THE ANONYMOUS SAYINGS OF THE DESERT FATHERS

Much of what is known of the earliest history of Christian monasticism is derived from the Tales and Sayings of the Desert Fathers (Apophthegmata Patrum) of which three major collections survive. Until now only the ‘Alphabetic’ and the ‘Systematic’ collections have been available in English translation; with the present volume, the ‘Anonymous’ collection becomes available, not only in English, but with the first complete edition of the Greek text on facing pages.

Although many of the contents of these collections refer to desert communities in north-west Egypt, the collectors may have been refugee monks settled in Palestine who sought to record in Greek an oral tradition of instruction originally in Coptic to secure it for future generations. The ‘Alphabetic’ collection and its appendix, the ‘Anonymous’, were both created towards AD 500 (the ‘Systematic’ somewhat later) but it is clear that further material was added to the ‘Anonymous’ well into the seventh century. Consequently, this volume furnishes almost as much material for the study of the late antique world from which the monk sought to escape as it does for the monastic endeavour itself. But the spread and gradual evolution of monasticism are well illustrated here over a period extending to the Moslem conquest.

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Note on the translation

Some Greek words now current in English have been presented in their English form, e.g. *accidie, higoumen*.

Where the Greek text uses a Coptic word, this has been retained, e.g. *abba, amma* (father, mother).

Some Greek words have been retained because it would take too many words to translate them (e.g. *porneia*, which means any illicit sexual activity in mind, word or deed) or because of the peculiar ambivalence of the word (e.g. *logismos, -oi* and *hêsychia*) the meaning of which the reader must construe from its context.

The Old English word *worldling* has been resurrected to translate *kosmikos* (*biótikos* in N. 295), a person not a monk, which would otherwise require a significant periphrasis. “Lord-and-master” represents the word *despôtes*. 
Abbreviations

AB Analecta Bollandiana
AP Apophthegmata Patrum
APalph Apophthegmata Patrum, the alphabetic collection (see Apophthegmata Patrum and Ward, The Sayings in the Bibliography)
APanon Apophthegmata Patrum, the anonymous collection (Nau) (see Regnault, ... série des anonymes in the Bibliography)
APsys Apophthegmata Patrum, the systematic collection (see Guy, Les Sentences and Wortley, The Book in the Bibliography)
BHG François Halkin, Bibliotheca Hagiographica Graeca, 3rd edn, 3 vols., Subsidia Hagiographica No. 8a (Brussels 1957); and idem., Novum auctarium Bibliothecae Hagiographicae Graecae, Subsidia Hagiographica no. 65 (Brussels 1984)
C see Introduction, p. 7
CPG Corpus Patrum Graecorum
GRBS Greek Roman and Byzantine Studies
LXX Septuagint
N (Nau) = APanon
PG Patrologia Graeca
PL Patrologia Latina
PO Patrologia Orientalis
P&J Pelagius and John (see Bibliography)
ROC Revue de l’Orient Chrétien
S see Introduction, p. 7
SC Sources Chrétiennes
V see Introduction, p. 7
This volume contains a first complete edition and English translation of the second of the three major forms in which the so-called “Sayings of the Desert Fathers” (Apophthegmata Patrum, AP) have come down to us. The first form is known as the “Alphabetic” collection (APalph) because its roughly a thousand items\(^1\) are arranged in more or less alphabetical order by reference to the approximately one hundred and twenty fathers who allegedly uttered the sayings or are mentioned in the tales, ranging from Abba Antony to Abba Ôr, Α–Ω. One version of the text of APalph has been available since the seventeenth century in the well-known edition with Latin translation by Jean-Baptiste Coteleri.\(^2\) Par contre (passing over the second collection (APanon) for a moment), there is now an excellent critical edition of the third, the “systematic” collection of apophthegmata (APsys).\(^3\) In one form or another, most of the contents of APsys can be found in one (but rarely in both) of the first and second collections; extracts from the Ascetic Discourses of Isaiah of Scete\(^4\) and a number of pieces from elsewhere were subsequently added to these. APsys is systematic in that here the items (some twelve hundred in the extant Greek

\(^1\) There are 948 items in the edition; a further 53 were established by Jean-Claude Guy in Recherches sur la tradition grecque des apophthegmata Patrum (Brussels 1962, rpt 1984 with corrections).


\(^4\) Ed. Άγιοσατίνος μοναχός ἱεραρχής, Τοῦ ὁσίου πατρός ἡμῶν Ἄββα Ἡσαίου λόγιοι κτ’ (Jerusalem 1911, rpt Volos 1962), tr. John Chrysavagis and Pachomios Penkett (Kalamazoo 2002); see pp.31–5 on the unpublished critical edition made by the ἀξίωματος Derwas Chitty.
manuscripts) have been rearranged systematically under twenty-one heads (κεφάλια), each bearing the name of some monastic virtue or difficulty, e.g. Sorrow for sin/Compunction (3), Porneia (5), Obedience and Humility (14, 15). The sections are by no means of equal length, the longest being the one on Discretion/diakrisis (10) with 194 items while the shortest (13, concerned with Hospitality and Almsgiving) contains only nineteen. The classification is by no means rigid; items occur in one section which might very well have been placed under another head, or under several heads. In each section the pattern is more or less the same: extracts from APalph come first, then the extracts from Isaiah of Scete followed by any extraneous items, then the pieces from APanon. Since both APalph and APanon are generally thought to have been constituted at the end of the fifth century, the first version of APsys could not have been much earlier than c. AD 500. A terminus ante quem is established in the mid sixth century by the existence of a Latin translation of the text made by the deacon Pelagius and the subdeacon John (P&J), each of whom subsequently became pope of Rome, from 556 to 561 and from 561 to 574 respectively. The contents of P&J, however, number only 737, scarcely two-thirds of what is found in the critical edition. Examination of the extant Greek manuscripts of APsys suggests that P&J represents the earliest surviving evidence of a text in a state of evolution, two further stages of which are discernible. There are no extracts from Isaiah of Scete in P&J, while a second version of APsys is characterised by the incorporation of a little material by that author. A third version (the one that has come down to us) contains a significant amount of Isaiah material and also presents evidence of the other contents having been rearranged somewhat to accommodate it.7

Turning now to the second collection, APanon, let us say that, rather than “a collection”, this should probably be called “the second part of (or an appendix to) the first collection”. For, after explaining the alphabetical arrangement of the items, the writer of the Prologue to APalph continues:

Since there are also other words and deeds [λόγοι . . . καὶ πράξεις] of the holy elders that do not indicate the names of those who spoke or performed them, we have set them out under headings [ἐν κεφαλαίοις] after the completion of the

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7 Such is the conclusion of Guy, Recherches, 182–4.
alphabetic sequence. But, after searching out and looking into many books, we set down as much as we were able to find at the end of the headings.\(^8\)

This passage is of interest, not least in its statement that (as the compilers have already hinted)\(^9\) theirs was not the first attempt to record such material in writing. But the authors claim to have created a supplement or appendix to the first collection and the three things they say about that appendix that are of especial interest are: (a) that its contents are anonymous; (b) that they are arranged under headings; and (c) that anything else coming to their notice was added at the end, i.e. after the section with headings. There are several reasons for believing that the text this volume presents is indeed the appendix of which the above quotation speaks. Not the least of these is the fact that, in the principal manuscripts containing \textit{APalph}, the text of \textit{APanon} follows directly after. But whereas the contents of the former are in nearly every case clearly linked to the name of a person, the contents of more than the first half of the latter are sharply distinguished from those of \textit{APalph} precisely by recording the deeds and sayings of unnamed persons. Furthermore, in the same section the contents of \textit{APanon} are indeed set out under headings (i.e. \textit{ἐν κεφαλαίοις}), viz:

\[
\begin{align*}
\text{Περὶ τῶν Μαγιστριανῶν / Concerning imperial officials [N.37ff.]}\\
\text{Περὶ τοῦ σχήματος τοῦ ἁγίου τῶν μοναχῶν / Concerning the holy habit of monks [N.55]}\\
\text{Περὶ ἀναχωριτῶν / Concerning anchorites [N.132 \textit{bis} ff.]}\\
\text{Ὅτι δεῖ τὴν ἡσυχίαν καὶ τὴν κατάνυξιν μεταδιώκειν / That we should pursue \textit{hēsychia} and grief for sin [N.133ff.]}\\
\text{Περὶ ἐγκρατείας / Concerning temperance [N.144ff.]}\\
\text{Περὶ διακρίσεως / On discretion [N.216ff.]}\\
\text{Ὅτι φυλάττεσθαι χρὴ ἐλεεῖν καὶ φιλοξενεῖν ἐν ἱλαρότητι / On the necessity of being joyfully compassionate and hospitable [N.281ff.]}\\
\text{Περὶ ταπεινοφροσύνης / On humble-mindedness [N.298ff.]}\\
\text{Περὶ ἀγάπης / Concerning charity [N.344ff.]}\\
\end{align*}
\]

\(^8\) Prologue to \textit{APalph}, \textit{PG 65:}73BC.

\(^9\) \textit{Ibid. PG 65:}72A; the works referred to are no longer extant.
The contents of the latter part of the collection are very mixed and might well have been whatever the compilers were able to scrape together from various sources, as they say in the passage cited above. There is little doubt that subsequent copyists added other material, much of which cannot be dated any earlier than the seventh century, but it seems safe to conclude that the main body of APanon in indeed the appendix to APalph of which the compilers speak.

APanon first saw the light of day when François Nau transcribed its first 400 items from Cod. Paris. Coislin. 126 and published them with a partial French translation at the beginning of the last century. Subsequently, Dom Lucien Regnault published a translation of the entire collection, apparently working directly from five manuscripts of the text. The present publication is an attempt to complete the work of those scholars; it must, however, be emphasised that this is an edition, not the definitive “critical edition” scholars like to see of ancient texts. Indeed it is doubtful whether such an edition could ever be made, as it would presuppose the existence at some time of a definitive text, such as the one that emerges from the hand of a single author. There was no such person for the apophthegmatic material; it derives from an oral tradition (one rooted in a different language) already widely disseminated and several decades old by the time it was set down in writing. This becomes abundantly clear when one asks: what is meant by apophthegm in the Christian era?

It has been customary for some centuries to denominate apophthegmata the greater part of the literary débris of the earlier generations of Christian monks: those many men and some women who renounced “the world” and withdrew into the deserts of Egypt and of Syria-Palestine from the fourth through the seventh century of this era. The Greek versions of this material we have received represent a tradition that was both Coptic and oral in origin; it appears to have been the early collectors and editors who applied to that material the Greek term apophthegm, “a terse, pointed saying embodying an important [monastic] truth in few words” (OED). The definition is entirely appropriate to the greater part of the material,

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10 ROC 12 (1907)–18 (1913), passim.
11 Les Sentences des Pères du Désert, série des anonymes (Solesmes and Bellefontaine 1985), mainly from Cod. Sinai 448 and Cod. Coislin 126.
which does indeed consist of sayings of the Desert Fathers (and a few Mothers) that generations of ascetics had carefully memorised and often repeated. But interspersed with the sayings (like gravel in sand) there are tales (διηγήσεις) – and these are a different matter. Fewer in number but of greater length, the tales are of two kinds. There are tales that narrate an event (or a series of events) in the life of a father (who may or may not be identified) and that may or may not include a saying. Such tales complement the sayings, for while they express the theory, these tales illustrate the practice of eremitic monachism; thus tales such as these came to be known as “Lives of the Fathers”.12

But there are other narratives, not always sharply distinguished from the former ones nor so easily defined, now known as “spiritually beneficial tales” (διηγήσεις ψυχωφελεῖς).13 Quoting Hippolyte Delehaye, François Halkin says these are “nouvelles destinées à mettre en lumière une doctrine religieuse”,14 then goes on himself to say: “Sans attache nette avec aucun pays ni aucune époque déterminée [ces récits] laissent dans un anonymat sans relief les personages fictifs dont ils rapportent les exploits.”15 Elsewhere he says the beneficial tales are “des sortes de paraboles développées dont les héros ne sont pas toujours imaginaires . . . [récits] qui incarnent pour ainsi dire en un exemple frappant, voire paradoxal, un enseignement théorique difficile et transcendant.”16 He might have added that they resemble the parables in the Gospel according to Luke, with which those who perpetrated them were no doubt familiar. These remarks are especially pertinent to the present collection for APanon contains a significantly higher proportion of beneficial tales than do the other two.

Apophthegmatic material has survived in a bewildering array of highly disparate manuscripts. It has been rightly said that “Le problème philologique des Apophthegmata Patrum est l’un des plus complexes que pose l’édition des texts patristiques”,17 so great is the variation both in the composition of each manuscript and of the individual contents. Scribes who would normally strive to reproduce the exemplar before them as

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12 Patrum vitae, BHG Appendix vi, 1433–5022; see also Pratum Spirituale.
14 Hippolyte Delehaye, “Un group de récits ‘utiles à l’âme’”, Mélanges Bidez (Brussels 1934), 257.
15 François Halkin, “La vision de Kaioumos et le sort éternel de Philentolos Olympiou (BHG 1322w)”, AB 63 (1945), 56.
16 François Halkin, Recherches et documents d’hagiographie byzantine; Subsidia Hagiographica 51 (Brussels 1971), 261, 303.
17 J-Cl. Guy, Recherches sur la tradition grecque des Apophthegmata Patrum, 2nd edn (Brussels 1984), 7 and n.1 for similar comments by W. Bousset and R. Devreesse.
accurately as possible appear to have accorded themselves the widest licence to amend, revise, abbreviate and augment the material as they thought fit when the material was of an apophthegmatic nature. They would rearrange the contents as though they were leaves in a file and not hesitate to rephrase a tale at will, adjusting the location, the characters and even the thrust of the tale on occasion. The actual sayings fared better, but additional comments were sometimes added, to say nothing of ascriptions of dubious accuracy. This extraordinary instability may be explained by the nature of the apophthegmatic tradition. Long before they became literature, tales and sayings circulated as folklore, but this was lore with a purpose: to train and foster those who aspired to monastic ideals. There is no reason to suppose that this material immediately ceased to circulate orally as soon as it was committed to writing. Oral and written forms would have coexisted for some centuries, constantly contaminating each other. Thus a scribe might well set down, not the dead text found in his exemplar, but the living word he had received (directly or indirectly) from the mouth of some charismatic abba. Add to this the fact that Coptic was the language of most of the early monks and that Greek was the language of the sophisticated city-dwellers from the north and it is not too difficult to imagine that there were those who cherished the oral tradition more dearly than any written one, especially if it were written in what might have appeared to be an invasive language.

The provenance of a great number of the tales and sayings is north-west Egypt, especially the monastic settlements at Nitria, The Cells and (above all) at Scete; but the work of codifying and recording the matter may well have been done elsewhere. It is noticeable that there was an increasing migration of monks from Egypt to Syria-Palestine starting after the first devastation of Scete by the Mazices in 407/408. It is quite possible that it was refugee monks from the Nitrian desert, resettled in the Judaean desert, who undertook this task. Fearing for the future transmission of the oral tradition in troubled times, they sought to capture in writing what “the fathers used to say” – to be “on the safe side”. But, as we said, endangered though it might have been, there is no reason to suppose that the oral tradition had perished, nor even that it was moribund. The likelihood is that monks continued to be trained by memorising and reflecting upon the sayings and tales of the elders, taught and told to them by elders. Inevitably each time it was repeated or retold, each saying and a fortiori every tale would be a little transformed. The present writer has even been

moved to suspect that, given the laconic nature of the extant tales, the written version is no more than an outline or skeleton which the narrator was expected to flesh out and embroider as he saw fit. Such is the instability of apophthegmatic material that it might not be inappropriate to compare it to some creature that was for several centuries in a state of evolution. Since the would-be editor lacks the means to make a moving-picture of its evolutionary process, the best he/she can do is to make a still-life study (as it were) of a corpus as it was at a particular stage in its development. It is fortunate that in the case of APanon there have survived three roughly contemporaneous manuscripts that present a relatively coherent version of the text. These are:

C: Paris Coislin 126, tenth to eleventh centuries contains:
  ff. 1–158r (mutilated at the beginning) APalph
  ff. 158r–353v (mutilated at the end) APanon titled: Ἀποφθέγματα τῶν ἁγίων γερόντων, N. 1–676
S: Sinaï St Catherine 448, AD 1004 contains:
  ff. 1rv Prologue (cf. PG 65:72A–76A)
  ff. 2r–148r Ἀποφθέγματα γερόντων κατά στοιχεῖον (APalph)
  ff. 149v–340v Ἀποφθέγματα τῶν ἁγίων γερόντων (APanon) N. 1–765
V: Vatic. Graec. 1599, tenth century contains:
  ff. 1–115v APalph
  ff. 116r–307v Ἀποφθέγματα τῶν ἁγίων γερόντων (APanon) N. 1–765

While these three are by no means identical texts, they do march sufficiently in line with each other to permit one to discern a consensus. Using C and S until the point where C breaks off, then S and V to the end, we have attempted to present that consensus (duly noting the major variations, but not the minor aberrations of spelling) in the apparatus. But such consensus as it is possible to discover should not conceal the fact that the tradition continued to evolve. Where tales and sayings occur in the Synagôgê of Paul Euergetês assembled about a century and half later, they often show evidence of further development and there is no shortage of yet later manuscripts in which the process can be seen to proceed still further.

19 For a striking example of the way a tale can vary in the manuscripts, see J. Wortley, “A narratio of rare distinction: de monacho superbo” [BHG 1450x] (N. 620), AB 100 (1982), 353–63.
20 Guy, Recherches, 63–74.
21 Ibid., 16–17, 94–7. This is Regnault’s ms J.
22 Ibid., 253–7.
"Αποφθέγματα τῶν ἁγίων γερόντων"

1. Ἡρωτήθη ὁ ἁγιός πατήρ ἡμῶν Ἀθανάσιος ὁ ἐπίσκοπος Ἀλεξανδρείας· Πῶς ἵσος ὁ υἱὸς τοῦ πατρός; Καὶ ἀπεκρίθη· Ὡς ἐν δυσὶν ὀφθαλμοῖς τὸ ὄραν.

2. Ἡρωτήθη ὁ ἁγιός πατήρ ἡμῶν Γρηγόριος ὁ θεολόγος· Πῶς ἵσος ὁ υἱὸς καὶ τὸ ἄγιον πνεῦμα τῷ πατρῷ; Καὶ ἀπεκρίθη· οἴον ἐν ἡλίοις [Ἑ. 158v] τρισὶν ἐχομένοις ἀλλήλων, μία τοῦ φωτὸς σύγκρασις ἡ θεότης.

3. Ὁ αὐτὸς ἐἴπεν ὅτι τὰ τρία ταῦτα ἀπαιτεῖ ὁ Θεός ἀπὸ παντὸς ἀνθρώπου ἑξοντος τὸ βάπτισμα· πίστιν ὅρθην ἀπὸ τῆς ψυχῆς καὶ ἀληθεῖαν ἀπὸ τῆς γλώσσης καὶ σωφροσύνην ἀπὸ τοῦ σώματος.

4. Δύο ἄδελφοι ἦσαν γνήσιοι ἐν Σκήτῃ καθεζόμενοι, καὶ συνέβη τὸν ἔνα ἄσθενήσαι. Ἐλθόντος οὗν τοῦ ἄδελφου ἐν τῇ ἐκκλησίᾳ, καὶ αἰτησαμένου αὐτοῦς ἑπά τοῦ πρεσβυτέρου προσφοράν, ἀκούσας ὁ πρεσβύτερος λέγει τοῖς ἄδελφοῖς· Ἀγωμεν ἐπισκεψόμεθα τὸν ἄδελφον. Ἐλθόντων οὖν καὶ εὐξαμένοις ἀνεχώρησαν. Πάλιν οὖν τὴν ἄλλην κυριακήν, ἑρωτά αὐτὸν ὁ πρεσβύτερος πῶς ἔσχεν ὁ ἄδελφος. Ὁ δὲ φησιν· Εὐξαί [Ἑ. 158v] ὑπὲρ αὐτοῦ. Πάλιν οὖν ὁ πρεσβύτερος τοὺς ἄδελφους λαβὼν ἐπορεύθη σὺν αὐτῶς πρὸς τὸν κάμινον ἄδελφον. Ἐλθόντων οὖν αὐτῶν, καὶ ὡς ἦσαν καθήμενοι, ἐκεῖνος ἥμελλεν κοιμᾶσθαι. Τὸν δὲ ἄδειλων φιλονεικοῦντων καὶ τινῶν λεγόντων ὅτι ἤξιόθη τοῦ παρακλήτου, ἄλλων δὲ περὶ τοῦτον ἀμφιβαλλόντων, καὶ βλέπων αὐτοὺς ὁ ἄδελφος αὐτοῦ, ἔφη πρὸς αὐτοὺς· Τί φιλονεικεῖτε πρὸς ἄλληλους; θέλετε γνῶναι τίς ἔχει τὴν δύναμιν· Καὶ στραφεῖς πρὸς τὸν ἄδελφον αὐτοῦ, ἔφη πρὸς αὐτὸν· Ὑπάγεις ἄδελφε μου. Ὁ δὲ ἁσθενῶν ἔφη· Ναί, ἄλλη εὐξαί ὑπὲρ ἐμοῦ. Ὁ δὲ πρὸς αὐτὸν ἔφη· Φύσει, ἄδελφε μου, οὐκ ἀφίς σε ἀπελθεῖν πρὸ ἐμοῦ. Καὶ στραφεῖς πρὸς τοὺς καθημένους [Ἑ. 159r] ἄδελφοὺς ἔφη· Δότε μοι ψιάθιν καὶ ἐμβρίμιν. Καὶ

Codd S C

1  oūn C ἐκτὸς ὁ 2  αὐτοῦ om S
Sayings of the holy elders

N.1/10.17

Our holy father Athanasius, bishop of Alexandria, was asked: “In what way is the Son equal to the Father?” He replied: “In the same way that there is seeing in two eyes.”

N.2

Our holy father Gregory the Theologian was asked: “How are the Son and the Holy Spirit equal to the Father?” He replied: “The Divinity is a single fusion of light as in three suns adjacent to each other.”

N.3

The same [father] said: “God requires these three things of every man who has been baptised: right belief of his soul, truth of his tongue and sobriety of his body.”

N.4

Of two actual brothers living at Scete one happened to fall ill. His brother came into church asking the priest for the Sacrament. When the priest heard, he said to the brothers: “Let us go and visit the brother.” They came, they prayed and went away. Then again, on the following Sunday, the priest asked him how his brother was. “Pray for him”, he said. Again, taking the brothers, the priest went with them to the sick brother. They came and, as they were sitting there, he was at the point of death. The brothers began to argue, some saying that he was worthy of the Paraclete while others were taking the contrary position on this. Looking at them, his brother said to them: “Why are you arguing with each other? Do you want to know who has power?” And, turning to his brother, he said to him: “You are going,
λαβὼν καὶ κλίναις τὴν κεφαλὴν, παρέδωκε πρῶτος τὴν ψυχὴν, ἔπειτα᾽ ὁ ἀσθενῶν. Καὶ εὐθέως ἠμφοτέρους κηδεύσαντες οἱ πατέρες, ἀπῆνεγκαν καὶ ἔθαψαν μετὰ χαρᾶς, ὥστε ἀπειλήφησι τὸ φῶς τὸ νοητὸν.

5. Δύο ἦσαν ἀδελφοί ἀμαίνεσθαι ἐν τῇ ἐρήμῳ. Ὁ δὲ εἰς εἰς αὐτῶν ἴση ἀνεμονήθη τοῦ κρίματος τοῦ Θεοῦ πολλοστόν ἀπέδρα εἰς τὴν ἐρήμον πλαζόμενος. Ὁ δὲ ἐντερος ἔξηρχετο ὅπισώ αὐτοῦ ζητῶν αὐτῶν. Καὶ πολλὰ κάμων ἦσαν ὡς οὐ εὑρή αὐτῶν, λέγει αὐτῷ: Διατί οὕτως ἀποδεδείχθης ἔξω; Σὺ μόνος ἐποίησας τὰς ἁμαρτίας τοῦ κόσμου; λέγει αὐτῷ ὁ ἀδελφὸς. Νομίζεις οὐκ οἶδα εἰ ἀφέθησαν αὐτὶ ἁμαρτίαι μου; Ναὶ [Ἑ. 159 ὁ] οἶδα ὅτι ὁ Θεὸς συνεχώρησε τὰς ἁμαρτίας μου, ἀλλὰ τὸν μόχθον τοῦτον ποιῶ ἵνα ἐν ἡμέρᾳ κρίσεως γένωμαι θεωρῶν τοὺς κρινόμενους.

6. Ἡσαν δύο ἀδελφοὶ γειτνιῶντες ἀλλήλοις καὶ ὁ εἰς εἰς αὐτῶν ἐκρυπτεῖν εἰς τῇ εἴχεν, εἶεν κέρμα, εἶεν γυμνία, καὶ ἐνβαλεν εἰς τὰ τοῦ πλησίον αὐτοῦ· καὶ οὐκ ήδει ο ἀλλὸς, ἀλλὰ ἐθαυμαζεν ὅτι ἐπιθυνυντο τὰ αὐτοῦ. Μιᾶς οὖν τῶν ἠμερῶν, ἐβασεν αὐτῶν αἰφνιδίως τοῦτο ποιοῦντα, καὶ ἐβαλε μάχθασθαι μετ᾽ αὐτοῦ λέγων ὁτι διὰ τῶν σαρκικῶν σου ἐσύλησάς μου τὰ πνευματικά. Καὶ ἀπήτησεν αὐτῷ λόγον, ἵνα μηκετί τοῦτο ποιήσῃ, καὶ οὕτως αὐτῶ συνεχώρησεν.

7. Ἀδελφὸς τῆς ἐποίησεν ἀντίκλειδον καὶ ἤνοιγεν [Ἑ. 159 ὁ] ἐνὸς τῶν γερόντων τὸ κελλίον καὶ ἐλάμβανε τὸ κέρμα αὐτοῦ. Ὁ δὲ γέρων ἔγραψε χάρτην λέγων. Κύρι ρ αδελφὲ, εἶ τις ἔδω ἢ, ποίησον ἁγάπην, ἡ ἀφες μοι τὸ ἡμίσυ εἰς τὴν ἐμὴν χρείαν. Καὶ ποίησας τὸ κέρμα δυὸ μέρη, ἐθηκε τὸ χαρτίον. Ὁ δὲ πάλιν εἰσελθὼν, σχίσας τὸ χαρτίον ἐλαβεν ὅλον. Εἶτα μετὰ δυὸ ἐτὴ τελευτά, καὶ ἡ ψυχὴ αὐτοῦ οὐκ ἔξηρχετο. Τότε καλέσας τὸν γέρωντα λέγει: Ἠζει ὑπὲρ ἐμοῦ, πάτερ. Ἔγω γὰρ ἤπατον ὁ κλείστων σου τὸ κέρμα. Καὶ εἶπεν ὁ γέρων: Διατί τάχιον οὐκ εἴπες; ὁμοὶ εὐζαμένου αὐτοῦ παρέδωκεν.

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1 ἐπείτα C] ἐτὰ S 2 ποίησον ἁγάπην] οἱ ὁμ S 3 σχίσας C] ἐσχίσει S
my brother” and the sick man said: “Yes, but pray for me.” He said to him: “My brother, I am certainly not going to let you depart before me” and, turning to the seated brothers, he said: “Give me a rush mat and a pillow.” When he got [them] he laid down his head and surrendered his soul first; afterwards the sick man [did likewise]. After immediately holding a funeral for both of them, the fathers carried them off and buried them joyfully, for they had received the perceptible light. [Cf. 1 Jo 2:8.]

N.5

There were two brothers living together in the desert. One of them, when he had recalled the judgement of God many times, ran off wandering in the desert; the other went out after him, searching for him. Toiling mightily until he found him, he said to him: “Why are you running away like this? Are you the only one who has committed the sins of the world?” His brother said to him: “Do you think I do not know whether my sins are forgiven? Yes, I know that God has pardoned my sins, but I am toiling like this so that I might be a witness of those who are being judged at the Day of Judgement.”

N.6

There were two brothers who were neighbours to each other; one of them would secrete whatever he might have (whether small change or crusts of bread) and thrust it among his neighbour’s things. Unaware of this, the other was amazed that his possessions were increasing. Then one day he suddenly came upon his neighbour doing this and took issue with him, saying: “By your carnal [gifts] you stripped me of the spiritual [ones].” He demanded the other’s word that he would not do that any more and thus he forgave him.

N.7 BHG 1322hf, de clave adulterina

A brother made a duplicate key which he used to open the cell of one of the elders and take his small change. But the elder wrote a note in which he said: “Brother, whoever you are sir, have the kindness to leave me half for my needs.” Then, dividing his change into two, he placed the note [there]. [The other] came in again, tore up the note and took the lot. Then, two years later, he lay dying but his soul would not come out. Then he called for the elder and said: “Pray for me, father, for it was I who stole your change.” “Why did you not say so earlier?” the elder said. Nevertheless, after he had prayed, the brother surrendered [his soul].
Sayings of the holy elders

8. Ἀδελφὸς εἶχε γέροντα καὶ ἰδών αὐτὸν ὁτι θαυμαστῶς τοὺς νεκροὺς κηδεύει, εἶπεν πρὸς αὐτὸν· Ἐι κἀμέ τεθνηκότα [f. 159v\textsuperscript{1}] οὕτως κηδεύεσθε· Ὁ δὲ πρὸς αὐτὸν εἶπεν· Οὕτως κηδεύσω σε, ἄχρις ἂν· εἴπης· ἀρκεῖ. Μετ᾽ οὐ πολὺ δὲ τέθνηκεν ὁ μαθητής, καὶ ὁ λόγος εἰς ἐργον γέγονεν. Κηδεύσας γὰρ αὐτὸν εὐσεβῶς, ἔφη πρὸς αὐτὸν ἐπὶ πάντων· Καλὸς ἐκηδεύθης, ὁ τέκνον, ἢ ἐτι μικρὸν λείπεται; Καὶ φωνῆν ἀφῆκεν ὁ νεανίσκος· Καλὸς ἔχει, ὁ πάτερ, τὴν γὰρ ἐπαγγελίαν ἐπλήρωσας.

9. Ἑλεγεν ὁ ἀββᾶς Βισαρίων ὃτι ἦν τις ἀποταξάμενος ἀπὸ κόσμου, γυναικα ἔχων ὁμοίως καὶ θυγατέρα κατηχουμένην, πλὴν χριστιανήν. Ἐμέρισεν οὖν τὰ πράγματα αὐτοῦ εἰς τρία μέρη. Τελευτσάσις δὲ ἐν τῷ μεταξὺ τῆς θυγατρὸς κατηχουμένης, ἀντίλυτρον ἔδωκε τοῖς πτωχοῖς τὸ μέρος αὐτῆς ὁ πατὴρ [f. 160r\textsuperscript{1}]. Ἐτι δὲ καὶ τὸ τῆς γυναικὸς αὐτοῦ, καὶ τὸ ἑαυτοῦ. Οὐκ ἐπιεύσετο δὲ παρακαλῶν τὸν Θεὸν περὶ αὐτῆς. Ἡλθεν οὖν αὐτῷ φωνῆ προσευχομένῳ, ὃ ἐβαπτίζηθεν ἢ θυγάτηρ σου, μὴ ἄθυμε. Ὁ δὲ ἠπίστησεν. Λέγει οὖν αὐτῷ πᾶλιν ἢ ἀόρατος φωνῇ· Ὡρυξον εἰς τὸ μνημεῖον αὐτῆς ἤδη εὐρης αὐτῆν. Ὁ δὲ πορευθεὶς ἐπὶ τὸν τάφον, ὄρωξε καὶ οὐχ εὗρεν αὐτῆν· μετετέθη γὰρ μετὰ τῶν πιστῶν.

10. Εἶπεν γέρων· Αὐτὴ ἡ φωνή βοᾷ πρὸς τὸν ἄνθρωπον ἐως ἐσχάτης ἀναπνοῆς ὅτι σήμερον ἐπίστρεψον.

11. Εἶπεν ὁ ἀββᾶς Θεόδωτος· Μὴ κρίνης τὸν πόρνον ἐὰν ὑπάρχῃς σώφρων, ὡσαύτως γὰρ τὸν νόμον παραβαινεῖς. Ὁ γὰρ εἰπὼν μὴ πορεύσῃς εἶπεν καὶ μὴ κρίνης.

\textsuperscript{1} ἀν C] οὗ S
N.8
A brother had an elder who (he observed) buried the dead in a wonderful way. “When I die, will you bury me like that too?” he said to him. “I shall bury you like that until you say it is enough”, [the elder] said to him. Shortly afterwards the disciple did die and the word became deed. After the elder devoutly performed his obsequies he said in the hearing of all: “Have you been well buried, my son, or is there some detail still wanting?” The young man let a voice [be heard]: “You have done well, father, for you have fulfilled [your] promise.”

N.9
Abba Bessarion said that there was a man who renounced the world although he had a wife and also a daughter who was a catechumen, but nevertheless a Christian, so he divided his belongings into three parts. Meanwhile, the daughter who was a catechumen died, so the father gave her share to the poor as a ransom for her [soul], also for his wife’s and for his own. He made no end of beseeching God on her behalf. As he was praying a voice came to him saying: “Your daughter was baptised; do not be faint-hearted”, but he did not believe [it]. Again the invisible voice spoke to him: “Dig at her grave [and see] whether you find her!” He went to the tomb and dug; but he did not find her, for she had been transferred [to be] with the faithful.

N.10
An elder said: “The voice itself shouts to man until his last breath: ‘Turn around today!’”

N.11/9.15/Theodotus S.1
Abba Theodotus said: “Do not judge the one who indulges in porneia if you are chaste, for in that way you transgress the law – because he who says: ‘Do not indulge in porneia’ [Mt 5:27] also says: ‘Do not judge’ [Mt 7:1].”
12. "Ηλθε τις ποτε δαμονιζόμενος εἰς Σκήτην, καὶ πολλῷ τῷ χρόνῳ οὐκ ἑθηραπεύθη [f. 160r]. Σπλαγχνισθεὶς δὲ εἰς τῶν γερόντων, ἐσφάγισε τὸν δαμονιζόμενον καὶ ἑθηράπευσεν αὐτόν. Διαπονθείς δὲ ὁ δαίμων ἐπεν τῷ γέροντί: Ἰδοὺ ἐξέβαλες με, ἐπάνω σου ἔχρομαι. Λέγει αὐτῷ ὁ γέρων: ἐδῶ, ἡ δὲ ἐχο. Ἐποίησεν οὖν ὁ γέρων δώδεκα ἐπε, ἐγὼν τὸν δαίμονα καὶ συντρίβον αὐτόν, ἐσθίων καθημέραν ὀστέα φουίκων δώδεκα. Ἐκτηθέσας δὲ ὁ δαίμων, ἐξῆλθεν ἀπ' αὐτοῦ. Καὶ ἤδων ὁ γέρων ἐξελθόντα αὐτὸν ἀπ' αὐτοῦ, ἐπεν αὐτῷ· τί φεύγεις; Ἐτι παράμεινοιν. Ἀποκριθεὶς δὲ ὁ δαίμων ἐπεν αὐτῷ· καταργηθεὶς σε ὁ Θεός ὅτι εἰ μὴ ἂν αὐτὸς μόνος δύναται πρὸς σέ.

13. "Εἶπεν περὶ τινος ὃτι ἐκάθητο ἐν Αἰγύπτῳ ἐν μονοκελλίῳ. Εἶχε δὲ ἔθος παραβάλλειν [f. 160v] αὐτῷ ἐδὲ ἄδελφος καὶ μία παρθένος. Ἐν μιᾷ οὖν τῶν ἡμερῶν, ὑπῆρτησαν οἱ δύο ὁμοί πρὸς τὸν γέροντα. Καὶ ὅψις γενομένης, ἔθηκε τὸ ψιάθην καὶ ἐκοιμήθη εἰς τὴν μέσην αὐτῶν. Πολεμήθης δὲ ὁ ἄδελφος, ἐπανέστη τῇ παρθένῳ καὶ ἐτέλεσαν τὴν ἀμαρτίαν. Ο δὲ γέρων αἰσθηθεὶς, οὐδὲν αὐτοῖς ἐλάλησεν. Προώθης δὲ γενομένης, προέπεμπεν αὐτοὺς ὁ γέρων μηδεμίαν στυγνότητα δείξας αὐτοῖς. Πορευόμενως δὲ αὐτῶν κατὰ τὴν ὅδον ἔλεγον πρὸς ἄλλους, εἰ ἐνόθησαν ὁ γέρων ἢ οὖ. Καὶ ὑπέστρεψαν πρὸς τὸν γέροντα μετανοοῦντες αὐτῷ καὶ λέγοντες· Ἀββᾶ, οὐκ ἔνοσας πᾶς ἐξήλασαν ἦμᾶς ὁ Σατανᾶς; Καὶ λέγει αὐτοῖς· Ναί. Καὶ λέγουσιν αὐτοῖς [f. 160v]: Ποῦ ἢν ὁ λογισμὸς σου ἐκείνη τὴν ὥραν; Καὶ λέγει αὐτοῖς· ὁ ἔμοι λογισμός, ὅπου ἐσταυρώθη ὁ Χριστός, ἔκει ἦν τὴν ὥραν ἐκείνην στήκων καὶ κλαίων. Καὶ λαβόντες μετάνοιαν ἀπὸ τοῦ γέροντος, ἄπηλθον καὶ ἐγένοντο σκεῦθι ἐκλογῆς.

14. Ἐπεν ὁ ἄββᾶς Ζωίλος ὁ πρεσβύτερος ὁ Ταμιαθέως, ἀκηκοέναι τοῦ πατρὸς αὐτοῦ ἄββᾶ Ναθαναῆλ εἰπόντος ἐτέρους ἐπτα συγκλητικοῦς ζηλωσάς τὸν ἄββᾶν Ἀρασείνον καὶ μονάσαι ἐν τῇ Σκήτῃ, οἱ τοῖς οἰκείοις πᾶσιν ἀποταξάμενοι αὖ ἐπὶ τρία [sic] ἔλαβον, καὶ τοῖς εὐτελεῖσιν ἄστρακινοῖς ἔρχοντο λέγοντες· ὁπως ἴδῃ ὁ μέγας Θεός, καὶ σπλαγχνισθεὶς ἀφήςη ἤμιν τὰς ἀμαρτίας ἤμων.
A person possessed by a demon once came to Scete and, for a long time, he was not cured. But, taking compassion, one of the elders made the sign of the cross on the one possessed by a demon and cured him. Annoyed [cf. Acts 4:2] the demon said to the elder: “Look, you have cast me out: I am coming upon you.” “Come on then,” said the elder to him; “I gladly accept.” So the elder spent twelve years having the demon and mortifying it, eating twelve date-kernels each day. Then, leaping out, the demon went away from him. When he saw that it had gone out from him, the elder said to it: “Why are you running away? Stay longer!” but in answer the demon said to him: “God will bring you to nought for [none] but he alone has power over you.”

They said of a person who lived in a one-room cell in Egypt that one brother and one virgin were in the habit of visiting him. One day the two of them met at the elder’s. When evening fell, he spread his sleeping-mat and lay down between them, but the brother was tempted; he roused the virgin and they committed sin. But the elder, perceiving it, said nothing to them. When it was morning, the elder was sending them on their way without showing them any sign of disapproval. As they travelled along the road they asked each other whether the elder had noticed or not. They went back to the elder, prostrated themselves before him and said: “Abba, did you not notice how Satan led us astray?” “I did”, he said to them, and they said to him: “Then where was your mind at that time?” “My mind at that time was there where Christ was crucified, standing and weeping”, he said to them. After receiving absolution [metanoia] from the elder they went their way and became chosen vessels [Acts 9:15].

Abba Zoilos, the priest at Tamiathis, said that he heard his father, Abba Nathanael, saying that another seven senators emulated Abba Arsenius and practised monasticism at Scete. Having renounced all their personal possessions, they used crude earthenware dishes, saying: “[This is] so that the great God may see and, taking pity on us, may absolve us of our sins.”
15. Ἐλεγον περὶ τοῦ ἀββᾶ Ἀρσενίου ὅτι οὐκ ἦδυνηθε τις καταλαβεῖν τὴν διαγωγὴν [f. 161r] τῆς πολιτείας αὐτοῦ.

16. Ἐπεὶ περὶ τοῦ ἀββᾶ Μακαρίου τοῦ μεγάλου, ὅτι ἐποίησεν ἐν τετράμηνον ποτέ, ἥμερούσιον παραβάλλων ἀδελφῶν ἐν τῇ Σκήτῃ καὶ οὐτε ἀπαξ εὔρεν αὐτὸν σχολάζοντα. Παραβαλῶν οὖν αὐθίς, καὶ σταθεὶς πρὸς τῇ θύρᾳ ἔξω, ἥκουσεν αὐτοῦ μὲτὰ κλαυθμοῦ λέγοντος· Κύριε, εἰ οὐκ ἤχει τὰ ὠτά σου κράζοντός μου πρὸς σὲ, ἐλέησον με διὰ τὰς ἁμαρτίας μου, οὖτε ἐγὼ κάμινον παρακαλῶν σε.

17. Ἡν τις ἀρχάριος ἀποτάξασθαι θέλων, καὶ λέγει τῷ γέροντι· Θέλω μοναχὸς γενέσθαι. Λέγει ὁ γέρων· Οὐ δύνῃ. Λέγει ἐκεῖνος· Δύναμαι. Λέγει αὐτῷ ὁ γέρων· Εἰ θέλεις ὑπαγε ἀπόταξαι, καὶ ἐλθὼν καθέξου εἰς τὸ κελλίον σου. Καὶ ἀπελθὼν ἐδώκεν ἐκεῖνος κατασχον ἐκατόν [f. 161r b] νομίσματα, καὶ ἤλθεν πρὸς τὸν γέρωντα. Ὁ δὲ γέρων πρὸς αὐτὸν· Ὅπως πάντως ἐκάθισεν αὐτὸς εἰς τὸ κελλίον σου. Ὡ τῷ ἀπελθὼν, ἐκαθέσθη. Καθεξομένου δὲ αὐτοῦ, εἶπον οἱ λογισμοί· Ἡ θύρα παλαιὰ ἐστι, θέλει γενέσθαι. Καὶ ἐλθὼν, λέγει τῷ γέροντι· Οἱ λογισμοὶ λέγουσιν· Ἡ θύρα παλαιᾷ ἐστιν ἢθελε γενέσθαι. Λέγει αὐτῷ ὁ γέρων· Οὐκ ἀποτάξω, ἄλλα ὑπαγε ἀπόταξαι, καὶ κάθου ὄδε. Ὁ δὲ ἀπελθὼν, ἐδώκε τὸ ἑνενήκοντα νομίσματα, κρύψας ἐκατόν δέκα νομίσματα, καὶ ἐλθὼν λέγει τῷ γέροντι· Ἰδοὺ ἀποταξάμην. Λέγει αὐτῷ ὁ γέρων· Ὅπως πάντως ἐκάθισεν αὐτὸς εἰς τὸ κελλίον σου. Ὡ τῷ ἀπελθὼν ἐκάθισεν. Καθημένου δὲ αὐτοῦ, λέγουσιν οἱ λογισμοὶ· Ἡ στέγη παλαιᾷ ἐστι, ἦθελε γενέσθαι. [f. 161v a] Καὶ ἀπελθὼν λέγει τῷ γέροντι· Οἱ λογισμοὶ μου λέγουσιν· Ἡ στέγη παλαιᾷ ἐστιν ἦθελε γενέσθαι. Λέγει ὁ γέρων· Ὅπως πάντως ἐκάθισεν αὐτὸς εἰς τὸ κελλίον σου. Ὡ τῷ ἀπελθὼν ἐδώκε τὸ ἑνενήκοντα νομίσματα, καὶ ἐλθὼν λέγει τῷ γέροντι· Ἰδοὺ ἀποταξάμην. Καὶ καθημένου δὲ αὐτοῦ, λέγουσιν αὐτῷ· Οἱ λογισμοὶ· Ὁλα παλαιὰ εἰς τὰ ὄδε, καὶ ὁ λέων ἔχεται καὶ τρώει με. Καὶ λέγει τῷ γέροντι ποιεῖς λογισμοὺς, καὶ λέγει αὐτῷ· Ὁ γέρων· Ἐγὼ προσδοκῶ ὅλα ἐλθεῖν ἐπάνω μου καὶ τὸν λέοντα ἐλθεῖν καὶ φαγεῖν με ἵνα ἀπαλλαγώ. Ὅπως πάντως ἐκάθισεν αὐτὸς εἰς τὸ κελλίον σου καὶ εὐχοῦ τῷ Θεῷ.
They used to say of Abba Arsenius that nobody could comprehend the way in which he led his life.

They said of Abba Macarius the Great that once he spent four months visiting a brother at Scete every day and not even once did he find him idle. Visiting him yet again, while he was standing outside at the door, he heard him saying with weeping: “Lord, even if your ears do not ring with my crying to you, have mercy on me concerning my sins; for I myself do not grow weary pleading with you.”

There was a novice who wished to renounce [the world] and he said to the elder: “I want to become a monk.” The elder said: “You are not able.” He said: “I am able.” The elder said to him: “If you are willing, go and renounce [the world] then come and reside in your cell.” He went off and, keeping back a hundred pieces of gold for himself, gave away what he possessed, and then came to the elder. But the elder [said] to him: “Go and reside in your cell.” He went and took up residence but, while he was residing there, the logismoi said: “The door is old; it wants to be [replaced].” Coming to the elder, he said: “The logismoi are saying that the door is old and wants to be [replaced].” The elder said to him: “You have not renounced [the world] but go, renounce [it] and reside there.” So off he went and gave away ninety pieces of gold, concealing ten pieces for himself. Coming to the elder he said: “Look, I have renounced [the world].” Said the elder to him: “Go and reside in your cell.” He went and took up residence there, but while he was residing there the logismoi said that the roof was old and wanted to be [renewed]. He went away and said to the elder: “My logismoi are telling me that the roof is old and wants to be [renewed].” “Go and renounce [the world],” the elder said, and he went off and gave away the ten pieces of gold too, came back and said to the elder: “Look, I have renounced [the world].” When he had taken up residence, the logismoi said to him: “Everything here is old and the lion is coming to devour me.” He told his logismoi to the elder and the elder said to him: “I am expecting everything to come down on top of me and the lion to come and eat me up so I may be at rest. Go, reside in your cell and pray to God.”
18. Ἐίπεν γέρων έτέρῳ γέροντι ἐχοντι ἀγάπην, καὶ συμβαλλομένω καὶ μοναχοῖς καὶ κοσμικοῖς· ὅτι ὁ λύχνος πολλοὺς φαίνει [f. 161v2] τὸ δὲ ἐαυτοῦ στόμα καλεῖ.

19. Ἐλεγον περὶ τινος γέροντος ὅτι περιεπάτει ἐν τῇ ἐρήμῳ, καὶ ἴδου δύο ἄγγελο συνώδευοι αὐτῷ, εἰς ἐκ δεξιῶν καὶ εἰς εὖωνώμων, καὶ ἐλθόντες, εὗρον θησαυρόν κατὰ τὴν ὀδὸν, καὶ ἔσκέπασαν ὁ γέρων τὴν ρίνα αὐτοῦ ἀπὸ τῆς ὄμης, ἐποίησαν δὲ καὶ οἱ ἄγγελοι αὐτῶς. Καὶ ὁδεύσαντες μικρόν, ἐίπεν αὐτοῖς ὁ γέρων· Καὶ ὑμεῖς ὡς φραίνεσθε ταῦτα; Οἱ δὲ ἐίπον· οὐχὶ, ἀλλὰ διὰ σὲ ἐσκέπάσαμεν καὶ ἡμεῖς, ἐπεὶ τὴν ἀκαθαρσίαν τοῦ κόσμου τούτου οὐκ ὡς φραίνομεθα, οὔτε προσεγίζει ἡμῖν, ἀλλ’ αἱ μυχαὶ αἱ ὠζουσαί ἐν ἀμαρτίαις, ταῦτας ὡς φραίνομεθα.

20. Ὅτι τὸς γέρων καθ’ ἐκάστην ἐσθίων τρεῖς παζαμάδας· παρέβαλε δὲ αὐτῷ ἄδελφος [f. 162r3] καὶ καθεσθέντων αὐτῶν γεύσασθαι, ἔθηκε τῷ ἄδελφῷ τρεῖς παζαμάδας. Καὶ ἔωρακὼς ὁ γέρων ὃτι ἔχρηξεν, ἤνεγκεν αὐτῷ καὶ ἄλλας τρεῖς. Ὡς δὲ ἐκορέσθησαν καὶ ἀνέστησαν, κατέκρινεν ὁ γέρων τὸν ἄδελφὸν καὶ λέγει αὐτῷ· Οὐ χρῆ, ἄδελφέ, ὑποργειών τὸ σαρκίον. Ὁ ὁ ἄδελφός μετενόησε τῷ γέροντι καὶ ἐξῆλθεν. Τῇ οὖν ἐξῆς, ὡς ἐγένετο καιρὸς τοῦ γεύσασθαι τὸν γέροντα, ἔθηκεν αὐτῷ· κατὰ τὸ ἔδος τὰς τρεῖς παζαμάδας, καὶ φαγὼν αὐτᾶς, πάλιν ἐπείνασε καὶ ἐπέσχεν ἐαυτόν. Καὶ πάλιν τῇ ἄλλῃ ἡμέρᾳ τὸ αὐτὸ ὑπέστη. Ἡρξατο οὖν ἀδυναμοῦσθαι, καὶ ἐγνω ὁ γέρων ὃτι ἐγκατάλειψε τοῦ Θεοῦ ἐγένετο αὐτῷ. Καὶ ρίψας ἐαυτὸν ἐνώπιον τοῦ Θεοῦ μετὰ δακρύων, ἐδέστε περὶ τῆς γενομένης [f. 162v1] ἐγκαταλείψεως, καὶ ὁρᾷ ἄγγελον λέγοντα αὐτῷ· Διότι κατέκρινες τὸν ἄδελφόν, τοῦτο σοι συνέβη. Γίνωσκε οὖν ὅτι ὁ δυνάμενος ἐγκατάτευσθαι, ἢ ἄλλο τι ἄγαθον ποιῆσαι, οὐκ ἔξις ἰδίας δυνάμεως ποιεί, ἀλλ’ ἡ ἀγαθότης τοῦ Θεοῦ ἐστὶν ἡ ἐνισχύουσα τὸν ἀνθρωπον.
N.18
An elder said to another elder who had great love and who fraternised with both monks and worldlings: “A lamp sheds light on many, but it burns its own mouth.”

N.19/20.23, Latin only
They used to say of an elder that, while he was walking in the desert, here there were two angels accompanying him, one on the right and one on the left. As they came along they found a corpse on the road and the elder covered his nose because of the stench, and the angels did likewise. When they had gone a little way, the elder said to them: “Do you smell those things too?” “No,” they said, “but we too covered [our noses] because of you since we don’t smell the impurity of this world nor does it reach us. But souls that are stinking in sin, those we do smell.”

