilled not seeking the of-himself advantage but the(-advantage)
τῶν πολλῶν, ἵνα σωθῶσιν. Ἔπειτα ἐν τῷ καταχωρισμῷ
of-the many that they-may-be-saved then in the separation

οὐδὲ τὸ ἐλάττωμα ῥᾳδίως ἕκαστος τὸ ἑαυτοῦ ἐπιγνώσεται,
not-even the defect easily each the of-himself will-recognize
οὐκ ἔχων τὸν ἐλέγχοντα αὐτὸν, καὶ ἐν πραότητι καὶ
not having the(-one) reproving him and in gentleness and
εὐσπλαγχνίᾳ ἐπανορθούμενον. Ἔλεγχος μὲν γὰρ καὶ παρὰ
compassion correcting reproof indeed for even from
ἐχθροῦ πολλάκις ἂν γένοιτο θεραπείας ἐπιθυμίαν ἐμποιῶν
(an)-enemy often — might-come of-cure desire producing
τῷ εὐγνώμονι· θεραπεία δὲ ἁμαρτήματος ἐπιστημόνως
in-the right-minded(-man) (the)-cure but of-sin skillfully
παρὰ τοῦ εἰλικρινῶς ἀγαπήσαντος κατορθοῦται. Ὁ
by the(-one) sincerely having-loved is-achieved the(-one)
γὰρ ἀγαπῶν, φησὶν, ἐπιμελῶς παιδεύει. Ὃν ἐπὶ τῆς
for loving he-says carefully disciplines whom in the
μονώσεως εὑρεῖν ἄπορον, μὴ προενωθέντα κατὰ τὸν
solitude to-find (is)-hard not having-been-united-before in the
βίον· ὥστε συμβαίνειν αὐτῷ τὸ εἰρημένον ἐκεῖνο· Οὐαὶ
life so-that to-befall him the(-word) said that woe
τῷ ἑνὶ, ὅτι ἐὰν πέσῃ, οὐκ ἔστιν ὁ ἐγείρων
to-the one(-man) because if he-falls not is the(-one) raising
αὐτόν. Καὶ αἱ ἐντολαὶ δὲ ὑπὸ μὲν τῶν πλειόνων ἐπὶ τὸ
him and the commandments too by indeed the many in the
αὐτὸ ῥᾳδίως γίνονται πλείους, ὑπὸ δὲ τοῦ ἑνὸς οὐκέτι·
same(-place) easily are-done more by but the one no-longer
ἐν γὰρ τῇ ἐργασίᾳ τῆς μιᾶς ἐμποδίζεται ἡ ἄλλη. Οἷον,
in for the working of-the one is-hindered the other for-example
ἐν τῇ ἐπισκέψει τοῦ ἀσθενοῦντος ἡ ὑποδοχὴ τοῦ ξένου, καὶ
in the visiting of-the sick(-man) the receiving of-the stranger and
ἐν τῇ μεταδόσει καὶ κοινωνίᾳ τῶν χρειῶν (καὶ μάλιστα,
in the sharing and communion of-the needs and especially
ὅταν διὰ μακροῦ αἱ διακονίαι γίνωνται), ἡ περὶ τὰ ἔργα
when through long(-time) the services happen the about the works

σπουδή· ὥστε ἐκ τούτου τὴν μεγίστην καὶ σύντονον πρὸς
zeal so-that from this the greatest and intense toward
σωτηρίαν ἐντολὴν ἐλλιμπάνεσθαι· μήτε τοῦ πεινῶντος
salvation commandment to-be-neglected neither the hungry
τρεφομένου, μήτε τοῦ γυμνοῦ περιβαλλομένου. Τίς ἂν οὖν
being-fed nor the naked being-clothed who — then
ἕλοιτο τὴν ἀργὴν καὶ ἄκαρπον ζωὴν τῆς ἐγκάρπου καὶ
would-choose the idle and fruitless life than-the fruitful and
κατ᾽ ἐντολὴν τοῦ Κυρίου ἐπιτελουμένης προτιμῆσαι;
according-to (the)-commandment of-the Lord being-completed to-prefer
Εἰ δὲ καὶ πάντες, οἱ ἐν μιᾷ ἐλπίδι τῆς κλήσεως 2
if and also all the(-ones) in one hope of-the calling
προσληφθέντες, ἓν σῶμά ἐσμεν, κεφαλὴν ἔχοντες τὸν
taken-up one body we-are (a)-head having —
Χριστόν· ὁ δὲ καθεὶς ἀλλήλων μέλη, ἐὰν μὴ ἐκ
Christ the and each of-one-another members if not from
συμφωνίας πρὸς ἑνὸς σώματος ἁρμολογίαν ἐν Πνεύματι
agreement toward of-one body joining in Spirit
ἁγίῳ συναρμοσθῶμεν· ἕκαστος δὲ ἡμῶν τὴν μόνωσιν
Holy we-be-fitted-together each but of-us the solitude
αἱρῆται, μὴ κατὰ τὸ εὐάρεστον τῷ Θεῷ πρὸς
choose not according-to the(-thing) pleasing — to-God toward
τὸ κοινῇ συμφέρον τῇ οἰκονομίᾳ δουλεύων, ἀλλὰ τὸ
the in-common advantage to-the dispensation serving but the
ἴδιον τῆς αὐταρεσκείας πάθος πληροφορῶν· πῶς δυνάμεθα
own of-the self-pleasing passion fulfilling how can-we
ἀπεσχισμένοι καὶ διῃρημένοι σώζειν τὴν τῶν μελῶν πρὸς
split-off and divided preserve the of-the members toward
ἄλληλα σχέσιν τε καὶ ὑπηρεσίαν, ἢ τὴν ὑποταγὴν πρὸς τὴν
one-another relation both and service or the subjection to the
κεφαλὴν ἡμῶν, ἥτις ἐστὶν ὁ Χριστός; Οὔτε γὰρ τῷ
head our which is — Christ neither for with-the(-one)

δοξαζομένῳ συγχαίρειν, οὔτε συμπάσχειν δυνατὸν τῷ
being-glorified to-rejoice nor to-suffer-with (is)-possible with-the(-one)
πάσχοντι, ἐν τῇ διαστάσει τοῦ βίου, οὐ δυναμένου κατὰ
suffering in the separation of-the life not being-able according-to
τὸ εἰκὸς ἑκάστου γινώσκειν τὰ τοῦ πλησίον. Εἶτα καὶ
the likely each to-know the(-things) of-the neighbor then also
ἑνὸς μὴ ἐξαρκοῦντος ὑποδέξασθαι πάντα τὰ πνευματικὰ
one not sufficing to-receive all the spiritual
χαρίσματα, ἀλλὰ κατὰ τὴν ἀναλογίαν τῆς ἐν ἑκάστῳ
gifts but according-to the proportion of-the in each
πίστεως, τῆς ἐπιχορηγίας τοῦ Πνεύματος γινομένης, ἐν
faith of-the supply the Spirit happening in
τῇ τῆς ζωῆς κοινωνίᾳ, τὸ ἑκάστου ἴδιον χάρισμα κοινὸν
the of-the life communion the of-each own gift common
τῶν συμπολιτευομένων γίνεται. Ὧ μὲν γὰρ δίδοται
of-the(-ones) living-together becomes to-one indeed for is-given
λόγος σοφίας, ἑτέρῳ δὲ λόγος γνώσεως, ἄλλῳ πίστις,
(a)-word of-wisdom to-another and (a)-word of-knowledge to-another faith
ἄλλῳ προφητεία, ἄλλῳ χαρίσματα ἰαμάτων, καὶ τὰ
to-another prophecy to-another gifts of-healings and the(-things)
ἑξῆς· ὧν ἕκαστον οὐ μᾶλλον δι' ἑαυτὸν ἢ διὰ τοὺς
following of-which each not more for himself than for the
ἄλλους ὁ λαμβάνων ἔχει. Ὥστε ἀνάγκη ἐν τῷ
others the(-one) receiving has so-that (it-is)-necessary in the
κοινωνικῷ βίῳ τὴν ἐν τῷ ἑνὶ τοῦ ἁγίου Πνεύματος
communal life the in the one of-the Holy Spirit
ἐνέργειαν εἰς πάντας ὁμοῦ διαβαίνειν. Ὁ μὲν οὖν καθ'
working to all together to-pass the(-one) indeed then by
ἑαυτὸν ζῶν ἓν τυχὸν ἔχει χάρισμα, καὶ τοῦτο ἄχρηστον
himself living one perhaps has gift and this useless
ποιεῖ διὰ τῆς ἀργίας, κατορύξας ἐν ἑαυτῷ· ὅπερ
makes through the idleness having-buried(-it) in himself which

ἡλίκον ἔχει κίνδυνον, ἴστε πάντες οἱ ἀνεγνωκότες
how-great has danger you-know all the(-ones) having-read
τὰ Εὐαγγέλια· ἐν δὲ τῇ τῶν πλειόνων συμβιώσει καὶ τοῦ
the Gospels in but the of-the many living-together also the
ἰδίου ἀπολαύει, πολυπλασιάζων αὐτὸ τῇ μεταδόσει, καὶ
own he-enjoys multiplying it by-the sharing and
τὰ τῶν ἄλλων ὡς ἑαυτοῦ καρποῦται.
the(-gifts) of-the others as his-own reaps
Ἔχει δὲ καὶ πλείονα ἡ ἐπὶ τὸ αὐτὸ ζωὴ ἀγαθὰ, 3
has and also more the in the same(-place) life good(-things)
ἅπερ οὐ ῥᾴδιον ἐξαριθμεῖσθαι πάντα. Πρός τε γὰρ τὴν
which not easy to-enumerate all for both for the
τήρησιν τῶν δεδομένων ἡμῖν παρὰ τοῦ Θεοῦ ἀγαθῶν
keeping of-the given to-us by — God good(-things)
τῆς μονώσεώς ἐστι χρησιμωτέρα, καὶ πρὸς τὴν φυλακὴν
than-the solitude it-is more-useful and for the guarding
τῆς ἔξωθεν ἐπιβουλῆς τοῦ ἐχθροῦ ἀσφαλέστερος ὁ
against-the from-outside plot of-the enemy safer (is)-the
παρὰ τῶν ἐγρηγορότων ἐξυπνισμὸς, εἴποτε ἄρα τῷ
from the(-ones) being-awake awakening if-ever perhaps to-the
ἑνὶ ἀπονυστάξαι συμβαίη ὕπνον ἐκεῖνον τὸν εἰς
one(-man) to-doze it-should-happen sleep that the(-one) to
θάνατον, ὃν ἐδιδάχθημεν παρὰ τοῦ Δαβὶδ ἀπεύχεσθαι ἡμῖν
death which we-were-taught by — David to-pray-against us
συμβῆναι, λέγοντος· Φώτισον τοὺς ὀφθαλμούς μου, μήποτε
to-befall saying enlighten the eyes my lest
ὑπνώσω εἰς θάνατον· καὶ τῷ μὲν ἁμαρτάνοντι τῆς
I-sleep into death and for-the indeed sinning from-the
ἁμαρτίας ἡ ἀναχώρησις ῥᾴων μᾶλλον, ἐντρεπομένῳ τὴν
sin the withdrawal (is)-easier more being-ashamed-of the
παρὰ τῶν πλειόνων ἐν συμφωνίᾳ γινομένην κατάγνωσιν,
by the many in agreement coming condemnation

ὥστ᾽ ἂν ἁρμόσαι αὐτῷ τὸ, Ἀρκετὸν τῷ τοιούτῳ ἡ
so-that — would-fit him the(-word) sufficient to-the such(-man) (is)-the
ἐπιτιμία αὕτη, ἡ ὑπὸ τῶν πλειόνων· τῷ δὲ κατορθοῦντι
punishment this the by the many for-the and achieving(-man)
ἡ πληροφορία πολλὴ ἔν τε τῇ τῶν πολλῶν δοκιμασίᾳ
the assurance (is)-much in both the of-the many approval
καὶ συγκαταθέσει τοῦ ἔργου. Εἰ γὰρ ἐπὶ στόματος δύο καὶ
and assent of-the work if for on (the)-mouth of-two and
τριῶν μαρτύρων σταθήσεται πᾶν ῥῆμα, πολλῷ δηλονότι
three witnesses shall-be-established every word by-much clearly
παγιώτερον ὁ τὸ ἀγαθὸν ἔργον ἐπιτελῶν ἐν τῇ τῶν
more-firmly the(-one) the good work completing in the of-the
πλειόνων μαρτυρίᾳ βεβαιωθήσεται. Κίνδυνος δὲ παρέπεται
many testimony will-be-confirmed (a)-danger and follows
τῇ μοναστικῇ ζωῇ πρὸς τοῖς εἰρημένοις. Πρῶτος μὲν
the solitary life besides the(-things) said (the)-first indeed
καὶ μέγιστος ὁ τῆς αὐταρεσκείας. Οὐδένα γὰρ ἔχων,
and greatest the(-one) of-the self-pleasing no-one for having
ὃς δυνήσεται δοκιμάσαι αὐτοῦ τὸ ἔργον, εἰς τὸ τέλειον
who will-be-able to-test his the work to the perfect
οἰήσεται τῆς ἐντολῆς ἐφθακέναι· εἶτα ἀγύμναστον ἀεὶ
he-will-suppose of-the commandment to-have-attained then unexercised always
τὴν ἕξιν κατακλείσας, οὔτε τὰ ὑστερήματα ἑαυτοῦ γνωρίζει,
the habit having-shut-up neither the shortcomings of-himself he-knows
οὔτε τὴν ἐν τοῖς ἔργοις προκοπὴν ἐπιγινώσκει, τῷ πᾶσαν
nor the in the works progress recognizes by-the all
ὕλην τῆς ἐργασίας τῶν ἐντολῶν περιῃρηκέναι.
material of-the working of-the commandments to-have-taken-away

4 Ἐν τίνι γὰρ τὴν ταπεινοφροσύνην ἐπιδείξεται, μηδένα
in what for the humility will-he-show no-one
ἔχων, οὗ ταπεινότερον ἑαυτὸν ἀποδείξει; Ἐν τίνι
having than-whom lower himself he-will-prove in what

τὴν εὐσπλαγχνίαν, ἀποτετμημένος τῆς κοινωνίας τῶν
the compassion cut-off from-the communion of-the
πλειόνων; Πρὸς μακροθυμίαν δὲ πῶς ἑαυτὸν γυμνάσει,
many for long-suffering and how himself will-he-exercise
μηδενὸς ἀνθισταμένου αὐτοῦ τοῖς θελήμασιν; Εἰ δέ τις
no-one opposing his to-the wills if and anyone
λέγει ἀρκεῖσθαι τῇ τῶν θείων Γραφῶν διδασκαλίᾳ πρὸς
says to-be-content with-the of-the divine Scriptures teaching for
τὴν κατόρθωσιν τῶν ἠθῶν, ὅμοιον ποιεῖ τῷ μανθάνοντι
the correction of-the morals like he-does to-the(-one) learning
μὲν τεκταίνειν, μηδέποτε δὲ τεκταίνοντι, καὶ διδασκομένῳ
indeed to-build-with-wood never but building and being-taught
μὲν χαλκευτικὴν, εἰς ἔργον δὲ προάγειν τὰ διδάγματα
indeed smithing to deed but to-bring the teachings
μὴ αἱρουμένῳ. Πρὸς ὃν εἴποι ἂν ὁ Ἀπόστολος· Οὐχ
not choosing to whom would-say — the Apostle not
οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ
the hearers of-the law (are)-just before — God but the
ποιηταὶ τοῦ νόμου δικαιωθήσονται. Ἰδοὺ γὰρ ὁ Κύριος
doers of-the law will-be-justified behold for the Lord
δι' ὑπερβολὴν φιλανθρωπίας οὐκ ἠρκέσθη τῇ ἐκ τοῦ
because-of excess of-love-of-mankind not was-content with-the from the
λόγου διδασκαλίᾳ μόνον, ἀλλ' ὥστε ἀκριβῶς καὶ ἐναργῶς
word teaching only but so-as exactly and vividly
ἡμῖν παραδοῦναι τὸ ὑπόδειγμα τῆς ταπεινοφροσύνης ἐν
to-us to-hand-down the example of-the humility in
τῇ τελειότητι τῆς ἀγάπης, αὐτὸς περιζωσάμενος ἔνιψε
the perfection of-the love himself having-girded washed
τοὺς πόδας τῶν μαθητῶν. Τίνα οὖν ἀπονίψεις; τίνα
the feet of-the disciples whom then will-you-wash whom
θεραπεύσεις; τίνος ἔσχατος ἔσῃ, αὐτὸς καθ' ἑαυτὸν
will-you-serve of-whom last will-you-be yourself by yourself

διάγων; Τὸ δὲ καλὸν καὶ τερπνὸν, ἡ τῶν ἀδελφῶν ἐπὶ
living the and good and pleasant(-thing) the of-the brothers in
τὸ αὐτὸ κατοίκησις, ἣν μύρῳ τῆς τοῦ ἀρχιερέως
the same(-place) dwelling which to-ointment of-the of-the high-priest
κεφαλῆς ἀποπνέοντι τὸ Πνεῦμα τὸ ἅγιον παρεικάζει, πῶς
head breathing-out the Spirit the Holy he-likens how
ἐν τῇ καταμόνας οἰκήσει συμπληρωθήσεται; Στάδιον οὖν
in the alone dwelling will-it-be-fulfilled (a)-stadium then
ἀθλήσεως, καὶ προκοπῆς εὐοδία, καὶ διηνεκὴς γυμνασία,
of-contest and of-progress (a)-good-road and continual exercise
καὶ μελέτη τῶν τοῦ Κυρίου ἐντολῶν, καὶ ἐπὶ τὸ αὐτὸ
and study of-the of-the Lord commandments also in the same(-place)
κατοίκησίς ἐστι τῶν ἀδελφῶν· σκοπὸν μὲν ἔχουσα τὴν
dwelling is of-the brothers (as)-aim indeed having the
δόξαν τοῦ Θεοῦ κατ᾽ ἐντολὴν τοῦ Κυρίου ἡμῶν
glory — of-God according-to (the)-commandment of-the Lord our
Ἰησοῦ Χριστοῦ εἰπόντος· Οὕτω λαμψάτω τὸ φῶς ὑμῶν
Jesus Christ having-said thus let-shine the light your
ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ
before the men so-that they-may-see your the good
ἔργα, καὶ δοξάσωσι τὸν Πατέρα ὑμῶν τὸν ἐν τοῖς
works and glorify the Father your the(-one) in the
οὐρανοῖς· χαρακτῆρα δὲ σώζουσα τῶν ἐν ταῖς Πράξεσιν
heavens (the)-character and preserving of-the in the Acts
ἱστορουμένων ἁγίων, περὶ ὧν γέγραπται· Πάντες δὲ οἱ
recorded saints about whom it-is-written all and the(-ones)
πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινά·
believing were in the same(-place) and had all(-things) common
καὶ πάλιν· Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ
and again of-the and multitude of-the(-ones) having-believed was the

καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων
heart and the soul one and not-even one anything of-the possessions
αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ᾽ ἦν αὐτοῖς ἅπαντα κοινά.
to-him said own to-be but was to-them all(-things) common

Περὶ ἀποταγῆς

VIII · RENUNCIATION

The Lord says that whoever does not renounce all he has cannot be his disciple. Renunciation extends beyond possessions to the devil, the passions, kin, and custom, and above all to oneself, until one holds even life without attachment, as James and John left their father and Matthew his tax office. Paul counted his lineage and righteousness under the law as dung to gain Christ, and the merchant sold all he had for one pearl. No one can serve two masters: whoever keeps any earthly wealth buries his mind in mire, and cares choke the seed like thorns. Renunciation frees the soul for heaven and begins the likeness of Christ, who became poor for us.

Εἰ χρὴ πρῶτον ἀποτάσσεσθαι πᾶσι, καὶ οὕτως
whether (it)-is-needful first to-renounce all(-things) and so
προσιέναι τῇ κατὰ Θεὸν πολιτείᾳ.
to-approach the according-to God way-of-life
Τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πολλὴν καὶ διὰ 1
the Lord our Jesus Christ after much and through
πλειόνων πραγμάτων ἰσχυρὰν ἀπόδειξιν λέγοντος πρὸς
more deeds strong demonstration saying to
πάντας· Εἴ τις ἔρχεται πρὸς μὲ, ἀπαρνησάσθω ἑαυτὸν,
all if anyone comes to me let-him-deny himself
καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω
and let-him-take-up the cross his and let-him-follow
μοι· καὶ πάλιν· Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ
me and again so then every(-one) of you who not

ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναταί
renounces all the his-own possessions not can
μου εἶναι μαθητής· ἡγούμεθα τὸ παράγγελμα ἐπὶ πλείονα
my be disciple we-think the precept to more(-things)
διατείνειν, ὧν ἡ ἀλλοτρίωσις ἀναγκαία. Καὶ γὰρ τῷ
to-extend of-which the estrangement (is)-necessary and for the
διαβόλῳ πρὸ πάντων ἀποτασσόμεθα, καὶ τοῖς πάθεσι τῆς
devil before all(-things) we-renounce and the passions of-the
σαρκὸς, οἱ ἀπειπάμενοι τὰ κρυπτὰ τῆς αἰσχύνης,
flesh the(-ones) having-renounced the hidden(-things) of-the shame
καὶ συγγενείαις σωματικαῖς, καὶ ἑταιρείαις ἀνθρώπων, καὶ
and kinships bodily and companionships of-men and
ἔθει βίου μαχομένῳ πρὸς τὴν ἀκρίβειαν τοῦ Εὐαγγελίου
(a)-custom of-life fighting against the exactness of-the Gospel
τῆς σωτηρίας. Καὶ τὸ τούτων ἀναγκαιότερον, αὐτὸς
of-the salvation and the(-thing) than-these more-necessary himself
ἑαυτῷ ἀποτάσσεται ὁ ἀποδυσάμενος τὸν παλαιὸν
to-himself renounces the(-one) having-stripped-off the old
ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, τὸν φθειρόμενον
man with the deeds his the(-one) being-corrupted
κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης. Ἀποτάσσεται δὲ καὶ
according-to the desires of-the deceit he-renounces and also
πάσαις προσπαθείαις τοῦ κόσμου, ἐμποδίζειν τῷ σκοπῷ τῆς
all attachments of-the world to-hinder the aim of-the
εὐσεβείας δυναμέναις. Γονεῖς μὲν οὖν ὁ τοιοῦτος τοὺς
piety able parents indeed then the such(-man) the(-ones)
ἐν Χριστῷ Ἰησοῦ διὰ τοῦ Εὐαγγελίου γεννήσαντας αὐτὸν
in Christ Jesus through the Gospel having-begotten him
ἀληθινοὺς ἡγήσεται, ἀδελφοὺς δὲ τοὺς τὸ αὐτὸ Πνεῦμα
true will-consider brothers and the(-ones) the same Spirit
τῆς υἱοθεσίας λαβόντας, κτήμασι δὲ πᾶσιν ὡς ἀλλοτρίοις,
of-the adoption having-received possessions and all as alien

ὅπερ ἐστὶ, προσέξει. Ἑνὶ δὲ λόγῳ, ᾧ διὰ Χριστὸν
which(-they) are he-will-treat in-one and word to-whom because-of Christ
ὅλος ὁ κόσμος ἐσταύρωται, καὶ αὐτὸς τῷ κόσμῳ, πῶς
whole the world has-been-crucified and he to-the world how
ἔτι δύναται εἶναι μέτοχος τῶν μεριμνῶν τοῦ κόσμου; τοῦ
still can-he be (a)-partaker of-the cares of-the world the
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄκρον προάγοντος τό τε
Lord our Jesus Christ to (the)-height bringing-forward the both
μῖσος τῆς ψυχῆς καὶ τὴν ἑαυτοῦ ἄρνησιν δι᾽ ὧν φησιν·
hatred of-the soul and the of-oneself denial through which he-says
Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν,
if anyone wishes after me to-come let-him-deny himself
καὶ ἀράτω τὸν σταυρὸν αὐτοῦ· καὶ τότε ἐπαγαγόντος·
and let-him-take-up the cross his and then adding
Καὶ ἀκολουθείτω μοι· καὶ πάλιν· Εἴ τις ἔρχεται πρὸς
and let-him-follow me and again if anyone comes to
μὲ, καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ, καὶ τὴν μητέρα, καὶ
me and not hates the father his and the mother and
τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφοὺς, καὶ τὰς
the wife and the children and the brothers and the
ἀδελφὰς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναταί μου
sisters further and also the his-own soul not can my
εἶναι μαθητής. Ὥστε ἡ μὲν τελεία ἀποταγὴ ἐστιν ἐν τῷ
be disciple so-that the indeed perfect renunciation is in the
τὸ ἀπροσπαθὲς κατορθῶσαι καὶ πρὸς αὐτὸ τὸ ζῆν, καὶ τὸ
the without-attachment to-achieve even toward itself the to-live and the
ἀπόκριμα τοῦ θανάτου ἔχειν, ὥστε μὴ ἐφ᾽ ἑαυτῷ πεποιθέναι·
sentence of-the death to-have so-that not in himself to-trust
ἄρχεται δὲ ἀπὸ τῆς τῶν ἔξωθεν ἀλλοτριώσεως, οἷον,
it-begins and from the of-the outside(-things) estrangement such-as
κτημάτων, δόξης ματαίας, συνηθείας βίου, προσπαθείας
of-possessions of-glory vain of-custom of-life of-attachment

τῶν ἀνωφελῶν, καθὰ καὶ οἱ ἅγιοι μαθηταὶ τοῦ Κυρίου
of-the unprofitable(-things) as also the holy disciples of-the Lord
ὑπέδειξαν ἡμῖν, Ἰάκωβος μὲν καὶ Ἰωάννης, καταλιπόντες
showed us James indeed and John having-left
τὸν πατέρα αὐτῶν Ζεβεδαῖον, καὶ αὐτὸ τὸ πλοῖον τὴν
the father their Zebedee and itself the boat the
πᾶσαν ἀφορμὴν τοῦ βίου· Ματθαῖος δὲ ἀπ᾽ αὐτοῦ τοῦ
whole means of-the life Matthew and from itself the
τελωνείου ἐξαναστὰς, καὶ ἀκολουθήσας τῷ Κυρίῳ, οὐ τὰ
tax-office having-risen and having-followed the Lord not the
κέρδη μόνον τὰ ἐν τῷ τελωνείῳ καταλιπὼν, ἀλλὰ
gains only the(-ones) in the tax-office having-left but
καὶ τῶν κινδύνων ὑπεριδὼν, οἳ ἐπακολουθεῖν ἤμελλον
also the dangers having-overlooked which to-follow were-about
αὐτῷ τε καὶ τοῖς οἰκείοις παρὰ τῆς ἐξουσίας, ἀτελεῖς
him both and the kinsmen from the authority unfinished
τοὺς λόγους τοῦ τελωνείου καταλιμπάνοντι. Παύλῳ δὲ
the accounts of-the tax-office leaving to-Paul and
καὶ ὁ σύμπας κόσμος ἐσταύρωτο, καὶ αὐτὸς τῷ κόσμῳ.
also the whole world had-been-crucified and he to-the world
2 Οὕτως ὁ σφόδρα τῇ ἐπιθυμίᾳ τοῦ ἀκολουθεῖν Χριστῷ
thus the(-one) vehemently by-the desire of-the to-follow Christ
κατεχόμενος πρὸς οὐδὲν ἔτι τῆς ζωῆς ταύτης ἐπιστραφῆναι
held to nothing still of-the life this to-turn
δύναται, οὐ πρὸς γονέων ἢ οἰκείων φίλτρον, ὅταν
can not to of-parents or of-kin affection when
ἐναντιούμενον ᾖ τοῖς τοῦ Κυρίου προστάγμασι (τότε γὰρ
opposed it-be to-the of-the Lord commands then for
καιρὸν ἔχει καὶ τό· Εἴ τις ἔρχεται πρὸς μὲ, καὶ οὐ
season has also the(-word) if anyone comes to me and not
μισεῖ τὸν πατέρα αὐτοῦ, καὶ τὴν μητέρα, καὶ τὰ λοιπά)· οὐ
hates the father his and the mother and the rest not

πρὸς ἀνθρώπινον φόβον, ὥστε δι᾽ αὐτὸν ὑποσταλῆναί
to human fear so-that because-of it to-shrink-from
τι τῶν συμφερόντων, ὅπερ κατώρθωσαν οἱ ἅγιοι,
anything of-the(-things) advantageous which achieved the saints
εἰπόντες· Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις·
having-said to-obey (it-is)-necessary God rather than men
οὐ πρὸς τὸν ἐπὶ τοῖς καλοῖς παρὰ τῶν ἔξωθεν
not to the at the fine(-things) from the(-ones) outside
γέλωτα, ὥστε τῷ φαυλισμῷ αὐτῶν ἡττηθῆναι. Εἰ δέ
laughter so-that by-the disparagement their to-be-worsted if and
τις βούλοιτο ἀκριβέστερον καὶ τρανότερον γνωρίσαι τὸν
anyone should-wish more-exactly and more-clearly to-know the
συνεζευγμένον τόνον τῇ ἐπιθυμίᾳ τῶν ἀκολουθούντων
joined intensity to-the desire of-the(-ones) following
τῷ Κυρίῳ, μνημονευσάτω τοῦ Ἀποστόλου διηγουμένου
the Lord let-him-remember the Apostle narrating
τὰ καθ᾽ ἑαυτὸν εἰς διδασκαλίαν ἡμετέραν, καὶ
the(-things) concerning himself for teaching our and
λέγοντος· Εἴ τις δοκεῖ πεποιθέναι ἐν σαρκὶ, ἐγὼ μᾶλλον·
saying if anyone thinks to-have-confidence in flesh I more
περιτομὴ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμὶν,
circumcision eighth-day of (the)-race of-Israel of-(the)-tribe of-Benjamin
Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, κατὰ
(a)-Hebrew of Hebrews according-to (the)-law (a)-Pharisee according-to
ζῆλον διώκων τὴν Ἐκκλησίαν, κατὰ δικαιοσύνην τὴν
zeal persecuting the Church according-to righteousness the(-one)
ἐν νόμῳ γενόμενος ἄμεμπτος· ἀλλ᾽ ἅτινα ἦν μοι κέρδη,
in (the)-law having-become blameless but what-things were to-me gains
ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν. Ἀλλὰ μὲν
these I-have-counted because-of — Christ loss but indeed
οὖν καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον
then also I-count all(-things) loss to-be because-of the surpassing

τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν, δι᾽
of-the knowledge of-Christ Jesus the Lord our because-of
ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι,
whom the all(-things) I-suffered-loss-of and I-count (them)-dung to-be
ἵνα Χριστὸν κερδήσω. Εἰ γὰρ (ἵνα τι καὶ εἴπω
that Christ I-may-gain if for that something also I-may-say
τολμηρὸν μὲν, ἀληθὲς δὲ), εἰ τοῖς ἐκβλητοτάτοις τοῦ
bold indeed true but if to-the most-cast-out(-things) of-the
σώματος, καὶ ἀποπτύστοις, καὶ ὧν μάλιστα πρὸς τὴν
body and abominable and from-which most toward the
ἀλλοτρίωσιν ἐπειγόμεθα, τούτοις προσείκασεν αὐτὰ τὰ
estrangement we-hasten to-these he-likened very the
παρὰ Θεοῦ πρὸς καιρὸν δεδομένα νομικὰ προτερήματα,
from God for (a)-time given legal advantages
ὡς ἐμπόδια τῆς τοῦ Χριστοῦ γνώσεως, καὶ τῆς ἐν αὐτῷ
as bindrances of-the — of-Christ knowledge and of-the in him
δικαιοσύνης, καὶ τῆς πρὸς θάνατον αὐτοῦ συμμορφώσεως,
righteousness and of-the toward death his conformity
τί ἄν τις εἴποι περὶ τῶν ἀνθρώποις νενομισμένων;
what — anyone would-say about the(-things) by-men esteemed
Καὶ τί χρὴ λογισμοῖς ἡμετέροις καὶ τοῖς τῶν ἁγίων
and why (is-it)-needful by-reasonings our and by-the of-the saints
ὑποδείγμασι τὸν λόγον πιστοῦσθαι; ἐξὸν αὐτὰ
examples the reason to-confirm it-being-possible themselves
παραθέσθαι τοῦ Κυρίου τὰ ῥήματα, καὶ δι᾽ αὐτῶν
to-set-forth of-the Lord the words and through them
τὴν ἔμφοβον ψυχὴν δυσωπῆσαι, σαφῶς καὶ ἀναντιῤῥήτως
the fearful soul to-shame clearly and incontestably
διαμαρτυρομένου ἐν τῷ λέγειν· Οὕτως οὖν πᾶς ἐξ
testifying in the to-say thus then every(-one) of
ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν,
you who not renounces all the his-own possessions

οὐ δύναταί μου εἶναι μαθητής· καὶ ἀλλαχοῦ μετὰ τὸ,
not can my be disciple and elsewhere after the(-word)
Εἰ θέλεις τέλειος εἶναι, πρότερον εἰπόντος· Ὕπαγε,
if you-wish perfect to-be first having-said go
πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς· καὶ
sell your the possessions and give to-(the)-poor and
τότε ἐπαγαγόντος τὸ, Δεῦρο, ἀκολούθει μοι. Καὶ ἡ
then adding the(-word) come follow me and the
παραβολὴ δὲ τοῦ ἐμπόρου παντὶ σαφής ἐστι τῷ
parable too of-the merchant to-every(-one) clear is the
εὐγνώμονι πρὸς τοῦτο φέρουσα. Ὁμοία γάρ ἐστι, φησὶν, ἡ
right-minded toward this bearing like for is he-says the
βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ, ζητοῦντι καλοὺς
kingdom of-the heavens to-(a)-man (a)-merchant seeking fine
μαργαρίτας, ὃς εὑρὼν ἕνα πολύτιμον μαργαρίτην,
pearls who having-found one very-precious pearl
ἀπελθὼν ἐπώλησε πάντα ὅσα εἶχε, καὶ ἠγόρασεν
having-gone-away sold all as-many-as he-had and bought
αὐτόν. Δῆλον γὰρ, ὅτι ὁ πολύτιμος μαργαρίτης πρὸς
it clear for that the very-precious pearl for
τὴν ὁμοίωσιν τῆς ἐπουρανίου βασιλείας παρείληπται, ἣν
the likeness of-the heavenly kingdom has-been-taken which
ἀδύνατον ἡμῖν προσγενέσθαι ὁ τοῦ Κυρίου δείκνυσι λόγος,
impossible for-us to-come-to(-us) the of-the Lord shows word
μὴ πάντα ὁμοῦ τὰ προσόντα ἡμῖν, καὶ πλοῦτον, καὶ
not all together the(-things) belonging to-us both wealth and
δόξαν, καὶ γένος, καὶ εἴ τι ἄλλο τῶν πολλοῖς
glory and race and if anything other of-the(-things) by-many
περισπουδάστων, πρὸς τὴν ἀνταλλαγὴν αὐτῆς προεμένοις.
eagerly-pursued for the exchange of-it having-given-up

3 Εἶτα μέντοι καὶ ἀδύνατον πρὸς διαφόρους φροντίδας τοῦ νοῦ
then however also impossible to various cares of-the mind
μεριζομένου κατορθοῦσθαι τὸ σπουδαζόμενον ὁ Κύριος
being-divided to-be-achieved the(-thing) pursued the Lord
ἀπεφήνατο, εἰπών· Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν·
declared having-said no-one can to-two masters to-serve
καὶ πάλιν· Οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ. Ἕνα
and again not you-can God to-serve and mammon one
οὖν θησαυρὸν τὸν ἐπουράνιον ἡμῖν ἐκλεκτέον, ἵνα ἐν
then treasure the heavenly for-us (is)-to-be-chosen that in
αὐτῷ ἔχωμεν τὴν καρδίαν. Ὅπου γὰρ, φησὶν, ἐστὶν ὁ
it we-may-have the heart where for he-says is the
θησαυρός σου, ἐκεῖ καὶ ἡ καρδία σου ἔσται. Ἐὰν οὖν
treasure your there also the heart your will-be if then
τι ὑπολειπώμεθα ἑαυτοῖς κτῆμα γήϊνον καὶ περιουσίαν
anything we-leave-behind for-ourselves possession earthly and wealth
τινὰ φθαρτὴν, ἐνταῦθα τοῦ νοῦ οἷον ἔν τινι βορβόρῳ
some perishable here the mind as in some mire
κατορυγέντος, ἀνάγκη τὴν ψυχὴν ἀθέατον εἶναι Θεοῦ,
buried (it-is)-necessary the soul not-beholding to-be God
καὶ πρὸς τὴν ἐπιθυμίαν τῶν ἐπουρανίων καλῶν καὶ τῶν
and toward the desire of-the heavenly fine(-things) and of-the
ἀποκειμένων ἡμῖν ἀγαθῶν ἐν ἐπαγγελίαις ἀκίνητον· ὧν
laid-up for-us goods in promises unmoved of-which
τὴν κτῆσιν περιγίνεσθαι ἡμῖν ἀμήχανον, μὴ ἀπερισπάστου
the possession to-come-about for-us (is)-impossible not undistracted
καὶ σφοδροτέρου πόθου ἄγοντος ἡμᾶς πρὸς τὴν αὐτῶν
and more-vehement longing leading us to the their
αἴτησιν, καὶ τὸν ἐπ᾽ αὐτοῖς πόνον ἐπικουφίζοντος. Ἔστιν οὖν
asking and the for them toil lightening it-is then
ἡ ἀποταγὴ, ὡς ὁ λόγος ὑπέδειξε, λύσις μὲν τῶν δεσμῶν
the renunciation as the word showed (a)-loosing indeed of-the bonds

τῆς ὑλικῆς ταύτης καὶ προσκαίρου ζωῆς, ἐλευθερία δὲ τῶν
of-the material this and temporal life (a)-freedom and from-the
ἀνθρωπίνων καθηκόντων, ἐπιτηδειοτέρους κατασκευάζουσα
human duties more-fit making(-us)
πρὸς τὸ ἀπάρξασθαι τῆς πρὸς Θεὸν ὁδοῦ. Τῆς τῶν
for the to-make-a-beginning of-the to God road of-the of-the
πολυτιμήτων κτήσεώς τε καὶ χρήσεως ἀκώλυτος ἀφορμὴ
very-precious(-things) acquisition both and use unhindered occasion
τῶν Ὑπὲρ χρυσίον καὶ λίθον τίμιον πολύν. Καὶ,
of-the(-things) beyond gold and stone precious much and
συνελόντα εἰπεῖν, καρδίας ἀνθρωπίνης πρὸς τὴν ἐν οὐρανῷ
in-short to-say of-heart human to the in heaven
πολιτείαν μετάθεσις, ὥστε δύνασθαι λέγειν· Ἡμῶν γὰρ τὸ
citizenship (a)-transfer so-that to-be-able to-say our for the
πολίτευμα ἐν οὐρανοῖς ὑπάρχει. Καὶ, τὸ μέγιστον, ἀρχὴ
citizenship in heavens exists and the greatest (the)-beginning
τῆς πρὸς Χριστὸν ὁμοιώσεως, ὃς δι᾽ ἡμᾶς ἐπτώχευσε,
of-the to Christ likeness who for us became-poor
πλούσιος ὤν· ἣν εἰ μὴ κατορθώσαιμεν, ἀδύνατον
rich being which if not we-should-achieve (it-is)-impossible
ἡμᾶς τῆς κατὰ τὸ Εὐαγγέλιον τοῦ Χριστοῦ πολιτείας
us of-the according-to the Gospel — of-Christ way-of-life
ἐφάψασθαι. Πότε γὰρ ἢ καρδίας συντριμμὸς, ἢ ταπείνωσις
to-lay-hold when for either of-heart contrition or humility
φρονήματος, ἢ θυμοῦ, καὶ λύπης, καὶ φροντίδων, καὶ,
of-mind or from-anger and from-grief and from-cares and
συνελόντα εἰπεῖν, τῶν ὀλεθρίων παθῶν τῆς ψυχῆς ἀπαλλαγὴ,
in-short to-say of-the destructive passions of-the soul deliverance
ἐν πλούτῳ καὶ μερίμναις βιωτικαῖς, προσπαθείᾳ τε καὶ
in wealth and cares worldly attachment both and
συνηθείᾳ τῶν ἄλλων κατορθωθῆναι δύναται; Ὅλως δὲ, ᾧ
custom of-the others to-be-achieved can wholly but to-whom

μηδὲ περὶ αὐτῶν τῶν ἀναγκαίων μεριμνᾷν συγχωρεῖται,
not-even about themselves the necessities to-be-anxious is-permitted
οἷον τροφῆς, καὶ ἐνδύματος, τούτῳ τίς ἐπιτρέπει
such-as food and clothing to-this(-man) what permits
λόγος, οἷον ἀκάνθαις συνέχεσθαι πονηραῖς ταῖς μερίμναις
word as by-thorns to-be-held-fast evil the cares
τοῦ πλούτου, τῆς παρὰ τοῦ γεωργοῦ τῶν ψυχῶν ἡμῶν
of-the wealth of-the from the farmer of-the souls our
ἐγκαταβαλλομένης σπορᾶς τὴν καρποφορίαν ἐμποδιζούσαις;
cast-in seed the fruit-bearing bindering
τοῦ Κυρίου ἡμῶν εἰπόντος· Οὗτοι δέ εἰσιν οἱ εἰς
the Lord our having-said these and are the(-ones) among
τὰς ἀκάνθας σπαρέντες, οἳ ὑπὸ μεριμνῶν καὶ πλούτου
the thorns sown who by cares and wealth
καὶ ἡδονῶν τοῦ βίου συμπνίγονται, καὶ οὐ τελεσφοροῦσιν.
and pleasures of-the life are-choked and not bring-to-maturity

Εἰ χρὴ τὸν συναπτόμενον τοῖς τῷ Κυρίῳ ἀνακειμένοις προσαφιέναι ἀδιαφόρως τοῖς ἀγνώμοσι τῶν οἰκείων τὰ αὐτῷ διαφέροντα

IX · THE GOODS OF ONE WHO JOINS

The Lord says, "Sell your possessions and give alms." One who leaves his property with that aim must manage it with all exactness, as now dedicated to the Lord, himself if he is able, or through men chosen after much testing, since neither handing it to kinsmen nor to anyone at hand is without danger. Yet one commandment must not be broken for another. A servant of the Lord must not fight unreasonable kinsmen but remember the promised hundredfold, warn them of the sin of sacrilege, and never sue them before outside courts; summoned to arbitration, he goes to make the truth plain, seeking his brother's salvation rather than money.

Τοῦ Κυρίου εἰπόντος, Πώλησόν σου τὰ ὑπάρχοντα, καὶ 1
the Lord having-said sell your the possessions and
δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο,
give to-(the)-poor and you-will-have treasure in heaven and come
ἀκολούθει μοι· καὶ πάλιν· Πωλήσατε τὰ ὑπάρχοντα ὑμῶν,
follow me and again sell the possessions your
καὶ δότε ἐλεημοσύνην· λογίζομαι, ὅτι τὸν ἐξερχόμενον ἀπὸ
and give alms I-reckon that the(-one) going-out from
τῶν ἰδίων, σκοπῷ τοιούτῳ, οὐ χρὴ καταφρονητικῶς
the own(-things) with-aim such not (it)-is-needful contemptuously
περὶ τῶν διαφερόντων αὐτῷ διακεῖσθαι, ἀλλὰ πειρᾶσθαι
about the(-things) belonging to-him to-be-disposed but to-try
πάντα μετὰ ἀκριβείας λαβόντα, ὡς τῷ Κυρίῳ λοιπὸν
all(-things) with exactness having-taken as to-the Lord henceforth
ἀφιερωμένα, μετὰ πάσης εὐλαβείας οἰκονομεῖν, ἢ δι'
dedicated with all reverence to-manage either through
ἑαυτοῦ, ἐὰν δυνατῶς καὶ ἐμπείρως ἔχῃ, ἢ διὰ τῶν
himself if ably and experiencedly he-be or through the(-ones)

μετὰ δοκιμασίας πολλῆς ἐπιλεγέντων, καὶ ἀπόδειξιν
with testing much chosen and proof
δεδωκότων τοῦ δύνασθαι πιστῶς καὶ φρονίμως οἰκονομεῖν·
having-given of-the to-be-able faithfully and prudently to-manage
εἰδότα, ὅτι οὐκ ἀκίνδυνόν ἐστιν οὔτε τὸ προσαφιέναι τοῖς
knowing that not without-danger is neither the to-give-up to-the
οἰκείοις, οὔτε τὸ διὰ τοῦ τυχόντος οἰκονομῆσαι. Εἰ γὰρ
kin nor the through the chance(-man) to-manage if for
ὁ φροντίδα βασιλικῶν κτημάτων ἐγχειρισθεὶς, κἂν
the(-one) care of-royal possessions entrusted even-if
μὴ νοσφίσηται πολλάκις ἐκ τῶν ἑτοίμων, ἀμελείᾳ
not he-embezzle perhaps from the(-things) at-hand by-negligence
δέ τινι καταπροδῷ τὰ προσκτηθῆναι δυνάμενα, οὐκ
but some betray the(-things) to-be-acquired able not
ἀπολύεται τοῦ ἐγκλήματος· τίνα χρὴ προσδοκᾶν ἐπὶ
is-released from-the charge what (is)-needful to-expect for
τῶν ἤδη κατονομασθέντων τῷ Κυρίῳ τὴν κατάκρισιν
the(-things) already named to-the Lord the condemnation
ὑποστήσεσθαι, χαύνως καὶ ἠμελημένως διατεθέντας πρὸς
to-be-going-to-undergo slackly and negligently disposed toward
τὴν διοίκησιν; Οὐχ ὑποδίκους εἶναι τοῦ κρίματος τῶν
the administration not liable to-be of-the judgment of-the(-ones)
ἀμελούντων; κατὰ τὸ γεγραμμένον· Ἐπικατάρατος
neglecting according-to the(-thing) written cursed
πᾶς ὁ ποιῶν τὰ ἔργα Κυρίου ἀμελῶς.
(is)-every(-one) the(-one) doing the works of-(the)-Lord negligently

2 Πανταχοῦ δὲ φυλακτέον ἡμῖν, μὴ, προφάσει μιᾶς
everywhere but (it-is)-to-be-guarded by-us lest on-pretext of-one
ἐντολῆς, ἑτέραν φανῶμεν καταλύοντες. Οὔτε γὰρ μάχεσθαι,
commandment another we-appear destroying neither for to-fight
οὔτε συνδιαπληκτίζεσθαι τοῖς ἀγνωμονοῦσιν εὐπρεπὲς
nor to-quarrel-with with-the(-ones) being-unreasonable (is)-seemly

ἡμῖν· ἐπείπερ δοῦλον Κυρίου οὐ δεῖ μάχεσθαι,
for-us since (a)-servant of-(the)-Lord not (it)-is-needful to-fight
ἀλλὰ τὸν ἀγνωμονούμενον παρὰ τῶν κατὰ σάρκα
but the(-one) treated-unreasonably by the(-ones) according-to flesh
συγγενῶν μνημονεύειν χρὴ τοῦ Κυρίου εἰπόντος, ὅτι
kinsmen to-remember (it)-is-needful the Lord having-said that
Οὐκ ἔστιν ὅστις ἀφῆκεν οἰκίαν, ἢ ἀδελφοὺς, ἢ ἀδελφὰς,
not is (one)-who has-left house or brothers or sisters
ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, οὐχ
or father or mother or wife or children or fields not
ἁπλῶς, ἀλλ' ἕνεκεν ἐμοῦ καὶ τοῦ Εὐαγγελίου, ὃς οὐ
simply but for-the-sake-of me and of-the Gospel who not
μὴ λάβῃ ἑκατονταπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν
not shall-receive (a)-hundredfold in the time this and in
τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. Τοῖς γε μὴν
the age the coming life eternal to-the(-ones) at-least indeed
ἀγνωμονοῦσι διαμαρτύρασθαι χρὴ τὴν τῆς ἱεροσυλίας
being-unreasonable to-testify (it)-is-needful the of-the sacrilege
ἁμαρτίαν, κατὰ τὴν ἐντολὴν τοῦ Κυρίου εἰπόντος·
sin according-to the commandment of-the Lord having-said
Ἐὰν ἁμάρτῃ ὁ ἀδελφός σου, ὕπαγε, ἔλεγξον αὐτὸν, καὶ
if sin the brother your go reprove him and
τὰ ἑξῆς. Δικάζεσθαι δὲ περὶ αὐτῶν ἐπὶ δικαστηρίων
the(-things) following to-go-to-law and about them before courts
ἐξωτικῶν ἀπηγόρευσεν ὁ τῆς θεοσεβείας λόγος δι' ὧν
outside forbade the of-the piety word through which
φησι· Τῷ θέλοντί σε κριθῆναι, καὶ τὸν χιτῶνά σου
he-says to-the(-one) wishing you to-sue and the tunic your
λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· καὶ ὅτι Τολμᾷ τις
to-take let-go to-him also the cloak and that dares anyone
ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν
of-you (a)-matter having against the other to-be-judged before the

ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; Καὶ ἐπὶ τούτων δὲ εἰς
unjust and not before the saints and in these(-cases) too to
κρίσιν προσκαλεσώμεθα, πλείονα λόγον ἔχοντες τῆς τοῦ
judgment let-us-summon more account having of-the of-the
ἀδελφοῦ σωτηρίας, ἢ τῆς τῶν χρημάτων περιουσίας.
brother salvation than of-the of-the money abundance
Καὶ γὰρ ὁ Κύριος εἰπὼν, Ἐάν σου ἀκούσῃ, ἐπήγαγεν,
and for the Lord having-said if you he-hear added
Ἐκέρδησας, οὐχὶ τὰ χρήματα, ἀλλὰ τὸν ἀδελφόν σου. Ἔστι
you-gained not the money but the brother your it-is
δὲ ὅτε ὑπὲρ τοῦ τρανωθῆναι τὴν ἀλήθειαν, αὐτοῦ πολλάκις
and when for the to-be-made-clear the truth he often
ἡμᾶς τοῦ τῆς ἀγνωμοσύνης κατάρχοντος εἰς κοινὴν
us the of-the unreasonableness beginning to common
δίαιταν προκαλουμένου, συγκαταβαίνομεν πρὸς τὸν ἔλεγχον,
arbitration summoning we-condescend to the refutation
οὐκ αὐτοὶ κατάρξαντες, ἀλλὰ τοῖς προσκαλεσαμένοις
not ourselves having-begun but the(-ones) having-summoned
ἀκολουθοῦντες, οὐκ ἴδιον πάθος ὀργῆς ἢ φιλονεικίας
following not own passion of-anger or of-contentiousness
πληροφοροῦντες, ἀλλὰ τὴν ἀλήθειαν φανεροῦντες. Οὕτω
fulfilling but the truth manifesting thus
γὰρ κἀκεῖνον καὶ ἄκοντα τῶν κακῶν ἐξαιρήσομεν,
for also-him even unwilling from-the evils we-shall-rescue
καὶ αὐτοὶ τὰς ἐντολὰς οὐ παρελευσόμεθα, ὡς Θεοῦ
and we-ourselves the commandments not shall-transgress as of-God
διάκονοι ἄμαχοι καὶ ἀφιλάργυροι, τῇ φανερώσει τῆς
ministers unbelligerent and unavaricious in-the manifestation of-the
ἀληθείας εὐσταθῶς συνιστάμενοι, καὶ οὐδαμοῦ τὸ δεδομένον
truth steadfastly standing-firm and nowhere the given
μέτρον τῆς σπουδῆς ὑπερβαίνοντες.
measure of-the zeal exceeding

Πότερον χρὴ πάντας τοὺς προσιόντας δέχεσθαι, ἢ τίνας; καὶ εὐθὺς αὐτοὺς προσίεσθαι, ἢ μετὰ δοκιμασίας, καὶ ποίας ταύτης

X · RECEIVING THOSE WHO COME

Since the Lord calls all who labor and are heavy-laden, it is dangerous to thrust away those who approach him through the brothers; yet they must not tread on holy teaching with unwashed feet. As the Lord questioned the young man about his former life, the newcomer must be examined on his past and character. The changeable are suspect, since they harm others and bring reproach on the work, yet even they are not despaired of at once but tested over time by laborious tasks, admitted if found firm or sent away while still outside. One who has sinned is tested on whether he confesses his hidden sins unashamedly, and all on whether they accept the most menial crafts; one from a more illustrious life is given tasks the world thinks disgraceful.