N.20/9.24 BHG 1440p, de non iudicando fratre
There was an elder who used to eat three dried loaves each day. A brother visited him and, when they sat down to eat, he set three dried loaves before the brother. When the elder saw that he was in need [of more], the elder brought him three more. When they had eaten enough and stood up, the elder condemned the brother and said to him: “Brother, we should not be slaves to the flesh”, then the brother prostrated himself before the elder and went out. The following day, when it was time for the elder to eat, he put out three dried loaves for him[self] as usual. Eating them, he was hungry again but restrained himself [from taking more]. The same thing happened again next day. He began to grow weak and the elder perceived that abandonment by God had happened to him. Throwing himself before God in tears, he besought him about the abandonment that had happened and he saw an angel saying to him: “This came upon you because you condemned the brother. Bear this in mind: one who is able to fast or to do any other good thing does not do it by virtue of his own power. It is the goodness of God that gives the man the strength.”
21. Ἡλέγον περί τινος γέρουντος εἰς τὰ Κελλία ὁτι περίκεκλεισμένος ἦν μηδὲ εἰς τὴν ἐκκλησίαν ἐρχόμενος. Εἴχε δὲ σαρκικὸν ἀδέλφον εἰς ἄλλο κελλίον καθήμενον, καὶ ἤσθενησαν καὶ ἐπέμυησε πρὸς αὐτὸν ἵνα ἴδῃ αὐτὸν πρὸ τοῦ ἐξελθθείν ἐκ τοῦ σώματος, καὶ εἶπεν' Ὑ δύναμαι ἐλθεῖν ὁτι σαρκικὸς μοῦ ἀδέλφος ἐστιν. Πάλιν ἐπέμυησε λέγων. Κάν τὴν νύκτα δεύρο ἵνα σε ἴδω. 'Ο δὲ εἶπεν. Ὡ δύναμαι, εἰ δὲ μη ὦν εὐρίσκεται [f. 162vΑ] ἐκαρδία μοῦ καθαρὰ πρὸς τὸν Θεόν. Καὶ ἐκοιμηθῆ καὶ ὦν εἴδον ἀλλήλους.

22. Διηγήσαντο πατέρες ὁτι ἦν τὶς κοινοβίου πατὴρ καὶ συνεβή τὸν τοῦτον διακονητὴν ὀλιγωρήσαντα ἐξελθθείν ἐκ τῆς μονῆς καὶ ἀπέλειν εἰς ἄλλον τόπον. 'Ο δὲ γέρων διόλου σχεδὸν ἀπῆκε πρὸς αὐτὸν δυσωπῶν αὐτὸν ἵνα ἐπιστρέψῃ. 'Ο δὲ ωκ ἠβούλητο. Τοῦτο δὲ ἐποίησαν ὁ γέρων ἐπὶ τρία ἔτη, καὶ οὕτως πεισθεὶς ὁ διακονητής, ὑπέστρεψεν. Ἐπιτάσσει οὖν αὐτῷ ὁ γέρων ἐξελθθείν καὶ συναγαγεῖν στοιβῆν. Καὶ δὴ τοῦτο ποιῆσας ὁ διακονητὴς, κατ' ἐνέργειαν τοῦ Σατάνα τὸν ὀρθαλμὸν ἀπώλεσαν. 'Ο δὲ γέρων ἐλπιθήσατο σφόδρα, καὶ ἄρθρεται νοεθεῖν αὐτὸν ὀδυνώμενον, καὶ λέγει ὁ διακονητής. 'Εγώ εἰμι ὁ ἁπίσθιος, διὰ γὰρ [f. 162vβ] τοὺς κόπους οὓς παρέσχον σοι τοῦτο ὑπέμεινα. Μετά χρόνου ἀπαλλᾶσσεται τῆς ὀδύνης, τοῦ πάθους μείναντος, καὶ πάλιν ἐπιτάσσει αὐτὸν' ὁ γέρων ἐξελθθείν καὶ τίλαι τα βασία. Ἐργαζόμενος οὖν κατ' ἐνέργειαν τοῦ ἑξήρου πάλιν ῥαβδίου πηδήσαντος, ἀπόλλει καὶ τὸν ἄλλον ὀρθαλμόν. Ἐρχεται οὖν εἰς τὴν μονὴν καὶ ἠσυχάζει, μηδὲν ἔτι ποιῶν. 'Ο δὲ ἄββας πάλιν ἐνυφότερος, καὶ ὡς ἦλθεν αὐτοῦ ἡ κλησίς, προγινώσκει καὶ μεταστέλλεται πάντας τοὺς ἀδελφοὺς, καὶ λέγει αὐτοῖς. 'Εγώς ἐστιν ἡ κλησίς μου, βλέπετε ἐσάυπτος. Ἀρχεται ἐκαστὸς λέγειν. Τίνι ἔδω ἡμᾶς, ἀββᾶ; 'Ο δὲ γέρων ἐσιώπη, καὶ μεταστέλλεται τὸν τυφλὸν μόνον, καὶ λέγει αὐτῷ περὶ τῆς κλήσεως. 'Ο δὲ ἐδάκρυσε λέγων. Τίνι [f. 163rα] με ἔδω τὸν τυφλόν; 'Ο δὲ γέρων λέγει. 'Εὐξηθεὶν ἔνα σχό παρηθηκαν ἐνώπιον τοῦ Θεοῦ, καὶ ἐπίπλεξ ὦτι τῇ κυριακῇ ποιεῖς τὴν σύναξιν. Καὶ κοιμηθέντος αὐτοῦ, μετὰ ὀλίγας ἡμέρας ἀνέβλεψεν καὶ γίνεται τοῦ κοινοβίου3 πατὴρ.

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1 αὐτῶν C] αὐτῷ S  
2 τίλαι catt] τίλαι S] τείλαι C (c τίλλω)  
3 κοινοβίου] μοναστηρίου S
N.21

They used to say of an elder at The Cells that he [lived] in confinement and did not even come to church. He had a natural brother residing in another cell. This one fell sick and sent for his brother so he might see him before departing from the body. “I cannot come,” said the other, “because he is my natural brother.” Again [the other] sent saying: “At least come tonight so I may see you”, but he said: “I cannot, for otherwise my heart will not be pure in the sight of God.” [The sick brother] died and they did not see each other.

N.22/7.60

The fathers recounted that there was a father of a coenobion and it came about that the one who waited on him became negligent, left the monastery and went off to another place. The elder went to him almost every day, urging him to come back, but he would not. For three years the elder kept this up then, convinced in that way, the attendant did return. So the elder gave him orders to go out and gather straw and, after the attendant had done this, through the operation of Satan, he lost an eye. The elder was greatly distressed and began advising him in his suffering. “It is my fault,” said the attendant; “I have undergone this because of the trouble I gave you.” Eventually the pain abated while the condition remained. Again the elder gave him orders to go out and pluck some palm branches. As he was working, by the operation of the enemy, a small branch sprang back and he lost the other eye. The abba was vexed again and, as his summons had come, being aware of it, he sent for all the brothers and said to them: “My summons is near; look after yourselves.” They each began to say: “To whom are you leaving us, abba?” – but the elder remained silent. He sent for the blind [monk] alone and spoke to him about [his] summons. [The monk] wept, saying: “To whom are you leaving me, the blind man?” but the elder said: “Pray for me that I may be able to speak freely in the presence of God and I hope that you will conduct the synaxis on Sunday.” A few days after he died the monk recovered his sight and became father of the coenobion.
23. Οἰκέτης τις γενόμενος μοναχὸς ἐπὶ τεσσαράκοντα πέντε ἔτη ἐμείνεν, ἀλατι καὶ ἄρτῳ ἀρκούμενος καὶ ὑδατί. Κατανυγεῖς δὲ ὁ τούτου δεσπότης μετὰ φανερὸν χρόνον ἄναχωρεῖ καὶ αὐτός, καὶ γίνεται τοῦ ἱδίου δούλου μαθητής ἐν ὑπακοῇ μεγάλῃ. Ἐρχεται οὖν ὁ χρόνος τῆς αὐτοῦ κλήσεως, καὶ λέγει τῷ γέροντι. Ἀββᾶ, ὡς τὰς ἔξουσίας ἐρχομένας πρὸς με, καὶ διὰ τὰς δέησις σου πάλιν ὑποστρεφοῦσας. Ὄτε δὲ ἠλθεν καὶ ἦ τοῦ γέροντος κλήσις ὁ ἅγιος ἤκαθε ἐκ δεξιῶν [f. 163r1] καὶ ἔνα ἄριστερῶν λέγοντες αὐτῷ. Θέλεις ἐλθεῖν, ἄββᾶ, ἢ ἀπέλθωμεν; Καὶ λέγει αὐτοῖς ὁ γέρων. Θέλω, μείνατε, λάβετε μου τὴν ψυχήν. Καὶ αὐτῶς ἐτελειώθη.

24. Εἶπεν γέρων. Ἰωσήφ ὁ ἄριστος ἔλαβε τὸ σῶμα τοῦ Ἱσαοῦ καὶ ἔβηκεν αὐτὸ ἐν συνδόνι καθαρὰ ἐν μινιαῖοι καὶ οὖ τούτεστιν ἀνθρώπω νέω. Σπουδάσας οὖν ἐκατός ἐπιμελῶς μὴ ἀμαρτάνειν ἕνα μὴ τὸν συνοικούντα αὐτῷ Θεόν ὑβρίσῃ καὶ διώξῃ ἀπὸ τῆς ψυχῆς αὐτοῦ. Τῷ μὲν Ἰσραήλ τὸ μάνια ἐδόθη φαγεῖν ἐν τῇ ἐρήμῳ, τῷ δὲ ἀληθινῷ Ἰσραήλ ἐδόθη τὸ σῶμα τοῦ Χριστοῦ.

25. Εἶπεν γέρων. Γύμνωσον τὴν ῥομφαϊάν σου. Καὶ εἶπε τό ἀδελφός. Ἀλλ’ οὐκ ἔδωσα με τὰ πάθη. Καὶ λέγει οἱ γέρων. Ἐπικάλεσαί με ἐν ἠμῶν [f. 163v1] ὁ θλίμεως σου, καὶ ἐξελοῦμαι σε καὶ δοξάσεις με. Ἐπικαλοῦ ὁν ἄυτόν, καὶ ἐξελάται αὐτῷ παντὸς πειρασμοῦ.

26. Ἀδελφὸς δεξιεύσας, ἤρωτησε γέροντα λέγων. Θέλω ἀπελθεῖν εἰς τὰ ἱδία. Καὶ λέγει αὐτῷ οἱ γέρων. Τούτῳ γίνωσκε, ἄδελφε, ὅτι ἐρχόμενος ἀπὸ τῆς χώρας ἔπι τὰ ὅδε, τὸν Κύριον εἶχες ὀδηγοῦντά σε, εἰ δὲ ὑποστρέψεις, οὐκέτι αὐτόν ἔχεις.

27. Ἀπέστειλε τις τῶν γερόντων τὸν μαθητήν αὐτοῦ ἀντλῆσαι ὕδωρ. Ἡμὶ δὲ μακρὰν τὸ φρέαρ ἀπὸ τοῦ κελλίου αὐτῶν. Ὁ δὲ ἐπελθάτετο τὸ σχοινίον ὅραι, καὶ ἔλθεν ἐπὶ τὸ φρέαρ ἔγνω ὅτι οὐκ ἤνεγκεν καὶ, ποιήσας εὐχὴν, ἔφωνεσε λέγων. Λάκκε, λάκκε, εἶπεν ὁ ἄββᾶς μου. ἐγείρον τὸ κεράμιον ὕδωρ. [f. 163v1] Καὶ παραχρῆμα, ἀνῆλθε τὸ ὕδωρ ἄνω, καὶ γεμίσας τοῦ ἀδελφοῦ, πάλιν ἀπεκατεστάθη τὸ ὕδωρ εἰς τὸν τόπον αὐτοῦ.

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1 ἐδόθη] om
A domestic slave became a monk and remained content with salt, bread and water for forty-five years. After a significant time his master was conscience-stricken; he withdrew from the world too and, in abject obedience, became the disciple of his own slave. When the time of his summons was approaching, he said to the elder: “Abba, I see the powers [of darkness] coming towards me and turning back again through your prayers.” When the elder’s summons also approached, he saw one angel to his right and another on his left. They were saying to him: “Will you come, abba, or are we to go away?” and the elder said to them: “I am willing; stay and take my soul”, and that is how he died.

An elder said: “Joseph of Arimathea took the body of Jesus and placed it in a clean shroud in a new sepulchre [cf. Mt 27:57–60], that is, in a new man. Let each one studiously endeavour not to sin in order not to do violence to the God who dwells within him and drive him out of his soul. Manna was given to Israel to eat in the desert: to the true Israel the Body of Christ was given.”

An elder said: “Bare your sword.” The brother said: “My passions do not let me.” The elder replied: “‘Call upon me in the day of your trouble and I will deliver you and you shall glorify me’ [Ps 49:15]. Call upon him then, and he shall deliver you from every temptation.”

A brother living in voluntary exile questioned an elder saying: “I want to go away to my own parts” and the elder said to him: “Be aware of this, brother: that when you were coming here from [your] country, you had the Lord guiding you; if you return, you will have him no longer.”

One of the elders sent his disciple to draw water but the well was a long way from their cell. He forgot to take the rope and realised that he had not brought it when he got to the well. He offered a prayer, crying out saying: “Cistern, cistern: my abba said: ‘Fill the pot with water’”, and the water promptly rose. Then, when the brother had filled [his vessel], the water descended back to its place.
28. Παρέβαλε τις τῶν ἐπισκόπων κατ’ ἐνιαυτόν εἰς Σκῆτιν πρὸς τοὺς πατέρας, καὶ ἀπαντήσας αὐτῷ ἀδελφός ἤνεγκεν αὐτόν εἰς τὸ κελλιόν ἑαυτοῦ, καὶ παραθεὶς αὐτῷ ἄρτον καὶ ἄλας, ἔλεγεν· Συγχωρήσον μοι, κύρι, ὅτι οὕδεν ἄλλο ἔχω παραθεῖναι σοι. Λέγει αὐτῷ ὁ ἐπίσκοπος· Θέλω ἵνα καὶ εἰς τὸ ἐρχόμενον ἔτος εἰσελθῶν, μήτε ἄλας εὕρω.

29. "Ελέγε τις τῶν ἀδελφῶν; ὃτι ἐγένετο ζήτησις ἐν τῇ λαύρᾳ τῆς Αἰγύπτου, καὶ ἐλάλησαν πάντες, οἱ μεγάλοι καὶ οἱ μικροί, εἰς δὲ μόνος οὐκ ἐλάλησαν. Καὶ ἔξελθόντων αὐτῶν, ἤρωτησαν αὐτόν εἰς [f. 164r] ἀδελφός λέγων· Πῶς σὺ οὐκ ἐλάλησας; Ὁ δὲ βιασθεὶς ύπό τοῦ ἀδελφοῦ ἔπεεν· Συγχωρήσον μοι, ὃτι εἶπον ὅ τοι λογισμῷ μου· ὃτι ἔδω μὴ λαλήσῃ τὸ ἐμβρίμιον τὸ ὑποκάτω μου, μὴ λαλήσῃ. Καὶ οὕτως ἔμεινα σιωπῶν καὶ μὴ φθεγγόμενος.

30. Ἡν τις γέρων ἀσθενῶν καὶ ὡς μὴ ἔχοντα τάς χρείας, προσελάβετο αὐτῶν πατήρ κοινοβίου καὶ ἀνέπαυσεν αὐτόν. Καὶ ἔλεγε τοῖς ἀδελφοῖς· Βιάσασθε ἐστιν ὅλην, ἵνα ἀναταῦσωμεν τὸν ἀσθενῆ. Ὁ δὲ ἀσθενῶν, ἔχε χύτραν χρυσοῦ, καὶ ὀρύξας ὑποκάτωθεν αὐτοῦ, ἐκρυμμένη αὐτήν. Συνέβη δὲ αὐτῶν ἀποθανεῖν καὶ οὕς ὠμολόγησεν· Μετὰ οὖν τὸ ταφῆναι αὐτὸν ἔπεεν ὁ ἀββᾶς τοῖς ἀδελφοῖς· Ἀρατε τῇ στιβάδα ταύτην ἐνθέν. Καὶ ὡς [f. 164v] καταστρέφουσιν αὐτήν, ἐφύγαν τὸ χρυσόν. Καὶ ἐπεεν ὁ ἀββᾶς· Εἰ ζώντος αὐτοῦ οὐχ ὠμολόγησεν, οὐδὲ εἰς τὸν θάνατον αὐτοῦ ἔπεεν, ἀλλ’ εἰς αὐτὸν ἔχε τῇ ἐλιπόδα οὐχ ἀπτομαί αὐτοῦ, ἀλλ’ ὑπάγετε θάψατε αὐτὸ μετ’ αὐτοῦ. Καὶ κατῆλθε πῦρ ἄπτ’ οὐρανοῦ καὶ ἔπι πολλὰς ἡμέρας ἐκείστι ἐπάνω τοῦ μνημείου αὐτοῦ ἐνώπιον πάντων καὶ πάντως ὀρῶντες ἐβαύμαζον.

31. Ἡν τις ἐπίσκοπος εἰς τινα πόλιν, καὶ κατ’ ἐνέργειαν τοῦ διαβόλου ἔπεεν εἰς πορνείαν. Μίας οὖν τῶν ἡμερῶν γενομένης συνάξεως ἐν τῇ ἐκκλησίᾳ, καὶ μηδενὸς γινώσκοντος περὶ τῆς ἀμαρτίας αὐτοῦ, ἀφ’ ἐστιν ὠμολόγησεν ἐμπροσθεὶ παντὸς τοῦ λαοῦ λέγων· Ἐγὼ εἰς πορνείαν πέπτωκα. [f. 164v] Καὶ ἀπέθετο τὸ ὦμοφόριον αὐτοῦ ἐπὶ τὸ χυματστήριον εἰπών· Ὑπὲρ αὐτοῦ ἐμὸν δύναμιν οὐκ εἰσίν ἐπίσκοπος. Καὶ ἀνέκραξε πάς ὁ λαὸς ἐπὶ κλαυμοῦ λέγοντες· Ἡ ἀμαρτία αὐτῇ ἐρ’ ἡμᾶς, μόνον μείνων ἐν τῇ ἐπίσκοπῃ. Καὶ ἀποκριθεὶς ἔπεεν· Εἰ θέλετε ἵνα μείνω ἐν τῇ ἐπίσκοπῃ, δ ἔργο ύμῖν ποιήσατε. Καὶ κελεύσας κλεισθήναι τὰς θύρας τῆς ἐκκλησίας,

1 τῆς Ἀἰγύπτου} om S
N.28/4.103
One of the bishops visited the fathers at Scete each year. A brother met him and conducted him into his [own] cell, setting before him bread and salt with the words: “Forgive me, my lord, for I have nothing else to set before you.” The bishop said to him: “When I come next year I don’t want even to find salt.”

N.29/4.97
One of the brothers used to say that an enquiry took place at the Lavra of Egypt and everybody spoke, great and small; there was only one who did not speak. As they were coming out, one brother asked him, saying: “How was it that you did not speak?” Pressed by the brother, the other said: “Forgive me, but I said to my logismos: ‘If the cushion under me does not speak, don’t you speak’ and thus I remained silent, not uttering [anything].”

N.30
There was an elder who was sick and, as he lacked the necessities of life, the father of a coenobion took him in and looked after him. He said to the brothers: “Constrain yourselves a little so we can look after the sick man.” Now the sick man possessed a pot of gold and, after excavating beneath himself, he concealed it. Now it happened that he died and did not confess [it]. After he had been buried the abba said to the brothers: “Take this couch away” and, when they were overturning it, they found the gold. Said the abba: “Since he said nothing about this when he was alive nor spoke [of it] at his death, but had his hope in it, I am not touching it; go and bury it with him.” And fire came down from heaven and rested on his tomb for many days in the sight of all; those who saw it were filled with wonder.

N.31 BHG 1322hb, de episcopo fornicato
There was a bishop in a city who, by the operation of the devil, fell into porneia. Nobody knew about his sin but, one day when there was a synaxis in the church, he confessed of his own free will in the presence of the whole congregation, saying: “I have fallen into porneia” and he deposited his pallium on the altar saying: “I can no longer be your bishop.” Now the
32. "Alloς τις ήν ἐπίσκοτος εἰς τινὰ πόλιν, καὶ ἐγένετο αὐτὸν περι-
πεσεῖν εἰς ἀφρωστίαν, ὡστε πάντος ἁπογυνῶναι αὐτὸν. Ἡν δὲ ἐκεῖ
μοναστήριον γυναικῶν, καὶ μαθοῦσα ἡ ἤγουμενή ὁ ἐπίσκοτος,
λαβοῦσα μεθ᾽ ἑαυτῆς δύο ἄδελφας ἀπῆλθε τοῦ ἐπισκέψασθαι
αὐτῶν. Καὶ ὡς ἐλάλει μετ᾽ αὐτῆς ὁ ἐπίσκοτος, μία τῶν μαθητριῶν αὐτῆς
ἰσταμένη πρὸς πόδα, ἤματο τοῦ ποδὸς αὐτοῦ θέλοντι πῶς ἦσε. Ὁ δὲ
ἀπὸ τῆς ἁφῆς πολεμηθείς, παρεκάλεσε τὴν ἤγουμενὴν λέγων· Ὅτι
οὐκ ἔχο ὑπηρεσίαν ἀπὸ τῶν ἐγχιστά μου, ἥλεσον οὖν καταλείψατε μοι
τὴν ἄδελφην ταύτην, ἵνα ὑπηρετήτι μοι. Ἡ δὲ [f. 165v] μηδὲν πονηρὸν ὑπολαμβοῦσα,
ἀρκεῖκεν αὐτήν. Ἐνδυναμωθεὶς οὖν ὑπὸ τοῦ διαβόλου, λέγει
αὐτῇ· Ποιησάν μοι μικρὸν ἑπτῶν ἵνα γεύσωμαι. Καὶ ἐποίησεν καθὼς εἶπεν
αὐτῇ. Καὶ μετὰ τοῦ γεύσασθαι αὐτὸν, λέγει αὐτῇ· Κοιμήθητι μετ᾽ ἐμοῦ, καὶ
ἐτεκε τὴν ἀμαρτιάν. Λαβοῦσα οὖν κατὰ γαστρός, ἐκράτησεν αὐτὴν ὁ
κλήρος λέγοντες· Ἐπεὶ ἦμῖν τίς σε ἐποίησαν ἔγκυον. Ἡ δὲ οὐκ ἤθελεν
ὀμολογῆσαι. Τότε ὁ ἐπίσκοτος λέγει· "Ἀφετε αὐτήν, ἔγο γὰρ ἐποίησα
τὴν ἀμαρτίαν ταύτην. Καὶ ἐγέρθησε ἐκ τῆς ἀφρωστίας, εἰσῆλθαν εἰς τὴν
ἐκκλησίαν καὶ ἀπέθετο τὸ ὁμοφόρον αὐτοῦ ἐπὶ τὸ θυσιαστήριον, καὶ
ἐξελθὼν ἔλαβε πάρδον ἐν τῇ χειρὶ αὐτοῦ, καὶ ὄρμησεν εἰς μοναστήριον ὅπου οὖν
ἐγνωρίζετο. Ὁ δὲ ἄβεβηκε [f. 165v] βάς τοῦ κοινοβίου, διοριστικὸς ὄν,
ἐγνω δὲ ὁ ἐπίσκοτος ἔλθει ἐξελθὼν εἰς τὴν μονήν, καὶ παρῆλθεν τῷ
θυρωρῷ λέγων· ἐλέπε, ἀδελφέ, ὅτι σήμερον ἐπίσκοτος ἔλθει παραγε-
νέσθαι. Προσδοκῶν οὖν ὁ θυρωρός, ὅτι μετὰ λεκτικὸν ἔρχεται ἡ μετὰ
τινὸς φαντασίας ως ἐπίσκοτῳ οὖν ἐνόησε τὸ πράγμα. Ἐξελθὼν οὖν ὁ
ἀββᾶς εἰς ἀπάντησαν αὐτοῦ, ἡσυχάσατο αὐτὸν λέγων· Καλὸς ἦλθες, κύρι; ὁ ἐπίσκοτος.
Ὁ δὲ ἔνεις γενόμενος ως ἐγνωσθήκα, ἠθέλησε φυγεῖν εἰς ἔτερον
μοναστήριον. Λέγει οὖν αὐτῷ ὁ ἀββᾶς· Ὅτι ὅπου ἔάν ἀπέλθῃς μετὰ σοῦ
ἔρχομαι. Καὶ παρακάλεσας αὐτὸν πολλά, εἰσήγηκεν αὐτὸν εἰς τὴν μονήν.
Μετανοήσας οὖν ἐν ἀληθείᾳ, ἐτελεύτησεν ἐν εἰρήνῃ, ὡστε [f. 165v] μεῖα
γενέσθαι ἐν τῇ ἔξοδῳ αὐτοῦ.

1 tīνα | τὴν S  2 αὐτὸν C | αὐτοῦ S  3 ἤγουμενή | αὐτῶν add S
4 οὐκ | om S  5 ὡς | ὑπὸ add S  6 ὡστε | καὶ add S  7 γενέσθαι | ἐγένετο S
whole congregation cried out in lamentation, saying: “This sin is upon us [cf. Mt 27:25], only do you remain in the bishopric.” In answer he said: “If you want me to remain in the bishopric, do what I tell you.” Having ordered the doors of the church to be shut, he threw himself face down at one of the side doors and said: “He who does not trample me as he is walking out has no place with God.” When they had done as he ordered and the last person was going out, there came a voice from heaven saying: “I have pardoned his sin on account of his great humility.”

N.32 BHG 1322h, de paenitentia episcopi

There was another bishop of a city and it happened that he fell ill, with the result that everybody despaired of him. There was a women’s monastery there; when the superior learned that the bishop had been despaired of, she went to visit him, taking two sisters with her. As the bishop was talking with her, one of her disciples standing near his foot touched it, wishing to find out how he was. Embattled by the touch, he entreated the superior, saying: “I get no ministering from those close to me; [please] be willing to leave me this sister so she may minister to me” and, suspecting no evil, she left her. Empowered by the devil, he said to her: “Prepare me a little food so I may eat” and she did as he told her. When he had eaten, he said to her: “Lie with me”, and he committed the sin. When she became pregnant the clergy laid hands on her, saying: “Tell us who made you pregnant”, but she did not want to confess. Then the bishop said: “Let her go, for I committed this sin” and, rising up from his sickness, he went into the church and deposited his pallium on the altar. Coming out, he took a staff in his hand and set off to a monastery where he was not known. But the abba of the coenobion, possessed of second sight, was aware that a bishop was going to come to the monastery. He told the doorkeeper: “Keep an eye open brother, because a bishop is going to come today.” Now the doorkeeper, expecting that he was coming in a litter or with some retinue like a bishop, did not notice the event, so the abba went out to meet him and embraced him, saying: “Welcome, my lord bishop.” [The bishop] was devastated that he had been recognised and wanted to flee to another monastery, but the abba said to him: “No matter where you go, I am coming with you.” After entreating him at some length, [the abba] brought him into the monastery. Then, when he had truly repented, he died in peace, so that wonders occurred at his departing.
33. Ἡν τις γέρων καλούμενος ἱέρας εἰς τὰ μέρη Θηβαίδος ἐλάσσας περὶ τὰ ἐνενήκοντα ἔτη. Καὶ θέλοντες εἰς δαίμονες εἰς ἀκηδίαν αὐτὸν ἐμβαλεῖν τῷ μήκει τοῦ χρόνου ἐπέστησαν αὐτῷ ἐν ἡμέρᾳ λέγοντες· Τί ποιήσεις, γέρων, ὅτι ἄλλα πεντήκοντα ἔχεις ζήσαι; Ὁ δὲ ἀποκρίθησε λέγει αὐτοῖς· Ἐλυπησάτε με πάνυ. Διακοσίων γὰρ ἐτῶν παρασκευὴν ζῆτηκα. Οἱ δὲ ἀπήρχοντο ὀλολύουστε ἀπ᾿ αὐτοῦ.

34. Ἡν τις ἀναχωρητὴς ἐν τοῖς μέρεσι τοῦ ἱορδάνου, ἀγωνιζόμενος ἐπὶ ἔτη ικανά. Οὐτὸς χαρίσματος ἦν ἤξωμένος, μὴ δέχεσθαι αὐτὸν προσβολᾶς ἐκ τοῦ ἐχθροῦ, ὥστε αὐτὸν πάσι τοῖς παραγωγομένοις πρὸς αὐτὸν ἡφελείας χάριν [f. 165v] λοιδορίας βάλλειν τοῖς διάβολοι, καὶ λέγειν ὅτι οὐδὲν ἔστιν, καὶ οὐ δύναται τὸ πρὸς τοὺς ἀγωνιστὰς εἰ μὴ ὁμοῖοι αὐτοῦ εὗρη, ρυπαροὺς δεδουλωμένους πάντοτε τῇ ὁμαρτίᾳ ἐκείνου ἐκνευρίζει, μὴ αἰσθόμενος ὅτι ἐκ τῆς τοῦ θεοῦ διδακτιας σκέπτεται, καὶ ἐκ τούτου οὐ δέχεται πολέμου ἐκ τοῦ ἐναντίου. Ἔν μιᾶ ὅν τότε κατὰ συγχώρησιν ἔστω καίνεται αὐτῷ ὁ διάβολος ὅμως πρὸς ὅμως, καὶ φησὶ πρὸς αὐτόν· Τί ἔχω πρὸς σέ, ἄββα, τί με λοιδορίας πλύνει; μὴ σοὶ τί ποτε παρηγόρησα· Ὁ δὲ πάλιν ἐμπτύσασα αὐτὸν, τοῖς αὐτοῖς ἐκέχρητο ῥήμασιν. Ὅπως ὁ πόσιος μου, Σατανᾶ, οὐδὲν γὰρ δύνη πρὸς τοὺς δουλὸς τοῦ Χριστοῦ. Ὁ δὲ φωνῆν τοιαύτην ἐπαφήκεν· Ναί, ναί, ἀλλὰ τεσσαράκοντα ἔτη ἔχεις ζήσαι, μίαν ὀραν ὦκ ἔχω [f. 166r] εὑρεῖν εἰς τὰ τοσαῦτα ἔτη σκέλισα τε; καὶ φίλας τὸ δέλεαρ ἀφανῆς ἐγένετο. Ὅ δε εὐθὺς εἰς λογισμὸν βλήθης ἔλεγεν· "Ἐχω τοσαῦτα ἔτη ὥδε προσβολῆς, καὶ ἀκυμὴν ἄλλα τεσσαράκοντα ἔτη θέλει με ζήσαι ὁ Θεὸς; Εξέρχομαι καὶ ἀπέρχομαι εἰς τῶν κόσμων, βλέπω καὶ τοὺς διαφέροντάς μοι, συγγίνωμαι αὐτοῖς ζῆτη τινά, καὶ πάλιν ἔρχομαι καὶ ἔχουμε τῆς ἀσκήσεως μου. Καὶ μόνον ἐνευμημήνα ταῦτα, ἔργω ἐπιλήσαμε. Καὶ ὅρμησας ἐξηρχετο τῆς κέλλης αὐτοῦ, καὶ εἰχετο τῆς ὄδοι. Οὐ μακρὰν δὲ αὐτοῦ γενομένου, ἀπεστάλη ἄγγελος Κυρίου πρὸς βοήθειαν αὐτοῦ καὶ φησὶ πρὸς αὐτοῦ· Ποῦ πορεύῃς, ἄββα; Ὁ δὲ ἔρη· Ἐπὶ τῆν πόλιν. Καὶ λέγει αὐτῷ· Ὑπόστρεψεν εἰς τὴν κέλλαν σου, καὶ μηδὲν σοι [f. 166v] καὶ τὸν Σατανᾶ, ἔχε δὲ ἐστών χλευασθήναι ὑπ’ αὐτοῦ· Ὁ δὲ εἰς ἐστῶν ἐλθὼν, ὑπόστρεψεν εἰς τὴν κέλλαν αὐτοῦ. Καὶ ποιήσας τρεῖς ἡμέρας ἐτελειώθη.

N.33

There was an elder in the district of the Thebaid named Hierax who had lived for about ninety years. Wishing to cast him into accidie through his longevity, the demons set upon him one day, saying: “What are you going to do, elder, for you have another fifty years to live?” In answer he said to them: “You have greatly distressed me, because I made preparations for two hundred years” – and they went away from him, howling.

N.34  BHG 1450zh, de anachoreta non tentato

There was an anchorite in the Jordan district who fought the good fight for a good many years and was found worthy of the grace not to suffer onslaughts from the enemy, with the result that, in the presence of all those who came to him for the benefit [of their souls] he would hurl insults at the devil, saying that [the devil] was nothing, and was incapable of doing anything against those who were fighting the good fight – unless he found people like him[self]: unclean, ever enslaved to sin; those he would unnerve. [This anchorite] was not aware that it was by God’s help that he was protected and that this was why he did not suffer attacks from the adversary. Then, one day, by divine permission, the devil appeared to him, face to face, and said to him: “What have I done to you, abba? Why do you shower me with insults? Did I ever give you any trouble?” But the other spat at him again and used the same words: “‘Get thee behind me Satan’ [Mk 8:33 etc.] for you can do nothing against the servants of Christ.” But the other hurled this back: “Very well, but since you still have another forty years to live, won’t I be able to find one hour in so many years to trip you up?” and, having thrown out the bait, he disappeared. Immediately assailed by logismoi, [the anchorite] began to say: “I have been wearing myself out here all these years and now God wants me to live another forty years? I am leaving and going back to the world. I will see those who are different from me and be with them for some years, then I will come back and resume my ascetic life.” This thought no sooner came to him than it was done: he charged out of his cell and took the road. But before he had gone very far, an angel of the Lord sent to his aid said to him: “Abba, where are you going?” “To the city”, he said, and [the angel] said [to him]: “Go back to your cell and let there be no truck between you and Satan; regard yourself as one deluded by him.” Coming back to his senses, he returned to his cell, lived for three days and then died.
35. Ἀναχωρητῇ τινὶ μεγάλῳ εἰπόντι· Τί οὔτως με πολεμεῖς, Σατανᾶ; ἐπήκουσεν ὁ Σατανᾶς λέγων· Σὺ εἰ ὁ μεγάλως με πολεμῶν.

36. Ἀναχωρητῆς τις εἰδὲν δαίμονα προτρεπόμενον ἔτερον δαίμονα, ἔλθεῖν καὶ διυπνισάς καθεύδοντα μοναχὸν. Καὶ ἂκουεὶ τοῦ ἄλλου λέγοντος· Οὐ δύναμαι τοῦτο ποιῆσαι, ποτὲ γὰρ αὐτὸν ἐξύπνισα, καὶ ἀναστάς ἔκασε με ψάλλων καὶ εὐχόμενος.

Περὶ τῶν Μαγιστριανῶν

37. Δηηῆσατο τῇ μαγιστριανῷ τῆς πράκτωρ νεώτερος καλὸς πάνυ τῷ εἰδεῖ,1 ὑπηρέτει [f. 166v] βασιλικαὶ ἀποκρίσεις. Ἐχε δὲ φίλον τινὰ τῶν λαμπρῶν ἐν μιᾷ τῶν πόλεων ἔχοντα γυναῖκα νεωτέραν. Ὁτε οὖν ἤρχετο ἐκεῖ ἐδέχετο αὐτῶν καὶ κατέλευν εἰς τὸν οἶκον αὐτοῦ, καὶ συνήσθε μετὰ τῆς γυναικὸς αὐτοῦ ἁγάττη γερόμενος πρὸς αὐτόν. Ἐν τῷ οὖν πολλάκις πυκνάζειν πρὸς αὐτοὺς, ἔλαβε λογισμὸς ἡ γυνῆ εἰς2 αὐτόν, μὴ γινώσκοντος αὐτοῦ. Καὶ σώφρων οὐσα οὐκ ἐνέφαινε τι τοιοῦτο πρὸς αὐτόν, ἀλλὰ ἐκαρτέρει πάσχουσα. Συνεβή δὲ αὐτῶν κατὰ τὸ σύνθες ὀδεύ- σαι, ἐκεῖνῃ δὲ ἀπὸ τῶν λογισμῶν ἤσθενε καὶ κατεύθηκε. Ἀνέφερε δὲ πρὸς αὐτὴν ὁ ἄνηρ αὐτῆς ἱατροῦς, καὶ ψηλαφῶντες αὐτήν, λέγουσι τῷ ἄνδρι αὐτῆς.3 Εἰ μὴ τί γε ψυχῆ[f. 166v] κόν πάθος ἔχῃ, ἔπει σωματικῶς οὐδέν κακὸν ἔχει. Παρακάθεται δὲ ὁ ἄνηρ αὐτῆς ἐπιτείχει παρακαλῶν αὐτήν καὶ λέγων· Εἰπέ μοι τί ἔχεις. Ἐκεῖνη εὐλαβουμένη καὶ ἐρυθρώσα τὴν ἄρχην οὐχ ὠμολογεῖ. Ὁστερον δὲ ὡμολόγησε λέγουσα· Οἶδας, κύρι, εἶτε ἀπὸ ἁγάττης εἶτε ἀπλότητι γερόμενος, ἀναφέρεις ὡδε πρόσωπα νεώτερα, καὶ ἐγὼ ὡς γυνὴ ἔπαθον εἰς τὸν μαγιστριανόν. Ἀκούσας δὲ ὁ ἄνηρ αὐτῆς ἐσύχασεν, καὶ ὡς συνέβη μεθ’ ἡμέραν ἔλειθεν τὸν μαγιστριανόν, καὶ ἀπελθὼν προσπυπήθησεν αὐτῶν καὶ λέγει αὐτῷ· Οἶδας, ἀδελφέ μου, πῶς ἡγάττησα σε, καὶ ἀπὸ ἁγάττης ἐδεχόμην σε καὶ συνήσθης τῇ γυναικί μου; Λέγει ἐκείνος· Οὕτως ἐστί, δέσποτα.4 [f. 167r] Καὶ λέγει αὐτῷ· Ἰδοὺ ἔλαβες νασαμοὺς εἰς σὲ ἡ γυνῆ μου. Ο δὲ ἀκούσας, οὐ μόνον οὐκ ἔλαβες λογισμοὺς εἰς αὐτήν, ἀλλὰ καὶ πάνυ ἐλυτρήσας ἁγάττη φερόμενος καὶ λέγει αὐτῷ· Μὴ ἄραν λυτρήθης, ἔχει ὁ Θεός βοηθήσας. Ἀπελθὼν οὖν, ἐπῆρε τὰς τρίχας ἐστικότου, καὶ ναβίδων λαμίνῳ ἔχρισα τήν κεφαλήν καὶ τὴν δύνιν, ἔως οὐ δέσποτασ αὐτὸ μέχρι καὶ αὐτῶν τῶν οὐρωών. Καὶ ἐπήρεων ὅλην τὴν ὥραιστητα ἐκείνην, καὶ ἐφαίνετο ὡς παλαιός λευσθημένος. Ἑνδύεται οὖν φακίλιον, καὶ ἄνερχεται καὶ εὐρίσκει αὐτήν ἀνακειμένην, καὶ τὸν ἄνδρα αὐτῆς παρακαθῆμενον

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1 πάνυ τῷ εἰδεὶ τῷ εἰδεὶ πάνυ trsp S  2 εἰςперὸς S  3 αὐτῆς om S  4 δὲ] αὐτῇ add S  5 δέσποτα] ἱδοῦ add C
N.35

To a great anchorite who said: “Why do you do battle with me like this, Satan?” Satan took heed, saying: “It is you who mightily does battle with me.”

N.36/12.19

An anchorite saw one demon inciting another one to go and awaken a sleeping monk and he heard the other one saying: “I cannot do that because I did awaken him once. He got up and burnt me, singing psalms and praying.”

CONCERNING IMPERIAL OFFICIALS

N.37 BHG 1318r, de magistriano juniore

Someone recounted that there was an official, a tax collector who was young and very good-looking, serving on imperial business. In one of the cities he had a friend among the leading citizens who had a younger wife. When he went there [his friend] received him as his guest. He would lodge in his house and eat in the presence of his wife, drawn to him by love. On account of the frequency of his visits to them, unbeknownst to him, the woman began to have logismoi about him. Being a woman of discretion, she showed nothing of this to him but went on suffering. It transpired that he went travelling as usual, but she became ill from the logismoi and took to her bed. Her husband brought doctors to her; examining her, they said to her husband: “... unless she has some mental disease, for physically there is nothing wrong with her.” Sitting down beside her, her husband implored her at great length, saying: “Tell me what is the matter.” On her guard and blushing, she would confess nothing to begin with, but afterwards she confessed, saying: “You are aware, my lord, that, moved either by love or by generosity, you bring young persons here and I, being a woman, have fallen for the official.” On hearing that, her husband fell silent and when it happened some days later that the official came, he went out and met him. “My brother, you know how I loved you and that out of love I have received you and that you have eaten with my wife?” he said to him. “That is so, my lord-and-master”, the other said, and he said to him: “Now my wife has got logismoi for you.” On hearing this [the young man] not only had no logismoi for her, but, moved by his love [for the husband] was deeply distressed and said to him: “Do not be distressed; God
αὐτῇ,1 καὶ ἄποκαλύψας δείκνυσιν αὐτοῖς τὴν κεφαλὴν καὶ τὸ πρόσωπον, καὶ ἦρξατο λέγειν ὃ[f. 167v1]τι αὐτῶς ἐποίησε μοι ὁ Κύριος. Ἐκείνη δὲ ὡς εἶδεν αὐτόν, ἐκ τοιαύτης μορφῆς εἰς τοιαύτην ἀμορφὰν, ἔθαμασεν. Καὶ ἰδὼν ὁ Θεός τὴν ἐργασίαν αὐτοῦ ἐπῆρεν ἀπὸ αὐτῆς τὸν πόλεμον, καὶ εὐθέως ἀνέστη ἀπορρίψας ὅλος τοὺς λογισμοὺς ἐκείνους. Τότε ὁ μαγιστριανὸς λαμβάνει τὸν ἄνδρα αὐτῆς κατιδίαν, καὶ λέγει αὐτῷ: Ἰδοὺ διὰ τοῦ Θεοῦ ἡ γυνὴ σου οὐδὲν κακὸν ἔχει, οὐκέτι δὲ βλέπει τὸ πρόσωπόν μου. Ἰδοὺ τοῦτο ἐστὶ τὸ θεῖα τὴν ψυχὴν αὐτοῦ ὑπὲρ ἀγάπης, καὶ ἀποδοῦναι ἁγαθὸν ἀντὶ ἁγαθοῦ.


1 αὐτῇ om S  2 νεκρὸν κείμενον] κείμενον νεκρὸν tesp S  
3 ὁ παῖς αὐτῶν] αὐτὸν ὁ παῖς αὐτοῦ S  4 καὶ οἱ ἰατροὶ ἐπεμελοῦντο αὐτοῦ] om S  
5 αὐτοῦ] om S  6 αὐτοῦ] καὶ add S
is going to help.” He went away and removed his hair; he took lammin and smeared it on his head and face until he had burnt them and even his eyebrows too. He destroyed all that beauty and looked like an old leper. Putting on a veil, he came and found her lying sick with her husband sitting beside her. Uncovering [himself] he showed them [his] head and face and began to say: “The Lord made me like this.” She was amazed at the sight of him, such beauty transformed into such ugliness. God, seeing the man’s action, removed the affliction from her; she immediately arose, casting aside all those logismoi. Then the official took her husband aside and said to him: “Behold, [by the grace] of God your wife has nothing wrong with her; she is never seeing my face again.” Now look: that is to lay down one’s life for love [Jn 15:13] and to render good for good.

N.38 BHG 1445x, de magistriano et cadavere nud

One of the fathers used to say that there was an official sent on an imperial mission who found a dead pauper lying naked on the road. Moved with compassion, he said to his servant: “Take the horse and go on a little.” He dismounted, took off one of his shirts, put it on the dead man lying [there] and went his way. Some days later the same official was again sent out on a mission and, as he was leaving the city, he happened to fall from his horse and his foot was broken. His servant took him back to his house and the doctors took care of him, but after five days his foot turned black. When the doctors saw that the foot had turned black, they signalled to each other that the foot ought to be amputated; otherwise, the whole body would become septic and the man would die. They said to him: “We will come in the morning and heal you”, but the sick man signalled to his servant to go out after the doctors and find out from them what they wanted [to do]. They said to him: “Your master’s foot has turned black; the man is lost unless we amputate. We will come in the morning and do what God wills.” The slave came in to his lord-and-master weeping and saying: “They are planning to do this-and-this in your case.” [The official] was distressed on hearing this and so fainthearted that he did not sleep. Now there was a lamp burning and, around midnight, he saw a man entering through the window, coming towards him and saying to him: “Why are you weeping? Why are you distressed?” He said: “Sir, do you not want me to weep and to be distressed because [my foot] is broken and the doctors are planning to do this-and-this in my case?” Then the apparition said to him: “Show me your foot”, and he anointed it, saying: “Now get up and walk around.” The sick man said: “It is broken and I cannot.” “Lean on me”, said [the other] to him. He leaned on
περιεπάτησεν ύγιῶς. Καὶ λέγει αὐτῷ· Θές έαυτόν ἀναπαύθητι. Καὶ εἶπεν αὐτῷ τινὰς λόγους περὶ ἐλεημοσύνης, ὡστε εἶπεν ὁ Κύριος [φ. 168b]· Μακάριοι οἱ ἐλεήμονες, ὡστε αὐτοὶ ἐλεηθῆσονται, καὶ ἄνηλεσ ἢ κρίσις τῷ μὴ ποίησαι ἔλεος, καὶ ὁσα τοιαῦτα. Καὶ λέγει αὐτῷ· Σώζου. Λέγει ὁ μαγιστριανός· "Ὑπάγεις; Λέγει αὐτῷ." Τί γὰρ θέλεις ἐξότε ύγιάνας; Λέγει αὐτῷ ὁ μαγιστριανός; "Τὸν Θεόν τὸν πέμψαντά σε, εἰπέ μοι τις εἰ. Λέγει αὐτῷ· Βλέψον εἰς ἐμὲ. Ἐπιτηγώνσεκες τοῦτο τὸ ὀδόνιον ἀκριβῶς; Λέγει αὐτῷ· Ναί, κύριε, ἔμοι ἔστιν. Καὶ λέγει αὐτῷ ἐκείνος· Ἐγὼ εἰμί δι' ἐνδες νεκρὸν ἔρριψεν ἐν τῇ ὁδῷ, καὶ ἔρριψας μοι τὸ λινοῦδι καὶ ἀπέστειλε με ὁ Θεός ἰάσοσθαι σε· Ἐυχαρίστει οὐν διαπαντῶν τῷ Θεῷ. Καὶ ἀνῆλθε τάλιν δι' ἥς κατῆλθε θυρίδος καὶ ὡν ύγιάνας τὸν αἴτιου παντὸς ἄγαθού Θεον ἐδόξαζεν.

39. "Ἀλλος τις μαγιστριανός ὑποστρέφων ἐπὶ Κωνσταντινούπολιν ἀπὸ Παλαιστίνης· εἰς τὰ μέρη Τύρου1 ἀπαντᾷ τινὰ2 πολυβλέποντα3 κατὰ τὴν ὄδον μηδένα ἔχοντα ὀδηγόν. Ὅστις τῆς φωνοβολίας τῶν ἱπποκόμων ἀκούσας, ἐπιγάζει παρὰ τὴν ὄδον μικρόν, καὶ ἐκτεινᾶς τὰς χεῖρας, ἐλεβίναι καὶ πτωχὰ ἔλαβε ἑρανιζόμενος παρ᾽ αὐτοῦ ἐλεημοσύνην. Ό δὲ περιφρονήσας, ἀντιπαρῆλθεν αὐτόν, καὶ ἀπὸ ὅλους διαστήματος μεταμεληθεῖς, ἐστησε τὸν ἔππον, καὶ λαβὼν τὸ κερμοθυλάκιον4 αὐτοῦ ἐξήνεγκεν ἐν τριμίσιον καὶ ἐπανεύρεσε πρὸς τὸν πτωχὸν δι᾽ ἑαυτοῦ καὶ παρέσχεν αὐτῷ τὸ τριμίσιον. Δεξαμένους δὲ ἐκείνος [φ. 168v] εὐδαίτο αὐτῷ λέγων. Πιστεύω εἰς τὸν Θεόν ὅτι ρύσεται7 σε ἡ ἔντολη αὐτῇ ἀπὸ πειρασμοῦ. Ἡ ἐξεξατο δὲ ὁ μαγιστριανὸς τὴν εὐχήν μετὰ πληροφορίας καὶ ἀπελθὼν ἐν τῇ πόλει, εὕρε τὸν ἄρχοντα ἐκεῖ καὶ τινὰς παμμαχαρίους παρακαλοῦντας πλοίοσθηναι ὑπὲ αὐτὸς8 ἀκοντιζομένους. Ὅι ὁν παμμαχαρίους ἱδόντες τὸν μαγιστριανόν, παρεκάλεσαν αὐτὸν ἀίτησα τὸν ἄρχοντα δοῦναι αὐτοῖς πλοῖον ἐφ᾽ ὁ ἐκδημήσαι τῆς πόλεως. Καὶ πειαθείς τῇ αὐτῶν παρακλήσει, γέγονε πρὸς τὸν ἄρχοντα καὶ εἶπον αὐτῷ περὶ βεβέδον9 ἰνὰ αὐτῷ δώσῃ, ἠτέσει καὶ περὶ τῶν παμμαχαρίων. Λέγει οὖν τοῖς παμμαχαρίοις ὁ ἄρχων χαρίεντως· Ἐὰν θῇ[φ. 169v] ἀπλαίτει νὰ ὥμος ἀνολύσα, πείειστι τὸν μαγιστριανὸν συμπλεύσαι ὑμῖν, καὶ εὐθέως ἀπολύσεθε. Οἱ δὲ τοῦτο ἀκούσαντες, ἔμειναι ἐπιπολοῦ παρακαλοῦντες τὸν μαγιστριανὸν ἀνασχέσαι συμπλεύσαι αὐτοῖς καὶ δὲ συνθεμένου αὐτοῦ ἐδώκειν αὐτοῖς τὸ πλοῖον ὁ ἄρχων. Ἐπλευσαν οὖν ἄμα ὁ τε μαγιστριανὸς καὶ οἱ παμμαχαρίοι, ἐπιτήθησιν ἄνεμον λαβόντες. Συνέβη δὲ τὴν νύκτα τὸν

1 Λέγει αὐτῷ] om S
2 καὶ αὐτός δὲ S
3 εἰς τὰ μέρη Τύρου] post polublēpontα teor S
4 τινὰ] τινὶ S
5 πολυβλέποντα] βλέποντα S
6 κερμοθυλάκιον] θερμοθυλάκιον S
7 ρύσεται] ρύσεται S
8 αὐτοῦ] καὶ add S
9 βεβέδων S] βεβέδων C (LS); ὁ βέβεδος = lat. veredus, post-horse)
him and walked around, limping. The apparition said to him: “Are you still lame? Sit down again”, whereupon he anointed him again equally on both his feet and said to him: “Now get up and walk around.” He stood up and walked around healthily. “Sit down and rest”, said [the apparition] and spoke some words to him about almsgiving: that the Lord said: “Blessed are the merciful for they shall obtain mercy” [Mt 5:7] and: “He who has showed no mercy shall have judgement without mercy” [Jas 2:13] and such like things. Then he said to him: “Farewell.” The official said: “Are you leaving?” and he said: “What [more] do you want, when you have become healthy?” The official said to him: “By the God who sent you, tell me who you are.” “Look at me,” he said to him; “surely you recognise this linen?” “That I do sir,” he said to him, “it is mine.” “And I am the corpse you saw thrown on the road and you threw me the shirt”, the other said to him, “and God sent me to heal you. Always be grateful to God”, and he went out again through the window by which he came. Restored to health [the official] began to glorify God, the cause of every good thing.