Τοῦ φιλανθρώπου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ 1
the loving-mankind God and Savior our Jesus Christ
κηρύσσοντος καὶ λέγοντος· Δεῦτε πρὸς μέ, πάντες οἱ
proclaiming and saying come to me all the(-ones)
κοπιῶντες, καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς·
laboring and heavy-laden and-I will-give-rest you
οὐκ ἀκίνδυνον ἀπωθεῖσθαι τοὺς τῷ Κυρίῳ δι' ἡμῶν
not without-danger to-thrust-away the(-ones) to-the Lord through us
προσιόντας, καὶ ὑπελθεῖν αὐτοῦ τὸν χρηστὸν ζυγὸν,
approaching and to-go-under his the kindly yoke
καὶ τὸ τῶν ἐντολῶν φορτίον, τὸ πρὸς οὐρανὸν
and the of-the commandments burden the(-one) toward heaven
ἡμᾶς ἀνακουφίζον, βουλομένους. Οὐ μὴν οὐδὲ ἀνίπτοις
us lifting wishing not indeed nor with-unwashed
ποσὶν ἐπιτρέπειν χρὴ τῆς σεμνότητος ἐπιβαίνειν
feet to-permit (it)-is-needful the holiness to-tread-on

τῶν διδαγμάτων· ἀλλ' ὥσπερ ὁ Κύριος ἡμῶν Ἰησοῦς
of-the teachings but as the Lord our Jesus
Χριστὸς τὸν προσελθόντα νεανίσκον ἐπηρώτησε περὶ τοῦ
Christ the(-one) having-come young-man questioned about the
προτέρου βίου, καὶ μαθὼν, ὅτι κατώρθωται, τὸ πρὸς
former life and having-learned that he-has-achieved the(-thing) toward
τὴν τελείωσιν ἐλλεῖπον ἔτι πληρῶσαι προσέταξε, καὶ τότε
the perfection lacking still to-fulfill commanded and then
ἐπέτρεψεν ἀκολουθεῖν· οὕτω δηλονότι καὶ ἡμᾶς προσήκει τὸν
permitted(-him) to-follow so clearly also us it-befits the
παρελθόντα βίον τῶν προσιόντων καταμανθάνειν· καὶ
past life of-the(-ones) approaching to-learn and
οἷς μὲν ἤδη τι προκατώρθωται, τὰ τελειότερα τῶν
to-whom indeed already something has-been-achieved the more-perfect of-the
διδαγμάτων παραδιδόναι, τοὺς δὲ ἢ ἐκ βίου πονηροῦ
teachings to-hand-down the(-ones) but either from life wicked
μετατιθεμένους, ἢ ἐκ τῆς ἀδιαφορίας πρὸς τὸν ἀκριβῆ βίον
changing or from the indifference to the exact life
τῆς θεογνωσίας ὁρμήσαντας ἀνακρίνειν χρὴ, ὁποῖοι
of-the knowledge-of-God having-rushed to-examine (it)-is-needful of-what-sort
τὸ ἦθός εἰσι· μὴ ἄστατοι, καὶ πρὸς τὰς κρίσεις εὐκίνητοι.
the character they-are not unstable and in the judgments easily-moved
2 Ὕποπτον γὰρ τῶν τοιούτων τὸ εὐμετάθετον, οἳ, πρὸς τὸ
suspect for of-the such(-men) the changeableness who for the
μηδὲν ἑαυτοὺς ὠφελῆσαι, ἔτι καὶ ἑτέροις αἴτιοι βλάβης
nothing themselves to-profit still also to-others causes of-harm
γίνονται, ὀνείδη καὶ ψεύδη, καὶ βλασφημίας πονηρὰς
become reproaches and lies and blasphemies evil
τοῦ ἔργου ἡμῶν κατέχοντες. Ἐπεὶ δὲ πάντα ἐπιμελείᾳ
of-the work our holding since but all(-things) by-care
κατορθοῦται, καὶ φόβος Θεοῦ παντοίων ἐλαττωμάτων
are-achieved and (the)-fear of-God of-all-kinds of-defects

ψυχῆς περιγίνεται, οὐδὲ τούτων ἀπογνωστέον εὐθὺς,
of-soul overcomes not-even these (are)-to-be-despaired-of at-once
ἀλλὰ ἄγειν αὐτοὺς εἰς τὰ προσήκοντα γυμνάσια δεῖ,
but to-lead them into the fitting exercises (it)-is-necessary
χρόνῳ καὶ ἐπιπόνοις ἀγωνίσμασι πεῖραν τῆς κρίσεως
by-time and by-laborious contests trial of-the judgment
αὐτῶν λαμβάνοντας, ὡς, ἐάν τι βέβαιον παρ᾽ αὐτοῖς
their taking so-that if anything firm in them
εὕρωμεν, ἀκινδύνως αὐτοὺς προσίεσθαι· εἰ δὲ μὴ, ἔξω
we-find without-danger them to-admit if but not outside
ὄντας, ἀποπέμπεσθαι· ὥστε ἀζήμιον τὴν πεῖραν τῇ
being to-be-sent-away so-that harmless the trial for-the
ἀδελφότητι γίνεσθαι. Δοκιμάζειν δὲ χρὴ καὶ εἴ
brotherhood to-become to-test and (it)-is-needful also whether
τις, ἐν ἁμαρτήμασι προληφθεὶς, ἀνεπαισχύντως ἐξαγορεύει
anyone in sins previously-caught unashamedly confesses
τὰ κρυπτὰ τῆς αἰσχύνης, καὶ κατήγορος ἑαυτοῦ γίνεται·
the hidden(-things) of-the shame and accuser of-himself becomes
ὁμοῦ τε καταισχύνων καὶ ἀποποιούμενος τοὺς τῶν
at-once both putting-to-shame and disowning the of-the
πονηρῶν ἔργων ἑαυτοῦ συνεργοὺς, κατὰ τὸν εἰπόντα·
wicked works of-himself fellow-workers according-to the(-one) having-said
Ἀπόστητε ἀπ᾽ ἐμοῦ, πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν·
depart from me all the(-ones) working the lawlessness
καὶ ἀσφάλειαν ἑαυτῷ εἰς τὸν ἔξῆς βίον κτώμενος,
and security for-himself for the next life acquiring
πρὸς τὸ μηκέτι τοῖς ὁμοίοις πάθεσι περιπεσεῖν. Κοινὸς
for the no-longer into-the like passions to-fall common
δὲ ἐπὶ πάντων δοκιμασίας τρόπος, εἰ πρὸς πᾶσαν
and for all of-testing (the)-way whether toward all
ταπεινοφροσύνην ἀνεπαισχύντως διάκεινται, ὡς καὶ τὰς
humility unashamedly they-are-disposed so-as also the

εὐτελεστάτας δέχεσθαι τέχνας, ἐὰν τὴν ἐκείνων ἐργασίαν
most-menial to-accept crafts if the of-those working
χρήσιμον εἶναι ὁ λόγος ἐγκρίνῃ. Καὶ ἐπειδὰν διὰ πάσης
useful to-be the reason approve and when through all
ἐξετάσεως ἕκαστος παρὰ τῶν ἐπιστημόνως ἐρευνᾷν.
examination each by the(-ones) skillfully to-search
τὰ τοιαῦτα δυναμένων, ὥσπερ τι σκεῦος εὔχρηστον
the such(-things) able as some vessel serviceable
τῷ Δεσπότῃ, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἕτοιμον
to-the Master and for every work good ready
ἀποδειχθῇ, συναριθμείσθω τοῖς ἀνατεθεικόσιν ἑαυτοὺς
be-shown let-him-be-numbered with-the(-ones) having-dedicated themselves
τῷ Κυρίῳ. Μάλιστα δὲ τῷ ἀπό τινος περιφανεστέρου
to-the Lord especially and to-the(-one) from some more-illustrious
βίου πρὸς τὴν καθ' ὁμοίωσιν τοῦ Κυρίου ἡμῶν Ἰησοῦ
life to the in likeness of-the Lord our Jesus
Χριστοῦ ταπεινοφροσύνην ἐπειγομένῳ, ὁρίζειν χρή
Christ humility hastening to-appoint (it)-is-needful
τινα τῶν ἐπονειδίστων εἶναι δοκούντων παρὰ τοῖς
something of-the(-things) disgraceful to-be seeming among the(-ones)
ἔξωθεν, καὶ ἐπιτηρεῖν εἰ μετὰ πάσης πληροφορίας
outside and to-watch whether with all full-assurance
ἐργάτην ἀνεπαίσχυντον τῷ Θεῷ ἑαυτὸν παρίστησιν.
(a)-worker unashamed — to-God himself he-presents

Περὶ δούλων

XI · SLAVES

Slaves under the yoke who flee to the brotherhoods are to be admonished, improved, and sent back to their masters, after the example of Paul, who sent Onesimus back to Philemon. He assured the slave that the yoke of slavery borne to please the Lord makes him worthy of the kingdom, and urged the master not only to relax his threats, mindful of the Lord's word on forgiveness, but to take him back as a beloved brother. If the master is wicked and forces the slave to break the Lord's commandment, they must struggle lest God's name be blasphemed, either by training the slave to endure his sufferings, obeying God rather than man, or by bearing themselves the trials that sheltering him brings.

Ὅσοι δὲ ὑπὸ ζυγὸν ὄντες δοῦλοι ταῖς ἀδελφότησι
as-many-as and under (the)-yoke being slaves to-the brotherhoods
προσφεύγουσι, νουθετηθέντας αὐτοὺς, καὶ βελτιωθέντας
flee admonished them and improved
ἀποπέμπεσθαι χρὴ τοῖς δεσπόταις, καθ' ὁμοίωσιν
to-send-back (it)-is-needful to-the masters in likeness
τοῦ μακαρίου Παύλου, ὃς, τὸν Ὀνήσιμον γεννήσας διὰ
of-the blessed Paul who — Onesimus having-begotten through
τοῦ Εὐαγγελίου, ἀνέπεμψε τῷ Φιλήμονι, τὸν μὲν
the Gospel sent-back — to-Philemon the(-one) indeed
πληροφορήσας, ὅτι ὁ ζυγὸς τῆς δουλείας εὐαρέστως τῷ
having-assured that the yoke of-the slavery pleasingly to-the
Κυρίῳ κατορθούμενος βασιλείας οὐρανῶν ἄξιον συνίστησι·
Lord achieved of-(the)-kingdom of-heavens worthy makes
τὸν δὲ παρακαλέσας οὐ μόνον ἀνεῖναι τὴν κατ' αὐτοῦ
the(-other) but having-exhorted not only to-relax the against him
ἀπειλὴν, μεμνημένον τοῦ ἀληθινοῦ Κυρίου εἰπόντος, Ἐὰν
threat remembering the true Lord having-said if
ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ
you-forgive the men the trespasses their will-forgive also

ὁ Πατὴρ ὑμῶν ὁ οὐράνιος τὰ παραπτώματα ὑμῶν, ἀλλὰ
the Father your the heavenly the trespasses your but
καὶ χρηστοτέραν ἔχειν πρὸς αὐτὸν τὴν διάθεσιν, τῷ γράψαι·
also kinder to-have toward him the disposition by-the to-write
Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον
perhaps for because-of this he-was-separated for (an)-hour that eternal
αὐτὸν ἀπέχῃς, οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον ἀδελφὸν
him you-may-have no-longer as (a)-slave but beyond (a)-slave (a)-brother
ἀγαπητόν. Εἰ μέντοι κακὸς ὁ δεσπότης τύχοι, παράνομά
beloved if however bad the master should-happen lawless(-things)
τινα ἐπιτάσσων, καὶ πρὸς παράβασιν ἐντολῆς τοῦ
some commanding and to transgression of-(the)-commandment of-the
ἀληθινοῦ Δεσπότου τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τὸν
true Master the Lord our Jesus Christ the
δοῦλον βιαζόμενος, ἀγωνίζεσθαι χρὴ, ὅπως μὴ τὸ
slave forcing to-struggle (it)-is-needful that not the
ὄνομα τοῦ Θεοῦ βλασφημηθῇ διὰ τὸν δοῦλον ἐκεῖνον
name — of-God be-blasphemed because-of the slave that
ποιήσαντά τι, ὃ μὴ ἀρέσκει Θεῷ. Κατορθοῦται δὲ ὁ
having-done something which not pleases God is-achieved and the
ἀγὼν· ἢ ἐν τῷ τὸν δοῦλον ἐκεῖνον καταρτισθῆναι πρὸς
struggle either in the the slave that to-be-equipped for
ὑπομονὴν τῶν ἐπιφερομένων αὐτῷ παθημάτων, ὑπὲρ τοῦ
endurance of-the brought-upon him sufferings for the
πειθαρχῆσαι Θεῷ μᾶλλον ἢ ἀνθρώπῳ, καθὼς γέγραπται,
to-obey God rather than man as it-is-written
ἢ ἐν τῷ τοὺς ὑποδεξαμένους ἀναδέξασθαι ὡς ἀρέσκει
or in the the(-ones) having-received(-him) to-undergo as pleases
Θεῷ τοὺς ὑπὲρ αὐτοῦ ἐπαγομένους αὐτοῖς πειρασμούς.
God the for him brought-on them trials

Ὅπως χρὴ τοὺς ἐν συζυγίᾳ προσδέχεσθαι

XII · THE MARRIED

Married persons who come to this life must be examined whether they come by agreement, since by the Apostle's rule neither has authority over his own body, and are then received before several witnesses, for nothing is more precious than obedience to God. If the other partner quarrels and resists, caring less for pleasing God, let the Apostle's word be remembered, that God has called us in peace, and the Lord's command fulfilled, that whoever does not hate father, mother, wife, and children cannot be his disciple. We have often known intense prayer and unremitting fasting win the aim of a chaste life, the Lord bringing even the wholly disobedient to consent, often through bodily necessity.

Καὶ τοὺς ἐν συζυγίᾳ δὲ γάμου τοιούτῳ βίῳ
also the(-ones) in yoke and of-marriage to-such life
προσερχομένους ἀνακρίνεσθαι δεῖ, εἰ ἐκ συμφώνου
coming to-be-examined (it)-is-necessary whether from agreement
τοῦτο ποιοῦσι κατὰ τὴν διαταγὴν τοῦ Ἀποστόλου (Τοῦ
this they-do according-to the ordinance of-the Apostle of-the
γὰρ ἰδίου σώματος, φησὶν, οὐκ ἐξουσιάζει)· καὶ οὕτως
for own body he-says not has-authority and thus
ἐπὶ πλειόνων μαρτύρων δέχεσθαι τὸν προσερχόμενον.
before more witnesses to-receive the(-one) coming
Τῆς γὰρ πρὸς Θεὸν ὑπακοῆς οὐδὲν προτιμότερον. Εἰ
than-the for toward God obedience nothing more-precious if
δὲ διαστασιάζοι τὸ ἕτερον μέρος, καὶ διαμάχοιτο, ἔλαττον
but should-quarrel the other part and should-fight less
φροντίζον τῆς πρὸς Θεὸν εὐαρεστήσεως, μνημονευέσθω ὁ
caring for-the toward God good-pleasing let-be-remembered the
Ἀπόστολος λέγων· Ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός· καὶ
Apostle saying in but peace has-called us — God and
πληρούσθω τὸ πρόσταγμα τοῦ Κυρίου εἰπόντος· Εἴ τις
let-be-fulfilled the command of-the Lord having-said if anyone

ἔρχεται πρὸς μὲ, καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ, καὶ τὴν
comes to me and not hates the father his and the
μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τὰ λοιπὰ, οὐ
mother and the wife and the children and the rest not
δύναταί μου εἶναι μαθητής. Τῆς γὰρ πρὸς Θεὸν ὑπακοῆς
can my be disciple than-the for toward God obedience
οὐδὲν προτιμότερον. Ἡμεῖς δὲ ἔγνωμεν ἐν πολλοῖς πολλάκις
nothing more-precious we and knew in many often
καὶ διὰ συντόνου προσευχῆς καὶ νηστείας ἀνενδότου τὸν
also through intense prayer and fasting unremitting the
σκοπὸν τῆς ἐν ἁγνείᾳ ζωῆς περιγενόμενον, τοῦ Κυρίου τοὺς
aim of-the in chastity life achieved the Lord the(-ones)
μέχρι παντὸς ἀπειθοῦντας καὶ δι᾽ ἀνάγκης πολλάκις
until wholly disobeying also through necessity often
σωματικῆς τῇ συγκαταθέσει τῆς ὀρθῆς κρίσεως ὑπάγοντος.
bodily to-the assent of-the right judgment bringing

Ὅτι χρήσιμον τοῖς εἰσαγομένοις καὶ τὸ διὰ σιωπῆς γυμνάσιον

XIII · SILENCE FOR BEGINNERS

Silence is a good exercise for beginners: it gives proof of self-control by mastering the tongue, and in quiet they learn from those who use speech with skill how to ask and how to answer each person. There is a tone of voice, a measure of speech, a fitness of occasion, and a character of words proper and distinctive to the pious, which can only be learned by unlearning the habits of former speech. Silence brings forgetfulness of the past and leisure to learn the good, and the beginner should keep silent unless a need of his soul, the necessity of his work, or a pressing question requires him to speak, save in the psalmody.

Ἀγαθὸν δὲ τοῖς εἰσαγομένοις καὶ τὸ διὰ σιωπῆς
good and for-the(-ones) being-introduced (is)-also the through silence
γυμνάσιον. Ὁμοῦ τε γὰρ ἀπόδειξιν τῆς ἐγκρατείας ἱκανὴν
exercise at-once both for proof of-the self-control sufficient
παρέξονται, γλώσσης κρατοῦντες, καὶ ἐν ἡσυχίᾳ συντόνως
they-will-provide of-tongue mastering and in quiet intently
καὶ ἀμετεωρίστως μαθήσονται παρὰ τῶν ἐπιστημόνως
and undistractedly they-will-learn from the(-ones) skillfully
κεχρημένων τῷ λόγῳ, πῶς δεῖ καὶ ἐρωτᾷν, καὶ
having-used the speech how (it)-is-needful both to-ask and
ἑνὶ ἑκάστῳ ἀποκρίνεσθαι. Ἔστι γὰρ καὶ τόνος φωνῆς,
to-one each to-answer there-is for both (a)-tone of-voice
καὶ συμμετρία λόγου, καὶ καιροῦ ἐπιτηδειότης, καὶ
and (a)-proportion of-speech and of-occasion fitness and
ῥημάτων ἰδιότης, οἰκεία καὶ διαφέρουσα τοῖς εὐσεβέσιν,
of-words peculiarity own and distinctive to-the pious
ἣν οὐχ οἷόν τε διδαχθῆναι, μὴ τὰ ἐκ τῆς συνηθείας
which not possible — to-be-taught not the(-things) from the custom
ἀπομαθόντα· τῆς σιωπῆς ὁμοῦ τε λήθην τῶν προτέρων
having-unlearned the silence at-once both forgetfulness of-the former(-things)

διὰ τῆς ἀργίας ἐμποιούσης, καὶ σχολὴν πρὸς τὴν τῶν
through the idleness producing and leisure for the of-the
ἀγαθῶν μάθησιν παρεχομένης. Ὥστε, ἐὰν μή τις ἢ
good(-things) learning providing so-that if not some either
οἰκεία χρεία πρός τε τὴν ἐπιμέλειαν τῆς ἑαυτοῦ ψυχῆς,
own need for both the care of-the his-own soul
καὶ πρὸς τὴν ἀπαραίτητον τοῦ ἐν χερσὶν ἔργου ἀνάγκην,
and for the inexorable of-the in hands work necessity
ἢ ἐπερώτημά τι τοιοῦτον προσαγόμενον κατεπείγῃ, ἐν
or question some such brought press in
σιωπῇ διάγειν, ἐκτὸς δηλονότι ψαλμῳδίας.
silence to-pass(-the-time) except clearly psalmody

Περὶ τῶν ἑαυτοὺς τῷ Θεῷ καθομολογησαμένων, εἶτα τὴν ὁμολογίαν ἀθετεῖν ἐπιχειρούντων

XIV · THOSE WHO BREAK THEIR PROFESSION

Anyone received into the brotherhood who afterward sets aside his profession is to be regarded as one who has sinned against God, before whom he made the covenant, and if a man sins against God, who will pray for him? Having dedicated himself to God and leaped away to another life, he has become sacrilegious, stealing himself from God as an offering taken back. The brothers are no longer to open their door to him, even if he only wishes to visit, as Paul bids the faithful withdraw from a brother who walks disorderly, so that he may be ashamed.

Παραδεχθέντα μέντοι εἰς τὴν ἀδελφότητα τούτων ἕκαστον,
having-been-received however into the brotherhood of-these each
εἶτα τὴν ὁμολογίαν ἀθετήσαντα, οὕτω χρὴ ὁρᾶσθαι,
then the profession having-set-aside so (it)-is-needful to-be-regarded
ὡς εἰς Θεὸν ἐξαμαρτόντα, ἐφ᾽ οὗ καὶ εἰς ὃν τὴν
as against God having-sinned before whom also to whom the

ὁμολογίαν τῶν συνθηκῶν κατέθετο. Ἐὰν δὲ εἰς Θεόν
profession of-the covenants he-deposited if but against God
τις, φησὶν, ἁμάρτῃ, καὶ τίς προσεύξεται περὶ αὐτοῦ;
anyone he-says sin also who will-pray for him
Ὁ γὰρ ἀναθεὶς ἑαυτὸν τῷ Θεῷ, εἶτα πρὸς ἄλλον
the(-one) for having-dedicated himself — to-God then to another
βίον ἀποπηδήσας, ἱερόσυλος γέγονεν, αὐτὸς ἑαυτὸν
life having-leapt-away (a)-sacrilegious(-man) has-become himself himself
διακλέψας, καὶ ἀφελόμενος τοῦ Θεοῦ τὸ ἀνάθημα. Οἷς
having-stolen and having-taken-away — from-God the offering for-whom
εὔλογόν ἐστι, μηκέτι θύραν τῶν ἀδελφῶν ἀνοίγεσθαι,
reasonable it-is no-longer (the)-door of-the brothers to-be-opened
μηδὲ εἰ κατὰ ψιλὴν ποτε πάροδον σκέπης ἕνεκεν
not-even if in bare ever passage for-shelter's sake
ἐπιδημήσειαν. Ὁ γὰρ ἀποστολικὸς κανὼν φανερὸς,
they-should-come-to-stay the for apostolic canon (is)-plain
κελεύων ἡμᾶς στέλλεσθαι ἀπὸ παντὸς ἀτάκτου, καὶ μὴ
commanding us to-withdraw from every disorderly(-one) and not
συναναμίγνυσθαι αὐτῷ, ἵνα ἐντραπῇ.
to-mix-with him that he-be-ashamed

Ἀπὸ ποίας ἡλικίας ἐπιτρέπειν χρὴ καθομολογεῖν ἑαυτοὺς τῷ Θεῷ, καὶ τὴν τῆς παρθενίας ὁμολογίαν πότε βεβαίαν ἡγεῖσθαι

XV · CHILDREN IN THE BROTHERHOOD

Children may be received at any age, orphans taken in as Job was a father to orphans, and those brought by their parents received before many witnesses, lest anyone slander the brothers. They are not counted among the brotherhood at once but reared in piety as its common children, in houses apart from the elders, so that they neither grow too bold nor learn ease in sin from the elders' lapses; only the day's prayers are shared. A man of age and proven patience corrects each fault by its cure: the angry child serves the one he wronged, one who eats out of season fasts. Their lessons use names from Scripture, stories of wonderful deeds, and sayings from the Proverbs, and they are often asked what they are thinking. The vow of virginity is received when reason is mature and the choice their own, with the heads of the churches as witnesses, who also release one who declines; only then, after long examination, is one enrolled in the brotherhood and the elders' house. Children learning a craft spend the day with its teachers but the night with their fellows.

1 Τοῦ Κυρίου λέγοντος· Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς μὲ,
the Lord saying let the children come to me
καὶ τοῦ Ἀποστόλου ἐπαινοῦντος τὸν ἀπὸ βρέφους τὰ
and the Apostle praising the(-one) from infancy the
ἱερὰ γράμματα μεμαθηκότα, καὶ πάλιν παραγγέλλοντος
sacred letters having-learned and again commanding
ἐκτρέφειν τὰ τέκνα ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου,
to-bring-up the children in discipline and admonition of-(the)-Lord
πάντα καιρὸν, καὶ τὸν τῆς πρώτης ἡλικίας εὔθετον εἶναι
every time also the of-the first age suitable to-be
πρὸς τὴν τῶν προσιόντων παραδοχὴν δοκιμάζομεν,
for the of-the(-ones) approaching acceptance we-judge
τὰ μὲν ἔρημα γονέων ἀφ' ἑαυτῶν προσλαμβανόμενοι,
the(-ones) indeed bereft of-parents from ourselves taking-in

ὥστε γενέσθαι κατὰ τὸν ζῆλον τοῦ Ἰὼβ ὀρφανῶν
so-as to-become according-to the zeal — of-Job of-orphans
πατέρας· τὰ δὲ ὑπὸ γονεῖς ὄντα, παρ᾽ αὐτῶν ἐκείνων
fathers the(-ones) and under parents being by them those(-very)
προσαγόμενα, ἐπὶ πολλῶν μαρτύρων δεχόμενοι, ὥστε μὴ
brought before many witnesses receiving so-as not
δοῦναι ἀφορμὴν τοῖς θέλουσιν ἀφορμήν· ἀλλὰ πᾶν
to-give (an)-occasion to-the(-ones) wishing (an)-occasion but every
ἄδικον στόμα τῶν λαλούντων καθ᾽ ἡμῶν βλασφημίαν
unjust mouth of-the(-ones) speaking against us blasphemy
ἐπισχεθῆναι. Δέχεσθαι μὲν οὖν χρὴ, κατὰ τοῦτον
to-be-checked to-receive indeed then (it)-is-needful according-to this
τὸν λόγον, οὐ μὴν εὐθὺς αὐτὰ, καὶ συναριθμεῖσθαι καὶ
the reason not indeed at-once them also to-be-counted-with and
συγκαταλέγεσθαι τῷ σώματι προσήκει τῶν ἀδελφῶν, ὥστε
to-be-enrolled-with the body it-befits of-the brothers so-that
μὴ τὰ ἐκ τῆς ἀποτυχίας αὐτῶν ὀνείδη ἐπὶ τὸν βίον
not the(-things) from the failure their reproaches upon the life
τὸν κατ᾽ εὐσέβειαν ἀναφέρεσθαι· ἀλλ᾽ ἐκτρέφεσθαι μὲν
the according-to piety to-be-referred but to-be-reared indeed
αὐτὰ ἐν πάσῃ εὐσεβείᾳ ὡς κοινὰ τέκνα τῆς ἀδελφότητος,
them in all piety as common children of-the brotherhood
ἀφωρίσθαι δὲ καὶ οἴκους καὶ δίαιταν τοῖς τε ἄρσεσι
to-have-been-set-apart and also houses and way-of-life for-the both males
τῶν παίδων, καὶ ταῖς θηλείαις, ὡς μήτε παῤῥησίαν,
of-the children and for-the females so-that neither familiarity
μήτε θάρσος ἄμετρον πρὸς τοὺς πρεσβυτέρους αὐτοῖς
nor boldness immoderate toward the elders in-them
ἐγγίνεσθαι, τῷ δὲ σπανίῳ τῆς συντυχίας τὸ πρὸς
arise by-the and rarity of-the meeting the toward
τοὺς προάγοντας αἰδέσιμον σώζεσθαι· μήτε ἐκ τῶν
the(-ones) leading respect be-kept nor from the

ἐπιτιμίων τῶν προσαγομένων τοῖς τελειοτέροις ἐν τοῖς
penalties of-the(-ones) applied to-the more-perfect in the
παροράμασι τῶν καθηκόντων, εἴποτε ἄρα μετεωρισθῆναι
oversights of-the duties if-ever perhaps to-be-distracted
συμβαίη, εὐχέρειαν αὐτοῖς τῶν ἁμαρτημάτων, ἢ ἔπαρσιν
it-should-happen facility for-them of-the sins or elation
πολλάκις κατὰ τὸ λεληθὸς ἐντίκτεσθαι, ὅταν ἐν οἷς
often in the hidden(-way) be-engendered when in what
αὐτοὶ κατορθοῦσι, πολλάκις τοὺς πρεσβυτέρους ἴδωσι
they achieve often the elders they-see
διαπταίοντας. Διαφέρει γὰρ οὐδὲν τοῦ νηπίου καθ'
stumbling differs for nothing from-the infant in
ἡλικίαν ὁ ταῖς φρεσὶ νηπιάζων. Ὥστε οὐδὲν θαυμαστὸν
age the(-one) in-the mind being-childish so-that nothing marvelous
καὶ τὰ αὐτὰ πάθη πολλάκις ἐν ἀμφοτέροις εὑρίσκεσθαι.
also the same passions often in both to-be-found
Μήτε μὴν ἐν οἷς διὰ τὴν ἡλικίαν τὸ πρέπον τοῖς
nor indeed in what because-of the age the(-thing) fitting for-the
πρεσβυτέροις σώζεται, πρὸς ταῦτα τοὺς νέους διὰ τῆς
elders is-kept to these(-things) the young through the
συναναστροφῆς πρὸ καιροῦ ἀπρεπῶς προπετεύεσθαι.
association before time unbecomingly to-rush-forward

2 Ταύτης τε οὖν τῆς οἰκονομίας ἕνεκεν καὶ τῆς λοιπῆς
of-this both then the arrangement for-the-sake and of-the rest
σεμνότητος διωρίσθαι χρὴ τῶν παίδων καὶ τῶν
seemliness to-be-separated (it)-is-needful of-the children and of-the
τελειοτέρων τὴν οἴκησιν. Καὶ ἅμα οὐδὲ θόρυβον ἕξει
more-perfect the dwelling and at-once not-even tumult will-have
ὁ οἶκος τῶν ἀσκητῶν ἐν τῇ μελέτῃ τῶν διδαγμάτων
the house of-the ascetics in the study of-the teachings
ἀναγκαίᾳ οὔσῃ τοῖς νέοις. Ἀλλὰ προσευχαὶ μὲν κοιναὶ
necessary being for-the young but prayers indeed common

καὶ παισὶ καὶ πρεσβυτέροις ἔστωσαν, αἱ κατὰ τὴν
both to-children and to-elders let-be the(-ones) through the
ἡμέραν διατετυπωμέναι· τοῖς τε γὰρ παιδίοις ἐθισμὸς
day appointed for-the both for little-children (a)-habituation
ἐκ τοῦ ζήλου τῶν τελειοτέρων πρὸς κατάνυξιν, καὶ
from the zeal of-the more-perfect toward compunction and
τοῖς προάγουσιν οὐ μικρὰ ἐν προσευχαῖς ἡ παρὰ
for-the(-ones) leading not small in prayers the from
νηπίων βοήθεια· μελέται δὲ ἰδιάζουσαι, καὶ δίαιται κατά
infants help studies but particular and ways-of-life in
τε ὕπνον καὶ ἐγρήγορσιν, καὶ τροφῆς καιρὸν, καὶ μέτρον
both sleep and waking and of-food time and measure
καὶ ποιότητα παιδίοις πρεπόντως ἀφωρίσθω. Ἐπιτετάχθω
and quality for-children fittingly let-be-set-apart let-be-placed-over
δὲ τοῖς τοιούτοις ὁ καθ' ἡλικίαν προήκων, καὶ τὴν
and to-the such(-ones) the(-one) in age advanced and the
ἐμπειρίαν ὑπὲρ τοὺς ἄλλους ὢν, καὶ μαρτυρίαν ἔχων ἐπὶ
experience beyond the others being and testimony having for
μακροθυμίᾳ· ὥστε πατρικῇ μὲν εὐσπλαγχνίᾳ, λόγῳ δὲ
long-suffering so-that with-fatherly indeed compassion with-word and
ἐπιστημονικῷ τὰ ἁμαρτήματα τῶν νέων ἐπανορθοῦσθαι,
skillful the sins of-the young to-correct
οἰκείας ἑκάστῳ πταίσματι τὰς θεραπείας προσάγοντα,
proper to-each fault the treatments applying
ὥστε τὸ αὐτὸ καὶ ἐπιτίμησιν ἔχειν τοῦ ἁμαρτήματος, καὶ
so-that the same both rebuke to-have of-the sin and
γυμνάσιον ἀπαθείας τῇ ψυχῇ γίνεσθαι. Οἷον, ὠργίσθη
exercise of-passionlessness for-the soul to-become for-example he-was-angry
πρὸς τὸν ὁμήλικα; τοῦτον θεραπεῦσαι, καὶ ὑπηρετῆσαι
with the age-mate him to-serve and to-minister
αὐτῷ κατὰ ἀναλογίαν τοῦ τολμήματος ἀναγκασθήτω.
to-him according-to proportion of-the daring let-him-be-compelled

Ὁ γὰρ πρὸς τὴν ταπείνωσιν ἐθισμὸς οἷον ἐκτέμνει τῆς
the for toward the humility habituation as-it-were cuts-out of-the
ψυχῆς τὸ θυμούμενον, τῆς ἐπάρσεως ὡς τὰ πολλὰ ἡμῖν
soul the angry(-part) of-the elation as the most-part to-us
τὴν ὀργὴν ἐμποιούσης. Ἤψατο βρωμάτων παρὰ καιρόν;
the anger producing he-touched foods out-of season
ἐπὶ πλεῖστον τῆς ἡμέρας ἀπόσιτος ἔστω. Ἀμέτρως ἢ
for most of-the day fasting let-him-be immoderately or
ἀσχημόνως σιτούμενος κατεγνώσθη; κατὰ τὸν καιρὸν τῆς
unseemly eating he-was-condemned at the time of-the
τροφῆς εἰργόμενος τῶν σιτίων, ὁρᾷν τοὺς ἄλλους κατ᾽
food being-kept-away from-the foods to-see the others with
ἐπιστήμην ἐσθίοντας ἀναγκαζέσθω, ὥστε καὶ κολάζεσθαι
knowledge eating let-him-be-compelled so-as both to-be-punished
τῇ ἀποχῇ, καὶ διδάσκεσθαι τὴν σεμνότητα. Λόγον ἀφῆκεν
by-the abstinence and to-be-taught the seemliness (a)-word he-let-go
ἀργὸν, ὕβριν εἰς τὸν πλησίον, ψεῦδος, ἄλλο τι τῶν
idle insult to the neighbor (a)-lie (or)-other anything of-the(-things)
ἀπηγορευμένων; Τῇ τε γαστρὶ καὶ τῇ σιωπῇ σωφρονιζέσθω.
forbidden by-the both belly and the silence let-him-be-corrected

3 Δεῖ δὲ καὶ τὴν τῶν γραμμάτων μελέτην οἰκείαν εἶναι
(it)-is-needful and also the of-the letters study proper to-be
τῷ σκοπῷ· ὥστε καὶ ὀνόμασιν αὐτοὺς τοῖς ἐκ τῶν
to-the aim so-that also names them the(-ones) from the
Γραφῶν κεχρῆσθαι, καὶ ἀντὶ μύθων τὰς τῶν παραδόξων
Scriptures to-use and instead-of myths the of-the marvelous
ἔργων ἱστορίας αὐτοῖς διηγεῖσθαι, καὶ γνώμαις παιδεύειν
works stories to-them to-narrate and with-sayings to-teach
ταῖς ἐκ τῶν Παροιμιῶν, καὶ ἆθλα μνήμης ὀνομάτων τε
the(-ones) from the Proverbs and prizes of-memory of-names both
καὶ πραγμάτων αὐτοῖς προτιθέναι, ὥστε μετὰ τερπνότητος
and of-things to-them to-set-before so-that with delight

καὶ ἀνέσεως ἀλύπως αὐτοῖς καὶ ἀπροσκόπως τὸν σκοπὸν
and relaxation without-pain for-them and without-stumbling the aim
διανύεσθαι. Καὶ ἡ προσοχὴ δὲ τῆς διανοίας, καὶ ὁ
to-be-accomplished and the attention too of-the mind and the
τοῦ μὴ μετεωρίζεσθαι ἐθισμὸς, εὐκόλως ἂν διὰ τῆς
of-the not to-be-distracted habituation easily — through the
ὀρθῆς ἀγωγῆς τοῖς τοιούτοις ἐγγένοιτο, εἰ παρὰ τῶν
right upbringing in-the such(-ones) might-arise if by the(-ones)
ἐπιστατούντων συνεχῶς ἀνακρίνοιντο, ποῦ ἔχουσι τὴν
presiding continually they-should-be-examined where they-have the
διάνοιαν, καὶ τί στρέφουσιν ἐν τοῖς λογισμοῖς. Τὸ γὰρ
mind and what they-turn-over in the thoughts the for
ἁπλοῦν τῆς ἡλικίας καὶ ἄδολον, καὶ πρὸς τὸ ψεῦδος
simplicity of-the age and guilelessness and for the lie
ἀνεπιτήδειον, ἐξαγορεύει μὲν εὐκόλως τὰ ἀπόῤῥητα τῆς
unfitness confesses indeed easily the secrets of-the
ψυχῆς· ὑπὲρ δὲ τοῦ μὴ συνεχῶς ἐγκαταλαμβάνεσθαι
soul for and the not continually to-be-caught
τοῖς ἀπηγορευμένοις, ὁ τοιοῦτος φεύγοι ἂν τὰς τῶν
in-the forbidden(-things) the such(-one) would-flee — the of-the
ἀτόπων ἐννοίας, καὶ συνεχῶς ἑαυτὸν ἐκ τῶν ἀτόπων
improper(-things) thoughts and continually himself from the improper(-things)
ἀνακαλέσεται, τὴν ἐκ τῶν ἐλέγχων αἰσχύνην φοβούμενος.
will-recall the from the reproofs shame fearing
Εὔπλαστον οὖν ἔτι οὖσαν καὶ ἁπαλὴν τὴν ψυχὴν, καὶ 4
easily-molded then still being and tender the soul and
ὡς κηρὸν εὔεικτον, ταῖς τῶν ἐπιβαλλομένων μορφαῖς
like wax yielding to-the of-the(-things) put-upon(-it) shapes
ῥᾳδίως ἐκτυπουμένην, πρὸς πᾶσαν ἀγαθῶν ἄσκησιν εὐθὺς
easily being-imprinted to every of-good(-things) exercise at-once
καὶ ἐξ ἀρχῆς ἐνάγεσθαι χρή· ὥστε τοῦ λόγου
and from (the)-beginning to-be-led (it)-is-needful so-that the reason

προσγενομένου, καὶ τῆς διακριτικῆς ἕξεως προσελθούσης,
having-come and the discerning habit having-arrived
δρόμον ὑπάρχειν ἐκ τῶν ἐξ ἀρχῆς στοιχείων, καὶ
(a)-course to-be from the from (the)-beginning elements and
τῶν παραδοθέντων τῆς εὐσεβείας τύπων, τοῦ μὲν λόγου
of-the handed-down of-the piety patterns the indeed reason
τὸ χρήσιμον ὑποβάλλοντος, τοῦ δὲ ἔθους εὐμάρειαν
the(-thing) useful suggesting the and custom facility
πρὸς τὸ κατορθοῦν ἐμποιοῦντος. Τότε καὶ τὴν ὁμολογίαν
toward the achieving producing then also the profession
τῆς παρθενίας προσίεσθαι δεῖ, ὡς ἤδη βεβαίαν,
of-the virginity to-admit (it)-is-necessary as already firm
καὶ ἀπὸ γνώμης οἰκείας καὶ κρίσεως γινομένην μετὰ
and from judgment own and discernment being-made after
τὴν τοῦ λόγου συμπλήρωσιν· μεθ' ὃν καὶ τιμαὶ, καὶ
the of-the reason completion after which also honors and
τιμωρίαι τοῖς ἁμαρτάνουσιν, ἢ τοῖς κατορθοῦσι
punishments to-the(-ones) sinning or to-the(-ones) achieving
παρὰ τοῦ δικαίου κριτοῦ κατὰ τὴν τῶν ἔργων ἀξίαν
by the just judge according-to the of-the works worth
δίδονται. Μάρτυρας δὲ τῆς γνώμης τοὺς προεστῶτας
are-given (as)-witnesses and of-the judgment the presidents
τῶν ἐκκλησιῶν παραλαμβάνειν, ὥστε δι' αὐτῶν καὶ
of-the churches to-take so-that through them also
τὸν ἁγιασμὸν τοῦ σώματος ὥσπερ τι ἀνάθημα τῷ Θεῷ
the sanctification of-the body as some offering — to-God
καθιεροῦσθαι, καὶ βεβαίωσιν εἶναι τοῦ γινομένου διὰ
be-consecrated and confirmation be of-the(-thing) done through
τῆς μαρτυρίας. Ἐπὶ στόματος γὰρ, φησὶ, δύο ἢ τριῶν
the testimony on (the)-mouth for he-says of-two or three
μαρτύρων σταθήσεται πᾶν ῥῆμα. Οὕτω γὰρ καὶ ἡ σπουδὴ
witnesses shall-be-established every word thus for also the zeal

τῶν ἀδελφῶν τὸ ἀβλασφήμητον ἕξει, καὶ τοῖς
of-the brothers the unblasphemed will-have and for-the(-ones)
ἑαυτοὺς καθομολογησαμένοις Θεῷ, εἶτα ἀθετεῖν ἐπιχειροῦσιν,
themselves having-professed to-God then to-set-aside attempting
ἀφορμὴ πρὸς ἀναισχυντίαν οὐχ ὑπολειφθήσεται. Ὁ δὲ
(an)-occasion for shamelessness not will-be-left the(-one) and
μὴ καταδεχόμενος τὸν ἐν παρθενίᾳ βίον, ὡς οὐ δυνάμενος
not accepting the in virginity life as not being-able
μεριμνᾶν τὰ τοῦ Κυρίου, ἐπὶ τῶν αὐτῶν μαρτύρων
to-care-for the(-things) of-the Lord before the same witnesses
ἀπολυέσθω. Τόν γε μὴν καθομολογησάμενον μετὰ
let-him-be-released the(-one) at-least indeed having-professed after
πολλὴν ἀνάκρισιν καὶ ἐπίσκεψιν, ἣν ἐν πλείοσιν ἡμέραις
much examination and consideration which in more days
ἐπιτρέπειν αὐτῷ ποιεῖσθαι καθ' ἑαυτὸν προσήκει, ὡς μὴ
to-permit him to-make by himself (it)-befits so-as not
δόξαι τι καθ' ὑπαρπαγὴν παρ' ἡμῶν γίνεσθαι, οὕτως
to-seem anything by snatching by us to-be-done thus
ἤδη παραδέχεσθαι δεῖ, καὶ ἐναρίθμιον ποιεῖσθαι
already to-receive (it)-is-necessary and numbered to-make
τῇ ἀδελφότητι, καὶ οἴκου καὶ διαίτης τῆς αὐτῆς τοῖς
in-the brotherhood and of-house and of-way-of-life the same with-the
τελειοτέροις μεθέξοντα. Ὃ δὲ παρέλαθεν ἡμᾶς εἰπεῖν,
more-perfect to-be-going-to-share what but escaped us to-say
οὐδὲ νῦν προσθεῖναι ἄκαιρον, ὅτι διὰ τό τινας τῶν
not-even now to-add (is)-untimely that because-of the some of-the
τεχνῶν εὐθὺς ἐκ νηπίου ἐπιτηδεύεσθαι δεῖν, ἐπειδὰν
crafts at-once from infancy to-be-practiced to-be-needful when
ἤδη τινὲς τῶν παίδων ἐπιτηδείως ἔχοντες φανῶσι
already some of-the children suited being appear
πρὸς τὴν μάθησιν, τὸ μὲν συνδιημερεύειν αὐτοὺς τοῖς
for the learning the indeed to-spend-the-day-with them the

διδασκάλοις τῆς τέχνης οὐκ ἀπαγορεύομεν· νύκτωρ δὲ
teachers of-the craft not we-forbid by-night but
ἀναγκαίως πρὸς τοὺς ὁμήλικας μεθιστῶμεν, μεθ' ὧν καὶ
necessarily to the age-mates we-move with whom also
τῆς τροφῆς αὐτοῖς ἀναγκαῖον μεταλαμβάνειν.
the food for-them (it-is)-necessary to-partake

Εἰ ἀναγκαῖον τῷ μέλλοντι εὐσεβῶς ζῆν τὸ ἐγκρατεύεσθαι

XVI · SELF-CONTROL

Self-control is necessary: the Apostle counts it among the fruits of the Spirit and the marks of a blameless ministry, every contestant exercises it in all things, and it bridles the seething of youth. Incontinence is a mark of the last days; Esau sold his birthright for one meal, and the first disobedience came through it, while Moses, Elijah, Daniel, and the three youths were attested in it, and John and the Lord himself began from it. It is not total abstinence from food but abstinence from every harmful pleasure, glory, wealth, and anger included, since the commandments hold together as in a chorus.

1 Ὅτι μὲν ἀναγκαῖος ὁ τῆς ἐγκρατείας λόγος, δῆλον·
that indeed necessary (is)-the of-the self-control principle (is)-plain
πρῶτον μὲν ἐκ τοῦ τὸν Ἀπόστολον ἐν τοῖς καρποῖς
first indeed from the the Apostle among the fruits
τοῦ Πνεύματος τὴν ἐγκράτειαν ἀριθμῆσαι, ἔπειτα δὲ ἐκ
of-the Spirit the self-control to-have-numbered then and from
τοῦ τὸ ἄμωμον τῆς διακονίας καὶ ἐκ ταύτης εἰπεῖν
the the blamelessness of-the ministry also from this to-have-said
κατορθοῦσθαι, ἐν οἷς φησιν· Ἐν κόποις, ἐν ἀγρυπνίαις, ἐν
to-be-achieved in which he-says in labors in watchings in
νηστείαις, ἐν ἁγνότητι· καὶ ἑτέρωθι· Ἐν κόπῳ καὶ μόχθῳ,
fastings in purity and elsewhere in labor and toil

ἐν ἀγρυπνίαις πολλάκις· ἐν λιμῷ καὶ δίψει· ἐν νηστείαις
in watchings often in hunger and thirst in fastings
πολλάκις· καὶ πάλιν· Πᾶς δὲ ὁ ἀγωνιζόμενος
often and again every(-one) and the(-one) contending
πάντα ἐγκρατεύεται. Καὶ ὁ ὑπωπιασμὸς δὲ τοῦ
in-all(-things) exercises-self-control and the buffeting too of-the
σώματος, καὶ ἡ δουλαγωγία, ὑπ᾽ οὐδενὸς ἄλλου τοσοῦτον,
body and the enslavement by nothing other so-much
ὡς ὑπὸ τῆς ἐγκρατείας κατορθοῦται. Τὸ γὰρ βράζον τῆς
as by the self-control is-achieved the for seething of-the
νεότητος, καὶ πρὸς τὰς ὁρμὰς δυσκάθεκτον, οἷον χαλινῷ
youth and toward the impulses hard-to-restrain as by-bridle
τινι τῇ ἐγκρατείᾳ καθείργεται. Οὐ γὰρ συμφέρει ἄφρονι
some by-the self-control is-shut-in not for is-profitable (a)-fool
τρυφὴ, κατὰ τὸν Σολομῶντα. Τί δὲ σαρκὸς εὐπαθούσης
luxury according-to — Solomon what and than-flesh living-well
καὶ νεότητος περιφερομένης ἀφρονέστερον; Διό φησιν
and youth being-carried-about more-foolish wherefore says
ὁ Ἀπόστολος· Καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς
the Apostle and of-the flesh provision not make for
ἐπιθυμίας· καὶ, Ἡ σπαταλῶσα, ζῶσα τέθνηκεν. Καὶ
desires and the(-woman) living-in-pleasure living is-dead and
τὸ ὑπόδειγμα δὲ τῆς τοῦ πλουσίου τρυφῆς ἀναγκαίαν ἡμῖν
the example too of-the of-the rich-man luxury necessary for-us
τὴν ἐγκράτειαν παρίστησι, μήποτε ἀκούσωμεν ὃ ἤκουσεν
the self-control presents lest-ever we-hear what heard
ὁ πλούσιος, ὅτι Ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου.
the rich-man that you-received the good(-things) your in the life your
Ὅπως δὲ φοβερὸν ἡ ἀκρασία, καὶ ὁ Ἀπόστολος 2
how and fearful (is)-the incontinence also the Apostle
ἔδειξεν, ἐν τοῖς ἰδιώμασι τῆς ἀποστασίας καταριθμήσας
showed in the marks of-the apostasy having-numbered

αὐτὴν, καὶ εἰπών· Ἐν ἐσχάταις ἡμέραις ἐνστήσονται
it and having-said in last days will-set-in
καιροὶ χαλεποί. Ἔσονται γὰρ ἄνθρωποι φίλαυτοι. Καὶ
times grievous will-be for men self-loving and
πλείονα ἀπαριθμησάμενος τῆς κακίας εἴδη, ἐπήγαγε·
more having-enumerated of-the wickedness kinds he-added
Διάβολοι, ἀκρατεῖς. Καὶ ὁ Ἡσαῦ δὲ τὸ μέγιστον τῶν
slanderers incontinent and — Esau too (of)-the greatest of-the
κακῶν τὴν ἀκρασίαν κατηγορήθη, ὡς ἀντὶ βρώσεως μιᾶς
evils the incontinence was-accused as for food one
ἀποδόμενος τὰ πρωτοτόκια. Καὶ ἡ πρώτη παρακοὴ δι'
having-sold the birthright and the first disobedience through
ἀκρασίας ἐνέπεσε τῷ ἀνθρώπῳ. Ἐν ἐγκρατείᾳ δὲ οἱ ἅγιοι
incontinence fell-upon the man in self-control and the saints
πάντες ἐμαρτυρήθησαν. Καὶ πᾶσα δὲ ἡ τῶν ἁγίων καὶ
all were-attested and all too the of-the saints and
μακαρίων ζωὴ, καὶ τὸ παρ' αὐτοῦ τοῦ Κυρίου ἐν τῇ
blessed(-ones) life and the from himself the Lord in the
ἐπιδημίᾳ τῇ διὰ σαρκὸς ὑπόδειγμα πρὸς τοῦτο ἡμᾶς
sojourn the through flesh (an)-example toward this us
ὠφελεῖ. Ὁ Μωϋσῆς διὰ τῆς μακρᾶς ἐν νηστείᾳ καὶ
profits — Moses through the long in fasting and
προσευχῇ προσεδρίας τὸν νόμον ἔλαβε, καὶ Θεοῦ λόγων
prayer attendance the law received and of-God words
ἤκουσεν, Ὡς ἂν εἴ τις λαλήσαι, φησὶ, τῷ ἑαυτοῦ φίλῳ.
heard as — if anyone should-speak he-says to-the his-own friend
Ὁ Ἠλίας τότε τῆς ὀπτασίας τοῦ Θεοῦ κατηξιώθη, ὅτε
— Elijah then of-the vision — of-God was-deemed-worthy when
καὶ αὐτὸς ἐν τῷ ἴσῳ μέτρῳ τῆς ἐγκρατείας γέγονε.
also he in the equal measure of-the self-control came-to-be
Τί δὲ ὁ Δανιήλ; Πῶς ἐν τῇ ὀπτασίᾳ τῶν παραδόξων
what and — Daniel how in the vision of-the marvels

ἐγένετο; Οὐ μετὰ τὴν εἰκοστὴν τὴν νηστείας ἡμέραν; Πῶς
did-he-come not after the twentieth the of-fasting day how
δὲ οἱ τρεῖς παῖδες τὴν δύναμιν ἔσβεσαν τοῦ πυρός; Οὐ
and the three youths the power quenched of-the fire not
διὰ τῆς ἐγκρατείας; Καὶ Ἰωάννου δὲ ἡ πᾶσα τοῦ βίου
through the self-control and of-John too the whole of-the life
ἔνστασις ἀπὸ τῆς ἐγκρατείας ὥρμητο. Ἀπὸ ταύτης καὶ
course from the self-control had-started from this also
ὁ Κύριος τῆς φανερώσεως αὐτοῦ ἤρξατο. Ἐγκράτειαν δὲ
the Lord of-the manifestation his began self-control but
λέγομεν οὐ πάντως τὴν παντελῆ ἀποχὴν τῶν βρωμάτων
we-call not wholly the complete abstinence from-the foods
(τοῦτο γὰρ βιαία τίς ἐστι διάλυσις τῆς ζωῆς), ἀλλὰ τὴν
this for (a)-violent some is dissolution of-the life but the
ἐπὶ καθαιρέσει τοῦ φρονήματος τῆς σαρκὸς πρὸς τὸν τῆς
for (the)-destruction of-the mind of-the flesh toward the of-the
εὐσεβείας σκοπὸν ἐπιτετηδευμένην ἀποχὴν τῶν ἡδέων.
piety aim practiced abstinence from-the pleasant(-things)
Καὶ ἁπαξαπλῶς, ὧν αἱ ἀπολαύσεις ἐπιθυμηταὶ τοῖς 3
and in-short of-what the enjoyments (are)-desirable to-the(-ones)
κατὰ πάθος ζῶσι, τούτων ἡμῖν ἡ ἐγκράτεια ἀναγκαία
according-to passion living from-these for-us the self-control (is)-necessary
τοῖς ῥυθμιζομένοις πρὸς τὴν εὐσέβειαν. Οὐ μὴν περὶ τὴν
for-the(-ones) being-ordered toward the piety not indeed about the
ἡδονὴν τῶν βρωμάτων μόνην ἡ τῆς ἐγκρατείας ἄσκησις
pleasure of-the foods alone the of-the self-control exercise
κατορθοῦται, ἀλλὰ διατείνει καὶ ἐπὶ πᾶσαν τοῦ
is-achieved but extends also to all of-the(-thing)
ἐμποδίζοντος ἀποχήν. Ὥστε ὁ ἀκριβῶς ἐγκρατὴς οὐ
hindering abstinence so-that the(-one) exactly self-controlled not
γαστρὸς μὲν κρατήσει, δόξῃ δὲ ἀνθρωπίνῃ ἡττηθήσεται· οὐχ
of-belly indeed will-be-master by-glory but human will-be-worsted not

ἐπιθυμίας μὲν αἰσχρᾶς περιγενήσεται, πλούτου δὲ οὐκέτι,
of-desire indeed shameful will-overcome of-wealth but no-longer
οὐδὲ ἄλλης τινὸς ἀγεννοῦς διαθέσεως, οἷον ὀργῆς, ἢ λύπης,
nor of-other any ignoble disposition such-as anger or grief
ἢ τῶν ὅσα τὰς ἀπαιδεύτους ψυχὰς καταδουλοῦσθαι
or of-the(-things) as-many-as the uneducated souls to-enslave
πέφυκε. Σχεδὸν γὰρ, ὃ ἐπὶ πασῶν θεωροῦμεν τῶν
are-wont nearly for what in all we-behold the
ἐντολῶν, ὅτι ἀλλήλων ἔχονται, καὶ ἀπεσχισμένως ἄλλην
commandments that one-another they-hold and separately one
ἀπ᾽ ἄλλης κατορθοῦσθαι ἀμήχανον, τοῦτο μάλιστα περὶ τὴν
from another to-be-achieved (is)-impossible this especially about the
ἐγκράτειαν θεωρεῖται. Ταπεινόφρων τε γάρ ἐστιν ὁ
self-control is-beheld humble both for is the(-one)
περὶ δόξαν ἐγκρατής· καὶ τῆς ἀκτημοσύνης τὸ εὐαγγελικὸν
about glory self-controlled and of-the poverty the evangelical
ἐκπληροῖ μέτρον ὁ περὶ χρήματα ἐγκρατῶς διακείμενος·
fulfills measure the(-one) about money self-controlledly disposed
καὶ ἀόργητος ὁ θυμοῦ καὶ ὀργῆς ἐπικρατῶν. Καὶ
and without-anger the(-one) of-temper and anger mastering and
γλώσσῃ δὲ μέτρα, καὶ ὀφθαλμοῖς ὅρους, καὶ ὠσὶν ἀπερίεργον
for-tongue too measures and for-eyes limits and for-ears uncurious
ἀκοὴν ὁ ἀκριβὴς τῆς ἐγκρατείας ὁρίζει λόγος· οἷς ὁ
hearing the exact of-the self-control defines principle in-which the(-one)
μὴ ἐμμένων ἀκρατὴς καὶ ἀκόλαστος. Ὁρᾷς πως περὶ μίαν
not abiding (is)-incontinent and licentious you-see how about one
ἐντολὴν ταύτην αἱ πᾶσαι ὡς ἐν χορῷ ἀλλήλων ἔχονται;
commandment this the all as in (a)-chorus one-another hold

Ὅτι δεῖ καὶ γέλωτος ἐγκρατῶς ἔχειν

XVII · LAUGHTER

Unchecked laughter is a sign of incontinence. A cheerful smile is not unseemly, but guffawing is, and the Lord is never recorded laughing; where Scripture praises laughter it means joy. The perfect self-controlled man yields to no harmful pleasure and forgoes even what is permitted for a brother's sake. Self-control destroys sin, whose bait is pleasure; it shows in the Christian's pale face, and the sight of him reforms the glutton.