N.39 BHG 1322a, de mendico caeco

Another official was returning to Constantinople from Palestine when, in the region of Tyre, he encountered a blind man on the road who had no guide. Turning aside a little from the road on hearing the grooms arguing, he stretched out his hands, and began uttering pitiful, miserable things, soliciting charity from him, but [the official] paid no attention to him and passed him by. But a little further on he changed his mind and checked his horse. Taking out his purse he took out one *trimesis,* went back in person to the pauper and presented him with the *trimesis*. On receiving it [the blind man] made this declaration to him: “I have confidence in God that the commandment itself will deliver you from temptation” [see Mt 6:13, Lk 11:4]. The official received the declaration with confidence. He went off into the city and found the governor there; also some soldiers on active service, spearmen requesting to be embarked by him. When the soldiers saw the official they requested him to ask the governor to give them a vessel in which they could get away from the city. Swayed by their request, he appeared before the governor and, while he was speaking to him about providing post-horses for himself, he asked about the soldiers too. So, with a smile, the governor said to the soldiers: “If you want me to dismiss you, persuade the official to sail with you and you shall be dismissed forthwith.” On hearing this, they persisted in requesting the official to consent to sail with them and, when he agreed, the governor gave them the vessel. Off they sailed together, the official and the
μαγιστριανόν, ὁχληθέντα ὑπὸ τῆς αὐτοῦ γαστρός, ἀναστήμα πρὸς χρείας, καὶ γενόμενοι εἰς τὸ πλάγιον τοῦ πλοίου ῥαπισθεὶς ὑπὸ τοῦ ἀρμένου ἔπεσεν εἰς τὴν θάλασσαν. Ἡκουσαν οὖν οἱ ναῦται τοῦ πτώματος αὐτοῦ, καὶ ἐπετείη νῦ ἢν καὶ ὁ [f. 169r$^{b}$] ἀνεμος ἐπιτήθειος οὐκ ἠδυνήθη αὐτὸν ἀναστάσαν. Ἐφέρετο οὖν ὁ μαγιστριανὸς ἐπὶ τοῦ ὕδατος ἐλπίζων ἀποθήκηκεν ἄλλα τῇ ἐξῆς, θέλησε τοῦ Θεοῦ, εὐρέθη πλοίου ἑρχόμενον καὶ ἰδόντες αὐτὸν οἱ τὸ πλοίου, ἀνήγαγον αὐτὸν, καὶ εἰσῆλθον ἐν τῇ πόλει ἐν ἦ καὶ οἱ παμμαχάριοι ἀπῆλθον. Ὁι δὲ ναῦται ἐκατέρων τῶν πλοίων, ἐξελθόντες εἰς τὴν γῆν, γεγόνασιν ἐν κατπηλείῳ τινί. Καὶ συμβαίνει τινά τῶν ναύτων τὸ πλοίου, ἐξ οἷς ἔπεσεν ο μαγιστριανός, ἐπιμηνηθέντα αὐτοῦ στενάζαι καὶ ἐπίπειν. Ἄρα τῇ γέγονε τῷ μαγιστριανῷ ἔκεινος. Καὶ τούτῳ ἀκούσαντες οἱ τοῦ ἐτέρου πλοίου ναῦται, ἐπηρώτων περὶ ποιοῦ μαγιστριανοῦ ἔστενα[f. 169v$^{a}$]ζεν, καὶ μαθόντες τὸ πράγμα, ἐπὶ τούτοις ὅτι ἡμεῖς ἐσώσαμεν αὐτόν, καὶ ἔχομεν μεθ’ εαυτῶν. Καὶ γνόντες ἐκείνοι ἐχάρησαν καὶ ἐλθόντες ἔλαβον αὐτόν. Καὶ διηγήσατο αὐτοῦ ὁ μαγιστριανός, ὅτι ὁ πολυβλέπων, ὥσπερ ἡμᾶς κατὰ τὴν ὀδὸν τὸ τριμέστον, αὐτὸς μὲ ἑράστασε περιπατεῖν ἐπὶ τοῦ ὕδατος. Καὶ τούτῳ ἀκούσαντες ἔδόξασαν τὸν σωτῆρα καὶ Θεόν. Ἐκ τούτου οὖν μανθάνομεν, ὅτι ἢ ἐκ διαθέσεως ἐλεημοσύνη σύμμετρα ὡς ἄνδρας καταδίδεται ἐπὶ τοῦ ἔλεγμον. Κατὰ τὴν θέλειν οὖν γραφήν μὴ ἀποσχώμεθα εὐποιεῖν ἐνδεεί, ἤνικα ἔχει ἡ χείρ ἡμῶν βοηθεῖν. ⁴

40. Ἔλεγε δὲ τὶς τῶν φιλοχριστῶν ἔχων τὸ χάρισμα τῆς [f. 169v$^{b}$] ἐλεημοσύνης, ὅτι ὀφείλει ὁ παρέχων ἐλεημοσύνην, ὡς αὐτὸς ἐκεῖνος λαμβάνων οὔτως παρέχειν ἡ τοιαύτη ἐλεημοσύνη πλησιάζει πρὸς Θεόν. ⁵

41. Δύο τινὲς ἀδελφοὶ εἰλικρόθησαν εἰς τὸ μαρτυρῆσαι, καὶ βασανισθέντες ἄτοχες ἐμβλήθησαν εἰς φυλακὴν ἐλυτουόντο δὲ πρὸς ἀλλήλους. Ὁ εἰς οἷς οὐν βούλεις μετανοιὰς τῷ ἀδελφῷ λέγων. Συμβαίνει ήμᾶς αὐρίου τελειοθήναι, λύσωμεν οὖν τὴν κατ’ ἀλλήλων ἐχθραν, καὶ ποιήσωμεν ἁγάπην ὁ δὲ ἄλλος οὐκ ἐπείθετο. Τῇ οὖν ἐξῆς, φέρονται ⁶ πάλιν καὶ βασανίζονται καὶ ὁ μὴ δεξάμενος τὴν μετανοιαν, ἀπὸ πρώτης προσβολῆς ἡπτήθη, καὶ λέγει αὐτῷ ὁ ἄρχων. Διατὶ χθὲς τοσαύτη βασανισθεὶς οὐκ ἐπείθεσθαι μοι [f. 170r$^{a}$]; Ὁ δὲ ἀποκριθεὶς εἶπεν ὅτι τῷ ἀδελφῷ μου ἐμισησίκακησα καὶ οὖκ ἔσχον μετ’ αὐτοῦ ἁγάπην διὰ τοῦτο ἐστερῆθη τῆς τοῦ Θεοῦ μου παρακλήσεως.

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1 χρείας | χρεῖαν S  
2 συμβαίνει | συνέβη S  
3 ἔχομεν | δὲ αὐτῶν add S  
4 βοηθεῖν | βοηθείαν S  
5 τῆς κατ’ ἀλλήλων ἐχθραν | τὴν ἐχθραν τῆς κατ’ ἀλλήλων S  
6 ἐπείθετο | ἤνεγκετο S  
7 φέρονται | ἤγονται S
soldiers, catching a fair wind. But it happened that, during the night, troubled by his belly, the official got up for a call of nature. While he was at the side of the vessel he was struck by the sail and fell into the sea. The sailors heard his fall but, since it was night and the wind was fair, they were unable to rescue him. The official was carried away on the water, expecting to die. Next day, however, by the will of God, there was a vessel coming and, when those on board saw him, they took him up and they entered the city – to which the soldiers came too. Now the sailors of both vessels having gone ashore came to be in a certain tavern and it came about that one of the sailors from the vessel out of which the official had fallen recalled him. He sighed and said: “What on earth happened to that official?” When the sailors of the other vessel heard this, they asked what official he sighed about. When they learnt of the matter, they said to them: “We saved him and we have him with us!” The others were delighted on learning this; they came and fetched him. The official explained to them: “The blind man to whom I gave the trimesis on the road, he held me up, walking on the water.” On hearing this they glorified the Saviour and God. From this we learn that almsgiving done on purpose is not lost, for God rewards the giver in a time of necessity. Following Holy Scripture, let us not hold back from doing good to someone in need when our hand can help him.

* trimesis, one-third of a gold piece (nomisma) weighing just over 1.5g.

N.40

One of those who love Christ and who possessed the gift of almsgiving used to say that he who offers alms ought to offer as though he were himself receiving. Such almsgiving brings one near to God.

N.41

Two brothers were dragged off for martyrdom; they were tortured once then thrown into prison, but they used to be at enmity with each other. So one of them prostrated himself before his brother saying: “It happens that tomorrow we are to die; so let us resolve the enmity against each other and be in amity”, but the other was not convinced. Next day they were taken and tortured again. He who had not accepted the change of heart was overcome at the first assault and the governor said to him: “Why did you not obey me yesterday when you were tortured so severely?” In reply he said: “[Today] I harboured a grudge against my brother and had no love for him and for that reason I was deprived of the comfort of my God.”
42. Ἄλλος δὲ τις παραδοθεῖς εἰς μαρτύριον ὑπὸ τῆς ἐαυτοῦ δούλης ἀπιῶν ἐπὶ τὸ τελειωθῆσαι εἴδε τὴν δούλην αὐτοῦ τὴν παραδοούσαν αὐτὸν. Καὶ λαβὼν ὅν ἐφορέι δακτύλιον χρυσοῦν, ἐξώκεν αὐτῇ λέγων· Ἐὐχαριστῶ σοι ὅτι τοιοῦτων ἀγαθῶν πρόξενος μοι γέγονας.

43. Ἀδελφός τος ἡ ἐκάθετο τις κελλίος τῆς Αἰγύπτου ἐν πολλῇ ταπεινώσει διαλάμπτων. Ὑπήρχε δὲ αὐτῷ ἀδελφή πορνεύουσα ἐν τῇ πόλει, καὶ πολλαῖς ψυχαῖς προξενούσα ἀπώλειαν. Πολλάκις οὖν πορευχλήσαντες οἱ γέροντες τὸν ἀδελφὸν ἠδυνήθησαν πείσασθαι καταντήσαι [f. 170r1] πρὸς αὐτὴν ἐπίπως νουθετήσας καταργήσει τὴν ἀμαρτίαν τήν δι' αὐτῆς γινομένην. Ως δὲ ἔφθασεν ἐπὶ τὸν τόπον, ἵδων αὐτὸν τὶς τῶν γυνώριμων, προλαβὼν ἀπήγγειλεν αὐτῇ λέγων· ἰδοὺ οὖν ἀδελφὸς σοῦ ἐπὶ τὴν θύραν. Ἡ δὲ, συνεχθεῖσα τοῖς σπλάγχνοις, καταλείψασα τοὺς ἑραστὰς οῖς διηκόνει, γυμνῆ τῇ κεφαλῇ ἐπὶ τὴν θέαν τοῦ ἀδελφοῦ ἐξεπέμβατες. Πειρωμένης δὲ αὐτῆς περιπλέκεσθαι αὐτῷ, λέγει αὐτῇ· "Γνωσία μου ἀδελφή, φείσαι τῆς ψυχῆς σου, ὅτι διὰ σοῦ πολλοὶ ἀπώλοντο. Καὶ πῶς δυνήσῃ ὑπενεγκεῖται τὴν αἰώνιον καὶ πικρὰν βάσανον; Ἡ δὲ σύντομος γενομένη λέγει αὐτῷ· Οἶδας ὅτι ἔστι μοι σωτηρία ἀπό τοῦ νῦν; Ὡς δὲ λέγει αὐτῇ· "Εὰν θέλῃς, ἔστι [f. 170v] σωτηρία. Ἡ δὲ2 ρίψασα ἐαυτὴν εἰς τοὺς πόδας τοῦ ἀδελφοῦ, παρεκάλει αὐτὸν ἵνα λάβῃ αὐτὴν εἰς τὴν ἔρημον μετ' αὐτοῦ. 3 Ὡς δὲ λέγει αὐτῇ· "Θές τὸ ἰμάτιόν σου ἐπὶ τὴν κεφαλὴν σου καὶ ἀκολουθεῖ μοι. Λέγει αὐτῷ ἔκειν: "Ἀγωμεν, συμφέρει γάρ μοι ἁγιομενεῖ γυμνῇ τῇ κεφαλῇ, ἡ εἰσελθέν ἐπὶ εἰς τὸ ἐργαστήριον τῆς ἀνομίας. Ὡς δὲ εἶχον τῆς ὁδοῦ, ἐνυθέτει αὐτὴν πρὸς μετάνοιαν. Βλέπουσι δὲ τινὰς ἐρχομένους εἰς ἄπαντην αὐτῶν, καὶ λέγει αὐτῇ· "Ἑπειδή οὐ πάντες οἴδασιν ὅτι ἀδελφή μου εἰ, ὑποχώρησον μικρὸν τῆς ὁδοῦ ἔως οὐ παρελθῶσιν. Μετὰ δὲ ταῦτα, λέγει αὐτῇ· "Ἀπέθανες μου ἡδὲ ἀδελφή. Ὡς δὲ οὐκ ἀπεκρίθη αὐτῷ, ἐκνεύσας ἐβίων αὐτῇ νεκράν· [f. 170v2] θεωρεῖ δὲ καὶ τὰ ἱρα τῶν ποδῶν αὐτῆς ἡμαγμένα, ἢν γὰρ ἀνυπόδετος. Ὡς δὲ ἀπηγγείλει τοὺς γέρους ὁ ἀδελφὸς τὸ συμβάν, ἀντέβαλον εἰς ἀλλήλους. Ἀπεκάλυψε δὲ ὁ Θεὸς ἐνι γέροντι περὶ αὐτῆς· ὅτι ἐπειδὴ ὅλως σκέφτηκει ἑξερεύνησα σαρκικοῦ, ἀλλὰ καὶ τοῦ ἰδίου σώματος κατεφρόνησε μὴ στενάζασα ἐν τῇ τοσαύτη πληγῇ, τούτου χάριν προσεδεξάμην αὐτῆς τὴν μετάνοιαν.

1 ἠδυνήθησαν πείσασθαι ἡμᾶς S 2 καταργήσει καταργήσας S
3 Ἡ δὲ καὶ S 4 μετ' αὐτοῦ σὺν αὐτῷ S
There was another person who was betrayed into martyrdom by his own handmaid and as he was going to be put to death he saw his handmaid who had betrayed him. He took the gold ring he was wearing and gave it to her, saying: “I thank you for having been the procurer of such good things for me.”

**N.43 BHG 1438h, de scorto converso**

There was a brother living in a cell in Egypt who was distinguished for great humility. He had a sister working as a prostitute in the city, where she procured destruction for many souls. Though the elders pestered the brother frequently, they were unable to persuade him to go and meet her to see if somehow, by an admonition, he could do away with the sin that was taking place through her. But when he arrived at the place, somebody known to [her] saw him and, forestalling him, went and told her: “Here is your brother at the gate.” Afflicted in heart, she abandoned the lovers she was entertaining and hastened to see her brother with her head uncovered. As she attempted to embrace him, he said to her: “My dear sister, take pity on your soul, for through you many are being lost. How shall you be able to tolerate the cruel and eternal torment?” All a-tremble, she said to him: “Do you know if there is salvation for me henceforth?” and he said to her: “There is salvation if you want it.” Throwing herself at her brother’s feet, she begged him to take her into the desert with him. “Put your shawl over your head and follow me”, he said to her; she said to him: “Let us go; it is better for me to suffer the shame of an uncovered head than to go back again into the workshop of iniquity.” He was instructing her in repentance as they travelled along when they saw some people coming to meet them. So he said to her: “Since not everybody knows that you are my sister, step aside a little from the road until they pass by.” Afterwards he said to her: “Let us get on our way, sister.” When she gave him no reply, he glanced to the side and found her dead; he also saw that her footsteps were blood-stained, for she was barefoot. When the brother told the elders what had happened, they discussed it with each other, but God revealed her situation to one elder: “Because she was totally unconcerned with any matter of the flesh and also despised her own body, making no complaint at her great wound, for this reason I accepted her repentance.”
44. Ἡν τις γέρων ἔχων μαθήτην, καὶ ἐπολεμεῖτο ὁ ἀδελφὸς ἐς πορνείαν, καὶ παρεκάλει αὐτὸν ὁ γέρων λέγων· Ἰτομείνων, τέκνων, ὥστε πόλεμος τοῦ ἐξήρου ἐστιν. Ὡ δὲ λέγει αὐτῷ· Ὁκείτι ὑπομένο, ἀββᾶ, εἶν μή ποιήσω τὸ πράγμα. Καὶ προσεποιήσατο ὁ γέρων, καὶ λέγει αὐτῷ· Κάγω το [F. 171r]λεμούμαι, τέκνων, ἀλλ' ἀγωμεν ὑμοί καὶ ποιούμεν τὸ πράγμα, καὶ ἔχομενα εἰς τὸ κελλίον ἡμῶν. Εἴχε δὲ ὁ γέρων νόμισμα ἔν, καὶ ἐβάστασεν αὐτὸ μεθ' ἑαυτοῦ, καὶ ὡς ἀπῆλθον ἐπὶ τὸν τόπον, λέγει ὁ γέρων τῷ μαθητῇ αὐτοῦ· Μεῖνον ἔξω, ἀφες πρῶτον εἰσέλθω ἐγώ, καὶ πάλιν ὑστερον σύ. Καὶ εἰσελθὼν ὁ γέρων, ἔδωκε τῇ πόρνῃ τὸ νόμισμα καὶ παρεκάλεσεν αὐτὴν, μή μιάνης, λέγων, τὸν ἀδελφὸν τούτον. Καὶ ἔδωκε λόγων ἡ πόρνη τῷ γέροντι μή μιᾶναι τὸν ἀδελφὸν. Ἐξῆλθεν οὖν ὁ γέρων, καὶ λέγει τῷ ἀδελφῷ εἰσελθεῖν. Καὶ ἦτα το εἰσελθεῖν αὐτὸν, λέγει αὐτῷ· ὡς πόρνῃ· Μεῖνον, ἀδελφέ, ὅτι εἰ καὶ ὀμαρτολῆ ἐμι, ἀλλὰ νόμον ἔχομεν καὶ χρή αὐτὸν πρῶτον ποιήσαι ἡμᾶς. Εξέλευ[F. 171v]σεν οὖν αὐτὸν στήναι παραμέρος καὶ βάλειν πεντήκοντα μετανοίας, καὶ αὐτῇ παραμέρος ὡσαύτως. Μετα οὖν τὸ βαλεῖν τὸν ἀδελφὸν εἰκοσί· καὶ πράκτορα μετανοίας, κατευνάκη καὶ λέγει ἐν ἐαυτῷ· Πῶς τῷ θεῷ προσεύχομαι, τοῦτο τὸ μύσος προσδοκῶν ποιήσαι· Καὶ εὐθέως ἔξηλθε μή μιανθεὶς, καὶ ἱδῶν ὁ θεός τὸν κότον τοῦ γέροντος, ἦρε τὸν πόλεμον τοῦ ἀδελφοῦ, καὶ ὑπέστρεψαν εἰς τὸ κελλίον δοξάζοντες τὸν θεόν.

45. Γέρων τις ἀπήκυνε συνιστός τὰ μαλακία αὐτοῦ. Τοῦτο χαίμων ἀπαντήσας, ἀφαντὰ αὐτὰ πεποίηκεν. Ὁ δὲ γέρων ἐτράπη ὡς εὐχήν καὶ ἔλεγεν· Εὐχαριστῶ σοι, ὁ θεός, ὅτι ἀπήλλαξάς με πείρασμοι. Ὁ δὲ ἀξίων μή [F. 171v] ὑπομείνας τὴν φιλοσοφίαν τοῦ γέροντος ἐκραξε λέγων· ἑδοὺ τὰ μαλάκιά σου, κακογνηρε. Ὁ δὲ γέρων λαβὼν ἐπώλησεν αὐτά.

46. Δημητήσατο τοῖς τῶν πατέρων ὅτι σχολαστικὸς τοῖς ἀπὸ θεοτόκως εὐλαβῆς παρήδρευν τινι ἐγκλειστῷ, καὶ παρεκάλεί αὐτὸν ἵνα δέχηται αὐτὸν καὶ ποιήσῃ μοναχὸν. Λέγει αὐτῷ ὁ γέρων· Ἐὰν θέλης ἵνα δέχοιμαι σε, ὑπάγε πώλησον καὶ ὑπάρχοντα τοὺς καὶ δός πτωχοῖς κατὰ τὴν ἐντολὴν τοῦ κυρίου, καὶ δέχομαι σε. Ἀπελθὼν οὖν ἐποίησεν οὕτως· Μετά ταύτα πάλιν λέγει αὐτῷ· Ἀλλην ἐντόλην ἔχεις φυλάξαι, ἵνα μὴ λαλήσῃς. Ὁ δὲ συνεβέτο, καὶ ἐποίησε πέντε ἔτη καὶ οὐκ ἐλάλησεν· Ἡράζατο οὖν τινίς δοξάζειν αὐτὸν, καὶ λέγει αὐτῷ ὁ [F. 171v] ἄββας αὐτοῦ· οὖκ ὕφελη ὃδε, ἀλλὰ πέμπτο σε εἰς κοινόβιον εἰς ἄγυπτον, καὶ ἐπέμψε αὐτὸν. Οὐκ ἐπέν

There was an elder who had a disciple and this brother was being tempted into porneia. The elder begged him, saying: “Hold on my son, for it is a temptation of the enemy”, but he said to him: “I cannot hold on any longer, abba, unless I do the deed.” Making pretence, the elder said to him: “I too am being tempted my son; let us go together and do the deed then we will come [back] to our cell.” Now the elder possessed one gold piece and he took it with him. When they came to the place, the elder said to his disciple: “You wait outside; let me go in first, then you too afterwards.” In he went and gave the gold piece to the prostitute and he begged her saying: “Do not defile this brother”, and the prostitute gave the elder her word that she would not defile the brother. The elder came out and told the brother to go in and, as soon as he came in, the prostitute said to him: “Wait brother; for even though I am a sinner, we have a rule and we are obliged to fulfil it first.” So she told him to stand to one side and perform fifty prostrations while she at her side did likewise. After the brother had performed twenty or thirty prostrations, his conscience pricked him. “How am I praying to God while expecting to do that abominable deed?” he said to himself. He went out straightaway, undefiled. When God saw the toil of the elder, he lifted the temptation from the brother and they returned to the cell glorifying God.

An elder was going off to sell his palm-leaf baskets; a demon that met him rendered them invisible. The elder resorted to prayer, saying: “I thank you God for delivering me from temptation.” Unable to tolerate the elder’s way of life,* the demon cried out saying: “Look, there are your baskets, wicked old man!” The elder took them and sold them

* philosophia, really meaning the entire monastic practice.

One of the fathers told about a pious lawyer [scholastikos] of Theoupolis [Antioch] who used to sit beside a recluse [egkleistos] and beg him to take him in and make him a monk. The elder said to him: “If you wish me to take you in, ‘Go, sell your possessions and give [the proceeds] to the poor’ [Mt 19:21 etc.] according to the Lord’s command, then I will receive you.” Off he went and did so. Afterwards [the elder] said to him: “You have to keep another commandment: you are not to speak.” He agreed and spent
δὲ αὐτῶι πέμπτων αὐτῶι λαλῆσαι ἢ μὴ λαλῆσαι· αὐτὸς δὲ τηρῶν τὴν ἐντολὴν, ἐμείναι μὴ λαλῶν. Θέλων δὲ πείρα δοκιμᾶσαι αὐτὸν ὁ ἀββᾶς δεξάμενος αὐτὸν εἰ ἀλαλός ἔστιν ἢ οὐ, πέμπει αὐτὸν εἰς ἀπόκρισιν ἐν τῇ πλημμύρᾳ τοῦ ποταμοῦ, ἵνα ἀναγκασθῇ εἰπεῖν ὦτι οὐκ ἠδυνήθην περάσαι, καὶ πέμπει ἀδελφὸν ὅπισω αὐτοῦ, ἵνα ἴδῃ τὶ ποιεῖ. Καὶ ὥσ ἠλθὲν ἐπὶ τοῦ ποταμοῦ, μὴ δυνάμενος περάσαι ἐκλίνε γόνυ, καὶ ἵδιον ἔρχεται κροκόδειλος, καὶ βαστάζει αὐτὸν καὶ ἀποφέρει εἰς τὸ πέραν, καὶ ὥσ ἐποίησε τὴν ἀπόκρισιν καὶ ἠλθεν [f. 172v²] ἐπὶ τοῦ ποταμοῦ, πάλιν βαστάζει αὐτὸν ὁ κροκόδειλος εἰς τὸ πέραν. Ἐλθὼν δὲ ὁ ἀδελφὸς ὁ πεμφθεὶς ὁπίσω αὐτοῦ καὶ ἱδὼν τοῦτο, ἀνήγγειλε τῷ ἀββᾷ καὶ τοῖς ἀδελφοῖς καὶ ἐξεπλάγησαν. Συνέβη δὲ αὐτῶν μετὰ χρόνου κοιμηθῆναι, καὶ ἐπεμψεν ὁ ἀββᾶς λέγων τῷ πέμψαντι αὐτὸν. Εἰ καὶ ἀλαλον ἐπεμψας ἡμῖν, ἀλλ’ ὅμως ἀγγελὸν Θεοῦ. Τὸτε πέμπει ὁ ἐγκλειστὸς λέγων: ὅτι οὐκ ἦν ἀλαλος, ἀλλὰ τηρῶν τὴν ἐντολὴν ἤν ἐξ ἀρχῆς ἐδωκα αὐτῷ, ἐμεινε ἀλαλος. Καὶ ἐθαῦμασαν πάντες καὶ ἐδόξασαν τὸν Θεόν.

47. Ἐλεγεν τις ὁ Ἀλεξανδρεία ἤν τις πλούσιος καὶ ἥθενθησεν καὶ δειλιάσας τὸν θάνατον λαμβάνει τριάκοντα λίτρας χρυσίου καὶ πα [f. 172v²] ῥέξει αὐτά τοῖς πτωχοῖς. Ἐγένετο δὲ αὐτὸν ὑγίαναι, καὶ ἠράστο μεταμελεῖσθαι εφ’ οἰς ἐποίησαν. Εἰχὲ δὲ τίνα φιλὸν εὐλαβή, καὶ ἠθάρρυσεν αὐτὸ ὁτι μεταμεμέλθησαι εφ’ οἰς ἐποίησα. Ο δὲ εἶπεν αὐτῷ· ὅτι μᾶλλον ὠφειλες χάρειν τῷ Χριστῷ προσενέγκας αὐτάς. Ο δὲ οὐκ ἐπείθη. Λέγει αὐτῷ· ἵδιοι αἱ τριάκοντα λίτρας, ἡ γὰρ πλούσιος καὶ αὐτός· Δεύρο εἰς τὸν ἁγιόν Μηνᾶν καὶ εἴπε· Οὕκ εἰμί ἐγώ ὁ ποίησας τὴν ἐντολὴν, ἀλλ’ οὗτος ἔστιν, καὶ λαβῇ αὐτός. Καὶ ὅσ ἠλθόν εἰς τὸν ἁγιόν Μηνᾶν, εἶπεν οὕτως καὶ ἔλαβε τὰς τριάκοντα λίτρας, καὶ ἐν τῷ ἐξέρχεσθαι αὐτῶν τὴν θύραν, ἀπέθανεν. Λέγουσιν οὖν τῷ κυρίῳ τῶν νομισμάτων· Λαβὲ [f. 173v²] τὰ σά. Ὁ δὲ εἶπεν· Μὴ γένοιτό μοι παρὰ Κυρίου, ἔζοτε γάρ ἐδοκα αὐτὰ τῷ Χριστῷ, αὐτοῦ εἰσίν, ἀλλὰ δοθῶσι πτωχοῖς. Οἱ δὲ ἀκούσαντες τὰ γενόμενα, ἐφοβῆθησαν, καὶ ἐδόξαζον τὸν Θεόν ἐπὶ τῇ προθέσει τοῦ ἀνδρός.

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1 βαστάζει... πέραν] φέρει εἰς τὸ πέραν βαστάζων αὐτῶν S
2 κροκόδειλος] καὶ φέρει add S
3 ἀλαλος] ἀλλὰ καὶ πάνυ εὐλαλος add S
4 χάρειν] χάριν ἔχειν S
5 δεύρο] οὖν add S
five years not speaking. Some people began praising him, so his abba said to him: “It is not to your benefit [to be] here; I am sending you to a coenobion in Egypt”, and he sent him there. But, when sending him, he did not tell him to speak or not to speak; so, observing the commandment, he remained not speaking. Now the abba who had taken him in wanted to put him to a test to know whether he was aphasic so he sent him on a mission when the river was in flood. This was to force him to say: “I could not cross [the river]”, and he sent a brother after him to see what he would do. When he came to the river and was unable to cross it, he knelt down and here there came a crocodile which took him on its back and carried him over to the other side. When he had accomplished his mission he came to the river and again the crocodile bore him to the opposite bank. When the brother came who was sent after him and observed this, he reported it to the abba and to the brethren – and they were flabbergasted. Some time later it happened that this brother died; the abba sent to the abba who had sent him [into Egypt] saying: “Even though you sent us a dumb man, nevertheless [he is] an angel of God.” Then the recluse sent saying: “He was not dumb but, keeping the commandment which I originally gave him, he remained silent.” They were all amazed and glorified God.

N.47 BHG 1322zj, *de divite sanato quem factae eleemosynae paenitet*

Somebody used to say that there was a rich man in Alexandria who fell ill. Fearing death, he took thirty pounds of gold* and gave them to the poor. But then he became well and began to regret what he had done. He had a friend who was devout; to him he confided his regrets about what he had done, but he said to him “You ought rather to have rejoiced, having offered them to Christ”, but he was not convinced. “Here are thirty pounds of gold”, [the friend] said, for he too was rich. “Come to Saint Menas’ and say: ‘I am not the one who carried out the commandment: he’s the one,’ and you take this gold.” When they came to Saint Menas’, he pronounced those words and took the thirty pounds; then, just as he was going out of the door, he died. They said to the [previous] owner of the gold pieces: “Take what is yours”, but he said “Certainly not, by the Lord! Since I gave them to Christ, they are his. Let them be given to the poor.” Those who heard what had happened were afraid and glorified God over the man’s intention.

* 30 x 72 = 2,160 nomisma, almost 10kg of gold.
ἐμοίτις λαμπρὶ ἀφοβηθείς ἀκενεργούμενος τῇ πιστεύνδρεαν ἔτος τῆς ἐνος ἕνθρωπος καὶ ἤθεως καὶ ἀστατε δοκεν ὡς ἐν τῇ κατατάχθει ἐν σφραγίδα. ἦν παρῆν εἰς αὐτῆς τὴν σφαγίδα, ἦρηματο λέγων· Οὐκ ἔδωκας μοι τίποτε. Καὶ ὡς εξῆλθεν εἰκέεθεν τεταραγμένος, ἀπαντᾷ αὐτῷ ὁ λυμπρός ἐκείνος καὶ λέγει αὐτῷ· Τί ἔχεις; Ἡ δε ἐπετέν αὐτῷ τὸ πράγμα. Καὶ λέγει αὐτῷ· Ἀκριβῶς ἔδωκας αὐτῷ; λέγει αὐτῷ· Ναί. Λέγει αὐτῷ ἐκείνος· Εἴπε αὐτῷ· Δεῦρο πληροφόρησον μοι εἰς τὸν ἄγιον Ἀνδρέαν καὶ ἀρκεῖ σοι. Ἦν γὰρ ἐκεῖ μαρτύριον τοῦ ἄγιον Ἀνδρέαου. Ὡτε δε ἐμελλέν ὁμονείν, λαμβάνει ὁ λαμπρὸς ἐκείνος τὸν παῖδα αὐτοῦ καὶ ἀνέρχεται εἰς τὸν [f. 173v] ἄγιον Ἀνδρέαν, καὶ λέγει τῷ παιδὶ αὐτοῦ· Εἴ τι ποιώ σήμερον, μὴ ταραχῆς, ἄλλο ὑπόμενον. Καὶ εἰσέλθων εἰς τὸ μαρτύριον, ἀποδύετα τὰ ἰμάτια αὐτοῦ, καὶ ἠρέστα ποιεῖν ἑαυτοῦ δαιμονιζόμενον, κράζων φωνᾶ ἀτάκτους. Καὶ ὁτε εἰσῆλθεν ἔλεγεν· Ὁ ἄγιος Ἀνδρέας λέγει· Ἰδοὺ ὁ φαιλὸς οὗτος ἐλαβε τὰ πεντακόσια νομίσματα τοῦ ἀνθρώπου καὶ θέλει ἑπορκίσαι με. Ἀπέρχεται οὖν καὶ ἔπινεν αὐτοῦ λέγων· Ὁ ἄγιος Ἀνδρέας λέγει· Δός τὰ πεντακόσια νομίσματα τοῦ ἀνθρώπου. Ἐκείνος δὲ ταραχθεῖς καὶ φοβηθεῖς, ὀμολόγησε λέγων· Ἔγω νἱόν αὐτά. Ὁ δὲ λέγει αὐτῷ· Ἀρτι φέρε αὐτά. Ἄπηλθεν οὖν εὐθέως καὶ ἤνεγκεν αὐτά, καὶ λέγει ὁ δήθεν ἐνεργοῦμενος τῷ κυρίῳ τῶν νομισμάτων· λέγει ὁ ἅγιος Ἀνδρέας· Θές εἰς τὴν τρόπεζαν εὐ νομίσματα. Ὁ δὲ ἔθηκε μετά χαρᾶς. Ὅτε οὖν ἀνεκάρδησαν, λαβόντα τὰ ἰμάτια αὐτοῦ ἐφόρεσε κοσμίως, καὶ ἀπῆλθεν ἀναπατῶν πάλιν εἰς τὸ ἡγοστατείουν κατὰ τὸ ἐθος. Ἰδοὺ δὲ αὐτὸν ὁ ἡγοστατής προσείχεν αὐτῷ ἄνω καὶ κάτω. Καὶ λέγει αὐτῷ· ὁ λυμπρός ἐκεῖνος· Τί μοι προσέχεις, ἐταῖρε; πίεσεσθαι, χάριτι Χριστοῦ οὐκ ἔχω δαιμόνα, ἀλλ’ ἐπείδαι ὡς ἔδωκε σοι τὴν σφαγίδα ὁ ἀνθρώπως ἔξω ἡμᾶς ἀναπατῶν, καὶ ἦκουσα καὶ ἤδωκεν ἀκριβῶς καὶ εἶ ἐπτόν σοι, εἶξες λέγειν ὅτι οὔ πιστεύη μόνος, ἔλογισάμην ποιήσαι τὸ δράμα τοῦτο, ἵνα μὴ ἀπολέσῃς τὴν ψυχὴν σου, καὶ ὁ ἀνθρώπως ἀδίκως ζημιωθῇ τὰ αὐτοῦ.

1 ἡγοστατείου] corr ἡγοστατιου C S
There was a money-changer in a city, one of whose inhabitants came bringing him a precious stone worth five hundred pieces of gold. “Take this stone,” he said, “and provide me with a portion of its value when need arises”, but there was nobody there when he gave him the stone. One of the illustrious persons of the city, however, was outside the Exchange walking back [home]. He was listening and saw that he gave him the stone, but the money-changer did not know he was listening. Some days later, he who gave the stone came and said to the money-changer: “Give me [something] on the stone, for I have need.” He, however, confident that there was no one present when the other gave him the stone, refused, saying: “You never gave me anything.” As he came out of there in an agitated state, that illustrious person met him and said to him: “What is the matter?” He told him about the affair and the other said to him: “Did you really give it to him?” “Yes”, he said, and [that person] said to him: “Tell him: ‘Come and assure me at Saint Andrew’s’ and that will suffice for you”, – for there was a martyrion of Saint Andrew there. When [the money-changer] was going to take the oath, that illustrious person took his slave and went to Saint Andrew’s, saying to his slave: “Whatever I do this day, do not be disturbed; just be patient.” Coming into the martyr’s chapel, he took off his clothing and began behaving like one possessed of a demon, crying out in a disorderly manner. When they came in, he began to say: “Saint Andrew says: ‘Look: this wicked fellow took the man’s five hundred gold pieces and he wants to swear falsely by me.’” Then he went out and took him by the throat saying: “Saint Andrew says: ‘Give up the man’s five hundred gold pieces.’” The other, troubled and terrified, confessed, saying: “I am bringing them”, but [the person] said: “Bring them right now.” Off he went and promptly brought them; the pseudo-demonic said to the owner of the money: “Saint Andrew says: ‘Put six pieces of gold on the [holy] table’” and he gladly put [them there]. When they were gone [that person] took his clothes, dressed decently and went walking by the Exchange again, as usual. The money-changer looked him up and down when he saw him and that illustrious person said to him: “Why are you staring at me, friend? Believe me, by the grace of Christ, I have no demon; but, since I was walking outside when the man gave you the stone, I heard and saw clearly. And in case they said to you: ‘You have to say that a single [witness] is not believed!’ I decided to enact this charade to prevent you from losing your soul and the man from being wickedly deprived of what is his.”

50. Ἀδελφὸς ἀπῆλθεν ἀντλῆσαι ὕδωρ ἀπὸ τοῦ ποταμοῦ: εὑρε δὲ ἐκεῖ γυναῖκα πλύνουσαν ἴματια καὶ συνέβη αὐτὸν πεσεῖν μετ’ αὐτῆς. Μετὰ δὲ τὴν ἀμαρτίαν, λαβὼν τὸ ὕδωρ ἀπῆρχετο εἰς τὴν κέλλαν αὐτοῦ. Ἐπεμπηδήσαντες δὲ οἱ δαίμονες διὰ τῶν λογισμῶν ἐθλίφθην αὐτὸν λέγουτες: Ποῦ λοιπὸν ὑπάγεις; Οὐκ ἐστὶ σοι σωτηρία, ἵνα τί καὶ τὸν κόσμον ζημιοῦσας; Ἐπιγνώσε δὲ ὁ ἄδελφος ὅτι θέλουσιν αὐτὸν παντελῶς ἀπολέσας, λέγει τοῖς λογισμοῖς: Πόθεν ἐπεισῆθητε καὶ ἐθλίβετε μὲ ἵνα ἀπελπίσω ἐμαυτοῦ; οὐχ ἠμαρτον, [F. 174r¹] καὶ πᾶλιν λέγω οὐχ ἠμαρτον. Ἀπελθὼν δὲ ἐν τῷ κέλλῃ αὐτοῦ, ἡμᾶς ἡχοῦσαν ὡς χθες καὶ πρὸς ὅσα ἀπεκάλυψε. Ὁ δὲ Ἀρχιερέας ἐν γείτονι αὐτοῦ γέρνοντι, ὃτι ὁ ἄδελφος ὁ δεῦνα πεσῶν ἐνίκησεν. Ἐλθὼν οὗν πρὸς αὐτὸν ὁ γέρων λέγει αὐτῷ: Πῶς ἔχεις; Ὁ δὲ λέγει: Καλῶς, ἀββᾶ. Λέγει αὐτῷ ὁ γέρων: Καὶ οὐδὲν ἐθλίβης τὰς ἡμέρας ταῦτας; Λέγει αὐτῷ: Οὐδὲν. Λέγει ὁ γέρων: Ἀπεκάλυψε μοι ὁ Θεός ὅτι πεσὼν ἐνίκησας. Τότε ὁ ἄδελφος διηγήσατο αὐτῷ πάντα τὰ συμβάντα αὐτῷ. Ὁ δὲ γέρων εἶπεν αὐτῷ: Φύσει, ἀδελφέ, ἢ διάκρισις σου συνέτριψε τὴν δύναμιν τοῦ ἐχθροῦ.

1 ἐξελθεῖν] ἐκ add S 2 Πόθεν] μοι add S 3 Λέγει] αὐτῷ add S
A brother was sent on an errand by his abba and, coming to a place where there was water, he found a woman there washing clothes. Severely tempted, he asked her if he could lie with her. She said to him: “It is easy to go along with your request, but then I become the cause of much affliction for you.” “How so?” he said to her. “After you have done the deed, your conscience will smite you”, she answered. “You will either despair of yourself, or you will have to undergo great drudgery to regain your present status. So go your way in peace before you receive the wound [in your conscience].” He was conscience-stricken on hearing this and gave thanks to God and to her shrewdness. Coming to his abba, he told him about the occurrence and wondered at the woman. The brother begged that he should not go out of the monastery in future, and so he remained within the monastery, not going out until death.

A brother went to draw water from the river; there he found a woman who was washing clothes and it transpired that he fell [into sin] with her. After the sin, he took the water and went o ff to his cell. The demons assailed him and afflic ted him by means of his logismoi, saying: “Now where are you going? There is no salvation for you, so why are you troubling the world too?” Realising that they wanted to destroy him altogether, the brother said to his logismoi: “Where did you come upon me from and why are you afflicting me to make me despair of myself? I have not sinned; I repeat, I have not sinned”, so he went into his cell and dwelt in hêsychia as yesterday and before. But the Lord revealed to an elder who was his neighbour that brother so-and-so, though falling, had triumphed. So the elder came to him and said to him: “How are you?” He said: “I am well, abba.” The elder said to him: “You have not been afflicted by anything these days?” He said to him: “By nothing.” Said the elder to him: “God revealed to me that though you had fallen, you triumphed”, whereupon the brother narrated all that had happened to him. The elder said: “Indeed, your discernment shattered the power of the enemy, brother.”

* meaning obscure.
51. Neótérος τις ἔζητε ἀποτάξασθαι καὶ πολλάκις αὐτῶν ἐξελθόντα ἀνέτρεψαν οἱ λογισμοί συμπλέκοντες αὐτῶν τοῖς πράγμασιν, ἢν [f. 174r,b] γάρ καὶ πλούσιος. Ἐν μιᾷ οὖν τῶν ἡμερῶν ἐξελθόντος αὐτοῦ, ἐκύκλωσαν αὐτὸν καὶ πολὺν κοινοτόν ἤγειραν ὅπως ἀποστρέψωσιν αὐτὸν πάλιν. Ο ὁ δὲ ἀθρόως ἀποδυσάμενος καὶ ρίψας τὰ ἰμάτια αὐτοῦ, ἀπέτρεχε γυμνὸς εἰς τὰ μοναστήρια. Ἀπεκάλυψε δὲ ὁ Κύριος ἕνι γέροντι ὅτι ἀνάστα δεῖ τὸν ἀθλητήν μου. Ἀναστὰς δὲ ὁ γέρων, ὑπήντησεν αὐτῶ, καὶ μαθὼν τὸ πράγμα, ἐθάψασε καὶ ἔβαλεν αὐτῷ τὸ σχῆμα. Ὁτε οὖν ἤρηκον πρὸς τὸν γέροντα τινὸς ἐρωτήσατε περί λογισμῶν παντοίων ἀπεκρίνατο αὐτοῖς· Ἐὰν δὲ περὶ ἀποταγῆς, ἔλεγεν· ἐρωτήσατε τὸν ἀδελφόν.

52. Διηγησάτο τις ὅτι ἀδελφὸς μένων ἐν κοινοβίῳ ἐπέτεμπο τοῖς ἀποκρίσεῖς τοῦ κοινοβίου· ἢν [f. 174v] δὲ τις εὐλαβής κοσμικὸς εἰς κώμην τινά, καὶ ἐδέχετο 2 αὐτὸν κατὰ πίστιν ὡσάκις ἦρχετο εἰς τὴν κώμην. Εἶχε δὲ ὁ κοσμικὸς μίαν γυναῖκαν προσφάτως χρησίμασαν, ποιήσασαν μετὰ τοῦ ἀνδρὸς 3 εἰσαυτούς δύο. Εἰσερχόμενος οὖν ὁ ἀδελφὸς καὶ ἐξερχόμενος, ἐπολεμήθη εἰς αὐτήν. Ἐκείνη δὲ συνετή οὕσα, ἐνόσης καὶ ἐφύλαττεν ἐαυτὴν μὴ ἐλθεῖν εἰς πρόσωπον αὐτοῦ. Μιᾷ οὖν τῶν ἡμερῶν, εἰσῆλθεν ὁ πατὴρ αὐτῆς εἰς τὴν ἔγχυσιν πόλιν διὰ τινά 4 χρείαν, ἀφῆσας 5 αὐτὴν μόνην ἐν τῷ οἶκῳ Ἐλθὼν δὲ ὁ ἀδελφὸς κατὰ τὸ ἔθος, εὐρίσκει αὐτὴν μόνην καὶ λέγει αὐτῇ· Ποῦ ἐστιν ὁ πατήρ σου; λέγει αὐτῷ· Ἐίς τὴν πόλιν εἰσῆλθεν. Ἡρέσατο οὖν ταράττεσθαι [f. 174v,b] ὁ ἀδελφὸς 6 ὑπὸ τοῦ πολέμου θέλων ἐπαναστήσατι αὐτὴν. Λέγει αὐτῷ· ἔκεινη μετὰ συνέσεως· Μηδὲν ταραχθῆναι, ὁ πατὴρ μου ἔμεν ὅτε οὐκ ἔρχεται· ὥδε ἐσμέν ὁ δύο. Ὡδίδα δὲ ὅτι ύμείς οἱ μοναχοὶ, οὐδὲν ποιεῖτε ἐκτὸς εὐχῆς. Ἐγείρει οὖν καὶ εὔξαί τῷ Θεῷ, καὶ εἰ τι ἐμβάλει εἰς τὴν καρδίαν σου τοῦτο καὶ 7 ποιοῦμεν. Ὁ δὲ οὖκ ἤθελεν, ἀλλὰ ἐταράττετο ἀπὸ τοῦ πολέμου. Λέγει αὐτῷ· Ὡντις οὖν ἐγώσι ποτὲ γυναῖκα; Λέγει αὐτῇ· Οὐ, ἀλλὰ διὰ τοῦτο θέλω ἵνα μάθω τί ἐστιν. Λέγει αὐτῷ· Διὰ τοῦτο οὖν ταράσσῃ, ἀγνόων τὴν δυσώδιαν τῶν ἀθλίων γυναικῶν; Καὶ θέλουσα μείωσα τὸ πάθος αὐτοῦ, ἔλεγεν ὅτι ἐν τοῖς μναχοῖς μου εἰμί, καὶ οὐδεὶς δύναται προσεγγίσαι μοι οὔδε [f. 175r] ὁ σφαγῶν ἵνα ματαιώσει τὸν θέλειν εἰς ἑαυτόν, λέγει αὐτῷ· Ἡδού· Εἰ ἐπέσεθήν σου ἢ ἡμεθα τελέσατε τὴν ἀμαρτίαν 10. Ποία οὖν ὢνει εἰχὲς λοιπὸν ἀτενίσαι σχέσεως.

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1 καὶ om S
2 ἐδέχετο δὲ add S
3 ἀνδρός| ἀνδρὸς add S
4 τινα om S
5 ἀφῆσας cor ἀφῆσας C| ἀφήσας S
6 ταράττεσθαι ὁ ἀδελφὸς ὁ ἀδελφὸς ταράττεσθαι trsp S
7 καὶ om S
8 ἔλθων εἰς ἑαυτὸν| εἰς ἑαυτὸν ἔλθων trsp S
9 ἡμεθα τελέσατε| τελέσατε ἢμε S
A young man was seeking to renounce the world but often, after he had set out, his logismoi turned him back, involving him in affairs, for he was also rich. One day, after he had set out, they crowded in on him raising a great cloud of dust to turn him back again. But he suddenly stripped and, throwing his clothes aside, he ran off naked to the monasteries. The Lord revealed to one elder: “Get up and receive my athlete.” The elder got up and met him. He was amazed on hearing the matter and put the habit on him. When some people came to the elder to ask about logismoi of all kinds, he answered them: “If it is about renouncing the world, you are to ask the brother”, he would say.

Somebody recounted: “A brother staying in a coenobion was being sent on coenobion business. There was a devout worldling in a village who used to entertain him as an act of faith whenever he came to the village. The worldling had one daughter recently widowed after living with her husband for two years. As the brother came and went, he was embattled [by temptation] towards her but she, being astute, realised this and took care not to come into his presence. One day, however, her father went into the neighbouring city for some necessity, leaving her alone in the house. Coming as usual, the brother found her alone and said to her: ‘Where is your father?’ ‘He has gone into the city’, she said to him and the brother began to be troubled by the battle, wanting to assault her. She astutely said to him: ‘Do not be troubled, my father will not return for some time; we are [the only] two here. But I know that you monks do not perform anything without prayer, so get up and pray to God and, whatever he puts into your heart, that we shall do.’ He did not want to [pray] for he was being troubled by the battle. She said to him: ‘Have you ever really known a woman?’ ‘No,’ he said to her, ‘but that is why I want to learn what [a woman] is.’ ‘That is the reason you are being troubled,’ she said to him; ‘you are unaware of the stench of wretched women.’ Wishing to cool his passion, she said: ‘I am having my menses; nobody can approach me or even bear to smell me because of the stench.’ Coming to his senses and disgusted on hearing this and other such things from her, he wept. When she saw that he had come to his senses, she said to him: ‘Look, if I had been persuaded by you, we would already have committed the sin. Then, what kind of face would you have put on to confront my father, or to return to your monastery and hear
53. Γέρων τις εἰχε μαθητήν ὄντον αὐτοῦ, καὶ θέλων αὐτὸν κρατεῖν, ἐπείσεν αὐτὸν τελειῶσαί τι. Ἐτετεινεν αὐτῷ τὸν γέροντα· "Ὑπαγε, καὶ ἀναφθέντος τοῦ κλιβάνου σφοδροῦ, λαβών τὸ βιβλίον τὸ ἀναγινωσκόμενον ἐν τῇ συνάξει, ῥήσας εἰς τὸν κλιβανόν. Ὄ δὲ ἀπελθὼν ἐποίησεν ἀδιακρίτως, καὶ ῥίψας τὸ βιβλίον, ἐπαύεσθαι ὁ κλιβανός, ἰνα γνώμεν ὅτι καλή ἡ ὑπακοή· κλίμαξ γὰρ ἦν τῆς βασιλείας τῶν οὐρανῶν.

54. Εἴδε τις τινα νεώτερον μοναχὸν γελώντα, καὶ λέγει αὐτῷ· Μὴ γελᾶς, ἀδελφέ, ἐπεὶ διώκεις ἀπὸ σοῦ τὸν φόβον τοῦ Θεοῦ.

[f. 175v] Περὶ τοῦ σχήματος τοῦ ἁγίου τῶν μοναχῶν

55. Ἐλεγον οἱ γέρωντες ὅτι τὸ κουκούλιον σμείου ἦστι τῆς ἀκακίας· Ὁ ἀνάλαβος τοῦ σταυροῦ· Ἡ δὲ ἠγάφη τῆς ἀνδρείας. Πολιτεύωμέθα οὖν πρὸς τὸ σχήμα ἡμῶν, πάντα μετὰ σπουδῆς ποιοῦντες, ἵνα μὴ φανώμεν ἄλλοτριον σχήμα φοροῦντες.

56. Ἐλεγον περὶ τινός γέρωντος ὅτι καθημένου αὐτοῦ ἐν τῷ κελλίῳ, ἦλθεν ἀδελφὸς νυκτὸς παραβαλεῖν αὐτῷ καὶ ἦκουσεν αὐτοῦ ἐσωθὲν μαχομένου καὶ λέγοντος· Ὡς, καλὸς ἦς, ἐώς πότε, ὑπάγετε λοιπόν, δεῦρο πρὸς με, φίλε. Εἰσελθὼν δὲ ὁ ἀδελφὸς εἶπεν αὐτῷ· Ἀββά, ἐμετά τίνος ἐλάλησε; Καὶ λέγει· Τοὺς πονηροὺς λογισμοὺς μου ἐδίωκον, καὶ τοὺς ἁγαθοὺς ἐκά[f. 175v]λουν.

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1 παρ’ αὐτῆς om S 2 ἐάσαντι] ἐάσαντα C 3 τελεῖος] τελεῖαν S 4 Tit.] Περὶ τοῦ ἁγίου σχήματος τοῦ μοναχικοῦ S 5 δὲ om S 6 Ἀββά post ἐλάλησε trsp S 7 μου post πονηροὺς trsp S
the choir of those holy ones singing? So, I beg you, be wary in future and do not be willing to lose such hard labour as you have accomplished for a little shameful pleasure and be deprived of eternal benefits.’ Having heard these words from her, the suffering brother reported them to me who am recounting [them], giving thanks to God who, through her astuteness and discretion, had not allowed him to fall definitively.”

N.53

An elder had his slave as his disciple and, wishing to retain him, he convinced him to maintain complete obedience, with the result that the elder said to him: “Go, light a good fire in the oven; take the book which is read at the synaxis and throw it into the oven.” He went and did so without question; and when the book was thrown [in], the oven was extinguished. [This was] so we might know that obedience is good, for it is a ladder to the Kingdom of Heaven.

N.54/3.51

Somebody saw a young monk laughing and said to him: “Do not laugh, brother, for you are driving fear of God away from you.”

CONCERNING THE HOLY HABIT OF MONKS

N.55/10.192

The elders used to say: “The cowl is the symbol of innocence, the scapular of the cross, the girdle of courage. Let us then live in accordance with our habit, doing everything with diligence, lest we appear to be wearing an inappropriate habit.”

N.56

They used to say of a certain elder that, while he was residing in his cell, a brother came to visit him by night and heard him within, fighting and saying: “Ah, it is well”; “How much longer?” “Get out!” and then: “Come to me, friend.” So the brother went in and said to him: “With whom were you speaking, abba?” “I was chasing off my perverse logismoi and summoning the good ones”, he said.
57. Ἄδελφός εἶπέ τινι γέροντι: Οὐδὲν βλέπω πολέμου ἐν τῇ καρδίᾳ μου. Λέγει αὐτῷ ὁ γέρων: Σὺ πετάτουλον εἶ, καὶ ὁ θέλων εἰσέρχεται καὶ ἐξέρχεται διὰ σοῦ, σὺ δὲ οὐ νοεῖ. Ἐὰν δὲ ἔχεις θύραν καὶ κλεῖσθη αὐτήν, καὶ μὴ συγκροτήσῃς ἐισέλθεις δι’ αὐτῆς πονηροῦς λογισμοῦς, τότε βλέπεις αὐτούς ἐξω ἐστῶτας καὶ πολεμοῦντάς se.

58. Εἶπεν γέρων: "Ὅτι καταφέρω τὸν ἀτρακτὸν, καὶ τιθῶ τὸν θάνατον πρὸ ὀφθαλμῶν μου πρὸ τοῦ ἀνενέγκω αὐτὸν.

59. Ἡκουσα περὶ τινὸς γέροντος ὃτι ἐκάθητο εἰς τὸ ἱερὸν καὶ εἰς τὸ Κλύσμα, καὶ τὸ προχωρῶν ἔργον οὐκ εἰργάζετο, οὐδὲ εἰ ἐπέτασσεν αὐτῷ τις ἐποίει. Ἀλλὰ ὃτε καιρὸς ἦν τῶν σαγήνων, εἰργάζετο στὰπτειν' καὶ ὅτε ἐξῆτων νῆματα, εἰρ.[f. 176r]γάζετο λινοῦν, ἵνα μὴ ταραχθῇ ὁ νοῦς αὐτοῦ εἰς τὰ ἔργα.

60. Ἑσθιότων ποτὲ τῶν ἀδέλφων εἰς τὴν ἐκκλησίαν τῶν Κελλίων ἐν τῇ ἑορτῇ τοῦ πάσχα, ἐδώκαν ἀδέλφῳ ποτήριον οἶνον καὶ ἠνάγκασαν αὐτὸν πιεῖν. Ὡ δὲ λέγει αὐτοῖς: Συγχωρήσατε μοι, πατέρες, ὅτι καὶ πέρυσιν οὔτως μοι ἐποιήσατε' καὶ ἐθήλην ἐπὶ πολῶν χρόνων.

61. Ἐλεγον περὶ τινὸς γέροντος ἐν τοῖς κάτω μέρεσιν ὃτι ἐκάθητο ἰσχυχάζων, καὶ εἰς κοσμικὸς πιστὸς δηκόνει αὐτῷ. Συνέβη δὲ τῷ υἱῷ τοῦ κοσμικοῦ ἀσθενῆσαι. Καὶ πολλὰ παρακαλέσας τὸν γέροντα, ἦς οὖν ὢστε ἐλθεῖν καὶ ποιῆσαι εὐχὴν περὶ τοῦ παιδίου' καὶ ἀναστὰς ὁ γέρων ἐξῆλθε σὺν αὐτῷ. Καὶ ἅρμαμῶν ὁ κοσμικός, εἰσῆλθεν εἰς τὸν [f. 176b] εἰκὸν αὐτοῦ λέγον: Δεῦτε εἰς τὴν ὑπάντησιν τοῦ ἀναχωρητοῦ. Καὶ ἰδὼν αὐτοὺς ὁ γέρων ἀπὸ μακρόθεν ἐξερχομένους μετὰ λαμπάδων, ἔνθεσαν, καὶ ἐκδυσάμενος τὰ ἴματα αὐτοῦ, ἐβάλεν εἰς τὸν ποταμὸν καὶ ἤρετο πλῦνειν στήκους γυμνός. Ὁ δὲ διακοινῆτης αὐτοῦ ἰδὼν ἰσχυρύνθη, καὶ παρεκάλεσε τοὺς ἀνθρώπους λέγων: Ἀνακάμψατε, ὁ γὰρ γέρων ἔξετη. Καὶ ἔλθον πρὸς αὐτὸν, εἶπεν αὐτῷ: Ἀββά, τί τούτο ἐποίησας; πάντες γὰρ ἔλεγον ὅτι δαμόνιον ἔχει ὁ γέρων. Ὁ δὲ λέγει αὐτῷ: Κἀγὼ τούτῳ ἤθελον ἄκούσαι.
A brother told an elder: “I see no battle in my heart.” The elder said to him: “You are open on all four sides. He who wishes comes in and goes out of you and you are not aware of it. If you have a door, close it and do not allow perverse *logismoi* to come in through it. Then you will see them standing outside, battling against you.”

An elder said: “I lower the spindle and set death before my eyes before I bring it up again.”

I heard about an elder that he was staying in the temple at Clyisma and that he did not work at the work that was going on and would not do so even if somebody ordered him to. At net-making season he would work with flax; when they were searching for thread he would work at linen – so that his mind would not be disturbed by the tasks.

Once while the brothers were eating in the church at The Cells at Eastertide, they gave a brother a cup of wine and forced him to drink it. He said to them: “Excuse me fathers, for you did this to me last year too and I was afflicted for a long time.”

They used to say of an elder in lower [Egypt] that he lived in *hēschia* and one faithful worldling attended to his needs. It came about that the worldling’s son fell sick; he insistently begged the elder: “Deign to come and offer a prayer for the child.” The elder arose and went out with him. Running ahead, the worldling came into his house saying: “Come and meet the anchorite.” When from afar the elder saw them coming out with lamps, he had an idea. Taking off his clothes, he threw them into the river and began washing them, standing naked. His attendant was mortified when he saw. He begged the people: “Go back, for the elder has taken leave of his senses.” Coming to him, he said: “Abba, why did you do this? – for they were all saying the elder has a demon”, but he said to him: “I too was wanting to hear that.”
62. Ἡ τις ἀναχωρητής βοσκόμενος μετὰ τῶν βουβάλων καὶ ἦξετο τῷ θεῷ λέγων· Κύριε, τί ύστερῳ δίδαξον με. Καὶ ἦλθεν αὐτῷ φωνὴ [f. 176v] λέγουσα· “Ὑπαγε εἰς τὸ δόμε τὸ κοινόβιον καὶ εἴ τι ἐπιτάσσουσαί σοι ποίησον. Εἰσελθὼν οὖν εἰς τὸ κοινόβιον ἐμείνε, καὶ οὐκ ἦδει τὴν ὑπηρεσίαν τῶν ἄδελφων. Καὶ ἦραντο οἱ μικροὶ μοναχοὶ διδάσκειν αὐτόν τὴν ὑπηρεσίαν τῶν ἄδελφων,1 καὶ ἔλεγον αὐτῷ· Ποίησον τοῦτο, ἰδιώτα, καὶ ποίησον ἐκεῖνο,2 σαλὲ γέρον. Καὶ θλιβόμενος ἦξετο πρὸς τὸν Θεὸν λέγων· Κύριε, οὐκ οἶδα τὴν ὑπηρεσίαν τῶν ἀνθρώπων, τέμων με πάλιν πρὸς τοὺς βουβάλους. Καὶ ἀπολυθεὶς ἀπὸ τοῦ Θεοῦ, πάλιν ἀπῆλθεν εἰς χωρίον βοσκήθηκι μετὰ τῶν βουβάλων.

63. Ἀναχωρητὴ τινὶ παρεβάλον κοσμικοὶ, καὶ ἔωρακός αὐτοῦ ἐδέξατο αὐτοῦς μετὰ χαρᾶς εἰπὼν· "Οτι ὁ Κύριος ὤμὰς ἐπεμείωμεν [f. 176v]"ια με θάμυτε. Ἡ κλῆσις γάρ3 μου ἔφθασεν, ἀλλὰ πρὸς ὄφελειαν ὤμὸν καὶ τῶν ἀκουόντων, διηγήσομαι ὤμῳ τὸν ἔμον βίον. Ἐγὼ, ἄδελφοι, παρθένοι μὲν εἰμὶ τῷ σώματι, τῇ δὲ ψυχῇ, μέχρι τοῦ παρόντος εἰς πορνεῖαν4 πολεμοῦμαι ἀπανθρώπως. Ἰδοὺ λαλῶ ὤμῳ καὶ τοὺς ἀγάλλους θεωρῶ ἐκδεχομένους λαβεῖν τὴν ψυχῆν μου, καὶ ἐνθευν τὸν Σατανᾶν ιστάμενον καὶ λογισμοὺς5 μοι πορνείας ὑποβάλλοντα. Ταῦτα δὲ εἰπὼν ἐκτείνας ἐαυτὸν6 ἐπελείώθη. Σχηματίζοντες δὲ αὐτὸν οἱ κοσμικοὶ, εὕρον ὅτι κατὰ ἀλήθεια παρθένον ἦν.

64. Μοναχὸς τις ἔπτι πολὺν χρόνον πολεμοῦμεν ὑπὸ τοῦ δαιμονὸς τῆς πορνείας, ἐν τῇ συνάξει αἰσθόμενος ἑαυτὸν πολεμοῦμεν, λοι[f. 177r]πὸν ὀλιγώρησας ἐμπροσθεν τῶν ἄδελφῶν ἐγύμνωσεν ἑαυτὸν7 καὶ ἐξῆς τοῦ Σατανᾶ τὴν ἐνέργειαν εἰπὼν· Εὐξασθαί,8 περὶ ἐμοῦ, ὅτι δεκατέσσαρα ἐτῆ ἄχω ύτως πολεμοῦμεν. Καὶ διὰ τὴν αὐτὸτα ταπείνωσιν, ἐπαύσατο ὁ πόλεμος.

65. Εἶπεν γέρων· Ἐπια πάντων τῶν κακῶν ἐστίν ή λήθη.
N.62

There was an anchorite grazing with the antelopes and he prayed to God saying: “Lord, teach me in what I am lacking.” A voice came to him saying: “Go to such-and-such a coenobion and do whatever they order you.” He entered the coenobion and stayed, but he did not know how to serve the brothers. The junior monks started instructing him how to serve the brothers, saying to him: “Do this, stupid” and: “Do that, crazy old man.” Distressed, he prayed to God saying: “Lord, I do not know how to serve men; send me back to the antelopes again.” Released by God, he went off again into the countryside to graze with the antelopes.

N.63/5.49

Some worldlings visited an anchorite and he received them joyfully when he saw them, saying: “The Lord sent you to bury me, for my call has arrived. Yet for your benefit and theirs who hear of it, I am going to recount my life-story to you. Brothers, I am a virgin in the body, but in the soul until now I have been inhumanly battled into porneia. Here I am speaking to you and I am seeing the angels waiting to take my soul; while, over there, Satan is standing, thrusting logismoi of porneia at me.” So saying, he stretched himself out and died. As the worldlings were preparing him for burial, they found that he was truly a virgin.

N.64

A monk was embattled by the demon of porneia for a long time. Feeling himself embattled during the synaxis, in despair he laid himself bare in the presence of the brethren and expelled the influence of Satan, saying: “Pray for me, because I have been embattled like this for fourteen years.” On account of his humility, the battle was stilled.

N.65

An elder said: “The root of all evils is forgetfulness.”
י6. Πρεσβύτερος τις τῶν Κελλίων διοριστικὸς ὁν, πορευόμενος ποτε εἰς τὴν ἐκκλησίαν ἐπιτελέσατι τὴν σύναξιν, ὡρά ἔξω ἐνός κελλίου τῶν ἀδελφῶν πλήθος δαιμόνων, τινὸς μετασχηματισθέντων εἰς γυναῖκας καὶ ἀπετεῖ νη λεγούσας, ἄλλους δὲ εἰς νεωτέρους δυσφημοῦντας, ὁ ἄλλων ὀρχυμένων, ἐτέρων δὲ εἰς διάφορα σχήματα μεταβληθέντων. Ὁ δὲ γέρων στενάξας ἔτεινεν [I. 177ν ὃν] πάντως ὁ ἀδελφὸς ἐν ἀμελεία διάγει, καὶ διὰ τοῦτο τὰ πονηρὰ πνεύματα οὕτως ἀπάκτως κυκλούσσαν αὐτοῦ τὸ κελλίον. Πληρώσας οὖν τὴν σύναξιν, ὑποστρέφων εἰσήλθεν εἰς τὸ κελλίον τοῦ ἀδελφοῦ, καὶ λέγει αὐτῷ: Θλίβομαι, ἀδελφέ, πίστιν δὲ ἔχω εἰς σέ, καὶ ἔδωκεν ὑπὲρ ἐμοῦ, πάντως κουφιζεῖ ὁ Θεός τὴν καρδίαν μου ἀπὸ τῆς θλίψεως. Μετενόησεν οὖν ὁ ἀδελφὸς λέγων Πάτερ, οὐκ εἰμὶ ἰκανὸς εὐξασθαι περὶ σοῦ. Ὁ δὲ γέρων ἐπέμενεν παρακαλῶν καὶ λέγων: Οὐκ ἀπέρχομαι, εἰ μὴ δὸς μοι λόγον ὅτι μίαν εὐχήν ποιεῖς ὑπὲρ ἐμοῦ καθ᾽ ἐκάστην νῦκτα. ‘Ὑπήκουσέν οὖν ὁ ἀδελφὸς τῇ προστάξει τοῦ γέρουντος. Τοῦτο δὲ ἐποίησεν ὁ γέρων θέλων ἀρχὴν αἰτίας [I. 177ν] παρασχεῖν ἀυτῷ τοῦ προσεύχεσθαι τὰς νύκτας. Ἀναστάς οὖν ὁ ἀδελφὸς τὴν νῦκτα, ἐποίησε τὴν εὐχήν ὑπὲρ τοῦ γέρουντος. Πληρώσας δὲ τὴν εὐχήν ἐν κατανυξεῖ γέγονε, καὶ ἔλεγεν ἐν ἑαυτῷ: Ἄθλια ψυχή, ὑπὲρ τοῦ γέρουντος ἐνζέω, καὶ ὑπὲρ ἐαυτῆς οὐκ εὐχή; Ἐβαλεν οὖν καὶ ὑπὲρ ἑαυτοῦ μίαν εὐχήν. Ἐποίησε δὲ οὕτως τὴν ἐβδομάνα, βάλλων καθ᾽ ἐκάστην νῦκτα δύο εὐχὰς, μίαν ὑπὲρ τοῦ γέρουντος, καὶ μίαν ὑπὲρ ἑαυτοῦ. Τῇ οὖν κυριακῇ, ἀπερχόμενος ὁ γέρων εἰς τὴν ἐκκλησίαν, ὥρα πάλιν τοὺς δαιμόνας ἔξω ἱσταμένους τῆς κέλυψης τοῦ ἀδελφοῦ, στυγνοτέρους δὲ, καὶ ἔγνω ὁ γέρων, ὅτι διὰ τὸ εὐχέσθαι τὸν ἀδελφὸν, ἐστύγνασαν οἱ δαίμονες. Καὶ περιχαρῆς γενόμενος, εἰσήλθε πρὸς τὸν ἀδελφὸν λέγων Ποίησον ἀγάπην καὶ πρόσβις ὑπὲρ ἐμοῦ καθ᾽ ἐκάστην νῦκτα ἄλλην μίαν εὐχήν. Καὶ ποίησος τᾶς δύο εὐχὰς ὑπὲρ τοῦ γέρουντος, πάλιν ἐν κατανυξεῖ γενόμενος, ἔλεγεν ἐν ἑαυτῷ: Ὁ ταλαίπωρος, πρὸς βασιλεύς καὶ ὑπὲρ σεαυτοῦ ἄλλην μίαν εὐχήν. Ἐποίησεν οὖν ἄλλην τὴν ἐβδομάνα οὕτως, τέσσαρες εὐχὰς ἐκτελῶν καθ᾽ ἐκάστην νῦκτα. Πάλιν δὲ ἐλήθων ὁ γέρων, εἴδε τοὺς δαιμόνας στυγνοὺς καὶ σιωπῶντας, καὶ εὐχαριστήσας τῷ Θεῷ, καὶ εἰσήλθε πᾶλιν πρὸς τὸν ἀδελφὸν καὶ παρακάλεσεν αὐτὸν προσθεῖναι ἄλλην μίαν εὐχήν ὑπὲρ αὐτοῦ. Προσέθηκε δὲ ὁ ἀδελφὸς καὶ ὑπὲρ ἑαυτοῦ [I. 178τ] καὶ ἐποίει κατὰ νῦκτα ἐξ εὐχὰς. Πάλιν οὖν ἐλήθως τοῦ γέρουντος πρὸς τὸν ἀδελφὸν ὀργίσθησαν οἱ δαιμόνες κατὰ τὸ γέρουντος χαλεπαίνοντες ἐπὶ τῇ σωτηρίᾳ τοῦ ἀδελφοῦ. Ὁ δὲ γέρων ἐδόξαζε τὸν Θεόν καὶ εἰσέλθησαν εἰς τὸ κελλίον αὐτοῦ καὶ παρακλήσας αὐτὸν μή ἀμελεῖν ἀλλ’ ἀδιαλείπτως προσεύχεσθαι, ἀνεχώρησαν ἀπ’ αὐτοῦ. Οἱ δὲ δαιμόνες, ἐωρακότες αὐτοῦ τὸ ἐμοῦν περὶ τᾶς εὐχὰς καὶ τὴν νήμιν, ἀνεχώρησαν χάριτι τοῦ Θεοῦ.

A priest of The Cells had the second sight. Once when he was going to the church to celebrate the *synaxis* he saw a host of demons outside one of the brothers’ cells. Some of them were transformed into women uttering indecencies, others were as young men blaspheming; others were dancing and others had assumed various forms. The elder sighed, saying: “The brother is certainly living negligently; that is why the evil spirits are crowding around his cell in such a disorderly manner.” When he had completed the *synaxis*, on his way back, he went into the brother’s cell and said to him: “Brother, I am afflicted but I have confidence in you; if you pray for me, God will certainly relieve my heart of the affliction.” The brother prostrated himself saying: “Father, I am not capable of praying for you.” The elder persisted, however, begging the brother and saying: “I am not going away until you give me your word that you will offer one prayer for me each night”, so the brother yielded to the elder’s entreaty. Now the elder did this wishing to provide the brother with a certain impulse to pray at night. So the brother got up during the night and offered the prayer for the elder. On completing the prayer he was in a state of sorrow for sin. “Oh wretched soul,” he said to himself; “did you pray for the elder and are offering no prayer for yourself?” – so he did offer one prayer for himself too. This he did for a week, offering two prayers each night, one for the elder and one for himself. Now on the Sunday, as the elder was going to church, again he saw the demons standing outside the brother’s cell, but somewhat downcast and the elder realised the demons were downcast because the brother was praying. Joyful now, he went into the brother and said to him: “Of your charity, add one more prayer each night for me.” Having offered the two prayers for the elder, the brother was again pricked in his conscience. “O miserable fellow,” he said to himself, “add one more prayer for yourself”, and that is how he passed the whole week, offering four prayers each night. When the elder came again he saw the demons, downcast and reduced to silence. Giving thanks to God, he went in to the brother again and entreated him to add one more prayer on his behalf. The brother added one more prayer for himself too: he was now offering six prayers a night. When the elder came to the brother again, the demons were furious with the elder, angered at the salvation of the brother, but the elder glorified God and, entering his cell, urged him not to be negligent but “to pray without ceasing” [1 Th 5:17] and then went away from him. Having seen his persistence in prayer and his sobriety, by the grace of God, the demons withdrew from him.
67. Εἶπεν γέρων· ὅτι ἦν τις γέρων καθεζόμενος ἐν τῇ ἑρήμῳ, πολλοῖς ἔτεσι δουλεύων· τῷ Θεῷ καὶ λέγων· Κύριε, πληροφόρησόν με· εἰ εὑρε- ἔστη σοι. Καὶ ὁ ἄγγελον λέγουτα αὐτῷ· Ὁ ὦποι ἐγένετο κατὰ τὸν λαχαναν τὸν ἐν τῷ δι τῷ τῷ [f. 178b] πως. Ὁ δὲ γέρων θαυμάσας, εἶπεν ἐν έαυτῷ· Ἀπερχομαί εἰς τὴν πόλιν ίδεῖν αὐτόν, τὶ ἀρὰ ἐστὶν ὁ εἰργάσατο, ὥστε ὑπερβην ἦν ἐργασίαν καὶ τὸν πόνον τῶν τοσούτων ἐτῶν μου. Ἀνήλθεν οὖν ὁ γέρων, καὶ ἦλθεν εἰς τὸν τόπον ἦκουε παρὰ τού ἁγγέλου, καὶ εὐρε τὸν ἄνθρωπον καθεζόμενον καὶ πωλοῦτα τὰ λάχανα. Καὶ ἐκαθέζετο μετ’ αὐτοῦ τὸ ἐπίλιντον τῆς ἡμέρας καὶ ὡς κατέλυσεν ὁ ἄνθρωπος λέγει αὐτῷ ὁ γέρων· Δόνῃ, ἀδελφέ, δέξασθαι μὲν τὸν κελλίον σου τὴν νύκτα ταύτην· Περικαθῆς δὲ γενόμενος ὁ ἄνθρωπος, ὑπεδέξατο αὐτὸν. Ἀνελθὼν οὖν ἐν τῷ κελλίῳ καὶ τοῦ ἄνθρωπου εὑρετίσατος ταῖς πρὸς ἀνάπαυσιν τοῦ γέροντος, λέγει αὐτῷ ὁ γέρων [f. 178v]: Ποίησον ἄγαπην, ἀδελφέ, εἰπέ μοι τὴν πολιτείαν σου. Τοῦ δὲ ἄνθρωποῦ μὴ βουλομένου ἐξειπτεῦν, ἐπιτολοῦ ὁ γέρων ἐπέμενε παρακαλών. Δυσωπηθεῖς οὖν ὁ ἄνθρωπος εἶπεν ὅτι κατ’ ὅψε ἐσθίω τὸ δι’ ὅλου, καὶ ὡς καταλύω, τὸ τῆς τροφῆς μου μόνον ἑπαίρω, καὶ τὸ λοιπὸν παρέχω δεομένοις, καὶ ἐὰν τινα τῶν δούλων τοῦ Θεοῦ ὑποδέξωμαι, αὐτοῖς ἀναλίσκων ἀυτό. Καὶ ὡς ἀνισταμαί τὸ δ’ πρωί, πρὶν καθίσω εἰς τὸ ἐργχείριον, ἔργῳ ὅτι ἡ πόλις αὐτῆ, ἀπὸ μικροῦ ἐς μεγάλου, εἰσέρχονται εἰς τὴν βασιλείαν διὰ τᾶς δικαιοσύνας αὐτῶν, ἐγὼ δὲ μόνος κληρονομῶ τὴν κόλασιν διὰ τᾶς ἀμαρ- τίας μου. Καὶ πάλιν ὑπὲρβαλείν τοὺς πόνους μου τῶν τοσούτων ἐτῶν. Μελλόντων δὲ αὐτῶν γεύσασθαι, ἀκούει ὁ γέρων εἰς τὴν ὄδον τινῶν ἰδίατα λεγόντων, ἦν γὰρ τὸ κελλίον τοῦ λαχαναν ἐν ἑπισήμῳ τόπῳ. Λέγει οὖν αὐτῷ ὁ γέρων· Ἀδελφέ, οὖτος βουλόμενος κατὰ Θεὸν ἦν· πῶς μὲν εἰς τὸ τόπῳ τούτῳ, ἀρτὶ οὐ παράσης, ὅτε ἀκούεις τῶν λεγόντων τὰ ἰδίατα ταύτα; Λέγει ὁ ἄνθρωπος· Λέγω σοι, ἀββᾶ, ὅτι οὐδέποτε ἐταράχθην οὐδὲ ἐσκανδαλίσθην. Ἀκούσας δὲ ὁ γέρων λέγει· Τί ὅντως λογίζει ἐν τῇ καρδίᾳ σου ὅταν ταύτα ἀκούης. Ὁ δὲ λέγει· ὅτι πάντως εἰς τὴν βασιλείαν ἀπέργονται, Ἀκούσας δὲ ὁ γέρων, ἐθαύμασε καὶ εἶπεν· ὅτι αὐτῆ [f. 179a] ἐστιν ἡ ἐργασία ἢ ὑπερβάσα τῶν τοσούτων ἐτῶν μου τὸν κόπον, καὶ βαλῶν μετάνοιαν εἶπεν· Συγχώρησόν μοι, ἀδελφέ, οὕτω ἐφθασα εἰς τὸ μέτρον τούτο. Καὶ μὴ γευσάμενος, ἀνεχόρησε πάλιν εἰς τὴν ἐρήμον.

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1 δουλεύων S] δουλεύων C] τῇ add S 2 με] μοι S 3 μου post ἐργασίαν trsp S
4 δέξασθαι] υποδέξασθαι S 5 ἀναλίσκοι] καὶ add S 6 τὸ S] τὸ C
7 ἐργόχειρον] μου add S
An elder said that there was an elder living in the desert, serving God for many years and saying: “Lord, assure me that I have pleased you” and he saw an angel saying to him: “You have not yet become like the greengrocer in such-a-place.” In amazement, the elder said to himself: “I am going to the city to see him and what it is he accomplished so that it surpasses my keeping of the commandments and the drudgery of so many years.” The elder went up and came to the place of which he had heard from the angel and found the man, sitting selling vegetables. He sat down beside him for the rest of the day and, as the man left, the elder said to him: “Brother, could you put me up in your cell for tonight?” The man became suffused with joy and received him as his guest. So he went up into the cell and, after the man had made preparations to entertain the elder, the elder said to him: “Of your charity brother, tell me your way of life.” As the man was unwilling to speak out, the elder persisted at length in his request, so the man reluctantly said: “I only eat in the evening. When I leave work, I only take what I need for food; the rest I give to those in need or, if I receive one of the servants of God as my guest, I use it up on them. On getting up at dawn, before sitting down to manual work, I say: ‘This city, from the smallest to the greatest, shall enter the Kingdom [of God] by virtue of their righteous deeds; but I alone shall inherit chastisement on account of my sins.’ Then again, in the evening, I say the same thing before going to sleep.” On hearing this, the elder said to him: “This is indeed a fine observation of the commandments, but not worthy to surpass my drudgery over so many years.” Now, just as they were going to eat, the elder heard some people singing songs on the road, for the greengrocer’s cell was in a notorious place. “Brother,” the elder said to him, “since you so wish to lead a godly life, how do you stay in this place? Are you not disturbed now when you hear them singing these songs?” “I tell you, abba,” said the man; “I have never been troubled or scandalised.” On hearing this, the elder said: “Well, what are you thinking in your heart when you hear these [songs]?” and he said: “[I am thinking] that they are certainly going off to the Kingdom.” Amazed at hearing this, the elder said: “This is obedience of the commandments that surpasses my toiling of so many years.” He prostrated himself saying: “Forgive me, brother; I have not attained this stature” and he retreated into the desert again without having eaten. [Cf. N.338.]
68. Διηγήσατό τις λέγων· ὅτι εἰς Σκήτιν ὅτε προσέφερον οἱ κληρικοί, κατέβαινεν ὡς ἄετός ἐπὶ τὴν προσφορὰν καὶ οὐδεὶς αὐτῶν ἔβλεπεν, εἰ μὴ οἱ κληρικοὶ. Μιᾷ ὥρᾳ τῶν ἡμερῶν ἦτο τὶς ἀδελφὴς τὸν διάκονον τίποτε, καὶ λέγει αὐτῷ· Οὐ σχολάζω ἃρτι. Ἀνελθόντων οὖν αὐτῶν εἰς τὴν προσφορὰν, οὕτω ἀπῆλθε1 τὸ ὀμοίωμα τοῦ ἄετοι κατὰ τὸ ἔθος καὶ εἶπεν ὁ πρεσβύτερος τῷ διάκόνῳ· 'Τί ἔστι τὸ πράγμα τούτο, ὅτι οὐ παραγέγονεν ὁ ἄετος κατὰ τὸ ἔθος; ἢ ἐν ἐμοὶ εἰ[1.791b] στὶν ἡ πλημμέλεια ἢ ἐν σοί. Ἀπόστα οὖν ἁπ' ἐμοῖ, καὶ ἐὰν καταβῇ, γνωσθῆται ὅτι διὰ σὲ οὐ κατηλθεῖ· Καὶ ἀποστάντος τοῦ διακόνου, εὐθὺς κατῆλθεν ὁ ἄετος. Καὶ τελεσθεὶσθα τῆς συνάξεως, εἶπεν ὁ πρεσβύτερος τῷ διακόνῳ· Ἐπεὶ μοι τί ἐποίησας, ὁ δὲ πληροφορῶν αὐτὸν ἔλεγεν· Οὐ σύνοιδα ἐμαυτὸν2 ἀμαρτήσασταν, εἰ μὴ3 ὅτι ἠλθόντος ἀδελφοῦ καὶ αἰτήσαντος με τὸ δέ ἀπεκρίθη αὐτῷ· ἀσχολοῦμαι. Καὶ εἶπεν ὁ πρεσβύτερος· Οὐκοῦν διὰ σὲ οὐ κατῆλθεν,4 τοῦ ἄδελφοι λυπηθέντος κατά σοῦ; Καὶ ἀπελθῶν ὁ διάκονος μετενόησε τῷ ἀδελφῷ.

69. Ἐλεγόν τινες τῶν πατέρων ὅτι μέλλοντος τελειούσατο τοῦ ἁγίου Πέτρου τοῦ ἀρχιεπισκόπου Ἀλεξανδρείας, ἰδεῖν [1.791a] τινὰ ἀειπάρθενον ὅπταισαν καὶ ἀκούσαν φωνῆς λεγούσης· Πέτρος ἄρχη ἀποστόλων, καὶ Πέτρος πλήρωμα μαρτύρων.

70. Κοινοβιάρχης τῆς ἡρώτησας τὸν ἐν ἁγίοις πατέρα ἡμῶν Κύριλλον τὸν πάπαν Ἀλεξανδρείας λέγων· Τίς μείζων ἐν πολιτείᾳ, ἡμεῖς οἱ ἔχοντες ἀδελφοὺς ύψι ἐμαυτοὺς καὶ διαφόρως ἐκαστὸν χειραγωγοῦντες πρὸς τὸ σωθῆναι, ἢ ὁ ἐν ἑρμήν έκατο τούτοις σωζόντες; Ἀπεκρίθη ὁ πάπας καὶ εἶπεν· Ἀπαθέσιον Ἡλία, καὶ Μωϋσέως, οὐκ ἐστί διακρίναι, ἀμφότεροι γὰρ εὐρήστησαν τῷ Θεῷ.

71. Ἀδελφὸς ἠρώτησε τὸν ἄββαν5 γέροντα λέγων· Πῶς τις γίνεται μωρὸς διὰ τὸν Κύριον; Λέγει αὐτῷ ὁ γέρων· Παιδίον ἦν εἰς κοινόβιον, καὶ ἐδόθη γέροντι καλῶ [1.791b] ἕναν ἀνάγκην αὐτῷ,6 καὶ διδάσκῃ τὸν φύσιν τοῦ Θεοῦ. Καὶ ἔλεγεν αὐτῷ ὁ γέρων· Ὅταν ὑβρίσθη σὲ τις, εὐλογήσῃ αὐτόν, καὶ ἐὰν καθίσῃ ὑπὲρ τράτης, φάγε τὰ σαπρά καὶ ἀφεῖς τὰ καλά, καὶ ἐὰν πρόκειται ἰμάτιον ἐκλέξωσαι, ἀφεῖς τὸ καλὸν καὶ λάβε τὸ σαπρόν. Λέγει αὐτῷ τὸ παιδίον· Μωρός εἰμί ὅτι λέγεις μοι ταύτα ποιεῖς; Λέγει ὁ γέρων·

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1 οὐκ ἀπῆλθεν | οὐ κατήλθε S  
2 ἐμαυτὸν | ἐμαυτὸν S  
3 εἰ μὴ | εἰμί C  
4 κατήλθεν | κατήλθε S  
5 τὸν ἄββαν | τινὰ S  
6 αὐτῷ | αὐτῷ C  

N.68/18.32

Somebody related that, when the clergy were offering [the Eucharist] at Scete, the likeness of an eagle used to descend on the offering and none of them would see it other than the clergy. One day one of the brothers asked the deacon something and he said to him: “I don’t have time just now.” When they came up for the offering, the likeness of an eagle did not approach as usual. The priest said to the deacon: “What is this business, that the eagle did not present itself as usual? The fault is either in me or in you. Stand aside from me, and if it descends, it will be known that it is on your account that it did not come down.” When the deacon stood aside, the eagle promptly came down and, when the synaxis was finished, the priest said to the deacon: “Tell me what you did.” “I am not aware of myself having sinned,” the deacon assured him, “unless it is that when a brother came and asked me [something], I answered him: ‘I don’t have time.’” “Was it not then on your account that [the eagle] did not come down, the brother being vexed at you?” said the priest; and the deacon went and apologised to the brother.

N.69

Some of the fathers used to say that when the holy Peter, archbishop of Alexandria, was at the point of death, a perpetual virgin saw a vision and heard a voice saying: “Peter, chief of the apostles and Peter, completion of the martyrs.”

N.70/10.178

The superior of a coenobion asked our father among the saints Cyril, pope of Alexandria: “Who is superior in his way of life; we who have brothers under our personal authority and lead each by the hand towards being saved in different ways, or those who are saving themselves alone in the desert?” In response the pope said: “There is no distinction between Elijah and Moses; both were well-pleasing to God.”

N.71

A brother asked his elderly abba: “How does one become ‘a fool for the Lord’s sake’ [1 Cor 4:10]?” The elder said to him: “There was a child in a coenobion who was given to a good elder so he might bring him up and
Διὰ τοῦτο λέγω σοι ποιεῖν ταῦτα ἵνα γένη μισρός διὰ τὸν Κύριον ἵνα σοφίζῃ σε ὁ Κύριος. Ἡδοῦ ἐδείξεν ὁ γέρων τί ποιῶν τις γίνεται μισρός διὰ τὸν Κύριον.

72. Ἡν τις ἐν κοινοβιό ὑπὸ κόσμου ἔχων μεθ’ ἑαυτοῦ τὸν υἱὸν αὐτοῦ. Καὶ θέλων ὁ ἁββάς δοκίμασαι αὐτόν, λέγει αὐτῷ: Μὴ λαλήσῃς μετά τοῦ υἱοῦ σου, ἀλλ’ ἔχε αὐτὸν ὡς ἔξον. Ὁ δὲ εἶπεν· Οὕτως ποίησον [Ἑ. 18ος] κατὰ τὸ ῥῆμα σου. Καὶ ἔποιήσε πολλά ἔτη καὶ οὐκ ἔλαλησε μετ’ αὐτοῦ. Ὅτε δὲ ἦλθεν ἡ κλῆσις τοῦ υἱοῦ αὐτοῦ, καὶ ἐμελέλει λοιπὸν ἁποθανείν, λέγει ὁ ἁββάς τῷ πατρὶ αὐτοῦ· Ἀπελθὲ λοιπὸν, λάλησον μετά τοῦ υἱοῦ σου. Καὶ λέγει αὐτῷ· Εἰ κελεύεις φυλάξωμεν τὴν ἐντολὴν μέχρι τέλους. Καὶ ἐκοιμηθή καὶ οὐκ ἔλαλησε μετ’ αὐτοῦ. Καὶ ἐθαυμάσαν πάντες πῶς μετὰ χαρᾶς ἐδέξατο τὴν ἐντολὴν καὶ ἐπιλήρωσεν αὐτὴν.

73. Καταβαίνοντας ποτὲ γέροντος ἐν Σκῆτε, συνώδευν αὐτῷ τὶς ἁδελφὸς, καὶ ἐλθόντες χωρισθῆναι ἀπ’ ἀλλήλων, λέγει αὐτῷ· ὁ γέρων· Γευσόμεθα ὁμοίως, ἁδελφ. Ἡν δὲ πρῶτός καὶ ἀρχή τῆς ἐβδομάδος. Ὁρθρίας δὲ ὁ γέρων τὸ σάββατον, ἦλθεν πρὸς τὸν ἁδελφὸν καὶ λέγει αὐτῷ· Ἄρα ἐ [Ἑ. 18ος] πεινάσας, ἁδελφε, ἃρ’ ἐγιόγμους ὁμοίου; λέγει αὐτῷ· ὁ ἁδελφὸς· Οὐχί, καθ’ ἡμέραν γὰρ ἑσθίων οὐ πεινάω. λέγει αὐτῷ· ὁ γέρων· Φύσει, τέκνων, ἀτὸ τὸτε οὐκ ἐφαγον. Ἀκούσας δὲ ὁ ἁδελφὸς, κατευθύνη καὶ πολλὰ ὀφελήθη.

74. Μοναχὸς τις πάνω εὐλαβῆς καὶ θεοφίλης εἰχέ τινα ἀναχωρητήν ἀγαπητὸν αὐτοῦ. Τελευτᾷ ὁ ἀναχωρητής, καὶ εἰσελθὼν ἐν τῷ μοναστηρίῳ αὐτοῦ ὁ ἁδελφός, εὐρίσκει πεντηκόσια νομίσματα, καὶ ἠρέτα θαυμάζειν καὶ δικρύνει, φοβούμενος μὴ, ἔνεκεν τῶν χρημάτων, προσκρούσε τῷ Θεῷ ὁ ἀναχωρητής. Καὶ ώς ἐδέστη τῷ Θεῷ επιτολὴν περὶ τοῦτον, ὁδὸν ἀγγελοῦν Κυρίου λέγοντα αὐτῷ· Τί οὕτως ἀθυμεῖς περὶ τοῦ ἀναχωρητοῦ; τοῦτο δ ἦτε τῇ [Ἑ. 18ον] τῷ Θεοῦ φιλανθρωπίᾳ κατάλειψαν. Εἴ πάντες ἦσαν τέλειοι, ποῦ ἐδείκνυτο ἡ φιλανθρωπίᾳ τοῦ

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1 αὐτόν] σεαυτόν S
2 τὸ σάββατον] τῶ σάββατο S
3 τῶ θεῷ ὁ ἀναχωρητῆς] ὁ ἀναχωρητῆς τοῦ θεοῦ τῆς τοῦ θεοῦ S
4 τὸ θεό] τοῦ θεοῦ S
teach him the fear of God. The elder would say to him: ‘When somebody reviles you, bless him; and if you are sitting at table, eat what is decaying and leave what is good and, if you are to choose a garment, leave the good one and take the one that is worn out.’ ‘Am I a fool that you tell me to behave like that?’ the child said to him. ‘I am telling you to do those things for this reason that you may become “a fool for the Lord’s sake”, so that the Lord may make you wise’, said the elder. The elder showed what one does to become ‘a fool for the Lord’s sake’, you see.”

**N.72 BHG 1322hd, de silentio patris**

There was somebody from the world in a coenobion who had his son with him. Wishing to put him to the test, the abba said to him: “Do not speak with your son, but treat him as a stranger” and he said: “I will do so in accordance with your word.” He lived many years and did not speak with his son. When his son’s call came and he was then at the point of death, the abba said to his father: “Now go and speak with your son”, but the father said: “If you please, let us keep the command right to the end.” The son died and [the father] did not speak with him. Everybody was amazed how he joyfully received the command and fulfilled it.

**N.73**

An elder was once travelling down to Scete, a brother accompanying him on the journey. When they came to part company from each other, the elder said to him: “Let us eat together, brother.” It was early in the morning and the beginning of the week. Rising early on [the following] Saturday the elder went to the brother and said to him: “Have you been hungry since the day we ate together, brother?” “No,” said the brother, “for, as I eat each day, I am not hungry.” “Ah, well, my son,” said the elder to him, “I did not eat since then.” The brother was chastened on hearing this and greatly edified.

**N.74/4.96**

A very devout and God-loving monk held a certain anchorite dear to himself. The anchorite died and, going into his monastery, the brother found five hundred pieces of gold. He began to wonder and to weep, fearing that the anchorite might have fallen foul of God on account of the money. As he was beseeching God at length about this matter, he saw an
75. Εἶπεν γέρων· Εἰ θέλεις νόμῳ Θεού ζήσαι, ὃ ἀνθρώπος, εὐρήσεις ἀντιλήπτορα τὸν νομοθέτην.

76. Εἶπεν πάλιν· Εἰ θέλεις παρακούσαι τῶν ἐντολῶν τοῦ Θεοῦ ἐκῶν, εὐρήσεις τὸν διάβολον συντρέχουτά σου τῇ πτώσει.

77. Δύο ἀδελφοὶ ήσαν σαρκικοὶ καὶ ἤλθεν ὁ διάβολος χωρίσαι αὐτοὺς ἀπ' ἀλλήλων. Μιᾷ τῶν ἡμερῶν, ἀνήψειν ὁ μικρότερος τὸν λύχνου, καὶ ἐνεργήσας ὁ δαίμων ἔστρεψε τὴν λυχνίαν καὶ ἐστράφη καὶ ὁ λύχνος, καὶ ἐτυμῆσεν αὐτὸν ὁ ἀδελ[β]φὸς ἐν ὀργῇ, καὶ ἔβαλε μετάνοιαν λέγων· Μακροθύμησον, ἀδελφέ μου, καὶ πάλιν ἄπτω. Καὶ ἔδωκε δύναμις Κυρίου ἐξῆλθε καὶ ἐβασάνισε τὸν δαίμονα ἐως πρωί. Καὶ ἔλθων ὁ δαίμων, ἀνήγειλε τῷ ἄρχοντι αὐτοῦ τὸ γενόμενον. Καὶ ἠκουσεν ὁ ἱερεὺς τῶν Ἑλλήνων τοῦ δαίμονος διηγουμένου, καὶ ἐξελθὼν, γέγονε μοναχός, καὶ ἔκρατησεν ἐξ ἀρχῆς τὴν ταπείνωσιν. Καὶ ἐλεγεν ὁτι ἡ ταπείνωσις λύει πάσαν τὴν δύναμιν τοῦ ἐχθροῦ, ὡστε καὶ αὐτὸς παρ' αὐτοῦ ἠκουσεν· ὅτι ὡς ταράνασον τοὺς μοναχοὺς, στρέφεται εἰς εἰς αὐτῶν καὶ βάλλει μετάνοιαι, καὶ καταργοῦσι τὴν δύναμιν μου.

78. Πρὸς τὸν λογισμὸν τῆς πορνείας εἶπεν γέρων· Ταύτα ἀπὸ ἀμελείας πάσχομεν εἰ γάρ ἐπιληψομεθα[f. 181v]μέθα ὅτι ὁ Θεὸς ὁικεὶ ἐν ἧμῖν, οὐκ ἀν ἄρα σκέψεις ἀλλάτισον εἰς ἑαυτοὺς ἐπεβάλλομεν. Ὅ γάρ δεσπότης Χριστὸς συνοικῶν καὶ παρῶν, θεωρεῖ ήμῶν τὴν ζωήν· οὕνεκα καὶ ἡμεῖς φοροῦντες καὶ θεαροῦντες αὐτόν, ἀμελεῖν οὐκ ὀφείλωμεν, ἀλλὰ ἀγνίζειν ἑαυτοὺς καθάσο κάκεινος ἀγνός ἐστιν.

1 γάρ] μη add S 2 Θεός] οὐκ add S
angel of the Lord who said to him: “Why are you so despondent about the anchorite? Leave this matter you are asking about to the loving-kindness of God. If all were perfect, how would the loving-kindness of God be made manifest?” Assured in this way that the anchorite had been counted worthy of pardon, the brother became joyful and glorified God with all his heart.

N.75

An elder said: “O man, if you are willing to live by the law of God, you shall find the law-giver to be a defender.”

N.76

He also said: “If of your own free will you wish to disobey the laws of God, you will find the devil running to calamity with you.”

N.77/15.112 BHG 1318ya, de duobus fratribus inseperabilibus

There were two natural brothers and the devil came to separate them from each other. One day the younger one lit the lamp; the demon intervened, knocking over the lamp stand and the lamp was overturned too. His brother struck him in anger, but he apologised saying: “Be patient my brother and I will light it again” – and here the power of the Lord came forth and tortured the demon until dawn. The demon went and reported what had happened to his leader. The pagan priest heard the demon telling his tale; he came out and became a monk, persevering in humility from the beginning. He would say that humility dissolves all the power of the enemy, as he had himself heard from him [saying]: “When I disturb monks, one of them turns round and apologises – and they annul my power.”

N.78/5.20

Regarding the logismos of porneia, an elder said: “We experience these things because of our negligence, for if we were confident that God dwells within us, we would impose no alien object on our person. For the Lord-and-master Christ, dwelling within and being present with us, observes our life. As a result we, wearing and seeing him, ought not to be negligent, but to purify ourselves as he too is pure [cf. 1 Jn 3:3].”
79. Εἶπεν πάλιν· Στῶμεν ἐπὶ τὴν πέτραν, καὶ ῥασσέσθω ὁ ποταμός, μὴ δειλιάς καὶ οὐ μή σε βάλῃ κάτω, πᾶλλε ἁπαχία λέγων. Οἱ πεποιθότες ἐπὶ Κύριον ὁς ὁρος Σιών. Οὐ σαλευθήσεται εἰς τὸν αἰῶνα ὁ κατοικῶν ἱερουσαλήμ.

80. Εἶπεν πάλιν· Λέγει ὁ ἐχθρός τὸ ᾽Σωτηρί· Πέμπτω τά ἐμά εἰς τά σά, ἵνα καταστρέψω τά σά. Εἶ καὶ πονηρεύσασθαι οὐ δύναμαι εἰς τούς ἐκλεκτούς σου, καὶ φαντάζω αὐτούς [Ἑ. 181b] διὰ τῆς νυκτός. Λέγει πρὸς αὐτὸν ὁ ᾽Σωτηρί· Εἶ ἐκτρωμα κληρονομήσει πατέρα αὐτοῦ, καὶ τούτο λογισθήσεται εἰς ἀμαρτίαν τοῖς ἐκλεκτοῖς μου.

81. Εἶπεν πάλιν· Διὰ σὲ ἐγεννήθη ὁ Χριστός, ἀνθρώπε. Διὰ τοῦτο ἦλθεν ὁ υἱὸς τοῦ Θεοῦ, ἵνα σὺ σωθῆς. Γέγονε παις, γέγονεν ἀνθρωπος Θεος ὁν. Ποτὲ μὲν ἀναγνώστης Λαβὼν γὰρ τὸ βιβλίον ἐν τῇ συναγωγῇ, ἀνέγνω λέγων· Πνεῦμα Κυρίου ἐπὶ ἐμὲ οὐ εἶνεκεν ἐχρισέ με· Ὑποδιάκονος, ποιήσασ φραγέλιον ἐκ σχοινίου, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόσας καὶ τά λοιπά. Διάκονος, διαζωσάμενος λέντιον ἐνίστη τοὺς πόδας τῶν μαθητῶν αὐτοῦ, ἐντειλάμενος αὐτοῖς νίπτειν τοὺς πόδας τῶν ἀδελφῶν. Πρεσβύ[Ἑ. 181v]περος καθεσθεὶς ἐν μέσῳ τῶν πρεσβυτέρων, ἐδίδασκε τὸν λαόν. Ἐπίσκοπος, λαβὼν ὄρτον καὶ εὐλογῆσας, ἔδωκε τοῖς μαθηταῖς αὐτοῦ. Ἐμαστιγώθη, διὰ σὲ, καὶ σὺ δι’ αὐτὸν οὐδὲ ὑβρίς φέρεις. Ἑτάφη, καὶ ἀνέζη τὸς Θεος, πάντα δι’ ἡμᾶς κατὰ τάξιν καὶ ἀκολουθίαν ἔπραττεν, ἵνα ἡμᾶς σώσῃ. Νήψωμεν, γρηγορήσωμεν, ἐν προσευχαῖς σχολάζωμεν, τά ἀρεστά αὐτῶ3 ποιήσωμεν.