Καὶ τὸ παρὰ τοῖς πολλοῖς δὲ παρορώμενον οὐ μετρίας 1
and the(-thing) by the many too overlooked not moderate
φυλακῆς τοῖς ἀσκουμένοις ἄξιον. Τὸ γὰρ γέλωτι
vigilance for-the(-ones) practicing (is)-worthy the for by-laughter
ἀκρατεῖ καὶ ἀσχέτῳ κατέχεσθαι, ἀκρασίας σημεῖον, καὶ τοῦ
uncontrolled and unchecked to-be-held of-incontinence (a)-sign and of-the
μὴ κατεσταλμένα ἔχειν τὰ κινήματα, καὶ τοῦ μὴ ἀκριβεῖ
not restrained to-have the movements and of-the not by-exact
λόγῳ τῆς ψυχῆς τὸ χαῦνον καταπιέζεσθαι. Ἄχρι μὲν γὰρ
reason of-the soul the slackness to-be-pressed-down as-far-as indeed for
μειδιάματος φαιδροῦ τὴν διάχυσιν τῆς ψυχῆς ὑποφαίνειν οὐκ
(a)-smile cheerful the expansiveness of-the soul to-show not
ἀπρεπὲς, ὅσον δεῖξαι μόνον τὸ γεγραμμένον· Καρδίας
unseemly as-much-as to-show only the(-word) written of-heart
εὐφραινομένης, πρόσωπον θάλλει· ἐγκαγχάζειν δὲ τῇ
rejoicing (the)-face flourishes to-guffaw but with-the
φωνῇ, καὶ ἀναβράζεσθαι ἀπροαιρέτως τὸ σῶμα, οὐ τοῦ
voice and to-be-shaken involuntarily the body not of-the(-one)
κατεσταλμένου τὴν ψυχὴν, οὐδὲ τοῦ δοκίμου, οὐδὲ τοῦ
restrained-in the soul nor of-the approved nor of-the(-one)
περικρατῶς ἔχοντος ἑαυτοῦ. Τοῦτο εἶδος τοῦ γέλωτος καὶ
firmly-mastering holding himself this kind of-the laughter also

ὁ Ἐκκλησιαστὴς παραιτούμενος, ὡς περιτρέπον μάλιστα
the Ecclesiastes refusing as overturning most
τὸ σταθερὸν τῆς ψυχῆς, φησί· Τῷ γέλωτι εἶπα περιφοράν·
the steadfastness of-the soul says to-the laughter I-said wandering
καί· Ὡς φωνὴ τῶν ἀκανθῶν ὑπὸ τὸν λέβητα, οὕτως
and as (the)-sound of-the thorns under the pot so
ὁ γέλως τῶν ἀφρόνων. Καὶ ὁ Κύριος τὰ μὲν ἀναγκαῖα
the laughter of-the fools and the Lord the indeed necessary
πάθη τῆς σαρκὸς ὑπομείνας φαίνεται, καὶ ὅσα ἀρετῆς
passions of-the flesh having-endured appears and as-many-as of-virtue
μαρτυρίαν φέρει· οἷον κόπον, καὶ τὸν ἐπὶ τοῖς θλιβομένοις
testimony bears such-as toil and the for the afflicted
ἔλεον· γέλωτι δὲ μηδαμοῦ χρησάμενος, ὅσον ἐκ τῆς
pity laughter but nowhere having-used as-far-as from the
τῶν Εὐαγγελίων ἱστορίας, ἀλλὰ καὶ ταλανίζων τοὺς
of-the Gospels story but also calling-wretched the(-ones)
κατεχομένους ὑπ᾽ αὐτοῦ. Μὴ παρακρουέσθω δὲ ἡμᾶς ἡ
held by it not let-deceive and us the
ὁμωνυμία τοῦ γέλωτος. Σύνηθες γὰρ τῇ Γραφῇ πολλάκις
homonymy of-the laughter customary for for-the Scripture often
τὴν χαρὰν τῆς ψυχῆς καὶ τὴν φαιδρὰν ἐπὶ τοῖς ἀγαθοῖς
the joy of-the soul and the cheerful at the good(-things)
διάθεσιν γέλωτα ὀνομάζειν, ὡς ἡ Σάῤῥα φησί· Γέλωτά
disposition laughter to-call as — Sarah says laughter
μοι ἐποίησεν ὁ Θεός· καὶ τὸ, Μακάριοι οἱ
for-me made — God and the(-word) blessed the(-ones)
κλαίοντες νῦν, ὅτι γελάσετε· καὶ τὸ ἐν τῷ Ἰὼβ δὲ
weeping now because you-will-laugh and the(-word) in — Job too
κείμενον· Ἀληθινὸν δὲ στόμα ἐμπλήσει γέλωτος. Ταῦτα γὰρ
lying true and mouth he-will-fill with-laughter these for
πάντα ἀντὶ ἱλαρότητος ἐπὶ τῆς κατὰ ψυχὴν ἀγαλλιάσεως
all instead-of cheerfulness for the in soul exultation

εἴληπται τὰ ὀνόματα. Ὥστε ὁ παντὸς πάθους
have-been-taken the names so-that the(-one) than-every passion
ἀνώτερος, καὶ μηδένα ἐξ ἡδονῆς ἐρεθισμὸν πάσχων, ἢ
higher and no from pleasure provocation suffering or
καὶ προϊέμενος, ἀλλ' ἐγκρατῶς καὶ ἀνενδότως πρὸς πᾶσαν
also yielding but self-controlledly and unremittingly toward every
ἀπόλαυσιν βλαβερὰν διακείμενος, ὁ τέλειός ἐστιν
enjoyment harmful disposed the(-one) perfect is
ἐγκρατής· ὁ δὲ τοιοῦτος δηλονότι καὶ πάσης ἀπήλλακται
self-controlled the and such(-one) clearly also from-all has-been-freed
ἁμαρτίας. Ἔστι δὲ ὅτε καὶ αὐτῶν τῶν συγκεχωρημένων
sin there-is and when also themselves the(-things) permitted
καὶ ἀναγκαίων πρὸς τὸ ζῆν ἀφεκτέον, ὅταν ἐπ'
and necessary for the to-live (are)-to-be-abstained-from when for
ὠφελείᾳ τῶν ἀδελφῶν ἡμῶν ἡ ἀποχὴ οἰκονομῆται. Ὡς ὁ
(the)-benefit of-the brothers our the abstinence is-arranged as the
Ἀπόστολος· Εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, φησὶν,
Apostle if food causes-to-stumble the brother my he-says
οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα. Καὶ ἔχων ἐξουσίαν
not not shall-I-eat meat to the age and having authority
ἐκ τοῦ Εὐαγγελίου ζῆν, οὐκ ἐχρήσατο τῇ ἐξουσίᾳ, ἵνα
from the Gospel to-live not he-used the authority that
μὴ ἐγκοπήν τινα δῷ τῷ Εὐαγγελίῳ τοῦ Χριστοῦ.
not hindrance any he-might-give to-the Gospel — of-Christ
Ἔστιν οὖν ἡ ἐγκράτεια ἁμαρτίας ἀναίρεσις, παθῶν 2
is then the self-control of-sin (the)-destruction of-passions
ἀπαλλοτρίωσις, σώματος νέκρωσις μέχρι καὶ αὐτῶν τῶν
(the)-estrangement of-body (the)-mortification even-to also themselves the
φυσικῶν παθημάτων τε καὶ ἐπιθυμιῶν, ζωῆς πνευματικῆς
natural sufferings both and desires of-life spiritual
ἀρχὴ, τῶν αἰωνίων ἀγαθῶν πρόξενος, ἐν ἑαυτῇ τὸ
(the)-beginning of-the eternal goods (the)-procurer in itself the

κέντρον τῆς ἡδονῆς ἀφανίζουσα. Ἡδονὴ γάρ ἐστι τὸ μέγα
sting of-the pleasure abolishing pleasure for is the great
τοῦ κακοῦ δέλεαρ, δι' ἣν εὐέμπτωτοι μάλιστα πρὸς
of-the evil bait because-of which liable-to-fall most toward
ἁμαρτίαν ἐσμὲν οἱ ἄνθρωποι· ὑφ' ἧς πᾶσα ψυχὴ ὡς ὑπ'
sin are the men by which every soul as by
ἀγκίστρου πρὸς τὸν θάνατον ἕλκεται. Ὡς ὅ γε
(a)-hook to the death is-dragged so-that the(-one) at-least
μὴ ἐκθηλυνόμενος, μηδὲ κατακαμπτόμενος ὑπ' αὐτῆς, διὰ
not being-made-effeminate nor bent-down by it through
τῆς ἐγκρατείας πᾶσαν φυγὴν ἁμαρτημάτων κατώρθωσεν.
the self-control all flight from-sins has-achieved
Εἰ δὲ τὰ μὲν πλεῖστα ἔφυγεν, ὑφ' ἑνὸς δὲ κρατεῖται,
if but the(-things) indeed most be-fled by one but is-mastered
οὐκ ἐγκρατὴς ὁ τοιοῦτος· ὥσπερ καὶ ὁ ὑφ' ἑνὸς
not self-controlled (is)-the such(-one) as also the(-one) by one
πάθους σωματικοῦ ἐνοχλούμενος οὐχ ὑγιής· καὶ ὑφ' ἑνὸς
passion bodily troubled (is)-not healthy and by one
καὶ τοῦ τυχόντος κυριευόμενος οὐκ ἐλεύθερος. Αἱ μὲν
even the chance(-thing) being-lorded-over (is)-not free the indeed
οὖν λοιπαὶ ἀρεταὶ, ἐν τῷ κρυπτῷ κατορθούμεναι, ὀλιγάκις
then other virtues in the hidden being-achieved seldom
διαφαίνονται τοῖς ἀνθρώποις· ἡ δὲ ἐγκράτεια ἀπ' αὐτῆς
show-through to-the men the but self-control from itself
τῆς συντυχίας γνώριμον ποιεῖ τὸν ἔχοντα. Ὡς γὰρ τὸν
the meeting known makes the(-one) having(-it) as for the
ἀθλητὴν ἡ πολυσαρκία καὶ ἡ εὔχροια χαρακτηρίζει, οὕτω
athlete the fleshiness and the good-color characterizes so
τὸν Χριστιανὸν τὸ κατεσκληκὸς τοῦ σώματος, καὶ ἡ ἐκ
the Christian the dried-up(-state) of-the body and the from
τῆς ἐγκρατείας ἐπανθοῦσα ὠχρία δείκνυσιν, ὅτι ἀθλητὴς
the self-control blooming paleness shows that (an)-athlete

ὄντως ἐστὶ τῶν ἐντολῶν τοῦ Χριστοῦ· ἐν τῇ ἀσθενείᾳ
truly he-is of-the commandments — of-Christ in the weakness
τοῦ σώματος καταπαλαίων ἑαυτοῦ τὸν ἐχθρὸν, καὶ τὸ
of-the body wrestling-down of-himself the enemy and the
δυνατὸν ἐν τοῖς τῆς εὐσεβείας ἄθλοις ἐπιδεικνύμενος,
strength in the of-the piety contests showing
κατὰ τὸ εἰρημένον, ὅτι Ὅταν ἀσθενῶ, τότε δυνατός
according-to the(-word) said that when I-am-weak then strong
εἰμι. Ὅσον τὸ κέρδος, ὀφθῆναι μόνον τὸν ἐγκρατῆ,
I-am how-great the gain to-be-seen only the self-controlled(-man)
μόλις καὶ κατὰ μικρὸν τῶν ἀναγκαίων ἁπτόμενον, καὶ
scarcely and by little the necessities touching and
ὡς λειτουργίαν ἐπαχθῆ ὑποτελοῦντα τῇ φύσει, καὶ
as (a)-service burdensome paying to-the nature and
δυσχεραίνοντα μὲν τῷ καιρῷ τῆς περὶ ταῦτα διατριβῆς,
being-vexed indeed at-the time of-the about these(-things) spending
ταχὺ δὲ τῆς τραπέζης ἀποπηδῶντα πρὸς τὴν τῶν
quickly but from-the table leaping-away toward the of-the
ἔργων σπουδήν. Οἶμαι γὰρ ἂν καὶ τοῦ ἀκολάστου περὶ
works zeal I-think for — even of-the licentious about
γαστέρα μηδένα λόγον τοσοῦτον τῆς ψυχῆς καθάψασθαι,
(the)-belly no word so-much the soul to-touch
καὶ πρὸς μεταβολὴν ἐναγαγεῖν, ὅσον καὶ μόνην τὴν
and to change to-lead as-much-as even alone the
συντυχίαν τοῦ ἐγκρατοῦς. Καὶ τοῦτό ἐστιν, ὡς ἔοικε,
meeting of-the self-controlled(-man) and this is as it-seems
τὸ εἰς δόξαν Θεοῦ ἐσθίειν καὶ πίνειν· ὥστε καὶ
the(-thing) to (the)-glory of-God to-eat and to-drink so-that even
ἐπὶ τῆς τραπέζης λάμπειν τὰ καλὰ ἡμῶν ἔργα πρὸς τὸ
at the table to-shine the good our works for the
δοξασθῆναι τὸν Πατέρα ἡμῶν τὸν ἐν τοῖς οὐρανοῖς.
to-be-glorified the Father our the(-one) in the heavens

Ὅτι δεῖ πάντων τῶν παρατιθεμένων ἡμῖν ἀπογεύεσθαι

XVIII · TASTING ALL FOODS

Self-control is indispensable, but lest they side with those who shun foods God made, the brothers taste each food when occasion arises, to show that every creature of God is good when received with thanksgiving. They keep to what is cheap and needful, avoid excess, and refuse what serves pleasure, so cutting out the pleasure-lover's passion, healing the seared conscience, and freeing themselves from suspicion on either side. Self-control is the mother of health, clears away the cares that choke the word, and puts demons to flight.

Ἀναγκαίως μέντοι κἀκεῖνο προσδιωρίσθω, ὅτι πρὸς τὸν
necessarily however also-that let-be-further-defined that for the
ὑπωπιασμὸν τοῦ σώματος ἀπαραίτητον τοῖς τῆς εὐσεβείας
buffeting of-the body indispensable for-the of-the piety
ἀγωνισταῖς ἡ ἐγκράτεια· Πᾶς γὰρ ὁ ἀγωνιζόμενος,
contestants (is)-the self-control every(-one) for the(-one) contending
πάντα ἐγκρατεύεται. Πρὸς δὲ τὸ μὴ συνεμπίπτειν τοῖς
in-all(-things) exercises-self-control for and the not to-fall-in-with the
ἐχθροῖς τοῦ Θεοῦ τοῖς κεκαυτηριασμένοις τὴν ἰδίαν
enemies — of-God the(-ones) having-been-seared the own
συνείδησιν, καὶ διὰ τοῦτο ἀπεχομένοις βρωμάτων,
conscience and because-of this abstaining from-foods
ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετ᾽ εὐχαριστίας
which — God created for partaking with thanksgiving
τοῖς πιστοῖς, ἅπτεσθαι μὲν ἑκάστου χρὴ, καιροῦ
by-the faithful to-touch indeed each (it)-is-needful occasion
ποτε συνεμπεσόντος, ὅσον ἐνδείκνυσθαι τοῖς
at-some-time having-occurred as-much-as to-show to-the(-ones)
ὁρῶσιν, ὅτι πάντα καθαρὰ τοῖς καθαροῖς καὶ ὅτι πᾶν
seeing that all(-things) clean to-the clean and that every
κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον μετ᾽ εὐχαριστίας
creature of-God (is)-good and nothing to-be-rejected with thanksgiving

λαμβανόμενον· Ἁγιάζεται γὰρ διὰ λόγου Θεοῦ, καὶ
received it-is-sanctified for through (the)-word of-God and
ἐντεύξεως· φυλάσσειν δὲ καὶ οὕτω τὸν τῆς ἐγκρατείας
prayer to-keep and also thus the of-the self-control
σκοπόν· τοῖς μὲν εὐτελεστέροις καὶ ἀναγκαίοις πρὸς τὸ
aim with-the indeed cheaper and necessary for the
ζῆν μέχρι τῆς χρείας προσδιατρίβοντα, καὶ ἐν τούτοις τοῦ
to-live up-to the need lingering and in these of-the
κόρου τὸ βλαβερὸν ἐκκλίνοντα, τῶν δὲ πρὸς ἡδονὴν
satiety the harm avoiding from-the(-things) but for pleasure
καθόλου ἀπεχόμενον. Οὕτω γὰρ καὶ τῶν φιληδόνων τὸ
altogether abstaining thus for also of-the pleasure-lovers the
πάθος ἐκκόψομεν, καὶ τοὺς κεκαυτηριασμένους τὴν ἰδίαν
passion we-shall-cut-out and the(-ones) having-been-seared the own
συνείδησιν, τό γε ἐφ' ἡμῖν, θεραπεύσομεν, καὶ ἑαυτοὺς
conscience the(-part) at-least in us we-shall-heal and ourselves
δὲ τῆς ἐν ἑκατέρᾳ ὑπονοίας ἐλευθερώσομεν. Ἵνα τί γὰρ,
too from-the in each suspicion we-shall-free that why for
φησὶν, ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;
he-says the freedom my is-judged by another conscience
Ἐγκράτεια δείκνυσι τὸν συναποθανόντα Χριστῷ, καὶ
self-control shows the(-one) having-died-with Christ and
νεκρώσαντα ἑαυτοῦ τὰ μέλη τὰ ἐπὶ τῆς γῆς. Ταύτην
having-mortified of-himself the members the(-ones) on the earth this
οἴδαμεν σωφροσύνης μητέρα, ὑγείας πρόξενον, τῆς τῶν
we-know of-temperance (the)-mother of-health (the)-procurer of-the of-the
ἀγαθῶν ἐν Χριστῷ καρποφορίας ἱκανῶς ὑπεξαίρουσαν
good(-things) in Christ fruit-bearing sufficiently removing
τὰ ἐμπόδια· εἴπερ, κατὰ τὴν τοῦ Κυρίου φωνὴν, αἱ
the hindrances if-indeed according-to the of-the Lord voice the
μέριμναι τοῦ αἰῶνος τούτου, καὶ αἱ ἡδοναὶ τοῦ βίου,
cares of-the age this and the pleasures of-the life

καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι συμπνίγουσι τὸν λόγον,
and the about the rest desires choke the word
καὶ ἄκαρπος γίνεται. Ταύτην καὶ δαίμονες ἀποφεύγουσιν,
and unfruitful it-becomes this also demons flee
αὐτοῦ τοῦ Κυρίου διδάξαντος ἡμᾶς, ὅτι Τοῦτο τὸ γένος
himself the Lord having-taught us that this the kind
οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.
not goes-out if not by prayer and fasting

Τί τὸ μέτρον τῆς ἐγκρατείας

XIX · THE MEASURE OF SELF-CONTROL

For the soul's passions self-control has one measure, a complete break with harmful pleasure; for food, needs differ by age, work, and bodily condition, so no one time, manner, or amount can bind all. Superiors adjust it for the sick, the weary, and travelers, and the common aim is to meet need. Overfilling the belly is cursed and dulls the body, and serving pleasure makes the belly a god. The Lord fed the multitudes on barley loaves and fish with water to drink, so food should be cheap and local, imports kept to necessities like oil.

1 Ἐπὶ μὲν τῶν τῆς ψυχῆς παθῶν ἓν μέτρον ἐγκρατείας,
in indeed the of-the soul passions one measure of-self-control
ἡ παντελὴς ἀπαλλοτρίωσις τῶν πρὸς τὴν
(is)-the complete estrangement from-the(-things) toward the
ὀλεθρίαν ἡδονὴν φερόντων· ἐπὶ δὲ τῶν βρωμάτων, ὥσπερ
destructive pleasure bearing in but the foods as
αἱ χρεῖαι ἄλλαι ἄλλων εἰσί, κατά τε ἡλικίας καὶ
the needs other of-others are according-to both ages and
ἐπιτηδεύματα, καὶ πρὸς τὴν τοῦ σώματος ἕξιν οἰκείως
pursuits and toward the of-the body condition properly
διαιρούμεναι· οὕτω δὴ καὶ τὸ μέτρον τῆς χρήσεως
being-divided so indeed also the measure of-the use

διάφορον, καὶ ὁ τρόπος. Ὥστε ἑνὶ μὲν κανόνι πάντας
(is)-different and the manner so-that by-one indeed rule all
περιλαμβάνεσθαι τοὺς ἐν τῇ γυμνασίᾳ τῆς εὐσεβείας
to-be-comprised the(-ones) in the exercise of-the piety
ἀδύνατον· ἀφορίσαντες δὲ τὸ περὶ τοὺς ὑγιαίνοντας τῶν
(is)-impossible having-defined but the about the healthy of-the
ἀσκουμένων μέτρον, ἀπὸ τούτου τὴν παραλλαγὴν πρὸς
ascetics measure from this the variation toward
τὰ ἑκάστῳ συμπίπτοντα ἐστοχασμένως γίνεσθαι παρὰ
the(-things) to-each befalling with-aim to-be-made by
τῶν ἐπιτεταγμένων τὴν οἰκονομίαν ἀφίεμεν. Οὐδὲ γὰρ
the(-ones) appointed-over the dispensation we-leave not for
τὰ καθ' ἕκαστον τῷ λόγῳ περιλαμβάνειν δυνατὸν,
the(-things) in each(-case) in-the discourse to-comprise (is)-possible
ἀλλ' ὅσα τῆς κοινῆς καὶ καθόλου διδασκαλίας ἤρτηται.
but as-many-as on-the common and general teaching depend
Τὴν γὰρ τῶν ἀῤῥώστων παραμυθίαν ἐκ τῶν βρωμάτων, ἢ
the for of-the sick consolation from the foods or
τὴν τοῦ ἄλλως κεκμηκότος ἐπὶ συντόνοις ἔργοις,
the(-consolation) of-the(-one) otherwise wearied at intense works
ἢ καὶ τὴν τοῦ παρασκευαζομένου πρὸς κάματον,
or also the(-one) of-the(-one) preparing for toil
οἷον ὁδοιπορίας, ἤ τινος ἄλλου τῶν ἐπιπόνων, οἱ
such-as of-a-journey or some other of-the laborious(-things) the(-ones)
ἐφεστῶτες πρὸς λόγον ἀεὶ τῆς χρείας οἰκονομήσουσιν,
presiding by reason always of-the need will-manage
ἑπόμενοι τῷ εἰπόντι, ὅτι Διεδίδοτο ἑκάστῳ καθότι ἄν
following the(-one) having-said that it-was-distributed to-each as —
τις χρείαν εἶχεν. Οὔτε οὖν καιρὸν τροφῆς τὸν αὐτὸν πᾶσι
any need had neither then (a)-time of-food the same for-all
νομοθετῆσαι δυνατὸν, οὔτε τὸν τρόπον, οὔτε τὸ μέτρον·
to-legislate (is)-possible nor the manner nor the measure

ἀλλὰ σκοπὸς μὲν κοινὸς ἔστω ἡ τῆς χρείας ἐκπλήρωσις.
but (the)-aim indeed common let-be the of-the need fulfillment
Τὸ γὰρ ὑπερεμπίπλασθαι τὴν γαστέρα, καὶ καταβαρύνεσθαι
the for to-overfill the belly and to-be-weighed-down
ταῖς τροφαῖς, κατάρας ἄξιον, τοῦ Κυρίου εἰπόντος· Οὐαὶ
with-the foods of-curse (is)-worthy the Lord having-said woe
ὑμῖν οἱ ἐμπεπλησμένοι νῦν· καὶ αὐτὸ δὲ τὸ σῶμα
to-you the(-ones) filled now and itself too the body
δύσχρηστον πρὸς τὰς ἐνεργείας παρασκευάζει, καὶ πρὸς
hard-to-use for the activities it-makes and to
ὕπνους εὐκατάφορον, καὶ ἑτοιμότερον πρὸς τὰς βλάβας. Οὐ
sleeps prone and readier for the harms not
μὴν οὐδὲ τὸ ἡδὺ τέλος ποιεῖσθαι τῆς βρώσεως χρὴ,
indeed not-even the pleasant (the)-end to-make of-the eating (it)-is-needful
ἀλλὰ τὴν πρὸς τὸ ζῆν χρείαν, παραιτουμένους τῆς ἡδονῆς
but the for the to-live need declining of-the pleasure
τὸ ἀκόλαστον. Τὸ γὰρ δουλεύειν ταῖς ἡδοναῖς οὐδὲν ἕτερόν
the licentiousness the for to-serve to-the pleasures nothing other
ἐστιν ἢ Θεὸν· ἑαυτοῦ τὴν κοιλίαν ποιεῖν. Ἐπειδὴ γὰρ τὸ
is than God of-oneself the belly to-make since for the
σῶμα ἡμῶν, ἀεὶ κενούμενον καὶ ἀποῤῥέον, τῆς πληρώσεως
body our always being-emptied and flowing-away of-the filling
ἐπιδεῖται (διὸ καὶ φυσικαί εἰσιν αἱ τῆς τροφῆς ὀρέξεις),
needs wherefore also natural are the of-the food appetites
ὁ ὀρθὸς λόγος τῆς τῶν βρωμάτων χρήσεως τὴν πλήρωσιν
the right principle of-the of-the foods use the filling
τοῦ κενωθέντος πρὸς τὴν τοῦ ζώου σύστασιν
of-the(-thing) emptied for the of-the living-being constitution
ὑπαγορεύει, εἴτε ξηρᾶς εἴτε ὑγρᾶς τροφῆς ἡ ἔνδεια γένοιτο.
prescribes whether of-dry or of-wet food the lack should-happen

Ὅπερ ἂν οὖν μέλλῃ ἀπεριεργότερον ἡμᾶς ἀπαλλάσσειν 2
whatever — then is-about more-simply us to-free
τῆς χρείας, τοῦτο προσενεκτέον. Δηλοῖ δὲ τοῦτο αὐτὸς
from-the need this (is)-to-be-offered shows and this himself
ὁ Κύριος ἐν οἷς ἐδεξιοῦτο τὰ κεκμηκότα πλήθη πρὸς
the Lord in which he-entertained the wearied multitudes for
τὸ μὴ ἐκλυθῆναι ἐν τῇ ὁδῷ, ὡς γέγραπται. Δυνάμενος
the not to-faint in the road as it-is-written being-able
γὰρ ἐπιτεῖναι τὸ θαυμάσιον ἐν τῇ ἐρήμῳ τῇ ἐπινοίᾳ τῆς
for to-heighten the marvel in the desert by-the device of-the
πολυτελείας, οὕτω λιτὴν καὶ ἀπέριττον τὴν τροφὴν αὐτοῖς
costliness so frugal and unelaborate the food for-them
παρεσκεύασεν, ὥστε ἄρτους μὲν κριθίνους εἶναι, καὶ ἰχθύος
he-prepared so-that loaves indeed of-barley to-be and of-fish
δὲ μέρος ἐπὶ τῷ ἄρτῳ. Περὶ δὲ ποτοῦ οὐδὲ ἐμνημόνευσεν,
too (a)-portion with the bread about and drink not-even he-made-mention
ὡς αὐτοφυοῦς πᾶσι καὶ ἀρκοῦντος ταῖς χρείαις τοῦ ὕδατος
as naturally-produced for-all and sufficing for-the needs the water
προκειμένου· πλὴν εἰ μή τινι δι᾽ ἀῤῥωστίαν βλαβερὸν
being-at-hand except if not to-anyone because-of sickness harmful
εἴη τὸ τοιοῦτον ποτὸν, ὡς παραιτητέον κατὰ τὴν
should-be the such drink as to-be-refused according-to the
συμβουλὴν Παύλου τὴν πρὸς Τιμόθεον. Καὶ πάντα δὲ
advice of-Paul the(-one) to Timothy and all too
ὅσα προφανῆ τὴν βλάβην ἔχει παραιτητέα. Ἀνακόλουθον
as-many-as manifest the harm have (are)-to-be-refused inconsistent
γὰρ διὰ μὲν τὴν σύστασιν τοῦ σώματος τὰς τροφὰς
for because-of indeed the constitution of-the body the foods
αἱρεῖσθαι, δι᾽ αὐτῶν δὲ πάλιν τῶν τροφῶν προσπολεμεῖν
to-choose through themselves and again the foods to-war-against
τῷ σώματι, καὶ ἐμποδίζειν αὐτῷ πρὸς τὴν τῆς ἐντολῆς
the body and to-binder it for the of-the commandment

ὑπηρεσίαν. Τὸ αὐτὸ δὲ τοῦτο καὶ ὑπόδειγμα ἡμῖν ἐστι τοῦ
service the same and this also (an)-example for-us is of-the
τὴν ψυχὴν ἡμῶν ἐθίζειν φεύγειν τὰ βλαβερὰ, κἂν ἡδονὴν
the soul our to-accustom to-flee the harmful(-things) even-if pleasure
ἔχῃ. Χρὴ μέντοι ἐκ παντὸς τρόπου τὸ εὐποριστότερον
it-has (it)-is-needful however by every way the more-easily-procured
προτιμᾷν, ὥστε μὴ προφάσει ἐγκρατείας περιεργάζεσθαι
to-prefer so-that not on-pretext of-self-control to-busy
ἡμᾶς τὰ τιμιώτερα, καὶ πολυδάπανα παραρτύοντας διὰ
us the more-precious and costly seasoning through
τῶν πολυτιμήτων ἡδυσμάτων τὰ βρώματα· ἀλλὰ τὸ
the very-precious spices the foods but the(-thing)
ἐν ἑκάστῃ χώρᾳ εὔληπτον καὶ εὐτελὲς καὶ τοῖς πολλοῖς εἰς
in each land easily-got and cheap and to-the many for
χρῆσιν ἕτοιμον, τοῦτο αἱρεῖσθαι, τῶν ἐπεισάκτων μόνοις
use ready this to-choose of-the imported(-things) only
τοῖς ἀναγκαιοτάτοις πρὸς τὴν ζωὴν κεχρημένους· οἷον
the most-necessary for the life having-used such-as
ἐλαίῳ, καὶ τοῖς τοιούτοις, καὶ εἴ τι πρὸς τὴν ἀναγκαίαν
oil and the such(-things) and if anything for the necessary
τῶν ἀσθενούντων παραμυθίαν ἐπιτήδειον, καὶ τοῦτο
of-the(-ones) being-weak consolation suitable and this
ἐὰν ὑπάρχῃ ἄνευ πολυπραγμοσύνης καὶ θορύβων καὶ
if it-be-possible without meddling and tumults and
περισπασμῶν περιγενέσθαι.
distractions to-obtain

Τίς ὁ τρόπος τῆς ἐν βρώμασι δεξιώσεως

XX · HOSPITALITY

Display is forbidden to Christians, and the writer fears the brothers may share the shame outsiders feel at poverty and lay costly tables for guests. A brother visiting finds his own table, with only enough added to ease a journey; an outsider learns frugality from it, or, if he laughs, troubles them no more. The Christian life has one aim, God's glory. Martha was rebuked, the Lord fed the five thousand plainly, and Jacob and Solomon asked only for what suffices. Food God gives for the hungry must not be spent on the pleasures of the luxurious.

Ἡ κενοδοξία, καὶ ἡ ἀνθρωπαρέσκεια, καὶ τὸ πρὸς ἐπίδειξίν 1
the vainglory and the men-pleasing and the for show
τι ποιεῖν, ὅλως ἐπὶ παντὸς πράγματος Χριστιανοῖς
anything to-do wholly in every matter for-Christians
ἀπηγόρευται· ὅπου γε καὶ αὐτὴν τὴν ἐντολὴν ὁ
is-forbidden where at-least even itself the commandment the(-one)
πρὸς τὸ θεαθῆναι ὑπὸ τῶν ἀνθρώπων καὶ δοξασθῆναι
for the to-be-seen by the men and to-be-glorified
ποιῶν τὸν ἐπ' αὐτῇ μισθὸν ἀπόλλυσι. Τοῖς δὲ πᾶν
doing the for it reward loses for-the(-ones) and every
εἶδος ταπεινώσεως διὰ τὴν ἐντολὴν τοῦ Κυρίου
kind of-humility because-of the commandment of-the Lord
καταδεξαμένοις μεθ' ὑπερβολῆς φευκτέος πᾶς κενοδοξίας
having-accepted with excess (is)-to-be-fled every of-vainglory
τρόπος. Ἐπεὶ δὲ τοὺς ἔξωθεν ὁρῶμεν τὸ ταπεινὸν τῆς
manner since and the(-ones) outside we-see the lowliness of-the
πενίας αἰσχυνομένους, καὶ ἐπιτηδεύοντας πᾶσαν ἀφθονίαν
poverty being-ashamed-of and practicing all abundance
βρωμάτων καὶ πολυτέλειαν, ὅταν τινὰ τῶν ξένων
of-foods and costliness when some(-one) of-the strangers
δέχωνται, φοβοῦμαι μὴ καὶ ἡμῶν κατὰ τὸ λανθάνον τὸ
they-receive I-fear lest also of-us in the hidden(-way) the

αὐτὸ πάθος ἅψηται, καὶ ἐλεγχθῶμεν ἐπαισχυνόμενοι τὴν
same passion take-hold and we-be-convicted being-ashamed-of the
ὑπὸ Χριστοῦ μακαριζομένην πτωχείαν. Ὥσπερ οὖν σκεύη
by Christ called-blessed poverty as then vessels
ἀργυρᾶ, ἢ καταπετάσματα περιπόρφυρα, ἢ στρωμνὴν
of-silver or curtains purple-bordered or (a)-bed
μαλακὴν, ἢ ἐπιβλήματα διαφανῆ συμπορίζεσθαι ἔξωθεν
soft or coverings transparent to-procure from-outside
οὐκ εὐπρεπὲς ἡμῖν· οὕτως οὐδὲ βρώματα περινοεῖν
(is)-not seemly for-us so not-even foods to-devise
παρὰ πολὺ τῆς ἡμετέρας διαίτης ἐξηλλαγμένα. Τὸ γὰρ
by much from-the our way-of-life different the for
περιτρέχειν ἡμᾶς διερευνωμένους τὰ μὴ πρὸς τὸ
to-run-about us searching-out the(-things) not for the
ἀναγκαῖον τῆς χρείας ἐπιζητούμενα, ἀλλὰ πρὸς τὴν ἀθλίαν
necessary(-part) of-the need sought but for the wretched
ἡδονὴν καὶ ὀλεθρίαν κενοδοξίαν περινενοημένα, οὐ μόνον
pleasure and destructive vainglory devised not only
αἰσχρὸν καὶ ἀσύμφωνον τῷ προκειμένῳ ἡμῖν σκοπῷ, ἀλλὰ
(is)-shameful and discordant with-the set-before us aim but
καὶ βλάβην ἔχον οὐ τὴν τυχοῦσαν, ὅταν οἱ τρυφῶντες,
also harm having not the chance(-harm) when the(-ones) living-luxuriously
καὶ ταῖς ἡδοναῖς τῆς γαστρὸς τὴν μακαριότητα ὁριζόμενοι,
and in-the pleasures of-the belly the blessedness defining
περὶ τὰς αὐτὰς φροντίδας ὁρῶσι καὶ ἡμᾶς στρεφομένους,
about the same cares see also us turning
περὶ ἃς ἐκεῖνοι ἐπτόηνται. Εἰ γὰρ πονηρὸν ἡ τρυφὴ
about which those are-excited if for evil (is)-the luxury
καὶ φευκτὸν, οὐδέποτε ἡμῖν αἱρετή. Οὐδὲν γὰρ τῶν
and to-be-fled never for-us (is)-to-be-chosen nothing for of-the(-things)
κατεγνωσμένων δύναται εἶναι πρὸς καιρὸν ἐπιτήδειον.
condemned can be for (the)-occasion suitable

Οἱ σπαταλῶντες, καὶ τὰ πρῶτα μύρα χριόμενοι,
the(-ones) living-wantonly and the first ointments anointing-themselves
καὶ τὸν διυλισμένον οἶνον πίνοντες, κατηγοροῦνται ὑπὸ
and the strained wine drinking are-accused by
τῆς Γραφῆς. Καὶ διὰ τὴν σπατάλην ἡ χήρα, ζῶσα,
the Scripture and because-of the wantonness the widow living
τεθνηκέναι λέγεται. Ὁ πλούσιος ἀπεστερήθη τοῦ παραδείσου
to-be-dead is-said the rich-man was-deprived of-the paradise
διὰ τὴν ἐνταῦθα τρυφήν. Τί οὖν ἡμῖν καὶ ταῖς
because-of the here luxury what then to-us and to-the
πολυτελείαις; Ἐπεδήμησέ τις τῶν ξένων; Εἰ μὲν ἀδελφὸς,
costlinesses came-to-stay someone of-the strangers if indeed (a)-brother
καὶ τὸν αὐτὸν σκοπὸν ἔχων τοῦ βίου, τὴν οἰκείαν τράπεζαν
and the same aim having of-the life the own table
ἐπιγνώσεται. Ἃ γὰρ κατέλιπεν οἴκοι, ταῦτα εὑρήσει
he-will-recognize what for he-left at-home these(-things) he-will-find
παρ᾽ ἡμῖν. Ἀλλὰ κέκμηκεν ἐκ τῆς ὁδοιπορίας; Τοσοῦτον
with us but he-is-wearied from the journey so-much
αὐτῷ προστίθεμεν, ὅσον τὸν κόπον παραμυθήσασθαι.
to-him we-add as-much-as the toil to-console
Ἄλλος ἐλήλυθεν ἐκ τοῦ ἔξωθεν βίου; Μαθέτω διὰ τῶν 2
another has-come from the outside life let-him-learn through the
ἔργων, ὅσα ὁ λόγος αὐτὸν οὐκ ἔπεισε, καὶ λαβέτω
works as-many-as the word him not persuaded and let-him-take
τύπον καὶ ὑπογραμμὸν τῆς ἐν τροφαῖς αὐταρκείας.
(a)-pattern and model of-the in foods sufficiency
Ἐναπομεινάτω αὐτῷ ὑπομνήματα Χριστιανῶν τραπέζης,
let-remain with-him reminders of-Christians table
καὶ ἀνεπαισχύντου διὰ Χριστὸν πτωχείας. Εἰ δὲ
and unashamed because-of Christ poverty if but
οὐ προσέξει, ἀλλὰ καταγελάσει, δεύτερον ἡμῖν οὐκ
not he-will-attend but will-laugh-at (a)-second(-time) us not

ἐνοχλήσει. Ἡμεῖς δὲ, ὅταν τινὰς τῶν πλουσίων ἴδωμεν,
he-will-trouble we and when some of-the rich(-men) we-see
οἳ τὴν ἀπόλαυσιν τῶν ἡδέων ἐν τοῖς πρώτοις
who the enjoyment of-the pleasant(-things) among the first
τῶν ἀγαθῶν τίθενται, μέγα στενάζομεν ἐπ' αὐτοῖς, ὅτι
of-the goods set greatly we-groan over them that
τῇ ματαιότητι πάντα τὸν βίον προσαναλίσκοντες, καὶ
in-the vanity all the life spending and
θεοποιήσαντες ἑαυτῶν τὰς ἡδονὰς, ἐν τῇ ζωῇ ταύτῃ τῶν
having-deified of-themselves the pleasures in the life this of-the
ἀγαθῶν τὸ μέρος ἀπολαμβάνοντες οὐκ αἰσθάνονται, διὰ
goods the share receiving not they-perceive through
τῆς ἐνταῦθα τρυφῆς, ἐφ' ἕτοιμον τὸ πῦρ καὶ τὸν ἐν αὐτῷ
the here luxury to ready the fire and the in it
καύσωνα πορευόμενοι. Κἂν καιροῦ ποτε τύχωμεν, οὐδὲ
burning going and-if (an)-occasion ever we-meet not-even
πρὸς αὐτοὺς ἐκείνους ταῦτα διεξελθεῖν ὀκνοῦμεν. Εἰ δὲ
to them those(-very) these(-things) to-go-through do-we-shrink if but
μέλλοιμεν καὶ αὐτοὶ τοῖς αὐτοῖς ἐνέξεσθαι, καὶ, κατὰ
we-were-about also ourselves in-the same(-things) to-be-held and according-to
τὴν ὑπάρχουσαν ἡμῖν δύναμιν, καὶ τὰ πρὸς ἡδονὴν
the existing in-us power also the(-things) for pleasure
ἐπιζητεῖν, καὶ πρὸς ἐπίδειξιν παρασκευάζεσθαι, φοβοῦμαι,
to-seek and for show to-prepare I-fear
μὴ ἃ καταλύομεν, ταῦτα φανῶμεν οἰκοδομοῦντες,
lest what we-destroy these we-appear building
καὶ δι' ὧν ἑτέρους κρίνομεν, ἑαυτοὺς κατακρίνωμεν,
and through what others we-judge ourselves we-condemn
ἐσχηματισμένως τῷ βίῳ κεχρημένοι, καὶ ἄλλοτε ἄλλως
artificially the life using and at-one-time otherwise
μεταμορφούμενοι, εἰ μὴ ἄρα καὶ τὰς ἐσθῆτας ἡμῶν
being-transformed if not perhaps also the clothes our

διαμείψωμεν, ὅταν τοῖς ὑπερηφάνοις περιτυγχάνωμεν. Εἰ δὲ
we-should-change when the proud we-meet if but
τοῦτο αἰσχρὸν, πολλῷ αἰσχρότερον διὰ τοὺς τρυφῶντας
this (is)-shameful by-much more-shameful because-of the(-ones) living-luxuriously
τὴν τράπεζαν ἡμῶν μετασκευάζεσθαι. Μονότροπός ἐστιν
the table our to-alter single-fashioned is
ὁ τοῦ Χριστιανοῦ βίος, ἕνα σκοπὸν ἔχων, τὴν δόξαν τοῦ
the of-the Christian life one aim having the glory —
Θεοῦ. Εἴτε γὰρ ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε,
of-God whether for you-eat or you-drink or anything you-do
πάντα εἰς δόξαν Θεοῦ ποιεῖτε, φησὶν ὁ ἐν Χριστῷ
all(-things) to (the)-glory of-God do says the(-one) in Christ
λαλῶν Παῦλος. Πολύτροπος δὲ καὶ ποικίλος ὁ τῶν
speaking Paul many-fashioned and and variegated (is)-the of-the(-ones)
ἔξωθεν βίος, ἄλλοτε ἄλλως πρὸς τὴν ἀρέσκειαν τῶν
outside life at-one-time otherwise toward the pleasing of-the(-ones)
ἐντυγχανόντων μεταπλασσόμενος.
meeting(-them) being-remolded
Ὥστε καὶ σὺ, πλήθει βρωμάτων καὶ περιεργίᾳ πρὸς 3
so-that also you by-multitude of-foods and elaborateness for
ἡδονὴν μετασκευάζων τοῦ ἀδελφοῦ σου τὴν τράπεζαν,
pleasure altering of-the brother your the table
κατηγορεῖς αὐτοῦ φιληδονίαν, καὶ καταχέεις αὐτοῦ
accuse his love-of-pleasure and pour-on him
γαστριμαργίας ὀνείδη δι' ὧν παρασκευάζῃ, ἐλέγχων
of-gluttony reproaches through what you-prepare convicting
αὐτοῦ τὴν περὶ ταῦτα ἡδυπάθειαν. Ἢ οὐχὶ πολλάκις,
his the about these(-things) luxuriousness or not often
τὸ εἶδος καὶ τὸν τρόπον τῆς παρασκευῆς θεωρήσαντες,
the kind and the manner of-the preparation having-observed
ἐστοχάσμεθα τοῦ προσδοκωμένου, ὅστις ἐστὶν, ἢ ὅπερ
did-we-guess of-the expected(-guest) who he-is or what

ἐστίν; Οὐκ ἐπῄνεσε τὴν Μάρθαν εἰς πολλὴν διακονίαν
he-is not praised — Martha into much serving
περισπωμένην ὁ Κύριος· ἀλλὰ, Μεριμνᾷς, καὶ τυρβάζῃ,
distracted the Lord but you-are-anxious and you-are-troubled
φησὶ, περὶ πολλά· ὀλίγων δέ ἐστι χρεία, ἢ ἑνός·
he-says about many(-things) of-few and there-is need or of-one
ὀλίγων μὲν, δηλονότι τῶν πρὸς παρασκευὴν, ἑνὸς δὲ
of-few indeed clearly of-the(-things) for preparation of-one and
τοῦ σκοποῦ, ὥστε τὴν χρείαν ἐκπληρωθῆναι. Αὐτὸς δὲ ὁ
the aim so-that the need to-be-fulfilled himself and the
Κύριος ὁποίαν παρέθηκε τοῖς πεντακισχιλίοις τροφὴν οὐκ
Lord what-sort set-before the five-thousand food not
ἀγνοεῖς. Ἡ δὲ εὐχὴ τοῦ Ἰακὼβ πρὸς τὸν Θεόν· Ἐὰν
you-are-ignorant the and prayer — of-Jacob to — God if
δῷς μοι, φησὶν, ἄρτον φαγεῖν, καὶ ἱμάτιον περιβαλέσθαι·
you-give me he-says bread to-eat and clothing to-put-on
οὐκ, Ἐὰν τρυφὴν δῷς μοι καὶ πολυτέλειαν. Τί δὲ ὁ
not if luxury you-give me and costliness what and the
σοφώτατος Σολομών; Πλοῦτον δὲ καὶ πενίαν, φησὶ, μή
most-wise Solomon riches but and poverty he-says not
μοι δῷς· σύνταξον δέ μοι τὰ δέοντα, καὶ αὐτάρκη,
to-me give appoint but to-me the(-things) needful and sufficient
ἵνα μὴ πλησθεὶς ψευδὴς γένωμαι, καὶ εἴπω· Τίς με ὁρᾷ;
that not having-been-filled false I-become and say who me sees
ἢ πενόμενος κλέψω, καὶ ὀμόσω τὸ ὄνομα τοῦ Θεοῦ μου·
or being-poor I-steal and swear-by the name — of-God my
πλοῦτον μὲν εἶναι τὴν πλησμονὴν ὁριζόμενος, πενίαν δὲ
riches indeed to-be the surfeit defining poverty but
τὴν παντελῆ ἀπορίαν τῶν πρὸς τὸ ζῆν ἀναγκαίων·
the complete lack of-the(-things) for the to-live necessary
διὰ δὲ τῆς αὐταρκείας τὸ ἀνενδεὲς ὁμοῦ καὶ ἀπέριττον
through and the sufficiency the lack-of-want together and simplicity

τῶν πρὸς τὴν χρείαν δηλῶν. Αὐτάρκεια δὲ ἄλλη
of-the(-things) for the need making-clear sufficiency and (is)-other
ἄλλῳ κατά τε τὴν τοῦ σώματος ἕξιν καὶ τὴν
to-another according-to both the of-the body condition and the
πρὸς τὸ προκείμενον χρείαν. Τῷ μὲν γὰρ πλείονος
toward the set-before need to-the(-one) indeed for of-more
τροφῆς καὶ ἰσχυροτέρας χρεία διὰ τὸν κόπον,
food and stronger (there-is)-need because-of the toil
τῷ δὲ λεπτοτέρας καὶ κουφοτέρας, καὶ καταλλήλου
to-the(-other) and of-lighter and less-heavy and suitable
τὰ πάντα διὰ τὴν ἀσθένειαν· κοινῇ δὲ πᾶσιν
the all(-things) because-of the weakness in-common and to-all
εὐτελεστέρας καὶ εὐποριστοτέρας. Ἐν παντὶ μέντοι
of-cheaper and more-easily-procured(-food) in every(-thing) however
τὸ ἐπιμελὲς καὶ τὸ εὐτράπεζον ἀναγκαῖον, μηδαμοῦ τοὺς
the carefulness and the good-table (is)-necessary in-no-way the
ὅρους ἡμῶν τῆς χρείας ὑπερβαινόντων· ἀλλὰ τοῦτο ἔστω
limits our of-the need exceeding but this let-be
τῆς δεξιώσεως πέρας, τὸ παρὰ τῆς ἑκάστου χρείας
of-the hospitality (the)-limit the(-thing) by the of-each need
τῶν ἐπιδημούντων ἐπιζητούμενον. Ὡς χρώμενοι γὰρ,
of-the(-ones) staying sought as using for
φησὶ, τῷ κόσμῳ τούτῳ, καὶ μὴ παραχρώμενοι. Παράχρησις
he-says the world this and not abusing(-it) abuse
δέ ἐστιν ἡ ὑπὲρ τὴν χρείαν δαπάνη. Οὐκ ἔχομεν χρήματα;
and is the beyond the need expense not we-have money
μηδὲ ἔχοιμεν. Οὐ γέμουσιν ἡμῶν αἱ ἀποθῆκαι; Ἐφήμερος
nor may-we-have not are-full our the storehouses for-the-day
γὰρ ἡμῖν ἡ τροφή· διὰ χειρῶν ὁ βίος. Τί οὖν
for (is)-to-us the food through hands the life why then
τὴν δεδομένην παρὰ Θεοῦ τροφὴν τοῖς πεινῶσιν εἰς
the given by God food for-the hungry on

ἡδονὰς τρυφώντων παραναλίσκομεν; ἀμφοτέρωθεν
pleasures of-(those)-living-luxuriously do-we-spend on-both-sides
ἁμαρτάνοντες, καὶ τούτοις ἐπιτείνοντες τὰς ἐκ τῆς ἐνδείας
sinning both for-these intensifying the from the want
θλίψεις, κἀκείνοις τὰς βλάβας τὰς ἐκ τοῦ κόρου.
afflictions and-for-those the harms the(-ones) from the satiety

Πῶς δεῖ περὶ τὰς καθέδρας καὶ τὰς κατακλίσεις ἐν τῷ καιρῷ τῶν ἀρίστων ἢ δείπνων ἔχειν

XXI · PLACES AT TABLE

Since the Lord's command bids us take the last place at dinners, the brothers must keep it. When worldly guests recline with them, they set them an example of not seeking the first place. Among brothers, where all come with the same aim, each should seek the last place, but jostling for it is disapproved, since it destroys good order and makes them like those who fight for the first. The order of seating is therefore left to the one who receives them, as the Lord assigned it to the master of the house; stubborn refusal shows more pride than taking a higher place when told.

Ἐπειδὴ πρόσταγμά ἐστι Κυρίου πανταχοῦ πρὸς τὴν
since (a)-command it-is of-(the)-Lord everywhere to the
ταπείνωσιν ἐθίζοντος ἡμᾶς τὸ καὶ ἐν τοῖς ἀρίστοις
humility accustoming us the(-thing) also at the dinners
κατακλινομένους τὸν ἔσχατον τόπον προκαταλαμβάνειν,
reclining the last place to-take-first
ἀνάγκη τὸν πάντα κατ' ἐντολὴν ποιεῖν
(it-is)-necessary-for the(-one) all(-things) according-to commandment to-do
ἐσπουδακότα μηδὲ τοῦτο παρορᾷν τὸ πρόσταγμα. Ἂν
having-been-zealous not-even this to-overlook the command if
μὲν οὖν κοσμικοί τινες ἡμῖν συγκατακλίνωνται, ὑπόδειγμα
indeed then worldly some with-us recline (an)-example

αὐτοῖς πρὸς τὸ μὴ ὑπεραίρεσθαι, μηδὲ τὸ φιλόπρωτον
for-them toward the not to-be-exalted nor the love-of-first-place
ἐπιζητεῖν, καὶ ἐκ τούτου τοῦ μέρους γίνεσθαι ἡμᾶς
to-seek also from this the part to-become us
προσήκει. Ὅπου δὲ πάντες κατὰ τὸν ἴσον σκοπὸν
it-befits where but all according-to the equal aim
συνέρχονται, ὥστε ἐν παντὶ καιρῷ τὴν δοκιμὴν τῆς
come-together so-that in every occasion the proof of-the
ταπεινοφροσύνης ἑαυτῶν διδόναι, τὸ μὲν προκαταλαμβάνειν
humility of-themselves to-give the indeed to-take-first
τὸν ἔσχατον τόπον κατὰ τὴν ἐντολὴν τοῦ Κυρίου
the last place according-to the commandment of-the Lord
ἑκάστῳ ἐπιβάλλον· τό γε μὴν πάλιν φιλονείκως
to-each (is)-incumbent the(-thing) at-least indeed again contentiously
περὶ τοῦτον συνωθεῖσθαι ἀδόκιμον, ὡς ἀναιρετικὸν τῆς
about this to-jostle (is)-unapproved as destructive of-the
εὐταξίας καὶ θορύβου αἴτιον. Καὶ τὸ πρὸς ἀλλήλους
good-order and of-tumult (a)-cause and the toward one-another
δὲ ἀνενδότως ἔχειν, καὶ ἡ περὶ τούτου μάχη, ὁμοίους
too unyieldingly to-be and the about this fight like
ἡμᾶς ποιήσει τοῖς περὶ πρωτείων φιλονεικοῦσι. Διόπερ
us will-make to-the(-ones) about first-places contending wherefore
χρὴ καὶ ἐνταῦθα, τὸ πρέπον ἡμῖν περιεσκεμμένως
(it)-is-needful also here the fitting for-us circumspectly
γνωρίζοντας καὶ σπουδάζοντας, ἐπιτρέπειν τῷ ὑποδεχομένῳ
recognizing and being-eager to-entrust to-the (one)-receiving(-us)
καὶ τὴν τῆς κατακλίσεως τάξιν, καθὰ καὶ ὁ Κύριος
also the of-the reclining order as also the Lord
ὑπέθετο, τῷ οἰκοδεσπότῃ προσήκειν εἰπὼν τὴν περὶ
counseled to-the master-of-the-house to-belong having-said the about
τούτων διαταγήν. Οὕτω γὰρ καὶ ἀνεξόμεθα ἀλλήλων ἐν
these(-things) ordinance thus for also we-shall-bear-with one-another in

ἀγάπῃ, πάντα εὐσχημόνως καὶ κατὰ τάξιν ποιοῦντες·
love all(-things) decently and according-to order doing
καὶ οὐ πρὸς ἔνδειξιν τῶν πολλῶν, οὔτε δημοκοπικῶς
and not for show of-the many nor demagogically
τὴν ταπεινοφροσύνην ἐπιτηδεύειν διὰ τῆς ἀνενδότου
the humility to-practice through the unyielding
καὶ σφοδρᾶς ἀντιλογίας δείξομεν· μᾶλλον δὲ διὰ τῆς
and vehement contradiction we-shall-show rather but through the
εὐπειθείας τὸ ταπεινὸν κατορθώσομεν. Πλείων γὰρ ἐκ
obedience the humble(-thing) we-shall-achieve more for from
τῆς ἀντιλογίας ἡ τῆς ὑπερηφανίας ἔμφασις, ἢ ἐκ τῆς
the contradiction the of-the arrogance appearance than from the
πρωτοκλισίας, ὅταν ἐκ προστάγματος αὐτὴν καταδεχώμεθα.
first-reclining when by command it we-accept

Τί τὸ πρέπον ἔνδυμα τῷ Χριστιανῷ

XXII · CLOTHING

Humility, frugality, and cheapness rule clothing too: as the vain seek glory from costly dress, the humble choose the lowest, and fine dress shames the poor as the Corinthians' suppers did. Christians should resemble John in camel's hair, not those in soft clothing in palaces. Paul's food and covering set the aim, to cover the body and protect it from the weather, so one garment should serve every use, day and night. A common dress marks the Christian's profession, as a soldier's or senator's marks his rank, and holds the weaker to their conduct. The same rule governs shoes.