82. Μαθητής μεγάλου γέροντος, πολεμηθεὶς εἰς πορνεῖαν ἀπῆλθεν εἰς τὸν κόσμον καὶ ἐμνήστευσατο. Ὁ δὲ γέρων λυπηθεὶς ηὗτο τῷ Θεῷ λέγων· Κύριε Ἰησού Χριστέ, μὴ συγχωρήσῃς τὸν δούλον σου μιανθήναι. Καὶ ὥς συνεκλείσθη μετὰ τῆς γυναικός, παρέδωκε τὸ πνεῦμα μὴ μιανθῆνε.
He also said: “Let us stand on the rock and let the river rush by; have no fear and it will not cast you down. Sing in ἑσυχία saying: ‘They who have trusted in the Lord are as Mount Sion; he who dwells in Jerusalem shall not be shaken for ever’ [Ps 124:1].”

He also said: “The enemy says to the Saviour: ‘I am sending my [forces] against yours to overturn yours. Even if I am unable to corrupt your chosen ones, I may delude them by night.’ The Saviour said to him: ‘If an aborted foetus inherits from its father, that too will be counted as a sin on the part of my elect.’”

He also said: “It was for you, O man, that Christ was born. It was for this that the Son of God came: that you might be saved. Being God, he became a child, became a man, then a lector; for, taking the book in the synagogue, he read saying: ‘The Spirit of the Lord is upon me because he has anointed me’ [Lk 4:18]. [He became] a subdeacon when ‘he made a scourge of small cords and drove them all out of the temple, the sheep, the oxen’ etc. [Jn 2:15]; a deacon when, girding himself with a towel, he washed his disciples’ feet, enjoining them to wash the brothers’ feet [Jn 13:4–5 and 13]; a priest when he taught the people, sitting among the priests [Lk 2:46]; a bishop when he took bread, blessed it and gave it to his disciples [Mt 26:26]. He was flogged for you, but you do not even endure insult for his sake. He was buried and rose again as God; all this he accomplished for us in due order and sequence that he might save us. Let us be sober, let us be vigilant [cf. 1 Pt 5:8]; let us dedicate ourselves to prayer, let us do the things that please him.”

The disciple of a great elder who was embattled by porneia went off to the world and got engaged to be married. Aggrieved, the elder prayed to God saying: “Lord Jesus Christ, do not let your servant be defiled” and, as [the disciple] was closeted with his wife, he yielded up his spirit – undefiled.
83. Πρὸς τοὺς κακοταιοῦσι λογισμοὺς ἀπεκρι[ε. 181νb]νατο λέγων:
Παρακαλὸν, ἀδέλφοι, ἐπαύσαμεν τὰς πράξεις, παύσωμεν καὶ τὰς ἐνθυμήσεις. Τί γὰρ ἐσμέν ὅλῃ ἢ χοῦς ἐκ χοῦς;

84. Διηγήσατο τις τῶν πατέρων ὅτι δύο πραγματευτα ἦσαν φίλοι, Ἀπαμεῖς, ἔπει ξῆς πραγματευόμενοι. Ὅ eἰς πλούσιοι, καὶ ὁ ἄλλος σύμμετρος. Εἶχε δὲ ὁ πλούσιος γυναῖκα ὁ ἐκεῖ ἄνω ὡς ἐδείξαν τὰ πράγματα. Τελευτῆσα, γὰρ ὁ ἄνη ἀυτῆς καὶ εἰδὼς ὁ ἄλλος τὴν σεμνότητα αὐτῆς, ἠθέλησε λαβεῖν ἑαυτὴν ἐαυτῷ eἰς γυναῖκα, εὐλαβεῖτο δὲ εἰτέν αὐτῆ, μήπως ὁ γὰρ ἀνέξεται. Ἐκείνη δὲ συνετῇ ὑσσα, ἐνόησε καὶ λέγει αὐτῷ: Κύρι ςμεῶν, οὐτὸ γὰρ ἐλέγετο, βλέπω σε λογισμοὺς ἔχοντα, ὅλῃ εἰπέ μοι ἐξεῖς, καὶ πληροφορῶ σε. Ὅ δὲ τὸ μὲν πρῶτον εὐλαβεῖτο εἰτέετ, ὑστερον δὲ ὤμολόγησεν ε. 182ν] αὐτῆ, καὶ παρεκάλεσεν αὐτῆν, ὅπως λάβῃ αὐτὴν eἰς γυναῖκα. Λέγει αὐτῷ: Ἕν ποιήσῃς ὅ δ ἐπισάσσας σοι, ἀνέχομαι. Λέγει αὐτῇ: Εἶ τι ἐν ἐπίταξῃς μοι, ἐγὼ ποιώ. Λέγει αὐτῷ ἐκείνη: Κάτελθε σοῦ εἰς τὸ ἐργαστήριον σου καὶ νήστευσον ἐως ἣν καλέσω σε, ἐμοῦ ἐν ἀληθείᾳ μηδὲν γεωμένων ἐως ἣν καλέσω σε. Ὅ δὲ συνέθετο, ὁ γὰρ ἐδικαίων αὐτῷ δρόν, πότε καλέσει αὐτῶν’ ἐκείνος δὲ ἐνόμιζεν, ὅτι αὐτῇ τῇ ἡμέρᾳ καλεί αὐτὸν. Παρῆλθεν ὁ γὰρ μία ἡμέρᾳ, δευτέραν, τρίτην, καὶ ὁ γὰρ ἐκάλεσεν αὐτὸν, καὶ ἔνεκαρτήσεν, ἐδεί διὰ τὸ πρὸς αὐτὴν πόθον, ἐδεί τῷ Θεοῦ ταῦτα ὁμομυσάντας καὶ παρασχόντος ὑπομονῆν τοῦ εἰδότος που μέλλει καλεῖν αὐτὸν, ἐγένετο γὰρ μετὰ ταῦτα σχέος ἐκλογῆς. Τῇ δὲ ε. 182ν] σετάρτῃ ἡμέρᾳ πέμπει πρὸς αὐτόν. Ἐκείνος δὲ παραλίγων ἐξελί- πεν, καὶ ἐν δυνάμει τοῦ ποιήσῃς ἀνελθεῖν ἀπὸ ταλαντώριας, βασταζόμενος ἀνήλθεν. Ἐκείνη δὲ λοιπόν, ἐτομάζει τράπεζαν καὶ στρώνυσι κλίνην καὶ λέγει αὐτῷ: Ἰδοὺ ἤ τράπεζα καὶ ἡ κλίνη, ὅπου κελεύεις ὁρμώμεν. Λέγει αὐτῇ: Δέομαι σου, ἐλέγον με, καὶ δὸς μοι μικρὸν φαγεῖ αὐτῇ εἰκείτω, οὔδὲ γὰρ εἶ ἄστι γυνὴ ἐπίστασαι ἐκ τῆς συνεχοῦς ἐκ ἐκλειψάς. Τότε λέγει αὐτῷ ἐκείνη: Ἰδοὺ ἐπείναςας, καὶ ἐμοῦ καὶ πάσης γυναῖκος καὶ ἡθονῆς προετίμης τὸ φαγεῖν’ ὅταν ὕψος λογισμοὺς τοιοῦτος, ταῦτα τῷ φαρμάκῳ χρώ, καὶ ἀπαλάσσῃ παντὸς λογισμοῦ ἀτόπου. Πελαθήτι μοι γὰρ ὁτι μετὰ τὸν ἄνδρα ε. 182ν] μου, οὔτε σοι οὔτε ἄλλῳ συνάπτομαι, ἀλλὰ τῇ σκέπῃ τοῦ Χριστοῦ, οὕτως ἐπιτίμον μεῖναι, χήρα. Τότε κατανυγεῖς καὶ βακμάς τῆς συνες αὐτῆς καὶ τῆς σωφροσύνης, λέγει αὐτῇ: Ἐπειδὴ εὐδόκησεν ὁ Κύριος ἐπισκέψασθα τῷ σῶσαι με διὰ τῆς συνειδός σου, τῇ συμβουλευείς μοι ποιήσαι; Ἐκείνη δὲ μὴ ταφροῦσ᾽ τῇ νεότητι καὶ τῷ κάλλει, εὐλαβηθείς καὶ μήποτε καιρῶ καὶ αὐτῇ τὶ τισῶν πάθη, λέγει

1 λέγων] γέρων S 2 ἑαυτὴν] αὐτὴν S 3 ποιήσῃς] ποιής S 4 μήποτε καιρῶ καὶ αὐτῇ] μὴ καὶ αὐτῇ ποτὲ καιρῶ S
With regard to malevolent logismoi he answered: “Brethren, I beseech you: we have put the deeds to rest; let us put the desires to rest too, for what are we but dust from dust?”

One of the fathers told a story of two businessmen who were friends, men of Apamea who did business abroad, one of them rich, the other one moderately well off. The rich one had a most beautiful wife who was chaste (as events showed). For when her husband died, the other merchant (aware of her propriety) wanted to take her to himself as wife, but he hesitated to speak to her in case she refused him. She, however, being astute, was aware [of this] and said to him: “Symeon sir”, for so he was called, “I see you have logismoi; but tell me what you have in mind and I will be frank with you.” At first he hesitated to speak, but later he confessed to her and begged to take her as his wife. “I concede, provided you do what I stipulate for you”, she said to him. Said he to her: “I shall do whatever you stipulate for me.” “Do you then go to your workplace,” she said to him, “and fast until I summon you; and I for my part will truly taste nothing until I summon you.” He agreed, but she did not give him a limit when she would summon him and he thought that she would be summoning him that very day. But one day went by, a second and a third and she did not summon him. He persevered, either out of desire for her or because God was managing this situation, providing him with patience to endure, in full knowledge of the status to which he was about to call him (for he subsequently became “a chosen vessel” [Acts 9:15]). On the fourth day she sent to him; he had all but fainted away. Unable to get up onto his feet for weakness, he went there being carried. For her part, she laid a table and prepared a bed, then she said to him: “Here are the table and the bed; to which of them do you bid us go?” “Give me a little something to eat, for I am at the last gasp and I don’t even perceive whether there is a woman because of the feebleness that has a hold on me.” Then she said to him: “You see: when you are hungry, you prefer eating to me and any other woman or delight. Use this medicine then whenever you get such logismoi and you will be released from every improper logismos. Believe me, after my husband, I will have no contact with you or any other man for, under the protection of Christ, I hope to remain like this, a widow.”

85. Διηγήσατο [F. 183ν] τις τῶν πατέρων ὅτι τρία πράγματά εἶσαν ἑντιμα παρὰ τοὺς μοναχοὺς, οἷς δεὶ ἡμᾶς μετὰ φόβου καὶ τρόμου καὶ χαράς πνευματικῆς προσέρχεσθαι ἤ κοινωνία τῶν ἁγίων μυστηρίων, καὶ ἣ τράπεζα τῶν ἁδελφῶν, καὶ ὁ νιπτήρας αὐτῶν. Ἐφερε δὲ καὶ ὑπόδειγμα τοιοῦτον, λέγων ὅτι ἦν τις γέρων μέγας διορατικός, καὶ συνεβὴ αὐτὸν γενέσθαι μετὰ πλειόνων ἁδελφῶν, καὶ ἐν τῷ ἐσθεὶν αὐτοὺς, προσεῆ ς τῷ πνεύματι ὃ γέρων καθεξόμενος ἐπὶ τραπέζης, καὶ ἐβέβηκαν τοὺς μὲν ἐσθιόντας μὲλι, τοὺς δὲ ἄρτον, τοὺς δὲ κόπτον. Καὶ ἠθαμαζότας ἐν ἑστῶ, καὶ ἐδέετο τοῦ Θεοῦ λέγων· Κύριε, ἀποκάλυψαι μοι τὸ μυστήριον τοῦτο, ὅτι τα αὐτὰ βρώματα πᾶσι προσεβόμενοι ἐπὶ τῆς τραπέζης, ἐν τῷ ἐσθή [F. 183ν] εἶν αὐτῶς ἐνηλαγμένα φαίνονται, καὶ οἱ μὲν ἐσθίουσι μὲλι, οἱ δὲ ἄρτον, οἱ δὲ κόπτον. Καὶ ἠλθεὶν αὐτῷ φωνὴ ἀνώθεν λέγουσα· "Ὅτι οἱ ἐσθιόντες μὲλι, οὗτοι εἶσαν οἱ μετὰ φόβου καὶ τρόμου καὶ χαρὰς πνευματικῆς καθεξόμενοι ἐπὶ τῆς τραπέζης, καὶ ἀδιάλειπτως προσευχόμενοι, καὶ ἔσχισαν τῶν ὡς θυμίαμα ἀνέρχεται πρὸς τὸν Θεόν, δι᾽ ὁ ἐσθίουσων. Οἱ δὲ τὸν ἄρτον ἐσθιόντες, οὗτοι εἶσαν οἱ εὐχαριστοῦντες ἐπὶ τῇ μετάληψε τῶν ὑπὸ Θεοῦ δεδωρημένον. Οἱ δὲ τὴν κόπτον ἐσθιόντες, οὗτοι εἶσαν οἱ γογγύζοντες καὶ λέγοντες· Τότῳ καθὼς κάκειον σαπρὸν. Οὐ χρῆ δὲ ταῦτα λογίζεσθαι, ἀλλὰ μᾶλλον δοξολογεῖν τὸν Θεόν καὶ ὑμῖνος ἀναπέμπειν αὐτῶ, ἵνα πληρωθῇ τὸ ῥητόν· Ἐτε ἐσθίετε, ἐτε πίνετε, εἴ[F. 183ν] τε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε.

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1 τὴν γυναίκα [τῇ γυναικὶ S]  2 αὐτός ὁ | ὁ αὐτός S  3 ἐσθίοντες] τὸ add S  4 δι᾽ ὁ] διὸ S
good to the Lord to consider saving me by your sagacity, what do you advise me to do?" Having no confidence in her youth or beauty and taking care that the time might come when she might suffer a similar passion, she said to him: “I think that, as God is your witness, you love nobody more than me?” “That is so”, he said to her. “And I truly love you in a godly way,” she said to him, “but since there is a statement of the Lord which says: ‘If anyone comes to me and does not hate his father and mother, wife and children, his brothers and his own life, he cannot be my disciple’ [Lk 14:26], let us distance ourselves from each other for the sake of God, so that the Lord will reckon it to you that you renounced your wife for the sake of God and to me that I renounced my husband. Here in our country, at Apamea, there is a monastery of recluses. If you wholeheartedly desire to be saved, go and renounce the world there and you will truly be well pleasing to God.” Without delay he divested himself of his business interests and hastened to that monastery where he remained until he passed away. He became a tried and tested [monk] with a pure mind, always seeing the good side of things, looking at them with the eyes of the spirit. Abba Symeon himself told the present narrator all these things.

N.85/18.42 BHG 1448d, de mensa monachorum

One of the fathers said that there are three things valued among the monks that we must approach with fear, trembling and spiritual joy: the communion of the holy mysteries, the brothers’ table and the washing [of their feet]. He adduced this example: “There was a great elder who had second sight. He happened to be with several brothers and, as they were eating, the elder, sitting at table, gave heed in the spirit and began to see some of them eating honey, some bread, some excrement. Wondering to himself, he interceded with God, saying: ‘Lord, reveal this mystery to me, how the same victuals set out on the table for all appear to be transformed like this in the eating and some are eating honey, some bread and others excrement.’ A voice came to him from above saying: ‘Those who are eating honey are they who sit at table with fear and trembling and with spiritual joy – and are praying without ceasing” [1 Th 5:17]. Their prayer comes up before God like incense; that is why they are eating honey. Those who are eating bread are they who give thanks on partaking of what is given by God, while they who are eating excrement are the ones who grumble, saying: “This is good and that is decayed.” One should not take those things into account, but rather glorify God and offer up hymns to him, in fulfilment of the saying: “Whether you eat or drink or whatsoever you do, do all to the glory of God” [1 Cor 10:31].
86. Μοναχός τις εἰργάζετο ἐν ἡμέρᾳ Μάρτυρος, ἵπτων δὲ αὐτὸν ἀλλος·

Μοναχός, λέγει αὐτῷ· Ἐνι σήμερον ἐργάσασθαι; Ὅ δὲ εἶπεν αὐτῷ·

Σήμερον ὁ δούλος τοῦ Θεοῦ ἐξέτε καὶ ἐβασανίζετο, κἂγὼ

οὐκ ὁφείλω κοπιᾶσαι μικρόν ἐν τῷ ἐργῷ σήμερον;

87. Ἐλεγε γέρων· ὅτι πολλάκις τοῦ διακόνου λέγοντος· Ἀσπάσασθε

ἀλλήλους εἶδον τὸ Πνεῦμα τὸ ἁγιον εἰς τὰ στόματα τῶν ἄδελφων.

88. Τίς ποτε μετανοήσας ἡ σύχασεν. Συνέβη δὲ αὐτῷ· ἐπὶ πέτραν

πεσόντα, πληγῆναι τὸν πόδα ὡς καὶ αἷμα πολύ ἑκχύσαι, καὶ ὁλι-

gουσθῆναι ἀποδοῦναι τὴν ψυχὴν. Ὅρχονται οὐν ὁι δαίμονες, θέλουντες

λαβεῖν τὴν ψυχὴν αὐτοῦ, καὶ δεικνύειν αὐτοῖς ὁ θεὸς ἀγγέλου· [f. 183v] Προσέχετε τῇ πέτρᾳ καὶ θεωρήσατε αὐτοῦ τὸ αἷμα ὁ ἐξέχεεν διὰ τὸν

Κύριον. Καὶ τοῦτο εἰπόντων τῶν ἀγγέλων, ἥλευθερώθη ἡ ψυχή.

89. Ἐρωτήθη γέρων ποῖον δὲν εἶναι τὸν μοναχὸν; καὶ εἶπεν· Ἐὰν ὡς κατ᾿ ἐμὲ μόνος πρὸς μόνον.

90. Ἐρωτήθη γέρων· διατί εἰς τὴν ἔρημον περιπατῶν φοβοῦμαι; καὶ ἀπεκρίθη· Ἀκμὴν ζῆσ.

91. Ἐρωτήθη γέρων· Τί δὲ ποιοῦντας σωθῆναι; Ἡν δὲ σειρᾶν ἐργαζό-

μενος καὶ μὴ ἀνανεῶν ὁκ τὸ ἐργοῦ, καὶ ἀπεκρίθη· Ἡ σῶσι τὸν βλέπεις.

92. Ἐρωτήθη γέρων· διατὶ συνεχῶς ὁλιγωρῶ; Καὶ ἀπεκρίθη· Ἐπειδή

οὗπω τὸ μίλιον εἶδες.

1 ἄλλος] ἄδελφος add S

2 πεσόντα] πεσείν S] καὶ add S
A monk was working on a day when a martyr was being commemorated. Another monk saw him and said: “Is it possible that you are working today?” He said to him: “On this day the servant of God was tortured bearing witness [to his faith] and was beaten; ought not I too to make a little effort at work today?”

An elder used to say: “I often saw the Holy Spirit at the mouths of the brothers when the deacon said ‘Greet each other . . .’”

There was once a person who repented and lived in hesychia. Almost immediately he chanced to stumble on a stone and to be stricken in his foot, so that he lost a great deal of blood and, fainting away, gave up his soul. The demons came wanting to take his soul, but the angels said to them: “Look at the stone and see the blood he shed for the Lord” and, when the angels said this, his soul was set free.

An elder was asked what sort of person a monk should be, to which he replied: “In my opinion, one on one.”

* monos pros monon, “seul en face du seul” Guy (Evagrius?).

An elder was asked: “Why am I afraid when I walk about in the desert?” “Now you are alive”, he replied.

An elder was asked: “What should they be doing to be saved?” He was braiding rope and, without looking up from his work, he replied: “Look, you can see.”

An elder was asked: “Why am I continually discouraged?” “Because you have not yet seen the finishing-post”, he replied.
93. Ἡρωτήθη γέρων· Τι ἔστιν τὸ ἐργον τοῦ μοναχοῦ; Καὶ ἀπεκρίθη· Διάκρισις.

94. Ἡρωτήθη γέρων· Πόθεν μοι τὸ εἰς πορνεῖαν πειράζεσθαι; Καὶ ἀπεκρίθη· [f. 184r] Διὰ τὸ πολλά ἐσθίειν καὶ κοιμᾶσθαι.

95. Ἡρωτήθη γέρων· Τί δεὶ μοναχὸν ποιεῖν; Καὶ ἀπεκρίθη· Πάντος ἀγαθοῦ ἐργασίαν, καὶ πάντος κακοῦ ἀποχῆν.

96. "Ελεγον οἱ γέροντες· Ἐσοπτρόν ἔστι τοῦ μοναχοῦ ἢ εὐχή.

97. "Ελεγον οἱ γέροντες· Οὐδὲν χεῖρον τοῦ κρίνειν."

97 bis. "Ελεγον οἱ γέροντες· Ἐνέχυρα μηδέποτε διδόναι τοῖς λογισμοῖς."?

98. "Ελεγον οἱ γέροντες· Στέφανός ἐστι τοῦ μοναχοῦ ἢ ταπεινοφροσύνη.

99. "Ελεγον οἱ γέροντες· Παντὶ τῷ ἐπαναβαίνοντι σοι λογισμῷ λέγε· Ἡμέτερος εἰ, ἢ τῶν ὑπεναντίων; Καὶ πάντως ὁμολογήσει.

100. "Ελεγον οἱ γέροντες ὅτι ἡ ψυχὴ πηγή ἔστιν, ἐὰν ὀρύξῃ καθαρίζεται, ἐὰν δὲ προσχώσῃς ἀφανίζεται.

101. Εἶπεν γέρων· Ἔγὼ πιστεύω ὅτι οὐκ ἔστιν ἄδικος ὁ Θεὸς ἀπὸ φυλακῆς ἄραι καὶ εἰς φυλακῆς βαλεῖν.

1 χεῖρον τοῦ κρίνειν S] κρίνειν τοῦ χεῖρον C  2 97 bis om. C
N.93/21.9
An elder was asked: “What is the monk’s task?” “Discretion”, he replied.

N.94/21.10
An elder was asked: “How does it come about that I am tempted to *porneia*?” and he replied: “Through much eating and sleeping.”

N.95/21.11
An elder was asked: “What should a monk do?” “He should apply himself to every good activity and abstain from every evil one”, he replied.

N.96/21.12
The elders used to say: “Prayer is the monk’s mirror.”

N.97/21.13
The elders used to say: “There is nothing worse than judging.”

N.97bis/21.14
The elders used to say that one should never offer a pledge to *logismoi*.

N.98/21.15
The elders used to say that the crown of the monk is humble-mindedness.

N.99/21.16
The elders used to say: “To every *logismos* that comes upon you, say: ‘Are you ours or the adversaries’? and it is sure to declare itself.”

N.100/21.17
The elders used to say that the soul is a spring: if you dig, it is purified; if you pile up earth, it disappears.

N.101/21.18
An elder said: “I am convinced that God is not unjust bringing [one] out of prison and throwing [another] into prison.”
102. Εἴπεν γέρων· Τὸ εἰς πάντα ἑαυτὸν βιάζεσθαι [f. 184r] αὐτῇ ἦ στὶν ἡ ὀδὸς τοῦ Θεοῦ.

103. Εἴπεν γέρων· Μὴ πρῶτον ποιεῖ τι, πρὶν ἐξετάσῃ τὴν καρδίαν σου εἰ κατὰ θεὸν γίνεται δὲ μέλλεις ποιεῖν.

104. Εἴπεν γέρων· Ἐὰν μοναχὸς ὁτέ ἕσταται εἰς προσευχὴν, τότε μόνον εὐχεται, ὁ τοιοῦτος ὅλως οὐκ εὐχεται.

105. Εἴπεν γέρων· ὅτι εἰκοσὶ ἐτῆς ἐμείναντος ἔμειναν πολεμῶν, ἣν πάντας ἀνθρώπους ὡς ἔνα βλέπεω.

106. Εἴπεν γέρων· ὅτι μεῖζων πᾶσῶν τῶν ἀρετῶν ἔστιν ἡ διάκρισις.

107. Ἐρωτήθη γέρων· Πόθεν κτᾶται ταπείνωσιν ἡ ψυχή; Καὶ ἀπεκρίθη· "Ὅταν τὰ ἑαυτῆς μόνης μεριμνᾷ κακά.

108. Εἴπεν γέρων· Ὡς ἡ γῆ οὐ πίπτει ποτὲ κάτω, οὔτως οὐδὲ ὁ ταπεινῶν ἑαυτόν.

109. Εἴπεν γέρων· "Ὅσα ἡδυνήθην καταλαβεῖν οὐκ ἐδευτέρωσα.
An elder said: “To coerce oneself in every respect, that is the way of God.”

An elder said: “Never do anything without first examining your heart to see whether what you are about to do is godly.”

An elder said: “If it is only when a monk stands up for prayer that he prays, such a one is not praying at all.”

An elder said: “For twenty years I have kept on fighting against one *logismos* in order to see all men as one.”

An elder said: “Discretion is greater than all the virtues.”

An elder was asked: “Whence does the soul acquire humility?” “When it is exclusively concerned with its own evils”, he replied.

An elder said: “Just as the earth never falls down, neither does he who humbles himself.”

An elder said: “I did not fall behind in achieving anything of which I was capable” or: “I never repeated anything I have already accomplished” or “I never thought again about (literally: gave a second thought to) anything I could comprehend/fully grasp” or: “I did not think it of secondary importance to achieve whatever I was capable of.”
110. [f. 184v] Εἶπεν γέρων· ὃτι αἰσχύνη ἐστὶ τοῦ μοναχοῦ, ἐὰν ἐάσας τὰ ἑαυτοῦ ἔνειτεῦσῃ διὰ τὸν Θεόν, καὶ μετὰ ταῦτα εἰς κόλασιν ἀπέλθῃ.

111. Ἐλεγον οἱ γέροντες· Ἐὰν ἵδης νεώτερον τῷ θελήματι αὐτοῦ ἀνερχόμενον εἰς τὸν οὐρανόν, κράτησον αὐτοῦ τὸν πόδα καὶ ρίψων αὐτόν κάτω, συμφέρει γὰρ αὐτῷ.

112. Εἶπεν γέρων· Ἡ γενέα αὐτῇ ὃ ἦν ἐν πάλιν ἄλλα τὸ αὐριον.

113. Εἶπεν γέρων· ὃτι τὸ ἔργον ἠμῶν καίειν ἐστὶν ἕξωσια.

114. Εἶπεν γέρων· Μὴ θέλε εἶναι ἀκαταφρόνητος.

115. Εἶπεν γέρων· Οὐκ ὁργίζεται ἣ ταπείνωσισ οὐδὲ παροργίζει τινὰ.

116. Εἶπεν πάλιν· Τὸ καθέζεσθαι καλῶς ἐν τῷ κέλλῃ, ἐμπίπτησι τῶν ἀγαθῶν τῶν μοναχῶν.1

117. Εἶπεν γέρων· Οὐαὶ ἀνθρώπῳ ὃταν τὸ ἄνωμα [f. 184v] μεῖζόν ἐστι τῆς ἐργασίας αὐτοῦ.2

118. Εἶπεν γέρων· Ἡ παρρησία καὶ ὁ γέλως, ἐοικεῖ3 πυρὶ ἐν καλάμῃ κατεσθίοντι.

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1 τῶν ἀγαθῶν τῶν μοναχῶν] τὸν μοναχὸν ἀγαθῶν S
2 τὸ ὄνομα μεῖζόν ἐστι τῆς ἐργασίας αὐτοῦ] μεῖζόν ἐστίν αὐτῷ τῆς ἐργασίας τὸ ὄνομα S
3 ἐοικεῖν] ἐοίκασι S
An elder said: “It is a disgrace for a monk to abandon all his possessions and go into voluntary exile for the sake of God then, afterwards, to go off into chastisement.”

The elders used to say: “If you see a young man ascending to heaven of his own free will, seize him by the foot and drag him down, for it is to his advantage.”

An elder said: “This generation is not looking out for today, but for tomorrow.”

An elder said: “Our task is to burn wood.”

An elder said: “Do not wish not to be despised.”

An elder said: “Humility neither gets angry nor angers anybody.”

He also said: “Remaining contentedly in the cell fills the monk full of good things.”

An elder said: “Woe to the man when his reputation is greater than his performance.”

An elder said: “Loose talk and laughter are like a consuming fire in a reed-bed.”
119. Εἶπεν γέρων: 'Ο βιαζόμενος έαυτόν διά τὸν Θεόν, ὁμοίος ἐστὶ ἀνθρώπῳ ὀμολογητῇ.

120. Εἶπεν πάλιν: "Οσ ἐάν γένηται μωρὸς διά τὸν Κύριον συνετεί αὐτὸν ὁ Ἐλίζαθαί." Κύριος.

121. Εἶπεν γέρων: "Ἀνθρώπως ἔχων πρὸ ὀφθαλμῶν τὸν θάνατον πᾶσαν ὀφανή, νικᾷ τὴν ὀλιγοψυχίαν.

122. Εἶπεν γέρων: Ταῦτα ζητεῖ ὁ Θεός παρὰ τοῦ  ἀνθρώπου, τὸν νοῦν καὶ τὸν λόγον καὶ τὴν πράξιν.

123. Ὁ αὐτὸς εἶπεν: Χρησίζει ὁ ἀνθρώπος τοῦτων φοβεῖσθαι τὸ τοῦ Θεοῦ κρίμα, καὶ μισῆς τὴν ἀμαρτίαν, καὶ ἀγαπητεῖ τὴν ἀρετήν, καὶ δέεσθαι τοῦ Θεοῦ διαπαντός.

123 bis. Εἶπε γέρων: Ἀνθρώπως συνοικίων μετὰ παιδίου ἐάν μὴ ἢ δυνατός, πίπτει, ἐάν δὲ ἢ δυνατός καὶ οὐ πίπτει, τέως οὐ προκόπτει.

124. Εἶπεν γέρων: Ἀπόστα ἀπό παντὸς ἀνθρώπου ἐν διαλέξει φιλονεικοῦντος.

125. Εἶπεν [f. 185r] γέρων: Μή ἔχε φίλιαν μετὰ ἡγουμένου, μηδὲ δώσῃ καὶ λάβῃ μετὰ γυναικός, μηδὲ εὐποιήσῃ μετὰ μειρακίου.

126. Εἶπεν γέρων: Κλαύσωμεν, ἄδελφοι, καὶ καταγαγέτωςαι οἱ ὀφθαλμοὶ ἡμῶν δάκρυα, πρὶν ἡμᾶς ἀπελθεῖν ὅπου τὰ ἡμῶν δάκρυα κατακαύσει τὰ ἡμῶν σώματα.

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13. om S  2 toû om S  3 toûtῶν ante Χρηςίζει trsp S  4 καὶ om S  5 123 bis om C  6 εν διαλέξει φιλονεικοῦντος] φιλονεικοῦντος εν διαλέξει trsp S
N.119/21.38
An elder said: “He who coerces himself for the sake of God is like a man who is a confessor.”

N.120/21.39
He also said: “Whoever becomes a fool for the Lord’s sake [1 Cor 3:18] the Lord makes him astute.”

N.121/21.40
An elder said: “The man who has death before his eyes at all times vanquishes faintheartedness.”

N.122/21.41
An elder said: “These are what God requires of a man: thought, word and deed.”

N.123/21.42
The same [elder] said: “Man needs these things: to fear the judgement of God, to hate sin, to love virtue and to implore God all the time.”

N.123bis/Carion S1
An elder said: “A man living with a youth falls if he is not strong. If he is strong, he does not fall but meanwhile he makes no progress at end.”

N.124/11.63
An elder said: “Keep well away from every man who is contentious in discussion.”

N.125(cf. 10.124)
An elder said: “Do not be friendly with a higoumen; have no commerce with a woman and do not exchange any favours with a young man.”

N.126
An elder said: “Let us weep, brethren, and let our eyes stream with tears, before we go there where our tears shall burn up our bodies.”
127. Εἶπεν γέρων: Ἡ ἀμεριμνία καὶ τὸ σιωπάν καὶ ἡ κρυπτῇ μελέτη τίκτουσι τὴν ἀγνείαν.

128. Ἔλεγον περὶ τινὸς γέροντος· ὅτι ὥστε μετὰ ἀδελφῶν, καὶ ἀπαξ ἠλεγεν αὐτοῖς ποιῆσαν πράγμα, καὶ εἶ οὐκ ἐποίησαν ἀνίστατο ὁ γέρων καὶ ἐποίει αὐτῷ χωρίς ὑργῆς.

129. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Καλὸν ἔχειν πρὸς τὸν πλησίον; Λέγει αὐτῷ ὁ γέρων: Εἰ τοιαῦτα ἔχεις δύναμιν οὐκ ἔχουσιν κλάσαι κιμόν; πρὸς [f. 185b] τὸν ἀδελφὸν σου ἔχεις ἔχεις, μᾶλλον εἰ θέλεις ἔχειν ἔχειν, ἔχε πρὸς τὰ πάθη.

130. Ἀδελφὸς ἠτείτο γέροντος εὐχὴν, σπεῦδων ἐπὶ τὴν πόλιν. Ὅ δὲ γέρων πρὸς αὐτὸν ἔφη· Μὴ σπεύδε ἐπὶ τὴν πόλιν, ἀλλὰ σπεύσον τοῦ φυγεῖν τὴν πόλιν καὶ σῶζῃ.

131.3 Εἶπεν γέρων· Ἀνθρώπος θεόν ἔχοντα ἐπάνω τινός, καὶ σὺ τὸν αὐτὸν ἔχει.

132.4 Εἶπεν γέρων· Εἰ ὅρας με λογισμὸν ἔχοντα ἐπάνω τινός, καὶ σὺ τὸν αὐτὸν ἔχει.

περὶ ἀναχωρητῶν

132.2. Διηγησάτο τις τῶν ἀναχωρητῶν τοῖς ἀδελφοῖς ἐν Ὁρίθου· ὅτι τὰ ἐβδομήκοντα στελέχη τῶν φοινίκων· ἔνθα παρενέβαινε Μωϋσῆς καὶ ἠλεγεν οὕτως. Ἐλογισάμην ποτὲ εἰ [f. 185v]σελεθεῖν εἰς τὴν ἐσωτερικὴν ἐρημον, εἶπος εὐρίσκω τινά ἐνδότερον μου διάγοντα καὶ δουλεύοντα τῷ Θεῷ. Καὶ ὁδεύσας νυχθήμερα τέσσαρα εὔρου σπηλαῖον. Καὶ προσεγγίσας, βλέπω ἔσω καὶ θεώρω συγκαθήμενον ἀνθρωπόν. Καὶ κρούω κατὰ τὸ ἐδοτὸ τῶν μοναχῶν πρὸς τὸ ἐξελθόντα

1 ο γέρων om S 2 κιμόν] κημόν S] ei add S 3 N.131 is placed after N.125 in S 4 N.132 is placed after N.126 in S
N.127/5.29
An elder said: “‘Taking no thought’ [Mt 6:25–34], keeping silent and secret meditation bring forth purity.”

N.128
They used to say of an elder that he was living with [some] brothers. He would tell them once to perform a task and, if they did it not, the elder would get up and do it [himself] without anger.

N.129
A brother asked an elder: “Is it good to have an aversion [hexis] towards one’s neighbour?” The elder said to him: “Such attitudes do not have the power to break a muzzle. You have an attitude towards your brother; if you want to have an aversion, have it rather towards the passions.”

N.130
As he was hastening to the city, a brother asked an elder for a prayer. The elder said to him: “Do not hasten towards the city, but rather make haste to flee the city and you will be saved.”

N.131 Moses 7
An elder said: “A man who flees [the world] is like a ripe grape; but he who is in the midst of men is like an unripe one.”

N.132.1 (cf. Or 5)
An elder said: “If you see me thinking ill of somebody, it is because you are thinking it too.” Or “If you see me with a logismos against someone, you too have the same one.”

CONCERNING ANCHORITES

N.132.2/20.15
One of the anchorites related [this] to the brothers at Raithou where there are seventy palm trees, the place where Moses and the people camped when they went out of the land of Egypt [Ex 15:27] and this is what he used to say: “I once had the idea of going into the remoter desert [to see]
αὐτὸν ἀστάσασθαι μὲ· ὁ δὲ οὐκ ἐκινεῖτο· ἤν γὰρ ἀνατεπαυμένος, ἐγὼ δὲ μηδὲν μελῆσας εἰσέρχομαι καὶ κρατῶ αὐτὸν τοῦ ὄμω καὶ εὐθέως ἐλύθη καὶ ἐγένετο κόνις. Ἠτὶ δὲ προσεσιχηκόδωρο κολόβιον κρεμάμενον. Ὡς δὲ καὶ τούτο ἐκράτησα, διελύθη καὶ ἐγένετο εἰς οὖδέν. Ὡς δὲ διηπόρουν ἐξῆλθον ἐκεῖθεν καὶ εὐρόν ἔτερου στῆλαιαν καὶ ἠχία ἀνδρὸς. Εὐθυμοὶ οὖν γενόμενοι προσεγγίζω τῷ στηλιαίῳ. [f. 185v] Ὡς δὲ πάλιν ἐκρούσα καὶ οὖδεὶς μού ὑπῆκουσέν εἰσελθὼν οὖδένα εὐρόν. Στὰς δὲ ἐξοθέν τοῦ στηλιαίου ἐλεγον ἐν ἑαυτῷ ὅτι δεῖ τὸν δούλον τοῦ Θεοῦ ἐλθέν οὕτος 6 ἄν εἴη. Ὡς δὲ ἡμέρα λοιπὸν διήρχετο ὀρῶ βουβάλους ἐρχόμενους καὶ τὸν δούλον τοῦ Θεοῦ γυμνον, ταῖς θριξὶν αὐτοῦ σκέπτοντα τὰ ἀσχήμων μῆλη τοῦ σώματος. Ὡς δὲ προσηγγίσει μοι, νομίσας με πνεῦμα εἰναί ἐστὶ εἰς προσεσιχήν· ἦν γὰρ ὡς ἐλεγεν ὡστερον πολλά περισσεῖς ἀπὸ τῶν πνευμάτων· ἐγὼ δὲ νοῆσας τοῦτο, ἐλεγον αὐτῶς· ἀνθρωπός εἰμι δοῦλε τοῦ Θεοῦ· ὅρα τὰ ἵνα μου καὶ ψηλάγησον με ὅτι σάρξ καὶ αἷμα εἰμί. Ὡς δὲ μετὰ τὸ Ἀμήν προσέσχε μοι παρεκληθή. Καὶ λαβὼν μὲν ἐν τῷ στηλιαίῳ, ἡρώτα· πῶς ἐνταῦθα παρεγενε. [f. 186v] νοῦς; Ἐγὼ δὲ εἴπον· χάριν τοῦ ἐπιτιθήσαι τοὺς δούλους τοῦ Θεοῦ ἢδὲ εἰς τὴν ἔρθην ταύτην, καὶ οὐκ ἐστήρεσε με ὁ Θεὸς τῆς ἐπιθυμίας μου. Καγὼ· ἡρώτησα αὐτὸν λέγων· ἐνταῦθα οὖν καὶ αὐτός πῶς παρεγενενό; Καὶ πόσον χρόνον ἔχεις· καὶ πῶς τρέφῃς; Καὶ πῶς γυμνὸς ὁν οὐ δὲ ἐνδυμάτων; Ὁ δὲ ἔφη· ἐγὼ ἐν κοινωβίῳ τῆς Θηβαίδος ἠμὴν ἐργὸν ἔχων τὸ λυπηθικόν. Ὕπεισάθη με καὶ τοῖς λογισμοῖς λέγων· Ἐξελθε καὶ καθο οὗ τοῦτον καθέζου καὶ δώσας ἡγαθός καὶ φιλοξενέας καὶ μισθὸν πλείονα κτίσασθαι ἀπὸ τοῦ πάνου· τοῦ ἐργου σου. Ὡς δὲ συνεθῆμην τὸ λογισμό. Καὶ δή τὸ ἐργον διήνυσον· οἰκοδομήσας γὰρ μοναστήριον. Ἐίχον τούς ἐπιταῦσατος· Πολλὰ δὲ πορίζων τὰ [f. 186v] συναγόμενα ἠγοινίζομην πτωχοὺς καὶ ξένους διανέμειν. Ὁ δὲ ἔχθρος ἡμῶν διάβολος, φθονήσας ὅς ἀεὶ καὶ τότε τῇ μελλούσῃ ἀνταποδόσῃ γίνεσθαι εἰς ὡς ὑπὲρ ὡν ἐπεπερα Deleted text due to content exceeding the page limit.
whether I could find anybody living and serving God further in than me. After travelling four days and nights, I found a cave and, when I approached, I looked in and saw a man crouching there. As is the custom with monks, I knocked for him to come out and greet me, but he did not move – for he was at rest. Unconcerned, I went in and grasped his shoulder, but it promptly came away and turned to dust. Looking around some more, I saw a tunic hanging [there] and that too dissolved into nothing when I took hold of it. In my perplexity I came out of there and found another cave with the footprints of a man. Encouraged, I approached the cave and, as nobody responded when I knocked again, I entered but found nobody. Standing outside the cave, I began saying to myself: ‘The servant of God must come, wherever he might be.’ Finally, just as the day was ending, I saw some buffaloes coming and the servant of God who was naked, concealing the private parts of the body with [his] hair. He stopped to pray after he approached me, under the impression that I was a spirit for (as he would later affirm) he was greatly troubled by the spirits. When I realised this, I said to him: ‘Servant of God, I am a man; see my footprints and feel me, for I am flesh and blood.’ He took a close look at me after finishing the prayer with the ‘Amen’ and he was reassured. Taking me into the cave, he asked: ‘How did you get here?’ ‘It was in search of the servants of God that I came into this desert,’ I said, ‘and God did not disappoint [me in] my desire.’ Then I asked him: ‘And how did you yourself come to be here? How long have you been [here]? How do you feed yourself and how come you do not need clothing in your nakedness?’ He said: ‘I was in a coenobion in the Thebaid working as a linen-weaver, but a logismos came upon me saying: “Go out and live by yourself, then you will be able to practise hêsychia and hospitality and you will obtain a more plenteous reward for the labour of your task.” After I assented to the logismos, I set about accomplishing the task. I built a monastery and got customers. I made a lot of money and what I amassed I was at pains to distribute among poor people and guests. But our enemy the devil, jealous then as ever of the future reward coming to me for endeavouring to offer the fruit of my labour to God, saw a woman living in virginity who had ordered material from me. After I had made and delivered that he put it into her mind to order other things from me again. Then we became used to each other and chatted more freely; finally there came holding of hands, laughter and delighting in the company of each other and we travailed and brought forth iniquity [cf. Ps 7:15]. After I had lived in sin with her for six months, I reckoned that, whether I was laid low by death that day or the next, I would have eternal punishment.
γυναίκα τις ἀνθρώπου φθείρας1 κολάσει καὶ τιμωρία ύποβάλλεται, πόσων τιμωρίων ἄξιος ὁ τὴν δούλην τοῦ Θεοῦ διαφθείρας; Καὶ οὔτως εἰς τὴν ἔρημον ταύτην λαθρέως2 δραμὼν, ἔσασα πάντα τῇ γυναικί, καὶ θλῆσον3 ἐνταῦθα εὐρόν4 τοῦ σπηλαίου5 τούτο καὶ τὴν πηγήν καὶ τὸν φοίνικα φέροντά μοι δώδεκα σπαθία τοῦ ἐνιαυτοῦ φοινίκου. Κατὰ μὴν δὲ φέρει ἐν σπαθί οὖν ἄρκει μόνος τοῖς τριάκοντα ἡμέρας. Μετὰ δὲ τούτῳ ἀκμάζει τὸ δεύτερον. Μετὰ χρόνον δὲ πολὺν ἡζήσαν αἱ τρίχες μου καὶ φθαρέντων μου6 τὸν ἴματος, ἐν αὐτοῖς δὲ πρέπει τοῦ σώματος περιβάλλομαι μέρος. Ὡς δὲ πάλιν ἡρώτων αὐτὸν εἰ ἐν ταῖς ἀρχαῖς [f. 186v7] ἐδυσθέρανεν ἐκείστε ἐφ' ἐν ταῖς ἀρχαῖς πάνυ ἐξελίθη ὡστε με χαμαί κείσασθαι ἀπὸ τοῦ ἡτατος6 καὶ μὴ δύνασθαι ἐστῶτα σύνεχι8 ἐπιτελεῖν8 ἀλλά κείμενον με βοάν9 πρὸς τὸν “Ὑποτέχνῃ, ἐν τοῦ σπηλαίου ὄντος μου ἐν ἀθώμια πολλή10 καὶ πώνω ὡστε με11 λοιπῇ μηδὲ ἔξειναι.12 θεωρῶ ἄνδρα εἰσέλθοντα καὶ πλησίον μου στάντα καὶ λέγοντα μοι· τι πάσχες; ἐγώ δὲ παραστὰ ἐνδυναμοθες μικρῶν, ἔφη· τὸ ἡταρ πάσχο. Ὅς δὲ ἔδειξε αὐτῷ τὸν τόπον, τοὺς δακτύλους τῆς χειρὸς αὐτοῦ εἰς ὀρθὸν συζέθας, διχοτομεῖ τὸν τόπον ὡστε έρει. Καὶ ἐκσπάσας τὸ ἡταρ, ἔδειξε μοι τὰ τραύματα. Καὶ τῇ χειρὶ ἔξεις ἐρακε13 τάς χεῖρας ἐβαλεν. Καὶ πάλιν ἐνθεὶ14 τὸ ἡταρ,15 [f. 187r] τῇ χειρὶ τὸν τόπον ἀπῆλεψε, καὶ εἰπὲ μοι· ἵδου ὑγίης γέγονα. Δούλευε τῷ δεσπότῃ Χριστῷ καθὼς πρέπει. Καὶ ἔκτοτε ὑγίης γέγονα. Καὶ λοιπὸν ἀκόποις διατρίβω ἐνταῦθα. Πολλὰ δὲ παρεκάλεσα αὐτόν ὡστε με διατρίψαι ἐν τῷ προτέρῳ σπηλαίῳ, καὶ εἰπὲν μὴ δύνασθαι μὲ ὑπενεγεκεῖν τῶν δαμάλων τὰς ὀρμάς. Καγὼ δὲ αὐτό16 τοῦτο διακριθεῖς, παρεκάλουν17 εὐξάμενον ἀπολύσαι με. Καὶ εὐξάμενος ἀπέλυσεν. Καὶ ταῦτα διηγησάμην ὑμῖν ὑφελείας χάριν.

132.3.18 “Ἐλεγε πάλιν ἄλλος γέρων, ὃς ἠξίωθη τῆς ἐπισκοπῆς πόλεως- Ὀξυρύγχου ὡς ἐτέρου τινὸς αὐτῶς διηγησάμενον· ἢ δὲ αὐτὸς ὁ τοῦτο πεποιηκός. Ἐδοξεῖ μοι φησὶ19 ποτὲ εἰς τὴν ἔρημον τὴν ἐσωτέραν τὴν κατὰ "Ωμαςαν εἰσελθεῖν [f. 187r] ἐνθα τῶν Μαζικών γένος, ἰδεῖν εἰ που ἐυρὰς τινὰ πτωχῶν δουλεύοντα τῷ Θεῷ. Καὶ δὴ λαβῶν ὅλιγα παξαμάτια καὶ ὡς

For if one who violates a man’s wife is subject to chastisement and retribution, how much retribution does he deserve who defiles the handmaid of God? Thus I secretly fled to this desert, leaving everything to the woman. When I got here, I found this cave, the spring and the palm tree that produces twelve clusters of dates a year for me. Each month it bears one cluster and that suffices me for thirty days; after that the next cluster ripens. After a long time my hair grew and, my clothes having worn out, I covered the part of the body that should [be covered] with it. When I asked him again whether it was difficult there at first, he said: ‘At first I was so greatly afflicted that I lay on the ground because of my liver and could not even stand to carry out the synaxis but lay there crying to the Most High. When I was in the cave, [I was] greatly disheartened and in pain so that I could not even go out. I saw a man who came in, stood beside me and said to me: “What are you suffering from?” Heartened a little by this, I said: “I am suffering with my liver.” When I had showed him the place, joining the outstretched fingers of his hand, he cut the place apart as though with a sword and drew out the liver. He showed me its damaged parts; after removing them with his hand, he wiped his hands with a rag. He put the liver back again, anointed the place with his hand and said to me: “Here you have become whole; serve Christ the Lord-and-master as you ought.” From then on I became whole and I have continued living here ever since.’ I begged him at length to allow me to stay in the former cave, but he said I could not withstand the onslaughts of the demons. Coming to the same conclusion, I begged him to dismiss me with a prayer so, when he had prayed, he dismissed me. This I have told you for your benefit.”

Another elder who was considered worthy to be bishop of the city of Oxyrhynchos also used to say (as though someone else told this to him but in fact it was himself who had done this): “It once seemed good to me,” he said, “to go into the remoter desert, around the oasis where the race of the Mazics is, to see whether I would find a poor person serving God somewhere. Taking a few dried loaves and water for about four days, I began the journey. When the four days had passed, the supplies were exhausted and I was at a loss what to do. Taking courage, I dedicated myself [to God] and journeyed on for another four days, remaining unfed. But, since my body could no longer tolerate the stress from lack of food and the slog of the journey, I fainted away and lay on the ground. Then
ὅμερον τεσσάρων ὕδωρ τὴν πορείαν ἐποιοῦμην. Ως δὲ διήλθον αἱ τέσσαρες ἠμέραι τῶν τροφῶν ἀναλωθείσοις διηπώρουν τί πράξο. Καὶ βαρύτατα ἐξέδωκα ἐμαυτόν καὶ διώδεισα ἄλλας τέσσαρας ἠμέρας μείνας ἀσίτοις. Τῆς δὲ ἀσίτους καὶ τοῦ κόπου τῆς ὀδοῦ τὴν τάσιν τοῦ σῶματος μηκέτι φέροντος, ἕλθον καὶ δικαίωμαι χαμοὶ. Ἐλθὼν δὲ τῷ δακτύλῳ αὐτοῦ ἠματο τῶν χειλέων μου καθάπερ ἰατρός τῇ μήλῃ τὸν ὀφθαλμὸν παρατρέχει. Εὐθὺς δὲ ἐνεδυνάμωθην ὅστε νομίζας μὴ ὁδέου[φ. 187ν] κέναι μὴτε λιμόδαι. ὡς οὖν εἶδος τὴν δύναμιν ταύτην ἐπελθοῦσαι μοι, ἀναστὰς διώδεουν τῇ ἔρημῷ. Ως δὲ διήλθον ἄλλα τέσσαρας ἠμέραι πάλιν ἡτούσας καὶ ἐξέεινα εἰς τὸν οὐρανὸν τὰς χείρας μου. Καὶ ἰδοὺ ὁ ἀνήρ ὁ τὸ πρότερον ἐνεδυνάμωσάς με καὶ πάλιν τῷ δακτύλῳ χρίσας τὰ χείλη μου, ἐστερέωσε με. Διήλθον δὲ ἠμέραι δεκαπέντε, καὶ μετά ταῦτα εὐρίσκω καλύμνην καὶ φοίνικα καὶ ύδωρ καὶ ἄνδρα στήκοντα οὐ καὶ τρίχης τῆς κεφαλῆς ἕσσαν ἐνδύμα αὐτῶν πεπολιωμέναι πάσαι ὑπήρχον καὶ φοβερὸς τῇ ὀψε. Ως δὲ ἐθέασομε τὸ εἰς προσευχήν καὶ τελέσας τὸ Ἄμην ἔγνω εἰμι καὶ ἀνθρωπον. Κρατήσας οὖν τῆς χειρός μου, ἑτεράς ἑλέγχων· πῶς ἐνταῦθα παραγέγονας, καὶ εἰ ἤτυ συνέτυχε πάντα τὰ ἐν τῷ κόσμῳ, καὶ εἰ ἐπικρατούσιν ἐτιο δἰωγμοί. Ἐγὼ δὲ ἐπιτρώριν χάριν ὑπάνε τῶν μετὰ ἀληθείας δουλεύων τῷ Θεῷ, ταύτην τὴν ἔρημον διέρχομαι τὸ δεῖ γαμοῦ πέπαυται διὰ τῆς χάριτος τοῦ Χριστοῦ. 

Φράσαν δὲ μοι καὶ αὐτῶς πῶς ἐνταῦθα παραγέγονας. Ὁ δὲ ἀποδοξῶμενος ἢρατο λέγειν. Ἐγὼ ἐπίσκοπος ἐγένησαν, καὶ δἰωγμὸν γενεμένοι πολλῶν τιμωρίων προσευχηθείσας μοι, μὴ δυνηθεῖς ὑπενεχείν τοὺς αἷκισμούς, ἐπέθυμαι. Ως δὲ ἐν ἐμαυτῷ ἐγένομην εἴπεργον τὴν ἀνομίαν μου καὶ ἐδώκα ἐμαυτόν ἀποδεικνεῖν ἐν τῇ ἔρημῳ ταύτῃ. Καὶ εἰμὶ ἐνταῦθα διάγων ἐτη τεσσαράκοντα ἐννέα [φ. 188ν], ἐξομολογούμενος καὶ παρακαλῶν τὸν Θεόν, ἐπιθετον ἀφθησατο μοι ἢ ἀμαρτία μου καὶ τὴν δὲ ζωὴν παρέσχετο μοι ὁ Κύριος ἐκ τοῦ φοίνικος τούτου. παράκλησιν δὲ τῆς συγχρησθῆσας οὐκ ἐλαμβανεῖν ἐως ἐπὶ ἐμαυτὸς ἐν τῇ ἀναπαρακολουθοῖ εν τῷ ἐνσυναντο τῷ παρεκλῆσιν. Ως δὲ ταύτα ἐγένεν, ἀφιν ἀνάστασις δρομαῖος ἐξ ἔστη εἰς προσευχήν ἐπὶ πολλὰς ὀρᾶς. Ως δὲ ἐτέσσερες παρεσχεμένος, ἤλθε πρός με. Θεορήσας δὲ τῷ πρόσωπον αὐτοῦ, εἰς ἐκπληξίν ἠλθοῦν καὶ δειλίαν ἤν γάρ γενεμούσος ὡς πῦρ. Ἐπεῖν δὲ μοι· μὴ φοβοῦ καὶ γὰρ ὁ Κύριος ἀπεστάλεξε σε ἔνα κηδευθήνης μου τὸ σῶμα. Ὡς δὲ ἐτέσσερες λέγουν, εὐθὺς ἐκτείνας τὰς χεῖρας καὶ τοὺς πόδας τέλος ἔσχε τοῦ [φ. 188] βίου. Παραλύσας δὲ

somebody came and touched my lips with his finger, just as a doctor passes over the eye with a probe. Immediately I was energised so that I thought I had neither travelled nor been famished. When I became aware that this energy had come upon me, I got up and journeyed on across the desert. When another four days went by, again I became exhausted. I stretched out my hands to heaven and here again there was the man who had energised me before. Again he anointed my lips with his finger and strengthened me. Seventeen days went by and after that I found a shack, a palm tree, some water and a man standing there whose clothing was the hair of his head; it was all completely white and he was fearful to behold. He stood in prayer when he saw me and, on completing the ‘Amen’, he realised that I was a man. So, taking me by the hand, he asked me: ‘How did you come to be here?’ and whether everything was still stable in the inhabited world and whether persecutions were still prevalent. I said: ‘It is on account of you true servants of God that I am crossing this desert. The persecution has ceased by the grace of Christ. But explain to me yourself how you came to be here.’ Bitterly lamenting, he began to speak: ‘I happened to be a bishop; a persecution came about and many torments were inflicted on me. Unable to endure the tortures, I sacrificed. Then, coming to my senses, I realised my transgression and surrendered myself to die in this desert. Forty-nine years have I been living here, confessing and pleading with God that in some way my sin might be forgiven me. The Lord granted me survival with this date palm but for forty-eight years I did not receive the comfort of forgiveness. But then this year I was comforted.’ Even as he was saying this he suddenly got up, ran out and stood in prayer for several hours. He came to me when he had finished praying; at the sight of his face consternation and dread came upon me for he had become like fire. But he said to me: ‘Do not be afraid, for the Lord has sent you to bury my body.’ As he finished speaking, he straight away stretched out his hands and feet and his life came to a close. Undoing my levitôn* and keeping half of it for myself, I wrapped his holy body in the other half and concealed it in the earth. When I buried it the date palm promptly withered and the shack collapsed. I wept a great deal, beseeching God that he might concede me the date palm and allow me to spend the rest of my days in that place; but, since this did not happen, I told myself that it was not the will of God. So, after praying, I made my way back again to the inhabited world and here the man who anointed my lips came and
ἐγὼ τὸν λεβήτονά μου τὸ ἱμιοῦ ἐμαυτῶ ἐάσασαι καὶ τὸ ἱμιοῦ περιπτύθας τὸ σῶμα αὐτοῦ τὸ ἁγιον ἀπέκρυψα αὐτὸ ἐν τῇ γῇ. Ὡς δὲ ἐθάψα αὐτὸν εὐθέως ὁ φοινίξ ἐξηράνθη καὶ ἦ καλύβη ἔπεσεν. ἐγὼ δὲ πολλά ἐκλαύσα δεόμενος τοῦ Θεοῦ ἐπίστως παράσχη μοι τὸν φοινικά καὶ διατελέσαν τὸν ἐν τῷ τότῳ ἐκείνῳ τῶν ἐπιλοπτῶν μου χρόνων. ὡς δὲ οὐκ ἐγένετο τούτῳ ἐπίστω ἐν αὐτῷ μὴ εἶναι θέλημα Θεοῦ. Εὐξάμενος οὖν ὅρμων πάλιν ἐπὶ τὴν οἰκουμένην καὶ ἰδοὺ ὁ ἀνθρωπος ὁ χριστός τὰ κείλη μου ἠλθεν καὶ ἑνευνάμωσε μὲ ὁφθεῖς μοι. Καὶ οὖτως ἐφάσασα ἐλθεν πρὸς τοὺς ἀδελφοὺς καὶ διηγητηςμῆν καὶ παρεκάλουν μὴ ἀπεπλησίζεις ἐαυτῶν ἀλλὰ τῇ ὑπομονῇ εὑ [f. 188v] ἔρισκεν τὸν Θεὸν.

132.4. Δύο τινες γέροντες μεγάλοι ὠδευον εἰς τὴν ἔρημον τῆς Σκήτεως. καὶ ἀκούσαντες τινος γογγύζοντος ἐκ τῆς γῆς ἐξῆτησαν τὴν εἰσόδον τοῦ στηλαίου. Καὶ εἰσελθόντες. Εὔρον τινα γραθία παρθένον ἀγίαν κειμένην καὶ λέγουσιν αὐτήν πότε ἠλθες ὡδε γραθ; Καὶ τὶς ἐστιν ὁ διακονῶν σοι; Οὐδὲν γὰρ εὗρον ἐν τῷ στηλαίῳ εἰ μὴ αὐτήν μόνην κειμένην καὶ ἀσθενοῦσαν. Ἡ δὲ εἶπεν· τριακοστὸν ὄφθον ἔτος ἔχων ἐν τῷ στηλαίῳ τούτῳ, βοτάναις ἀρκουμένη καὶ δουλεύουσα τῷ Χριστῷ καὶ οὐκ εἶδον ἀνθρωπον ἐπὶ σήμερον. Ἀπέστειλε γὰρ ύμᾶς ὁ Θεὸς ἵνα θάψητε μου τὸ λείψανον. Καὶ εἴποσα τούτῳ ἐκομῆθη. Οἱ δὲ γέροντες δοξάσαντες τὸν Θεόν καὶ θάψαντες τὸ σῶμα [f. 188v] ἀνεχώρησαν.

132.5. Διηγήσαντο περὶ τινος ἀναχωρητοῦ ὃτι ἐξῆλθεν εἰς τὴν ἔρημον ἔχουν λεβήτονα μόνον καὶ περιπατήσας τρεῖς θηρίας, ἀνέβη εἰς πέτραν καὶ εἶδεν ὑποκάτω αὐτῆς χλόην καὶ ἀνθρωπον βοσκόμενον ως τὰ θηρία. Καὶ κατέβη ἐν κρυφή καὶ ἐπίσαν αὐτόν· ὁ δὲ γέρων γυμνὸς ἦν καὶ ὀλιγώρησε μὴ δυνάμενος βοστάξης τὴν ὑπόν τῶν ἀνθρώπων. Ἡδυνήθη δὲ ἐξελήσαι καὶ φυγεῖν ἅπτ’ αὐτοῦ. Καὶ ἐξῆλθεν ὁ ἀδελφὸς τρέχων ὁπίσω αὐτοῦ καὶ κράζων διὰ τὸν θεὸν διόκω σε, μετόν με. Ὁ δὲ στραφεῖς εἶπεν αὐτῷ· καγώ διὰ τὸν θεὸν φεύγω ἀπὸ σοῦ. Καὶ ρίψας τὸν λεβήτονα αὐτοῦ, ἐδιώξεν ὁπίσω αὐτοῦ. Ὡς δὲ εἶδεν ὁτι ἐρήμῳ τὸν ιματίον αὐτοῦ ἐδέσατο αὐτοῦ, καὶ εἶπεν· ὅτε ἔρι [f. 189v] ρίψας τὴν ὑπὸν τοῦ κόσμου ἀπὸ σοῦ. Καγώ παρείμενα. Παρεκάλει δὲ αὐτὸν λέγων· πάτερ, εἶπε μοι ρήμα πῶς σωθῶ. Ὁ δὲ εἶπεν αὐτῶ· φεῦγε τοὺς ἀνθρώπους, καὶ σιώπα καὶ σῶη.
energised me when he appeared to me. In that way I managed to return to
the brothers and report, begging them not to despair of themselves, but to
find God by patient endurance.”

* the dress of the Levite – worn for prayer.

N.132.4/20.12

Two great elders were travelling in the desert of Scete. On hearing
someone muttering out of the ground, they looked for the entrance of
a cave. When they entered they found an aged holy virgin lying down.
“When did you come here, old lady,” they said to her, “and who is
looking after you?” – for they found nothing other than her alone, lying
there sick. She said: “I have been in this cave for thirty-eight years,
satisfying myself with weeds and serving Christ. And I never saw a man
until today, for God has sent you to bury my remains.” When she had
said this, she fell asleep. The elders glorified God then departed when
they had buried the body.

N.132.5/20.13

They related how an anchorite went out into the desert with only a levitôn.
After he had walked around for three days, he went up onto a rock and saw
some greenery below it and a man, grazing like the wild animals do. He got
down (keeping out of sight) and laid hands on him. The elder was naked
and he felt faint because he could not tolerate the smell of men. He was
able to break loose and run away from the brother – who came out
running after him, crying: “It is for the sake of God that I am pursuing
you, wait for me!” The other turned and said to him: “It is for the sake of
God that I am running away from you too.” [The brother] threw off his
levitôn and ran on after him. Seeing that he had thrown off his garment
[the elder] waited for him and said: “When you threw away from you the
material of the world, I waited for you.” [The brother] besought him
saying: “Father, utter a saying for me [showing] how I may be saved.” He
said to him: “Flee from men and be silent – and you shall be saved.”
132.6. Ὅλος τὸς ἁγιασμὸς πλαζόμενος ἐν τῇ ἐρήμῳ ἔλεγεν ἐν ἑαυτῷ ὅτι κατώρθωσε οὗ ἅρετάς καὶ ἦματό τῷ Θεῷ λέγων· Δέετον μοι, Κύριε, ἐάν ύστερῶ τι καὶ τί ποιήσω. Καὶ θέλων ὁ Θεὸς ταπεινός τὸν λογισμὸν αὐτοῦ λέγει αὐτῷ: Ἡπαγε πρὸς τόν τῶν ἁρχιμανδρίτην καὶ εἴ τι σοι λέγει, ποιήσω. Ἀπεκάλυψε δὲ ὁ Θεὸς τῷ ἁρχιμανδρίτῃ λέγων· Ἰδοὺ ὁ δεῖνα ὁ ἁγιασμὸς ἔρχεται πρὸς σέ. Εἰπέ αὐτῷ λαβένθι φραγέλλιον καὶ βόσκειν τοὺς χοίρους. Ἐλθὼν δὲ ὁ γέρων ἔκρουσε τὴν θύραν καὶ εἰσῆλθε πρὸς [f. 189v] τὸν ἁρχιμανδρίτην καὶ ἀσπασάμενοι ἀλλήλους ἐκάθισαν. Καὶ λέγει ὁ ἁγιασμὸς· Ἐπεὶ μοι τί ποιήσω ἵνα σωθῆ. Καὶ λέγει αὐτῷ· Ὁτι ἐν εἴπει σοι ποιεῖς· Ὁ δὲ εἶπεν· Ναί. Καὶ λέγει αὐτῷ· Λάβε τὸ φραγέλλιον καὶ ὑπαγε βόσκε τοὺς χοίρους. Ὁ δὲ ἀπελθὼν ἔβοςκε τοὺς χοίρους. Οἱ δὲ ἰδόντες αὐτὸν καὶ ἀκουσάντες περὶ αὐτοῦ ὁ δεῖκεν τοὺς χοίρους ἔλεγον· Ἡδε τὸν μέγαν ἁγιασμὸν περὶ οὗ ἦκουσαμεν, ἰδοὺ ἐξέστη ἤ καρδίᾳ αὐτοῦ καὶ δαιμόνιον ἐξει καὶ βόσκε τοὺς χοίρους. Ἡδόν δὲ ὁ Θεὸς τὴν ταπείνωσιν αὐτοῦ, ὅτι αὕτως ὑπέμεινεν τοὺς ῥετισμοὺς τῶν ἁμβρώπων, ἀπέλυσεν αὐτὸν πάλιν εἰς τὸν τόπον αὐτοῦ.

"Ὅτι δεῖ τὴν ἡσυχίαν καὶ τὴν κατάνυξιν μεταδίωκειν

133. [f. 189v] Εἶπεν γέρων· Ὁφείλει ὁ μοναχὸς ἁγοράζειν τὴν ἡσυχίαν αὐτοῦ πρὸς τὸ καταφρονεῖν, ἐὰν καὶ σωματικὴ ζημία συμβῇ.

134. Διηγήσατο τις· ὅτι τρεῖς φιλόπονοι ἐγένοντο ἁγαπητοὶ καὶ ὁ μὲν εἰς ἡρείπασα τοὺς μαχομένους εἰρηνεύειν κατὰ τὸ εἰρημένον· Μακάριοι οἱ εἰρηνοτοι, ὁ δὲ δεύτερος ἐπισκέπτεσθαι τοὺς ἁσθενούντας, ὁ δὲ τρίτος ἀπήλθεν ἡσυχάζειν εἰς τὴν ἐρήμου. Ὁ οὖν πρῶτος κοπιάσας διὰ τὰς μάχας τῶν ἁμβρώπων, οὐκ ἦδυνατο θεραπεύειν πάντα, καὶ ἀκηδιάσας, ἦλθε πρὸς τὸν ὑπρετοῦντα τοὺς ἁσθενεῖς, καὶ εῦρε καὶ αὐτὸν ὁλιγωρούντα, καὶ μὴ φθάνοντα τελείωσαν τὴν ἐντολὴν. Καὶ συμφωνώντες οἱ δύο, ἀπήλθον ἰδεῖν τὸν ή [f. 189v] συχαζόντα καὶ διηγήσατο αὐτῷ τὴν θλίψιν αὐτῶν, καὶ παρακάλεσαν αὐτὸν εἰπέν αὐτοῖς τί κατώρθωσαν. Καὶ σωματικὸς μικρόν, βάλλει ὤν ἐις κρατήρα καὶ λέγει αὐτοῖς· Προσέχετε εἰς τὸ ὄρος, ἦν δὲ τεταραγμένον· καὶ μετὰ μικρόν, πάλιν λέγει αὐτοῖς· Προσέχετε καὶ ἀρτίς ὡς κατέστη τὸ ὄρος. Καὶ ὡς προσέσχον τὸ ὄρος,

1 καὶ om S  2 Ὁ,τι C εἰ τι S  3 ἀρτίς] ἀρτίως S
Another anchorite who was wandering in the desert said to himself that he had attained the virtues and he prayed to God saying: “Lord, show me if I am lacking in anything and I will do it.” Wishing to humble his \textit{logismos}, God said to him: “Go to such-and-such an archimandrite and do whatever he tells you.” Then God revealed to the archimandrite: “Here comes so-and-so the anchorite to you. Tell him to take a whip and pasture the pigs” [cf. Luke 15:15]. The elder came, knocked at the door and went in to the archimandrite. They embraced each other and sat down. Said the anchorite: “Tell me: what shall I do to be saved?” He said to him: “Will you do whatever I tell you?” “Yes”, he said and [the archimandrite] said to him: “Take the whip and go, pasture the pigs”, so he went off and pastured the pigs. They who saw him and heard about him, that he was pasturing the pigs, began to say: “See the great anchorite of whom we have heard; look, he is out of his mind! He has a demon and he is pasturing the pigs!” But when God saw his humility and that he endured men’s insults like that, he dismissed him to his place again.

\textbf{THAT WE SHOULD PURSUE HÊSYCHIA AND GRIEF FOR SIN}

\textbf{N.133/2.28}

An elder said: “A monk ought to acquire his \textit{hêsychia} so as to count it as nothing if he also suffer physical damage.”

\textbf{N.134/2.29 BHG 1438j, de praestantia vitae solitariae}

Somebody told of three hard-working [monks] who became friends. While one of them chose to pacify those who were in conflict with each other in accordance with the saying: “Blessed are the peace-makers” [Mt 5:9]; the second [chose] to visit the sick but the third went off to practise \textit{hêsychia} in the desert. Though the first one laboured at the contentions of men, he was unable to heal them all. Discouraged, he came to the one who was ministering to the sick and found him despairing too and not succeeding in fulfilling the commandment [Mt 25:26]. The two of them made an agreement and went off to see the one practising \textit{hêsychia}. They told him of their grief, asking him to tell them what good he had accomplished. After a brief silence, he poured some water into a bowl and said to them: “Look
ὑπὲρ ις ἔ τις ἰδίας μητρός. Ο δὲ οὐκ ἔπαινος[π. 190]ετο τού ἰδίου σκοτοῦ λέγων. Σώσαι θέλω τήν ψυχήν μου. Ὁς δὲ πολλά σπουδάσασα, ἐμπτύδισαι αυτόν οὐκ ἰσχύσει, ὦστερον παρεχώρησε αὐτῷ. Ἀπελθῶν δὲ καὶ μονάσσες ἐν ἀμελεία τήν ἐαυτῶς κατανάλωσε ζωὴν. Ὁ γένετο δὲ τήν μητέρα αὐτοῦ ἀποθανεῖν, καὶ μετὰ χρόνον ἀσθενῶσαντα αὐτὸν ἀσθένειαν μεγάλην, γενέσθαι ἐν ἐκκάθασε καὶ ἀρπαγῆσαι εἰς τήν κρίσιν, καὶ ἑυρή τήν μητέρα αὐτοῦ μετά τῶν κρινομένων. Ἐκεῖνη οὖν ὡς εἶδεν αὐτὸν, καταπλαγείσα ἐπέπει. Τί ἦστι τοῦτο, τέκνων, καὶ ς εἰς τόν τόπον τοῦτον κατεκρίθης; Καὶ ποὺ οἱ λόγοι σου οὔς 1 ἔλεγες ὅτι σώσαι θέλω τήν ψυχήν μου; Ἐντραπεῖς οὖν ἐπ’ οἷς ἠκουσεν, κατώδυνος ἢστάτῳ μὴ ἔχων τί πρός αὐτὴν ἀποκρίνολαθαί [π. 190]·. Καὶ ἀκούει τόλιν ψωφῆς λεγοῦσης· Ἀρατε τοῦτον ἐνεπιθέν, ἐπὶ ἄλλον μοναχὸν ὅμωνυμον αὐτοῦ ἀπέστειλα ύμᾶς τοῦτος κοινοβίου. Ὁς δὲ τέλος ἐσχήν ἡ δρασις, ἐπανέρχεται εἰς ἐαυτὸν καὶ διηγεῖτο τοῖς παροῦσαι τοῦτα. Πρὸς δὲ βεβαιώσαν καὶ πίστιν τῶν λεγομένων, παρεσκεύασε τινα ἀπελθεῖν εἰς ὡς ἠκουσε κοινόβιου, καὶ ἴδειν εἰ ἐκοιμηθήν ἐκείνου ὁ ἀδελφὸς περὶ οὗ ἠκουσεν. Καὶ ἀπελθῶν ὁ πεμφθεὶς, εὐρεν οὐτῶς. Ὅτε δὲ ἄνελαβε καὶ ἐγένετο ἐαυτοῦ, κατακλείωσα ἐαυτὸν ἐκάθισε φροντιζών τῆς σωτηρίας αὐτοῦ, μετανοών καὶ κλαίων ἐπ’ ο.onreadystatechange οὐκ ἠτραξεν εἰς ἀμελείᾳ τὸ πρότερον. Τοσαύτη δὲ ἢν αὐτῶ ἡ κατανοεῖς, ὡςτε πολλοὺς παρακαλεῖν αὐτόν ἐνδώναι μικρόν, μήποτε καὶ [π. 190] βλάβην τινά ὑπομείνῃ διὰ τήν ἀμετρίαν τοῦ κλαυθμοῦ. Ο δὲ οὐκ ἤθελε παρακληθήναι λέγων· Εἰ τὸν οἰνοεισίμον τῆς μητρὸς μου οὐκ ἤγεγκα, πῶς τήν ἐπὶ Χριστοῦ καὶ τῶν ἀγίων ἀγγελῶν ἐνέγκω αἰσχύνην ἐν ἡμέρα κρίσεως;

1 ἀνθρώπων] στρεφόμενος add S 2 οὖν] δὲ S  3 οὗς] οὐκ S
carefully at the water” – for it had been disturbed. After a little while he said again: “Now look and see how the water has become still.” As they looked at the water they saw their faces as in a mirror. Then he said to them: “That is what it is like for one circulating among people too; he does not see his sins because of the disturbance. But when he is practising 
hesychia, especially in the desert, then he sees his shortcomings.”

N.135/3.38 BHG 1444nb, de matre quae non sinebat filium fieri anachoretam

An elder told how a brother who was about to withdraw from the world was prevented from doing so by his own mother. But he did not abandon his personal project, saying: “I want to save my soul.” Much as she tried to, she lacked the strength to impede him so, in the end, she gave in. He went and lived alone, wasting his own life in an undisciplined way. Now it so happened that his mother died; then, later on, he himself fell gravely ill. He fell into a trance and was whisked away to the judgement [where] he found his mother among those who were being judged. She was astonished at the sight of him. “What is this all about, my child?” she said. “Have you also been condemned to this place? Where are the words you used to say: ‘I want to save my soul?’” Ashamed at the things he heard, he stood dejected, having nothing to say to her in reply. And again he heard a voice saying: “Take this one out of here, for it was to another monk with the same name as this one, in such-and-such a coenobion that I sent you.” When the vision was over, he came to himself again and told these things to those who were present. In order to confirm the reliability of what was said, he arranged for someone to go to the coenobion he heard of to see whether that brother of whom they had heard had died. When he who was sent went [there], he found that it was so. When the brother [who had seen the vision] was recovered and was himself again, he shut himself up [in his cell] and dwelt there, concerning himself with his own salvation, repenting and weeping over his former disorderly way of life. So great was his grief for sin that many begged him to relax it a little, lest he undergo some harm by his excessive weeping. But he would not be comforted. “If I could not endure the reproach of my mother,” he said, “how then could I endure my shame before Christ and his angels on the Day of Judgement?”
136. Εἶπεν γέρων· ὅτι εἰ ἐνεδέχετο ἐν τῇ παρουσίᾳ τοῦ Χριστοῦ μετὰ τὴν ἁνάστασιν ἐξελθεῖν τὰς ψυχὰς τῶν ἀνθρώπων, ἀπὸ τοῦ φόβου πᾶς ὁ κόσμος ἀπέθανεν ἀπὸ φρίκης καὶ ἐκστάσεως. Τι γὰρ ἔστιν ἰδεῖν; οὐράνιον σχιζόμενον, καὶ τὸν Θεόν ἀποκαλυπτόμενον μετ’ ὀργῆς καὶ ἀγανακτήσεως, καὶ στρατάς ἀναριθμητοὺς ἀγγέλους, καὶ ὁμοῦ πᾶσαν τὴν ἀνθρωπότητα θέασασθαί. Δι’ ὅ’ οὐτῶς ὀφείλομεν ζῆν, ὥς καθ’ ἐκάστην λόγον ἀπαιτούμενοι ὑπὸ τοῦ Θεοῦ τῆς διαγωγῆς ἐαυτῶν.

137. [f. 190v] Ἀδελφὸς ἥρωτησε γέρωντα λέγων· Πῶς ἔρχεται ὁ φόβος τοῦ Θεοῦ εἰς τὴν ψυχήν; Καὶ εἶπεν ὁ γέρων· Ἐὰν ἔχῃ ἀνθρώπος τὴν ταπείνωσιν, καὶ τὴν ἀκτιμοσύνην, καὶ τὸ μὴ κρίνειν, ἔρχεται αὐτῷ ὁ φόβος τοῦ Θεοῦ.

138. Ἀδελφὸς παρέβαλε γέρωντι καὶ ἥρωτα αὐτὸν λέγων· Ἀββᾶ· πόθεν ἢ καρδία μου σκληρὰ ἐστί καὶ οὐ φοβοῦμαι τὸν Θεόν; Λέγει αὐτῷ ὁ γέρων· Νομίζω ὅτι ἐὰν ἀνθρώπος κρατήσῃ τὸν ἐλεγχὸν ἐν τῇ καρδίᾳ αὐτοῦ, κτάται τὸν φόβον τοῦ Θεοῦ. Λέγει αὐτῷ ὁ ἀδελφὸς· Τι ἔστιν ὁ ἐλεγχὸς; Εἶπεν δὲ αὐτῷ ὁ γέρων· Ἰνα ἀνθρώπος ἔνσπαντι πράγματι ἐλέγχῃ τὴν ἐαυτοῦ ψυχὴν λέγων αὐτῷ· Μνήσθητι ὅτι δεὶ σε τὸν Θεόν ἀπαντήσατε, λέγειν δὲ καὶ τοῦτο· Ὑπὸ θέλω ἐγὼ μετὰ ἀνθρώπους; Λογίζομαι [f. 191r] ὅτι ἐὰν τις ἐν τούτῳ παραμεῖνη, ἥξει αὐτῷ ὁ φόβος τοῦ Θεοῦ.

139. Γέρων τις εἶδε τινὰ γελῶντα καὶ λέγει αὐτῷ· Ἔμπροσθεν οὐρανοῦ καὶ γῆς, ὅλου τοῦ βίου ἡμῶν ἔχομεν δοῦναι λόγου, καὶ σὺ γελάσας;

140. Εἶπεν γέρων· Ὡσπερ τὴν κακίαν ἑαυτῶν πανταχοῦ περιφέρομεν, οὐτῶς ὀφείλομεν καὶ τὸ κλαίειν καὶ τὴν κατάνυξιν μεθ’ ἑαυτῶν ἔχειν ὅπου δ’ ἂν ἔσμεν.

1 Δι’ ὅ’ | Διό S 2 ὑπὸ τοῦ Θεοῦ om S 3 τοῦτο] ὅτι add S
An elder said: “If it were the case that, at the second coming of [Christ our] God, men’s souls would come out after the resurrection, the whole world would die from fear, from alarm and astonishment. What a sight it would be – to see the heavens torn open, God revealed in anger and wrath, innumerable armies of angels, together with the whole of humanity! For that reason we ought to live as those who are required by God to render a daily account of our own way of life.”

A brother asked an elder: “How does the fear of God come to the soul?” “If a man have humility, be indifferent to material goods and refrain from judging [others], the fear of God shall come to him”, the elder said.

A brother visited an elder and asked him: “Abba, why is it that my heart is hard and that I do not fear God?” The elder said to him: “I think that a man acquires fear of God if he maintain [the habit of] reproving himself in his heart.” Said the brother to him: “What is ‘reproof’?” The elder said to him: “It is that a man reprove his own soul in every situation, saying to it: ‘Remember that you are obliged to meet God’ and saying this too: ‘What do I want with humankind?’ I reckon that if someone perseveres in such [actions] the fear of God will come to him.”

An elder saw somebody laughing and he said to him: “We have to give an account of our entire life before heaven and earth – and you are laughing?”

An elder said: “In the same way that we carry our own iniquity around with us everywhere, so ought we to weep and have grief for sin with us wherever we are.”
141. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Τί ποιήσω; Καὶ εἶπεν αὐτῷ: Δακρύειν ὀφειλομεν πάντοτε. Συνέβη γάρ τινα τῶν πατέρων ποτὲ κοιμηθῆναι καὶ μετὰ πολλῆν ὡραν πάλιν ἐλθέν εἰς ἑαυτόν, καὶ ἠρώτησαμεν αὐτὸν λέγοντες· Τί εἶδες ἐκεί, ἀββᾶ; Καὶ διηγήσατο ἡμῖν κλαῖον· "Ἡκουσα ἐκεί φωνὴν κλαυθμοῦ λεγόντων ἄδιαλεπτῶς· Ὅσαί μοι, ὡσαί μοι. Οὖτως ὀφειλομεν καὶ ἰμεῖς [f. 191v] πάντοτε λέγειν.

142. Ἑρώτησεν ἀδελφός τινα γέροντα λέγον· Πῶς ἐπιθυμεῖ ἡ ψυχή μου δακρύειν ᾧ ἀπάντησεν ἀκόων τοὺς γέροντας καὶ εἶπεν· ἐρχονται καὶ θλίβεται μου ἡ ψυχή; Καὶ εἶπεν αὐτῷ οἱ γέρων· Οἱ υἱοὶ Ἰσραήλ διὰ τεσσαράκοντα ἐτῶν εἰσῆλθον εἰς τὴν γῆν τῆς ἐπαγγελίας· τὰ δάκρυα οὖν εἰσὶ ἡ γῆ τῆς ἐπαγγελίας εἰς ἣν ἐδιεσπέρασαν, οὐκέτι φοβή πόλεμον. Οὖτως γὰρ θέλει ὁ Θεός θλίβεσθαι τὴν ψυχήν, ἵνα πάντοτε ἐπιθυμήσῃ εἰσελθεῖν εἰς τὴν γῆν ἑκεῖνην.

143. Ἀδελφὸς ἠρώτησε γέροντα· Πῶς σωθῶ; Ὅ δὲ ἐκδυσάμενος τὸν λεβήτωνα καὶ κοιμήματος τὴν ὅραν, καὶ κρημάσας τὸς ἑαυτοῦ χείρος εἰς τὸν οὐρανὸν εἶπεν· Ὅτι οὕτως ὁ μοναχὸς ὀφειλεί εἰναι· γυμνὸς ἀπό τῆς ὕλης τοῦ βίου καὶ ἐσπαρμομένος· ἐν τοῖς παλαίμοις πυγμαι[1. 191v] τίζει ὁ ἰωτητῆς, ἐν τοῖς λογίσμοις ἀνασταυροὶ τὰς χεῖρας εἰς τὸν οὐρανὸν ὁ μοναχὸς καλῶν τὸν Θεόν, γυμνὸς ὁ ἰωτητῆς ἐστήκεν εἰς τὸν ἁγίων παλαιῶν, γυμνὸς καὶ ἀυλός ὁ μοναχός, ἀλειφάμενος ἐλαῖω καὶ διδασκόμενος ὑπὸ τοῦ ἐπιτάκτου πῶς δεῖ παλαίειν, οὕτως ὁ Θεὸς ὁ ἐπιβάλλων ἡμῖν τὴν νίκην.

Περὶ ἔγκρατείας

144. Ἐγένετο ποτὲ ἔστη ἐν τῇ Σκήτῃ καὶ ἐδωκαν γέροντι ποτήριον οὖν, καὶ ἀποστρέφας αὐτῷ εἶπεν· Ἄροιν ἀπ’ ἐμοῦ τὸν θάνατον τοῦτον. Ἰδόντες δὲ καὶ οἱ λοιποὶ οἱ συνεσθίοντες αὐτῷ, οὐδὲ αὐτοὶ ἐδέσαντο.

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A brother asked an elder: “What am I to do?” He said to him: “We ought to weep all the time, for it once came about that one of the elders died then came to himself again some considerable time later. We asked him: ‘What did you see there, abba?’ Weeping, he told us: ‘I heard a voice of lamentation there of people saying repeatedly: woe is me, woe is me.’ So ought we also to be saying all the time.”

A brother asked an elder: “How is it that my soul wishes to weep the way I hear the elders wept, yet [tears] do not come and my soul is distressed?” The elder said to him: “It took forty years for the Children of Israel to enter the Promised Land [cf. Heb 11:9]. Tears are the Promised Land; if you can return to it, you no longer fear battle. It is the will of God that the soul be distressed in this way, so that it might ever desire to enter into that land.”

A brother asked an elder: “How am I to be saved?” Taking off his levitôn, girding his loins and holding his own hands up to heaven [the elder] said: “This is how the monk ought to be: stripped of the material things of life and crucified. The athlete boxes in contests; the monk, contending with logismoi, stretches out his hands to heaven in the shape of the cross, calling on God. The athlete stands stripped when wrestling in a contest; the monk is stripped and devoid of material things. [The athlete is] anointed with oil and taught by an instructor how he must wrestle; so [are we taught by] God who awards us the victory.”

CONCERNING TEMPERANCE [EGKRATEIA]

Once there was a festival at Scete and they gave a cup of wine to an elder, but he refused it, saying: “Take this death away from me.” When the rest of them who were eating with him witnessed this, they did not accept [it] either.
145. Ἕπεινασέ τις τῶν ἀδελφῶν ἀπὸ πρωὶ καὶ ἐπολέμησε μετὰ τοῦ λογισμοῦ τοῦ μὴ φαγεῖν ἐως ὦ γεννηται τρίτη ὥραν. Καὶ γενομένης τρίτης ἐ [f. 191b]βιάσσατο ἐως γεννηται ἑκτη ὥραν, καὶ βρέξας τοὺς ἄρτους ἐκάθισε φαγεῖν, καὶ πάλιν ἀνέστη λέγων τῷ λογισμῷ· Μείνωμεν ἐως ἐνάτης ὥρας. Καὶ ἐγένετο ἐνάτη, καὶ ποιήσας εὐχὴν εἶδε τὴν ἑνέργειαν ὡς κατινὸν ἀναβαίνοντα ἐκ τοῦ ἐργοχείρου, καὶ ἐπαύσατο ἡ πείνα εἰς αὐτοῦ.

146. Διηγήσατο τις μαθητῆς1 περὶ τοῦ ἀββὰ αὐτοῦ ὅτι ἐν ὀλοίς2 εἶκοσι ἐτεσίνιν ὡκ ἐκομιθήση ἐπὶ πλευροῦ, ἀλλ᾽ εἰς τὸ κάθισμα αὐτοῦ εἰς ὁ εἰργάζετο ἑκεῖ ἐκάθευδεν καθήμενος. Ἡσθίε δὲ, ἢ διὰ δύο, ἢ διὰ τεσσάρων, ἢ διὰ πέντε, ὦτως ἔτι εἶκοσι ἐτεσιν· ὅτε δὲ ἤσθιεν, ἢ μία αὐτοῦ χεῖρ ἐκτεταμένη ἦν εἰς προσευχήν καὶ τῇ ἄλλῃ ἤσθιεν, κάμοι δεξιότυτος αὐτῶ. Τί ἦστι τούτο; Διὰ τὸ οὕτω ποιεῖς, ἀββὰ [f. 192a]; Ἀπεκρίνατο πρὸς μὲ· Ὅτι τὸ κρίμα τοῦ Θεοῦ τιθάν πρὸς ὀφθαλμὸν μοῦ, καὶ ὡ ὑπόνεμα καρτερῆσαι. Ἐγένετο δὲ ποτὲ βαλλόντων ἡμῶν σύναξι, ἐληθὲ ἐμὲ καὶ ἐπλανήθην λόγον ἀπὸ τοῦ ψαλμοῦ, καὶ ὡς ἐτελέσαμεν τὴν σύναξιν, ἀποκρίθεις ὁ γέρων εἴπετε· Ἐγὼ ὅταν χαλλοῦσα ἡμῶν σύναξιν, ὡς τὰ πῦρ ἠγούμαι ὑποκάτω μοῦ καλόμενον, καὶ ὡ δύναται ὁ λογισμός μοῦ ἐκκλίναι3 δεξιά ἢ ἀριστερὰ· καὶ πρὸ ἢ ὁ λογισμὸς σου ὅτε ἐβάλλομεν τὴν σύναξιν, ὃτι ἔξηλθε σοι λόγος τοῦ ψαλμοῦ; Ὄπι οἴδας ὅτι ἐνώπιον τοῦ θεοῦ ἔστηκας, καὶ τῷ θεῷ ἐλάλεις· Ἐξῆλθε δὲ ποτὲ ὁ γέρων ἐν νυκτί4 καὶ εὐρέ ἐμε κοιμώμενον εἰς τὴν αὐλήν τοῦ κελλίου, καὶ ἔστη ὁ γέρων θρηνόν με καὶ κλαίον ἔλεγεν· Ἄρα ποῦ ἔστιν ὁ λογισμὸς τούτου, [f. 192b] ὅτι οὕτως καθεύδει μετὰ ἀμερμινίας.

147. Ἀδελφός παρέβαλε γέροντι δοκιμωτάτῳ, καὶ λέγει αὐτῷ· Κάμινω. Καὶ εἶπεν αὐτῷ ὁ γέρων· Κάθου εἰς τὸ κελλίον σου, καὶ ὁ Θεὸς παρέχει σοι ἄνεσιν.

148. Ἡνέχθη εἰς τὰ Κελλία σαίτιν οὖν ἀπαρχῆν, ἱνα δοθῇ τοῖς ἀδελφοῖς πρὸς ποτήριον. Καὶ ἐμβάντος τινὸς τῶν ἀδελφῶν ἐπὶ τὸν θόλον φυγείν, ἐπεσεν ὁ θόλος, καὶ ἀπελθόντες διὰ τὸν ψόφον, εὗρον αὐτὸν ἐρριμέμον, καὶ ἠρξάντα αὐτὸν ἀτιμάζειν λέγοντες· Κενόδοξε, καλῶς σοί

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1 μαθητῆς | τινὸς add S  
2 ὀλοίς | ὀλίγοις S  
3 ἐκκλίναι post ἀριστερὰ tsp S  
4 ὁ γέρων ἐν νυκτί C] ἐν νυκτὶ ὁ γέρων tsp S
N.145/4.71

One of the brothers was hungry from first thing in the morning, but he fought against the logismos so as not to eat until the third hour. Then, when it came to the third hour, he forced himself [to fast] until the sixth hour. [When it was the sixth hour] he moistened some dry bread and sat down to eat and then he stood up again saying: “Let us wait until the ninth hour.” At the ninth hour, after offering a prayer, he saw the activity [of the demon] rising up out of his handiwork like smoke and the hunger was laid to rest from him.

N.146/20.11 BHG 1440ka, de attenta oratione

A disciple told of his abba: “In all of twenty years, he never slept lying down, but on his bench where he used to work; he used to sleep sitting there. During twenty years he only ate every second, fourth or fifth day and, while he was eating, one hand was stretched out in prayer while he ate with the other. When I said to him: ‘What is this? Why are you doing this, abba?’ he answered me: ‘Because I place the judgement of God before my eyes and I cannot bear the sight of it.’ It happened once that I was distracted when we were offering the synaxis and made a mistake in a word of the psalm. When we had completed the synaxis, in response the elder said to me: ‘When I am offering the synaxis, I imagine there is a fire burning beneath me and my logismos cannot incline to left or to right. So where was your logismos when we were offering the synaxis, that a word of the psalm escaped you? Do you not know that you stood in the presence of God and were speaking to God?’ On one occasion the elder came out during the night and found me sleeping in the forecourt of the cell. The elder stood lamenting over me and weeping, saying: ‘Where now is the logismos of this fellow, that he sleeps like this without a care?’”

N.147

A brother visited a highly experienced elder and said to him: “I am sick of heart.” “Stay in your cell,” the elder said to him, “and God will give you relief.”

N.148/4.64

A quantity* of new wine was brought to The Cells so a cup could be given to the brethren. When one of the brothers climbed up onto the dome to escape, the dome collapsed. Running out at the crash, they found him sprawled on
ἐγένετο. Καὶ προσελάβετο αὐτὸν ὁ ἀββᾶς λέγων· ἂσετε τὸν υἱὸν μου, καλὸν ἐργὸν ἐποίησεν, καὶ ἥξι Κύριος, οὐ μὴ οἰκοδομηθῇ οἱ θόλος οὗτος ἐν τοῖς χρόνοις μου, ἵνα μάθῃ ἡ οἰκουμένη ὅτι διὰ ποτήριον οἶνου [Ἑρ. 192ν] ἔπεσεν οἱ θόλος εἰς τὰ Κελλία.

149. Παρέβαλε τοῖς τῶν γερόντων ἔτερῳ γέροντι καὶ εἶπεν τῷ μαθητῇ αὐτοῦ. Ποίησον ἡμῖν μικρόν φακόν, καὶ ἐποίησεν καὶ βρέξον ἡμῖν ἀρτοὺς, καὶ ἔβρεξεν. Καὶ ἔμειναν ἑως ἄλλης ἡμέρας ἐως ἀρας ἑκτὸς λαλοῦτες περὶ πνευματικῶν. Καὶ λέγει τῷ μαθητῇ αὐτοῦ πάλιν. Ποίησον ἡμῖν μικρόν φακόν, τέκνον. Καὶ λέγει· Ἀπ’ ἐχθές ἐποίησα. Καὶ οὕτως ἐφαγον.

150. Ἄλλος τις γέρων παρέβαλε τινι τῶν πατέρων. ὁ δὲ ἐψήφισα ὅλιγον φακόν, εἶπεν αὐτῷ· Ποίησομεν μικράν σύναξιν, καὶ ἐτέλεσαν ὁ εἰς ὅλον τὸ Ψαλτηρίον, καὶ ὁ ἀδελφός ἀπεστήσθησε τοὺς μεγάλους δύο Προφήτας. Καὶ προῆς γενομένης, ἀνέχωρησεν οἱ παραβαλῶν γέρων καὶ τῆς τροφῆς [Ἑρ. 192β] ἑπελάθοντο.¹

151. Ἡσθένησε τοῖς τῶν γερόντων καὶ μὴ δυνάμενος δέξασθαι τροφῆν ἐπὶ πολλάς ἡμέρας, παρεκάλετο ὑπὸ τοῦ ἱδίου μαθητοῦ ὡς γενέσθαι αὐτῷ μικρὸν λακέτιν. Ἀπελθὼν δὲ, ἐποίησε καὶ ἤνεγκαν αὐτῷ φαγεῖν, ἢν δὲ ἐκεῖ ἄγγελον κρεμάμενον ἔχον μικρὸν μέλι, καὶ ἔτερον ἂγγελον έχον εἰλοις ἀπὸ λινοπτέριου, καὶ ἥν ὅζον πρὸ χρόνου μένονεις λύχνου. Καὶ ἔλαβε τὸν ἀδελφόν, καὶ ἀντὶ μέλιτος ἔβαλεν εἰς αὐτοῦ εἰς τὸ βρῶμα τοῦ γέρωντος. Γευσάμενος δὲ τὸ γέρων, οὐδὲν ἑλάλησεν ἄλλα σιωπών ἐφαγεν. Ὑμάγκασε δὲ αὐτὸν καὶ τὸ δεύτερον φαγεῖν καὶ βιασάμενος ἐφαγεν. "Εἴδωκε δὲ αὐτῷ καὶ τὸ τρίτον. ὁ δὲ οὐκ ἠθελε φαγεῖν λέγων· Θύσαι οὐ δύναμαι [Ἑρ. 193α] φαγεῖν, τέκνον. Ο δὲ ὡς προσθυμόμενος αὐτὸν λέγει· Καλὸν ἔστιν, ἀββᾶ, ἰδοὺ καφρὸν τρώγω μετὰ σοῦ. Γευσάμενος δὲ καὶ μαθῶν δὲ ἐποίησεν, ἐπεσεν ἐπὶ πρόσωπον αὐτοῦ λέγων· Οὐκ αἱ μοι, ἀββᾶ, ὅτι ἀπέκτεινα σὲ καὶ σὺ τὴν ἄμαρτιαν ἔθηκας ἐπ’ ἐμὲ ὅτι οὐκ ἐλάλησας. Λέγει οἱ γέρων· Τέκνοιν, μὴ θλίβῃς· εἳ ἠθελεν ὁ Θεὸς ἑνά φάγω μελι, μελι εἰχες βαλειν.
the ground; they began to scold him saying: “Show off! It served you right!” But the abba took his side, saying: “Leave my son alone: he has done a good thing. As the Lord lives, that dome will not be rebuilt in my time, so that the world may know that the dome fell at The Cells on account of a cup of wine.”

*N. 149/4.69*

One of the elders visited another elder and he said to his disciple: “Prepare a few lentils for us” – this he did – “and moisten some bread for us” – so he moistened [it]. They went on talking about spiritual matters until the sixth hour of the next day, then the elder said to his disciple again: “Prepare a few lentils for us, my son”, and he said: “I did it yesterday”, and thus they ate.

*N. 150/4.70*

Another elder visited one of the fathers; he cooked a few lentils and said to the visitor: “Let us offer a short synaxis.” The one recited the entire Psalter then the brother repeated from memory the two great prophets.* The visiting elder departed when dawn broke; they forgot about the food.

*N. 151/4.72*

One of the elders fell sick and, not being able to take any food for many days, he was implored by his own disciple that a little treat* might be prepared for him. [The disciple] went and prepared it then brought it for him to eat. There was a jar containing a little honey hanging there and another jar containing linseed oil that smelled rancid – for the lamp. Without noticing it, the brother put some of this on the elder’s food instead of honey. The elder said nothing when he tasted it but ate it in silence. [The brother] obliged him to eat a second time and, under duress, he did so, but when he gave him a third [serving] he refused to eat. “I really cannot eat, my son”, he said. Trying to encourage him, the brother said: “It is good, abba; look, I too will eat with you.” When he had he tasted it and realised what he had done, he fell on his face saying: “What a wretch I am, abba, for I [could] have killed you, and you would have laid this sin on me by not speaking out.” “Do not torment yourself my son,” said the elder, “if God had wanted me to eat honey, honey you would have put on it.”

* lakentis, meaning unsure.
152. Διηγήσαντο περὶ τῶν γέροντος ὦτι ἐπεθύμησε πότε συκίδιν, ὅπερ λαβὼν ἐκρέμασε πρὸ τῶν ὀρθαλμῶν αὐτοῦ, καὶ μὴ ἦττηθε ἡ ἐπιθυμία μετενδεῖ δαμάζων ἐαυτὸν ὦτι κἀκεῖ ὀλος ἐπεθύμησεν.

153. Ἀδελφὸς τὰς ἀπήλθην ἐπισκέψασθαι τῆν ἵδιαν ἀδελφὴν ἐν μοναστηρίῳ ἀσθενοῦσαν, ἦν δὲ πιστοτάτη, καὶ [f. 193b] μὴ καταδεχομένη ἰδεῖν ἄνδρα, μηδὲ πάλιν τὸν ἰδιον ἀδελφὸν προφάσει αὐτῆς εἰς μέσον γυναικῶν εἰσελθεῖν, ἐδήλωσεν οὖν λέγουσα αὐτῷ· Πορεύου, ἀδελφέ, εὐχόμενος ὑπὲρ ἐμοῦ, καὶ χάριτι Χριστοῦ, βλέπω σε ἐν τῇ βασιλείᾳ τῶν οὐράνων.

154. Μοναχὸς ὑπαυτῆσας κανονικάς κατὰ τὴν ὀδόν, ὑπεχώρησεν ἐκ τῆς ὀδοῦ. Εἶπεν δὲ ἡ ἡγουμένη πρὸς αὐτὸν· Εἰ ἡ ἡτέλειος μοναχός, ἡμῖν ὡς γυναῖξιν οὐκ ἄν προσέσχες.

155. Ἀδελφὸς εἰς τὰ Κελλία ἠνεγκή τὰ ψυμία ἐαυτοῦ1 νεαρά, καὶ ἐκάλεσε μίαν τράπεζαν γερόντων, καὶ ὡς ἔφαγεν ἑκάστος πρὸς δυὸ ψυμία, ἔπαυσατο.2 Ὁ δὲ ἀδελφὸς εἰδὼς τὸν πόνον τῆς ἀσκήσεως αὐτῶν, διέβαλε3 μετάνοιαν λέγων [f. 193v]· Διὰ τὸν Κύριον, φάγετε σήμερον ἐώς οὐ χρωτάσητε. Καὶ ἔφαγον πρὸς ἄλλα δέκα παραμάτια· ἰδοὺ οὖν παρὰ πόσον τῆς χρείας ἠθίον οἱ ἀληθινοὶ ἀσκηταί.