1 Προλαβὼν ὁ λόγος τήν τε ταπεινοφροσύνην ἀναγκαίαν
having-anticipated the word the both humility necessary
ἔδειξε, καὶ τὴν λιτότητα, καὶ τὸ ἐν πᾶσιν εὐτελὲς, καὶ
showed and the frugality and the in all(-things) cheap and
ὀλιγοδάπανον, ὡς ὀλίγας ἐκ τῶν σωματικῶν χρειῶν
low-cost so-that few from the bodily needs

τὰς ἀφορμὰς τῶν περισπασμῶν ἐγγίνεσθαι ἡμῖν. Ἐκείνοις
the occasions of-the distractions to-arise in-us those
οὖν τοῖς σκοποῖς ἕπεσθαι χρὴ καὶ τὸν περὶ ἐνδύματος
then the aims to-follow (it)-is-needful also the about clothing
λόγον. Εἰ γὰρ πάντων προσήκει ἡμᾶς σπουδάζειν ἐσχάτους
word if for of-all it-befits us to-be-eager last
εἶναι, καὶ ἐν τούτῳ, δηλονότι, τὸ ἔσχατον προτιμότατον.
to-be also in this clearly the last (is)-most-preferable
Ὥσπερ γὰρ οἱ φιλόδοξοι καὶ ἐκ τῆς περιβολῆς τῶν
as for the glory-loving also from the wearing of-the
ἐνδυμάτων τὴν δόξαν ἑαυτοῖς θηρῶνται, ἀποβλέπεσθαι καὶ
clothes the glory for-themselves hunt to-be-looked-at and
ζηλοῦσθαι ἐπὶ τῇ πολυτελείᾳ τῆς ἐσθῆτος φιλοτιμούμενοι·
to-be-envied for the costliness of-the dress being-ambitious
οὕτω, δηλονότι, τὸν εἰς ἔσχατον αὐτοῦ τὴν ζωὴν διὰ
so clearly the(-one) to last his the life through
τῆς ταπεινώσεως καταβαλόντα αἱρεῖσθαι προσήκει καὶ
the humility having-cast-down to-choose it-befits also
ἐν τούτοις τὸ πάντων ἔσχατον. Ὥσπερ γὰρ ἐν τῷ
in these(-things) the(-thing) of-all last as for at the
δημοσίῳ δείπνῳ ἐγκαλοῦνται Κορίνθιοι, ὡς τῇ ἑαυτῶν
public supper are-accused (the)-Corinthians as by-the their-own
πολυτελείᾳ καταισχύνοντες τοὺς μὴ ἔχοντας· οὕτω,
costliness shaming the(-ones) not having so
δηλονότι, καὶ ἐν τῇ κοινῇ καὶ προφανεῖ τῶν ἐνδυμάτων
clearly also in the common and manifest of-the clothes
χρήσει ὁ ὑπὲρ τοὺς πολλοὺς σχηματισμὸς οἱονεὶ διὰ τῆς
use the beyond the many display as-it-were through the
συγκρίσεως καταισχύνει τὸν πένητα. Τοῦ δὲ Ἀποστόλου
comparison shames the poor(-man) the and Apostle
λέγοντος· Μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς
saying not the(-things) high minding but to-the

ταπεινοῖς συναπαγόμενοι, ἐξεταζέτω ἕκαστος ἑαυτὸν, ἡ
lowly being-drawn-along let-examine each himself the
πρὸς τίνα ὁμοίωσις ἁρμοδιωτέρα ἐστὶ Χριστιανοῖς, τοὺς
toward whom likeness more-fitting is for-Christians the(-ones)
ἐν τοῖς βασιλείοις οἰκοῦντας, καὶ τὰ μαλακὰ ἠμφιεσμένους,
in the palaces dwelling and the soft(-things) having-been-clothed-in
ἢ ἡ πρὸς τὸν ἄγγελον καὶ κήρυκα τῆς τοῦ Κυρίου
or the toward the angel and herald of-the of-the Lord
ἐπιδημίας, οὗ μείζων ἐν γεννητοῖς γυναικῶν οὐκ
sojourn than-whom greater among (those)-born of-women not
ἐγήγερται. Ἰωάννην λέγω, τὸν τοῦ Ζαχαρίου, οὗ τὸ
has-been-raised John I-mean the(-son) — of-Zechariah whose the
ἔνδυμα ἦν ἐκ τριχῶν καμήλου. Καὶ οἱ πάλαι δὲ ἅγιοι
clothing was of hairs of-camel and the of-old too saints
περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασι.
went-about in sheepskins in goat skins

2 Τὸν δὲ σκοπὸν τῆς χρήσεως ὑπέβαλεν ὁ Ἀπόστολος, διὰ
the and aim of-the use suggested the Apostle through
μιᾶς λέξεως εἰπών· Ἔχοντες διατροφὰς καὶ σκεπάσματα,
one expression having-said having food and coverings
τούτοις ἀρκεσθησόμεθα, ὡς τῆς σκέπης ἡμῶν προσδεομένων
with-these we-shall-be-content as of-the covering us needing
μόνης· οὐκέτι μέντοι καὶ τῆς ποικιλίας, καὶ τοῦ ἀπ᾽
only no-longer however also of-the variety and of-the from
αὐτῆς καλλωπισμοῦ εἰς τὴν ἀπηγορευμένην περπερίαν
it adornment into the forbidden ostentation
ἐκπιπτόντων· ἵνα μή τι χεῖρον λέγω. Ταῦτα γὰρ
falling that not something worse I-say these(-things) for
ὕστερον ἐπεισήχθη διὰ τῆς περιέργου ματαιοτεχνίας τῷ
later were-brought-in through the over-elaborate vain-craft to-the
βίῳ. Δήλη δὲ καὶ ἡ πρώτη τῶν σκεπασμάτων χρῆσις,
life clear and also the first of-the coverings use

ἣν αὐτὸς ὁ Θεὸς τοῖς ἐπιδεηθεῖσιν ἔδωκεν. Ἐποίησε
which himself — God to-the(-ones) having-needed gave made
γὰρ αὐτοῖς, φησὶν, ὁ Θεὸς χιτῶνας δερματίνους. Πρὸς γὰρ
for for-them he-says — God tunics of-skin for for
τὴν τῶν ἀσχημόνων ἐπικάλυψιν ἐξήρκει καὶ ἡ τοιαύτη
the of-the unseemly(-parts) covering sufficed even the such
τῶν χιτώνων χρῆσις. Ἐπειδὴ δὲ καὶ ἕτερος σκοπὸς
of-the tunics use since and also another aim
συνεισέρχεται, ὁ τοῦ θάλπεσθαι διὰ τῶν σκεπασμάτων,
comes-in-with the of-the to-be-warmed through the coverings
ἀνάγκη ἀμφοτέρων ἐστοχασμένην εἶναι τὴν χρῆσιν, τοῦ
(it-is)-necessary of-both aimed to-be the use of-the
τε περιστέλλειν ἡμῶν τὰ ἀσχήμονα, καὶ τοῦ ἀλεξήματα
both to-wrap-round our the unseemly(-parts) and of-the defenses
εἶναι πρὸς τὴν τῶν ἀέρων βλάβην. Ἐπεὶ μέντοι καὶ
to-be against the of-the airs harm since however also
ἐν αὐτοῖς τούτοις τὰ μὲν ἔστι πολύχρηστα, τὰ δὲ
in themselves these some indeed are of-many-uses others and
ἥττονα, ἀκόλουθον προτιμᾷν ὅσα ἐπὶ πλείονας ἕλκεσθαι
less (it-is)-consistent to-prefer as-many-as to more be-drawn
χρείας δύναται, ὥστε μηδὲν τὸν τῆς ἀκτημοσύνης
needs can so-that in-nothing the of-the poverty
παραβλάπτεσθαι λόγον· καὶ μὴ ἄλλα μὲν εἶναι τὰ
to-be-harmed principle and not others indeed to-be the(-things)
πρὸς ἐπίδειξιν ἡμῖν παρεσκευασμένα, ἄλλα δὲ πρὸς τὴν κατ᾽
for show by-us prepared others and for the at
οἶκον χρείαν· καὶ ταῦτα πάλιν ἕτερα μὲν τὰ μεθημερινὰ,
home need and these again some indeed the by-day
ἕτερα δὲ τὰ ἐν τῇ νυκτὶ ἐπιβλήματα· ἀλλὰ ἐπινοεῖν
others and the in the night coverings but to-contrive
ἑνὸς τοιούτου τὴν κτῆσιν, ὃ πρὸς πάντα ἡμῖν ἐξαρκεῖν
of-one such the possession which for all(-things) for-us to-suffice

δύναται, πρός τε τὴν εὐσχήμονα μεθ' ἡμέραν περιβολὴν
can for both the seemly by day wearing
καὶ πρὸς τὴν ἀναγκαίαν ἐν τῇ νυκτί. Ἐκ δὲ τούτου
and for the necessary in the night from and this
συμβαίνει ἡμᾶς καὶ τῷ σχήματι κοινωνεῖν ἀλλήλοις, καὶ
it-happens us also in-the form to-share with-one-another and
οἱονεὶ χαρακτῆρά τινα ἰδιάζοντα καὶ ἐκ τοῦ ἐνδύματος
as-it-were (a)-mark some distinctive also from the clothing
τῷ Χριστιανῷ ἐπικεῖσθαι. Τὰ γὰρ πρὸς ἕνα σκοπὸν
on-the Christian to-lie the(-things) for to one aim
συντείνοντα ὡς τὰ πολλὰ ταὐτά ἐστιν ἀλλήλοις.
tending as the most-part the-same are with-one-another

3 Χρήσιμον δὲ καὶ τὸ ἐκ τῆς ἐσθῆτος ἰδίωμα προκηρυττούσης
useful and also the from the dress peculiarity proclaiming-beforehand
ἕκαστον, καὶ προδιαμαρτυρομένης τὸ ἐπάγγελμα τῆς
each and testifying-beforehand the profession of-the
κατὰ Θεὸν ζωῆς· ὥστε ἀκόλουθον καὶ τὴν πρᾶξιν
according-to God life so-that consistent also the action
παρὰ τῶν συντυγχανόντων ἡμῖν ἀπαιτεῖσθαι. Οὐ γὰρ
from the(-ones) meeting us to-be-demanded not for
ὁμοίως τὸ ἀπρεπὲς καὶ ἄσχημον ἐν τοῖς τυχοῦσι καὶ
alike the unseemly and indecent in the chance(-men) and
ἐν τοῖς μεγάλα ὑπισχνουμένοις διαφαίνεται. Δημότην
in the(-ones) great(-things) promising shows-through (a)-commoner
μὲν γὰρ, ἤ τινα τῶν τυχόντων διδόντα πληγὰς ἢ
indeed for or some(-one) of-the chance(-men) giving blows or
λαμβάνοντα δημοσίᾳ, καὶ φωνὰς ἀπρεπεῖς ἀφιέντα, καὶ ἐν
receiving(-them) in-public and cries unseemly letting-out and in
καπηλείοις διαιτώμενον, καὶ ἄλλα παραπλήσια τούτοις
taverns spending-time and other(-things) similar to-these
ἀσχημονοῦντα, οὐκ ἄν τις ῥᾳδίως οὐδὲ παρατηρήσειεν,
behaving-indecently not — anyone easily even would-observe

ἀκόλουθα εἶναι τῇ ὅλῃ προαιρήσει τοῦ βίου καταδεχόμενος
consistent to-be with-the whole choice of-the life accepting
τὰ γινάμενα· τὸν δὲ ἐν ἐπαγγέλματι ἀκριβείας, κἂν
the(-things) happening the(-one) but in (a)-profession of-exactness even-if
τὸ τυχὸν παρίδῃ τῶν καθηκόντων, πάντες ἐπιτηροῦσι,
the chance(-thing) he-overlook of-the duties all watch
καὶ ἀντ᾽ ὀνείδους αὐτῷ προφέρουσι, ποιοῦντες τὸ
and as reproach to-him bring-forward doing the(-thing)
εἰρημένον ὅτι, Στραφέντες ῥήξουσιν ὑμᾶς. Ὥστε οἱονεὶ
said that having-turned they-will-tear you so-that as-it-were
παιδαγωγία τίς ἐστι τοῖς ἀσθενεστέροις, πρὸς τὸ καὶ
(a)-tutoring some is for-the weaker toward the even
ἄκοντας αὐτοὺς ἀπὸ τῶν φαύλων εἴργεσθαι, ἡ διὰ τοῦ
unwilling them from the base(-things) to-be-kept-away the through the
σχήματος ἐπαγγελία. Ὡς οὖν ἐστί τι στρατιώτου
form profession as then there-is something of-(a)-soldier
ἴδιον ἐν τῷ ἐνδύματι, καὶ ἄλλο τοῦ συγκλητικοῦ, καὶ ἄλλο
proper in the clothing and other of-the senator and other
ἄλλου, ἀφ᾽ ὧν εἰκάζεται αὐτῶν, ὡς ἐπὶ τὸ πλεῖστον,
of-another from which are-guessed their as for the most-part
τὰ ἀξιώματα, οὕτως εἶναί τινα καὶ Χριστιανοῦ ἰδιότητα
the ranks so to-be some also of-(a)-Christian (a)-peculiarity
καὶ ἀπὸ τῆς ἐσθῆτος εὐπρεπὲς καὶ ἀκόλουθον σώζουσαν
also from the dress seemly and consistent preserving
τὴν ὑπὸ τοῦ Ἀποστόλου παραδεδομένην κοσμιότητα· ποτὲ
the by the Apostle handed-down orderliness at-times
μὲν τὸν ἐπίσκοπον κόσμιον εἶναι διοριζομένου, ποτὲ δὲ
indeed the bishop orderly to-be defining at-times and
τὰς γυναῖκας ἐν καταστολῇ κοσμίῳ εἶναι διατασσομένου,
the women in apparel orderly to-be ordering
τοῦ κοσμίου δηλονότι κατὰ τὸν ἴδιον τοῦ Χριστιανισμοῦ
the orderly clearly according-to the own of-the Christianity

σκοπὸν νοουμένου. Ὁ αὐτὸς δέ μοι λόγος καὶ περὶ
aim being-understood the same and to-me (the)-principle also about
ὑποδημάτων ἐστίν· ὥστε τὸ ἀπερίεργον καὶ εὐποριστότερον,
shoes is so-that the unelaborate and more-easily-procured
καὶ πρὸς τὸν σκοπὸν τῆς χρείας ἀρκοῦν, τοῦτο αἱρετὸν
and for the aim of-the need sufficing this to-be-chosen
εἶναι ἐν ἑκάστῳ καιρῷ.
to-be in each occasion

Περὶ τῆς ζώνης

XXIII · THE BELT

A belt is necessary, as the saints show: John, Elijah, Peter, Paul, Job, and the disciples were girded, and the Lord girded himself to serve. It holds the tunic close, warms, and frees the body for work. Since one with two tunics must share, owning more is forbidden.

Τὴν δὲ τῆς ζώνης χρείαν δηλοῦσιν ἀναγκαίαν οὖσαν
the and of-the belt need show necessary being
καὶ οἱ προλαβόντες ἅγιοι· Ἰωάννης μὲν δερματίνῃ ζώνῃ
also the preceding saints John indeed with-(a)-leather belt
περισφίγγων ἑαυτοῦ τὴν ὀσφὺν, καὶ Ἠλίας ἔτι πρότερον.
binding of-himself the loins and Elijah still earlier
Γέγραπται γὰρ, ὥσπερ ἰδίωμά τι τοῦ ἀνδρὸς, τὸ,
it-is-written for as (a)-peculiarity some of-the man the(-word)
Ἀνὴρ δασὺς, καὶ ζώνη δερματίνη περὶ τὴν ὀσφὺν αὐτοῦ.
(a)-man hairy and (a)-belt leather about the loins his
Καὶ Πέτρος δὲ ζώνῃ κεχρημένος δείκνυται, ὡς δῆλον ἐκ
and Peter too (a)-belt using is-shown as (is)-clear from
τῶν τοῦ ἀγγέλου ῥημάτων πρὸς αὐτὸν λέγοντος· Ζῶσαι,
the of-the angel words to him saying gird-yourself

καὶ ὑπόδησαι τὰ σανδάλιά σου. Καὶ ὁ μακάριος Παῦλος
and bind-on the sandals your and the blessed Paul
ἐκ τῆς τοῦ Ἀγάβου προφητείας τῆς εἰς αὐτὸν φαίνεται
from the — of-Agabus prophecy the about him appears
κεχρημένος ζώνῃ. Τὸν γὰρ ἄνδρα οὗ ἐστιν ἡ ζώνη αὕτη
using (a)-belt the for man whose is the belt this
οὕτως δήσουσι, φησὶν, ἐν Ἱεροσολύμοις. Καὶ ὁ Ἰὼβ δὲ
thus they-will-bind he-says in Jerusalem and — Job too
παρὰ τοῦ Κυρίου ζώσασθαι προστάσσεται. Ὡς γὰρ ἀνδρείας
by the Lord to-gird-himself is-commanded as for of-manliness
τινὸς, καὶ τῆς πρὸς τὰ ἔργα ἑτοιμασίας σύμβολον, Ζῶσαι,
some and of-the toward the works readiness (a)-symbol gird
φησὶν, ὥσπερ ἀνὴρ τὴν ὀσφύν σου. Καὶ δῆλον, ὅτι πᾶσι
he-says as (a)-man the loins your and (it-is)-clear that to-all
τοῖς μαθηταῖς τοῦ Κυρίου συνήθης ἦν ἡ τῆς ζώνης χρῆσις,
the disciples of-the Lord customary was the of-the belt use
οἷς ἀπηγόρευτο μὴ ἔχειν χαλκὸν εἰς τὰς ζώνας. Ἄλλως
for-whom it-had-been-forbidden — to-have copper in the belts otherwise
τε καὶ μέλλοντα αὐτουργήσειν ἀνάγκη εὐσταλῆ καὶ
both and being-about to-work-with-his-own-hands (it-is)-necessary well-girded and
ἀνεμπόδιστον εἶναι πρὸς τὰς κινήσεις. Ὥστε καὶ ζώνης
unbindered to-be for the movements so-that also of-belt
αὐτῷ χρεία, δι᾽ ἧς προσταλήσεται τῷ σώματι ὁ
for-him (is)-need through which will-be-drawn-close to-the body the
χιτών· καὶ μᾶλλόν γε αὐτὸν θάλψει περιπτυσσόμενος
tunic and rather at-least him it-will-warm wrapping-round
πανταχόθεν, καὶ τὸ ἀκώλυτον αὐτῷ πρὸς τὰς κινήσεις
from-all-sides and the unbindered for-him toward the movements
παρασκευάσει. Ἐπεὶ καὶ ὁ Κύριος, ὅτε εἰς τὴν διακονίαν
it-will-provide since also the Lord when for the service
τῶν μαθητῶν παρεσκευάζετο, λαβὼν λέντιον διέζωσεν
of-the disciples he-was-preparing having-taken (a)-towel girded

ἑαυτόν. Περί γε μὲν τοῦ πλήθους τῶν ἐνδυμάτων οὐδὲν
himself about at-least indeed the number of-the clothes nothing
δεόμεθα λέγειν, ἱκανῶς ἡμῖν ἐν τῷ περὶ ἀκτημοσύνης λόγῳ
we-need to-say sufficiently by-us in the about poverty discourse
προεξητασμένου τούτου. Εἰ γὰρ ὁ ἔχων δύο χιτῶνας
having-been-examined-before this if for the(-one) having two tunics
προστάσσεται μεταδοῦναι τῷ μὴ ἔχοντι, δηλονότι ἡ
is-commanded to-share with-the(-one) not having clearly the
τῶν πλειόνων ἑαυτοῦ ἕνεκεν κτῆσις ἀπηγορευμένη ἐστίν.
of-the more for-his-own sake possession forbidden is
Οἷς οὖν τὸ ἔχειν δύο χιτῶνας ἀπαγορεύεται, τούτοις
to-whom then the to-have two tunics is-forbidden to-these
περὶ τῆς χρήσεως τί προσήκει νομοθετεῖν·
about the use what does-it-befit to-legislate

Τούτων ἱκανῶς ἡμῖν παραδεδομένων, ἀκόλουθον ἂν εἴη μαθεῖν ἡμᾶς περὶ τοῦ τρόπου τῆς μετ' ἀλλήλων διαγωγῆς

XXIV · CONDUCT TOWARD ONE ANOTHER

Since Paul says all things should be done decently and in order, the life of the faithful should keep the principle of the body's members. One who holds the power of an eye is entrusted with the common care, testing what has happened and foreseeing what is to come; others act as hearing or hand, carrying out what falls to them. As a hand that ignores the eye touches what destroys the whole body, a foot stumbles or is carried over cliffs, and an eye that closes perishes with the other members, neither the superior's negligence nor the subject's intractability is without danger. Each must show zeal in his place, for cursed is everyone who does the Lord's work negligently.

Τοῦ Ἀποστόλου λέγοντος, Πάντα εὐσχημόνως καὶ κατὰ
the Apostle saying all(-things) decently and according-to
τάξιν γινέσθω, ἐκείνην λογιζόμεθα εὐσχήμονα εἶναι διαγωγὴν
order let-be-done that we-reckon seemly to-be (a)-way-of-life
καὶ εὔτακτον ἐν τῇ συναφείᾳ τῶν πιστῶν, ἐν ᾗ ὁ
and orderly in the fellowship of-the faithful in which the
τῶν μελῶν τοῦ σώματος διασώζεται λόγος· ὥστε τὸν
of-the members of-the body is-preserved principle so-that the(-one)
μέν τινα ὀφθαλμοῦ ἐπέχειν δύναμιν τὸν ἐπιμέλειαν τὴν
indeed some of-(an)-eye to-hold power the(-one) care the
κοινὴν πεπιστευμένον ἔν τε τῇ δοκιμασίᾳ τῶν
common having-been-entrusted-with in both the testing of-the(-things)
γεγενημένων καὶ ἐν τῇ προθεωρίᾳ καὶ διασκέψει τῶν
having-happened and in the foresight and consideration of-the(-things)
γενησομένων τὸν δὲ ἀκοῆς ἢ χειρὸς ἔν τε τῇ ἀκροάσει
to-be-going-to-happen the(-other) and of-hearing or of-hand in both the hearing
καὶ ἐν τῇ ἐνεργείᾳ τῶν ἐπιβαλλόντων, καὶ καθεξῆς
and in the working of-the(-things) incumbent and in-order

ἕκαστον ἑκάστου. Εἰδέναι οὖν χρὴ, ὅτι, ὥσπερ ἐν τοῖς
each of-each to-know then (it)-is-needful that as in the
μέλεσιν οὐκ ἀκίνδυνόν ἐστιν ἑκάστῳ μέλει τὸ τῶν
members not without-danger it-is for-each member the of-the(-things)
ἐπιβαλλόντων ἀμελεῖν, ἢ τὸ μὴ κεχρῆσθαι τῷ ἑτέρῳ πρὸς
incumbent to-neglect or the not to-have-used the other for
ὃ γέγονεν ὑπὸ τοῦ δημιουργήσαντος Θεοῦ (εἴτε γὰρ ἡ
what it-was-made by the having-fashioned(-it) God whether for the
χεὶρ, ἢ ὁ ποῦς μὴ πείθοιτο τῇ ὁδηγίᾳ τοῦ ὀφθαλμοῦ, ἡ
hand or the foot not should-obey the guidance of-the eye the(-one)
μὲν ὀλεθρίων ἐπὶ διαφθορᾷ τοῦ παντὸς ἐξ ἀνάγκης
indeed destructive(-things) to (the)-corruption of-the whole of necessity
ἐφάψεται, ὁ δὲ προσκόψει, ἢ καὶ κατὰ κρημνοὺς
will-touch the(-other) and will-stumble or even over cliffs
ἐνεχθήσεται· εἴτε ὁ ὀφθαλμὸς καμμύσειεν, ὥστε μὴ βλέπειν,
will-be-carried or the eye should-close so-as not to-see
ἀνάγκη καὶ αὐτὸν συνδιαφθείρεσθαι τοῖς ἄλλοις μέλεσι
(it-is)-necessary also it to-be-destroyed-with the other members
πάσχουσι τὰ εἰρημένα)· οὕτως οὐδὲ τῷ ἐφεστῶτι
suffering the(-things) said so not-even for-the set-over(-one)
ἀκίνδυνος ἡ ἀμέλεια ὑπὲρ πάντων κρινομένῳ, οὔτε
(is)-without-danger the negligence for all being-judged nor
τῷ ὑπακούοντι τὸ δυσπειθὲς ἀβλαβὲς καὶ ἀζήμιον·
for-the(-one) obeying the intractability harmless and without-penalty
περισσοτέρως δὲ ἐπικίνδυνον καὶ ἑτέρους σκανδαλίζοντι.
more-abundantly and dangerous also others causing-to-stumble
Ἀλλ' ἕκαστος οὖν, ἐν τῷ ἰδίῳ τόπῳ τῆς μὲν σπουδῆς
but each then in the own place of-the indeed zeal
τὸ ἄοκνον ἐπιδεικνύμενος, καὶ πληρῶν τὸ τοῦ Ἀποστόλου
the unhesitating showing and fulfilling the of-the Apostle
παράγγελμα λέγοντος· Τῇ σπουδῇ μὴ ὀκνηροί, τῇς
precept saying in-the zeal not slothful of-the

προθυμίας ἔχει τὸν ἔπαινον· ἐπὶ δὲ τῇ ἀμελείᾳ τὰ ἐναντία,
eagerness has the praise for and the negligence the opposite(-things)
δηλονότι τὸν ταλανισμὸν καὶ τὸ οὐαί. Ἐπικατάρατος γὰρ,
clearly the being-called-wretched and the woe cursed for
φησὶ, πᾶς ὁ ποιῶν τὰ ἔργα Κυρίου ἀμελῶς.
he-says (is)-every(-one) the(-one) doing the works of-(the)-Lord negligently

Ὅτι φοβερὸν τὸ κρῖμα τῷ προεστῶτι μὴ ἐλέγχοντι τοὺς ἁμαρτάνοντας

XXV · THE SUPERIOR WHO DOES NOT REPROVE

The superior must know that he owes an account for each brother: if one falls into sin without being told God's ordinance, or stays fallen without being taught the way of correction, his blood will be required at the superior's hands, above all if he relaxed the strictness of the life through flattery. Free of such passions, the superior champions the word with frankness and love, not seeking honor or sparing sinners to please them, gentle as a nurse. A blind guide drags his followers over the cliff, and as no father leaves his child in a pit, the superior must watch over each soul even to the point of death.

Διόπερ ὁ τὴν κοινὴν φροντίδα πεπιστευμένος, ὡς 1
wherefore the(-one) the common care having-been-entrusted-with as
ὀφείλων λόγον δοῦναι περὶ ἑκάστου, οὕτω διακείσθω·
owing account to-give about each so let-him-be-disposed
εἰδὼς, ὅτι, ἐὰν ἐμπέσῃ εἰς ἁμαρτίαν εἷς τῶν ἀδελφῶν, μὴ
knowing that if fall into sin one of-the brothers not
προειπόντος αὐτῷ τὸ δικαίωμα τοῦ Θεοῦ, ἢ ἐμπεσὼν ἐπιμένῃ,
having-foretold to-him the ordinance — of-God or having-fallen he-remain
μὴ διδαχθεὶς τὸν τρόπον τῆς διορθώσεως, τὸ αἷμα αὐτοῦ
not having-been-taught the manner of-the correction the blood his
ἐκ τῶν χειρῶν αὐτοῦ ἐκζηθήσεται, καθὼς γέγραπται· καὶ
from the hands his will-be-required as it-is-written and

μάλιστα, ἐὰν μὴ δι᾽ ἄγνοιαν παρίδῃ τι τῶν
especially if not because-of ignorance he-overlook anything of-the(-things)
ἀρεσκόντων Θεῷ, ἀλλὰ διὰ κολακείαν συμπεριφερόμενος
pleasing God but because-of flattery going-along
τοῖς ἑκάστου κακοῖς, τὴν ἀκρίβειαν τῆς πολιτείας ἐκλύσῃ·
with-the of-each evils the exactness of-the way-of-life he-relax
Οἱ γὰρ μακαρίζοντες ὑμᾶς, φησὶ, πλανῶσιν ὑμᾶς,
the(-ones) for calling-blessed you he-says lead-astray you
καὶ τὴν τρίβον τῶν ποδῶν ὑμῶν ταράσσουσιν. Ὁ δὲ
and the path of-the feet your trouble the(-one) and
ταράσσων ὑμᾶς, βαστάσει τὸ κρῖμα, ὅστις ἂν ᾖ. Διόπερ,
troubling you will-bear the judgment whoever — he-be wherefore
ἵνα μὴ τοῦτο πάθωμεν, ἀκολουθητέον ἡμῖν τῷ ἀποστολικῷ
that not this we-suffer (it-is)-to-be-followed by-us the apostolic
κανόνι ἐπὶ τῆς πρὸς τοὺς ἀδελφοὺς ὁμιλίας. Οὔτε γάρ
rule in the toward the brothers converse neither for
ποτε, φησὶν, ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε·
ever he-says in word of-flattery were-we as you-know
οὔτε ἐν προφάσει πλεονεξίας, Θεὸς μάρτυς· οὔτε ζητοῦντες
nor in pretext of-greed God (is)-witness nor seeking
ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ᾽ ὑμῶν, οὔτε ἀπ᾽ ἄλλων.
from men glory nor from you nor from others
2 Ὁ τοίνυν τούτων τῶν παθῶν καθαρεύων, τάχ᾽ ἂν τὴν
the(-one) therefore from-these the passions being-pure perhaps — the
ὁδηγίαν ἀπλανῆ, ἑαυτῷ τε ἔμμισθον καὶ τοῖς ἑπομένοις
guidance unerring for-himself both rewarding and for-the(-ones) following
σωτήριον ἐκτελέσειεν. Ὁ γὰρ μὴ διά τινας τιμὰς
saving would-complete the(-one) for not because-of some honors
ἀνθρωπίνας μήτε τὸ ἀπρόσκρουστον τοῖς ἁμαρτάνουσιν
human nor the inoffensiveness to-the(-ones) sinning
ὑπὲρ τοῦ ἡδὺς αὐτοῖς εἶναι καὶ κεχαρισμένος ἐπιτηδεύων,
for the pleasant to-them to-be and agreeable practicing

ὄντως ἐν ἀγάπῃ, μετὰ παῤῥησίας πρεσβεύσει τὸν λόγον
truly in love with frankness will-champion the word
ἀκαπηλεύτως καὶ εἰλικρινῶς, μὴ αἱρούμενος ἐν μηδενὶ
without-adulteration and sincerely not choosing in nothing
δολοῦν τὴν ἀλήθειαν· ὥστε ἁρμόσαι αὐτῷ καὶ τὰ ἑξῆς
to-falsify the truth so-that to-fit him also the(-things) next
εἰρημένα· Ἀλλ᾽ ἐγενήθημεν ἤπιοι ἐν μέσῳ ὑμῶν, ὡς, ἐὰν
said but we-became gentle in (the)-midst of-you as if
τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα, οὕτως ἱμειρόμενοι ὑμῶν,
(a)-nurse cherish the her-own children so longing-for you
εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ Εὐαγγέλιον τοῦ
we-are-well-pleased to-share with-you not only the Gospel —
Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς. Ὁ δὲ μὴ οὕτως
of-God but also the of-ourselves souls the(-one) but not so
ἔχων ὁδηγός ἐστι τυφλὸς, ἑαυτόν τε κατακρημνίζων, καὶ
being (a)-guide is blind himself both throwing-down-a-cliff and
τοὺς ἑπομένους συνεπαγόμενος. Ὅσον μὲν οὖν ἐστι
the(-ones) following drawing-along how-much indeed then is
κακὸν ἀντὶ ὁδηγίας πλάνης αἴτιον τῷ ἀδελφῷ γενέσθαι,
evil instead-of guidance of-error cause to-the brother to-become
συνορᾷν ἔξεστιν ἐκ τῶν εἰρημένων. Σημεῖον δέ ἐστι
to-perceive it-is-possible from the(-things) said (a)-sign and is
τοῦτο τοῦ καὶ τὴν ἐντολὴν τῆς ἀγάπης ἀκατόρθωτον
this of-the also the commandment of-the love unachieved
εἶναι· οὐδεὶς γὰρ πατὴρ περιορᾷ τὸ ἑαυτοῦ τέκνον μέλλον
to-be no for father overlooks the his-own child being-about
καταπίπτειν εἰς βόθυνον, ἢ ἐμπεσὸν ἐναφίησι τῷ πτώματι.
to-fall into (a)-pit or having-fallen leaves(-it) in-the fall
Πόσον δὲ δεινότερον ψυχὴν εἰς βάθος κακῶν ἐμπίπτουσαν
how-much and more-terrible (a)-soul into (a)-depth of-evils falling
ἐναφεθῆναι τῇ ἀπωλείᾳ, τί δεῖ καὶ λέγειν; Ὑπεύθυνος
to-be-left to-the destruction why (is-it)-needful even to-say liable

οὖν ἐστι τῇ ἀδελφότητι ἀγρυπνεῖν ὑπὲρ τῶν ψυχῶν
then he-is to-the brotherhood to-keep-watch for the souls
αὐτῶν, καὶ μεριμνᾷν τὰ πρὸς σωτηρίαν ἑκάστου,
their and to-take-thought-for the(-things) for salvation of-each
ὡς λόγον ἀποδώσων· μεριμνᾷν δὲ ἐπὶ τοσοῦτον, ὡς καὶ
as account going-to-render to-take-thought and to so-much as even
μέχρι θανάτου τὴν ὑπὲρ αὐτῶν σπουδὴν ἐπιδείκνυσθαι, οὐ
up-to death the for them zeal to-show not
μόνον κατὰ τὸν κοινὸν πρὸς πάντας τῆς ἀγάπης τοῦ
only according-to the common to all of-the love of-the
Κυρίου λόγον, Ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν
Lord word that one the soul his lay-down for the
φίλων αὐτοῦ, ἀλλὰ κατὰ τὸν ἴδιον τοῦ εἰπόντος·
friends his but according-to the own of-the(-one) having-said
Ἱμειρόμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον
longing-for you we-are-well-pleased to-share with-you not only
τὸ Εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς.
the Gospel — of-God but also the of-ourselves souls

Περὶ τοῦ πάντα καὶ τὰ κρυπτὰ τῆς καρδίας ἀνατίθεσθαι τῷ προεστῶτι

XXVI · REVEALING THE HEART TO THE SUPERIOR

Every brother who wishes to progress must keep no movement of his soul hidden and let out no word unexamined, but lay bare the secrets of his heart to those brothers entrusted with caring for the weak with compassion and sympathy. So what is praiseworthy is confirmed and what is wrong receives fitting treatment, and through such common practice perfection comes little by little.

Δεῖ δὲ καὶ τῶν ὑποτεταγμένων ἕκαστον, εἴ γε
(it)-is-necessary and also of-the subjects each if indeed
μέλλοι ἀξιόλογον προκοπὴν ἐπιδείκνυσθαι, καὶ ἐν ἕξει τῆς
he-is-about worthy progress to-show and in (a)-habit of-the
κατὰ τὰ προστάγματα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
according-to the commands of-the Lord our Jesus Christ
ζωῆς γενέσθαι, μηδὲν μὲν ψυχῆς κίνημα ἀπόκρυφον
life to-come nothing indeed of-soul movement hidden
φυλάσσειν παρ' ἑαυτῷ, μηδένα δὲ λόγον ἀβασανίστως
to-keep with himself no and word unexamined
προΐεσθαι, ἀλλ' ἀπογυμνοῦν τὰ κρυπτὰ τῆς καρδίας τοῖς
to-let-out but to-lay-bare the secrets of-the heart to-the(-ones)
πεπιστευμένοις τῶν ἀδελφῶν εὐσπλάγχνως καὶ συμπαθῶς
entrusted of-the brothers compassionately and sympathetically
ἐπιμελεῖσθαι τῶν ἀσθενούντων. Οὕτω γὰρ τὸ μὲν ἐπαινετὸν
to-care-for the weak(-ones) thus for the indeed praiseworthy
βεβαιοῦται, τὸ δὲ ἀδόκιμον τῆς προσηκούσης θεραπείας
is-confirmed the and unapproved of-the fitting treatment
ἀξιωθήσεται· ἔκ τε τῆς τοιαύτης συνασκήσεως διὰ τῆς
will-be-deemed-worthy from both the such common-exercise through the
κατὰ μικρὸν προσθήκης ἡ τελείωσις ἡμῖν προσγενήσεται.
by little addition the perfection to-us will-come

Ὅτι δεῖ καὶ τὸν προεστῶτα ὑπομιμνήσκεσθαι παρὰ τῶν προεχόντων ἐν τῇ ἀδελφότητι, εἴποτε σφαλῇ

XXVII · WHEN THE SUPERIOR ERRS

As the superior must guide the whole brotherhood, so the rest must remind him if he is suspected of a fault. Lest good order be dissolved, the reminder is to be entrusted to those who excel in age and understanding, so that if there is anything to correct, they benefit the brother and, through him, themselves, since his life is the rule of theirs and his straightness shows up their crookedness. If the suspicion is groundless, the doubters are freed of it.

Ὥσπερ δὲ ὁ προεστὼς ὑπεύθυνός ἐστιν ὁδηγεῖν εἰς
as and the(-one) presiding liable is to-guide in
πάντα τὴν ἀδελφότητα, οὕτω πάλιν καὶ τοῖς λοιποῖς
all(-things) the brotherhood so again also on-the rest
ἐπιβάλλει, ἂν ποτε ὑποπτευθῇ τι περὶ τὸν προεστῶτα
it-falls if ever be-suspected something about the(-one) presiding
πλημμέλημα, ὑπομιμνήσκειν αὐτόν. Ὥστε δὲ μὴ λυθῆναι
(an)-offense to-remind him so-that and not to-be-dissolved
τὴν εὐταξίαν, τοῖς προέχουσι τήν τε ἡλικίαν καὶ τὴν
the good-order to-the(-ones) excelling in-the both age and the
σύνεσιν ἐπιτρέπειν χρὴ τὴν ὑπόμνησιν. Ἐὰν μὲν οὖν
understanding to-entrust (it)-is-needful the reminder if indeed then
ᾖ τι διορθώσεως ἄξιον, τόν τε ἀδελφὸν ὠφελήσαμεν,
there-be anything of-correction worthy the both brother we-benefited
καὶ ἑαυτοὺς δι᾽ ἐκείνου, τὸν οἱονεὶ κανόνα τοῦ ἡμετέρου
and ourselves through him the as-it-were rule of-the our
βίου ὄντα, καὶ τῇ ἑαυτοῦ ὀρθότητι τὸ ἐνδιάστροφον ἡμῶν
life being and by-the his-own straightness the crookedness our
διελέγχειν ὀφείλοντα πρὸς τὸ εὐθὺ καταρτίσαντες· ἐὰν δὲ
to-expose owing to the straight having-restored if but

μάτην τινὲς ἐπ᾽ αὐτῷ ταραχθῶσι πληροφορηθέντες διὰ
in-vain some about him be-troubled being-fully-informed through
τῆς φανερώσεως τῶν οὐ μετ᾽ ἀληθείας ὑποπτευθέντων,
the manifestation of-the(-things) not with truth suspected
τῆς ἐπ᾽ αὐτῷ διακρίσεως ἀπαλλάσσονται.
from-the about him doubt they-are-released

Πῶς χρὴ διακεῖσθαι τοὺς πάντας περὶ τὸν ἀπειθῆ

XXVIII · THE DISOBEDIENT

All must at first sympathize with one slack in obeying the Lord's commandments, as with a diseased member, and the superior must try to correct the sickness by his own exhortation. If he persists and refuses correction, he is to be rebuked more sharply before the whole brotherhood; and if after much admonition he is still not healed, he is to be cut off with many tears like a gangrenous limb, so that his evil does not spread, since kindness to such men is Eli's indulgence of his sons. One who will not accept the superior's treatment is at odds with himself. If he was judged fit for service when enrolled, he must obey even a command that seems beyond his power, until death, as the Lord did, for contradiction betrays a sick faith and a doubting hope.

Τῷ μέντοι ὀκνηρῶς διακειμένῳ πρὸς τὴν ὑπακοὴν 1
to-the(-one) however sluggishly disposed toward the obedience
τῶν ἐντολῶν τοῦ Κυρίου πρῶτον μὲν συμπάσχειν
of-the commandments of-the Lord first indeed to-sympathize
πάντας χρὴ ὡς νενοσηκότι μέλει, καὶ ταῖς ἰδίαις
all (it)-is-needful as with-(a)-diseased member and with-the own
παραινέσεσι τὸν προεστῶτα πειρᾶσθαι αὐτοῦ τὴν ἀῤῥωστίαν
exhortations the presiding(-one) to-try his the sickness
ἐπανορθοῦσθαι· ἐπιμένοντα δὲ τῇ ἀπειθείᾳ καὶ τὴν
to-correct persisting but in-the disobedience and the

διόρθωσιν μὴ δεχόμενον ἐμβριθέστερον ἐλέγχειν ἐπὶ πάσης
correction not accepting more-severely to-rebuke before all
τῆς ἀδελφότητος, καὶ μετὰ πάσης παρακλήσεως προσάγειν
the brotherhood and with all exhortation to-apply
αὐτῷ τὰς ἰατρείας· μὴ ἐντρεπόμενον δὲ μετὰ πολλὴν
to-him the remedies not being-ashamed but after much
νουθεσίαν, μηδὲ ἰώμενον ἑαυτὸν ἐν τοῖς ἔργοις, ὡς αὐτὸν
admonition nor healing himself in the works as himself
ἑαυτοῦ λυμεῶνα ὄντα, κατὰ τὴν παροιμίαν, μετὰ
of-himself (the)-destroyer being according-to the proverb with
πολλῶν μὲν δακρύων καὶ θρήνων, ὅμως δ᾽ οὖν ὡς
many indeed tears and lamentations nevertheless but then as
διεφθαρμένον μέλος καὶ παντελῶς ἄχρηστον, κατὰ τὴν
(a)-corrupted member and altogether useless according-to the
τῶν ἰατρῶν μίμησιν, τοῦ κοινοῦ σώματος ἀποκόπτειν.
of-the physicians imitation from-the common body to-cut-off
Καὶ γὰρ κἀκεῖνοι, ὅπερ ἂν εὕρωσι τῶν μελῶν ἀνιάτῳ
and for also-they whatever — they-find of-the members by-incurable
πάθει προειλημμένον, ὡς μὴ ἐπὶ πολὺ χυθῆναι τὴν βλάβην
disease seized so-that not for much to-be-spread the harm
κατὰ τὸ συνεχὲς τὰ παρακείμενα διαφθείρουσαν, τομαῖς
by the continuity the adjacent(-parts) corrupting by-cuttings
καὶ καύσεσιν ἐξαιρεῖν εἰώθασιν. Ὅπερ καὶ ἡμῖν ἐπὶ τῶν
and burnings to-remove are-accustomed which also for-us in the
ἐχθραινόντων ἢ ἐμποδιζόντων ταῖς ἐντολαῖς τοῦ Κυρίου
being-hostile or hindering the commandments of-the Lord
ἐξ ἀνάγκης ἐστὶ ποιεῖν, κατὰ τὸ πρόσταγμα αὐτοῦ τοῦ
of necessity it-is to-do according-to the command himself of-the
Κυρίου εἰπόντος· Ἐὰν ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζῃ
Lord having-said if the eye your the right cause-to-stumble
σε, ἔξελε αὐτὸν, καὶ βάλε ἀπὸ σοῦ. Ἡ γὰρ ἐπὶ τῶν
you take-out it and cast(-it) from you the for toward the

τοιούτων φιλανθρωπία παραπλησία ἐστὶ τῇ ἀπαιδεύτῳ
such(-men) kindness similar is to-the undisciplined
χρηστότητι τοῦ Ἠλεὶ, ᾗπερ ἐπὶ τῶν υἱῶν παρὰ τὸ
goodness — of-Eli which toward the sons contrary-to the(-thing)
ἀρέσκον τῷ Θεῷ χρησάμενος ἐλέγχεται. Προδοσία οὖν ἐστι
pleasing — to-God having-used he-is-convicted betrayal then is
τῆς ἀληθείας, καὶ ἐπιβουλὴ τοῦ κοινοῦ, καὶ ἐθισμὸς
of-the truth and plot against-the common(-good) and habituation
πρὸς ἀδιαφορίαν κακῶν, ἡ πρὸς τοὺς πονηρευομένους
to indifference of-evils the toward the(-ones) doing-evil
ἐσχηματισμένη χρηστότης, μηκέτι μὲν γινομένου τοῦ
feigned goodness no-longer indeed happening the(-thing)
γεγραμμένου· Διὰ τί οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα
written because-of what not rather did-you-mourn that
ἐξαρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας;
be-removed from (the)-midst of-you the(-one) the deed this having-done
συμβαίνοντος δὲ ἐξ ἀνάγκης τοῦ ἐπιφερομένου, ὅτι Μικρὰ
befalling but of necessity the(-thing) added that (a)-little
ζύμη ὅλον τὸ φύραμα ζυμοῖ. Τοὺς δὲ ἁμαρτάνοντας, φησὶν
leaven whole the lump leavens the(-ones) and sinning says
ὁ Ἀπόστολος, ἐνώπιον πάντων ἔλεγχε· καὶ τὴν αἰτίαν
the Apostle before all rebuke and the cause
εὐθὺς ἐπάγει, λέγων· Ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.
at-once he-adds saying that also the rest fear may-have
Ὅλως δὲ ὁ μὴ καταδεχόμενος τὴν παρὰ τοῦ 2
wholly and the(-one) not accepting the from the
προεστῶτος θεραπείαν προσαγομένην αὐτῷ ἀσύμφωνός
presiding(-one) treatment applied to-him discordant
ἐστι καὶ αὐτὸς ἑαυτῷ. Εἰ γὰρ ὑποταγῆναι οὐ καταδέχεται,
is even himself with-himself if for to-be-subjected not he-accepts
καὶ τὸ ἑαυτοῦ θέλημα ἐκδικεῖ, τί καὶ ἐστὶ μετ᾽ αὐτοῦ;
and the his-own will he-champions why also is-he with him

τί καὶ προστάτην αὐτὸν τῆς ἑαυτοῦ ζωῆς ἐπιγράφεται;
why also (as)-guardian him of-the his-own life does-he-inscribe
Καταδεξάμενος δὲ ἅπαξ ἐγκαταλεγῆναι τῷ σώματι τῆς
having-accepted and once to-be-enrolled in-the body of-the
ἀδελφότητος, ἐὰν κριθῇ σκεῦος γενέσθαι ὑπουργικὸν,
brotherhood if he-be-judged (a)-vessel to-become serviceable
κἂν ὑπὲρ δύναμιν τὸ ἐπίταγμα εἶναι δοκῇ, ἐπιῤῥίψας
even-if beyond (his)-power the injunction to-be seem having-cast
τὸ κρῖμα τῷ παρὰ δύναμιν ἐπιτάσσοντι, τὸ εὐπειθὲς
the judgment on-the(-one) beyond (his)-power enjoining the tractability
καὶ ὑπήκοον ἄχρι θανάτου ἐπιδεικνύσθω, μεμνημένος τοῦ
and obedience until death let-him-show remembering the
Κυρίου, ὅτι ἐγένετο Ὑπήκοος μέχρι θανάτου, θανάτου δὲ
Lord that he-became obedient until death death and
σταυροῦ. Τὸ δὲ ἀφηνιάζειν, καὶ ἀντιλέγειν, πολλῶν κακῶν
of-(the)-cross the and to-be-restive and to-gainsay of-many evils
ἀπόδειξιν ἔχει, πίστεως νόσον, ἐλπίδος ἐνδοιασμὸν, ὄγκον
proof has of-faith (a)-disease of-hope (a)-doubting conceit
τε καὶ ὑπερηφανίαν ἤθους. Οὔτε γὰρ ἀπειθεῖ τις μὴ
both and arrogance of-character neither for disobeys anyone not
πρότερον καταγνοὺς τοῦ συμβουλεύσαντος, οὔτε μὴν
first having-condemned the(-one) having-counseled nor indeed
ὁ πιστεύων ταῖς ἐπαγγελίαις τοῦ Θεοῦ, καὶ βεβαίαν
the(-one) believing the promises — of-God and firm
ἔχων ἐπ᾽ αὐταῖς τὴν ἐλπίδα, κἂν ἐπίπονα ᾖ τὰ
having on them the hope even-if laborious be the(-things)
προστεταγμένα, ἀποκνήσει ποτὲ πρὸς αὐτά· εἰδὼς, Ὅτι
commanded will-shrink ever from them knowing that
οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν
not worthy (are)-the sufferings of-the now time compared-to the
μέλλουσαν δόξαν ἀποκαλύπτεσθαι. Καὶ ὁ πεπεισμένος,
coming glory to-be-revealed and the(-one) persuaded

ὅτι ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται, πλείονα προθυμίαν
that the(-one) humbling himself will-be-exalted more eagerness
ἐπιδείκνυται τῆς τοῦ ἐπιτάξαντος προσδοκίας, εἰδὼς
shows than-the of-the(-one) having-enjoined expectation knowing
ὅτι, Τὸ παραυτίκα ἐλαφρὸν τῆς θλίψεως καθ' ὑπερβολὴν
that the momentary lightness of-the affliction according-to excess
εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται.
to excess eternal weight of-glory works

Περὶ τοῦ μετὰ ἐπάρσεως ἢ γογγυσμοῦ ἐργαζομένου

XXIX · SELF-PLEASING AND MURMURING

The work of one who murmurs or is proud must not be mixed with that of the humble, for what is lofty is an abomination to God, and work done grudgingly is a blemished sacrifice. The superior must not accept it, lest he confirm the brother in his perversion, for the brother's blood will be required at his hands. The obedient must do the Lord's work in joy and endurance.

Τοῦ μέντοι γογγύσαντος ἢ ἐπὶ ἐπάρσει ἐφευρεθέντος
of-the(-one) however having-grumbled or in elation having-been-found
δεῖ τὴν ἐργασίαν μὴ καταμίγνυσθαι τῇ παρὰ τῶν
(it)-is-necessary the work not to-be-mixed with-the by the
ταπεινῶν τῇ καρδίᾳ καὶ συντετριμμένων τῷ πνεύματι
lowly in-the heart and contrite in-the spirit
γινομένῃ ἐργασίᾳ, καὶ ὅλως μὴ ἀναλίσκεσθαι παρὰ τοῖς
done work and at-all not to-be-used among the
εὐλαβέσι. Διότι τὸ ὑψηλὸν ἐν ἀνθρώποις βδέλυγμά
pious because the(-thing) lofty among men (an)-abomination
ἐστιν ἐνώπιον τοῦ Θεοῦ. Καὶ ἄλλο παράγγελμα τοῦ
is before — God and another precept of-the
Ἀποστόλου, λέγοντος· Μηδὲ γογγύζετε, καθάπερ τινὲς αὐτῶν
Apostle saying nor grumble as some of-them

ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ· καὶ τὸ,
grumbled and perished by the destroyer and the(-word)
Μὴ ἐκ λύπης, ἢ ἐξ ἀνάγκης. Ἀπρόσδεκτον οὖν τὸ τῶν
not from grief or from necessity unacceptable then the of-the
τοιούτων ἔργον, ὡς θυσία ἐπίμωμος· ὅπερ ἐγκαταμιγῆναι
such(-men) work as (a)-sacrifice blemished which to-be-mixed-in
τῇ τῶν λοιπῶν ἐργασίᾳ οὐκ εὐαγές. Εἰ γὰρ οἱ
with-the of-the rest work (is)-not holy if for the(-ones)
πῦρ ἀλλότριον προσάγοντες τῷ θυσιαστηρίῳ τοσαύτης
fire strange bringing to-the altar so-great
ὀργῆς ἐπειράθησαν, πῶς οὐκ ἐπικίνδυνον ἀπὸ ἐχθρᾶς τῷ
wrath experienced how not dangerous from hostile —
Θεῷ διαθέσεως ἔργον εἰς τὴν οἰκονομίαν τῶν ἐντολῶν
to-God disposition (a)-work into the dispensation of-the commandments
παραδέχεσθαι; Τίς γὰρ μετοχὴ, φησὶ, δικαιοσύνῃ καὶ
to-admit what for (is-the)-sharing he-says for-righteousness and
ἀνομίᾳ; ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου; Διόπερ φησίν·
lawlessness or what portion for-(a)-believer with (an)-unbeliever wherefore he-says
Ὁ ἄνομος, ὁ θύων μοι μόσχον, ὡς ὁ ἀποκτείνων
the lawless(-man) the(-one) sacrificing to-me (a)-calf (is)-as the(-one) killing
κύνα· καὶ ὁ προσφέρων σεμίδαλιν, ὡς αἷμα ὕειον. Ὅθεν
(a)-dog and the(-one) offering fine-flour as blood of-swine whence
ἀναγκαίως τὰ τοῦ ὀκνηροῦ καὶ ἀντιλόγου ἔργα ἀλλοτριωτέον
necessarily the of-the sluggish and contradicting works (are)-to-be-estranged
τῆς ἀδελφότητος. Καὶ τούτου τοῦ μέρους ἀκριβῶς
from-the brotherhood and this the part exactly
ἐπιμελεῖσθαι δεῖ τοὺς προεστῶτας, ἵνα μήτε αὐτοὶ
to-care-for (it)-is-necessary the presiding(-ones) that neither themselves
παραφθείρωσι τὸ δόγμα τοῦ εἰπόντος· Πορευόμενος ἐν
corrupt the doctrine of-the(-one) having-said walking in
ὁδῷ ἀμώμῳ, οὗτός μοι ἐλειτούργει· οὐ κατῴκει ἐν μέσῳ
(a)-way blameless this(-one) to-me ministered not dwelt in (the)-midst

τῆς οἰκίας μου, ποιῶν ὑπερηφανίαν· μήτε τὸν τῇ
of-the house my doing arrogance nor the(-one) with-the
ἐντολῇ τὴν ἁμαρτίαν ἐπιμιγνύντα, καὶ μολύνοντα τὴν
commandment the sin mixing and defiling the
ἐργασίαν ῥαθυμίᾳ τοῦ κόπου, ἢ ἐπάρσει τοῦ πλεονεκτήματος,
work with-sloth of-the toil or with-elation of-the advantage
οἰκοδομῶσιν ἐπιμένειν τῇ διαστροφῇ δι᾽ ὧν αὐτοὶ
they-build-up to-persist in-the perversion through what they
προσδέχονται, οὐκ ἐῶντες αὐτὸν εἰς συναίσθησιν τῶν
receive not allowing him to awareness of-the
οἰκείων κακῶν ἐφικνεῖσθαι. Χρὴ οὖν καὶ τὸν προεστῶτα
own evils to-arrive (it)-is-needful then also the presiding(-one)
πεπεῖσθαι, ὅτι τὸ μὴ κατὰ λόγον προστῆναι τοῦ ἀδελφοῦ
to-be-persuaded that the not according-to reason to-preside-over the brother
βαρεῖαν αὐτῷ καὶ ἀπαραίτητον τὴν ὀργὴν ἐπάγει· τὸ γὰρ
heavy for-him and inexorable the wrath brings the for
αἷμα αὐτοῦ ἐκ τῶν χειρῶν αὐτοῦ ἐκζητηθήσεται, καθὼς
blood his from the hands his will-be-required as
γέγραπται· καὶ τὸν ὑπήκοον οὕτω παρεσκευάσθαι, ὡς
it-is-written and the obedient(-one) thus to-have-been-prepared so-as
πρὸς μηδὲν ἐπίταγμα, μηδὲ τὸ χαλεπώτατον, ἀποκνεῖν,
toward no injunction not-even the most-grievous to-shrink
πεπεισμένον, ὅτι ὁ μισθὸς πολὺς ἐν τοῖς οὐρανοῖς. Τὸν
persuaded that the reward (is)-great in the heavens the(-one)
μὲν οὖν ὑπακούοντα εὐφραινέτω ἡ ἐλπὶς τῆς δόξης, ἵνα
indeed then obeying let-gladden the hope of-the glory that
ἐν πάσῃ χαρᾷ καὶ ὑπομονῇ τὸ ἔργον τοῦ Κυρίου γένηται.
in all joy and endurance the work of-the Lord be-done

Ποταπῇ διαθέσει χρὴ τῶν ἀδελφῶν ἐπιμελεῖσθαι τοὺς προεστῶτας

XXX · THE SUPERIOR'S DISPOSITION

The superior must not be lifted up by his dignity, lest he lose the blessing of humility or, puffed up, fall into the devil's condemnation, but must be persuaded that the care of many is a service to many. As one who serves many wounded, cleaning the discharge of each wound and applying remedies suited to each ailment, finds in the service no occasion for pride but rather for humility, anguish, and struggle, so the one entrusted with the brothers' weaknesses must remember that he is the servant of all and will give account for all.