156. Ἐκακώθη τις γέρων ἀσθενεῖσα μεγάλη ὡστε τὰ ἐντὸς αὐτοῦ αἷμα πολὺ ἐκβάλλειν. Εὐκαίρησε δὲ τινὶ τῶν ἀδελφῶν μυζάρια ἠπά, καὶ ποιήσας ἄθηραν, ἔβαλεν αὐτὰ κάτω, καὶ ἠνεγκε τὸ γέροντι, καὶ παρεκάλει αὐτὸν γεώσασθαι λέγων· Ποίησον ἀγάπην, φάγε, μήποτε καὶ συµφέρει. Ἀτενίσας δὲ αὐτῷ ἐπιτιπολοῦ ὁ γέρων εἶπεν· Ἐπὶ ἀληθείας, ἠθέλων ἵνα ἀφηκέ

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1 ἡμῖν ὡς γυναῖξιν οὐκ ἄν] οὐκ ἄν ἡμῖν ὡς γυναῖξιν τερ S
2 ἐαυτοῦ C] αὐτοῦ S
3 ἔπαυσατο C] ὑπαύτα C S
4 διέβαλε C] ἐβαλε S
They recounted of a certain elder that he once desired a small cucumber. He took it and hung it up where he could see it. He was not overcome by the desire, but rather repented, chastening himself for having even had the desire at all.

A brother went to visit his own sister who was sick in a monastery. She was an extremely pious lady and so would not consent to see a man or for her own brother to come among women on her account. She made it clear to him saying: “Go on your way, brother, praying for me and, by the grace of Christ, I shall see you in the Kingdom of Heaven.”

A monk who encountered some nuns on the road withdrew from the road. Their leader said to him: “If you were a perfect monk you would not have noticed that we are women.”

A brother at The Cells brought his own fresh loaves and invited a table-full of elders, each of whom stopped when he had eaten two loaves. Recognising the constraint of their ascetic discipline, the brother prostrated himself saying: “For the sake of the Lord, eat until you are full today”, and they ate another ten dried loaves.* See how much beyond what they needed true ascetics would eat!

* paxamatia, which is dried-out bread (hardtack), not psômia, as above: this apophthegm is puzzling. It could be a demonstration of the amount much less they normally ate in their ascetic practice.

An elder was afflicted with a grave sickness resulting in profuse internal bleeding. Fortunately one of the brethren happened to have some prunes; he made an infusion, put them in it and brought that to the elder. He entreated him to partake of it, saying: “Of your charity, consume it for it might do you some good.” The elder stared at him for some time and then...
157. Ἄλλος γέρων έκάθητο εἰς ἔρημον μακράν. Συνέβη δὲ ἀδελφός ἑπαρβαλεῖν αὐτῷ, καὶ εὗρεν αὐτόν ἀσθενοῦντα, καὶ λαβών, ἐνίσχεν αὐτόν, καὶ εἶ ὡς ἦν ἡγεύκε άρειών ἔποιήσει μικρόν ἐμητόν, καὶ ἦνεκεν αὐτῷ φαγεῖν. Ἀποκριθεὶς δὲ ο γέρων, εἴπεν· Ἐφυσε, ἀδελφέ, ἠληθάργησα ὁτι εἴχον οἱ ἀνθρωποὶ τὴν ἀνάπαυσιν ταύτην. Ἡγεύε δὲ αὐτῷ καὶ ποτήριον ὕινο, καὶ ἰδὼν αὐτό, ἔκλαυσε λέγων· Ὅτι οὐ προσεδόκησα ἐως θανάτου πιεῖν ὕινον.

158. Ἡσκήσε γέρων τοῦ μὴ πιεῖν ἡμέρας τεσσαράκοντα, καὶ εἴποτε ἐγένετο καῦμα, ἔπλυνε τὸ βαυκάλιον καὶ ἐγέμιζεν αὐτὸ ἔθατος, καὶ ἐκρέμινα αὐτό ἐναίνιον αὐτοῦ, καὶ ἐπερωτήθης παρὰ ἀδελφοῦ [f. 194a] δι᾽ ἣν αἰτίαν τοῦτο ποιεῖ, ἀπεκρίθη· Ἰνα μετὰ τοῦ διψάν με πλέον κοπίω, καὶ πλέονασι μισθόν λαμβάνω παρὰ τοῦ Θεοῦ.

159. Ἀδελφὸς ἦν ἠδεύτων μετὰ τῆς ἱδίας μητρὸς γραίδος τυγχανούσης, καὶ ὡς ἤλθον ἠπὶ ποταμών, οὐκ ἤδυνήθη ἢ γραίς περάσει, καὶ λαβών ὁ υἱὸς αὐτῆς τὸ μαφόριν αὐτοῦ περιείλησε τὰς χείρας ἑαυτοῦ· ἤνα μή ἐγγίζῃ τὸ σῶμα τῆς μητρὸς αὐτοῦ, καὶ οὕτως βαστάζος αὐτὴν ἀπένεγκεν εἰς τὸ πέραν. Καὶ λέγει αὐτῷ ἢ μήτηρ αὐτοῦ. Τέκνον, διατί ἐτύλιξας τὰς χείρας σου; Ὅ δὲ ἔφη· Ὅτι τὸ σῶμα τῆς γυναικὸς πῦρ ἔστιν, καὶ ἐκ τοῦτον ἔρχεται μνήμη ἄλλων, καὶ διὰ τοῦτο οὕτως ἐποίησα.

160. Εἴπεν τις τῶν πατέρων· Οἶδα ἀδελφὸν εἰς τὰ Κελλία [f. 194b] νηστεύσαντα τὴν ἐβδομάδα τοῦ πάσχα, καὶ ὡς συνήχθη ὁψε, ἔφυγεν ἵνα μῆ φάγη εἰς τὴν ἐκκλησίαν, καὶ μικρὰ σεῦτα ἐποίησεν ἐκζεστά καὶ ἔφαγε χωρίς ἀρτοῦ.

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1 ἀδελφός C | ἀδελφόν S  2 εἴπεν om S
3 ἠληθάργησα S | ἠληθάργησα C (the verb is ληθάργησα)  4 αὐτῆς S | αὐτοῦ C
5 ἐαυτοῦ C | αὐτοῦ S  6 ἐγγίζῃ C | ἐγγίζων S
7 ἐτύλιξας S | ἐτύλιξας C (the verb is τυλίξαον/-σαον)  8 οὕτως om S
9 νηστεύσαντα] ὅλην add S
said: “The truth is that I wanted God to leave me in this sickness for another thirty years” and, gravely sick though he was, he would not even consent to take a sip of the infusion. The brother took it up and departed to his own cell.

**N.157/4.79**

Another elder was living in the remote desert and a brother who happened to visit him found him ill. Taking care of him, he washed him and, cooking a little from the provisions he had brought, he brought it to him to eat. In response the elder said: “I had actually forgotten, brother, that men have such comfort.” He brought him a cup of wine too; the elder wept when he saw that, saying: “I did not expect to drink wine until the day I died.”

**N.158/4.82**

An elder disciplined himself not to drink for forty days. If there was ever hot weather he would rinse out his amphora, fill it with water and hang it in front of himself. When he was asked by a brother why he was doing this, he said: “It is so that I am the more fatigued by thirst and receive a greater reward from God.”

**N.159/4.83**

A brother was travelling with his own mother who happened to be elderly. When they came to a river the old woman was unable to get across. Taking his stole, her son wound it around his own hands so he would not come into contact with his mother’s body. Lifting her in that way, he carried her over to the other side. “Why did you wrap your hands, my son?” his mother said to him. “A woman’s body is fire,” he said, “and from this comes the recollection of others. That is why I acted like that.”

**N.160/4.84**

One of the fathers said: “I know a brother at The Cells who fasted throughout the week of Easter and then ran away when they gathered together in the evening in order not to eat in the church. He boiled a few beets and ate them without bread.”
161. Ἀπήλθεν ποτὲ ὁ πρεσβύτερος τῆς Σκήτης πρὸς τὸν μακάριον Θεόφιλον τὸν ἀρχιεπίσκοπον Ἀλεξανδρείας, καὶ ὡς ὑπέστρεψεν εἰς Σκήτην, ἤρωταν αὐτὸν οἱ ἀδελφοί. Πῶς ἦ τόλης; Ὁ δὲ εἶπεν αὐτοῖς· Φῦσει, ἀδελφοί, ἐγώ πρόσωπον ἀνθρώπου ὕπειδον εἰ μὴ μόνον τοῦ ἀρχιεπισκόπου. Οἱ δὲ ἀκούσαντες, ἔταράχθησαν λέγοντες· Ἀρα ἐχαώθησαν, ἀββᾶ; Ὁ δὲ εἶπεν· Οὕχ ὡρίως, ἄλλ' ὅπως ἔνικησε με ὁ λογισμὸς τοῦ ἰδεῖν τινά. Οἱ δὲ ἀκούσαντες ἐθάψασαν καὶ ἔστηρεν ἃπτο τοῦ λό [f. 194v]γού αὐτοῦ, 2 ἵνα φυλάττωσιν ἀπὸ μετεωρισμοῦ τούς ὀφθαλμοὺς αὐτῶν.

162. Εἰςήλθον ποτὲ πατέρες εἰς Ἀλεξανδρείαν κληθέντες ὑπὸ τοῦ μακαρίου Θεοφίλου τὸν ἀρχιεπίσκοπον, ίνα ποιήσωσιν εὐχήν καὶ καθελή τὰ ἱερὰ. καὶ ἐσθιόντων αὐτῶν μετ' αὐτοῦ, παρετέθη κρέας κόσμου, καὶ ἤσθιον μηδὲν διακρινόμενοι. Καὶ λαβὼν ὁ ἀρχιεπίσκοπος ἐν κοπάδιν, ἐδωκεν τῷ ἐγγίστα αὐτοῦ γέροντες λέγων· Ἰδοὺ τούτῳ καλὸν κοπάδιν ἔστιν, φάγε, ἀββᾶ. Οἱ δὲ ἀποκριθέντες εἶπον· 3 Ἡμεῖς ἰσούς ἄρτι λάχανα ἠσθίομεν· εἰ δὲ κρέα ἔστιν, ἡμεῖς ὡς τρώγωμεν, καὶ οὐκέτι προσέθετο εἰς εἰς αὐτῶν τοῦ γεύσασθαι αὐτοῦ.

Πρὸς τὸν ἐκ τῆς πορνείας τῆς ἦμεν πόλεμον

163. Ἀδελφός τός τε ἐπολεμήθη εἰς πορνεῖαν, καὶ ἦν ὁ πόλεμος ὡς πῦρ καίμομεν ἐν τῇ καρδίᾳ αὐτοῦ νυκτὸς καὶ ἱμέρας. Ὁ δὲ ἀδελφός ἤγωνίζετο μηδὲ συγκαταβῆναι τῷ λογισμῷ. Καὶ μετὰ πολὺν χρόνον, ἔφυγεν ὁ πόλεμος μηδὲν ἵσχυσας δια τὴν ὑπομονὴν τοῦ ἀδελφοῦ, καὶ εὐθέως φῶς ἠλθεν ἐν τῇ καρδίᾳ αὐτοῦ.

164. Ἀδελφός ἄλλος ἐπολεμήθη εἰς πορνεῖαν καὶ ἀναστάς νυκτὸς, ἀπῆλθε πρὸς τινα γέροντα καὶ εἶπεν αὐτῷ τὸν λογισμὸν, καὶ παρεκάλεσαν αὐτὸν ὁ γέρων καὶ ἀψυρήθης ἀπῆλθεν εἰς τὸ κελλῖον αὐτοῦ. καὶ ἔδει πάλιν ὁ πόλεμος ἐπετέθη αὐτῷ· Ὁ δὲ πάλιν ἀπῆλθε πρὸς τὸν γε [f. 195v]ροντα. ἔτοιμης δὲ ὡρίως πολλάκις, ὁ δὲ γέρων ὡρίως ἔλυττεν αὐτὸν, ἄλλ' ἔλατεν αὐτῷ τὰ πρός ἀψυρήθη, καὶ ἐλέγον αὐτῷ· Μὴ παρασχωρήσης, ἄλλα μᾶλλον ἔρχου καθότι πολεμεῖ σοι ὁ δαίμων καὶ ἐλέγχε αὐτὸν· καὶ ὡρίως ἐλεγχομένος ὑποχωρεῖ. Οὕδεν γᾶρ ἀπείρει τὸν δαίμονα τῆς πορνείας ὡς τὸ

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1 N.161 is placed after N.148 in S 2 λόγου αὐτοῦ C] λογισμοῦ αὐτῶν S
3 ὀφθαλμοὺς S] ἀδελφοὺς C 4 N.162 is placed after N.154 in S 5 ἐπον S] εἶπαν C
6 φῶς om S] ἀνάπτασιν ARµς 7 ἐπετέθη S] ἐπέτεθη C
One day the priest of Scete went to see the blessed Theophilos, archbishop of Alexandria. On his return to Scete the brethren asked him: “How are things in the city?” “Actually, brothers,” he replied, “I did not see any man’s face other than the archbishop’s.” They were troubled on hearing this, saying: “Were they destroyed then, abba?” “Not at all”, he replied; “but the logismos to see anyone did not conquer me.” They who heard were amazed; they were strengthened by his report to guard against the wandering of their eyes.

Some fathers once went into Alexandria at the invitation of Archbishop, the blessed Theophilos, to offer prayer and tear down the [pagan] temples. As they were eating with him, veal was set on the table and they ate some without discriminating. Taking a slice, the archbishop gave it to the elder nearest to him saying: “See, this is a good slice; eat it, abba.” The [fathers], however, replied: “We have only been eating vegetables until now; if it is flesh, we are not eating it”, and not one of them went on eating it.

ON THE BATTLE THAT RISES AGAINST US FROM PORNEIA

A brother was embattled by porneia and the battle was like fire burning in his heart day and night. The brother put up a strong resistance not to descend to [the level of] the logismos. After a considerable time, the warfare, not being strong enough to accomplish anything because of the patient endurance of the brother, went away and immediately there came light into his heart.

Another brother was embattled by porneia. Getting up in the night, he went to an elder and told him of his logismos. The elder comforted him and he went away to his cell reassured. But here the warfare assailed him again, and again he went to the elder. He did this many times, but the elder did not distress him; he would speak beneficial words to him and say to him: “Do not give an inch, but rather come [here] whenever the demon does
ἀποκαλύπτειν τὰ ἔργα αὐτοῦ, καὶ οὐδὲν χαροποιεῖ αὐτόν, ώς τὸ κρύπτειν τοὺς λογισμοὺς αὐτοῦ.

165. Ἐπολεμήθη ἀδελφὸς εἰς πορνείαν, καὶ ἤγωνισατο ἐπιτείνων τὴν ἁσκησιν, καὶ τὸν λογισμὸν τηρῶν τοῦ μή συγκαταθήναι τῇ ἐπιθυμίᾳ. "Ὑστερον ἐλθὼν εἰς τὴν ἐκκλησίαν, ἐνεφάνισε τὸ πράγμα παντὶ τῷ πλήθει καὶ ἐδόθη ἐντολή, καὶ πάντες ἐπόνησαν πε[...]"ρι αὐτοῦ ἐβδομάδα εὐχόμενοι τῷ Θεῷ, καὶ ἐπαύσατο ὁ πόλεμος.

166. Πρὸς τὸν λογισμὸν τῆς πορνείας, εἶπέν τις τῶν γεροντῶν ἐρημίτης: Κοιμώμενος θέλεις σωθῆναι; "Ὑπαγε κάμε, ὑπαγε πόνεσον, ὑπαγε ζήτησον καὶ εὐρίσκεις, χρηγόρησον καὶ κρούσον, καὶ ἀνοίγεται σοι. εἰσίν ἐν τῷ κοσμῷ παμμαχάριοι καὶ ἀπὸ τοῦ πολλά τύππεσθαι καὶ ἔσταναι καὶ εὐτονεῖν, στεφανοῦνται. Πολλάκις δὲ καὶ εἰς ἀπὸ δύο τυπτόμενος, εὐτυ- νήσας ταῖς πληγαῖς, τοὺς τύππουντος ἐνίκησαν. Εἶδες εὐτονία πόση διὰ τὸν τῆς σαρκὸς πορισμῶν; Καὶ σὺ οὖν στῆθι καὶ εὐτόνεσον καὶ ὁ Θεὸς πολεμεῖ ὑπὲρ σοῦ τὸν ἔχθρον.

167. Πρὸς τὸν αὐτὸν λογισμὸν εἰρηκεν ἄλλος γέρων· Γενοῦ [f. 195v2] ώς παριῶν ἐν ἁγορᾷ διὰ κατηλείου, καὶ ὀσφαιρόμενος ἐψήματος ἢ παρόπ- του τινός. Ὁ θέλων εἰσήλθε καὶ ἔφαγεν, ο δὲ μὴ θέλων ὀσφαλάσθης μόνον παριῶν καὶ ἀπῆλθεν. Ὁταν καὶ σὺ, τίναξον ἀπό σοῦ τὴν δυσωδίαν, ἐγειρε καὶ εὐδοκεῖ λέγων· Υἱὲ τοῦ Θεοῦ, βοήθει μοι. Τοῦτοι ποιεῖ καὶ ἐπ᾽ ἄλλοις λογισμοῖς· οὐ γὰρ ἐκριζωταί ἐσμέν τῶν παθῶν, ἀλλ᾽ ἀνταχωματιαί.

168. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Ἐάν ἐμπέσῃ μοναχὸς εἰς πειρασμὸν, θλίβεται ώς ἀπὸ προκοπής εἰς ἐλάττωσιν ἐλθὼν, καὶ κοπιᾶ τίς οὐ ἀναστῇ. Ὁ δὲ ἀπὸ κόσμου ἐρχόμενος, ώς ἀρχῆν βάλλων προκόπτει. Καὶ ἀποκριθεὶς ὁ γέρων εἶπεν· Μοναχὸς ὁ εἰς πειρασμὸν ἐμ[...]πίπτων, ὥσπερ οἰκία πεσοῦσα ἐστῶν, καὶ ἐὰν ὅλως νήπὶ τῷ λογισμῷ αὐτοῦ οἰκοδομήσαι τὴν πεσοῦσαν οἰκίαν, πολλὰς ὦλας εὐρίσκει· τὰ θεμέλια, τοὺς λίθους, τὰ ξύλα, καὶ δύναται ταχέως προκοπῆσαι ὑπὲρ τοῦ μὴ ὀρύζαντα καὶ βαλόντα θεμέλιον καὶ μηδὲν ἔχοντα προχρείαν, ἀλλ᾽ ἐπὶ ἐλπίδι

1 Toúto] δὲ add S 2 νήψῃ cor., νήψ SC
battle with you and denounce him, for he retreats when denounced like that. Nothing disgusts the demon of porneia like exposing his deeds, while nothing pleases him like concealing his logismoi.”

N.165/15.17

A brother was embattled by porneia. He struggled, intensifying his self-discipline, keeping the logismos in check so as not to give in to the desire. Finally, he went to church and revealed the matter to the entire company. A command was given and, for a whole week, great effort was made by all in prayer to God on his behalf – and the battle was put to rest.

N.166/5.18

On the logismos of porneia one of the elders who was a hermit said: “Do you want to be saved lying down? Go slog; go labour, go ‘seek and ye shall find’; be vigilant and ‘knock and it shall be opened unto you’ [Lk 11:9]. In the world there are all-in wrestlers and it is from receiving many blows, standing their ground and not giving in that they are crowned. It often happened that one who was being punched by two [fighters] overcame his assailants by not giving in to the wounds. Did you see how resistant [they were], thanks to their physical training? Do you too so stand and endure; God will fight the enemy on your behalf.”

N.167/5.19

Concerning the same logismos another elder said: “Be like one who, going through the market, passes an eating-house and smells the soup or a roast. He who wanted to do so, went in and ate; he who did not want to eat simply smelled as he was passing by, then went his way. So it is with you; shake the bad odour off from you then get up and pray, saying: ‘Son of God, help me.’ Do this in the case of other logismoi too, for we are not eradicators, but adversaries, of the passions.”

N.168/5.22

A brother questioned an elder: “If a monk falls into temptation, he is distressed as one going from making progress to falling back; and he labours away until he picks himself up. But a person coming from the world makes progress because he is starting at the beginning.” In answer to
βαλόντα εἰπόως ἀρα τελειώσει. Ὑπὸς οὖν ἀπό τῆς μοναχικῆς ἐργασίας ἐν ἐμτέρη ἐεις πειρασμὸν καὶ ἐπιστρέψῃ ἐξει πολλὴν προχρείαν· τὴν μελέτην, τὴν παλιωδίαν, καὶ τὸ ἐργάσιμον· ἀτινά ἐστὶ τὰ θεμέλια. Ὁ δὲ ἀρχάριος, ἐν ὁς ταῦτα μανθάνει, ἐρχὴ σὺ εἰς τὴν πρωτὴν τάξιν.

169. Ἀδελφὸς τις ὁχλούμενος ὑπὸ πορνείας, παρέβαλε γέροντι μεγάλῳ, καὶ παρε[ε τὸ 1966 Γ]καλει αὐτὸν λέγων· Ποίησον ἄγατην, εὖχου ὑπέρ ἐμοῦ ὅτι ὁχλούμαι ὑπὸ πορνείας. Ὁ δὲ γέρων ἔδειδῆ τὸν Θεοῦ ὑπέρ αὐτοῦ. Πάλιν ἐκ δευτέρου ἔρχεται πρὸς τὸν γέροντα, καὶ τὸν αὐτὸν λόγον ἐπει πνεῖ ὁμιλῶς, καὶ ὁ γέρων οὐκ ἠμέλησε παρακαλῶν τὸν Θεόν ὑπέρ αὐτοῦ· καὶ λέγων· Ὀριστέρα, ἀποκάλυψον μοι τὸ κάθισμα τοῦ ἀδελφοῦ τούτου, καὶ πόθεν ἐν ἑνέργεια, ὅτι παρεκάλεσά σε, καὶ οὐχ εὕρεν ἀνάπαυσιν. Καὶ ἀπεκάλυψεν αὐτῷ ὁ Θεός τὰ κατ’ αὐτόν, καὶ εἶδεν αὐτὸν καθέζομενον καὶ τὸ πνεῦμα τῆς πορνείας ἐγγὺς αὐτοῦ. Καὶ ἀγγέλος ἵστατο πρὸς βοήθειαν αὐτοῦ πεμφθεὶς, καὶ ὥργιζε τῷ ἀδελφῷ ὅτι μὴ ἐπέρριπτεν ἑαυτὸν πρὸς τὸν Θεὸν ἀλλ’ ἠδόμενος [εἰς τὸς λοισιμὸς, ὁλον ἑαυτοῦ τὸν νοῦν προεδίδου τῇ ἑνεργείᾳ. Καὶ ἔγνων ὁ γέρων ὅτι ἡ αἰτία ἐκ τοῦ ἀδελφοῦ ἐστὶν, καὶ ἀνήγγειλεν αὐτῷ ὅτι σὺ εἰ ὁ συγκατατηθέμενος τῷ λοισιμῷ σου· καὶ ἐδίδαξεν αὐτὸν πῶς ἀντιστῇ τοῖς λοισιμοῖς, καὶ ἀνανήψας ὁ ἀδελφὸς διὰ τῆς εὐχῆς καὶ διδαξῆς τοῦ γέροντος, εὗρεν ἀνάπαυσιν.

170. Ἐπολεμήθη ποτὲ μαθητής μεγάλου γέροντος εἰς πορνείαν. Ο δὲ γέρων βλέπων αὐτὸν κοπίῶντα, λέγει αὐτῷ ὁ Θεοῦς παρακαλῶ τὸν Θεοῦ καὶ κοψίζει τὸν πόλεμον ἀπὸ σου· Ὁ δὲ ἐπει ὁ Θεωρῶ, ἀββᾶ, ὅτι κοπίω, ἀλλὰ βλέπω ἐκ τοῦ κόπτων καρτόν εἰς ἔμε, τοῦτο δὲ παρακάλεσον τὸν Θεοῦ, ἵνα μοι δῷ ὑπομονὴν τοῦ ὑπε[ε τὸν 1966 Γ]νεγκεῖν. Λέγει αὐτῷ ὁ ἀββᾶς αὐτοῦ. Σήμερον ἐγγόνω, ὅτι ἐν προκοπῇ εἰ καὶ ὑπερέβη με.
this the elder said: “A monk who falls into temptation is like a collapsed house. If he concentrates his entire *logismos* on rebuilding the collapsed house, he will find plenty of materials: stuff for the foundations, stones and wood. And he can make more rapid progress than a person who has neither excavated nor laid a foundation and has nothing to hand, but starts in the hope that he will finish. So it is with the monastic endeavour. If one falls into temptation but returns, he has much to hand: meditation, psalm-singing and manual labour – which are the foundations. Whereas, while the novice is learning these things, you are coming to [your] original status.”

**N.169/5.23**

A brother troubled by *porneia* visited a great elder and besought him saying: “Of your charity, pray for me for I am troubled by *porneia.*” The elder interceded with God on his behalf. He came to the elder again, a second time, and said the same as before; the elder likewise spared no effort, calling upon God for him, saying: “Lord, reveal the situation of this brother to me and where the impulse [to *porneia*] is coming from, for I called upon you and he did not find repose.” God revealed the brother’s case to him; he saw him sitting with the spirit of *porneia* close by him and an angel stood there, sent to help him. The angel was angry with the brother for not casting himself upon God but enjoying the *logismoi* and totally abandoning his mind to the impulse. Then the elder realised that the cause came from the brother himself and he told him: “You are the one conniving with your *logismos*” and he taught him how to withstand the *logismoi*. Brought to his senses by the teaching and prayers of the elder, the brother found repose.

**N.170/5.24**

The disciple of a great elder was once embattled towards *porneia*. Perceiving that he was labouring, the elder said to him: “Do you want me to beseech God to assuage the battle from you?” But he said: “I am aware that I am labouring, abba, but I see some fruit for me from my labour. Do you rather beseech this of God: that he give me the endurance to withstand.” His abba said to him: “Today I realised that you are progressing – and have overtaken me.”
171. Ἐλεγον περὶ τινος γέροντος ὅτι κατέβη εἰς Σκῆτιν καὶ εἶχεν υἱὸν ἐθηλάζοντα, καὶ οὐκ ἤδει τί ἔστι γυνή. Ὁς οὖν γέγονεν ἄνήρ, ἐδείκνυον αὐτῷ οἱ δαιμονεῖς τὰ σχήματα τῶν γυναικῶν, καὶ ἀνήγγειλε τῷ πατρὶ αὐτοῦ, καὶ ἐθαύμασεν. Ποτὲ οὖν ἄναβας μετά του πατρὸς αὐτοῦ εἰς Αἴγυπτον καὶ ἱδὼν τὰς γυναικὰς, λέγει τῷ πατρὶ αὐτοῦ· Ἀββᾶ, οὗτοι εἰσίν οἱ ἐρχόμενοι πρὸς με νυκτὸς εἰς Σκῆτιν. Καὶ λέγει αὐτῷ ὁ πατὴρ αὐτοῦ· Οὗτοι εἰσίν οἱ μοναχοί τῶν κωμῶν, τέκνον, ἀλλο δὲ σχήμα ἔχουσιν οὗτοι, καὶ οἱ ἐρημίται ἄλλο. Καὶ ἐθαύμασεν ὁ γέρων πῶς καὶ ἐν τῇ ἐρήμῳ ἔδειξαν αὐτῷ οἱ δαι[56ν] μονα διὰ τὰς φαντασίας τῶν γυναικῶν, καὶ εὐθέως ὑπέστρεψαν εἰς τὴν κέλλαν αὐτῶν.

172. Ἀδελφὸς τὸς ἡν ἀγωνιστής ἐν Σκῆτει, καὶ ὑπέβαλεν αὐτῷ ὁ ἐχθρὸς μνήμην γυναικὸς τινος εὐμορφοτάτης, καὶ ἐθλίβεν αὐτὸν σφόδρα. Καὶ κατ’ ὁκονομίαν, ἀλλος ἀδελφὸς κατελθὼν ἀπὸ Αἴγυπτος εἰς Σκῆτιν, καὶ λαλούμενοι αὐτῶν εἶπεν ὅτι ἡ γυνὴ του δεῖν ἄπεθανεν. Ἡν δὲ αὐτὴ, εἰς ἣν ἐπολεμεῖτο ὁ ἀγωνιστής. Ὁ δὲ ἀκούσας λαβὼν τὸν λεβήτων αὐτοῦ νυκτὸς, καὶ ἀναβάς, ἤριξεν αὐτῆς τὸν τάφον, καὶ ἐξέβαζεν τοὺς ἱχώρας αὐτῆς τῷ λεβήτων αὐτοῦ, καὶ ὑπέστρεψεν ἐχὼν αὐτὸν εἰς τὸ κέλλιον αὐτοῦ, καὶ ἔτθει τὴν δυσῳδίαν ἐκείνην ἐμπροθενθεν αὐτοῦ, καὶ ἐπολέμη τῷ λογισμῷ λέ[57] γων. Ἡδοὺ ἡ ἐπιθυμία σου ἡν ἐξήτεις, ἔχεις αὐτήν, χάρτασον σεαυτόν. Καὶ οὐτός ἐν τῇ δυσῳδιαθεσάνιεν ἐαυτὸν, ἑως οὖ ἐπαύσατο ὁ πόλεμος εἰς αὐτοῦ.

173. Ἐξῆλθεν ποτὲ τις ἐν Σκῆτει θέλων γενέσθαι μοναχὸς, ἐχὼν καὶ τὸν υἱὸν αὐτοῦ ἀπογαλακτισθέντα μεθ’ ἐαυτοῦ. Καὶ ὡς ἐγένετο νεώτερος, ἤδειξαν οἱ πόλεμοι ἐπιτίθενται αὐτῷ, καὶ εἶπεν τῷ πατρὶ αὐτοῦ· Ὡπάγω εἰς τὸν κόσμον· οὔ γάρ ἰσχῦων τοῦ πόλεμον ὑπενεγκεῖν. Ὁ δὲ πατὴρ αὐτοῦ ἐπέμενε παρακαλῶν αὐτὸν. Καὶ πάλιν λέγει ὁ νεώτερος· Ἀββᾶ, οὐκ ἰσχύω, ἐξάγων με ἐπεθεῖν. Λέγει αὐτῷ ὁ πατὴρ αὐτοῦ· Ἀκουσάν μου, τέκνον, ἔτι τὸ ἑαυτόν τοῦτο, καὶ λάβε σεαυτῷ τεσσάρακον ζεύγος ἀρτῶν, καὶ θαλλία ἡμερῶν τεσσάρος· καὶ ἐκάκοντα καὶ ὑπαγε εἰς τὴν ἐσωτέραν ἐρήμον καὶ μείνου ἐκεί τεσσάρακον ἡμέρας, καὶ τοῦ Κυρίου τὸ βέλημα γενέσθω. Ὡπήκουσε δέ τῷ πατρὶ αὐτοῦ, καὶ ἀναστάς, εἰσῆλθεν εἰς τὴν ἐρήμον, καὶ ἔμεινεν κοπῶν ἐκεῖ καὶ πλεκὼν τὰ θαλλία ἐξηρά τὸν ἄρτον έσθιόν ξηρόν. Καὶ ἡσύχασεν ἐκεί εἴκοσι ἡμέρας, καὶ εἶδεν τὴν ἐνέργειαν ἐρχομένην ἐπὶ αὐτοῦ. Καὶ ὄρθη ἐκκύπτων αὐτοῦ ὡς Αἰθιόπισσα δυσῳδεστάτη, ὡστε μὴ

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1 δαιμονεῖς 2 νυκτὸς add S 3 καὶ om S 4 ᾧ ἀγωνιστής ἐν Σκῆτει ἐν Σκῆτει ἡ ἀγωνιστής τεσπ S 5 ὁ ἐχθρὸς S in mgl οἱ δαιμονοὶ S in text 6 καὶ om S
They used to say of one elder that he came down to Scete bringing his son, [a child] not yet weaned who did not know what a woman was. So when he became a man, the demons showed him the forms of women. This he reported to his father and was amazed. Once while he was going up to Egypt with his father, on seeing women, he said to his father: “Abba, those are the ones who come to me by night at Scete.” “Those are the monks of the villages, my son,” said his father to him; “they have one form, while the desert-dwellers have another.” The elder was amazed how even in the desert the demons showed him visions of women and they immediately returned to their cell.

There was a brother who was fighting the good fight at Scete and the enemy put him in mind of a certain most beautiful woman and was seriously afflicting him. Then, providentially, another brother came down from Egypt to Scete and, as they were speaking together, he said that the wife of so-and-so had died. It was the very woman on whose account the combatant was embattled. On hearing this, he took up his levitôn and, going up [to Egypt] by night, opened her tomb. He mopped up her bodily fluids with his levitôn and kept it in his cell when he came back. He would set that stench before him and do battle with his logismos, saying: “Look, this is the desired one you were seeking; you have her, take your fill!” In this way he tormented himself with the stench until the battle was stilled for him.

Somebody once came out to Scete wanting to become a monk, bringing his newly weaned son with him too. When [the child] became a youth the battles began coming upon him. “I am going to the world,” he said to his father, “for I do not have the strength to endure the battle.” His father kept on pleading with him but again the youth said to him: “Abba, I do not have the strength: let me go!” “Listen to me just once more, my child”, his father said to him: “Get yourself forty pairs of loaves of bread* and enough palm fronds for forty days, then go away into the inner desert and stay there for forty days – and the Lord’s will be done!” He obeyed his father; he arose and went into the desert and stayed there, labouring away,
δύνασθαι αὐτὸν φέρειν τὴν ὅσμην αὐτῆς. Ἐδώκεν οὖν αὐτήν, καὶ λέγει αὐτῷ. Αὐτὸς ἔγω ἐν ταῖς καρδίαις τῶν ἀνθρώπων γλυκεῖα φαίνομαι, ἀλλὰ διὰ τὴν ὑπακοὴν σου καὶ τὸν κόπον σου, οὐκ ἀρκήκε μὲ ὁ Θεὸς ἀπατήσαι σε [f. 197v] καὶ ἐνεφάνισε σοι τὴν δυσωδίαν μου. Ὅ δὲ ἀναστάς καὶ εὐχαριστήσῃ τῷ Θεῷ, ἥθλε πρὸς τὸν πατέρα αὐτοῦ καὶ λέγει αὐτῷ. Οὐκέτι θέλω ἀπελθεῖν εἰς τὸν κόσμον, ἀρβᾶ, ἐώρακα γὰρ τὴν ἐνεργείαν καὶ τὴν δυσωδίαν αὐτῆς. Ἡν δὲ καὶ ὁ πατὴρ αὐτοῦ πληροφορεῖς περὶ αὐτοῦ, καὶ λέγει αὐτῷ. Εἰ ἔμεινας τὰς τεσσαράκοντα ἡμέρας, καὶ ἐφύλαξας ἐν τὴν ἐνυπόλην, εἰχες ἰδεῖν μείζονα θεωρίαν.

174. Ἡ λέγειν περὶ τινος τῶν πατέρων ὅτι ἀπὸ κόσμου ἦν, καὶ ἐπολε- μεῖτο εἰς τὴν ἑαυτοῦ γυναῖκα. Διηγεῖτο οὖν τοῦτο τοῖς πατράσι, καὶ εἴδότες ὅτι ἐργάτης ἐστίν, καὶ περισσότερα ποιεῖ ὅν αὐτοὶ4 θέλουσιν, ἔτιθην αὐτῷ πολιτείας, ὡστε ἐξασθενήση αὐτοῦ τὸ σῶμα καὶ μη[f. 197v] κέτι δύνασθαι ἀναστῆσαι. Κατ’ οἰκουμένια δὲ Θεοῦ, ἐλθὼν τῶν τῶν πατέρων ἔνος παραμαθεῖν εἰς Σκήτην, καὶ ἐλθὼν κατά τῆς κέλλης αὐτοῦ, εἶδεν αὐτὴν ἀνεμογυμνήν, καὶ παρῆλθε θαυμάζων5 πῶς οὐδεὶς ἐξῆλθεν εἰς τὴν ἀπάντησιν αὐτοῦ. Ἕντεστρέψας οὖν, ἐκρουσέ λέγων· Μῆποτε6 ὁ ἄδελφος ἀσθενεῖ. Καὶ κρούσας, εἰσῆλθε καὶ εὗρεν αὐτὸν ἐν πολλῇ ἁσθενείᾳ. Καὶ λέγει αὐτῷ. Τί ἐστιν ὁ ἔχεις, πάτερ; Καὶ διηγήσατο αὐτῷ λέγων· Ἐγὼ ἐκ τοῦ κόσμου εἰμί, καὶ πολεμεῖ με νῦν ὁ ἐχθρός εἰς τὴν ἑμὴν γυναῖκα, καὶ διηγήσαμην τοῖς πατράσι, καὶ ἐπέθεκαν μοι πολιτείας διαφόρους, καὶ ποιῶν αὐτάς ἐξαισθήσασα, καὶ ὁ πόλεμος αὐξεί. Ἀκούσας δὲ ταῦτα ὁ γέρων, ἐλπιθή καὶ λέγει αὐτῷ [f. 198r]. Οἱ μὲν πατέρες, ὡς δυνατοί, καλῶς ἐπέθεντο σοι τὰς πολιτείας, ἐὰν δὲ μου ἀκούσῃς τῆς ταπεινώσεως, ὅμοιον ἀπὸ σοῦ ταῦτα, καὶ μεταλάμβανέ σοι τὴν μικρὰν τροφὴν εἰς τὸν καιρὸν αὐτῆς, καὶ ποιῶν τὴν μικρὰν σου σύναξιν, ἐπίρρησον ἐπὶ Κύριον τὴν μέριμνάν σου, ἐν γὰρ τοῖς σοις πόνοις ό δύνασαι περιγενέσθαι τοῦτο τοῦ πράγματος, καὶ γὰρ τὸ σῶμα ἡμῶν ὡς ἤματον ἐστίν. Ἐὰν ἐπιμεληθῇς αὐτοῦ, ἵσταται, ἓν ἀμελήσῃς, σήτηται. Ὅ δὲ ἀκούσας αὐτοῦ ἐποίησεν οὔτως, καὶ εἰς ὅλιγας ἡμέρας ἀπέστη ὁ πόλεμος ὁπ’ αὐτοῦ.

braiding dry palm fronds and eating dry bread. There he was in ἡσυχία for twenty days and he saw the [alien] force coming upon him. It appeared before him as a very foul-smelling Ethiopian woman, so that he could not bear her stench. He would chase her away and she said to him: “I appear to be sweet in the hearts of men but, thanks to your obedience and your labour, God did not permit me to lead you astray and he revealed my evil smell to you.” He arose, gave thanks to God, returned to his father and said to him: “I no longer want to go away to the world, abba, for I have seen the [alien] force and its evil smell.” The father, who had been assured concerning him, said to him: “If you had stayed the forty days and kept the commandment, you would have seen a greater vision.”

* Meaning unsure.

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They used to say of one of the fathers that he was from the world and was being embattled [by the memory] of his own wife, so he reported this to the fathers. Aware that he was a willing worker who did even more than they bade him, they would impose activities on him so that his body was exhausted and he could no longer stand up. By divine Providence one of the fathers from elsewhere came to visit Scete. Coming by this man’s cell he saw that it was open and passed by, amazed that nobody came out to meet him. On the way back he knocked, saying: “Perhaps the brother is ill.” When he had knocked, he went in and found the brother gravely ill. “What is the matter with you, father?” he said to him. The other explained to him: “I am from the world and now the enemy embattles me with [the memory] of my wife. I reported this to the fathers and they laid a variety of activities on me. I exhausted myself performing them – and the battle intensifies.” Grieved on hearing this, the elder said to him: “Being in a position of authority, the fathers acted correctly in laying the activities on you; but if you will listen to my humility, cast them from you. Take a little food at meal time; offer your little synaxis and ‘cast your burden of care upon the Lord’ [Ps 54:23]. You cannot get the better of this situation by your own labours. Our body is like a garment: if you take care of it, it holds up; but if you neglect it, it wastes away.” When he heard this [the monk] did as the elder suggested and, within a few days, the battle retreated from him.
ἐτοποταμὸν ἡ 198 ὃς ἔδωκα γάρ φησι λόγον ἐἀὁτελθον τονάρεις τέροις ἀνέσποδες καὶ φθείραις καὶ ἄνέστρεφε ἀφθείς ἐπὶ τῆς ἀναψωρήθην σου, καὶ μὴ δεῖν4 βάρος ἐπιτίθη. Τούτο δὲ συνεβούλευσεν ο ὅλος, φθονῶν αὐτοῦ 5 τῆς ἁγγελίας καὶ τῆς δειούσης συχλίς πρὸς τὸν Θεόν, καὶ τῆς τῶν πολλῶν ὀφελείας· παντοχόθεν γὰρ ὁ ἔχθρος ἔσπούδαζε θηρεύειν αὐτοῦ. Ὁ δὲ ὃς ἐπὶ ἀγαθὸν τῶν λόγων πεισθείς, κατέβη ἐκ τοῦ μοναστηρίου αὐτοῦ ὁ ποτὲ θαυμαζόμενος, ἀπείρω ὃν τῆς πολλῆς πα[. 198v]νουργίας τοῦ ἐνεδρύνοντος, ὁ γνώριμος καὶ περίφημος ὑπὸ τῶν ὀρώμων ἀναψωρητής. Διὰ πολλῶν δὲ ἁρώνου συντυχῶν γυναικικοῦ καὶ ἐξ ἀπορείας σκελισθεῖς, ἐλθὼν εἰς ἐρήμον τόπον ἀκολουθοῦντος αὐτοῦ τὸ ἔχθρον, ἐπέσεν παρά ποταμῶν. Ἐνθυμηθεὶς δὲ ὧτι ἐπέπεψεν ὁ ἔχθρος ἐπὶ τῇ πτώσει, ἡθέλησεν ἐναυτὸν ἀπελτίσαι, ὡτιπερ μᾶλλα τὸ τοῦ Θεοῦ πνεῦμα ἑλύπησε, καὶ τοὺς ἁγγέλους καὶ τοὺς ἁγίους πατέρας, ὃς πολλοὶ καὶ εἰς τόλεσι τοῦ ἔχθρον γενίκησαν. Οὐδενὶ9 τούτων ὁμοιοθείς, ἐλυπεῖτο σφόδρα, καὶ ἡ μνησθεὶς ὅτι ὁ Θεὸς χωρηγεῖ δύναμιν τοῖς ἐπὶ αὐτῶν γνησίως ἐλπίζουσιν. Πορευθεὶς ἐπὶ τῇ τοῦ πλημμελήματος θεραπεῖας, ἡθέλησεν ἐναυτὸν εἰς τὸ ῥέον [. 198v]μα τοῦ ποταμοῦ ῥίψαί εἰς ἤθανατον καὶ τελείαν χαρὰν τοῦ διαβάλου. Ἀπὸ δὲ τῆς πολλῆς οὐδύνης τῆς ψυχῆς αὐτοῦ τὸ σώμα ἁγάρνησεν, εἰ μὴ υἱοῦ τοῦ ἐλεημόνων Θεός ἐβοήθησεν αὐτῷ μὴ ἀποθανεῖν, εἰς τελείαν χαρὰν τοῦ ἔχθρου. Ἐσχατον δὲ εἰς ἐαυτὸν ἐλθὼν, ἐλογίσατο πλείονα κόπων ἐν κακοπαθείᾳ ἐνδείξασθαι. Πάλιν οὖν ἀνεχώρησεν ἐπὶ τὸ ἱδίον μοναστηρίου, καὶ τὴν θύραν ἀναφάτσας, ως δὲ κλαίειν ἐπὶ νεκρῷ, οὕτως ἐκλαίειν ἱκετεύων τὸν Θεὸν. Νηστευόντες δὲ καὶ ἀγρυπνοῦν μετὰ ἀθημίας, ἐλεπτύνον τὸ σώμα αὐτοῦ, πληροφορίαν μετανοίας ὁπως σχῶν. Τὸν δὲ ἀδελφὸν παραβαλλόντων πρὸς αὐτὸν πολλάκις πρὸς ὀφελέας ἐναυτῶν, καὶ κρουόντων τὴν θύραν,10 αὐτὸς ἐλε[. 199]γεν ἐν μὴ δύνασθαι ἀνοίγειν,11 δέξωκα γὰρ φησὶ λόγον, ἔναν ἐναυτὸν γνησίως μετανοῆσαι, καὶ ἔλεγεν·

There was an anchorite living on a mountain in the Antinoe region who was progressing in piety; many benefited by his word and deed. The enemy became jealous of one like him (as of all virtuous persons) and suggested this logismos to him, in the guise of piety: “You ought not to be served and waited upon by another, but rather ought you to wait on others. You do not wait on them, but at least serve yourself: so go sell your baskets, buy what you need and return again to your place of retreat – and lay a burden on nobody.” The crafty one gave this advice out of jealousy of his hêsychia, the obligatory attention he paid to God and the benefit he conferred on many. The enemy endeavoured from every direction to entrap him. As though he had been convinced by a good suggestion, this hitherto admired anchorite, famous and renowned in the eyes of all (even though he had no experience of the great wiliness of the entrapper) came down from his monastery. Much later he encountered a woman and, tripped up by his lack of caution, he came to a remote place with the enemy in tow and fell [into sin] beside the river. At the thought that the enemy rejoiced in his fall, he was inclined to despair of himself, for he had certainly grieved the Spirit of God, the angels and the holy fathers, many of whom had vanquished the enemy, even in cities. He was greatly distressed by his failure to be like any of those. Forgetting that God supplies strength to those who truly hope in him and blind to the healing of his default, he wanted to throw himself to his death in the flowing river – to the utter delight of the devil. He was so afflicted in his soul that his body became weak, except that the God of mercy finally came to his aid that he should not die, to the utter delight of the enemy. When at last he came to his senses, he resolved to demonstrate greater effort by enduring hardship. He withdrew to his own monastery again. Sealing the door, he wept as one must weep for the dead, interceding with God. He wasted away his body, fasting and keeping vigil with despondency, having as yet no assurance concerning his repentance. When the brothers often visited him for their benefit and came knocking at his door, for his part he would say he could not open, “For I have given my word,” he said, “truly to repent for one year”, and he would say: “Pray for me.” He was at a loss what to say in his own defence, not wishing to give offence to those who were listening because he was held in great honour by them as a great monk. He spent the entire year in fervent repentance. When Easter Day approached, in the night of the holy resurrection, he took a new lamp, made it ready and placed it in a new pot which he covered. From evening he stood in prayer,
εὐξασθε περὶ ἐμοῦ ἐμοῦ, ἥττοτε γὰρ τὸ τί ἀπολογηθοσασθαί διὰ τὸ μὴ σκανδαλισθῆναι τοὺς ἀκούοντας, ὃ ἂν παρ’ αὐτοῖς τίμιος σφόδρα καὶ μέγας μοναχὸς· καὶ ἐποίησεν ὅλων τὸν ἐνιαυτόν, ἐκτενῶς μετανοοῦν. Περὶ δὲ τὴν ἡμέραν τοῦ Πάσχα, τὴν νύκτα τῆς ἀγίας ἀναστάσεως, λαβὼν λύχνου καινοῦ καὶ σκεύασμα, ἐθήκαν εἰς καυῆς χύμα, καὶ πωμάς σαυήν ἁρ’ ἐσπέρας εἰς εὐχήν ἀνέστη λέγων· ὁ οἰκτίμων καὶ ἐλεήμων Θεός, ὁ καὶ τοὺς βαρβάρους θέλων σωθῆναι καὶ εἰς ἐπήγγειον ἀληθείας ἐλθεῖν, πρὸς σε κατέφυγον τὸν σωτήρα τῶν ψυχῶν. Ἐλεηθῶς με, τὸν πολλά σε παρα[f. 199v]πτάναντα εἰς χαράν τοῦ ἔχθροῦ καὶ ἰδοὺ νεκρός εἰμι ὑπακούσα τῷ ἔχθρῳ. Σὺ, δέσποτα, καὶ τοὺς σεβεῖς καὶ τοὺς ἀνελήμονας ἑλεῖς καὶ τοὺς πλησίον ἑλεῖν διδάσκεις· οἰκτείρω καὶ τὴν ταπείνωσιν, παρὰ σοὶ γὰρ ἀδύνατον σιδῆν, ὅτι παρά τὸν Ἀδην διεσκορπίσθη ἡ ψυχή μου· ποιησον ἑλεῖς ὅτι χρηστὸς ἐπὶ τὸ ᾽Ιδιον πλάσσω, ὁ μέλλων καὶ τὰ ὅταν σώματα ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως ἐγείρειν. Εἰςάκουον μου, Κύριε, ὅτι ἐξελίπτει τὸ πνεῦμα μου καὶ ἡ ταλαίπωρός μου ψυχή. Ἐξετάκη δὲ καὶ τὸ σώμα μου ὅπερ ἔμιαι, καὶ σεβεῖς ἐν τῷ σῷ φόβῳ συνειλημένος· ἀνθ’ ὅν τεθάρκη συγκεκωρηθῆκα τὸ πλημμέλημα τῇ μετανοίᾳ δηπλὴν ἑξῆς τὴν ἀνελ[f. 199v]πιστίαν ᾽ζωοποίθηκεν με συντριβέντα καὶ τὸ σῷ πυρὶ πρόσοφον τὸν λύχνον τοῦτον· ἀναφθήκας, ὅτι λαβὼν κάγως θάρσος ἑλέους ἐκ τῶν τῆς συχωρήσεως οἰκτίμων, τὸν ἐπιλειπθὼν ὅτι ἐν καὶ χαρίτῃ τῆς βιώσεως μου· χρόνον τὰς ἐντολάς σος τηρήσω, καὶ τοῦ σῶμ φόβῳ μή ἀποστῶ, ἀλλά γηνήσως δουλεύσω σοι καὶ πλεῖόν ἐν πρότερον. Καὶ ταῦτα εἰπὼν ἐν τῇ νυκτὶ τῆς ἀναστάσεως μετὰ δακρύων πολλῶν, ἀνέστη εἰδει εἰ ἦφη ὁ λύχνος, καὶ ἀνακαλύψας καὶ ἰδῶν ὅτι οὐκ ἁνήφη, πάλιν πεσῶν ἐπὶ πρόσωπον τὸν Κύριον παρεκάλει λέγων· Οἶδα, Κύριε, ὅτι ἐγὼς γέγονε τοῦ στεφανωθῆκας με, καὶ οὐ προσέσχας τοῦ ποσῶν μου, ἐλόμενος μᾶλλον τῇ τῆς σαρκός ἡδουν [f. 199v] τῶν ἁμαβῶν τῇ κολάσει ὑπαχθήκας. Φειάσαι οὖν, Κύριε, ὅτι πάλιν ἐξομολογοῦμαι τῇ σῇ χρηστότητί την ἐμὴν ἀσχημοσύνην, ἐνώπιον πάντων τῶν σῶν ἁγγελῶν καὶ διακατοικοῦν, καὶ εἰ μὴ ὅτι σκάνδαλον ἐν, καὶ τοῖς ἀνθρώποις ἐν ἐξομολογήσαμη, οἶκετεροί με, ἴνα καὶ ἀλλοὺς παιδεύσωσι. Ναὶ, Κύριε, ᾽ζωοποίθηκεν με. Καὶ οὕτως ἐπὶ τρεῖς εὐχόμενοι εἰσήκουσάτη, καὶ ἀναστάσα, εὑρέ τοῦ λύχνον λαμπρῶς καὶ ἀρειομένον. Καὶ ἀγαλλιάζομενος τῇ ἐλπίδι, ἱσχύσει τῇ τῆς καρδίας χαρᾶν, καὶ ἔχαρεν ἥδεος ταυμάζων τὴν χάριν, ὅτι σεβοῦ εἰπηρφορήσας καὶ ἐν τούτῳ ὁ Θεός· καὶ ἐλεγεν[1] ὅτι ἄναξίων ὑπανθα τῇ τῆς τοῦ κόσμου ζωῆς, ἡλέπεσας τῷ μεγάλῳ τοῦτῳ καὶ καυστέρῳ σημεῖο. Οὕτως[2]

saying: “O compassionate and merciful God, you who want even barbarians to be saved and to come to a knowledge of the truth’ [1 Tm 2:4], to you I fled for refuge, Saviour of souls. Have mercy on me who have often provoked you, to the delight of the enemy; look, I am dead from obeying the enemy. You, Lord-and-master, are merciful to the godless and unmerciful and you teach us to show mercy to our neighbours; take pity on my humility, for with you nothing is impossible and my soul has been scattered like dust in hell. Be merciful with me, for you are kindly disposed to your own creation and are even going to raise up the bodies which are no more at the day of resurrection. Hear me, Lord, for my spirit and my wretched soul have fainted away, while the body that I have defiled wasted away and I no longer have the strength to live, seized by fear of you. Since I am doubly in despair in exchange for what I have confidently done, my offence has been pardoned through my penitence, infuse life into me who have been crushed and command this lamp to be lit with your fire so that I too, gaining confidence in your mercy from the pity of your forgiveness for as much remaining time as you grant me to live, may keep your commandments and not desist from fearing you, but serve you sincerely even more than before.” Saying this with many tears during the night of the resurrection, he got up to see whether the lamp had been lit. When he uncovered it and saw that it had not been lit, he fell on his face again and begged the Lord saying: “Lord, I realise that it was a contest to test whether I might be crowned, but I did not watch where I was going, choosing rather to be subject to the punishment of the wicked by tasting the pleasures of the flesh. Spare me, Lord! Behold, yet again, in the presence of your angels and of all the righteous, I confess my shamelessness to your great goodness. And I would have confessed it to men too, had it not been an offence to them. Wherefore take pity on me, that I may also instruct others. Yes, Lord: infuse life into me!” After he had prayed like this three times, he was heard. He got up and found the lamp burning brightly. He rejoiced in hope and was strong in the joy of his heart and he happily marvelled at the grace of God because He had given him assurance in this matter too. He began saying: “Even though I was unworthy of life in the world, you showed mercy by this great and rather novel sign.” While he continued to proclaim the sign, day dawned and he, rejoicing in the Lord, forgot about taking bodily nourishment. He conserved the fire of the lamp all the days of his life, adding oil and trimming it above so that it should not go out. Thus the divine spirit dwelt within him again and he became illustrious among them all, humble-minded in confession and cheerful in thanksgiving.
ἐσυνιστάνειν συνάντημά πολιτείανα ἀκαδαιμών λαλούντων περιπαραδίδοναι ταύτων· ἐκαὶ ὑπὲρ τοῦ ἡμέραν ἀποκάλυψιν.