Τὸν δὲ προεστῶτα μὴ ἐπαιρέτω τὸ ἀξίωμα, ἵνα μὴ
the(-one) and presiding not let-exalt the dignity that not
καὶ αὐτὸς ἐκπέσῃ τοῦ μακαρισμοῦ τῆς ταπεινοφροσύνης
also he fall-from the blessing of-the humility
ἢ καὶ τυφωθεὶς εἰς κρῖμα ἐμπέσῃ τοῦ διαβόλου·
or also having-been-puffed-up into (the)-judgment fall of-the devil
ἀλλ' ἐκεῖνο πεπείσθω, ὅτι ἡ τῶν πλειόνων ἐπιμέλεια
but that let-him-be-persuaded that the of-the many care
πλειόνων ἐστὶν ὑπηρεσία. Ὡς οὖν ὁ πολλοῖς ὑπηρετῶν
of-many is service as then the(-one) to-many serving
τετραυματισμένοις, καὶ ἀποξύων μὲν τοὺς ἰχῶρας ἑνὸς
wounded and scraping indeed the discharges of-one
ἑκάστου τραύματος, προσάγων δὲ τὰ βοηθήματα κατὰ τὴν
each wound applying and the remedies according-to the
ἰδιότητα τῆς ὑποκειμένης κακώσεως, οὐχὶ ἐπάρσεως ἀφορμὴν
peculiarity of-the underlying ailment not of-elation (an)-occasion
τὴν ὑπηρεσίαν λαμβάνει, ἀλλὰ μᾶλλον ταπεινώσεως, ἀγωνίας
the service takes but rather of-humility of-anguish
τε καὶ ἀγῶνος· οὕτω καὶ πολλῷ πλέον ὁ τὰ ἀσθενήματα
both and of-struggle so also by-much more the(-one) the weaknesses

ἰᾶσθαι τῆς ἀδελφότητος πιστευθεὶς, ὡς πάντων ὑπηρέτης,
to-heal of-the brotherhood entrusted-with as of-all servant
καὶ ὑπὲρ πάντων λόγον δώσων, διανοεῖσθαι καὶ ἀγωνιᾷν
and for all account going-to-give to-consider and to-be-anxious
ὀφείλει. Τούτῳ γὰρ τῷ τρόπῳ κατορθωθήσεται αὐτῷ ὁ
ought in-this for the way will-be-achieved for-him the
σκοπὸς, τοῦ Κυρίου εἰπόντος· Εἴ τις θέλει ἐν ὑμῖν εἶναι
aim of-the Lord having-said if anyone wishes among you to-be
πρῶτος, ἔστω ἁπάντων ἔσχατος, καὶ πάντων διάκονος.
first let-him-be of-all last and of-all servant

Ὅτι δεῖ καταδέχεσθαι τὴν παρὰ τοῦ προεστῶτος ὑπηρεσίαν

XXXI · ACCEPTING THE SUPERIOR'S SERVICE

Bodily service from those who seem to excel in the brotherhood must also be accepted. Humility moves the greater to serve and makes it no shame for the lesser to be served, as the Lord washed his disciples' feet and Peter, after first refusing out of reverence, yielded at once on hearing the danger. The obedient brother need not fear losing humility when served by a greater; let him show it in obedience, since refusing with a show of humility is the work of arrogance and conceit.

Χρὴ μέντοι καὶ τὴν σωματικὴν ὑπηρεσίαν παρὰ τῶν
(it)-is-needful however also the bodily service from the(-ones)
προέχειν δοκούντων ἐν τῇ ἀδελφότητι προσαγομένην τοὺς
excelling seeming in the brotherhood applied the
πολλοὺς καταδέχεσθαι. Ὁ γὰρ τῆς ταπεινοφροσύνης λόγος
many to-accept the for of-the humility principle
καὶ τῷ μείζονι τὸ ὑπηρετεῖν ὑποβάλλει, καὶ τῷ ἐλάττονι
both to-the greater the to-serve suggests and to-the lesser
τὸ ὑπηρετεῖσθαι οὐχ ἁφαρμόζον δείκνυσι. Τὸ γὰρ ὑπόδειγμα
the to-be-served not unfitting shows the for example

τοῦ Κυρίου πρὸς τοῦτο ἡμᾶς ὁδηγεῖ, τοῦ μὲν νίψαι τοὺς
of-the Lord to this us guides of-him indeed to-wash the
πόδας τῶν ἑαυτοῦ μαθητῶν μὴ ἀπαξιώσαντος, τῶν δὲ
feet of-the his-own disciples not having-disdained of-them but
πρὸς τοῦτο μὴ τολμησάντων ἐνστῆναι. Ἀλλὰ καὶ ὁ
to this not having-dared to-object but even the(-one)
διὰ πολλὴν εὐλάβειαν τὰ πρῶτα μὴ καταδεξάμενος
because-of much reverence the first not having-accepted
Πέτρος εὐθέως ἑαυτὸν πρὸς τὴν ὑπακοὴν μετέβαλε, τὸν ἐκ
Peter at-once himself to the obedience changed the from
τῆς ἀπειθείας κίνδυνον διδαχθείς. Οὐκ ἔστιν οὖν φόβος
the disobedience danger having-been-taught not is then (a)-fear
τῷ ὑπηκόῳ, μὴ λυθῇ αὐτῷ τῆς ταπεινοφροσύνης σκοπὸς,
for-the obedient(-one) lest be-loosed for-him of-the humility aim
ὑπηρετουμένῳ ποτὲ παρὰ τοῦ μείζονος. Διδασκαλίας γὰρ
being-served at-times by the greater of-teaching for
αὐτῷ ἕνεκεν, καὶ ὑποδείγματος ἐνεργοῦς μᾶλλον, ἢ καὶ
for-him for-the-sake and of-example effective rather than also
χρείας πολλάκις ἀναγκαίας ἡ ὑπηρεσία προσάγεται. Ἐν οὖν
of-need often necessary the service is-applied in then
τῇ ὑπακοῇ καὶ τῇ μιμήσει τὸ ταπεινὸν ἐπιδεικνύσθω. Καὶ μὴ
the obedience and the imitation the humility let-him-show and not
ἀντιδιατιθέμενος, σχήματι ταπεινοφροσύνης, ὑπερηφανίας
opposing with-(a)-show of-humility of-arrogance
ἔργον καὶ ἀλαζονείας ποιείτω. Ἡ γὰρ ἀντιλογία τὸ
(a)-work and of-boastfulness let-him-do the for contradiction the
αὐτοκρατορικὸν καὶ τὸ ἀνυπότακτον δείκνυσι. Φυσιώσεως
self-willed and the insubordinate shows of-conceit
οὖν μᾶλλον καὶ καταφρονήσεως ἀπόδειξιν ἔχει, ἀλλ' οὐχὶ
then rather and of-contempt proof it-has but not

ταπεινότητος καὶ τῆς ἐν πᾶσιν ὑπακοῆς. Διόπερ ἀναγκαῖον
of-humility and of-the in all obedience wherefore (it-is)-necessary
πείθεσθαι τῷ εἰπόντι· Ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ.
to-obey the(-one) having-said bearing-with one-another in love

Πῶς δεῖ πρὸς τοὺς κατὰ σάρκα οἰκείους διακεῖσθαι

XXXII · KINSMEN ACCORDING TO THE FLESH

Those once received into the brotherhood must not be allowed to wander off to visit their kin, nor to take up the care of relatives' affairs, since "mine" and "yours" have no place in a brotherhood where the believers have one heart and soul. Kinsmen who live according to God are to be honored by all as common fathers or kin, and their care belongs to the superior; with those entangled in common life the brothers have nothing in common, since it brings them no profit and fills their own life with tumult. Kin who despise the commandments are not to be received. Since the memory of the former life is a great occasion of sin, no one is to bring tidings to the brothers unless it builds them up, and only those entrusted with the gift of the word are to speak with visitors.

Χρὴ μέντοι τοὺς ἅπαξ παραδεχθέντας εἰς τὴν 1
(it)-is-needful however the(-ones) once received into the
ἀδελφότητα μὴ ἐπιτρέπεσθαι παρὰ τοῦ προεστῶτος πρὸς
brotherhood not to-be-permitted by the(-one) presiding toward
μηδὲν ἀπομετεωρίζεσθαι· μηδὲ προφάσει οἰκείων ἐπισκέψεως
anything to-be-distracted-away nor on-pretext of-kin visiting
ἀναχωρεῖν τῶν ἀδελφῶν, καὶ ἀμάρτυρον ζωὴν διάγειν,
to-withdraw from-the brothers and unwitnessed life to-lead
μήτε φροντίδας συγχωρεῖσθαι ἔχειν ἐν τῇ προστασίᾳ τῶν
nor cares to-be-allowed to-have in the patronage of-the
συγγενῶν κατὰ σάρκα. Ὅλως μὲν γὰρ ἀποδοκιμάζει ὁ
kinsmen according-to flesh wholly indeed for rejects the

λόγος τὸ ἐμὸν καὶ τὸ σὸν ἐν ἀδελφότητι λέγεσθαι· Ἦν γὰρ,
word the mine and the yours in (a)-brotherhood to-be-said was for
φησὶ, πάντων τῶν πιστευσάντων καρδία καὶ ψυχὴ μία·
he-says of-all the(-ones) having-believed (the)-heart and soul one
καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον
and not-even one anything of-the possessions to-him said own
εἶναι. Οἱ οὖν κατὰ σάρκα τινὸς γονεῖς, ἢ ἀδελφοὶ,
to-be the(-ones) then according-to flesh of-anyone parents or brothers
εἰ μὲν κατὰ Θεὸν ζῶσιν, ὑπὸ πάντων τῶν ἐν τῇ
if indeed according-to God they-live by all the(-ones) in the
ἀδελφότητι ὡς κοινοὶ πατέρες ἢ οἰκεῖοι θεραπευέσθωσαν.
brotherhood as common fathers or kin let-them-be-served
Ὅστις γὰρ ἂν ποιῇ, φησὶν ὁ Κύριος, τὸ θέλημα τοῦ
whoever for — does says the Lord the will of-the
Πατρός μου τοῦ ἐν οὐρανοῖς, οὗτος ἀδελφός μου καὶ
Father my the(-one) in heavens this(-one) brother my and
ἀδελφὴ καὶ μήτηρ ἐστί. Καὶ τούτων δὲ τὴν ἐπιμέλειαν
sister and mother is and of-these too the care
διαφέρειν δοκιμάζομεν τῷ προεστῶτι τῆς ἀδελφότητος. Εἰ
to-belong we-judge to-the presiding(-one) of-the brotherhood if
δὲ ἐμπεπλεγμένοι εἰσὶ τῷ κοινῷ βίῳ, οὐδεὶς ἡμῖν κοινὸς
but entangled they-are in-the common life no for-us common
πρὸς αὐτοὺς λόγος, τοῖς τὸ εὔσχημον καὶ εὐπάρεδρον
toward them word for-the(-ones) the seemly and assiduous
τῷ Κυρίῳ ἀπερισπάστως κατορθοῦν ἐσπουδακόσι. Πρὸς
to-the Lord undistractedly to-achieve having-been-eager besides
γὰρ τῷ ἐκείνοις μηδὲν παρέχειν ὄφελος, ἔτι καὶ τὴν ἑαυτῶν
for the for-those nothing to-provide profit still also the of-ourselves
ζωὴν θορύβων καὶ ταραχῆς πληροῦμεν, καὶ ἁμαρτιῶν
life with-tumults and confusion we-fill and of-sins
ἀφορμὰς ἐπισπώμεθα. Ἀλλὰ οὐδὲ ἐρχομένους εἰς ἐπίσκεψιν
occasions draw-upon(-us) but not-even coming to (the)-visiting

τῶν ποτὲ οἰκείων, τοὺς καταφρονοῦντας τῶν ἐντολῶν
of-the once kin the(-ones) despising the commandments
τοῦ Θεοῦ, καὶ τὸ ἔργον τῆς εὐσεβείας ἐξουθενοῦντας,
— of-God and the work of-the piety setting-at-naught
ἀκόλουθον παραδέχεσθαι, ὡς οὐκ ἀγαπῶντας τὸν Κύριον
(it-is)-consistent to-receive as not loving the Lord
τὸν εἰπόντα· Ὁ μὴ ἀγαπῶν με τοὺς λόγους μου
the(-one) having-said the(-one) not loving me the words my
οὐ τηρεῖ. Τίς δὲ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ; ἢ τίς
not keeps what and sharing for-righteousness and lawlessness or what
μερὶς πιστῷ μετὰ ἀπίστου;
portion for-(a)-believer with (an)-unbeliever
Καὶ ὅτι μάλιστα δεῖ παντὶ τρόπῳ σπουδάζειν 2
and as much-as-possible (it)-is-necessary by-every way to-be-eager
περιαιρεῖν τῶν ἔτι ἐν γυμνασίᾳ τῶν κατορθωμάτων
to-take-away from-the(-ones) still in exercise of-the achievements
τὰς πρὸς τὸ ἁμαρτάνειν ἀφορμὰς, ὧν μεγίστη ἐστὶν ἡ
the for the to-sin occasions of-which greatest is the
μνήμη τοῦ προτέρου βίου, μήποτε πάθωσι τὸ εἰρημένον
memory of-the former life lest they-suffer the(-thing) said
ὅτι, Ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον· ὅπερ
that they-turned in-the hearts their to Egypt which
ἐν τῇ συνεχεῖ ὁμιλίᾳ τῶν κατὰ σάρκα οἰκείων ὡς
in the continual converse with-the according-to flesh kin as
τὰ πολλὰ γίνεται. Καθόλου δὲ οὔτε οἰκεῖον οὔτε ξένον
for-the most-part happens in-general and neither kinsman nor stranger
ἐπιτρέπειν χρὴ λόγους τινὰς προσάγειν τοῖς ἀδελφοῖς,
to-permit (it)-is-needful words some to-bring to-the brothers
ἐὰν μὴ πεισθῶμεν περὶ αὐτῶν, ὅτι πρὸς οἰκοδομὴν καὶ
if not we-be-persuaded about them that for building-up and
καταρτισμὸν τῶν ψυχῶν ποιοῦνται τὰς διαλέξεις. Εἰ δὲ
restoration of-the souls they-make the discourses if and

χρεία γένοιτο λόγου πρὸς τοὺς ἅπαξ συνεμπεσόντας,
need arise of-word toward the(-ones) once having-fallen-in-with(-us)
παρὰ τῶν πεπιστευμένων τὸ τοῦ λόγου χάρισμα γινέσθω,
by the(-ones) entrusted the of-the word gift let-it-be-done
ὡς ἐχόντων δύναμιν μετ᾽ ἐπιστήμης εἰπεῖν καὶ ἀκοῦσαι πρὸς
as having power with knowledge to-speak and to-hear for
οἰκοδομὴν τῆς πίστεως· σαφῶς τοῦ Ἀποστόλου διδάσκοντος
building-up of-the faith clearly the Apostle teaching
μὴ πᾶσι παρεῖναι τὴν τοῦ λόγου δύναμιν, ἀλλ᾽ ὀλίγοις
not to-all to-be-present the of-the word power but to-few
ὑπάρχειν τὸ χάρισμα, δι᾽ ὧν φησιν· Ὧ μὲν γὰρ διὰ
to-belong the gift through which he-says to-one indeed for through
τοῦ Πνεύματος δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος
the Spirit is-given (a)-word of-wisdom to-another and (a)-word
γνώσεως· καὶ ἀλλαχοῦ· Ἵνα δυνατὸς ᾖ παρακαλεῖν ἐν τῇ
of-knowledge and elsewhere that able he-be to-exhort in the
ὑγιαινούσῃ διδασκαλίᾳ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.
sound teaching and the(-ones) contradicting to-refute

Τίς ὁ τρόπος τῆς πρὸς τὰς ἀδελφὰς συντυχίας

XXXIII · MEETING THE SISTERS

One who has renounced marriage has renounced the care of pleasing a woman, fearing the judgment on men-pleasers. A meeting with the sisters must be for a need required by the commandment, not for pleasing, and neither every person, nor every time, nor every place is suitable: person, time, need, and place must be chosen so that every shadow of suspicion is driven out. No fewer than two, nor more than three, on each side should meet. Others in the brotherhood with private business are to send it through chosen elders, men to chosen elder women, and the same order is to be kept among those of the same sex. Bodily service for the sisters falls to men of tested age, bearing, and character, so that no one's conscience is wounded.

Ὁ ἅπαξ γάμον ἀπαρνησάμενος ἀπαρνήσεται, δηλονότι, 1
the(-one) once marriage having-renounced will-renounce clearly
πολὺ πρότερον τὰς μερίμνας, ἃς φησιν ὁ Ἀπόστολος
much sooner the cares which says the Apostle
μεριμνᾷν τὸν γεγαμηκότα, πῶς ἀρέσει τῇ γυναικὶ αὐτοῦ,
to-care-for the(-one) having-married how he-will-please the wife his
καὶ καθαρίσει ἑαυτὸν παντάπασι πάσης μερίμνης τῆς πρὸς
and will-cleanse himself altogether from-every care the for
ἀρέσκειαν γυναικὸς γινομένης, φοβούμενος τὸ κρῖμα τοῦ
pleasing of-(a)-woman arising fearing the judgment of-the(-one)
εἰπόντος ὅτι, Ὁ Θεὸς διεσκόρπισεν ὀστᾶ ἀνθρωπαρέσκων.
having-said that — God scattered (the)-bones of-men-pleasers
Ὥστε πρὸς ἀρέσκειαν μὲν οὐδὲ ἀνδρὶ συντυχεῖν ἀνέξεται·
so-that for pleasing indeed not-even (a)-man to-meet will-he-endure
ἕνεκεν δὲ τῆς κατ᾽ ἐντολὴν Θεοῦ ὀφειλομένης
for-the-sake but of-the according-to commandment of-God owed
ἑκάστῳ παρὰ τοῦ πλησίον σπουδῆς τῆς χρείας ἀπαιτούσης
to-each from the neighbor zeal the need demanding
ἐπὶ τὴν συντυχίαν ἐλεύσεται. Οὐ μὴν οὐδὲ τοῖς
to the meeting he-will-come not indeed not-even to-the(-ones)

βουλομένοις ἁπλῶς ἐφίεσθαι χρὴ τὴν συντυχίαν,
wishing simply to-be-permitted (it)-is-needful the meeting
οὐδὲ καιρὸς πρὸς ταύτην, οὐδὲ τόπος πᾶς ἐπιτήδειος. Ἀλλ'
nor (is)-time for this nor place every suitable but
εἴ γε μέλλοιμεν κατὰ τὸ πρόσταγμα τοῦ Ἀποστόλου
if at-least we-are-to according-to the command of-the Apostle
ἀπρόσκοποι γίνεσθαι καὶ Ἰουδαίοις, καὶ Ἕλλησι, καὶ τῇ
without-offense to-be both to-Jews and to-Greeks and to-the
Ἐκκλησίᾳ τοῦ Θεοῦ, πάντα δὲ εὐσχημόνως καὶ κατὰ
Church — of-God all(-things) but decently and according-to
τάξιν, καὶ πάντα πρὸς οἰκοδομὴν ποιεῖν, ἀνάγκη καὶ
order and all(-things) for building-up to-do (it-is)-necessary both
πρόσωπον, καὶ καιρὸν, καὶ χρείαν, καὶ τόπον κατ' ἐκλογὴν
person and time and need and place by choice
ἀφωρίσθαι πρεπόντως· δι' ὧν ἁπάντων ὑπονοίας μὲν
to-be-defined fittingly through which all of-suspicion indeed
πονηρᾶς καὶ σκιὰ πᾶσα ἐξελαθήσεται, σεμνότητος δὲ
evil also shadow every will-be-driven-out of-gravity but
καὶ σωφροσύνης ἀπόδειξις ἐν παντὶ τρόπῳ ἐπιφανήσεται
and of-temperance proof in every way will-appear
τοῖς δοκιμασθεῖσιν ὁρᾷν ἀλλήλους, καὶ βουλεύεσθαι
for-the(-ones) approved to-see one-another and to-take-counsel
περὶ τῶν ἀρεσκόντων Θεῷ κατά τε τὴν σωματικὴν
about the(-things) pleasing to-God according-to both the bodily
χρείαν καὶ τὴν τῶν ψυχῶν ἐπιμέλειαν. Ἔστωσαν δὲ
need and the of-the souls care let-them-be and
μὴ ἐλάττους τῶν δύο ἐξ ἑκατέρου μέρους· τὸ γὰρ ἓν
not fewer than-the two from each part the for one
πρόσωπον εὐεπηρέαστον εἰς ὑποψίαν, ἵνα μὴ πλέον τι
person (is)-easily-exposed to suspicion that not more anything
λέγω καὶ ἀσθενέστερον πρὸς τὴν τῶν λεγομένων
I-say and weaker toward the of-the(-things) said

βεβαίωσιν, σαφῶς τῆς Γραφῆς διαγορευούσης ἐπὶ δύο καὶ
confirmation clearly the Scripture declaring on two and
τριῶν ἵστασθαι πᾶν ῥῆμα· μήτε τῶν τριῶν πλείους, ὥστε
three to-stand every word nor than-the three more so-that
μὴ τὴν σπουδὴν τῆς φιλεργίας τῆς διὰ τὴν ἐντολὴν
not the zeal of-the love-of-work the because-of the commandment
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ γινομένης ἐμποδίζεσθαι.
of-the Lord our Jesus Christ arising to-be-hindered
Εἰ δέ τινας τῶν ἄλλων τῶν ἐν τῇ ἀδελφότητι χρεία 2
if but some of-the others of-the(-ones) in the brotherhood need
γένοιτο εἰπεῖν ἢ καὶ ἀκοῦσαί τι ἰδίᾳ τινὶ διαφέρον,
arise to-say or also to-hear something privately some(-one) concerning
μὴ αὐτοὶ ἐκεῖνοι εἰς ὁμιλίαν ἐρχέσθωσαν ἀλλήλοις· οἱ
not they those(-very) into converse let-them-come with-one-another the
δὲ ἐπιλεγέντες πρεσβύτεροι ταῖς ἐπιλεγείσαις πρεσβυτέραις
but chosen elders to-the chosen elder(-women)
τὰ παρ᾽ αὐτῶν διακονείτωσαν, καὶ οὕτω διὰ τῆς
the(-things) from them let-them-minister and so through the
τούτων μεσιτείας ἡ τοῦ λόγου χρεία πληρούσθω. Ἡ δὲ αὐτὴ
their mediation the of-the word need let-be-fulfilled the and same
εὐταξία οὐ μόνον ἐν γυναιξὶ πρὸς ἄνδρας, ἢ ἀνδράσι πρὸς
good-order not only in women toward men or in-men toward
γυναῖκας, ἀλλὰ καὶ ἐν τοῖς ὁμογενέσι πρὸς τοὺς ὁμογενεῖς
women but also in the(-ones) of-the-same-sex toward those of-the-same-sex
φυλασσέσθω. Οὗτοι μὲν οὖν ἔστωσαν μετὰ τῆς ἄλλης ἐν
let-be-kept these indeed then let-them-be with the other in
πᾶσιν εὐλαβείας τε καὶ σεμνότητος, καὶ συνετοὶ πρός
all(-things) reverence both and gravity and understanding for
τε ἐπερώτησιν καὶ ἀπόκρισιν, πιστοί τε καὶ φρόνιμοι πρὸς
both question and answer faithful both and prudent for
τὴν τῶν λεγομένων οἰκονομίαν, καὶ πληροῦντες τό·
the of-the(-things) said management and fulfilling the(-word)

Οἰκονομήσει τοὺς λόγους αὐτοῦ ἐν κρίσει, ὥστε καὶ τοῖς
he-will-manage the words his in judgment so-that also for-the(-ones)
ἐμπιστεύουσιν αὐτοῖς ὁμοῦ τήν τε χρείαν πληροῦσθαι,
entrusting to-them at-once both the need to-be-fulfilled
καὶ τὴν πληροφορίαν ὑπάρχειν περὶ τῶν ἐν αὐτοῖς
and the assurance to-exist about the(-things) in them
κινουμένων. Ὑπηρετείτωσαν δὲ καὶ ταῖς τοῦ σώματος
moving let-serve and also the of-the body
χρείαις ἄλλοι τινὲς, καὶ αὐτοὶ μετὰ δοκιμασίας, τήν τε
needs others some also themselves with testing in-the both
ἡλικίαν προήκοντες καὶ τὸ σχῆμα καὶ τὸ ἦθος σεμνοὶ,
age advanced and in-the bearing and the character grave
πρὸς τὸ μὴ πλῆξαί τινος συνειδὸς εἰς ὑποψίαν κακήν. Ἵνα
for the not to-strike anyone's conscience into suspicion evil that
τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;
why for the freedom my is-judged by another conscience

Ποταποὺς χρὴ εἶναι τοὺς τὰ πρὸς τὴν χρείαν οἰκονομοῦντας ἐν τῇ ἀδελφότητι

XXXIV · THOSE WHO DISTRIBUTE NECESSITIES

Those who distribute what each needs must imitate those in Acts who gave to each as any had need, compassionate and long-suffering toward all, avoiding both partiality, which Paul forbids, and contentiousness, which he says the churches of God do not have. Both tear apart the harmony of love and bring suspicion, jealousy, and sloth. They and all who serve the brothers must work as serving the Lord himself, who counts what is done for the least of his brothers as done for him, and fear the curse on those who do the Lord's work negligently. Those who receive the service must show themselves worthy to be called the Lord's brothers by doing the Father's will, for one who neglects it is estranged from that portion and dares to share unworthily in what is prepared for the worthy.

Καὶ τῶν ἔσω δὲ τὰ πρὸς τὴν χρείαν ἐπινεμόντων 1
and of-the(-ones) within too the(-things) for the need distributing
ἐν ἑκάστῳ τάγματι πάντως ἔσονταί τινες οἱ δυνάμενοι
in each rank surely there-will-be some the(-ones) able
μιμεῖσθαι τοὺς ἐν ταῖς Πράξεσι ποιοῦντας τὸ
to-imitate the(-ones) in the Acts doing the(-thing)
εἰρημένον ὅτι, Διεδίδοτο ἑκάστῳ καθότι ἄν τις χρείαν
said that it-was-distributed to-each as — anyone need
εἶχε· πρόνοιαν ποιούμενοι πολλὴν τοῦ τε εὐσπλάγχνου καὶ
had forethought making much of-the both compassionate and
μακροθύμου πρὸς πάντας, καὶ τοῦ μήτε ὑποψίαν δοῦναί
long-suffering toward all and of-the neither suspicion to-give
τινι προσπαθείας, ἢ προσκλίσεως πρός τινας, κατὰ
to-anyone of-attachment or of-partiality toward some according-to
τὸ παράγγελμα τοῦ Ἀποστόλου εἰπόντος· Μηδὲν ποιῶν
the precept of-the Apostle having-said nothing doing
κατὰ πρόσκλισιν, ἢ πάλιν φιλονεικίας ἣν ὡς ἀνοίκειον
according-to partiality or again of-contentiousness which as unbecoming

Χριστιανοῖς ὁ αὐτὸς ἀποπέμπεται εἰπών· Εἴ τις δοκεῖ
for-Christians the same sends-away having-said if anyone seems
φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν,
contentious to-be we such custom not have
οὐδὲ αἱ Ἐκκλησίαι τοῦ Θεοῦ· ὡς διὰ τούτων τῶν
nor the Churches — of-God so-that through these from-some
μὲν ὑφαιρεῖσθαι τὴν χρείαν, πρὸς οὓς ἂν φιλονείκως
indeed to-take-away the need toward whom — contentiously
ἔχωσι, τῶν δὲ ὑπερβαλεῖν, οἷς ἂν προσκεκλιμένοι
they-be from-others and to-give-excessively to-whom — inclined
τυγχάνωσιν. Ἔστι δὲ τὸ μὲν μισαδελφίας, τὸ
they-happen-to-be is and the(-one) indeed of-hatred-of-brothers the(-other)
δὲ προσπαθείας, τῆς μάλιστα διαβεβλημένης, ἐξ ὧν ἡ
and of-attachment the most condemned from which the
μὲν ἐξ ἀγάπης σύμπνοια τῆς ἀδελφότητος διασπᾶται,
indeed from love harmony of-the brotherhood is-torn-apart
ὑποψίαι δὲ πονηραὶ, καὶ ζῆλοι, καὶ ἔριδες, καὶ ὄκνοι
suspicions and evil and jealousies and strifes and sluggishness
πρὸς τὰς ἐργασίας ἀντεισέρχονται.
toward the works come-in-instead

2 Προσπαθείας μὲν οὖν καὶ φιλονεικίας διά τε τὰ
from-attachment indeed then and of-contentiousness because-of both the(-things)
εἰρημένα καὶ ἄλλα πολλὰ τοιαῦτα ἐπισυμβαίνοντα
said and other many such(-things) befalling
καθαρεύειν εἰς ἄκρον ἀναγκαῖον τοὺς τὰ πρὸς
to-be-pure to (the)-utmost (is)-necessary-for the(-ones) the(-things) for
τὴν χρείαν ἐπινέμοντας τῇ ἀδελφότητι. Διάθεσίν γε
the need distributing to-the brotherhood (a)-disposition at-least
μὴν τοιαύτην ἑαυτοῖς συνειδέναι ὀφείλουσι, καὶ σπουδὴν
indeed such in-themselves to-be-conscious-of they-ought and zeal
τοσαύτην ἐπιδείκνυσθαι αὐτοί τε καὶ οἱ τὴν ἄλλην
so-great to-show themselves both and the(-ones) the other

ἐργασίαν πρὸς τὴν τῶν ἀδελφῶν ὑπηρεσίαν ἐκτελοῦντες,
work for the of-the brothers service performing
ὡς οὐκ ἀνθρώποις, ἀλλ᾽ αὐτῷ τῷ Κυρίῳ ἐξυπηρετούμενοι,
as not to-men but himself to-the Lord ministering
τῷ διὰ πολλὴν ἀγαθότητα εἰς ἑαυτὸν λογιζομένῳ
the(-one) because-of much goodness to himself reckoning
τὴν εἰς τοὺς ἀνακειμένους αὐτῷ τιμήν τε καὶ σπουδὴν,
the toward the(-ones) dedicated to-him honor both and zeal
καὶ βασιλείας οὐρανῶν κληρονομίαν ὑπὲρ τούτων
and of-(the)-kingdom of-heavens inheritance for these(-things)
ἐπαγγελλομένῳ. Δεῦτε γὰρ, φησὶν, οἱ εὐλογημένοι
promising come for he-says the(-ones) blessed
τοῦ Πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν
of-the Father my inherit the prepared for-you
βασιλείαν ἀπὸ καταβολῆς κόσμου. Ὅτι ἐφ᾽ ὅσον
kingdom from (the)-foundation of-(the)-world because for as-much-as
ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων,
you-did to-one of-these the brothers my the least
ἐμοὶ ἐποιήσατε. Καὶ ἐκ τοῦ ἐναντίου τῆς ἀμελείας γνωρίζειν
to-me you-did(-it) and from the opposite of-the negligence to-know
τὸν κίνδυνον, μεμνημένους τοῦ εἰπόντος· Ἐπικατάρατος
the danger remembering the(-one) having-said cursed
πᾶς ὁ ποιῶν τὰ ἔργα Κυρίου ἀμελῶς. Ὅτι
(is)-every(-one) the(-one) doing the works of-(the)-Lord negligently because
οὐ μόνον τῆς βασιλείας ἐκβάλλονται, ἀλλὰ καὶ τὴν
not only from-the kingdom are-they-cast-out but also the
τοῦ Κυρίου φρικώδη καὶ φοβερὰν ἐκείνην ἐκδέχονται
of-the Lord dreadful and fearful that they-await
κατὰ τῶν τοιούτων ἀπόφασιν· Πορεύεσθε ἀπ᾽ ἐμοῦ, οἱ
against the such sentence go from me the(-ones)
κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον
cursed into the fire the eternal the prepared

τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. Εἰ δὲ οἱ τὴν
for-the devil and the angels his if and the(-ones) the
ἐπιμέλειαν καὶ τὴν ὑπηρεσίαν προσάγοντες τοσοῦτον μὲν
care and the service bringing so-great indeed
τῆς σπουδῆς τὸ κέρδος εὑρίσκουσι, τοσοῦτον δὲ τῆς ἀμελείας
of-the zeal the gain find so-great and of-the negligence
τὸ κρῖμα ἐκδέχονται· πόσου ἀγῶνος χρεία τοῖς
the judgment await of-how-great of-struggle (is)-needed for-the(-ones)
ὑποδεχομένοις τὴν ὑπηρεσίαν πρὸς τὸ ἀξίους ἑαυτοὺς
receiving the service for the worthy themselves
ἀποδεῖξαι τῆς τῶν ἀδελφῶν τοῦ Κυρίου προσηγορίας;
to-show of-the of-the brothers of-the Lord appellation
διὰ τῆς τοῦ Κυρίου διδασκαλίας, εἰπόντος· Ὅστις γὰρ
through the of-the Lord teaching having-said whoever for
ἂν ποιήσῃ τὸ θέλημα τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς,
— does the will of-the Father my the(-one) in heavens
οὗτός μου καὶ ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστιν.
this(-one) my both brother and sister and mother is
3 Ἐπεὶ ὅ γε μὴ τὸ θέλημα τοῦ Θεοῦ διὰ παντὸς
since the(-one) at-least not the will — of-God through all
τοῦ βίου σκοπὸν προθέμενος, ὥστε καὶ ἐν ὑγείᾳ τὸν
the life (as)-aim having-set-before so-that also in health the
κόπον τῆς ἀγάπης διὰ τῆς σπουδῆς τῶν τοῦ Κυρίου
toil of-the love through the zeal of-the of-the Lord
ἔργων ἐνδείκνυσθαι, καὶ ἐν ἀῤῥωστίᾳ πᾶσαν ὑπομονὴν
works to-show and in sickness all endurance
καὶ μακροθυμίαν μετὰ χαρᾶς ἐπιδείκνυσθαι, κίνδυνον ἔχει·
and long-suffering with joy to-show danger has
πρῶτον μὲν καὶ μέγιστον, ὅτι τοῦ Κυρίου ἀπηλλοτρίωται,
first indeed and greatest that from-the Lord he-has-been-estranged
καὶ τῆς τῶν ἀδελφῶν αὐτοῦ μερίδος, διὰ τὸ μὴ ποιεῖν
and from-the of-the brothers his portion because-of the not to-do

τὸ θέλημα τοῦ Θεοῦ, ἑαυτὸν ἀποσχίσας· δεύτερον δὲ, ὅτι
the will — of-God himself having-split-off second and that
ἀναξίως μετέχειν τολμᾷ τῶν τοῖς ἀξίοις ἡτοιμασμένων.
unworthily to-partake he-dares of-the(-things) for-the worthy prepared
Διόπερ ἀναγκαῖον καὶ ἐν τούτῳ μεμνῆσθαι τοῦ Ἀποστόλου
wherefore (it-is)-necessary also in this to-remember the Apostle
εἰπόντος· Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν
having-said working-together and also we-exhort not in vain
τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς· καὶ τοὺς εἰς τόπον
the grace — of-God to-receive you and the(-ones) into (the)-place
ἀδελφῶν τοῦ Κυρίου κληθέντας μὴ καθυβρίσαι τὴν τοιαύτην
of-brothers of-the Lord called not to-outrage the such
τοῦ Θεοῦ χάριν, μηδὲ προδοῦναι τὸ τοσοῦτον ἀξίωμα διὰ
— of-God grace nor to-betray the so-great dignity through
τῆς ἀμελείας τῶν τοῦ Θεοῦ θελημάτων, ὑπακοῦσαι δὲ μᾶλλον
the neglect of-the — of-God wills to-obey but rather
τῷ αὐτῷ Ἀποστόλῳ λέγοντι· Παρακαλῶ ὑμᾶς ἐγὼ ὁ δέσμιος
the same Apostle saying I-exhort you I the prisoner
ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως, ἧς ἐκλήθητε.
in (the)-Lord worthily to-walk of-the calling with-which you-were-called

Εἰ χρὴ ἐν τῇ αὐτῇ κώμῃ πλείονας ἀδελφότητας συγκροτεῖσθαι

XXXV · SEVERAL BROTHERHOODS IN ONE VILLAGE

Like the members of the body, a brotherhood needs an eye, a superior who is farsighted, compassionate, and diligent in God's ordinances, and such men are so hard to find that several can hardly be found in one village. If two or three are found, they should share the charge, one supplying another's absence or going to a brotherhood that needs a guide. Separate houses breed rivalry, as among craftsmen, in hospitality or in numbers; they divide visitors and teach newcomers to judge between them. Where a separation has already been made, it must be corrected, since persisting in it is plain contentiousness. Needs are no excuse, since brothers living together are better supplied: one lamp and one hearth serve all, and half the men suffice to deal with outsiders. Humility is shown best when the superiors submit to one another, as the Lord sent out his disciples two by two, and the believers in Acts had one heart and soul though they numbered five thousand. He wishes that even brotherhoods in different places were under one care, in the bond of peace.

1 Τὸ ὑπόδειγμα τῶν μελῶν ἐπὶ πολλὰ ἀγομένων χρησίμως
the example of-the members to many(-things) led usefully
ἡμῖν διαρθροῖ τὸ προκείμενον. Ἐπεὶ οὖν ἔδειξεν ὁ
for-us articulates the(-thing) set-before since then showed the
λόγος, ὅτι τῷ μέλλοντι σώματι καλῶς καὶ κατὰ λόγον
word that for-the being-about body well and according-to reason
πρὸς πᾶσαν ἐνέργειαν συνηρμόσθαι χρεία ὀφθαλμῶν,
for every working to-be-fitted (there-is)-need of-eyes
καὶ γλώσσης, καὶ τῶν λοιπῶν, ὅσα ἀναγκαῖα καὶ
and of-tongue and of-the rest as-many-as (are)-necessary and
κυριώτατα, χαλεπὸν δὲ καὶ δυσεύρετον ψυχὴ δυναμένη
most-principal hard and and hard-to-find (is)-(a)-soul able
εἶναι ὀφθαλμὸς πλειόνων. Εἰ γὰρ καὶ προορατικὸν, καὶ ἐν
to-be (an)-eye of-many if for both far-seeing and in
λόγῳ τὸ αὔταρκες ἔχοντα, καὶ νηφαλέον, καὶ εὔσπλαγχνον,
speech the sufficient having and sober and compassionate

καὶ ἐν τελείᾳ καρδίᾳ ἐκζητοῦντα τὰ δικαιώματα τοῦ Θεοῦ,
and in perfect heart seeking-out the ordinances — of-God
τὸν προεστῶτα τῆς ἀδελφότητος ἐπιζητεῖ ἡ ἀκρίβεια, πῶς
the presiding(-one) of-the brotherhood requires the exactness how
δυνατὸν ἐν τῇ αὐτῇ κώμῃ τοιούτων πλειόνων ἐπιτυχεῖν;
(is-it)-possible in the same village of-such many to-find
Εἰ δὲ καὶ συμβαίη ποτὲ εὑρεθῆναι δύο ἢ τρεῖς, ὅπερ
if and also it-should-happen ever to-be-found two or three which
οὐχ εὔκολον οὐδὲ ἔγνωμέν ποτε· πολλῷ βέλτιον κοινωνεῖν
not easy nor did-we-know ever by-much better to-share
ἀλλήλοις τοῦ φροντίσματος τούτους καὶ ἐπικουφίζειν τὸν
with-one-another of-the charge these and to-lighten the
πόνον· ὡς ἐν τῇ τοῦ ἄλλου ἀποδημίᾳ, ἢ ἀσχολίᾳ, ἢ ἐν
toil so-that in the of-the other absence or occupation or in
ἄλλαις τισὶ περιστάσεσι, καθὼς χωρίζεσθαι συμβαίνει τῆς
other some circumstances as to-be-separated it-happens from-the
ἀδελφότητος τὸν ἕνα τὸν προεστῶτα, εἶναι τὸν ἕτερον εἰς
brotherhood the one the presiding(-one) to-be the other for
παραμυθίαν τῆς ἀπολείψεως· ἢ εἰ μὴ τοῦτο, ἀπιέναι εἰς
consolation of-the leaving or if not this to-go-away to
ἄλλην ἀδελφότητα δεομένην τοῦ ὁδηγήσοντος. Πολλὰ
another brotherhood needing the(-one) to-be-going-to-guide many(-things)
δὲ καὶ ἡ τῶν ἔξωθεν πραγμάτων πεῖρα εἰς τὸν
and also the of-the outside affairs experience toward the
προκείμενον σκοπὸν ὠφελεῖν ἡμᾶς δύναται. Ὡς οὖν καὶ
set-before aim to-benefit us can as then also
οἱ τῶν κοινῶν τεχνῶν ἔμπειροι ζηλοτύπως ἔχουσι
the(-ones) of-the common crafts experienced jealously are
πρὸς τοὺς ἀντιτέχνους, αὐτοῦ τοῦ πράγματος, κατὰ τὸ
toward the rival-craftsmen itself of-the matter in the
λανθάνον, τὰς φιλονεικίας ἐμποιεῖν πεφυκότος· οὕτω καὶ
hidden(-way) the contentions to-produce being-wont so also

ἐπὶ τῆς τοιαύτης ζωῆς, ὡς τὰ πολλὰ, συμβαίνει γίνεσθαι.
in the such life as for-the most-part it-happens to-come-about
Ἀρχόμενοι γὰρ ἀπὸ τοῦ διαμιλλᾶσθαι εἰς τὸ καλὸν καὶ
beginning for from the to-vie for the good and
σπουδάζειν ἀλλήλους ὑπερβαλέσθαι, ἢ ἐν ταῖς ξενοδοχίαις,
to-be-eager one-another to-surpass either in the hospitalities
ἢ ἐν τῇ αὐξήσει τοῦ ἀριθμοῦ τῶν συνασκουμένων,
or in the increase of-the number of-the(-ones) practicing-together
ἢ ἐν ἄλλαις τισὶ τοιούτοις ἔργοις, προϊόντες εἰς ἐριθείας
or in other some such works going-on into rivalries
ἐκπίπτουσιν. Εἶτα τοῖς μὲν ἐπιδημοῦσι τῶν ἀδελφῶν
they-fall then for-the indeed visiting of-the brothers
πολλὴν ἀμφιβολίαν συμβαίνειν γίνεσθαι καὶ δυσκολίαν
much uncertainty to-happen comes-about and difficulty
ἀντὶ ἀναπαύσεως, μεριζομένοις τὸν λογισμὸν, πρὸς τίνας
instead-of rest being-divided-in the reasoning to whom
χρὴ καταχθῆναι· ἥ τε γὰρ προτίμησις λυπηρὰ, καὶ
(it)-is-needful to-lodge the both for preference (is)-grievous and
τὸ ἀμφοτέρους πληροφορῆσαι ἀδύνατον, καὶ μάλιστα ὅταν
the both to-satisfy impossible and especially when
ἐπειγόμενοι τυγχάνωσι· τοῖς δὲ ἐξ ἀρχῆς προσιοῦσιν εἰς
hastening they-happen-to-be for-the and from (the)-beginning approaching to
τὸ συζῆν πολλὴν ἀδημονίαν παρέξουσι, τίνας δεῖ
the to-live-together much distress they-will-provide whom (it)-is-needful
προεστῶτας τῆς ἑαυτῶν ζωῆς ἑλέσθαι, καὶ πάντως ἐκ
(as)-presiding(-ones) of-the of-themselves life to-choose and surely from
τοῦ τινας αἱρεῖσθαι, τοὺς λοιποὺς ἀποδοκιμάζειν.
the some to-choose the rest to-reject

2 Εὐθὺς οὖν αὐτοὺς ἀπὸ τῆς πρώτης εἰς ἔπαρσιν συμβαίνει
at-once then them from the first(-step) to elation it-happens
βλάπτεσθαι, οὐχὶ τυποῦντας ἑαυτοὺς εἰς μάθησιν, ἀλλ'
to-be-harmed not molding themselves to learning but

ἐθιζομένους κριτὰς καὶ δοκιμαστὰς τῆς ἀδελφότητος
being-accustomed judges and testers of-the brotherhood
γίνεσθαι. Ὁπότε τοίνυν ἀγαθὸν μὲν οὐδὲν ὁμολογούμενόν
to-become when therefore good indeed nothing agreed
ἐστιν ἐν τῇ διαιρέσει τῶν οἰκήσεων, τὰ δὲ ὑπεναντία
is in the division of-the dwellings the and opposite(-things)
τοσαῦτα, τὸ χωρίζεσθαι ἀπ᾽ ἀλλήλων παντελῶς ἀσύμφορον.
so-many the to-be-separated from one-another (is)-altogether unprofitable
Εἰ δὲ προειλῆφθαί τινα συμβαίη, ἐπείγεσθαι χρὴ
if and to-have-been-forestalled some(-ones) it-should-happen to-hasten (it)-is-needful
πρὸς τὴν διόρθωσιν, καὶ μάλιστα μετὰ τὴν πεῖραν τῶν
to the correction and especially after the experience of-the
βλαβερῶν. Τὸ δὲ ἐπιμένειν τῇ κρίσει φιλονεικία σαφής.
harmful(-things) the and to-persist in-the judgment (is)-contentiousness plain
Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, φησὶν ὁ Ἀπόστολος,
if and anyone seems contentious to-be says the Apostle
ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ Ἐκκλησίαι
we such custom not have nor the Churches
τοῦ Θεοῦ. Τίνος γὰρ ἕνεκεν φήσουσιν εἰς τὴν συνάφειαν
— of-God of-what for for-the-sake will-they-say to the union
κωλύεσθαι; Πότερον χρειῶν; Ἀλλὰ πολλῷ εὐπορώτεραί
to-be-hindered whether of-needs but by-much better-supplied
εἰσιν ἐν τῇ κοινωνίᾳ, ἑνὸς λύχνου, καὶ μιᾶς ἑστίας, καὶ
are-they in the sharing of-one lamp and of-one hearth and
πάντων τῶν τοιούτων τοῖς πᾶσιν ἐπαρκέσαι δυναμένων.
of-all the such(-things) to-the all to-suffice able
Χρὴ γὰρ, εἴπερ τι ἕτερον, καὶ τὴν ἐν τούτοις
(it)-is-needful for if-ever anything else also the in these
εὐχέρειαν μεταδιώκειν ἐκ παντὸς τρόπου, ἐπὶ τὸ ἔλαττον
facility to-pursue by every way to the less
τὰς κτήσεις τῶν ἀναγκαίων συστέλλοντας. Ἔπειτα καὶ
the possessions of-the necessities contracting then also

τῶν ἔξωθεν τὰς χρείας ἐπεισαγόντων τῇ ἀδελφότητι,
of-the(-ones) outside the needs bringing-in to-the brotherhood
ἐν μὲν τῇ διαιρέσει πλειόνων χρεία, ἐν δὲ τῇ συνοικήσει
in indeed the division of-more (is-the)-need in but the dwelling-together
τῶν ἡμίσεων. Ὅπως δὲ δύσκολόν ἐστιν εὑρεθῆναι ἄνδρα
of-the halves how and hard it-is to-be-found (a)-man
μὴ καταισχύνοντα τὸ ὄνομα τοῦ Χριστοῦ, ἀλλ' ἀξίαν
not disgracing the name — of-Christ but worthy
τοῦ ἐπαγγέλματος τὴν τῶν ἔξωθεν συντυχίαν ἐν
of-the profession the with-the(-ones) outside meeting in
ταῖς ἀποδημίαις ποιούμενον, γνώριμον ὑμῖν πρὸ τῶν
the journeys making (is)-known to-you before the
ἐμῶν λόγων. Εἶτα οἱ ἐπιμένοντες τῇ διαστάσει πῶς
my words then the(-ones) persisting in-the separation how
δύνανται τοὺς ἐν τῷ κοινῷ βίῳ οἰκοδομεῖν, ἢ πρὸς
can-they the(-ones) in the common life build-up either to
εἰρήνην συνελαύνοντες, εἴ ποτε δέοι, ἢ πρὸς τὰς
peace drawing(-them)-together if ever (it)-be-needful or to the
ἄλλας ἐντολὰς παρακαλοῦντες, ὑπονοίας πονηρὰς ἐκ τοῦ
other commandments exhorting suspicions evil from the
μὴ ἡνῶσθαι καθ' ἑαυτῶν παρεχόμενοι; Καὶ πρὸς τούτοις
not to-be-united against themselves providing and besides these(-things)
ἀκούομεν τοῦ Ἀποστόλου γράφοντος Φιλιππησίοις, ὅτι
we-hear the Apostle writing to-Philippians that
Πληρώσατέ μου τὴν χαράν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν
fulfill my the joy that the same you-think the same
ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες, μηδὲν
love having one-souled the one(-thing) thinking nothing
κατ' ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ
through rivalry or vainglory but in-the humility

ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν· μὴ τὰ
one-another considering surpassing than-themselves not the(-things)
ἑαυτῶν σκοποῦντες, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστοι.
of-themselves looking-to but also the(-things) of-others each
Τίς οὖν μείζων ἀπόδειξις ταπεινοφροσύνης τοῦ ἀλλήλοις 3
what then greater proof of-humility than-the to-one-another
ὑποταγῆναι τοὺς προεστῶτας τῆς ἀδελφότητος; Εἴτε
to-be-subjected the presiding(-ones) of-the brotherhood whether
γὰρ ἴσοι εἰσὶν ἐν τοῖς πνευματικοῖς χαρίσμασι, κάλλιόν
for equal they-are in the spiritual gifts finer
ἐστιν ἡ συνάθλησις. Ὥσπερ οὖν ὑπέδειξεν ἡμῖν αὐτὸς
is the contending-together as then showed us himself
ὁ Κύριος, ἀνὰ δύο δύο ἀποστείλας· καὶ ὁ ἕτερος αὐτῶν
the Lord by two two having-sent and the other of-them
αἱρήσεται πάντως μετὰ χαρᾶς ὑποτετάχθαι τῷ ἑτέρῳ,
will-choose surely with joy to-be-subjected to-the other
μεμνημένος τοῦ Κυρίου λέγοντος, ὅτι Ὁ ταπεινῶν
remembering the Lord saying that the(-one) humbling
ἑαυτὸν ὑψωθήσεται. Εἰ δὲ τὸν μὲν ἐλαττοῦσθαι, τὸν
himself will-be-exalted if and the(-one) indeed to-be-inferior the(-other)
δὲ ὑπερέχειν συμβαίνει, ὠφελιμώτερόν ἐστι προσληφθῆναι
and to-excel it-happens more-profitable it-is to-be-taken-up
ὑπὸ τοῦ ἰσχυροτέρου τὸν ἀσθενέστερον. Πῶς δὲ καὶ οὐχὶ
by the stronger the weaker how and also not
φανερὰ παρακοή ἐστι τοῦ ἀποστολικοῦ παραγγέλματος,
manifest disobedience is of-the apostolic precept
τοῦ λέγοντος· Μὴ τὰ ἑαυτῶν ἕκαστοι σκοποῦντες,
the(-one) saying not the(-things) of-themselves each looking-to
ἀλλὰ καὶ ἑτέρων ἕκαστοι; Λογίζομαι γὰρ μὴ εἶναι δυνατὸν
but also of-others each I-reckon for not to-be possible
ἐν τῇ διαιρέσει τοῦτο κατορθωθῆναι, ἑκάστου τάγματος τὴν
in the division this to-be-achieved each rank the

μὲν ὑπὲρ τῶν συνόντων μέριμναν ἰδιοποιουμένου, τῆς
indeed for the(-ones) together care appropriating from-the
δὲ ὑπὲρ τῶν ἄλλων φροντίδος ἠλλοτριωμένου, ὅπερ, ὡς
and for the others thought being-estranged which as
εἶπον, σαφῶς ἐναντιοῦται τῷ ἀποστολικῷ παραγγέλματι.
I-said clearly opposes to-the apostolic precept
Καὶ τῶν ἐν ταῖς Πράξεσιν ἁγίων πολλάκις μαρτυρουμένων,
and of-the in the Acts saints often attested
περὶ ὧν γέγραπται, ποτὲ μὲν ὅτι, Τοῦ πλήθους τῶν
about whom it-is-written at-times indeed that of-the multitude of-the(-ones)
πιστευσάντων ἦν καρδία καὶ ψυχὴ μία· ποτὲ δὲ ὅτι,
having-believed was (the)-heart and soul one at-times and that
Πάντες οἱ πιστεύσαντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ
all the(-ones) having-believed were in the same(-place) and
εἶχον ἅπαντα κοινά· πρόδηλον ὅτι οὐδεμία διάστασις ἦν ἐν
had all(-things) common (it-is)-manifest that no separation was in
τοῖς πᾶσιν, οὔτε ἐν ἐξουσίᾳ ἑαυτοῦ διῆγεν ἕκαστος, ἀλλὰ
the all nor in authority of-himself lived each but
ὑπὸ μίαν καὶ τὴν αὐτὴν οἱ πάντες ᾠκονομοῦντο φροντίδα·
under one and the same the all were-managed care
καὶ ταῦτα ἐν ὅλοις πεντακισχιλίοις τὸν ἀριθμὸν, ἐφ' ὧν
and this in whole five-thousand the number among whom
ἴσως οὐκ ὀλίγα ἦν τὰ κατὰ τὸν ἀνθρώπινον λογισμὸν
perhaps not few were the(-things) by the human reasoning
ἐμποδίζειν δοκοῦντα τῇ συναφείᾳ. Ὅπου δὲ τοσοῦτον
to-hinder seeming to-the union where but so-much
ἐλαττοῦνται οἱ καθ' ἑκάστην κώμην εὑρισκόμενοι, τίς
are-diminished the(-ones) in each village being-found what
ἐπιτρέπει λόγος διεστάναι αὐτοὺς ἀπ' ἀλλήλων; Εἴθε
permits reason to-stand-apart them from one-another would-that
δὲ ἦν δυνατὸν μὴ μόνον τοὺς ἐν τῇ αὐτῇ κώμῃ ἐπὶ
and it-were possible not only the(-ones) in the same village in

τὸ αὐτὸ συνηγμένους οὕτως εἶναι, ἀλλὰ καὶ πλείους
the same(-place) gathered thus to-be but also more
ἀδελφότητας, ἐν διαφόροις καθεστώσας τόποις, ὑπὸ μιᾷ
brotherhoods in various established places under one
φροντίδι τῶν δυναμένων ἀπροσκλίτως καὶ σοφῶς
care of-the(-ones) able without-partiality and wisely
οἰκονομεῖν τὰ πάντων ἐν τῇ ἑνότητι τοῦ πνεύματος
to-manage the(-things) of-all in the unity of-the spirit
καὶ τῷ συνδέσμῳ τῆς εἰρήνης οἰκοδομεῖσθαι.
and the bond of-the peace to-be-built-up

Περὶ τῶν ἀναχωρούντων ἀπὸ ἀδελφότητος

XXXVI · THOSE WHO WITHDRAW FROM THE BROTHERHOOD

Those who have once professed the common life may not leave it at will. A brother harmed by living with others must not hide the cause but expose the fault as the Lord commanded, first alone, then before those fit to judge; only if the brothers persist in the wrong may he separate, and then not from brothers but from strangers, since the Lord counts one who persists as a Gentile and a tax collector. One who leaves from his own levity must heal his weakness or be refused by every brotherhood. A brother called elsewhere by the Lord's command is not separating but fulfilling a dispensation. No other cause is allowed, since separation dishonors the name of Christ that gathered them and breeds suspicion, against the Lord's command to be reconciled before offering one's gift.

Τούς γε μὴν ἅπαξ καθομολογησαμένους ἀλλήλοις τὴν
the(-ones) at-least indeed once having-professed to-one-another the
ἐπὶ τὸ αὐτὸ ζωὴν ἀδιαφόρως ἀναχωρεῖν οὐχ οἷόν τε·
in the same(-place) life indifferently to-withdraw not possible —
διότι τὸ μὴ ἐπιμένειν τοῖς δεδογμένοις δύο αἰτίας ἔχει,
because the not to-persist in-the(-things) resolved two causes has

ἢ τὴν ἐκ τῆς συνοικήσεως βλάβην, ἢ τὸ ἄστατον τῆς
either the from the dwelling-together harm or the instability of-the
γνώμης τοῦ μεταβαλλομένου. Ὁ μὲν οὖν διὰ
mind of-the(-one) changing the(-one) indeed then because-of
τὸ βλάπτεσθαι ἀποσπώμενος ἀδελφῶν μὴ κρυπτέτω καθ'
the to-be-harmed being-drawn-away from-brothers not let-him-hide by
ἑαυτὸν τὴν αἰτίαν, ἀλλ' ἐλεγχέτω τὴν βλάβην, κατὰ τὸν
himself the cause but let-him-expose the harm according-to the
τρόπον τὸν παρὰ τοῦ Κυρίου παραδοθέντα, εἰπόντος· Ἐὰν
way the by the Lord handed-down having-said if
ἁμάρτῃ ὁ ἀδελφός σου, ὕπαγε, ἔλεγξον αὐτὸν μεταξὺ σοῦ
sins the brother your go reprove him between you
καὶ αὐτοῦ μόνου, καὶ τὰ ἑξῆς. Καὶ ἐὰν μὲν διορθωθῇ
and him alone and the(-things) following and if indeed be-corrected
τὸ ἐπιζητούμενον παρ' αὐτοῦ, τούς τε ἀδελφοὺς
the(-thing) sought from him the both brothers
ἐκέρδησε, καὶ τὴν κοινωνίαν αὐτῶν οὐκ ἀτιμάζει· ἐὰν δὲ
he-gained and the communion their not he-dishonors if but
ἐπιμένοντας αὐτοὺς τῷ κακῷ καὶ μὴ καταδεχομένους τὴν
persisting them in-the evil and not accepting the
διόρθωσιν ἴδῃ, τοῖς τὰ τοιαῦτα κρίνειν ἱκανοῖς ἐπιδείξει·
correction he-see to-the(-ones) the such(-things) to-judge competent he-will-show
καὶ μετὰ τὴν τῶν πλειόνων μαρτυρίαν τότε χωριζέσθω.
and after the of-the many testimony then let-him-separate
Χωρισθήσεται δὲ οὐκέτι ἀδελφῶν, ἀλλὰ ἀλλοτρίων, τοῦ
he-will-separate and no-longer from-brothers but from-strangers the
Κυρίου τὸν ἐπιμένοντα τῷ κακῷ ἐθνικῷ καὶ τελώνῃ
Lord the(-one) persisting in-the evil to-(a)-Gentile and tax-collector
συγκρίνοντος. Ἔστω γάρ σοι, φησὶν, ὁ τοιοῦτος ὥσπερ
comparing let-be for to-you he-says the such(-one) as
ὁ ἐθνικὸς καὶ ὁ τελώνης. Εἰ δὲ διὰ ἰδίαν κουφότητα
the Gentile and the tax-collector if but because-of own levity

ἀποπηδᾷ τῆς συναφείας τῶν ἀδελφῶν, τὸ ἑαυτοῦ
he-leaps-away from-the union of-the brothers the his-own
ἀσθενὲς θεραπευσάτω, ἢ μὴ καταδεξάμενος, ἀπρόσδεκτος
weakness let-him-heal or not having-accepted(-it) unacceptable
ἔστω ταῖς ἀδελφότησιν. Ἐὰν δὲ διὰ ἐντολὴν τοῦ
let-him-be to-the brotherhoods if but because-of (a)-commandment of-the
Κυρίου ἄλλος ἀλλαχοῦ ἕλκηται, οὐ χωρίζονται οἱ τοιοῦτοι,
Lord one elsewhere be-drawn not separate the such(-ones)
ἀλλ' οἰκονομίαν πληροῦσιν. Ἄλλην δὲ αἰτίαν χωρισμοῦ
but (a)-dispensation they-fulfill other but cause of-separation
ἀδελφῶν ὁ λόγος οὐ καταδέχεται· πρῶτον μέν, ὅτι τὸ
of-brothers the word not accepts first indeed because the
συναγαγὸν ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
having-gathered(-them) name of-the Lord our Jesus Christ
ἀτιμάζεται· ἔπειτα δὲ, ὅτι οὐδὲ ἡ συνείδησις ἑκάστου
is-dishonored then and because not-even the conscience of-each
πρὸς τὸν ἕτερον καθαρεύειν δυνήσεται, ἀλλὰ δι' ὑποψίας
toward the other to-be-pure will-be-able but through suspicions
ἀλλήλοις ἔσονται. Τοῦτο δὲ ἐναντιοῦται σαφῶς τῷ
to-one-another they-will-be this and opposes clearly to-the
προστάγματι τοῦ Κυρίου εἰπόντος· Ἐὰν προσφέρῃς τὸ
command of-the Lord having-said if you-bring the
δῶρόν σου ἐπὶ τὸ θυσιαστήριον, καὶ ἐκεῖ μνησθῇς, ὅτι ὁ
gift your to the altar and there you-remember that the
ἀδελφός σου ἔχει τι κατὰ σοῦ· ἄφες ἐκεῖ τὸ δῶρόν σου
brother your has something against you leave there the gift your
ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε· πρῶτον διαλλάγηθι
before the altar and go first be-reconciled
τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.
to-the brother your and then having-come offer the gift your

Εἰ δεῖ προφάσει τῶν προσευχῶν καὶ τῆς ψαλμῳδίας ἀμελεῖν τῶν ἔργων, καὶ ποῖοι καιροὶ τῆς προσευχῆς ἐπιτήδειοι, καὶ πρῶτον, εἰ χρὴ ἐργάζεσθαι

XXXVII · WORK AND THE HOURS OF PRAYER

Since the Lord says the worker is worthy of his food and Paul commands working with one's own hands to have something to give, work is plainly required. Piety is no pretext for idleness, but a ground for greater toil, both to discipline the body and to provide for the weak. Idleness is condemned by Solomon's praise of the worthy wife, by Paul's example, and by the Lord's "wicked and slothful servant." Prayer is not a reason to neglect work: one can pray and sing with the heart while the hands work, thanking God for the skill and asking that the work be directed to his pleasure. Yet the appointed hours are kept, each with its own reminder: early morning, the third hour for the Spirit's descent, the sixth with the ninetieth psalm, the ninth after Peter and John, the day's end for thanks and confession, nightfall, midnight after Paul and Silas, and before dawn. Their variety keeps the soul from weariness.

1 Τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ λέγοντος, Ἄξιος, οὐχ
the Lord our Jesus Christ saying worthy not
ἁπλῶς ἕκαστος, οὐδὲ ὡς ἔτυχεν, ἀλλ' Ὁ ἐργάτης τῆς
simply each nor as it-happened but the worker of-the
τροφῆς αὐτοῦ ἐστι· καὶ τοῦ Ἀποστόλου προστάσσοντος
food his is and the Apostle commanding
κοπιᾷν καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶ τὸ ἀγαθὸν, ἵνα
to-labor and to-work with-the own hands the good that
ἔχωμεν μεταδιδόναι τῷ χρείαν ἔχοντι, τὸ μὲν,
we-may-have to-share with-the(-one) need having the indeed
ὅτι χρὴ ἐργάζεσθαι σπουδαίως, δῆλόν ἐστιν αὐτόθεν.
that (it)-is-needful to-work earnestly plain is from-this
Οὐ γὰρ πρόφασιν ἀργίας, οὐδὲ ἀποφυγὴν πόνου τὸν
not for (a)-pretext of-idleness nor (an)-escape from-toil the
τῆς εὐσεβείας σκοπὸν ἡγεῖσθαι χρὴ, ἀλλὰ ὑπόθεσιν
of-the piety aim to-consider (it)-is-needful but (an)-occasion

ἀθλήσεως, καὶ πόνων περισσοτέρων, καὶ ὑπομονῆς τῆς
of-contest and of-toils more and of-endurance the
ἐν θλίψεσιν, ἵνα καὶ ἡμῖν ἐξῇ λέγειν· Ἐν κόπῳ καὶ
in afflictions that also to-us it-be-possible to-say in toil and
μόχθῳ, ἐν ἀγρυπνίαις περισσοτέρως, ἐν λιμῷ καὶ δίψει·
hardship in watchings more-abundantly in hunger and thirst
οὐ μόνον διὰ τὸν ὑπωπιασμὸν τοῦ σώματος χρησίμου
not only because-of the buffeting of-the body useful
οὔσης ἡμῖν τῆς τοιαύτης ἀγωγῆς, ἀλλὰ καὶ διὰ τὴν
being for-us of-the such conduct but also because-of the
εἰς τὸν πλησίον ἀγάπην, ἵνα καὶ τοῖς ἀσθενοῦσι τῶν
toward the neighbor love that also to-the weak of-the
ἀδελφῶν δι᾽ ἡμῶν ὁ Θεὸς τὴν αὐτάρκειαν παρέχῃ,
brothers through us — God the sufficiency may-provide
κατὰ τὸν ἐν ταῖς Πράξεσιν ὑπὸ τοῦ Ἀποστόλου
according-to the in the Acts by the Apostle
δεδομένον τύπον, εἰπόντος· Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω
given pattern having-said all(-things) I-showed you that so
κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων· καὶ
laboring (it)-is-needful to-help the weak and
πάλιν· Ἵνα ἔχητε μεταδιδόναι τῷ χρείαν ἔχοντι·
again that you-may-have to-share with-the(-one) need having
ὅπως καταξιωθῶμεν ἀκοῦσαι· Δεῦτε, οἱ εὐλογημένοι
so-that we-may-be-deemed-worthy to-hear come the(-ones) blessed
τοῦ Πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν
of-the Father my inherit the prepared for-you
βασιλείαν ἀπὸ καταβολῆς κόσμου. Ἐπείνασα γὰρ, καὶ
kingdom from (the)-foundation of-(the)-world I-hungered for and
ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐδώκατέ μοι πίνειν.
you-gave me to-eat I-thirsted and you-gave me to-drink

2 Καὶ ὅσον μὲν κακόν ἐστι τὸ τῆς ἀργίας, τί χρὴ
and how-much indeed evil is the(-thing) of-the idleness what (it)-is-needful
λέγειν, τοῦ Ἀποστόλου φανερῶς παραγγέλλοντος, τὸν μὴ
to-say the Apostle plainly commanding the(-one) not
ἐργαζόμενον μηδὲ ἐσθίειν; Ὡς οὖν ἀναγκαῖον ἑκάστῳ ἡ
working not-even to-eat as then necessary for-each (is)-the
καθημερινὴ τροφὴ, οὕτως ἀναγκαῖον καὶ τὸ κατὰ δύναμιν
daily food so necessary also the according-to power
ἔργον. Οὐ γὰρ μάτην ὁ Σολομὼν ἐν ἐπαίνῳ ἔγραψε τό·
work not for in-vain — Solomon in praise wrote the(-word)
Σῖτα δὲ ὀκνηρὰ οὐκ ἔφαγε. Καὶ πάλιν περὶ ἑαυτοῦ ὁ
bread and idle not she-ate and again about himself the
Ἀπόστολος, ὅτι Οὔτε δωρεὰν ἄρτον ἐφάγομεν παρά τινος,
Apostle that neither freely bread we-ate from anyone
ἀλλ' ἐν κόπῳ καὶ μόχθῳ, νυκτὸς καὶ ἡμέρας ἐργαζόμενοι·
but in toil and hardship by-night and by-day working
καίτοι ἔχων ἐξουσίαν, τὸ Εὐαγγέλιον καταγγέλλων, ἐκ
although having authority the Gospel proclaiming from
τοῦ Εὐαγγελίου ζῆν. Καὶ ὁ Κύριος δὲ τὴν ὀκνηρίαν τῇ
the Gospel to-live and the Lord too the sloth with-the
πονηρίᾳ συνῆψεν, εἰπών· Πονηρὲ δοῦλε καὶ ὀκνηρέ. Ἀλλὰ
wickedness joined having-said wicked servant and slothful but
καὶ ὁ σοφὸς Σολομὼν οὐ μόνον ἐπαινεῖ τὸν ἐργαζόμενον
also the wise Solomon not only praises the(-one) working
διὰ τῶν μνημονευθέντων, ἀλλὰ καὶ ἐλέγχει τὸν ὀκνηρὸν
through the(-things) mentioned but also reproves the slothful
συγκρίσει τῶν μικροτάτων ζώων, λέγων· Ἴθι πρὸς τὸν
by-comparison of-the smallest creatures saying go to the
μύρμηκα, ὦ ὀκνηρέ. Ὅστε φοβεῖσθαι χρὴ, μήποτε ἡμῖν
ant O slothful(-one) so-that to-fear (it)-is-needful lest-ever to-us
τοῦτο καὶ ἐν ἡμέρᾳ κρίσεως προενεχθῇ, τοῦ δεδωκότος
this also in (the)-day of-judgment be-brought-forward of-the(-one) having-given

ἡμῖν τὴν πρὸς τὸ ἐργάζεσθαι δύναμιν, ἀναλογοῦσαν τῇ
us the for the to-work power proportionate to-the
δυνάμει τὴν ἐργασίαν ἐπιζητοῦντος. Διότι Ὧ παρέθεντο,
power the work seeking because to-whom they-entrusted
φησὶ, πολὺ, περισσότερον ἀπαιτήσουσιν αὐτόν. Ἐπεὶ δέ
he-says much more they-will-demand him since and
τινες προφάσει τῶν εὐχῶν καὶ τῆς ψαλμῳδίας παραιτοῦνται
some on-pretext of-the prayers and of-the psalmody refuse
τὰ ἔργα, εἰδέναι δεῖ, ὅτι ἐπὶ μὲν ἄλλων τινῶν
the works to-know (it)-is-needful that for indeed other some
ἑκάστου καιρός ἐστιν ἴδιος, κατὰ τὸν Ἐκκλησιαστὴν
of-each(-thing) (a)-time is own according-to the Ecclesiastes
εἰπόντα· Καιρὸς τῷ παντὶ πράγματι· προσευχῆς δὲ καὶ
having-said (a)-time for-the every matter of-prayer but and
ψαλμῳδίας, ὥσπερ οὖν καὶ ἑτέρων πλειόνων, πᾶς καιρὸς
of-psalmody as then also of-others more every time
ἐπιτήδειος, ὥστε μεταξὺ τὰς χεῖρας κινοῦντα πρὸς τὰ
(is)-suitable so-that meanwhile the hands moving to the
ἔργα, ποτὲ μὲν καὶ τῇ γλώσσῃ, ὅταν τοῦτο ᾖ δυνατὸν,
works at-times indeed also with-the tongue when this be possible
μᾶλλον δὲ χρήσιμον πρὸς οἰκοδομὴν τῆς πίστεως· εἰ δὲ
rather but useful for building-up of-the faith if but
μή γε, τῇ καρδίᾳ ἐν ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς
not at-least with-the heart in psalms and hymns and songs
πνευματικαῖς τὸν Θεὸν ἀνυμνεῖν. καθὼς γέγραπται, καὶ τὴν
spiritual — God to-hymn as it-is-written and the
προσευχὴν μεταξὺ τοῦ ἔργου πληροῦν· εὐχαριστοῦντες
prayer in-the-midst-of the work to-fulfill giving-thanks
μὲν τῷ δεδωκότι καὶ δύναμιν χειρῶν πρὸς ἔργα, καὶ
indeed to-the(-one) having-given both power of-hands for works and
σοφίαν διανοίας πρὸς ἀνάληψιν τῆς ἐπιστήμης, καὶ τὴν
wisdom of-mind for taking-up of-the skill and the

ὕλην χαρισαμένῳ, τήν τε ἐν τοῖς ἐργαλείοις, καὶ τὴν
material having-granted the both in the tools and the(-one)
ὑποκειμένην ταῖς τέχναις, ἅσπερ ἂν τύχωμεν ἐργαζόμενοι·
underlying the crafts whichever — we-happen working
προσευχόμενοι δὲ κατευθυνθῆναι τὰ ἔργα τῶν χειρῶν
praying and to-be-directed the works of-the hands
ἡμῶν πρὸς τὸν σκοπὸν τῆς πρὸς Θεὸν εὐαρεστήσεως.
our toward the aim of-the toward God good-pleasing
3 Οὕτω καὶ τὸ ἀμετεώριστον τῇ ψυχῇ κατορθοῦμεν, ὅταν
thus also the undistractedness for-the soul we-achieve when
ἐφ' ἑκάστῃ ἐνεργείᾳ τήν τε εὐοδίαν τῆς ἐργασίας παρὰ
at each working the both prosperity of-the work from
Θεοῦ αἰτῶμεν, καὶ τὴν εὐχαριστίαν τῷ δεδωκότι τὸ
God we-ask and the thanksgiving to-the(-one) having-given the
ἐνεργεῖν ἀποπληρῶμεν, καὶ τὸν σκοπὸν τῆς πρὸς αὐτὸν
to-work we-fulfill and the aim of-the toward him
εὐαρεστήσεως φυλάσσωμεν, καθὰ προείρηται. Ἐπεὶ, εἰ μὴ
good-pleasing we-keep as has-been-said-before since if not
ταῦτα τοῦτον ἔχει τὸν τρόπον, πῶς δύναται συμβαίνειν
these(-things) this has the manner how can to-agree
ἀλλήλοις τὰ ὑπὸ τοῦ Ἀποστόλου εἰρημένα, τό τε
with-one-another the(-things) by the Apostle said the both
Ἀδιαλείπτως προσεύχεσθε, καὶ τὸ, Νύκτα καὶ ἡμέραν
unceasingly pray and the(-word) night and day
ἐργαζόμενοι; Οὐ μὴν ἐπειδὴ ἡ ἐν παντὶ καιρῷ εὐχαριστία
working not indeed since the in every time thanksgiving
καὶ νόμῳ προστέτακται, καὶ ἀναγκαία ἡμῶν τῇ ζωῇ
both by-law has-been-commanded and necessary our to-the life
δέδεικται κατά τε φύσιν καὶ λόγον, παρορᾶσθαι δεῖ
has-been-shown according-to both nature and reason to-be-overlooked (it)-is-needful
τοὺς διατετυπωμένους καιροὺς τῶν προσευχῶν ἐν ταῖς
the appointed times of-the prayers in the

ἀδελφότησιν, οὓς ἀναγκαίως ἐξελεξάμεθα, ἑκάστου ἰδίαν
brotherhoods which necessarily we-selected each own
τινὰ ὑπόμνησιν τῶν παρὰ τοῦ Θεοῦ ἀγαθῶν ἔχοντος· τὸν
some reminder of-the from — God goods having the
μὲν ὄρθρον, ὥστε τὰ πρῶτα κινήματα τῆς ψυχῆς, καὶ τοῦ
indeed early-morning so-that the first movements of-the soul and of-the
νοῦ, ἀναθήματα εἶναι Θεοῦ, καὶ μηδὲν ἕτερον ἀναλαμβάνειν
mind offerings to-be of-God and nothing other to-take-up
εἰς φροντίδα, πρὶν ἢ τῇ παρὰ Θεοῦ ἐννοίᾳ ἐνευφρανθῆναι,
into care before than in-the from God thought to-be-gladdened
καθὼς γέγραπται· Ἐμνήσθην τοῦ Θεοῦ, καὶ ηὐφράνθην·
as it-is-written I-remembered — God and I-was-gladdened
μηδὲ σῶμα κινῆσαι πρὸς ἐργασίαν, πρὶν ποιῆσαι τὸ
nor (the)-body to-move for work before to-do the(-thing)
εἰρημένον, ὅτι Πρὸς σὲ προσεύξομαι, Κύριε· καὶ τὸ
said that to you I-will-pray Lord and the(-word)
πρωὶ εἰσακούσῃ τῆς φωνῆς μου· τὸ πρωὶ παραστήσομαί
early you-will-hear the voice my the early I-will-stand-before
σοι, καὶ ἐπόψομαι· πάλιν δὲ κατὰ τὴν τρίτην ὥραν εἰς τὴν
you and I-will-watch again and at the third hour to the
προσευχὴν ἀνίστασθαι, καὶ ἐπισυνάγειν τὴν ἀδελφότητα,
prayer to-rise and to-gather the brotherhood
κἂν τύχωσιν ἄλλοι πρὸς ἄλλα ἔργα μεμερισμένοι· καὶ
even-if they-happen others to other works divided and
ὑπομνησθέντας τῆς τοῦ Πνεύματος δωρεᾶς, τῆς κατὰ
having-been-reminded of-the of-the Spirit gift the at
τὴν τρίτην ὥραν τοῖς ἀποστόλοις δεδομένης, προσκυνῆσαι
the third hour to-the apostles given to-worship
πάντας ὁμοθυμαδὸν, εἰς τὸ ἀξίους γενέσθαι καὶ αὐτοὺς τῆς
all with-one-accord for the worthy to-become also they of-the
ὑποδοχῆς τοῦ ἁγιασμοῦ, καὶ αἰτοῦντας τὴν παρ᾽ αὐτοῦ
reception of-the sanctification and asking the from him

ὁδηγίαν καὶ διδασκαλίαν πρὸς τὸ συμφέρον, κατὰ τὸν
guidance and teaching for the advantageous according-to the(-one)
εἰπόντα· Καρδίαν καθαρὰν κτίσον ἐν ἐμοὶ, ὁ Θεὸς, καὶ
having-said (a)-heart pure create in me O God and
πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου· μὴ ἀποῤῥίψῃς
(a)-spirit right renew in the inward-parts my not cast-away
με ἀπὸ τοῦ προσώπου σου, καὶ τὸ Πνεῦμά σου τὸ ἅγιον
me from the face your and the Spirit your the Holy
μὴ ἀντανέλῃς ἀπ᾽ ἐμοῦ· ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ
not take-away from me restore to-me the joy of-the
σωτηρίου σου, καὶ πνεύματι ἡγεμονικῷ στήριξόν με· καὶ
salvation your and with-spirit ruling establish me and
ἀλλαχοῦ· Τὸ Πνεῦμά σου τὸ ἀγαθὸν ὁδηγήσει με ἐν γῇ
elsewhere the Spirit your the good will-guide me in (a)-land
εὐθείᾳ· καὶ οὕτω πάλιν τῶν ἔργων ἔχεσθαι.
level and thus again to-the works to-hold

4 Κἂν ποῤῥωτέρω δέ που διὰ τὴν τῶν ἔργων ἢ τῶν
even-if farther and somewhere because-of the of-the works or of-the
τόπων φύσιν διάγοντες ἀπολειφθῶσι, πληροῦν ἀναγκαίως
places nature passing-time they-are-left-behind to-fulfill necessarily
ὀφείλουσιν ἐκεῖ ἕκαστα τὰ κοινῇ δόξαντα, μηδὲν
they-ought there each(-of) the(-things) in-common resolved in-nothing
διακρινόμενοι· ὅτι Ὅπου ἂν ὦσι δύο ἢ τρεῖς συνηγμένοι,
doubting that where — are two or three gathered
φησὶν ὁ Κύριος, εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν
says the Lord into the my name there I-am in
μέσῳ αὐτῶν. Ἐν δὲ τῇ ἕκτῃ ὥρᾳ κατὰ μίμησιν τῶν
(the)-midst of-them in and the sixth hour in imitation of-the
ἁγίων ἀναγκαίαν εἶναι τὴν προσευχὴν ἐκρίναμεν, τῶν
saints necessary to-be the prayer we-judged of-the(-ones)
λεγόντων· Ἑσπέρας καὶ πρωὶ καὶ μεσημβρίας διηγήσομαι
saying evening and morning and midday I-will-narrate

καὶ ἀπαγγελῶ, καὶ εἰσακούσεται τῆς φωνῆς μου· καὶ ὥστε
and I-will-announce and he-will-hear the voice my and so-that
ῥυσθῆναι ἀπὸ συμπτώματος καὶ δαιμονίου μεσημβρινοῦ, ἅμα
to-be-rescued from mishap and demon of-midday at-once
καὶ τοῦ ψαλμοῦ τοῦ ἐνενηκοστοῦ λεγομένου· Ἡ δὲ ἐννάτη
also the psalm the ninetieth being-said the and ninth
παρ᾽ αὐτῶν ἡμῖν τῶν ἀποστόλων ἐν ταῖς Πράξεσιν ἀναγκαία
by themselves to-us the apostles in the Acts necessary
εἰς προσευχὴν παραδέδοται ἱστορούσαις, ὅτι Πέτρος καὶ
for prayer has-been-handed-down narrating that Peter and
Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν Ἐπὶ τὴν ὥραν τῆς προσευχῆς
John were-going-up to the temple at the hour of-the prayer
τὴν ἐννάτην. Συμπληρωθείσης δὲ τῆς ἡμέρας, ἡ εὐχαριστία
the ninth having-been-completed and the day the thanksgiving
περὶ τῶν ἐν αὐτῇ δεδομένων ἡμῖν ἢ κατωρθωμένων ἡμῖν,
for the(-things) in it given to-us or achieved by-us
καὶ τῶν παρεθέντων ἡ ἐξαγόρευσις, εἴτε ἑκούσιον, εἴτε
and of-the(-things) omitted the confession whether voluntary or
ἀκούσιον, εἴτε που καὶ λανθάνον πλημμέλημα γέγονεν,
involuntary or somewhere also hidden offense has-happened
ἢ ἐν ῥήμασιν, ἢ ἐν ἔργοις, ἢ κατ᾽ αὐτὴν τὴν καρδίαν, περὶ
either in words or in works or in itself the heart for
πάντων ἐξιλεουμένων ἡμῶν διὰ τῆς προσευχῆς τὸν Θεόν.
all propitiating us through the prayer — God
Μέγα γὰρ ὄφελος ἡ ἐπίσκεψις τῶν παρελθόντων πρὸς τὸ
great for (is)-(a)-profit the review of-the past(-things) for the
μὴ τοῖς ὁμοίοις αὖθις περιπεσεῖν. Διό φησιν· Ἃ λέγετε
not into-the like(-things) again to-fall wherefore he-says what you-say
ἐν ταῖς καρδίαις ὑμῶν, ἐπὶ ταῖς κοίταις ὑμῶν κατανύγητε.
in the hearts your on the beds your be-pricked

Καὶ πάλιν, τῆς νυκτὸς ἀρχομένης, ἡ αἴτησις τοῦ
and again of-the night beginning the request of-the
ἀπρόσκοπον ἡμῖν καὶ φαντασιῶν ἐλευθέραν ὑπάρξαι τὴν
untroubled for-us and of-fantasies free to-be the
ἀνάπαυσιν· λεγομένου καὶ ἐν ταύτῃ τῇ ὥρᾳ ἀναγκαίως
rest being-said also in this the hour necessarily
τοῦ ἐνενηκοστοῦ ψαλμοῦ. Τὸ δὲ μεσονύκτιον Παῦλος καὶ
of-the ninetieth psalm the and midnight Paul and
Σίλας ἡμῖν ἀναγκαῖον εἰς προσευχὴν παραδεδώκασιν, ὡς
Silas to-us necessary for prayer have-handed-down as
ἡ τῶν Πράξεων ἱστορία παρίστησι, λέγουσα· Κατὰ δὲ
the of-the Acts history presents saying at and
τὸ μεσονύκτιον Παῦλος καὶ Σίλας ὕμνουν τὸν Θεόν·
the midnight Paul and Silas were-hymning — God
καὶ ὁ Ψαλμῳδὸς λέγων· Μεσονύκτιον ἐξεγειρόμην τοῦ
and the Psalmist saying at-midnight I-rose the
ἐξομολογεῖσθαί σοι ἐπὶ τὰ κρίματα τῆς δικαιοσύνης σου.
to-give-thanks to-you for the judgments of-the righteousness your
Καὶ πάλιν χρὴ προφθάσαντας τὸν ὄρθρον εἰς τὴν
and again (it)-is-needful anticipating the dawn for the
προσευχὴν διανίστασθαι, ὡς μὴ ἐν ὕπνῳ καὶ κοίτῃ ὑπὸ τῆς
prayer to-rise so-as not in sleep and bed by the
ἡμέρας καταληφθῆναι, κατὰ τὸν εἰπόντα· Προέφθασαν
day to-be-overtaken according-to the(-one) having-said anticipated
οἱ ὀφθαλμοί μου πρὸς ὄρθρον τοῦ μελετᾷν τὰ λόγιά σου.
the eyes my toward dawn the to-meditate-on the sayings your
Ὧν οὐδένα χρὴ καιρὸν τοῖς ἐπιτετηρημένως
of-which no (it)-is-needful time for-the(-ones) attentively
εἰς δόξαν Θεοῦ καὶ τοῦ Χριστοῦ αὐτοῦ προαιρουμένοις
for (the)-glory of-God and — of-Christ his choosing
ζῆν παρορᾶσθαι. Χρησιμεύειν δὲ λογίζομαι τὴν ἐν ταῖς
to-live to-be-overlooked to-be-useful and I-reckon the in the

προσευχαῖς καὶ ψαλμῳδίαις κατὰ τὰς ἐπικεχριμένας ὥρας
prayers and psalmodies at the appointed hours
διαφοράν τε καὶ ποικιλίαν, καὶ κατ᾽ ἐκεῖνο, ὅτι ἐν μὲν
difference both and variety and in that(-respect) that in indeed
τῇ ὁμαλότητι πολλάκις που καὶ ἀκηδιᾷ ἡ ψυχὴ, καὶ
the sameness often somewhere also grows-weary the soul and
ἀπομετεωρίζεται· ἐν δὲ τῇ ἐναλλαγῇ καὶ τῷ ποικίλῳ τῆς
is-distracted in but the alternation and the variety of-the
ψαλμῳδίας καὶ τοῦ περὶ ἑκάστης ὥρας λόγου νεαροποιεῖται
psalmody and of-the about each hour word is-renewed
αὐτῆς ἡ ἐπιθυμία καὶ ἀνακαινίζεται τὸ νηφάλιον.
its the desire and is-restored the sobriety

Δείξαντος ἱκανῶς τοῦ λόγου καὶ τὴν προσευχὴν ἀπαράλειπτον, καὶ τὸ ἐργάζεσθαι ἀναγκαῖον, ἀκόλουθον διδαχθῆναι ἡμᾶς ποῖαι τέχναι τῷ ἐπαγγέλματι ἡμῶν ἁρμόζουσιν

XXXVIII · WHICH CRAFTS SUIT THE PROFESSION

Particular crafts cannot be fixed for every place, but in general those are to be chosen that keep the life peaceful and quiet, need no great business to procure materials or sell the work, and bring no unseemly meetings. Simplicity and frugality are the aim, so crafts that serve foolish and harmful desires are refused, and in weaving or shoemaking only what serves real need is made. Building, carpentry, smithing, and farming are necessary in themselves, unless they bring tumult or scatter the brothers, but crafts that keep the life undistracted and leave the hours of psalmody and prayer free are preferred. Farming above all supplies the necessities at hand and spares wandering, so long as it brings no trouble from neighbors.

Ἰδικῶς μὲν ἀφορίσαι τέχνας τινὰς οὐκ εὔκολον,
specifically indeed to-define crafts some (is)-not easy
διὰ τὸ ἄλλας παρ᾽ ἄλλοις ἐπιζητεῖσθαι κατὰ τὴν
because-of the other(-ones) among others to-be-sought according-to the
ἰδιότητα τῶν τόπων καὶ τὴν ἐπιτηδειότητα τῶν ἐν
peculiarity of-the places and the suitability of-the in
ἑκάστῃ χώρᾳ πραγματειῶν· κοινῷ δὲ λόγῳ τὴν ἐκλογὴν
each country businesses in-common but account the choice
τούτων ὑποτυπώσασθαι δυνατὸν, ὅσαι τὸ εἰρηνικὸν
of-these to-outline (is)-possible as-many-as the peaceful
καὶ τὸ ἀθόρυβον τῆς ζωῆς ἡμῶν συντηροῦσι, μήτε
and the untroubled of-the life our preserve neither
πολλῆς πραγματείας εἰς τὸν πορισμὸν τῆς οἰκείας ὕλης
much business for the procuring of-the proper material
δεόμεναι, μήτε πολλοῦ τοῦ ἀγῶνος πρὸς τὴν τῶν
needing nor much of-the struggle for the of-the(-things)

ἀπεργασθέντων διάπρασιν, μήτε ὅσαι συντυχίας ἡμῖν
made sale nor as-many-as meetings for-us
ἀνδρῶν ἢ γυναικῶν ἀπρεπεῖς ἢ βλαβερὰς προξενοῦσιν·
of-men or of-women unseemly or harmful procure
ἀλλ᾽ ἐν παντὶ σκοπὸν οἰκεῖον ἡμῖν προκεῖσθαι νομίζειν
but in every(-thing) (as)-aim proper for-us to-be-set-before to-consider
χρὴ τὴν λιτότητα, καὶ τὴν εὐτέλειαν, φεύγοντας τὸ
(it)-is-needful the simplicity and the frugality fleeing the
ὑπηρετεῖν ἐπιθυμίαις ἀνθρώπων ἀνοήτοις καὶ βλαβεραῖς,
to-serve desires of-men foolish and harmful
διὰ τοῦ τὰ ἐπιζητούμενα παρ᾽ αὐτῶν ἐξεργάζεσθαι.
through the the(-things) sought by them to-produce
Ἀλλ᾽ ἐν μὲν τῇ ὑφαντικῇ, τὸ ἐμπολιτευόμενον τῇ
but in indeed the weaving the(-thing) current in-the
συνηθείᾳ τοῦ βίου, οὐ τὸ πρὸς ἄγραν καὶ παγίδα τῶν
custom of-the life not the(-thing) for hunting and snare of-the
νέων ὑπὸ τῶν ἀκολάστων ἐπινοούμενον, παραδεκτέον ἡμῖν.
young by the licentious devised (is)-to-be-accepted by-us
Ὁμοίως δὲ καὶ ἐπὶ σκυτοτομικῆς τοῖς τὰ ἀναγκαῖα
likewise and also in shoemaking to-the(-ones) the necessities
τῆς χρείας ἐπιζητοῦσι διὰ τῆς τέχνης ὑπηρετήσωμεν.
of-the need seeking through the craft let-us-serve
Οἰκοδομικὴ δὲ, καὶ τεκτονικὴ, καὶ χαλκευτικὴ, καὶ γεωργία,
building and and carpentry and smithing and farming
αὐταὶ μὲν καθ᾽ ἑαυτὰς ἀναγκαῖαι τῷ βίῳ, καὶ πολὺ
these indeed by themselves (are)-necessary for-the life and much
τὸ χρήσιμον παρεχόμεναι, καὶ τῷ οἰκείῳ λόγῳ οὐκ
the useful providing and by-the own account not
ἀπόβλητοι ἡμῖν· πλὴν ὅταν ποτὲ ἢ θορύβους ἡμῖν
to-be-rejected by-us except when ever either tumults for-us
ἐμποιῶσιν, ἢ τὸ ἡνωμένον τῆς ζωῆς τῶν ἀδελφῶν
they-produce or the united of-the life of-the brothers

διασπῶσι, τότε αὐτὰς ἐξ ἀνάγκης ἐκκλίνωμεν· προτιμῶντες
tear-apart then them of necessity let-us-avoid preferring
τὰς τέχνας τὰς διατηρούσας ἡμῖν τὴν ἀπερίσπαστον ζωὴν
the crafts the preserving for-us the undistracted life
καὶ εὐπάρεδρον τῷ Κυρίῳ, καὶ μήτε καιροῦ ψαλμῳδίας,
and assiduous to-the Lord and neither from-(the)-time of-psalmody
μήτε προσευχῆς, μήτε τῆς λοιπῆς εὐταξίας ἀφελκούσας
nor of-prayer nor of-the rest-of good-order drawing-away
τοὺς τῇ ἀσκήσει τῆς εὐσεβείας προσκαρτεροῦντας. Ἐπεὶ,
the(-ones) in-the discipline of-the piety persevering since
ὅταν γε μηδὲν ὑπάρχῃ παρ᾽ αὐτῶν εἰς τὴν προηγουμένην
when at-least nothing there-be from them for the principal
ζωὴν καταβλάπτεσθαι, πολλῶν εἰσι προτιμότεραι, καὶ
life to-be-harmed than-many they-are preferable and
μάλιστα ἡ γεωργία, αὐτόθεν ἔχουσα τῶν ἀναγκαίων τὸν
especially the farming at-hand having of-the necessities the
πορισμὸν, καὶ τῆς ἐπὶ πολὺ πλάνης, καὶ ἄνω καὶ κάτω
procuring and from-the over much wandering and up and down
διαδρομῆς ῥυομένη τοὺς γεωργοῦντας, μόνον εἰ, καθ᾽ ὃν
running delivering the(-ones) farming only if in which
εἴπομεν τρόπον, μήτε ἀπὸ γειτόνων μήτε ἀπὸ συνοίκων
we-said way neither from neighbors nor from fellow-dwellers
θορύβους ἡμῖν ἐπάγει καὶ ταραχάς.
tumults on-us it-brings and troubles

Πῶς χρὴ ποιεῖσθαι τῶν ἐκ τῆς ἐργασίας τὴν διάπρασιν, καὶ πῶς ἀποδημεῖν

XXXIX · SELLING THE WORK AND JOURNEYS

The brothers should try to sell their work nearby, not travel far or make a public show of themselves for the sake of sale, preferring even to take a lower price than to journey abroad for a little gain. If that proves impossible, they should choose towns of pious men and the appointed festivals, and travel together, singing psalms and praying on the road, lodging in the same house, and keeping every hour of prayer. In company they also pass more safely through meetings with grasping dealers, since even the most violent shrink from having many witnesses to their injustice.

Χρὴ δὲ σπουδάζειν καὶ τὰ ἐκ τῶν ἐργασιῶν μὴ
(it)-is-needful and to-be-eager also the(-things) from the works not
μακράν που διατίθεσθαι, μήτε δημοσιεύειν ἑαυτοὺς τῆς
far somewhere to-dispose nor to-make-public themselves of-the
πράσεως ἕνεκεν. Εὐπρεπεστέρα γὰρ ἡ ἐφ' ἑνὸς τόπου
sale for-the-sake more-seemly for (is)-the in one place
διαγωγὴ, καὶ ὠφελιμωτέρα πρός τε τὴν οἰκοδομὴν ἀλλήλων
living and more-profitable for both the building-up of-one-another
καὶ ἀκριβῆ συντήρησιν τοῦ καθ' ἡμέραν βίου, ὥστε αἱρεῖσθαι
and (the)-exact keeping of-the by day life so-that to-choose
μᾶλλον καὶ ὑφαιρεῖν τι τῆς ἀξίας, ἢ ὑπὲρ ὀλίγου
rather even to-take-off something of-the value than for little
κέρδους ὑπερορίους ἀποδημεῖν. Ἐὰν δὲ τοῦτο ἀδύνατον
gain beyond-the-borders to-travel if but this impossible
ἡ πεῖρα δείξῃ, ἐκλέγεσθαι καὶ τόπους καὶ πόλεις ἀνδρῶν
the experience show to-choose both places and cities of-men
εὐλαβῶν, ὡς μὴ ἄκαρπον ἡμῖν τὴν ἀποδημίαν γίνεσθαι,
pious so-that not fruitless for-us the journey to-become
καὶ ἐν ταῖς ἀποδεδειγμέναις πανηγύρεσι πλείονας ὁμοῦ
and in the appointed festivals more together

συνδραμεῖν τῶν ἀδελφῶν, ἕκαστον τὰ ἐκ τῆς οἰκείας
to-run-together of-the brothers each the(-things) from the own
ἐργασίας ἐπιφερόμενον. Καὶ κοινὴν μὲν τὴν ἀποδημίαν
work bringing and common indeed the journey
στέλλεσθαι, ὡς καὶ τὴν ὁδὸν μετὰ ψαλμῶν καὶ προσευχῶν
to-set-out so-that also the road with psalms and prayers
καὶ τῆς ἐν ἀλλήλοις οἰκοδομῆς ἐκτελεῖν· καὶ ἐπὶ τὸν τόπον
and of-the among one-another building-up to-complete and at the place
δὲ γενομένους, τὰς αὐτὰς αἱρεῖσθαι καταγωγὰς τῆς τε
too having-arrived the same to-choose lodgings of-the both
ἀλλήλων φυλακῆς ἕνεκεν, καὶ τοῦ μηδένα καιρὸν προσευχῆς,
of-one-another guarding for-the-sake and of-the no time of-prayer
μήτε ἡμερινὸν μήτε νυκτερινὸν, ἡμᾶς διαφεύγειν, καὶ τὰς τῶν
neither by-day nor by-night us to-escape and the of-the
δυσσυναλλάκτων καὶ πλεονεκτικῶν συντυχίας ἀβλαβέστερον
hard-to-deal-with and grasping meetings more-harmlessly
διαβῆναι μετὰ πλειόνων ὄντα ἢ καθ' ἑαυτόν. Παραιτοῦνται
to-pass-through with more(-people) being than by himself they-decline
γὰρ πολλοὺς ἔχειν τὰς ἀδικίας μάρτυρας καὶ οἱ βιαιότατοι.
for many to-have of-the injustices witnesses even the most-violent

Περὶ τῶν ἐν συνόδοις πραγματειῶν

XL · TRADING AT THE MARTYRS' FESTIVALS

Nor do the markets at the martyrs' shrines befit the brothers. Christians should appear at the shrines only to pray and to be stirred to the saints' zeal by remembering their steadfastness to death, mindful of the Lord's wrath, who, though meek and lowly, took a whip only against those who bought and sold in the temple and made the house of prayer a den of thieves. Because others have corrupted the old custom of prayer, thanksgiving, and exhortation into a market and a fair, the brothers must not confirm the abuse, but imitate the gatherings of the Gospels and Paul's rule that all be done for building up.

Ἀλλ' οὐδὲ τὰς ἐν τοῖς μαρτυρίοις γινομένας ἀγορασίας
but not-even the at the martyrs'-shrines taking-place marketings
οἰκείας ἡμῖν ὁ λόγος δείκνυσιν. Οὐ γὰρ ἄλλου τινὸς
proper for-us the word shows not for of-other anything
ἕνεκεν ἐν τοῖς μαρτυρίοις ἢ ἐν τοῖς περὶ αὐτὰ τόποις
for-the-sake at the martyrs'-shrines or in the around them places
φαίνεσθαι ἐπιβάλλει Χριστιανοῖς, ἢ προσευχῆς ἕνεκεν
to-appear befits Christians than of-prayer for-the-sake
καὶ τοῦ εἰς ὑπόμνησιν ἐλθόντας τῆς τῶν ἁγίων ὑπὲρ
and of-the to remembrance having-come of-the of-the saints for
εὐσεβείας μέχρι θανάτου ἐνστάσεως πρὸς τὸν ζῆλον τὸν
piety until death steadfastness to the zeal the
ὅμοιον προτραπῆναι· μεμνημένους τῆς φοβερωτάτης ὀργῆς
like to-be-urged remembering the most-fearful wrath
τοῦ Κυρίου, ὅτι, καίπερ πάντοτε καὶ πανταχοῦ πραῢς
of-the Lord that although always and everywhere meek
ὢν, καὶ ταπεινὸς τῇ καρδίᾳ, καθὼς γέγραπται, μόνοις
being and lowly in-the heart as it-is-written against-only
τοῖς περὶ τὸ ἱερὸν πωλοῦσι καὶ ἀγοράζουσι τὴν μάστιγα
the(-ones) around the temple selling and buying the whip

ἐπανετείνατο, ὡς τῆς ἐμπορίας τὸν οἶκον τῆς προσευχῆς
he-raised as the trade the house of-the prayer
μεταποιούσης εἰς σπήλαιον ληστῶν. Οὐ μὴν, ἐπειδὴ ἕτεροι
making-over into (a)-den of-robbers not indeed since others
προλαβόντες παρέφθειραν τὴν κεκρατηκυῖαν ἐπὶ τῶν ἁγίων
having-anticipated corrupted the prevailing among the saints
συνήθειαν, καὶ ἀντὶ τοῦ προσεύχεσθαι ὑπὲρ ἀλλήλων, καὶ
custom and instead-of the to-pray for one-another and
μετὰ πλειόνων προσκυνεῖν καὶ προσκλαίειν τῷ Θεῷ, καὶ
with more(-people) to-worship and to-weep-before — God and
ἐξιλάσκεσθαι μὲν αὐτὸν ὑπὲρ τῶν ἁμαρτιῶν, εὐχαριστεῖν
to-propitiate indeed him for the sins to-give-thanks
δὲ ὑπὲρ τῶν εὐεργεσιῶν, οἰκοδομεῖν δὲ διὰ τοῦ λόγου
and for the benefits to-build-up and through the word
τῆς παρακλήσεως, ὅπερ ἔτι καὶ ἐπὶ τῆς ἡμετέρας μνήμης
of-the exhortation which still also in the our memory
τηρούμενον ἔγνωμεν, ἀντὶ τούτων ἀγοράν, καὶ πανήγυριν,
kept we-knew instead-of these(-things) (a)-market and festival
καὶ κοινὸν ἐμπόριον τόν τε καιρὸν καὶ τὸν τόπον ποιοῦνται,
and common trading-place the both time and the place they-make
ἤδη καὶ ἡμᾶς ἀκολουθεῖν αὐτοῖς προσῆκε, καὶ βεβαιοῦν
already also us to-follow them it-befitted and to-confirm
τὰ ἄτοπα τῇ κοινωνίᾳ τοῦ πράγματος· ἀλλὰ μιμεῖσθαι
the absurd(-things) by-the sharing of-the matter but to-imitate
τὰς ἐπὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τοῖς
the in-the-time-of the Lord our Jesus Christ in the
Εὐαγγελίοις ἱστορουμένας συνόδους, καὶ πληροῦν τὰ
Gospels recorded gatherings and to-fulfill the(-things)
ὑπὸ τοῦ Ἀποστόλου ὡς συντελοῦντα τῷ τοιούτῳ τύπῳ
by the Apostle as contributing to-the such pattern
διατεταγμένα. Γράφει δὲ οὕτως· Ὅταν συνέρχησθε, ἕκαστος
ordained he-writes and thus when you-come-together each

ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν
of-you (a)-psalm has (a)-teaching has (a)-revelation has (a)-tongue
ἔχει, ἑρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω.
has (an)-interpretation has all(-things) for building-up let-be-done

Περὶ αὐθεντίας καὶ ὑπακοῆς

XLI · AUTHORITY AND OBEDIENCE

Even among the permitted crafts, no one should choose his own or the one he wishes to learn, but the one he is judged fit for by those to whom he has entrusted his life. Choosing by one's own desire betrays self-pleasing, love of glory or gain, or sloth, and shows that the passions still rule, that he has not denied himself, and that he trusts his judgment above the brothers'. A brother with a craft the community has not condemned must not leap away from it, nor refuse one he is given, and if his craft displeases the brotherhood, he must give it up. Each must attend to his own work with zeal, not shift from task to task, and help others only when called. Tools are cared for by their craftsman but belong to all, and no craftsman may claim mastery over them, to sell, exchange, or keep them from the superior's disposal.

Ἐν αὐταῖς μέντοι ταῖς συγκεχωρημέναις τέχναις οὐχ 1
in themselves however the permitted crafts not
ἕκαστος ἣν ἔχει, ἢ βούλεται μαθεῖν, ἐπιτρέπεσθαι ὀφείλει,
each(-one) which he-has or wishes to-learn to-be-entrusted ought
ἀλλ' εἰς ἣν ἂν δοκιμασθῇ ἐπιτήδειος εἶναι. Ὁ γὰρ
but to which — he-be-approved suitable to-be the(-one) for
ἀρνησάμενος ἑαυτὸν, καὶ πάντα τὰ ἑαυτοῦ θελήματα
having-denied himself and all the of-himself wills
ἀποθέμενος, οὐχὶ ὃ βούλεται ποιεῖ, ἀλλ' ὃ διδάσκεται.
having-put-off not what he-wishes does but what he-is-taught
Οὐ μὴν οὐδὲ ἀφ' ἑαυτοῦ ἐκλέγεσθαι τὸ συμφέρον συγχωρεῖ
not indeed not-even from himself to-choose the advantageous permits

ὁ λόγος τῷ ἅπαξ τὴν ἑαυτοῦ οἰκονομίαν ἐπιτρέψαντι
the word to-the(-one) once the of-himself management having-entrusted
ἑτέροις, οἳ πρὸς ὅπερ ἂν καταμάθωσιν ἐν ὀνόματι
to-others who to whatever — they-learn in (the)-name
Κυρίου ἐπιτήδειον, εἰς ἐκεῖνο αὐτὸν τάξουσιν· ἐπεὶ ὅ
of-(the)-Lord suitable to that him will-assign since the(-one)
γε κατ᾽ ἰδίαν ἐπιθυμίαν ἐκλεγόμενος ἔργον κατηγορίαν
at-least according-to own desire choosing (a)-work (an)-accusation
ἑαυτοῦ ἐκφέρει, πρῶτον μὲν αὐταρεσκείας, ἔπειτα, ὅτι
of-himself brings-forth first indeed of-self-pleasing then that
ἢ διὰ δόξαν κοσμικὴν, ἢ διὰ κέρδους ἐλπίδα, ἢ
either because-of glory worldly or because-of of-gain hope or
διά τι τοιοῦτον προσπέπονθε τῷ ἐπιτηδεύματι, ἢ
because-of something such he-has-become-attached to-the pursuit or
δι᾽ ὄκνον καὶ ῥᾳθυμίαν προτιμᾷ τὸ κουφότερον. Τὸ
because-of sluggishness and laziness he-prefers the lighter(-thing) the
δὲ ἐν τούτοις εἶναι ἀπόδειξίς ἐστι τοῦ μήπω ἀπηλλάχθαι
and in these(-things) to-be (a)-proof is of-the not-yet to-have-been-freed
τῆς τῶν παθῶν κακίας. Οὔτε δὲ ἠρνήσατο ἑαυτὸν
from-the of-the passions vice neither and denied himself
ὁ ἰδίας ὁρμὰς ἐκτελεῖν θέλων, οὔτε ἀπετάξατο τοῖς
the(-one) own impulses to-fulfill wishing nor renounced the(-things)
τοῦ κόσμου πράγμασιν, εἴπερ ἔτι πρὸς κέρδος καὶ πρὸς
of-the world affairs if-indeed still toward gain and toward
δόξαν ἐπτόηται. Οὐδὲ μὴν ἐνέκρωσεν αὐτοῦ τὰ μέλη
glory he-is-excited nor indeed did-he-put-to-death his the members
τὰ ἐπὶ τῆς γῆς ὁ τὸν ἐν τοῖς ἔργοις κόπον μὴ
the on the earth the(-one) the in the works toil not
ὑπομένων· ἀλλὰ καὶ αὐθαδείας δεῖγμα καθ᾽ ἑαυτοῦ ἐκφέρει,
enduring but also of-self-will (a)-proof against himself brings-forth
ἀκριβεστέραν οἰόμενος εἶναι τὴν ἰδίαν ἑαυτοῦ κρίσιν τῆς
more-exact thinking to-be the own of-himself judgment than-the

τῶν πλειόνων δοκιμασίας. Εἴτε οὖν ἔχει τις τέχνην
of-the many testing whether then has anyone (a)-craft
μὴ κατεγνωσμένην ὑπὸ τοῦ κοινοῦ, ἀποπηδᾷν αὐτῆς
not condemned by the community to-leap-away from-it
οὐκ ὀφείλει· ἀστάτου γὰρ γνώμης, καὶ προαιρέσεως
he-ought not of-unstable for mind and choice
ἀβεβαίου, ἐξουθενεῖν τὰ παρόντα· εἴτε μὴ ἔχει, μὴ ἑαυτῷ
infirm (it-is)-to-despise the present(-things) or not he-has not for-himself
λαμβανέτω· ἀλλὰ τὸ παρὰ τῶν μειζόνων δοκιμασθὲν
let-him-take but the(-craft) by the greater approved
ὑποδεχέσθω, ἵνα ἐν παντὶ τὸ εὐπειθὲς διασώζῃ. Ὡς δὲ
let-him-accept that in all(-things) the compliance he-may-preserve as and
τὸ ἑαυτῷ ἐπιτρέπειν ἀπρεπὲς ἀπεδείχθη, οὕτω καὶ τὸ παρ᾽
the to-himself to-entrust unseemly was-shown so also the by
ἑτέρων ἐγκριθὲν μὴ καταδέχεσθαι, κατεγνωσμένον ἐστίν.
others approved not to-accept condemned is
Ἀλλὰ καὶ ἐὰν ἔχῃ τις τέχνην, μὴ ἀρέσκῃ δὲ αὐτῆς
but also if have anyone (a)-craft not pleases and its
ἡ χρῆσις τῇ ἀδελφότητι, ἑτοίμως αὐτὴν ἀποῤῥιπτέτω,
the use to-the brotherhood readily it let-him-throw-away
δεικνὺς, ὅτι πρὸς οὐδὲν τῶν ἐν τῷ κόσμῳ ἐμπαθῶς
showing that to nothing of-the(-things) in the world passionately
διάκειται. Διότι τὸ μὲν ποιεῖν τὰ θελήματα τῶν διανοιῶν
he-is-disposed because the indeed to-do the wills of-the thoughts
τοῦ μὴ ἔχοντός ἐστιν ἐλπίδα, κατὰ τὸν λόγον τοῦ
of-the(-one) not having is hope according-to the word of-the
Ἀποστόλου· τὸ δὲ ἐν παντὶ εὐπειθὲς ἀποδοχῆς ἄξιον, τοῦ
Apostle the and in all(-things) compliant of-acceptance (is)-worthy the
αὐτοῦ Ἀποστόλου ἐπαινοῦντός τινας, ὅτι ἑαυτοὺς ἔδωκαν
same Apostle praising some that themselves they-gave
πρῶτον τῷ Κυρίῳ, ἔπειτα καὶ ἡμῖν διὰ θελήματος Θεοῦ.
first to-the Lord then also to-us through (the)-will of-God

2 Ἕκαστον μέντοι χρὴ τῇ ἰδίᾳ ἐργασίᾳ προσέχειν, καὶ
each(-one) however (it)-is-needful to-the own work to-attend and
ταύτης ἐπιθυμητικῶς φροντίζειν, καὶ ὡς Θεοῦ ἐφορῶντος,
for-it eagerly to-take-thought and as God overseeing
ἐν σπουδῇ ἀόκνῳ καὶ ἐπιμελείᾳ προσεχεστέρᾳ ἀμέμπτως
in zeal unhesitating and care more-attentive blamelessly
ταύτην ἀποπληροῦν, ἵνα ἔχῃ παῤῥησίαν λέγειν ἀεὶ
it to-complete that he-may-have boldness to-say always
τό· Ἰδοὺ ὡς ὀφθαλμοὶ δούλων εἰς χεῖρας τῶν κυρίων
the(-word) behold as (the)-eyes of-servants to (the)-hands of-the masters
αὐτῶν, οὕτως οἱ ὀφθαλμοὶ ἡμῶν πρὸς Κύριον τὸν Θεὸν
their so the eyes our toward (the)-Lord — God
ἡμῶν· καὶ μὴ ἄλλοτε εἰς ἄλλο ἀποπηδᾷν. Οὐδὲ γὰρ
our and not at-one-time to another to-leap-off not-even for
ἡ φύσις ἡμῶν πολλὰ ὁμοῦ κατορθοῦν ἐπιτηδεύματα
the nature our many(-things) together to-achieve pursuits
δύναται· καὶ τὸ μίαν φιλοπόνως ἐκτελεῖν τοῦ πολλῶν
can and the one(-thing) laboriously to-complete than-the many(-things)
ἀτελῶς ἐφάπτεσθαι χρησιμώτερον. Ὁ γὰρ εἰς πλείονα
incompletely to-touch (is)-more-useful the for into more
μερισμὸς, καὶ ἡ ἄλλοτε ἐπ᾽ ἄλλο μετάβασις πρὸς τὸ
division and the at-one-time to another change toward the
μηδὲν τελειοῦν τῶν ἔργων, ἔτι καὶ ἤθους ἐλαφρίαν ἢ
nothing to-finish of-the works still also of-character lightness either
προϋπάρχουσαν ἐλέγχει, ἢ καὶ μὴ οὖσαν ἐμποιεῖ. Ἐὰν
already-existing exposes or also not being produces if
δέ ποτε χρεία καταλάβῃ, ἐπιβοηθεῖν καὶ ἄλλαις τέχναις
but ever need overtake to-help also other crafts
τὸν ἐπιτηδείως ἔχοντα ἀκόλουθον. Καὶ οὐδὲ τοῦτο ἀφ᾽
the(-one) suitably being (is)-consistent and not-even this from
ἑαυτοῦ· ἀλλ᾽ εἴ ποτε προσκληθείη, οὐ προηγουμένως ἡμῶν
himself but if ever he-should-be-called not principally us

ποιούντων τοῦτο, ἀλλὰ κατὰ περίστασιν· ὡς καὶ ἐπὶ
doing this but according-to circumstance as also in
τῶν μελῶν τοῦ σώματος, ὅταν, ὀκλάσαντος τοῦ ποδὸς,
the members of-the body when having-given-way the foot
ἐπιστηριζώμεθα τῇ χειρί. Καὶ πάλιν, ὥσπερ τὸ ἀφ'
we-support(-ourselves) with-the hand and again as the from
ἑαυτοῦ ἐπιπηδᾷν ἀσύμφορον, οὕτω τὸ προσταχθὲν
himself to-leap-upon (is)-unprofitable so the(-thing) commanded
μὴ καταδέχεσθαι κατηγορίας ἄξιον, ἵνα μήτε πάθος
not to-accept (is)-of-accusation worthy that neither (the)-passion
αὐθαδείας τρέφηται, μήτε ὁ τῆς ὑπακοῆς καὶ εὐπειθείας
of-self-will be-nourished nor the of-the obedience and compliance
ὅρος διαλύηται. Καὶ ἡ τῶν ἐργαλείων δὲ φροντὶς διαφέρει
boundary be-dissolved and the of-the tools too care belongs
μὲν προηγουμένως τῷ ἑκάστης ἐργασίας τεχνίτῃ· ἐὰν δὲ
indeed principally to-the of-each work craftsman if but
ἄρα ποτὲ παροφθῆναι συμβαίη τι, ὡς κοινὸν πάντων
then ever to-be-overlooked happen something as (a)-common of-all
κτῆμα, οὕτω τῆς προσηκούσης προνοίας ἀξιούσθω
possession so of-the fitting forethought let-it-be-deemed-worthy
ὑπὸ τῶν πρώτως θεασαμένων. Εἰ γὰρ καὶ ἡ χρῆσις
by the(-ones) first having-seen(-it) if for also the use
αὐτῶν ἰδιάζουσα, ἀλλὰ τὸ ἐξ αὐτῶν χρήσιμον κοινόν. Τὸ
of-them (is)-particular yet the from them useful (is)-common the
γὰρ ὡς οὐδὲν προσηκόντων τῶν ἐκ τῆς ἄλλης τέχνης
for as in-no-way belonging the(-things) from the other craft
καταφρονεῖν ἀλλοτριώσεως ἀπόδειξιν ἔχει. Οὐ μὴν οὐδὲ
to-despise of-estrangement proof has not indeed not-even
τοὺς μεταχειριζομένους τὰς τέχνας δεσποτείαν ἐκδικεῖν
the(-ones) handling the crafts mastery to-claim
τῶν ἐργαλείων προσήκει, ὡς ἢ τῷ προεστῶτι τῆς
of-the tools it-befits so-as either to-the presiding(-one) of-the

ἀδελφότητος μὴ συγχωρεῖν αὐτοῖς κεχρῆσθαι πρὸς ὅπερ
brotherhood not to-allow them to-use for whatever
ἂν θέλῃ, ἢ ἑαυτοῖς ἐπιτρέπειν πωλεῖν αὐτὰ ἢ διαμείβειν,
— he-wish or for-themselves to-permit to-sell them or to-exchange
ἢ κατὰ ἄλλον τινὰ τρόπον προΐεσθαι· ἢ καὶ προσκτᾶσθαι
or in other some way to-give-away or also to-acquire-besides
τοῖς οὖσιν ἕτερα· ὁ γὰρ ἅπαξ κρίνας μηδὲ τῶν
to-the(-ones) existing others the(-one) for once having-judged not-even of-the
χειρῶν εἶναι τῶν ἑαυτοῦ κύριος, ἀλλ᾽ ἑτέρῳ τὴν ἐνέργειαν
hands to-be of-the of-himself master but to-another the working
αὐτῶν οἰκονομεῖν ἐπιτρέψας, πῶς ἂν ὁ τοιοῦτος ἀκόλουθα
their to-manage having-entrusted how — the such(-one) consistent(-things)
πράσσοι; τοῖς ἐργαλείοις τῆς τέχνης ἐναυθεντῶν, καὶ
would-do over-the tools of-the craft acting-as-master and
δεσποτείας ἀξιώματι ἐπ᾽ αὐτῶν κεχρημένος;
of-mastery with-dignity over them having-used

Ποίῳ σκοπῷ καὶ ποίᾳ διαθέσει ἐργάζεσθαι δεῖ τοὺς ἐργαζομένους

XLII · THE AIM OF WORK

The worker must work not to supply his own needs but to fulfill the Lord's commandment, "I was hungry and you gave me to eat," since the Lord forbids anxiety for oneself. The aim is the service of the needy, so he escapes the charge of self-love and receives the Lord's blessing for brotherly love. Paul's command to eat one's own bread is aimed at the disorderly and idle, and his working night and day was a toil he took on out of love to cut off the disorderly; the one hastening to perfection works night and day to have something to give. Whoever puts his hope in his own work or in the one who provides for him is in danger of the curse on the man who trusts in man, which Scripture calls standing away from the Lord.

Ἐκεῖνο μέντοι εἰδέναι χρὴ, ὅτι ὁ ἐργαζόμενος, 1
that however to-know (it)-is-needful that the(-one) working
οὐχ ἵνα ταῖς ἑαυτοῦ χρείαις ὑπηρετῇ διὰ τῶν ἔργων,
not that the of-himself needs he-may-serve through the works
ἐργάζεσθαι ὀφείλει, ἀλλ' ἵνα τὴν ἐντολὴν τοῦ Κυρίου
to-work ought but that the commandment of-the Lord
πληρώσῃ, τοῦ εἰπόντος· Ἐπείνασα, καὶ ἐδώκατέ μοι
he-may-fulfill of-the(-one) having-said I-hungered and you-gave me
φαγεῖν, καὶ τὰ ἑξῆς. Τὸ γὰρ ὑπὲρ ἑαυτοῦ μεριμνᾷν
to-eat and the(-things) following the for for himself to-be-anxious
παντάπασίν ἐστιν ὑπὸ τοῦ Κυρίου κεκωλυμένον, εἰπόντος·
altogether is by the Lord forbidden having-said
Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε, μηδὲ τῷ
not be-anxious for-the soul your what you-shall-eat nor for-the
σώματι ὑμῶν τί ἐνδύσησθε· καὶ ἐπενεγκόντος· Ταῦτα γὰρ
body your what you-shall-put-on and having-added these(-things) for
πάντα τὰ ἔθνη ἐπιζητεῖ. Σκοπὸς οὖν ἑκάστῳ προκεῖσθαι
all the nations seek (an)-aim then for-each to-be-set-before

ὀφείλει ἐν τῷ ἔργῳ ἡ ὑπηρεσία τῶν δεομένων, οὐχὶ
ought in the work the service of-the(-ones) in-need not
ἡ ἰδία αὐτοῦ χρεία. Οὕτω γὰρ καὶ τῆς φιλαυτίας τὸ
the own his need thus for also of-the self-love the
ἔγκλημα φεύξεται, καὶ τῆς φιλαδελφίας τὴν εὐλογίαν παρὰ
charge he-will-flee and of-the brotherly-love the blessing from
τοῦ Κυρίου λήψεται, λέγοντος· Ἐφ' ὅσον ἐποιήσατε ἑνὶ
the Lord will-receive saying inasmuch as you-did to-one
τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.
of-these the brothers my the least to-me you-did
Καὶ μηδεὶς τοῦ Ἀποστόλου ἐναντιοῦσθαι ἡμῶν τῷ λόγῳ
and let-no-one the Apostle to-oppose our the word
νομιζέτω, εἰπόντος· Ἵνα ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον
think having-said that working the of-themselves bread
ἐσθίωσι. Τοῦτο γὰρ πρὸς τοὺς ἀτάκτους καὶ ἀργοὺς
they-may-eat this for to the disorderly and idle
εἴρηται· ὡς αἱρετώτερον τῆς ἐν ἀργίᾳ ζωῆς τὸ ἑαυτῷ
was-said as more-to-be-chosen than-the in idleness life the himself
γοῦν ὑπηρετεῖν ἕκαστον, καὶ μὴ ἄλλοις ἐπιβαρῆ γίνεσθαι·
at-any-rate to-serve each and not to-others burdensome to-be
Ἀκούομεν γὰρ, φησὶ, τινὰς ἀτάκτως περιπατοῦντας ἐν
we-hear for he-says some disorderly walking among
ὑμῖν, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους· τοῖς
you nothing working but being-busybodies to-the
οὖν τοιούτοις, φησὶ, παραγγέλλομεν, καὶ παρακαλοῦμεν,
then such(-ones) he-says we-command and exhort
ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσι.
that with quietness working the of-themselves bread they-may-eat
Καὶ τὸ, Νύκτα δὲ καὶ ἡμέραν ἐργαζόμενοι πρὸς τὸ μὴ
and the(-word) night and and day working for the not
ἐπιβαρῆσαί τινα, εἰς τὸν αὐτὸν φέρει νοῦν· τοῦ Ἀποστόλου
to-burden anyone to the same bears mind the Apostle

διὰ φιλαδελφίαν εἰς ἐκκοπὴν τῶν ἀτάκτων ἑαυτὸν τοῖς
because-of brotherly-love for (the)-cutting-off of-the disorderly himself to-the
ὑπὲρ τὸ διατεταγμένον αὐτῷ πόνοις ὑποβάλλοντος.
beyond the(-thing) appointed for-him toils subjecting
Τοῦ δὲ πρὸς τὴν τελείωσιν σπεύδοντός ἐστι νυκτὸς
of-the(-one) but toward the perfection hastening it-is by-night
καὶ ἡμέρας ἐργάζεσθαι, ἵνα ἔχῃ μεταδιδόναι τῷ
and by-day to-work that he-may-have to-share with-the(-one)
χρείαν ἔχοντι.
need having
Ἐπεὶ ὅ γε ἑαυτῷ, ἢ καὶ τῷ τὴν φροντίδα τῶν 2
since the(-one) at-least in-himself or also in-the(-one) the care of-the
χρειῶν ἀναδεδεγμένῳ ἐλπίζων, καὶ ἢ τὴν οἰκείαν ἢ τὴν
needs having-undertaken hoping and either the own or the
τοῦ συνόντος ἐργασίαν ἱκανὴν ἀφορμὴν πρὸς τὸ ζῆν
of-the(-one) with(-him) work sufficient means for the to-live
τιθέμενος, καθόσον ἐπ᾽ ἄνθρωπον τὴν ἐλπίδα ἔθετο, κίνδυνον
setting so-far-as on (a)-man the hope he-set (a)-danger
ἔχει ὑποπεσεῖν τῇ κατάρᾳ τῇ λεγούσῃ· Ἐπικατάρατος
has to-fall-under the curse the saying cursed
ἄνθρωπος ὃς τὴν ἐλπίδα ἔχει ἐπ᾽ ἄνθρωπον, καὶ στηρίξει
(is-the)-man who the hope has on man and will-support
σάρκα βραχίονος αὐτοῦ, καὶ ἀπὸ Κυρίου ἀποσταίη ἡ
(the)-flesh of-arm his and from (the)-Lord should-stand-away the
ψυχὴ αὐτοῦ· τοῦ λόγου διὰ μὲν τοῦ, Ὃς τὴν ἐλπίδα ἔχει
soul his the word through indeed the(-word) who the hope has
ἐπ᾽ ἄνθρωπον, τῷ ἑτέρῳ ἐπελπίζειν· διὰ δὲ τοῦ, Καὶ
on man in-the other(-one) to-hope through and the(-word) and
στηρίξει σάρκα βραχίονος αὐτοῦ, τὸ ἐφ᾽ ἑαυτῷ πεποιθέναι
will-support (the)-flesh of-arm his the in himself to-have-trusted
ἀπαγορεύοντος· ἑκάτερον δὲ αὐτῶν ἀποστασίαν ἀπὸ Κυρίου
forbidding each and of-them apostasy from (the)-Lord

ὀνομάζοντος, καὶ τὸ τέλος ἀμφοτέρων ἐπάγοντος, Ὅτι
naming and the end of-both adding that
ἔσται ὡς ἡ ἀγριομυρίκη ἡ ἐν τῇ ἐρήμῳ· καὶ οὐκ ὄψεται
he-will-be as the tamarisk the in the desert and not will-see
ὅταν ἔλθῃ τὰ ἀγαθά· δεικνύντος τοῦ λόγου, ὅτι τὸ ἑαυτῷ
when come the good(-things) showing the word that the in-himself
ἢ ἄλλῳ τινὶ ἐπελπίζειν ἀποστῆναί ἐστιν ἀπὸ Κυρίου.
or in-another someone to-hope to-stand-away is from (the)-Lord

Ὁ μὲν περὶ τῶν ἐργασιῶν τρόπος ἀρκούντως ἡμῖν
παραδέδοται· πλὴν ἐὰν μή τι ὑπ᾽ αὐτῶν τῶν πραγμάτων
προσεξευρεῖν διδαχθῶμεν. Τοὺς δὲ προεστῶτας
τῆς ἀδελφότητος ὁποίους εἶναι χρὴ, ἢ πῶς ἄγειν
τοὺς συνόντας, τοῦτο διευκρινηθῆναι δεόμεθα

XLIII · THE SUPERIORS OF THE BROTHERHOOD

Since the ruled tend to become like those who rule, the superior must make his own life a clear example of every commandment, so that no one thinks a commandment impossible or contemptible. Above all he must practice humility in the love of Christ, so that his example teaches even when he is silent, as Christianity is the imitation of Christ, and Paul says, "Be imitators of me, as I am of Christ." Meekness of manner and lowliness of heart must mark him, since the Lord did not disdain to serve his own servants. He must be compassionate and patient with those who fall short from inexperience, not silent at their sins, finding the proper cure for each passion, sober, farsighted, and able to support the strong and bear the weak. He must not take the charge on himself, but be chosen by the leaders of other brotherhoods after proof of his life, and assign the work by each one's fitness.

1 Εἴρηται μὲν, ὡς ἐν κεφαλαίῳ, καὶ περὶ τοῦ μέρους τούτου·
it-has-been-said indeed as in summary also about the part this
πλὴν ἀλλ᾽ ἐπειδὴ καλῶς ποιοῦντες ἐπὶ πλεῖον τρανωθῆναι
but yet since well doing at more to-be-made-clear

τὸ μέρος τοῦτο βούλεσθε (διότι οἷον ἐὰν ᾖ τὸ
the part this you-wish because of-what-sort — be the(-one)
ἐπιστατοῦν καὶ ἄρχον, τοιοῦτον, ὡς τὰ πολλὰ, γίνεσθαι
presiding and ruling such as for-the most-part to-come-about
φιλεῖ καὶ τὸ ἀρχόμενον), ἀναγκαῖον μὴ παρέργως αὐτὸ
is-wont also the(-one) ruled (it-is)-necessary not cursorily it
παρελθεῖν. Χρὴ τοίνυν τὸν προεστῶτα μεμνημένον τῆς
to-pass-over (one)-must therefore the presiding(-one) remembering the
τοῦ Ἀποστόλου παραγγελίας λέγοντος, Τύπος γίνου τῶν
of-the Apostle command saying (a)-pattern become of-the
πιστῶν, πάσης ἐντολῆς τοῦ Κυρίου ἐναργὲς ὑπόδειγμα τὸν
faithful of-every commandment of-the Lord (a)-clear example the
ἑαυτοῦ βίον παρέχειν, ὡς μηδεμίαν τοῖς διδασκομένοις
of-himself life to-provide so-as no to-the(-ones) taught
ἀφορμὴν καταλιμπάνειν πρὸς τὸ ἀδύνατον ἢ εὐκαταφρόνητον
occasion to-leave for the impossible or contemptible
ἡγεῖσθαι τὴν ἐντολὴν τοῦ Κυρίου. Πρῶτον μὲν οὖν, ὃ
to-consider the commandment of-the Lord first indeed then what
πρῶτόν ἐστιν, ἐν ἀγάπῃ Χριστοῦ τὴν ταπεινοφροσύνην
first is in (the)-love of-Christ the humility
οὕτω χρὴ παρ᾽ αὐτοῦ κατορθοῦσθαι, ὡς καὶ
so (it)-is-needful by him to-be-achieved so-that even
σιωπῶντος αὐτοῦ τὸ ἐκ τῶν ἔργων ὑπόδειγμα παντὸς
being-silent him the from the works example than-every
λόγου ἰσχυρότερον εἰς διδασκαλίαν προκεῖσθαι. Εἰ γὰρ οὗτος
word stronger for teaching to-be-set-before if for this
ὅρος Χριστιανισμοῦ, μίμησις Χριστοῦ ἐν τῷ μέτρῳ
(is-the)-definition of-Christianity (the)-imitation of-Christ in the measure
τῆς ἐνανθρωπήσεως, κατὰ τὸ ἐπιβάλλον τῇ ἑκάστου
of-the incarnation according-to the(-thing) befitting the of-each
κλήσει, οἱ τὴν ὁδηγίαν τῶν πολλῶν πεπιστευμένοι τοὺς
calling the(-ones) the guidance of-the many entrusted-with the

ἔτι ἀσθενεστέρους διὰ τῆς ἑαυτῶν μεσιτείας προβιβάζειν
still weaker through the of-themselves mediation to-advance
ὀφείλουσι τῇ τοῦ Χριστοῦ ἐξομοιώσει, κατὰ τὸν μακάριον
ought to-the — of-Christ likeness according-to the blessed
Παῦλον λέγοντα· Μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.
Paul saying imitators of-me become as I-also of-Christ
2 Πρώτους οὖν αὐτοὺς, τὸ παραδοθὲν τῆς ταπεινοφροσύνης
first then them the handed-down of-the humility
μέτρον παρὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ κατορθοῦντας,
measure from the Lord our Jesus Christ achieving
ὑπογραμμὸν ἀκριβῆ προσήκει γίνεσθαι. Μάθετε γὰρ, φησὶν,
(a)-pattern exact it-befits to-become learn for he-says
ἀπ᾽ ἐμοῦ, ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ. Πραότης
from me that meek I-am and lowly in-the heart meekness
οὖν τρόπου καὶ καρδίας ταπείνωσις χαρακτηριζέτω τὸν
then of-manner and of-heart lowliness let-characterize the(-one)
προϊστάμενον. Εἰ γὰρ ὁ Κύριος τὴν διακονίαν τῶν ἰδίων
presiding if for the Lord the service of-the own
δούλων οὐκ ἐπῃσχύνθη, ἀλλὰ κατεδέξατο ὑπηρέτης εἶναι
servants not was-ashamed-of but consented (a)-servant to-be
τῆς γῆς καὶ τοῦ πηλοῦ, ὃν αὐτὸς ἔπλασε, καὶ εἰς
of-the earth and of-the clay which he-himself formed and into
ἄνθρωπον διεμόρφωσεν (Ἐγὼ γὰρ εἰμί, φησὶν, ἐν μέσῳ
man fashioned I for am he-says in (the)-midst
ὑμῶν ὡς ὁ διακονῶν)· τί χρὴ ποιοῦντας ἡμᾶς
of-you as the(-one) serving what (it)-is-needful doing us
τοῖς ὁμοτίμοις νομίζειν αὐτοῦ τῆς μιμήσεως ἐφικνεῖσθαι;
to-the(-ones) of-equal-rank to-think his of-the imitation to-attain
Ἓν μὲν δὴ τοῦτο ἐπὶ τοσοῦτον ὑπάρχειν δεῖ
one indeed indeed this to so-great(-a-degree) to-exist (it)-is-needful
τῷ προεστῶτι. Ἔπειτα εὔσπλαγχνον, καὶ μακροθύμως
in-the presiding(-one) then compassionate and long-sufferingly

ἀνεχόμενον τῶν ἐξ ἀπειρίας ἐλλιμπανόντων τι τῶν
bearing-with the(-ones) from inexperience falling-short (in)-anything of-the
καθηκόντων, οὐχ ὑποσιωπῶντα τοῖς ἁμαρτήμασιν, ἀλλὰ
duties not keeping-silent at-the sins but
πράως ἀνεχόμενον τῶν ἀφηνιαζόντων καὶ τὰς ἰατρείας
meekly bearing-with the(-ones) refractory and the cures
αὐτοῖς ἐν πάσῃ εὐσπλαγχνίᾳ καὶ συμμετρίᾳ προσάγοντα.
to-them in all compassion and proportion applying
Ἱκανὸν δὲ τρόπον τῆς θεραπείας τῷ πάθει οἰκεῖον
able and (a)-manner of-the treatment for-the passion proper
ἐξευρεῖν, οὐ μετὰ αὐθαδείας ἐπιτιμῶντα, ἀλλ' ἐν πραότητι
to-find not with self-will rebuking but in meekness
νουθετοῦντα καὶ παιδεύοντα, καθὼς γέγραπται, νηφάλιον
admonishing and training as it-is-written sober
ἐν τοῖς παροῦσι, προορατικὸν τῶν μελλόντων,
in the present(-things) foreseeing of-the(-things) to-come
ἱκανὸν μὲν τοῖς ἰσχυροῖς συναθλεῖν, τῶν δὲ ἀδυνάτων
able indeed with-the strong to-contend-together of-the and powerless
βαστάζειν τὰ ἀσθενήματα, καὶ πάντα ποιεῖν καὶ λέγειν
to-bear the infirmities and all(-things) to-do and to-say
δυνάμενον πρὸς καταρτισμὸν τῶν συνόντων· μὴ ἑαυτῷ
able for (the)-equipping of-the(-ones) with(-him) not for-himself
λαμβάνοντα τὴν προστασίαν, ἀλλ' ἐγκριθέντα τῶν ἐν
taking the presidency but having-been-chosen by-the(-ones) in
ταῖς ἄλλαις ἀδελφότησι προεχόντων, καὶ ἱκανὴν πεῖραν
the other brotherhoods excelling and sufficient proof
τοῦ τρόπου ἐν τῷ παρελθόντι βίῳ δεδωκότα. Καὶ οὗτοι
of-the manner in the past life having-given and these(-ones)
γὰρ, φησὶ, δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν,
for he-says let-them-be-tested first then let-them-serve
ἀνέγκλητοι ὄντες. Οὕτω καὶ ὁ τοιοῦτος ἐπιτρεπέσθω τὴν
blameless being so also the such(-one) let-be-entrusted-with the

προστασίαν, καὶ τὴν εὐταξίαν ὁριζέτω τῇ ἀδελφότητι,
presidency and the good-order let-him-define for-the brotherhood
τὴν διανομὴν τῶν ἔργων, καθ' ὃ ἕκαστος ἐπιτηδείως
the distribution of-the works according-to what each suitably
ἔχει, ποιούμενος.
is making

Τίσιν ἐπιτρέπειν χρὴ τὰς ἀποδημίας· καὶ πῶς ἐπανιόντας αὐτοὺς ἀνακρίνειν

XLIV · JOURNEYS AND THE REPORT ON RETURN

Journeys are to be entrusted only to one who can make them without harm to his soul and with profit to those he meets. If no such brother is at hand, it is better to bear any want, even to death, than to risk the soul for bodily relief; but neighboring brotherhoods can supply one, sending the weak with the strong. On his return the traveler is to be examined on what he did, whom he met, what was said, and whether he kept the fear of God, so that what was done rightly is confirmed and what went wrong corrected. So the saints in Acts reported what God had done through them. Wandering about, trading, and huckster's gains are to be shunned.

1 Τὴν μὲν ἀποδημίαν ἐπιτρεπέτω τῷ δυναμένῳ ἀβλαβῶς
the indeed journey let-him-entrust to-the(-one) able harmlessly
τῇ ἑαυτοῦ ψυχῇ καὶ ὠφελίμως τοῖς συντυγχάνουσιν
to-the of-himself soul and profitably to-the(-ones) meeting(-him)
αὐτὴν ἐκτελεῖν. Ὡς ἐὰν μὴ παρῇ ὁ ἐπιτήδειος, βέλτιον ἐν
it to-complete so-that if not be-present the suitable(-one) (it-is)-better in
ἐνδείᾳ τῶν ἀναγκαίων πᾶσαν θλῖψιν καὶ στενοχωρίαν μέχρι
want of-the necessities all affliction and distress until
καὶ θανάτου ὑπενεγκεῖν, ἢ παραμυθίας ἕνεκεν σωματικῆς
even death to-endure than of-consolation for-the-sake bodily
βλάβην ψυχῆς ὁμολογουμένην περιορᾷν. Καλὸν γάρ μοι,
harm of-soul acknowledged to-overlook good for for-me

φησὶν ὁ Ἀπόστολος, μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά
he-says the Apostle rather to-die than the boast
μου ἵνα τις κενώσῃ· καὶ τοῦτο ἐν τοῖς ἐπ᾽ ἐξουσίας·
my that anyone should-make-void and this in the(-things) in (one's)-power
πόσῳ οὖν μᾶλλον ἐν τοῖς κατ᾽ ἐντολήν; Καίτοιγε
by-how-much then more in the(-things) according-to commandment and-yet
οὐδὲ τοῦτο ἀπαραμύθητον ὁ τῆς ἀγάπης νόμος ἀφίησιν.
not-even this unconsoled the of-the love law leaves
Ἐὰν γὰρ συμβῇ μὴ παρεῖναι μιᾷ ἀδελφότητι τὸν
if for it-happen not to-be-present for-one brotherhood the(-one)
ἐπιτηδείως ἀποστελλόμενον, οἱ σύνεγγυς τὸ λεῖπον
suitably sent the(-ones) nearby the lacking
ἀναπληρώσουσι, κοινὰς τὰς ἀποδημίας καὶ ἀχωρίστους
will-fill-up common the journeys and inseparable
ἀλλήλων ποιούμενοι, ὡς τούς τε κατὰ ψυχὴν ἀσθενεῖς,
from-one-another making so-that the(-ones) both in soul weak
ἢ καὶ κατὰ τὸ σῶμα σαθροὺς ἐν τῇ τοιαύτῃ κοινωνίᾳ
or also in the body unsound in the such fellowship
τοῖς ἰσχυροτέροις συνδιασώζεσθαι, πόῤῥωθεν καὶ τοῦτο
with-the stronger be-kept-safe-together from-afar and this
τοῦ πεπιστευμένου προκαθιστῶντος, ὡς μὴ παρ᾽ αὐτὰ
the(-one) entrusted arranging-beforehand so-that not on the-spot
ἐπὶ τῆς χρείας ἄπορον ἐκ τοῦ καιροῦ τῆς στενοχωρίας
at the need without-means from the time of-the distress
τὴν παραμυθίαν εὑρίσκεσθαι. Μετὰ δὲ τὴν ἐπάνοδον
the consolation be-found after and the return
ἀνακρινέτω τὸν ἀπόδημον, τίνες αἱ πράξεις, ποταπῶν
let-him-examine the traveler what the deeds of-what-sort-of
ἀνδρῶν αἱ συντυχίαι αὐτῷ γεγόνασιν· οἱ λόγοι τίνες,
men the meetings to-him have-been the words what
οὓς πρὸς αὐτοὺς ἐποιήσατο· ποῖα τὰ τῆς ψυχῆς αὐτοῦ
which to them he-made what-kind the of-the soul his

διανοήματα· εἰ πᾶσαν ἡμέραν καὶ πᾶσαν νύκτα τῷ
thoughts whether every day and every night with-the
φόβῳ τοῦ Θεοῦ συζῶν ἐξετέλεσεν, ἤ που παρετράπῃ, καὶ
fear — of-God living-with he-completed or somewhere was-turned-aside and
παρεκίνησέ τι τῶν δεδογμένων, ἢ ταῖς ἔξωθεν
moved something of-the(-things) resolved either to-the outside
περιστάσεσιν ἐνδοὺς, ἢ τῇ οἰκείᾳ ῥᾳθυμίᾳ παραῤῥυείς.
circumstances having-yielded or to-the own laziness having-slipped-aside
2 Καὶ τὸ μὲν ὀρθῶς ἐπιτελεσθὲν ἀποδοχῇ βεβαιούτω·
and the(-thing) indeed rightly accomplished by-approval let-him-confirm
τὸ δὲ ἐσφαλμένον τῇ ἐμμελεῖ καὶ ἐπιστημονικῇ
the(-thing) and erring by-the harmonious and skillful
διδασκαλίᾳ διορθούσθω. Οὕτω γὰρ νηφαλιώτεροί τε οἱ
teaching let-be-corrected thus for more-sober both the(-ones)
ὁδεύοντες ἔσονται τῇ φροντίδι τῆς ἀποδόσεως τοῦ λόγου,
traveling will-be by-the concern of-the rendering of-the account
καὶ ἡμεῖς δόξομεν μήτε ἐν καιρῷ τοῦ χωρισμοῦ ἀμελεῖν
and we shall-seem not in (the)-time of-the separation to-neglect
αὐτῶν τῆς ζωῆς. Καὶ τοῖς ἁγίοις δὲ τοῦτο εἶναι σύνηθες
their the life and among-the saints too this to-be customary
ἡ ἱστορία τῶν Πράξεων παραδίδωσι, διδάσκουσα ἡμᾶς
the history of-the Acts hands-down teaching us
ὅπως μὲν Πέτρος τὸν λόγον τῆς τῶν ἐθνῶν κοινωνίας,
how indeed Peter the account of-the with-the Gentiles fellowship
ἐπανελθὼν εἰς τὰ Ἱεροσόλυμα, τοῖς ἐκεῖ ἀποδίδωσιν·
having-returned to the Jerusalem to-the(-ones) there renders
ὅπως δὲ Παῦλος καὶ Βαρνάβας παραγενόμενοι, καὶ
how and Paul and Barnabas having-arrived and
συναγαγόντες τὴν Ἐκκλησίαν, ἀνήγγειλαν ὅσα ὁ
having-gathered the Church announced how-many(-things) —
Θεὸς ἐποίησε μετ᾽ αὐτῶν· καὶ πάλιν, ὅτι ἐσιώπησεν ἅπαν
God did with them and again that was-silent all

τὸ πλῆθος, καὶ ἤκουον Βαρνάβα καὶ Παύλου ἐξηγουμένων
the multitude and were-hearing Barnabas and Paul relating
ὅσα ἐποίησεν ὁ Θεός. Ἐκεῖνο μέντοι εἰδέναι
how-many(-things) did — God that however to-know
χρὴ, ὅτι τὰς περιδρομὰς καὶ πραγματείας καὶ τὰ
(it)-is-needful that the runnings-about and businesses and the
καπηλικὰ κέρδη παντὶ τρόπῳ φευκτέον ταῖς ἀδελφότησι.
huckstering gains in-every way (are)-to-be-fled by-the brotherhoods

Ὅτι χρὴ μετὰ τὸν προεστῶτα καὶ ἄλλον εἶναί τινα τὸν δυνάμενον ἐν ἀπουσίᾳ ἢ ἀσχολίᾳ ἐκείνου τῶν ἀδελφῶν ἐπιμελεῖσθαι

XLV · A SECOND TO THE SUPERIOR

Since the superior is often away through sickness, travel, or other need, another must be chosen with testing to take his place, so that the brotherhood does not fall into a democratic form and lose its rule. A wise brother must also answer visitors, since for all to rush to speak breeds disorder, as Paul shows. If a visitor puts a question to another, that brother, even if he could answer, should keep silent and point him to the one entrusted with the word, as the apostles did in the Lord's time; the word's healing needs a trained physician more than the body's. One who finds something the appointed brother missed must tell him privately, not refute him at once, and whoever answers usefully but out of turn is liable to the penalties for disorder.

Ἐπειδὴ συμβαίνει πολλάκις ἢ δι' ἀσθένειαν σώματος, 1
since it-happens often either because-of sickness of-body
ἢ ἀποδημίας ἀνάγκην, ἢ κατά τινα ἄλλην περίστασιν,
or of-journey necessity or according-to some other circumstance
χωρίζεσθαι τῆς ἀδελφότητος τὸν προεστῶτα, ἔστω
to-be-separated from-the brotherhood the presiding(-one) let-there-be
τις καὶ ἕτερος μετὰ δοκιμασίας αὐτοῦ τε καὶ ἄλλων
someone also another with testing his both and of-others

τῶν ἱκανῶν δοκιμάζειν, εἰς τοῦτο ἐξειλεγμένος, εἰς
of-the(-ones) competent to-test for this chosen for
τὸ, ἀπόντος ἐκείνου, διαδέχεσθαι τὴν ἐπιμέλειαν τῶν
the absent him to-succeed-to the care of-the
ἀδελφῶν, ὥστε καὶ τοῖς παροῦσι παρ᾽ ἑνὸς γίνεσθαι
brothers so-that also for-the present(-ones) from one to-come-about
τὰς παρακλήσεις τοῦ λόγου· ἀλλὰ μὴ ἐν τῇ ἀποδημίᾳ
the exhortations of-the word but not in the journey
τοῦ προεστῶτος δημοκρατικόν τι σχῆμα μεταλαμβάνειν
of-the presiding(-one) (a)-democratic some form to-take-on
τὴν ἀδελφότητα ἐπὶ διαλύσει τοῦ κανόνος καὶ τῆς
the brotherhood for (the)-dissolution of-the rule and of-the
παραδεδομένης εὐταξίας· φυλάσσεσθαι δὲ τὰ μετὰ
handed-down good-order to-be-kept and the(-things) with
δοκιμασίας ἐγκριθέντα εἰς δόξαν Θεοῦ, καὶ τοῖς ἐπιδημοῦσι
testing approved for (the)-glory of-God and for-the visiting
δὲ τῶν ξένων εἶναι τὸν ἀποκρινόμενον συνετῶς, ἵνα
too of-the strangers to-be the(-one) answering wisely that
οἵ τε τὸν λόγον ἐπιζητοῦντες οἰκοδομῶνται τῆς
the(-ones) both the word seeking be-built-up of-the
ὑποθέσεως ἐπαξίως, καὶ τὸ κοινὸν τῆς ἀδελφότητος μὴ
subject worthily and the community of-the brotherhood not
καταισχύνηται. Τὸ γὰρ πάντας ὁμοίως ἐπιπηδᾷν τῷ λόγῳ,
be-put-to-shame the for all alike to-leap-upon the word
θορύβου αἴτιον, καὶ ἀταξίας σημεῖον· τοῦ Ἀποστόλου μηδὲ
(is)-of-tumult (a)-cause and of-disorder (a)-sign the Apostle not-even
τοὺς κατηξιωμένους τοῦ χαρίσματος τῆς διδασκαλίας
the(-ones) deemed-worthy of-the gift of-the teaching
πλείους ἐπὶ τὸ αὐτὸ λαλεῖν συγχωρήσαντος, δι᾽
more at the same(-time) to-speak having-permitted through
ὧν φησιν· Ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ, ὁ πρῶτος
which(-words) he-says if but to-another be-revealed the first

σιγάτω· καὶ πάλιν τὸ ἄτοπον τῆς τοιαύτης ἀταξίας
let-be-silent and again the absurdity of-the such disorder
διελέγχοντος ἐν τῷ λέγειν· Ἐὰν οὖν συνέλθῃ ἡ Ἐκκλησία
exposing in the saying if then come-together the Church
ὅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες λαλῶσι γλώσσαις, εἰσέλθωσι
whole in the same(-place) and all speak in-tongues enter
δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν, ὅτι μαίνεσθε;
and unlearned(-ones) or unbelievers not will-they-say that you-are-mad
Καὶ ἐὰν ὑπὸ ἀγνοίας δὲ ἄλλῳ προσαγάγῃ τὰς 2
and if through ignorance and to-another bring the
ἐπερωτήσεις ὁ ξένος, κἂν ἔχῃ ἀποκρίνεσθαι ἀνενδεῶς
questions the stranger even-if he-be-able to-answer sufficiently
ὁ παρὰ πρόσωπον ἐπερωτηθεὶς, ὅμως τῆς εὐταξίας
the(-one) in (the)-face questioned nevertheless of-the good-order
ἕνεκεν αὐτὸς μὲν σιωπάτω, ὑποδεικνύτω δὲ τὸν τὸ
for-the-sake he indeed let-him-be-silent let-him-point-out and the(-one) the
μέρος τοῦτο πεπιστευμένον, ὡς ἐποίησαν οἱ ἀπόστολοι
part this entrusted-with as did the apostles
ἐπὶ τοῦ Κυρίου, ὥστε εὔτακτον καὶ εὐσχήμονα τὴν
in-the-time-of the Lord so-that orderly and decent the
χρῆσιν τοῦ λόγου γίνεσθαι. Εἰ γὰρ ἐπὶ τῆς σωμάτων
use of-the word to-be if for in the of-bodies
θεραπείας οὔτε σιδήρῳ παντός ἐστι χρήσασθαι ἐπὶ τῶν
healing not iron anyone's is to-use on the
ἀσθενούντων, ἀλλὰ τοῦ τέχνην ἀνειληφότος, καὶ
sick but of-the(-one) (the)-craft having-taken-up both
χρόνῳ μακρῷ, καὶ πείρᾳ, καὶ μελέτῃ τῶν ἔργων, καὶ
by-time long and by-experience and by-practice of-the works and
διδασκαλίᾳ τῶν ἐπιστημόνων· τίνα ἔχει λόγον τῇ διὰ
by-teaching of-the skilled what has reason in-the through
τοῦ λόγου θεραπείᾳ τοὺς τυχόντας ἐπιπηδᾷν; Ἐν ᾧ καὶ
the word healing the chance(-ones) to-leap-upon in which even

τὸ μικρότατον παροφθὲν μεγίστην φέρει τὴν ζημίαν. Παρ'
the smallest(-thing) overlooked greatest brings the loss among
οἷς γὰρ οὐδὲ ἄρτου μετάδοσις τοῖς τυχοῦσιν ἐφίεται, ἀλλ'
whom for not-even of-bread (the)-distribution to-the chance(-ones) is-permitted but
ἑνὶ προσήκει ἡ τοιαύτη διακονία, τῷ μετὰ δοκιμασίας
to-one belongs the such ministry to-the(-one) with testing
πεπιστευμένῳ, παρὰ τούτοις πῶς οὐχὶ πολὺ πλέον τὴν
entrusted among these how not much more the
πνευματικὴν τροφὴν ἐξειλεγμένως καὶ παρατετηρημένως
spiritual food selectively and carefully
ὑφ' ἑνὸς τῶν δυνατωτέρων προσάγεσθαι χρὴ τοῖς
by one of-the more-able to-be-brought (it)-is-needful to-the(-ones)
αἰτοῦσιν; Ὥστε οὐ τῆς τυχούσης αὐθαδείας τὸν
asking so-that not of-the ordinary self-will the(-one)
ἐπερωτηθέντα κρῖμα Θεοῦ, ἀδεῶς οὕτω καὶ ὡς ἔτυχε
questioned (the)-judgment of-God fearlessly thus and as it-happened
κατατολμᾷν τῆς ἀποκρίσεως, ἀλλὰ μὴ ὑποδεικνύειν τὸν
to-venture-upon the answer but not to-point-out the(-one)
ἐγκεχειρισμένον τὴν τοῦ λόγου οἰκονομίαν, ὃς, διὰ τὸ
entrusted-with the of-the word management who because-of the
πιστὸς εἶναι πάντως καὶ φρόνιμος οἰκονόμος, ἐπελέγη
faithful to-be surely and prudent steward was-chosen
εἰς τὸ διαδιδόναι μὲν ἐν καιρῷ τὴν πνευματικὴν τροφὴν,
for the to-distribute indeed in season the spiritual food
οἰκονομεῖν δὲ τοὺς λόγους αὐτοῦ ἐν κρίσει, καθὼς γέγραπται.
to-manage and the words his in judgment as it-is-written
Κἂν διαφεύγῃ δέ τι τὸν ὀφείλοντα ἀποκρίνεσθαι,
even-if escape and something the(-one) owing to-answer
καὶ ἄλλος ἐξεύρῃ, μὴ τῷ ἐλέγχῳ εὐθὺς ἐπιπηδάτω,
and another find-out not with-the reproof at-once let-him-leap-in
ἀλλ' ἰδίᾳ ὑποβαλλέτω τὸ παραστάν. Ἐπάρσεως
but privately let-him-suggest the(-thing) occurring of-elation

γὰρ ἀφορμὴ ἐκ τούτου κατὰ τῶν προεχόντων τοῖς
for (an)-occasion from this against the(-ones) excelling for-the
ὑποδεεστέροις γίνεται, ὥστε, κἂν χρησίμως ἀποκριθῇ τις,
inferior arises so-that even-if usefully answer someone
μὴ καθηκόντως δὲ, ἔνοχός ἐστι τοῖς τῆς ἀταξίας ἐπιτιμίοις.
not fittingly and liable he-is to-the of-the disorder penalties

Περὶ τοῦ μὴ συγκρύπτειν ἁμαρτήματα ἀδελφῷ ἢ ἑαυτῷ

XLVI · NOT CONCEALING SINS

Every sin must be reported to the superior, either by the sinner or by those who know of it, if they cannot heal it themselves. A sin kept silent is a festering wound; the benefactor is not the one who shuts poison in the body but the one who brings it out by lancing. To conceal a sin is to help prepare the sick man's death, since the sting of death is sin. No one must hide another's sin, lest he become his brother's murderer, nor his own.

Πᾶν δὲ ἁμάρτημα ἀναφέρεσθαι δεῖ τῷ προεστῶτι,
every and sin to-be-referred (it)-is-needful to-the presiding(-one)
ἢ παρ' αὐτοῦ τοῦ ἡμαρτηκότος, ἢ παρὰ τῶν
either by himself the(-one) having-sinned or by the(-ones)
συνεγνωκότων, ἐὰν αὐτοὶ θεραπεῦσαι μὴ δυνηθῶσι, κατὰ
knowing-with(-him) if they to-heal not be-able according-to
τὸ ὑπὸ τοῦ Κυρίου προστεταγμένον. Κακία γὰρ
the(-thing) by the Lord commanded vice for
σιωπηθεῖσα νόσος ὕπουλός ἐστιν ἐν τῇ ψυχῇ. Ὡς οὖν οὐκ
kept-silent (a)-disease festering is in the soul as then not
ἂν εἴποιμεν εὐεργέτην τὸν ἐγκατακλείοντα τῷ σώματι
— would-we-call (a)-benefactor the(-one) shutting-up in-the body
τὰ ὀλέθρια, ἀλλὰ μᾶλλον τὸν διὰ ὀδύνης καὶ ἀμύξεως
the deadly(-things) but rather the(-one) through pain and lancing

εἰς τὸ φανερὸν ἕλκοντα, ὥστε ἢ διὰ ἐμέτου ἀπορῥίψαι
into the open drawing so-that either through vomiting to-throw-off
τὸ βλάπτον, ἢ καθόλου διὰ τῆς τοῦ πάθους φανερώσεως
the harmful(-thing) or generally through the of-the passion manifestation
εὔγνωστον ὑπάρξαι τὸν τρόπον τῆς θεραπείας· οὕτω,
well-known to-be the way of-the healing so
δηλονότι, καὶ τὸ κρύπτειν ἁμαρτίαν συγκατασκευάζειν ἐστὶ
clearly also the to-hide sin to-help-prepare is
τῷ νοσοῦντι τὸν θάνατον. Κέντρον γὰρ, φησὶ, τοῦ θανάτου
for-the sick(-one) the death (the)-sting for he-says of-the death
ἡ ἁμαρτία. Κρείσσους δὲ ἔλεγχοι μετὰ παῤῥησίας
(is)-the sin better and (are)-reproofs with boldness
κρυπτομένης φιλίας. Μήτε οὖν ἄλλος ἄλλῳ συγκρυπτέτω,
than-hidden friendship neither then one for-another let-him-conceal-with
ἵνα μὴ ἀδελφοκτόνος ἀντὶ φιλαδέλφου γένηται, μήτε
that not (a)-brother-killer instead-of brother-loving he-become nor
αὐτὸς ἑαυτῷ. Ὁ γὰρ μὴ ἰώμενος, φησὶν, ἑαυτὸν ἐν τοῖς
he for-himself the(-one) for not healing he-says himself in the
ἔργοις αὐτοῦ ἀδελφός ἐστι τοῦ λυμαινομένου ἑαυτόν.
works his brother is of-the(-one) destroying himself

Περὶ τῶν μὴ καταδεχομένων τὰ παρὰ τοῦ προεστῶτος τυπούμενα

XLVII · THOSE WHO REJECT THE SUPERIOR'S DECISIONS

A brother who does not accept what the superior has decided must either object, openly or privately, if he has a strong reason from Scripture, or keep silent and do what is commanded; if he is ashamed, he may use others to speak for him. So, if the order is against Scripture, he saves himself and the brothers from harm, and if it proves sound, he frees himself from doubting and gives the simpler no occasion to stumble. Those who persist in disobedience, grumbling in secret and sowing doubt, are to be cast out of the brotherhood, as Scripture commands, since a little leaven leavens the whole lump.

Τὸν δὲ μὴ καταδεχόμενον τὰ παρὰ τοῦ προεστῶτος
the(-one) and not accepting the(-things) by the presiding(-one)
ἐγκριθέντα χρὴ φανερῶς ἢ ἰδίᾳ αὐτῷ ἀντιλέγειν, εἴ
approved (it)-is-needful openly or privately him to-speak-against if
τινα ἔχοι λόγον ἰσχυρὸν κατὰ τὸ βούλημα τῶν Γραφῶν,
some he-have reason strong according-to the intent of-the Scriptures
ἢ σιωπήσαντα τὸ προστεταγμένον ποιεῖν. Εἰ δὲ αὐτὸς
or having-kept-silent the(-thing) commanded to-do if but he
αἰσχύνοιτο, ἄλλοις τισὶ μεσίταις πρὸς τοῦτο χρησάσθω,
be-ashamed other some mediators for this let-him-use
ἵνα, εἰ μὲν παρὰ τὴν Γραφὴν εἴη ἡ διαταγὴ, ἐξέληται
that if indeed contrary-to the Scripture be the ordinance he-may-deliver
καὶ αὐτὸς ἑαυτὸν καὶ τοὺς ἀδελφοὺς βλάβης· εἰ δὲ δειχθείη
both he himself and the brothers from-harm if but it-be-shown
κατὰ λόγον τὸν προσήκοντα γενομένη, καὶ ἑαυτὸν
according-to reason the fitting having-been-made also himself
διακρίσεως ματαίας καὶ ἐπικινδύνου ἐλευθερώσῃ. Ὁ γὰρ
from-doubting vain and dangerous he-may-free the(-one) for
διακρινόμενος, φησὶν, ἐὰν φάγῃ, κατακέκριται· ὅτι οὐκ ἐκ
doubting he-says if he-eat is-condemned because not from

πίστεως· καὶ τοῖς ἁπλουστέροις μηδένα δυσπειθείας ὄλισθον
faith and for-the simpler no of-intractability slip
ἐμποιήσῃ. Συμφέρει γὰρ, φησὶν ὁ Κύριος, ἵνα κρεμασθῇ
he-may-produce it-is-better for he-says the Lord that be-hung
μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔῤῥιπται
(a)-millstone of-(an)-ass around the neck his and he-has-been-thrown
εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν
into the sea than that he-cause-to-stumble one of-the little(-ones)
τούτων. Ἐὰν δέ τινες ἐπιμένωσι τῇ ἀπειθείᾳ, λάθρα
these if but some persist in-the disobedience secretly
μὲν καταμεμφόμενοι, μὴ δημοσιεύοντες δὲ τὴν λύπην, ὡς
indeed finding-fault not making-public but the grief as
καὶ διακρίσεως αἴτιοι τῇ ἀδελφότητι, καὶ τὴν πρὸς τὰς
also of-doubting causes to-the brotherhood and the toward the
ἐντολὰς πληροφορίαν διασαλεύοντες, καὶ δυσπειθείας καὶ
commandments assurance shaking and of-intractability and
παρακοῆς διδάσκαλοι, ἐκβαλλέσθωσαν τῆς ἀδελφότητος.
of-disobedience teachers let-them-be-cast-out from-the brotherhood
Ἔκβαλλε γὰρ, φησὶ, λοιμὸν ἐκ συνεδρίου, καὶ συνεξελεύσεται
cast-out for he-says (a)-pest from (the)-assembly and will-go-out-with
αὐτῷ νεῖκος· καὶ πάλιν· Ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν
him strife and again remove the wicked(-one) from you
αὐτῶν. Διότι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.
yourselves because (a)-little leaven (the)-whole the lump leavens

Ὅτι οὐ δεῖ περιεργάζεσθαι τὰς οἰκονομίας τοῦ προεστῶτος, τῷ δὲ ἰδίῳ προσέχειν ἔργῳ

XLVIII · NOT PRYING INTO THE SUPERIOR'S ARRANGEMENTS

To keep anyone from falling into doubting, no one but those nearest the superior in rank and understanding, whom he takes into counsel, may pry into his arrangements. Having entrusted their souls to one who must give account to God, it is absurd to distrust him about trifles and fill oneself and others with suspicion. Each is to remain in his calling and attend to his own work, imitating the disciples, who, though the Lord's meeting with the Samaritan woman might have raised suspicion, asked him nothing.

Ὑπὲρ δὲ τοῦ μὴ ῥᾳδίως τινὰ τῷ τοιούτῳ πάθει
for and the not easily anyone in-the such passion
τῆς διακρίσεως εἰς βλάβην ἑαυτοῦ καὶ τῶν ἑτέρων
of-the doubting to harm of-himself and of-the others
περιπίπτειν, ἐκεῖνο καθόλου παραφυλακτέον ἐν ἀδελφότητι,
to-fall-into that altogether (is)-to-be-guarded in (a)-brotherhood
τὸ τὴν ἀρχὴν μηδένα τὰς τοῦ προεστῶτος οἰκονομίας
the — at-all no-one the of-the presiding(-one) arrangements
περιεργάζεσθαι, μηδὲ πολυπραγμονεῖν τὰ γινόμενα
to-pry-into nor to-meddle-with the(-things) happening
ἐκτὸς τῶν ἐγγυτέρων τοῦ προεστῶτος καὶ βαθμῷ καὶ
except the(-ones) nearer to-the presiding(-one) both in-rank and
συνέσει· οὓς καὶ εἰς τὴν περὶ τῶν κοινῶν βουλήν
in-understanding whom also into the about the common(-things) counsel
τε καὶ σκέψιν ἀναγκαίως παραλήψεται, πειθόμενος τῇ
both and consideration necessarily he-will-take-with(-him) obeying the
παραινέσει τοῦ εἰπόντος· Μετὰ βουλῆς πάντα ποίει. Εἰ
exhortation of-the(-one) having-said with counsel all(-things) do if
γὰρ τῶν ψυχῶν ἡμῶν ἐπετρέψαμεν αὐτῷ τὴν οἰκονομίαν,
for of-the souls our we-entrusted to-him the management

ὡς Θεῷ τὸν λόγον δώσοντι, ἀλόγιστον παντελῶς περὶ
as to-God the account going-to-give (it-is)-unreasonable altogether about
τῶν εὐτελεστάτων ἀπιστεῖν, καὶ ὑποψιῶν ἀτόπων κατὰ τοῦ
the most-trivial(-things) to-distrust and with-suspicions absurd against the
ἀδελφοῦ αὐτόν τε πληροῦσθαι, καὶ τοῖς ἄλλοις ἀφορμὴν
brother himself both to-be-filled and to-the others occasion
παρέχειν. Διόπερ, ἵνα μὴ τοῦτο συμβαίνῃ, ἕκαστος ἐν ᾧ
to-provide wherefore that not this happen each in what
ἐκλήθη, ἐν τούτῳ μενέτω· καὶ τῇ φροντίδι τῶν
he-was-called in this let-him-remain and to-the care of-the(-things)
αὐτῷ ἐπιβαλλόντων ὅλον ἑαυτὸν ἀποδοὺς, μηδὲν τὰς ἄλλας
to-him belonging whole himself having-given in-nothing the other
οἰκονομίας περιεργαζέσθω, μιμούμενος τοὺς ἁγίους μαθητὰς
arrangements let-him-pry-into imitating the holy disciples
τοῦ Κυρίου, ἐφ' ὧν, καίτοι τοῦ πράγματος τοῦ κατὰ
of-the Lord with whom although the matter the about
τὴν Σαμαρεῖτιν εἰς ὑποψίαν ἀγαγεῖν δυναμένου, ὅμως
the Samaritan-woman to suspicion to-lead being-able nevertheless
Οὐδεὶς, φησὶν, εἶπε· Τί ζητεῖς, ἢ τί λαλεῖς μετ' αὐτῆς;
no-one he-says said what do-you-seek or why do-you-speak with her

Περὶ τῶν ἀμφισβητουμένων ἐν τῇ ἀδελφότητι

XLIX · DISPUTES IN THE BROTHERHOOD

When brothers disagree about something, they must not strive with one another in contention but leave the decision to those more able. To keep order and avoid quibbling, one tested brother should either put the doubtful points before the brotherhood for common examination or refer them to the superior. As no one trusts tools to the unskilled, the handling of words belongs to the able, who can judge place, time, and manner, object prudently, and keep the solutions for the common good.

Περὶ δὲ τῶν ἀμφισβητουμένων ἐν τῇ ἀδελφότητι, ὅταν
about and the(-things) disputed in the brotherhood when
ἀσύμφωνοί τινες ὦσι περί τινος πράγματος, οὐ χρὴ
in-disagreement some be about some matter not (it)-is-needful
φιλονείκως ἀλλήλοις ἀντιτείνειν, ἀλλὰ ταμιεύεσθαι τοῖς
contentiously with-one-another to-strive but to-reserve for-the
δυνατωτέροις τὴν ἐπίκρισιν. Ὥστε δὲ μήτε τὴν τάξιν
more-able the decision so-that and neither the order
συγχεῖσθαι, πάντων ἐπερωτώντων, καὶ πάντοτε, μήτε
to-be-confused all asking and always nor
ἀφορμὴν ἐρεσχελίας καὶ φλυαρίας ἐγγίνεσθαι, ἕνα τινὰ
occasion of-quibbling and of-chatter to-arise one someone
εἶναι χρὴ τὸν δοκιμασθέντα, δυνατῶς ἔχειν ἢ
to-be (it)-is-needful the(-one) approved ably to-be either
εἰς κοινὴν ἐπίσκεψιν προτιθέναι τῇ ἀδελφότητι τὰ
for common examination to-put-before the brotherhood the(-things)
παρά τισιν ἀμφιβαλλόμενα, ἢ τῷ προέχοντι ἀνατίθεσθαι.
by some doubted or to-the excelling(-one) to-refer(-them)
Ἀκολουθοτέρα γὰρ καὶ ἐπιστημονικωτέρα ἡ διάσκεψις
more-consistent for and more-skilled the consideration
οὕτω τῶν ζητουμένων γενήσεται. Εἰ γὰρ ἑκάστῳ
so of-the(-things) sought will-become if for for-each

πράγματι ἐπιστήμης καὶ ἐμπειρίας χρεία, πολλῷ πλέον
matter of-knowledge and of-experience (there-is)-need by-much more
ἐν τοῖς τοιούτοις. Καὶ εἰ ἐργαλείων χρῆσιν οὐκ ἄν τις
in the such(-things) and if of-tools (the)-use not — anyone
ἐπιτρέψειεν ἀπείροις, πολλῷ μᾶλλον χρὴ τὴν τῶν
would-entrust to-the-inexperienced by-much more (it)-is-needful the of-the
λόγων μεταχείρισιν τοῖς δυνατοῖς συγχωρεῖν· οἳ καὶ τόπον
words handling to-the able to-allow who both place
καὶ καιρὸν καὶ τρόπον τῶν ἐπερωτήσεων ἱκανοὶ ἔσονται
and time and manner of-the questions competent will-be
διαγινώσκειν, ἀφιλονείκως τε καὶ φρονίμως ἀντιθέντες,
to-discern without-contention both and prudently objecting
καὶ συνετῶς ἀκούοντες, ἀκριβῶς φυλάσσειν τῶν
and intelligently hearing exactly to-keep of-the(-things)
ἐπιζητηθέντων τὰς λύσεις πρὸς οἰκοδομὴν τοῦ κοινοῦ.
inquired the solutions for building-up of-the community

Πῶς χρὴ ἐπιτιμᾷν τὸν προεστῶτα

L · HOW THE SUPERIOR REBUKES

The superior must not rebuke sinners in passion, since reproving a brother in anger does not free him from sin but entangles the rebuker in it; Paul bids him correct opponents with meekness. He must not be severe only when he himself is slighted and mild when another is despised, but rather more indignant then, so that he shows he hates the sin, not the sinner. Indignation that runs the other way shows that it springs from love of glory or of rule. He must show zeal for God's honor and compassion for the brother in danger, and be moved against every sin as sin.

Ἀλλὰ καὶ τὰς ἐπιτιμήσεις μὴ ἐμπαθῶς τοῖς ἡμαρτηκόσιν
but also the rebukes not passionately to-the(-ones) having-sinned
ὁ προεστὼς προσαγέτω. Τὸ γὰρ μετὰ θυμοῦ καὶ ὀργῆς
the presiding(-one) let-him-apply the for with anger and wrath
ἐλέγχειν τὸν ἀδελφὸν οὐχὶ ἐκεῖνόν ἐστιν ἁμαρτίας
to-reprove the brother not him is from-sin
ἐλευθερῶσαι, ἀλλ' ἑαυτὸν περιβαλεῖν πλημμελήμασι. Διόπερ
to-free but himself to-entangle in-offenses wherefore
φησίν· Ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους·
he-says in meekness correcting the(-ones) opposing
μηδὲ ἐν οἷς μὲν ἂν αὐτὸς παροφθῇ, σφοδρὸν εἶναι,
nor in which(-cases) indeed — he be-overlooked vehement to-be
ἐν οἷς δὲ ἂν ἄλλον καταφρονούμενον ἴδῃ, τὴν πρὸς
in which(-cases) but — another despised he-see the toward
τὸν ἡμαρτηκότα χρηστότητα ἐπιδείκνυσθαι· ἀλλὰ καὶ
the(-one) having-sinned kindness to-show but also
μᾶλλον δυσχεραίνειν ἐπὶ τῷ κακῷ τότε. Οὕτω γὰρ τῆς
rather to-be-vexed at the evil then thus for of-the
τε φιλαυτίας τὴν ὑποψίαν ἐκφεύξεται, καὶ ἀπόδειξιν δώσει
both self-love the suspicion he-will-escape and proof will-give
τοῦ μὴ τὸν ἡμαρτηκότα μισεῖν, ἀλλὰ τὴν ἁμαρτίαν
of-the not the(-one) having-sinned to-hate but the sin

ἀποστρέφεσθαι, τῇ διαφορᾷ τῇ ἑαυτοῦ πρὸς τὸν ἕτερον.
to-turn-from by-the difference the of-himself toward the other
Διαφορὰν δὲ ἀγανακτήσεως ποιούμενος, μὴ τὴν εἰρημένην,
(a)-difference but of-indignation making not the stated
ἀλλὰ τὴν ἐναντίαν, φανερός ἐστιν ὅτι οὔτε διὰ τὸν Θεὸν
but the opposite manifest he-is that neither because-of — God
οὔτε διὰ τὸν κίνδυνον τοῦ ἡμαρτηκότος. ἀλλὰ διὰ
nor because-of the danger of-the(-one) having-sinned but because-of
τὴν ἑαυτοῦ φιλοδοξίαν ἢ φιλαρχίαν ἀγανακτεῖ. Χρὴ
the of-himself love-of-glory or love-of-rule he-is-indignant (it)-is-needful
γὰρ, ζῆλον μὲν ὑπὲρ τῆς τοῦ Θεοῦ δόξης ἀτιμαζομένου ἐν
for zeal indeed for the — of-God glory dishonored in
τῇ τῆς ἐντολῆς παραβάσει ἐπιδεικνύμενον, εὐσπλαγχνίαν
the of-the commandment transgression showing compassion
δὲ φιλαδελφίας ὑπὲρ τῆς τοῦ ἀδελφοῦ σωτηρίας ἔχοντα
and of-brotherly-love for the of-the brother salvation having
κινδυνεύοντος ἐν τῇ ἁμαρτίᾳ (ὅτι Ἡ ψυχὴ ἡ ἁμαρτάνουσα,
being-in-danger in the sin because the soul the sinning
αὐτὴ ἀποθανεῖται), ἐπὶ παντὸς ἁμαρτήματος ὡς κατὰ
it will-die at every sin as against
ἁμαρτήματος κινεῖσθαι, καὶ τῇ σφοδρότητι τῆς ἐκδικήσεως
(a)-sin to-be-moved and by-the vehemence of-the punishment
δεικνύειν τὸ διάπυρον τῆς διαθέσεως.
to-show the ardor of-the disposition

Ποίῳ τρόπῳ δεῖ διορθοῦσθαι τὸ πλημμέλημα τοῦ ἡμαρτηκότος

LI · CORRECTING THE OFFENDER

The superior should apply corrections as a physician, not angry with the sick but fighting the disease, curing each infirmity of the soul by its opposite: vainglory by humble tasks, idle talk by silence, excess sleep by watching in prayer, idleness by labor, unseemly eating by fasting, and grumbling by separation, so that no brother works with the grumbler or mixes his work with theirs, until his repentance shows him free of the passion. Then the work he did while grumbling is accepted, but even so it is put to another use, not to the brothers' service.

Καὶ τὰς διορθώσεις δὲ κατὰ τὸν τῆς ἰατρείας
and the corrections too according-to the of-the healing
λόγον προσαγέτω τοῖς ἐμπαθέσι, μὴ ὀργιζόμενος τοῖς
principle let-him-apply to-the(-ones) passionate not being-angry with-the
ἀσθενοῦσιν, ἀλλὰ τῇ νόσῳ μαχόμενος, καὶ ἀπεναντίον μὲν
sick but with-the disease fighting and opposite indeed
ἱστάμενος πρὸς τὰ πάθη, δι' ἐπιπονωτέρας δὲ, εἰ δέοι,
standing against the passions through more-laborious and if (it)-be-needful
διαγωγῆς ἰώμενος τὸ ἀῤῥώστημα τῆς ψυχῆς· οἷον
regimen healing the infirmity of-the soul for-example
τὴν κενοδοξίαν τοῖς ἐπιτάγμασι τῶν τῆς ταπεινοφροσύνης
the vainglory by-the injunctions of-the of-the humility
ἐπιτηδευμάτων· τὴν ἀργολογίαν τῇ σιωπῇ· ὕπνον ἄμετρον
practices the idle-talk by-the silence sleep immoderate
διὰ τῆς ἐν προσευχαῖς ἀγρυπνίας· ἀργίαν σώματος διὰ
through the in prayers wakefulness idleness of-body through
τῶν κόπων· βρῶσιν ἀπρεπῆ διὰ τῆς ἀσιτίας· γογγυσμὸν
the toils eating unseemly through the fasting grumbling
διὰ τοῦ ἀφορισμοῦ, ὥστε μήτε συνεργάζεσθαι αὐτῷ
through the separation so-that neither to-work-with him

τινα τῶν ἀδελφῶν ἐλέσθαι, μήτε τὸ παρ᾽ αὐτοῦ ἔργον
anyone of-the brothers to-choose nor the from him work
ἀναμιγνύναι τοῖς ἄλλων, καθὰ προείρηται, πλὴν εἰ
to-mix with-the(-works) of-others as has-been-said-before except if
μὴ ἄρα διὰ τῆς ἀνεπαισχύντου μετανοίας ἀπαλλαγεὶς τοῦ
not then through the unashamed repentance freed from-the
πάθους φανείη. Καὶ τότε τὴν ἐν τῷ γογγυσμῷ γενομένην
passion he-appear and then the in the grumbling done
ἐργασίαν προσδέχεσθαι· μηδὲ οὕτως εἰς ὑπηρεσίαν τῆς τῶν
work to-accept not-even so for service of-the of-the
ἀδελφῶν χρήσεως, ἀλλ᾽ εἰς ἑτέραν χρείαν οἰκονομοῦντας.
brothers use but for another need managing(-it)
Καὶ τούτων ὁ λόγος ἀρκούντως προαποδέδεικται.
and of-these the word sufficiently has-been-shown-before

Μετὰ ποίας διαθέσεως καταδέχεσθαι δεῖ τὰ ἐπιτίμια

LII · RECEIVING PENALTIES

As the superior must apply treatment without passion, so those treated must not take the penalties in enmity or call care given for their salvation tyranny. The sick trust physicians who cut, burn, and give bitter drugs, and count them benefactors, so the brothers should regard those who heal their souls by hard discipline. Paul says no one gladdens him but the one he grieves, and godly grief produces zeal, so one who looks to the end will count the one who causes godly grief a benefactor.

Ὥσπερ δὲ τὸν προεστῶτα εἴπομεν χρῆναι ἀπαθῶς
as and the presiding(-one) we-said (it)-to-be-needful dispassionately
προσάγειν τὰς θεραπείας τοῖς ἀσθενοῦσιν, οὕτω πάλιν
to-apply the treatments to-the sick so again
χρὴ τοὺς θεραπευομένους μὴ πρὸς ἔχθραν δέχεσθαι
(it)-is-needful the(-ones) being-treated not with enmity to-receive

τὰ ἐπιτίμια, μηδὲ τυραννίδα νομίζειν τὴν ἀπὸ εὐσπλαγχνίας
the penalties nor tyranny to-consider the from compassion
ἐπὶ σωτηρίᾳ τῆς ψυχῆς προσαγομένην αὐτῷ ἐπιμέλειαν.
for (the)-salvation of-the soul applied to-him care
Αἰσχρὸν γὰρ τοὺς μὲν τὰ σώματα νοσοῦντας τοσοῦτον
shameful for the(-ones) indeed in-the bodies sick so-much
τοῖς ἰατροῖς καταπιστεύειν, ὥστε, κἂν τέμνωσι, κἂν καίωσι,
to-the physicians to-trust so-that even-if they-cut even-if they-burn
καὶ πικροῖς τοῖς φαρμάκοις ἀνιῶσιν, εὐεργέτας λογίζεσθαι·
and with-bitter the drugs they-pain (as)-benefactors to-reckon(-them)
ἡμᾶς δὲ πρὸς τοὺς τῶν ψυχῶν ἡμῶν θεραπευτὰς, ὅταν
us but toward the of-the souls our healers when
δι᾽ ἐπιπόνου ἀγωγῆς τὴν σωτηρίαν ἡμῖν κατεργάζωνται,
through laborious regimen the salvation for-us they-work-out
μὴ τὴν αὐτὴν ἔχειν διάθεσιν, τοῦ Ἀποστόλου λέγοντος·
not the same to-have disposition the Apostle saying
Καὶ τίς ἐστιν ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος
and who is the(-one) gladdening me if not the(-one) being-grieved
ἐξ ἐμοῦ; καὶ πάλιν· Ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ Θεὸν
by me and again behold for itself this the according-to God
λυπηθῆναι ὑμᾶς πόσην κατειργάσατο ἐν ὑμῖν σπουδήν.
to-be-grieved you how-much it-worked-out in you zeal
Ὥστε, πρὸς τὸ τέλος ἀποβλέποντα, εὐεργέτην προσήκει
so-that toward the end looking (a)-benefactor it-befits
κρίνειν τὸν τὴν κατὰ Θεὸν λύπην ἡμῖν ἐμποιοῦντα.
to-judge the(-one) the according-to God grief in-us producing

Πῶς οἱ τῶν τεχνῶν διδάσκαλοι διορθώσονται τοὺς παῖδας πταίοντας

LIII · MASTERS OF THE CRAFTS AND THEIR PUPILS

Those who teach the crafts may correct by themselves the pupils' faults in the craft itself. But faults that reveal a perverted character, such as disobedience, contradiction, laziness at work, idle talk, or lying, must be brought to the overseer of the common order, who devises the measure and manner of the cure. Since rebuke is a healing of the soul, it is not for everyone to rebuke, any more than to heal, unless the superior entrusts it to one he has tested.

Δεῖ μέντοι καὶ τοὺς τὰς τέχνας διδάσκοντας,
(it)-is-needful however also the(-ones) the crafts teaching
ὅσα εἰς αὐτὴν τὴν τέχνην ἐξαμαρτάνουσιν οἱ
as-many(-faults)-as in itself the craft commit the(-ones)
μανθάνοντες, ἐφ' ἑαυτῶν ἐλέγχειν τὸ πλημμέλημα, καὶ
learning by themselves to-reprove the offense and
ἐπανορθοῦσθαι τὰ σφάλματα. Ὅσα δὲ τῶν ἁμαρτημάτων
to-correct the mistakes as-many-as but of-the sins
τῆς τοῦ ἤθους διαστροφῆς ἐστι κατηγορήματα, οἷον
of-the of-the character perversion are charges for-example
ἀπείθειαι καὶ ἀντιλογίαι, καὶ ῥᾳθυμία περὶ τὰ ἔργα,
disobediences and contradictions and laziness about the works
ἢ ἀργολογία, ἢ ψεῦδος, ἢ ἄλλο τι τῶν τοιούτων
or idle-talk or falsehood or other something of-the such(-things)
ἀπειρημένων τοῖς εὐσεβέσιν, ἐπὶ τὸν ἔφορον τῆς κοινῆς
forbidden to-the pious to the overseer of-the common
εὐταξίας ἄγοντας δεῖ ἐλέγχειν, ὥστε παρ' αὐτοῦ καὶ
good-order leading(-them) (it)-is-needful to-reprove so-that by him both
τὸ μέτρον καὶ τὸν τρόπον τῆς ἰάσεως τῶν ἁμαρτημάτων
the measure and the manner of-the cure of-the sins

ἐπινοεῖσθαι. Εἰ γὰρ ἰατρεία ψυχῆς ἐστιν ἡ ἐπιτίμησις, οὐ
to-be-devised if for (a)-healing of-soul is the rebuke not
παντός ἐστιν ἐπιτιμᾷν, ὡς οὐδὲ τὸ ἰατρεύειν, πλὴν ἐὰν
of-everyone is(-it) to-rebuke as not-even the to-heal except if
μή τινι αὐτὸς ὁ προεστὼς ἐπιτρέψῃ μετὰ δοκιμασίας
not to-someone himself the presiding(-one) entrust with testing
πλείονος.
more

Περὶ τοῦ δεῖν τοὺς προεστῶτας τῆς ἀδελφότητος ἀλλήλοις τὰ καθ' ἑαυτοὺς ἀνατίθεσθαι

LIV · COUNCILS OF THE SUPERIORS

It is good for the superiors of the brotherhoods to meet at set times and places to refer to one another what has happened unexpectedly, the characters hard to handle, and how they dealt with each, so that a mistake is revealed by the judgment of many and what was done rightly is confirmed by their testimony.

Ἀγαθὸν δέ ποτε καὶ συνέδριον κατά τινας ὡρισμένους
(it-is)-good and at-times also (a)-council at some appointed
καιροὺς καὶ τόπους τῶν ἐπιτεταγμένων ταῖς ἀδελφότησι
times and places of-the(-ones) set-over the brotherhoods
γίνεσθαι· καθ' οὓς τά τε παρὰ λόγον ἀπαντήσαντα
to-be-held at which the both contrary-to reason having-befallen
πράγματα, καὶ τῶν ἠθῶν τὰ δυσμεταχείριστα, καὶ
matters and of-the characters the hard-to-handle and
ὅπως διέθηκαν ἕκαστον, ἀναθήσονται ἀλλήλοις, ὥστε καὶ
how they-dealt-with each they-will-refer to-one-another so-that also
τὸ ἐσφαλμένως ποτὲ γενόμενόν τινι τῇ κρίσει
the(-thing) erroneously ever done by-someone by-the judgment

τῶν πολλῶν ἀξιοπίστως ἀποκαλυφθῆναι, καὶ τὸ
of-the many credibly to-be-revealed and the(-thing)
κατορθωθὲν τῇ μαρτυρίᾳ τῶν πλειόνων βεβαιωθῆναι.
achieved by-the testimony of-the more to-be-confirmed

Εἰ τοῖς ἐκ τῆς ἰατρικῆς κεχρῆσθαι κατὰ σκοπόν ἐστι τῆς εὐσεβείας

LV · WHETHER MEDICINE SUITS PIETY

Each craft is God's gift to our weakness, and medicine, which removes the excess and supplies the lack in a body exposed to many harms, is given as a pattern for the healing of the soul. As after the curse we learned farming, so, condemned to a mortal body, we were given medicine. Herbs and remedies are found as food is, but the elaborate care that turns life toward the body is to be refused; medicine is used, if needed, without putting all hope of health in it. The Lord healed sometimes with clay, sometimes by his will alone, and left some to endure; so God heals us invisibly or through remedies. Surgery and bitter drugs are borne for the body, as rebukes for the soul. Not every sickness comes from nature or diet: some are scourges for sin, to be borne in quiet without medicine, some trials like Job's, examples like Lazarus's, or, like Paul's, a sign that he is only human. Medicine must not be shunned for others' abuse, nor trusted like a savior, but used, like Hezekiah's figs, with thanks to God and for his glory.

1 Ὥσπερ ἑκάστη τῶν τεχνῶν βοήθεια ἡμῖν πρὸς τὸ τῆς
as each of-the crafts (a)-help to-us for the of-the
φύσεως ἀσθενὲς ὑπὸ τοῦ Θεοῦ κεχάρισται, οἷον γεωργία
nature weak by — God has-been-granted for-example farming
μὲν, ἐπειδὴ οὐκ ἐξαρκεῖ τὰ αὐτομάτως ἐκ τῆς γῆς
indeed since not suffice the(-things) of-themselves from the earth
φυόμενα πρὸς τὴν τῶν χρειῶν παραμυθίαν· ὑφαντικὴ δὲ,
growing for the of-the needs relief weaving and
ἐπειδὴ ἀναγκαία ἡ τῶν σκεπασμάτων χρεία πρός τε τὸ
since necessary (is)-the of-the coverings need for both the

εὔσχημον καὶ τὰς ἀπὸ τοῦ ἀέρος βλάβας, καὶ οἰκοδομικὴ
decency and the from the air harms and building
ὁμοίως· οὕτω καὶ ἰατρική. Ἐπειδὴ τὸ ἐμπαθὲς ἡμῶν σῶμα
likewise so also medicine since the passible our body
ποικίλαις βλάβαις, ταῖς τε ἔξωθεν προσπιπτούσαις καὶ
to-various harms the both from-outside falling-upon and
ταῖς ἔνδοθεν ἀπὸ τροφῶν συνισταμέναις, ὑπόκειται, καὶ
the from-within from foods arising is-subject and
πλεονασμοῖς καὶ ἐλλείψεσι καταπονεῖται, ἡ ἰατρικὴ τέχνη
by-excesses and by-deficiencies is-afflicted the medical craft
εἰς τύπον τῆς κατὰ ψυχὴν θεραπείας τὴν ἀπόθεσιν τοῦ
for (a)-pattern of-the according-to soul healing the removal of-the
περισσοῦ, καὶ τὴν τοῦ λείποντος πρόσθεσιν ὑποτιθεμένη ὑπὸ
superfluous and the of-the lacking addition suggesting by
τοῦ πᾶσαν ἡμῖν τὴν ζωὴν οἰκονομοῦντος Θεοῦ συγκεχώρηται.
the all our the life managing God has-been-permitted
Ὥσπερ γὰρ, εἰ ἦμεν ἐν τῷ παραδείσῳ τῆς τρυφῆς, οὐδὲν
as for if we-were in the paradise of-the delight no
ἂν ἐπινοίας καὶ μόχθου γεωργικοῦ ἐπεδεήθημεν· οὕτω καὶ
— of-contrivance and of-toil of-farming would-we-have-needed so also
εἰ ἐν ἀπαθείᾳ ἦμεν κατὰ τὸ πρὸ τοῦ παραπτώματος
if in impassibility we-were according-to the before the fall
ἐν τῇ δημιουργίᾳ χάρισμα, οὐδενὸς ἂν τῶν ἐξ
in the creation gift of-none — of-the(-things) from
ἰατρικῆς πρὸς παραμυθίαν ἐχρῄζομεν. Ἀλλ' ὥσπερ μετὰ
medicine for relief would-we-need but as after
τὸ ἐξορισθῆναι εἰς τὸν τόπον τοῦτον, καὶ ἀκοῦσαι τὸ,
the to-be-banished into the place this and to-hear the(-word)
Ἐν ἱδρῶτι τοῦ προσώπου σου φαγῇ τὸν ἄρτον σου,
in (the)-sweat of-the face your you-shall-eat the bread your
τότε τῇ μακρᾷ πείρᾳ καὶ τῇ περὶ τὴν γῆν ταλαιπωρίᾳ
then by-the long experience and the about the earth hardship

τῆς γεωργίας τὴν τέχνην συνεστησάμεθα εἰς παραμυθίαν
of-the farming the craft we-established for relief
τῶν ἐκ τῆς κατάρας λυπηρῶν, τὴν σύνεσιν ἡμῖν καὶ
of-the from the curse painful(-things) the understanding to-us and
κατάληψιν τῆς τέχνης ταύτης τοῦ Θεοῦ χαρισαμένου· οὕτω
grasp of-the craft this — God having-granted so
καὶ ἐπειδὴ ἐκελεύσθημεν εἰς τὴν γῆν πάλιν ἀποστραφῆναι,
also since we-were-ordered to the earth again to-return
ἀφ' ἧς ἐλήφθημεν, καὶ ὀδυνηρᾷ σαρκὶ συνεζεύχθημεν εἰς
from which we-were-taken and to-painful flesh we-were-yoked to
φθορὰν καταδεδικασμένῃ διὰ τὴν ἁμαρτίαν, καὶ διὰ
corruption condemned because-of the sin and because-of
τοῦτο τοῖς πάθεσι τούτοις ὑποβληθείσῃ, παρεσχέθη ἡμῖν
this to-the passions these subjected was-provided to-us
καὶ ἡ ἐκ τῆς ἰατρικῆς προσαγομένη τοῖς κάμνουσι,
also the from the medicine applied to-the(-ones) ailing
κατὰ τὸ ποσὸν γοῦν, ἐπικουρία.
according-to the amount at-any-rate help

2 Οὔτε γὰρ αὐτομάτως ἐκ τῆς γῆς ἐβλάστησαν αἱ βοτάναι,
not for of-themselves from the earth sprouted the herbs
αἱ πρὸς ἕκαστον τῶν παθῶν οἰκείως ἔχουσαι· ἀλλὰ,
the(-ones) for each of-the passions suitably being but
δηλονότι, τῷ βουλήματι τοῦ δημιουργοῦ πρὸς τὸν τῆς
clearly by-the will of-the creator for the of-the
ἡμετέρας ὠφελείας σκοπὸν ἐξηνέχθησαν. Ἡ μὲν οὖν ἐν
our benefit aim were-brought-forth the indeed then in
ταῖς ῥίζαις, καὶ τοῖς ἄνθεσιν, ἢ φύλλοις, ἢ καρποῖς, ἢ
the roots and the flowers or leaves or fruits or
ὀποῖς φύσις, ἢ ὅσα ἀπὸ μετάλλων, ἢ ὅσα ἐκ
juices nature or as-many-as from mines or as-many-as from
τῆς θαλάσσης πρὸς τὴν τῆς σαρκὸς ὠφέλειαν οἰκείως
the sea for the of-the flesh benefit suitably

ἔχειν ἐξεύρηται, ὅμοιά ἐστι τῆς τῶν ἐσθιομένων
to-be has-been-found like are to-the of-the(-things) eaten
καὶ πινομένων εὑρέσεως· τὸ δὲ περινενοημένον καὶ
and drunk discovery the(-thing) but over-elaborate and
περίεργον, καὶ ἀσχολίαν πολλὴν ἐμποιοῦν, καὶ οἱονεὶ
superfluous and occupation much producing and as-it-were
πᾶσαν ἡμῶν τὴν ζωὴν εἰς τὴν τῆς σαρκὸς ἐπιμέλειαν
all our the life to the of-the flesh care
περιστρέφον, παραιτητέον Χριστιανοῖς· καὶ σπουδαστέον
turning-round (is)-to-be-refused by-Christians and (is)-to-be-striven-for
οὕτω κεχρῆσθαι τῇ τέχνῃ, εἴποτε δέοι, ὡς μὴ ἐν αὐτῇ
so to-use the craft if-ever (it)-be-needful as not in it
τὴν πᾶσαν αἰτίαν τοῦ ὑγιαίνειν ἢ νοσεῖν τίθεσθαι, ἀλλ' ὡς
the whole cause of-the being-healthy or being-sick to-place but as
εἰς δόξαν Θεοῦ καὶ τύπον τῆς τῶν ψυχῶν ἐπιμελείας τὴν
for (the)-glory of-God and (a)-pattern of-the of-the souls care the
χρῆσιν τῶν ἀπ' αὐτῆς παραλαμβάνειν. Ἐν ἐρημίᾳ δὲ
use of-the(-things) from it to-take-up in want but
τῶν ἐξ ἰατρικῆς βοηθημάτων μὴ πᾶσαν ἔχειν τὴν ἐλπίδα
of-the from medicine helps not all to-have the hope
πρὸς τὴν τῶν λυπηρῶν παραμυθίαν ἐν τῇ τέχνῃ ταύτῃ,
for the of-the painful(-things) relief in the craft this
ἀλλ' εἰδέναι, ὅτι ἢ οὐκ ἐάσει ἡμᾶς πειρασθῆναι ὑπὲρ
but to-know that either not he-will-allow us to-be-tempted beyond
ὃ δυνάμεθα ὑπενεγκεῖν, ἢ ὥσπερ τότε ὁ Κύριος, ποτὲ
what we-can to-bear or as then the Lord at-times
μὲν πηλὸν ποιῶν, ἐπέχριε, καὶ νίψασθαι προσέτασσεν εἰς
indeed clay making anointed and to-wash commanded in
τὸν Σιλωὰμ, ποτὲ δὲ ἠρκεῖτο τῷ βουλήματι μόνῳ,
— Siloam at-times and was-content with-the will alone
λέγων, Θέλω, καθαρίσθητι· τινὰς δὲ καὶ ἐναθλεῖν τοῖς
saying I-will be-cleansed some and also to-contend with-the

ἐπιπόνοις ἀφῆκε, δοκιμωτέρους αὐτοὺς διὰ τῆς πείρας
laborious(-things) he-left more-approved them through the experience
παρασκευάζων· οὕτω καὶ ἐφ' ἡμῶν, ὁτὲ μὲν ἀοράτως
preparing so also with us at-times indeed invisibly
ἐκ τοῦ ἀφανοῦς ἐφαπτόμενος, ὅταν τοῦτο συμφέρον ταῖς
from the unseen touching(-us) when this (is)-advantageous for-the
ψυχαῖς ἡμῶν καταμάθῃ, ὁτὲ δὲ καὶ ὑλικαῖς κεχρῆσθαι
souls our he-learns at-times and also material to-use
βοηθείαις ἐπὶ τῶν παθῶν ἡμῶν εὐδοκεῖ, τῇ παρατάσει
helps for the passions our he-is-pleased by-the prolongation
τῆς θεραπείας ἔμμονον τὴν μνήμην τῆς χάριτος ἐμποιῶν, ἢ
of-the treatment lasting the memory of-the grace producing or
καὶ τύπον τινὰ πρὸς τὴν ἐπιμέλειαν, ὡς εἶπον, τῆς ψυχῆς
also (a)-pattern some for the care as I-said of-the soul
παρεχόμενος. Ὡς γὰρ ἐπὶ τῆς σαρκὸς ἥ τε τοῦ ἀλλοτρίου
providing as for in the flesh the both of-the foreign
ἀπόθεσις ἀναγκαία, καὶ ἡ πρόσθεσις τοῦ ἐνδέοντος·
removal (is)-necessary and the addition of-the lacking
οὕτω καὶ ἐπὶ τῆς ψυχῆς ἡμῶν ἀποικονομεῖσθαι μὲν τὸ
so also in the soul our to-dispose-of indeed the
ἀλλότριον, προσλαμβάνειν δὲ τὸ κατὰ φύσιν προσῆκον.
foreign to-take-on and the according-to nature fitting
Ὅτι ὁ Θεὸς ἐποίησε τὸν ἄνθρωπον εὐθῆ· καὶ ἔκτισεν
because — God made the man upright and created
ἡμᾶς ἐπὶ ἔργοις ἀγαθοῖς, ἵνα ἐν αὐτοῖς περιπατήσωμεν.
us for works good that in them we-should-walk

3 Καὶ ὥσπερ ἐκεῖ τομῶν, καὶ καύσεων, καὶ πικρῶν φαρμάκων
and as there cuttings and burnings and of-bitter drugs
μεταλήψεως ὑπὲρ τῆς τοῦ σώματος θεραπείας ἀνεχόμεθα·
taking for the of-the body healing we-endure
οὕτω καὶ ἐνταῦθα τὰ τμητικὰ τοῦ ἐλεγκτικοῦ λόγου, καὶ
so also here the cutting(-things) of-the reproving word and

τὰ πικρὰ τῶν ἐπιτιμήσεων φάρμακα ὑπὲρ τῆς κατὰ
the bitter of-the rebukes drugs for the according-to
ψυχὴν θεραπείας καταδέχεσθαι χρή. Ὅπερ τοῖς μὴ
soul healing to-accept (it)-is-needful which to-the(-ones) not
παιδευθεῖσιν ὁ προφητικὸς λόγος ἐπονειδίζων φησί· Μὴ
having-been-trained the prophetic word reproaching says surely-not
ῥητίνη οὐκ ἔστιν ἐν Γαλαάδ; ἢ ἰατρὸς οὐκ ἔστιν ἐκεῖ;
resin not (there)-is in Gilead or (a)-physician not is there
Διὰ τί οὐκ ἀνέβη ἴασις θυγατρὸς λαοῦ μου; Καὶ τὸ
because-of what not went-up (the)-healing of-(the)-daughter of-people my and the
ἐπὶ τῶν χρονίων δὲ παθῶν διὰ μακροῦ χρόνου καὶ διὰ
in the chronic too passions through long time and through
βοηθημάτων ἀλγεινῶν τε ὁμοῦ καὶ ποικίλων τὴν ἴασιν
helps painful both at-once and various the cure
ἀναμένειν, ἔνδειγμά ἐστι τοῦ καὶ τὰ τῆς ψυχῆς ἁμαρτήματα
to-await (an)-indication is of-the also the of-the soul sins
διὰ φιλοπόνου δεήσεως καὶ πολυχρονίου μετανοίας καὶ
through diligent prayer and long-lasting repentance and
ἀγωγῆς ἐπιπόνου, ἣν ἂν ὁ λόγος ἡμῖν αὐτάρκη πρὸς ἴασιν
regimen laborious which — the word for-us sufficient for cure
ὑποβάλῃ, ὀφείλειν ἡμᾶς ἐπανορθοῦσθαι. Οὐ τοίνυν, ἐπειδή
suggest to-owe us to-correct not therefore since
τινες οὐ καλῶς χρῶνται τῇ τέχνῃ τῇ ἰατρικῇ, φευκτέον ἡμῖν
some not well use the craft the medical (is)-to-be-fled by-us
πᾶσαν τὴν ἀπ᾽ αὐτῆς ὠφέλειαν. Οὐδὲ γὰρ, ἐπειδὴ μαγειρικῇ
all the from it benefit not-even for since cookery
πρὸς τρυφῆς ἐπίνοιαν οἱ περὶ τὰς ἡδονὰς ἀκόλαστοι
for of-luxury devising the(-ones) about the pleasures licentious
κέχρηνται, ἢ τῇ ἀρτοποιίᾳ, ἢ τῇ ὑφαντικῇ, ὑπερβαίνοντες
have-used or the bread-making or the weaving overstepping
τὸν ὅρον τῶν ἀναγκαίων, ἤδη ἡμᾶς πάσας ὁμοῦ χρὴ
the limit of-the necessities already us all together (it)-is-needful

παραιτεῖσθαι τὰς τέχνας· τὸ ἐναντίον μὲν οὖν, ἐκ τῆς
to-refuse the crafts the opposite indeed then from the
ὀρθῆς αὐτῶν χρήσεως τὸ ὑπ᾽ ἐκείνων παραφθειρόμενον
right their use the(-thing) by those being-corrupted
διελέγχειν. Οὕτω δὲ καὶ ἐπὶ τῆς ἰατρικῆς τὴν παρὰ τοῦ
to-refute so and also in the medicine the from —
Θεοῦ χάριν πονηρᾷ διαβάλλειν χρήσει οὐκ εὔλογον. Τό τε
God grace by-wicked to-slander use (is)-not reasonable the both
γὰρ ἐν ταῖς χερσὶ τῶν ἰατρῶν τὴν ἐλπίδα ἔχειν τῆς ἑαυτῶν
for in the hands of-the physicians the hope to-have of-the their-own
ὑγείας κτηνῶδες· ὅπερ πάσχοντάς τινας τῶν ἀθλίων ὁρῶμεν,
health (is)-brutish which suffering some of-the wretched we-see
οἳ καὶ σωτῆρας αὐτοὺς ὀνομάζειν οὐ παραιτοῦνται· τό
who even saviors them to-name not decline the
τε πάντη τὰς ἀπ᾽ αὐτῆς ὠφελείας ἀποφεύγειν φιλόνεικον.
both altogether the from it benefits to-flee (is)-contentious
Ἀλλ᾽ ὥσπερ ὁ Ἐζεκίας τὴν παλάθην τῶν σύκων οὐχὶ
but as — Hezekiah the cake of-the figs not
πρῶτον αἴτιον ὑγείας ἡγεῖτο, οὐδὲ τούτῳ τὴν αἰτίαν τῆς
(as)-first cause of-health considered nor to-this the cause of-the
ἰάσεως τοῦ σώματος ἐλογίζετο, προσετίθει δὲ τῇ δόξῃ τοῦ
cure of-the body reckoned added but to-the glory —
Θεοῦ καὶ τὴν ἐπὶ τῇ κτίσει τῶν σύκων εὐχαριστίαν· οὕτω
of-God also the for the creation of-the figs thanksgiving so
καὶ ἡμεῖς, παρὰ τοῦ ἀγαθῶς καὶ φρονίμως οἰκονομοῦντος
also we from the well and prudently managing
τὴν ζωὴν ἡμῶν Θεοῦ δεχόμενοι τὰς πληγάς, παρ᾽ αὐτοῦ
the life our God receiving the blows from him
πρῶτον μὲν αἰτοῦμεν τὴν γνῶσιν τοῦ λόγου καθ᾽ ὃν
first indeed we-ask the knowledge of-the reason according-to which
ἐπάγει τὰς μάστιγας, ἔπειτα δὲ τήν τε ἀπαλλαγὴν τῶν
he-brings the scourges then and the both deliverance from-the

ὀδυνηρῶν καὶ τὴν ὑπομονὴν, πρὸς τὸ σὺν τῷ πειρασμῷ
painful(-things) and the endurance for the with the temptation
παρασχεῖν καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ἡμᾶς ὑπενεγκεῖν.
to-provide also the way-out of-the to-be-able us to-bear(-it)
Δοθεῖσαν δὲ ἡμῖν τῆς ἰάσεως τὴν χάριν, ἢ διὰ τοῦ 4
given and to-us of-the cure the grace either through the
οἰνελαίου, ὡς ἐπὶ τοῦ ἐμπεσόντος εἰς τοὺς λῃστὰς,
oil-and-wine as in-the-case-of the(-one) having-fallen among the robbers
ἢ διὰ τῶν σύκων, ὡς ἐπὶ τοῦ Ἐζεκίου, εὐχαρίστως
or through the figs as in-the-case-of — Hezekiah thankfully
ὑποδεχόμεθα. Καὶ οὐδὲν διοισόμεθα, εἴτε ἐκ τοῦ ἀφανοῦς
we-receive and in-nothing shall-we-differ whether from the unseen
γένοιτο ἡμῖν ἡ ἐπιμέλεια τοῦ Θεοῦ, εἴτε καὶ διά τινος
come to-us the care — of-God or also through some
τῶν σωματικῶν· ἃ πολλάκις ἐνεργέστερον ἡμᾶς ἄγει
of-the bodily(-things) which often more-effectively us leads
εἰς συναίσθησιν τῆς παρὰ τοῦ Κυρίου χάριτος. Πολλάκις
to awareness of-the from the Lord grace often
δὲ καὶ πρὸς παιδείαν περιπεσόντες ταῖς νόσοις, μέρος
and also for training having-fallen-into the diseases (as)-part
τῆς παιδεύσεως καὶ τὴν διὰ τῶν ἐπιπόνων θεραπείαν
of-the training also the through the laborious(-things) treatment
ὑποστῆναι κατεδικάσθημεν. Οὔτε οὖν τομὰς, οὔτε καύσεις,
to-undergo we-were-condemned neither then cuttings nor burnings
οὔτε διὰ τῶν δριμέων καὶ ἐπιπόνων φαρμάκων ἀλγήματα,
nor through the sharp and laborious drugs pains
οὔτε ἀσιτίας, οὔτε διαίτης ἀκριβῆ μέτρα, οὔτε ἀποχὴν τῶν
nor fastings nor of-diet exact measures nor abstinence from-the
φθειρόντων παραιτεῖσθαι ἡμᾶς ὁ ὀρθὸς λόγος ὑπαγορεύει·
corrupting(-things) to-refuse us the right reason prescribes
σωζομένου (πάλιν λέγω) τοῦ σκοποῦ τῆς κατὰ ψυχὴν
being-kept again I-say of-the aim of-the according-to soul

ὠφελείας, ὡς ἐν ὑποδείγματος λόγῳ τὴν ἑαυτῆς ἐπιμέλειαν
benefit as in of-example way the of-itself care
παιδευομένης. Κίνδυνος δὲ οὐχ ὁ τυχὼν εἰς μετεωρισμὸν
being-taught (a)-danger and not the ordinary into distraction
τὴν διάνοιαν ἐκπεσεῖν, ὡς παντὸς πάθους τῶν ἐξ ἰατρικῆς
the mind to-fall as every passion of-the from medicine
βοηθημάτων προσδεομένου. Οὐ γὰρ πάντα φύσεώς εἰσιν
helps needing not for all of-nature are
ἀῤῥωστήματα, οὐδὲ ἐκ πλημμελοῦς διαίτης ἡμῖν, ἤ
infirmities nor from faulty diet to-us or
τινων ἄλλων σωματικῶν ἀρχῶν προσγινόμενα, πρὸς ἅπερ
some other bodily origins arising for which
ἐνίοτε ὁρῶμεν τὴν ἰατρικὴν χρησιμεύουσαν. Πολλάκις γὰρ
sometimes we-see the medicine being-useful often for
καὶ μάστιγες ἁμαρτημάτων εἰσὶ τὰ ἀῤῥωστήματα, εἰς
also scourges of-sins are the infirmities for
ἐπιστροφὴν προσαγόμενα. Ὃν γὰρ, φησὶν, ἀγαπᾷ Κύριος,
conversion applied whom for he-says loves (the)-Lord
παιδεύει· καὶ, Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς
he-disciplines and because-of this among you many (are)-weak
καὶ ἄῤῥωστοι, καὶ κοιμῶνται ἱκανοί. Εἰ γὰρ ἑαυτοὺς
and sickly and sleep not-a-few if for ourselves
διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. Κρινόμενοι δὲ ὑπὸ Κυρίου,
we-judged not — would-we-be-judged being-judged but by (the)-Lord
παιδευόμεθα, ἵνα μὴ σὺν τ�ῳ κόσμῳ κατακριθῶμεν. Τοὺς
we-are-disciplined that not with the world we-be-condemned the(-ones)
οὖν τοιούτους ἡσυχάζοντας, καὶ ἀφεμένους τῶν ἰατρικῶν
then such keeping-quiet and having-let-go the medical
ἐπιτηδευμάτων, ὑπομένειν χρὴ τὰ ἐπαγόμενα,
practices to-endure (it)-is-needful the(-things) brought-on
ὅταν γνωρίσωμεν ἑαυτῶν τὰ πλημμελήματα, κατὰ τὸν
when we-recognize of-ourselves the offenses according-to the(-one)

εἰπόντα· Ὀργὴν Κυρίου ὑποίσω, ὅτι ἥμαρτον αὐτῷ·
having-said (the)-wrath of-(the)-Lord I-will-bear because I-sinned against-him
καὶ τὴν διόρθωσιν ἐπιδείκνυσθαι, διὰ τοῦ ποιεῖν καρποὺς
and the correction to-show through the to-do fruits
ἀξίους τῆς μετανοίας, καὶ μεμνῆσθαι τοῦ Κυρίου εἰπόντος·
worthy of-the repentance and to-remember the Lord having-said
Ἴδε, ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν
see well you-have-become no-longer sin that not worse
τί σοι γένηται. Γίνεται δέ ποτε καὶ κατὰ ἐξαίτησιν
something to-you happen it-happens and at-times also according-to (the)-demand
τοῦ πονηροῦ, ὥσπερ ἀγωνιστὴν μέγαν, συγκαθιέντος
of-the evil(-one) as (a)-contestant great sending-down
αὐτῷ εἰς τὸν ἀγῶνα τοῦ φιλανθρώπου Δεσπότου, καὶ
against-him into the contest the loving-mankind Master and
τὴν μεγαλαυχίαν αὐτοῦ διὰ τῆς εἰς ἄκρον ὑπομονῆς
the boasting his through the to (the)-utmost endurance
τῶν δούλων ἑαυτοῦ καθαιροῦντος· ὅπερ ἐπὶ τοῦ Ἰὼβ
of-the servants of-himself pulling-down which in-the-case-of — Job
γενόμενον μεμαθήκαμεν. Ἢ καὶ εἰς ὑπόδειγμα τοῖς
happening we-have-learned or also for example to-the(-ones)
ἀφερεπόνοις παράγονται ὑπὸ τοῦ Θεοῦ οἱ δυνάμενοι
shirking-toil are-brought-forward by — God the(-ones) able
μέχρι θανάτου ἐγκαρτερῆσαι τοῖς ἀλγεινοῖς· ὡς ὁ Λάζαρος,
until death to-persevere in-the painful(-things) as — Lazarus
ὃς, τοιούτοις ἕλκεσι συνεχόμενος, οὐδαμοῦ γέγραπται οὔτε
who with-such sores being-afflicted nowhere is-written either
αἰτήσας τι τὸν πλούσιον, οὔτε δυσαρεστηθεὶς τοῖς
having-asked anything the rich(-man) or having-been-displeased with-the
παροῦσι· διὸ καὶ ἔτυχε τῆς ἐν τῷ κόλπῳ τοῦ Ἀβραὰμ
present(-things) wherefore also he-obtained the in the bosom — of-Abraham
ἀναπαύσεως, ὡς ἀπολαβὼν τὰ κακὰ ἐν τῇ ζωῇ αὐτοῦ.
rest as having-received the evil(-things) in the life his

Εὕρομεν δὲ καὶ ἄλλην αἰτίαν ἀῤῥωστημάτων τοῖς ἁγίοις
we-found and also another cause of-infirmities to-the saints
συμβαίνουσαν, ὡς ἐπὶ τοῦ Ἀποστόλου. Ἵνα γὰρ μὴ
happening as in-the-case-of the Apostle that for not
δόξῃ ὑπερβαίνειν τὸν ὅρον τῆς ἀνθρωπίνης φύσεως, καὶ
he-seem to-exceed the limit of-the human nature and
μή τις αὐτὸν λογίσηται ἐν τῇ φυσικῇ κατασκευῇ ἔχειν
not anyone him reckon in the natural constitution to-have
τι περισσὸν (ὅπερ ἔπαθον οἱ Λυκάονες, στέμματα καὶ
something extraordinary which suffered the Lycaonians garlands and
ταύρους προσάγοντες), εἰς παράστασιν τῆς ἀνθρωπίνης
bulls bringing for (a)-showing of-the human
φύσεως, τῇ ἀῤῥωστίᾳ συνῆν διαρκῶς.
nature with-the infirmity he-lived-with continually

5 Τί οὖν τοῖς τοιούτοις παρὰ τῆς ἰατρικῆς γένοιτο κέρδος;
what then to-the such(-ones) from the medicine would-come gain
καὶ οὐχὶ μᾶλλον κίνδυνος, μετεωριζομένοις ἀπὸ τοῦ ὀρθοῦ
and not rather danger being-distracted from the right
λόγου εἰς τὴν τοῦ σώματος ἐπιμέλειαν; Τοῖς γε μὴν
reason to the of-the body care for-the(-ones) at-least indeed
ἐκ πονηρᾶς διαίτης τὴν ἀῤῥωστίαν ἑαυτοῖς συναθροίσασιν
from bad diet the sickness for-themselves having-gathered
οἷον τύπῳ τινὶ καὶ ὑπογραμμῷ χρηστέον τῇ τοῦ
as-it-were (as)-pattern some and (an)-outline (is)-to-be-used the of-the
σώματος θεραπείᾳ πρὸς τὴν τῆς ψυχῆς ἐπιμέλειαν, καθὰ
body healing for the of-the soul care as
πρότερον εἴρηται. Ἡ γὰρ ἀποχὴ τῶν βλαπτόντων
before has-been-said the for abstinence from-the(-things) harming
κατὰ τὸν ἰατρικὸν λόγον καὶ ἡμῖν ἐστιν ὠφέλιμος, ἡ
according-to the medical principle also for-us is profitable the
ἐκλογὴ τῶν χρησίμων, ἡ φυλακὴ τῶν παραγγελμάτων.
choice of-the useful(-things) the keeping of-the precepts

Καὶ αὐτὴ δὲ ἡ τῆς σαρκὸς ἀπὸ ἀῤῥωστίας πρὸς εὐεξίαν
and itself too the of-the flesh from sickness to health
μεταβολὴ παραμυθία γινέσθω πρὸς τὸ μὴ ἀπογινώσκειν
change consolation let-become for the not to-despair
ἡμᾶς τῆς ψυχῆς, ὡς οὐ δυναμένης ἐκ τῶν ἁμαρτημάτων
us of-the soul as not able from the sins
πρὸς τὴν οἰκείαν πάλιν ὁλοκληρίαν διὰ τῆς μετανοίας
to the proper again soundness through the repentance
ἐπανελθεῖν. Οὔτε οὖν φευκτέον πάντη τὴν τέχνην, οὔτε
to-return neither then (is)-to-be-fled altogether the craft nor
ἐπ᾽ αὐτῇ πάσας τὰς ἐλπίδας ἔχειν ἀκόλουθον. Ἀλλ᾽ ὡς
on it all the hopes to-have (is)-consistent but as
κεχρήμεθα μὲν τῇ γεωργικῇ, αἰτούμεθα δὲ παρὰ τοῦ
we-use indeed the farming we-ask and from —
Θεοῦ τοὺς καρπούς· καὶ τῷ κυβερνήτῃ μὲν τὸ πηδάλιον
God the fruits and to-the helmsman indeed the rudder
ἐπιτρέπομεν, τῷ Θεῷ δὲ προσευχόμεθα ἐκ τοῦ πελάγους
we-entrust — to-God but we-pray from the sea
ἀποσωθῆναι οὕτω καὶ ἰατρὸν εἰσάγοντες, ὅτε λόγος
to-be-brought-safe so also (a)-physician bringing-in when reason
συγχωρεῖ, τῆς πρὸς Θεὸν ἐλπίδος οὐκ ἀφιστάμεθα.
permits from-the toward God hope not we-stand-away
Ἐμοὶ δὲ καὶ πρὸς ἐγκράτειαν οὐ μικρὸν συντελεῖν ἡ
to-me and also toward self-control not little to-contribute the
τέχνη φαίνεται. Ὁρῶ γὰρ, ὅτι καὶ τρυφὰς ἀποκόπτει, καὶ
craft appears I-see for that both luxuries it-cuts-off and
πλησμονὴν διαβάλλει, καὶ ποικιλίαν διαίτης, καὶ περίεργον
surfeit it-censures and variety of-diet and superfluous
ἀρτυμάτων ἐπίνοιαν, ὡς ἀσύμφορον, ἀποπέμπεται· καὶ τὸ
of-seasonings devising as unprofitable it-dismisses and the
σύμπαν, τὴν ἔνδειαν μητέρα τῆς ὑγείας ἀποκαλεῖ, ὥστε καὶ
whole the want mother of-the health it-calls so-that also

κατὰ τοῦτο οὐκ ἄχρηστος ἡμῖν ἡ παρ᾽ αὐτῆς συμβουλή.
in this not useless to-us the from it counsel
Εἴτε οὖν χρώμεθά ποτε τοῖς τῆς ἰατρικῆς παραγγέλμασιν,
whether then we-use ever the of-the medicine precepts
εἴτε παραιτούμεθα, κατά τινα τῶν προαποδεδομένων
or we-decline according-to some of-the before-given
λόγων, ὁ σκοπὸς τῆς πρὸς Θεὸν εὐαρεστήσεως σωζέσθω,
reasons the aim of-the toward God good-pleasing let-be-kept
καὶ ἡ ὠφέλεια τῆς ψυχῆς οἰκονομείσθω, καὶ τὸ πρόσταγμα
and the benefit of-the soul let-be-managed and the command
τοῦ Ἀποστόλου πληρούσθω, εἰπόντος· Εἴτε οὖν ἐσθίετε, εἴτε
of-the Apostle let-be-fulfilled having-said whether then you-eat or
πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε.
drink or anything do all(-things) for (the)-glory of-God do