176. Γέρων τις ἐκάθετο εἰς μακρὰν ἔρημον, εἰχε δὲ συγγενικήν, καὶ διὰ πολλῶν ἐτῶν ἐπεθύμησεν αὐτῶν ἰδεῖν, καὶ περιεργασμένη τοῦ κάθετι, ἀνέστη καὶ ἦλθεν εἰς τὴν ὁδὸν τῆς [f. 200r] ἔρημου, καὶ εὐροῦσα συνοδίαν καμήλων εἰσηλθαν εἰς τὴν ἔρημον μετ’ αὐτῶν. Ἡν δὲ ἐλκυμένη ὑπὸ τοῦ διαβόλου. Καὶ ἔλθοιασα εἰς τὴν θύραν τοῦ γέρωντος ἦρξατο ὁποῖο σημεῖον συνιστάνειν ἐσώτηρ, λέγουσα· ὅτι συγγενικῇ σου εἰμί, καὶ ἔμεινε πρὸς αὐτῶν. Πολεμήθεις δὲ ὁ γέρων ἐπέσεν εἰς αὐτὴν. Ἡν δὲ τὰς ἀλλὰς ἀναχωρήσεως καθήκοντες εἰς τὰ κάτω μέρη, καὶ ἐγέμιζε τὸ βαυκάλιον ὑδάτος, καὶ εἰς τὴν ὤραν τοῦ φαγείν ἔστρέφετο καὶ, κατ’ οἰκονομαὶ Θεοῦ, εἶπεν ἐν ἐσώτηρ. Εἰσέρχομαι εἰς τὴν ἔρημον καὶ ἀναγγέλω τῷ γέρωντι. Καὶ ἀναστάς, ἐπορεύθη. Ὅψις δὲ γενομένης, ἐκοίμηθε εἰς ἱερὸν δαίμοναν κατὰ τὴν ὁδὸν. Καὶ ἦκουσεν ἐν τῇ νυκτὶ τῶν [f. 200r] δαιμόνων λεγόντων· ὅτι τῇ νυκτὶ ταύτη, ἐβρίζαμεν τὸν ἀναχωρήσεως εἰς πορνείαν. Καὶ ἀκούσας ἐλυπήθη, καὶ ἐλθὼν ἔγγος τὸν γέρωντος εὐφράστου συγνόνι καὶ λέγει αὐτῷ· Τί ποιήσω, ἄββα, ὅτι γεμίζα μου τὸ βαυκάλιον ὑδάτος καὶ εἰς τὴν ὤραν τοῦ φαγείν στρέφεται; Καὶ λέγει αὐτῷ ὁ γέρων· Σὺ ἡλέξες ἐρωτήσαι μὲ ὁ βαυκάλιον μου ἐστρέφεται; ἔγω δὲ τι ποιήσω, ὅτι τὴν νῦκτα ταύτην πέπτωκα εἰς πορνείαν; Ὁ δὲ εἶπεν· Κάγω ἔμαθον. Καὶ λέγει αὐτῷ· πῶς οἶδας; Καὶ εἶπεν αὐτῷ· Κοιμώμενος ἦμιν τὸ ἱερὸ, καὶ ἦκουσα τῶν δαιμόνων λαλούντων περὶ σοῦ. Καὶ εἶπεν ὁ γέρων· Ἰδοὺ κἀγώ ἐξέρχομαι εἰς τὸν κόσμον. Ὁ δὲ παρεκάλει αὐτῶν λέγων· Μὴ [f. 200v] πάτερ, ἀλλὰ παράμειναι ἐν τῷ τόπῳ σου, τὴν δὲ γυναῖκα ἀπόστειλων ἐμνῆ· τοῦτο γὰρ συνανίτημα ἔστιν τοῦ ἔχθρου. Ὁ δὲ ἀκούσας αὐτοῦ ὑπέμεινεν ἐπιτείνως τὴν πολίτειαν αὐτοῦ μετὰ δακρύων, ἐως οὗ ἦλθεν εἰς τὴν ἄρχαίαν αὐτοῦ τάξιν.

177. Ἀδελφὸς ἡρώτησε γέρωντα λέγων· Ἐὰν συμβῇ τινὰ εἰς πειρασμὸν ἐμπεσαίνει κατὰ τινὰ ἐνεργειάν, τί γίνεται διὰ τούς σκανδαλισθέντας; Καὶ διηγήσατο λέγων· Διάκονος τῆς ἦν ὄνομαστος ἐν κοινοβίῳ τῆς Αἰγύπτου διωκόμενος δὲ τις πολίτευμον έκ τοῦ ἄρχοντος, ἦλθε μετὰ παντὸς τοῦ ὀίκου αὐτοῦ εἰς τὸ κοινόβιον, καὶ εἰς ἐνεργείας τοῦ πονηροῦ, ἐπέσε μετά

1 Κυρίω] τῆς add S  2 τῇ νυκτὶ ταύτη C] τὴν νυκτὰ ταύτην S  3 μου C] σου S
to the Lord. When the time came for him to surrender his soul, he saw a vision some days beforehand.

**N.176/5.28 BHG 1440h, de sene fornicato et converso**

An elder lived in a remote part of the desert; he had a female relative who, for many years, had desired to see him. She enquired where he was living then got up and came to the road into the desert. Finding a company of camel-drivers, she went into the desert with them; but she was being led by the devil. When she came to the elder’s door she began identifying herself by [certain] indications, saying: “I am your relative”, and then she stayed with him. Embattled, the elder fell [into sin] with her. Now there was another anchorite living in the lowlands; he would fill his vessel with water and, when it was time to eat, it was overturned. By the providence of God he said to himself: “I will go into the desert and report it to the elder”; up he got and went. As night fell, he slept in a temple of idols by the wayside and, during the night, he heard the demons saying: “This very night we have cast the anchorite into porneia.” He was grieved when he heard this; when he approached the elder he found him downcast. He said to him: “What shall I do, abba, for I fill my vessel with water and, when it is time to eat, it is overturned?” The elder said to him: “You came to question me because your vessel is being overturned? And what am I to do, for I fell into porneia last night.” “Yes, I found out”, the other said. “How do you know?” he said to him and [the visitor] said to him: “I was sleeping in the temple and I heard the demons talking about you.” The elder said: “Look, I too am going out into the world”, but the other begged him saying: “No father, stay in your place but send the woman away, for this is an encounter of the enemy.” On hearing him the [elder] persevered, intensifying his way of life with tears until he attained his former status.

**N.177/5.30**

A brother asked an elder: “If a person happens to succumb to temptation under some impulse, what about those who are offended?” and he recounted: “There was a well-known deacon at a coenobion in Egypt. A magistrate who was being pursued by the governor came to the coenobion with his entire household. Through an impulse of the wicked one, the deacon fell into sin with a woman and became a disgrace to them all. He went to an elder beloved by him and reported the matter. Now the elder had a hidden place within his cell; the deacon begged him in these
γυναικός ὁ διάκονος, καὶ γέγονεν τὰ [f. 201\(b\)]σιν αἰσχύνη. Ἀπῆλθεν δὲ πρὸς τινα αὐτοῦ ἁγαπητὸν ¹ γέροντα καὶ ἀνήγγειλε τὸ πράγμα. Εἶχε δὲ ὁ γέρων κρυπτηρίαν ἐσώτερον τῆς κέλλης αὐτοῦ, καὶ παρεκάλεσεν αὐτὸν ὁ διάκονος λέγων· Θάψον μὲ ὠδε ζῶντα καὶ μὴ ἀναγενέσθην τινὶ. Καὶ εἰσῆλθόν εἰς τὴν σκοτίαν ἑκείνην μετενόησεν εὖ ἄλθείας. Καὶ μετὰ χρόνον τινά, οὐκ ἀνέβη τὸ ὕδωρ τοῦ ποταμοῦ. Καὶ πάντων λιτανευόντων, ἀπεκαλύφθη ἕνε ² τῶν ἁγίων, ³ ὅτι ἐὰν μὴ ἔλθῃ ὁ δείνα ὁ διάκονος, ὁ κεκρυμμένος παρὰ τῷ δείνι τῷ μοναχῷ, οὐκ ἀνέρχεται τὸ ὕδωρ. Καὶ ἀκούσαντες ἑθαύμασαν, καὶ ἐλθόντες ἐξήνεγκαν αὐτόν ἐκ τοῦ τόπου οὐ ἦν, καὶ ηὔζατο καὶ ἀνέβη τὸ ὕδωρ, καὶ οἱ σκανδαλισθέντες [f. 201\(b\)] ποτὲ πολλῷ μᾶλλον ὠφελήθησαν ἐπὶ τῇ μετανοίᾳ αὐτοῦ, καὶ ἐδόξασαν τὸν Θεὸν.

178. Ἐίπεν γέρων ὅτι πολλοὶ πειραζόμενοι ἐκ σωματικῶν ἡδονῶν, ⁴ μὴ πλησίασάσαντες σώμασι, κατὰ διάνοιαν ἐξεπόρευσαν, καὶ τῶν σωμάτων παρθένων φυλαττομένων, κατὰ ψυχὴν ἐκπορεύουσιν. Καλὸν οὖν, ἁγαπητοὶ, ποιεῖν τὸ γεγραμμένον, καὶ πάση φυλακῇ ἐκαστῶν τηρεῖν ⁵ τὴν ἑαυτοῦ καρδίαν.

179. Ἀδελφοί δύο ἀπῆλθον εἰς τὴν ἁγορὰν πωλήσασα τὸ σκεύη αὐτῶν. Καὶ ώς ἀπῆλθεν ὁ εἰς ὁποῖ τοῦ ἐνός, ἔπεσεν εἰς πορνείαν. Ἐλθὼν δὲ ὁ ἀδελφὸς αὐτοῦ ἐπείπεν αὐτῷ· Ἀγαμεν εἰς τὸ κελλίον ἡμῶν, ἀδελφέ. Ὁ δὲ ἀπεκρίθη αὐτῷ λέγων· οὐκ ἔρχομαι. καὶ παρεκάλεσε αὐτὸν λέγων· [f. 201\(a\)] Διατι, ἀδελφέ μου, ὁ δὲ εἶπεν· Ὅτι ἀπελθόντος σου ἀπ’ ἐμοῦ, ἔπεσα εἰς πορνείαν. καὶ θέλων κερδῆσαι αὐτὸν ὁ ἀδελφὸς αὐτοῦ, ήρξατο λέγειν αὐτῷ. Κάγω ώς ἀπῆλθον ἀπὸ σοῦ, οὐτῶς μοι γέγονεν, ἀλλ’ ἁγιών μετανοήσωμεν ἐμπόνος, καὶ ὁ Θεὸς συγχωρεῖ ἡμῖν. Καὶ ἐλθόντες ἀνήγγειλαν τοὺς γέρους τὸ συμβάν αὐτοῖς, καὶ ἔδωκαν αὐτοῖς ἑντολάς τοῦ μετα-νοήσας, καὶ ὁ εἰς ὑπέρ τοῦ ἄλλου μετενόει ως καὶ αὐτὸς ἀμαρτήσας. Ἰδοὺ δὲ ὁ Θεὸς τὸν κόπτου τῆς ἁγάττης αὐτοῦ, έσώ ὁλίγων ἡμέρων ἐφανέρωσεν ἐν τῶν γερόντων ὅτι διὰ τὴν πολλὴν ἁγάτην τοῦ μὴ ἀμαρτήσας αὐτού, συνεχόμενος τὰ ἀμαρτήσας. Ἰδοὺ τούτου ἐστὶ τὸ τιθέναι τὴν [f. 201\(b\)] ψυχὴν αὐτοῦ ὑπέρ τοῦ ἀδελφοῦ αὐτοῦ.

180. Ἡλθέ ποτε ἀδελφὸς πρὸς τινα γέροντα, καὶ εἶπεν αὐτῷ· Ὅτι ὁ ἀδελφὸς μου παραλείπει μὲ ἀπερχόμενος ὡδὲ κάκει, ⁶ καὶ θλίβομαι. Καὶ παρεκάλεσε αὐτὸν ὁ γέρων λέγων· Βάσταξον τὸν ἀδελφόν σου, καὶ ὁ Θεὸς

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words: ‘Bury me alive in here and tell nobody.’ Into that place of darkness he went and there he truly repented. Some time later the water of the river did not rise. While everybody was engaged in intercessory processions, it was revealed to one of the saints that, unless there came so-and-so the deacon (who had been hidden away with so-and-so the monk) the water would not rise. Amazed on hearing this, they went and brought him out of the place where he was. He prayed – and the water rose. Those who had originally been offended now rather reaped much more benefit from his repentance and they glorified God.”

N.178/5.2/Gerontius

An elder said: “There are many who, when tempted by physical pleasures, committed porneia in their hearts without any physical contact and many of those who, while maintaining the virginity of their bodies, commit porneia in their soul. Therefore, beloved, it is good to do what is written: for each one to ‘keep his own heart fully protected’ [Prv 4:23].”

N.179/5.31 BHG 1440j, de caritate non ficta

Two brothers went to market to sell their wares and, as one separated from the other, he fell into porneia. His brother came and said to him: “Let us go to our cell, brother”, but the other answered him saying: “I am not coming.” His brother begged him, saying: “Why not, brother?” “Because while you were away from me I fell into porneia”, he said. Wishing to win him back, his brother began saying to him: “It happened to me too when I went away from you; but let us go and repent laboriously and God will pardon us.” They came and reported to the elders what had happened to them and they gave them orders for repentance. The one did penance for the other as though he had sinned himself. When God saw the labour of his love, within a few days he revealed to one of the elders: “I pardoned the brother who had sinned on account of the great love of the one who was sinless. ‘Behold: that is laying down one’s soul for his brother’ [Jn 15:13].”

N.180/5.32

A brother once came to an elder and said to him: “My brother is wearing me out, going off here and there and I am troubled.” The elder encouraged him saying: “Bear with your brother and, seeing the effort of your patient endurance, God will take care of him. One cannot easily take care of
βλέπον τὸ ἐργὸν τῆς ὑπομονῆς σου, φέρει αὐτόν, οὐ γὰρ μετὰ σκληροτήτης εὐχερὲς φέρειν τινά, οὔδὲ δαίμων δαίμονα ἐκβάλλει, ἀλλὰ μᾶλλον τῇ χρηστότητῃ φέρεις αὐτόν, καὶ γὰρ ὁ Θεὸς ἡμῶν, τῇ παρακλήσει φέρει τοὺς ἀνθρώπους. Καὶ διηγήσατο λέγων· "Ὅτι ἦσαν ἐν Θηβαῖοι δύο ἄδελφοι, καὶ ὁ εἰς πολεμηθεῖς εἰς πορνεῖαν, ἔληγε τῷ ἄλλῳ. 'Ὑπάγω εἰς τὸν κόσμον. Ὁ δὲ ἄλλος ἔκλαιε λέγων: Οὐκ ἂφω σε, ἄδελφε μου, ἀπελθεῖν, καὶ ἀπολεί[픈]ς τὸν κόπον σου καὶ τὴν παρθενίαν σου. Ὁ δὲ οὐκ ἐπειθεῖτο λέγων. Οὐ κάθημαι εἰ μὴ ἀπέλθω, ἢ ἐλθεί μετ' ἐμοῦ, καὶ πάλιν ὑποστρέφω μετὰ σοῦ, ἢ ἀπόλυσόν με καὶ μένω εἰς τὸν κόσμον. Ἀπελθῶν δὲ ὁ ἄδελφος αὐτής γέροντα μεγάλο ταύτα. Καὶ εἶπεν αὐτῷ ὁ γέρων· "Ὑπαγε μετ' αὐτοῦ καὶ ὁ Θεός, διὰ τὸν κόπον σου, οὐκ ἂφεῖς αὐτὸν πεσεῖν. Καὶ ἀναστάτης ἠλθὼν εἰς τὴν οἰκουμένην, καὶ ὡς ἔφθασαν τὴν κώμην, ἤδων ὁ Θεός τὸν κόπον αὐτοῦ, ἢρε τὸν πόλεμον ἐκ τοῦ ἄδελφοῦ αὐτοῦ. Καὶ λέγει αὐτῷ· Ἄγωμεν πάλιν εἰς τὴν ἔρημον, ἄδελφε, ἢδον νόμισον ὅτι ἡμάρτησα, τί ἐκέρδησα ἐκ τούτου; Καὶ ὑπέστρεψαν ἀβλαβεῖς εἰς τὸ κελλίον αὐτῶν.


another using severity, nor does a demon drive out a demon [Mt 12.26]. Instead, you are taking care of him with kindness, for it is by comforting them that our God takes care of folk”, and he recounted: “There were two brothers in the Thebaid and one of them, embattled towards porneia, said to the other: ‘I am going to the world.’ The other wept and said: ‘My brother, I am not going to let you go and destroy your toil and your purity’, but the other was not persuaded. He said: ‘I am not staying [here], but am going away. Either come with me and I will return with you, or let me go and I will stay in the world.’ The [second] brother went and reported these things to a great elder. The elder said to him: ‘Go with him and, on account of your toil, God will not allow him to fall.’ They arose and went to where there was habitation and, when they arrived at the village, seeing his toil, God took away the warfare from his brother and he said to him: ‘Let us go into the desert again brother for, just think: if I had sinned, what profit would I have gained by that?’ And they returned to their cell unharmed.”

\[N.181/5.33\] (Latin only)

A brother embattled by a demon went to an elder and said: “Those two brothers are with each other.” The elder had found out that he was being led astray by a demon; he sent and summoned them. He put out a mat for the two brothers when evening fell and covered them with a single spread, saying: “The children of God are holy.” To his disciple he said: “Shut this brother up in his cell by day, for it is he who has the passion within himself.”

\[N.182/5.35\]

A brother said to an elder: “Tell me what I am to do, for my impure logismos is killing me.” The elder said to him: “As a mother who wishes to wean her own child applies wormwood* to her breast and the child comes to suckle as usual but turns away of its own accord because of its bitterness, do you also apply wormwood.” The brother said to him: “What is that wormwood that it is beneficial to apply?” “It is the recollection of death and of the punishments of the age to come”, the elder said.

* Skilla (urginea maritima), a bitter onion. cf. “For I had then laid wormwood to my dug” (Romeo and Juliet 1.3.26).
183. Ο οὖν αὐτὸς ἦρωτησεν ἄλλον γέρων περὶ τοῦ αὐτοῦ λογισμοῦ. Καί λέγει αὐτῷ ὁ γέρων· Ἔγω οὐδέποτε ἐπολεμήθην εἰς πράγμα τοιούτων. Καὶ ἔσκανδαλίζει ὁ ἄδελφος· καὶ ἀπῆλθε πρὸς ἄλλον γέρων λέγων· Ἰδοὺ τοῦτο μοι εἶπεν ὁ δείκτα νὶ γέρων, καὶ ἐσκανδάλισθην ἃτι ὑπὲρ τῆς φύσεως ἐξάλειψεν. Λέγει αὐτῷ ὁ γέρων· οὐχ ἀπλώς εἶπεν σοί τούτο ὁ ἄνθρωπος τοῦ θεοῦ, λοιπὸν ἐγείρου μετανόησον αὐτῷ, ἵνα εἴπῃ σοὶ τὴν δύναμιν τοῦ λόγου [f. 202v3]. Ἀνέστη οὖν ὁ ἄδελφος καὶ ἤλθε πρὸς τὸν γέρων καὶ ἐβάλεν αὐτῷ μετανοίαν λέγων· Συγχώρησον μοι, ἀββᾶ, ὃτι ἀφρόνως ἐποίησα, ἀσυντάκτως ἐξελάθων, καὶ παρακαλῶ σε, ἐρμήνευσόν μοι πῶς οὑδέποτε ἐπολεμήθης εἰς πορνείαν. Λέγει αὐτῷ ὁ γέρων· Ἀφ’ οὗ γέγονα μοναχός, οὗ ἐχορτάσθην ἀρτοῦ, οὗτε ὡδατος, οὗτε ὡντον, καὶ ἡ μέριμνα τοιόου ὅλοκληρα μοι πάνω, οὐκ ἀφηκὲ με ἀἰσθανθῆναι τοῦ πολέμου οὐ εἰρήκας. Καὶ ἔξηθεν ὀφεληθεὶς ὁ ἄδελφος.

184. Ἀδελφός ἦρωτησεν τινα τῶν πατέρων λέγων· Τί ποιήσω ὃτι πάντοτε ὁ λογισμός μου εἰς τὴν πορνείαν ἔστιν, καὶ οὐκ ἁφεῖ με ἀναταπηνοῦνται μιᾶν ὀραν, καὶ ἔλαβεν μου ἡ ψυχή. Ὁ δὲ εἶπεν αὐτῷ· Ὑμεῖς οἱ δαίμονες σπείρωσι τοὺς λογισμούς [f. 203r3] μὴ συναφέσθης αὐτοῖς. Αὐτῶν γὰρ ἔστι παρὰ παραπάλλειν πάντοτε καὶ οὐκ ἀμελείσθης, οὐ μέντοι βιάζονται. Εἰς σοι ἔστιν δέξασθαι ὃς μὴ δέξασθαι. Εἴδες τί ἐποίησαν οἱ Μαδηναῖοι; Ἐκαλλώπισαν τὰς θυγατέρας αὐτῶν καὶ ἔστησαν, τινὰ δὲ αὐτῶν οὐκ ἔβιάσαστο, ἀλλὰ οἱ θέλοντες ἔπεσον μετ’ αὐτῶν, ἄλλοι δὲ ἀναγκατήσαστες, μετὰ ἀπειλής φόνῳ ἔχρησαντο. Οὕτως ἐστὶ καὶ ἔπτι τῶν λογισμῶν. Ἀποκριθεὶς δὲ ὁ ἄδελφος εἶπεν τῷ γέρωντι· Τί οὖν ποιήσω ὃτι ἀσθενής εἰμι, καὶ τὸ πάθος νικᾷ με; Ὁ δὲ εἶπεν αὐτῷ· Κατανόησον αὐτοῦς, καὶ ὃταν ἄρχην βάλωσι λαλεῖν, μὴ ἀποκριθῇς αὐτοῖς, ἀλλὰ ἀνάστα εὐθεία, καὶ βάλε μετανοίαν λέγων. Υἱὲ τοῦ Θεοῦ ἐλέησόν με. Ἐπείνες ὁν αὐτῷ ὁ ἄδελφος [f. 203r3] φος· Ἰδοὺ μελετῶν, ἀββᾶ, καὶ οὐκ ἔστι μοι κατάνυξις ἐν τῇ καρδίᾳ μου, ὃτι οὐκ οἴδα τὴν δύναμιν τοῦ λόγου. Ὁ δὲ εἶπεν αὐτῷ· Σὺ μόνον μελετήσῃς. Ἡκουσάς γὰρ ὃτι εἶπεν ὁ ἀββᾶς Ποιμήν καὶ πολλοὶ τῶν πατέρων τὸν λόγον τούτον· ὃτι οὐκ ἐπαισιάδες οὐκ οἴδα τῶν ρημάτων ὃν λέγει τὴν δύναμιν, ἀλλὰ τὸ θηρίον ἀκουεί, καὶ οἴδεν καὶ ὑποτάσσεται καὶ ταπεινοῦται. Οὕτως καὶ ἡμεῖς, κἂν οὐκ οἴδαμεν τῶν ρημάτων τὴν δύναμιν, ὃς λαλοῦμεν, ἀλλ’ οἱ δαίμονες ἄκουσαντες φόβῳ ἀναχωροῦσιν.

1 ο om S 2 τὴν om S 3 θλιβεται S] θλιβετι C 4 soi] de add S 5 ο om S
N.183/5.36
The same [brother] asked another elder about the same logismos and the elder said to him: “I was never embattled towards such a matter.” The brother was offended; he went to another elder and said: “Here is what such-and-such an elder told me; I was offended because what he said is not natural.” The [second] elder said to him: “The man of God did not simply say that to you; get up and prostrate yourself before him so he will tell you the significance of what he said.” So the brother got up and came to the [first] elder. He prostrated himself and said to him: “Forgive me, abba; it was mindless of me to take off in an irregular manner. I beg you to explain to me how you were never embattled by porneia.” The elder said to him: “Not since I became a monk have I taken my fill of bread, of water or of sleep. Although concern on account of those things greatly troubles me, it has not allowed me to experience the battle of which you spoke” – and the brother went out edified.

N.184/5.37
A brother asked one of the fathers: “What am I to do, for my logismos is always tending towards porneia. It does not give me one hour of repose and my soul is afflicted.” He said to him: “When the demons sow logismoi, have no truck with them, for it is always their way to take the initiative. They do not miss a chance, but they do not coerce you; the choice is yours, whether to accept or not. You know what the Midianites did? They decked out their daughters and put them on display. They coerced nobody; but those who wished to do so fell into sin with them while others became annoyed and slaughtered them with threats [Num 25:1–3]. It is like that with the logismoi.” In reply the brother said to the elder: “So what am I to do, I who am weak and passion overcomes me?” “Keep a watch on them”, he said to him, “and do not answer when they begin to speak. Get up and pray; prostrate yourself, saying: ‘Have mercy on me, Son of God.’” The brother said to him: “Look, abba, I meditate* but there is no grief for sin in my heart for I do not know what the phrase [I am repeating] means.” [The elder] said to him: “Just meditate. I heard that Abba Poemen and many of the fathers uttered this saying: ‘The snake-charmer does not know the force of the words he speaks but the beast hears and knows: it is rendered obedient and subservient.’ That is how it is with us; even if we do not know the force of the words we are saying, yet the demons hear and retreat in fear.”

* meletò, meaning “I recite words of Scripture out loud.”
185. Ἐλεγον οἱ γέροντες ὅτι ὁ λογισμὸς τῆς πορνείας βιβλίον ἔστιν. Εάν οὖν σπαρῇ εἰς ἡμᾶς, καὶ μὴ πειθόμενοι αὐτῶ, ἀπορρίψωμεν αὐτὸ ἢ μὴ ἡμῶν, μετὰ ἀναπαύσεως κόπτεται: εἶν δὲ σπαρέντος αὐ[ř. 203ν]τοῦ ἐγγυλυκανθῶμεν αὐτῷ ὡς πειθόμενοι, ἀντιστραφεὶς γίνεται σίδηρος καὶ δυσκόλως κόπτεται. Χρεία δὲ ἐστὶ διακρίσεως ἐν τῷ λογισμῷ τούτῳ, ὡς τοῖς μὲν πειθομένοις αὐτῶ, οὐκ ἔστιν ἐλπίς σωτηρίας, τοῖς δὲ μὴ πειθομένοις αὐτῶ, ὁ στέφανος ἀπόκειται.


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The elders used to say that the logismos of porneia is a book:* if, when it is disseminated among us, we are not persuaded by it and cast it away from us, it is excised with ease. But if we are delighted by it as though won over by it when it has been disseminated, transformed, it becomes iron and is excised with difficulty. Discretion is necessary in the case of this logismos, for there is no hope of salvation for those who are won over by it, whilst a crown awaits those who are not won over by it.

* papyrus in the Latin text, maybe echoing the original [Coptic] saying.

Two brothers embattled by porneia went off and took women but afterwards they said to each other: “What have we gained by abandoning the angelic order and coming to this uncleanness when, afterwards, we are going to enter fire and [eternal] punishment? Let us go out into the desert again and repent.” Out they went, and besought the fathers to give them a penance after confessing what they had done. The elders confined them for a year, giving the two of them an equal amount of bread and water. They were of similar appearance but, when the period of their penance was completed and they came out, the fathers noticed that one of them was very downcast and pale while the other looked flourishing and joyful. This was cause for wonder since they had each received equal nourishment. They asked the one who was downcast: “How did you manage your logismoi while you were in your cell?” He said: “I was thinking of the wrong I had done and the punishment to which I was about to go and ‘My bones cleaved to my flesh’ [Ps 101:6] for fear.” Then they asked the other one: “And you, what were you thinking in your heart in your cell?” “I was giving thanks to God,” he said, “for having delivered me from the uncleanness of the world and from punishment and for having brought me to this angelic way of life. At the remembrance of God, I was filled with joy [Ps 76:4].” The elders said: “The repentance of the two is equal in the sight of God.”
187. Γέρων τις ἦν ἐν Σκήτει, καὶ ἐμπεσὼν εἰς ἀσθένειαν μεγάλην, ὑπηρετεῖτο ὑπὸ τῶν ἀδελφῶν, καὶ βλέπων ὁ γέρων ὅτι κάμνουσιν, ἔλεγεν· Ὡτάγω εἰς Αἰγύπτων, ἵνα μὴ παραλώ τοὺς ἀδελφοὺς. Καὶ λέγει αὐτῷ ὁ ἀββᾶς Μωυσῆς· Μὴ ἀπέλθης, ἐπεὶ εἰς πορνείαν ἔχεις πεσεῖν. Ὁ δὲ λυπηθεὶς ἔλεγεν· Ἀπέθανε τὸ σῶμά μου καὶ ταύτα μοι λέγεις; Ἀπῆλθεν οὖν εἰς Αἰγύπτων, καὶ ἀκούσαντες οἱ ἀνθρωποὶ πολλὰ προσέφερον αὐτῷ, καὶ παρθενεύουσα μία κατὰ πίστιν ἦλθεν ὑπηρετεῖν τῷ γέροντι. [ἢ. 204b] Μετὰ δὲ χρόνον μικρὸν ύπιζήσας, ἔπεσε μετ’ αὐτῆς καὶ ἐγέρατο ἐκαβεί. Οἱ δὲ ἀνθρωποὶ εἶπον αὐτῷ· Πόθεν τούτῳ; Ἡ δὲ εἶπεν· Απὸ τοῦ γέροντος. Καὶ οὐκ ἐπίστευσαν αὐτήν. Ὁ δὲ γέρων ἔλεγεν· Ἐγὼ ἐποίησα, ἀλλὰ φυλάξατε τὸ παιδίον τὸ γεννώμενον. Ὁ δὲ ἀπεγαλακτίσθη, ἣ μέρας ἐορτῆς γενομένης ἐν Σκήτει, κατήλθεν ὁ γέρων βαστάζων τὸ παιδίον ἐπὶ τοῦ ὦμου αὐτοῦ, καὶ εἰσῆλθεν εἰς τὴν ἐκκλησίαν ἐμπροσθεν τοῦ λαοῦ. Οἱ δὲ ἴδοντες αὐτόν, ἔκλαυσαν, καὶ εἶπεν τοῖς ἀδελφοῖς· Βλέπετε τὸ παιδίον τοῦτο; ὡς τῆς παρακοῆς ἐστίν, ἁσφαλίζεσθι3 οὖν ἑαυτοῦ, ἀδελφοί, ὅτι εἰς τὸ γήρας μου τοῦτο ἐποίησα, ἀλλὰ εὔξασθε ὑπὲρ ἐμοῦ. Καὶ ἀπελθῶν εἰς τὸ κελλίον αὐτοῦ [ἢ. 204v] ἔβαλεν ἀρχήν τῆς πρώτης αὐτοῦ ἐργασίας.

188 Ἀδελφὸς τις ἐπειράσθη ὑπὸ τοῦ δαίμονος τῆς πορνείας δεινῶς. Τέσσαρες γὰρ δαίμονες ἐν εἰδεὶ γυναικῶν εὐμορφοτάτων μετασχηματισθέντες, ἐπὶ τεσσαράκοντα ἡμέρας ἔμειναν παλαιότεροι πρὸς αὐτὸν, ἐμπλήσασθαι εἰς αἰσχρὰ μίζην. Ἐκείνου δὲ ἀνδρεῖος ἁγιωσαμένων καὶ μὴ ἠττηθέντως, ὁ Θεὸς βλέπων αὐτοῦ τοῦ καλὸν ἁγιόνα, ἐχαρίσατο αὐτῷ μηκέτι πύρως ἔχειν σαρκικήν.

189 Ἀναχωρήστης τις ἦν ἐν τοῖς κάτω μέρεσι τῆς Αἰγύπτου, καὶ ἦν ὄνομαστός ὅτι εἰς μονοκελλίον ἐκάθητο ἐν τῇ ἐρήμῳ. Καὶ ἰδοὺ κατ’ ἐνέργειαν τοῦ Σατανᾶ, γυνὴ ἄσεμος ἀκούσασα περὶ αὐτοῦ, ἔλεγεν τοῖς νεο[ἢ. 204v]τέροις· Τί θέλετε μοι δοῦναι, καὶ καταβάλλω τὸν ἀναχωρήστην ὑμῶν; Οἱ δὲ συνέθεντο δοῦναι τι φανερὸν. Καὶ ἐξελθόνσα ἐστέρας, ἦλθεν ἐπὶ τὴν κέλλιαν αὐτοῦ ὡς πλανωμένη, καὶ κρουσάσσας αὐτῆς ἔξηλθεν. Καὶ ἰδὼν αὐτὴν ἔταράχθη λέγων· Πῶς ὡδε παραγέγονας; Ἡ δὲ φησὶ κλαίουσα· τὸν ἥλθων ὡδε. Καὶ σπλαχνισθείς, εἰσήγγεικν αὐτὴν εἰς τὸ αὐλόδριον, καὶ εἰσελθὼν εἰς τὴν κέλλιαν αὐτοῦ ἔκλεισεν. Καὶ ἰδοὺ ἡ ἅβλια ἐκράζει λέγουσα· Ἡδὲ θηρία με καταπράγουσιν.

1 ἁγιώμενον S] ἁγιῶν C 2 ἁσφαλίζεσθι S] ἁσφαλίζεσθαι C 3 φησὶ κλαίουσα C] κλαίουσα φησὶ S 4 ante τὰ S add ἄββα
There was an elder at Scete who fell seriously ill and was being looked after by the brothers. Seeing that they were struggling, the elder began to say: “I am going to Egypt in order not to impose on the brothers” and Abba Moses said to him: “Do not go [there] for you will fall into porneia.” Distressed, the elder said: “My body has died, and you say this to me?” – and off he went to Egypt. When people heard of it, they offered [the sick elder] many things and one consecrated virgin came to look after the elder. A little later, when he had recovered, he fell [into sin] with her; she conceived in her womb. People said to her: “Where is this from?” “From the elder”, she said. They did not believe her, but the elder said: “I did it; but keep the child when it is born.” After it was weaned, on a day when there was a feast at Scete, the elder went down carrying the child on his shoulder. He entered the church in the presence of the community and they wept on seeing him. He said to the brothers: “You see this child? It is the son of disobedience. Keep a secure watch on yourselves, brothers, for it was in my old age that I did this; but pray for me.” He went off to his cell and began his former keeping of the commandments all over again.

A brother was terribly tempted by the demon of porneia. Four demons transformed into the appearance of most beautiful women stayed for twenty days, wrestling with him to draw him into shameful intercourse. But as that man bravely struggled on and was not overcome, seeing his noble struggle, God granted him grace no longer to burn in the flesh again [cf. 1 Cor 7:9].

There was an anchorite in the lowlands of Egypt who was famous because he inhabited a solitary cell in the desert and, by the machination of Satan, here a disreputable woman heard about him. She said to the young men: “What are you willing to give me so I bring down your anchorite?” They agreed to give her something conspicuous. She went out during the evening and came to his cell as though she had lost her way. He came out when she knocked. He was troubled when he saw her and said: “How did you get here?” “Losing my way I came here”, she said as she cried. Moved with compassion, he brought her into his little courtyard, went
ἀδέλφος ἐπολεμήθη ὑπὸ τοῦ δαίμονος τῆς πορνείας. Συνέβη δὲ αὐτὸν διαβῆναι εἰς κώμην τινά τῆς Αἰγύπτου, καὶ ἱδὼν θυγατέρα ἱερέως τῶν Ἐλλήνων, ἤγαπησεν αὐτὴν καὶ εἶπεν τῷ πατρὶ αὐτῆς· Δός μοι αὐτὴν εἰς γυναῖκα. Ὁ δὲ ἀποκρίθη [f. 205v] εἶπεν αὐτῷ· Οὐ δύναμαι δοῦναι σοι αὐτὴν, ἐὰν μὴ μᾶθω παρά τοῦ Θεοῦ μου. Καὶ πορευθεὶς πρὸς τὸν δαίμονα, εἶπεν αὐτῷ· Ἰδοὺ τῆς μοναχὸς ἠλθεὶς θέλων τὴν θυγατέρα μου, δῶσω αὐτὴν αὐτῷ· Καὶ ἀποκρίθης οἱ δαίμονες εἶπεν· Ἐὰν ἀρνεῖται τὸν Θεόν αὐτοῦ, καὶ τὸ βάπτισμα, καὶ τὸ ἐπάγγελμα τῶν μοναχοῦ, ἔρωτησαν αὐτὸν. Καὶ ἔλθον οἱ ἱερεῖς εἶπεν τῷ μοναχῷ· Ἀρνησαι τὸν Θεόν σου, καὶ τὸ βάπτισμα, καὶ τὸ ἐπάγγελμα τοῦ μοναχοῦ; Ὁ δὲ συνέβη, καὶ εὐθεῖας εἶδεν ὅσει περιστραφῶν ἐξελθόουσαν ἀπὸ τοῦ στόματος αὐτοῦ καὶ ἀναπτάααν εἰς τὸν οὐρανὸν. Καὶ πορευθεὶς ὁ ἱερεὺς πρὸς τὸν δαίμονα, εἶπεν αὐτῷ· Ἰδοὺ συνέβη τὰ τρία ταῦτα. Τότε ἀποκρίθης οἱ διάβολος εἶπεν αὐτῷ· Μὴ δῶς [f. 205r] αὐτῷ τὴν θυγατέρα σου εἰς γυναῖκα, ὁ γὰρ Θεός αὐτοῦ οὐκ ἀπέστη ἀπ’ αὐτοῦ, ἀλλ’ ἐτί βοηθεῖ αὐτῷ. Καὶ ἔλθον οἱ ἱερεῖς εἶπεν αὐτῷ· Οὐ δύναμαι δοῦναι σοι αὐτὴν, ὁ γὰρ Θεὸς σου βοηθεῖ σοι, καὶ οὐκ

1 τὸ S] τῷ C  2 ἀπὸ C] ἐκ S
into his cell and shut it. But here the wretched woman called out saying: “The insects are devouring me.” Again he was troubled and, fearing the judgement of God, he said: “From where did this wrath come upon me?” — he opened the door and brought her inside. Now the devil began to fire arrows [of desire] for her into him. Recognising the battling of the enemy, he began saying: “The wiles of the enemy are darkness, but the Son of God is light”, so he stood up and lit the lamp. Burning with desire, he began saying: “Those who do such things are on their way to chastisement; put yourself to the test here, to see whether you can endure the eternal fire.” He thrust his finger into the lamp and burnt it without feeling himself being burnt because of the intense burning of his flesh. He repeated this action until morning, burning all his fingers. Seeing what he had done, that wretched woman was petrified with fear. At dawn the young men came to the anchorite saying: “Did a woman come here last night?” “Yes,” he said, “look, she is sleeping inside.” Finding her dead when they went in, they said to him: “Abba, she has died.” He then uncovered his hands and showed them to them, saying: “Look what the daughter of the devil did to me; she has lost me my fingers.” He told them what had happened, saying: “It is written: ‘Render not evil for evil’ [1 Pt 3:9]”; he offered a prayer and raised her up. She went her way and in future lived in sobriety.

N.190/5.43 BHG 1450vb, de filia sacerdotis pagani

A brother was embattled by the demon of porneia. He happened to pass through a village of Egypt where he saw the daughter of a priest of the pagans and he fell in love with her. “Give her to me as a wife”, he said to her father, who answered him: “I cannot give her to you unless I find out from my God.” He went to the demon and said to him: “Here, some monk has come wanting my daughter; shall I give her to him?” In reply the demon said: “Ask him if he will renounce his God, his baptism and the monastic profession.” So the priest came to him saying: “Do you renounce your God, your baptism and your monastic profession?” The other agreed to this and, straightaway, he saw something that looked like a dove coming out of his mouth and flying up into the sky. The priest went to his demon and said: “Look, he has agreed to those three [conditions]”, whereupon the devil answered him saying: “Do not give him your daughter as a wife, for his God has not withdrawn from him, but is still helping him.” The priest came and said to him: “I am unable to give her to you, for your God is helping you and has not withdrawn from you.” When the brother heard that he said to himself: “Has God shown such goodness to me that while I,

191. Ἐλεγε τῶν Ἱερατέων γερόντων· ὅτι ἐγὼ ἡμῖν τέκνοι ἱερέως τῶν Ἑλλήνων. Μικρός οὖν [f. 206v] ἁκαθήμην καὶ εἶδον τὸν πατέρα μου πολλάκις εἰσερχόμενον θυσίαν ἐπιτελέσατι τῷ εἰδώλῳ. Ἀπας δὲ ἐν κρυφῇ εἰσελθὼν ὁπῶς αὐτοῖς, εἶδον τὸν Σατανᾶν καὶ πᾶσαν τὴν στρατιὰν αὐτοῦ παρεστώσαν καὶ ἠδοὺ εἰς ἄρχον αὐτοῦ ἐβδομὰς προσεκύνην αὐτῷ. Ἀποκριθεὶς δὲ ὁ διάβολος εἶπεν αὐτῷ: Πόθεν σὺ ἔρχῃς· Ὅ δὲ εἶπεν· Ἐις τὴν χώραν ἡμῶν, καὶ εξήγειρα πολέμους, καὶ πολλὰ ἔκχυσεν αἰμάτων ἐποίησα καὶ ἠλθὼν τοῦ ἀναγγείλα τοι. Καὶ εἶπεν αὐτῷ· Πόσῳ χρόνῳ τούτῳ ἐποίησας; Ὅ δὲ εἶπεν· Εν τρίακοντα ἡμέραις. Ὅ δὲ κελεύσας

1 ἁγαθὸς ὁ ἑως add S 2 Καὶ om S 3 κἀγὼ C] καὶ S 4 ἀποκριθεὶς ὁ ἀδελφὸς om S
wretch that I am, have denied him, [my] baptism and [my] monastic profession, he in his goodness is still even now helping me?” Coming to his senses and once again on his guard, he went out to a great elder in the desert and told him about the matter. In response the elder said to him: “Stay with me in the cave and fast for three weeks two [days] at a time [?] and I will intercede with God on your behalf.” The elder put himself to great pains for the brother’s sake, beseeching God in these words: “I beg you, Lord, grant me this soul and accept its repentance”, and God heard him. When the [first] week was past, the elder came to the brother and asked him: “Have you seen anything?” In answer the brother said: “Yes, I saw the dove up there in the height of heaven, right in front of my head.” “Pay heed to yourself and pray fervently to God”, the elder said to him in response. At the second week the elder came to the brother asking him: “Have you seen anything?” “I saw the dove near to my head”, he said in reply. “Watch and pray”, the elder commanded him. On completion of the third week the elder came again and asked him: “Have you seen anything else?” “I have seen the dove come to rest above my head”, he said. “I put out my hand to catch it but it rose up and entered my mouth”, and the elder offered thanks to God. He said to the brother: “See, God has accepted your repentance; pay heed to yourself from now on.” “Look, from now until I die I am going to be with you, abba”, was the brother’s reply.

One of the Theban elders used to say: “I was the child of a priest of the pagans. When I was little I used to sit [there] and I often saw my father going in to offer a sacrifice to the idol. On one occasion I secretly went in behind him and I saw Satan with all his army standing beside him. Then here there came one of his officers and prostrated himself before him. In response the devil asked him: ‘Where do you come from?’ He said: ‘I was in such-and-such a land; I provoked wars and caused much bloodshed. I came to report it to you.’ [Satan] said to him: ‘How long did it take you to do this?’ ‘Thirty days’, he said, then [the devil] ordered him to be flogged, saying: ‘That is all you did in so much time?’ Then here another one prostrated himself before him and he said to him: ‘You then, where are you coming from?’ ‘I was at sea’, came the demon’s reply. ‘I raised storms, sinking ships and killing many men; I came to report to you.’ [Satan] said to him: ‘How long did it take you to do this?’ The demon said: ‘Twenty days.’ He ordered this one to be flogged too, saying: ‘Why did you only do
192. Εἶπεν γέρων. Ἔὰν ἔλθῃ ἄνθρωπως πειρασμός, πανταχόθεν πληθύσσονται αὐτῶν ἀι ἡλίκιας, Ἰνα ὁλιγωρήσῃ καὶ γογγύσῃ, καὶ διηγησατο ὁ γέρων οὕτως. Ἀδελφός τις ἦν εἰς τὰ Κέλλια, καὶ ἔλθεν ἐπ’ αὐτὸν πειρασμός. Καὶ εἰ ἔβλεπεν τις αὐτῶν, οὐδὲ ἀστάσασθαι αὐτὸν ἦθελεν, οὐδὲ εἰς κελλῖον εἰσαγαγεῖν, καὶ εἰ ἔχρηζεν ἁρτον, οὐδείς αὐτὸ ἔκλεψα, καὶ ἀπὸ τοῦ θερισμοῦ ἔρχοντον, οὐδείς εἰς τὴν ἐκκλησίαν προετρέπτετο δι’ ἀγάπην ὡς ἐστιν ἔθος. Ἡλθε δὲ μίαν ἀπὸ τοῦ θέρους, καὶ οὐδὲ ἁρτους εἶχεν εἰς τὴν κέλλαν αὐτὸν καὶ σὺν τούτοις [f. 207v]
that in twenty days?’ Then here there came a third one and prostrated himself before him. [Satan] said to him too: ‘And where are you coming from?’ In answer the demon said: ‘There was a wedding in such-and-such a village; I provoked a fight and caused much shedding of blood, killing the bride and the groom; I came to report to you.’ [Satan] said: ‘In how many days did you do this?’ ‘Ten’, he said, and [the devil] ordered that one to be flogged too for taking so long. In addition to them yet another [demon] came and prostrated himself before him. ‘And where do you come from?’ [the devil] said, and he said: ‘Look, I was in the desert for forty years, battling with one monk and, last night, I caused him to fall into porneia.’ When [Satan] heard this, he stood up and embraced him; he took off the crown he was wearing and placed it on the other’s head. He seated him on his throne, saying: ‘[This is] because you were able to accomplish this great deed.’”

The elder said: “When I saw that, I began saying: ‘Great indeed is the order of monks!’ and, as God delighted in my salvation, I went out and became a monk.”

NARRATIVES CONDUCIVE TO PATIENT ENDURANCE AND PERSEVERANCE

An elder said: “If temptation comes upon a person, afflictions are multiplied for him on every side to dishearten him and to make him complain” – and the elder recounted this: “There was a brother at The Cells and temptation came upon him. If anybody saw him, they did not even want to greet him or to bring him into their cell. If he was in need of bread, nobody would lend him any and, when he was returning from harvesting, nobody would invite him to church for an agapê as is the custom. One day he returned from harvesting and he had no bread in his cell, yet, in spite of all this, he was giving thanks to God. When God saw his patient endurance, he took the battle with temptation away from him – and here there came knocking at the door somebody from Egypt with a camel loaded with bread. The brother began to weep, saying: “Lord, was I not worthy to
πάσιν εὐχαριστεί τῷ Θεῷ. Ἰδιῶν δὲ ὁ Θεὸς τὴν ὑπομονὴν αὐτοῦ, ἦρε τὸν πόλεμον τοῦ πειρασμοῦ ἀπ’ αὐτοῦ, καὶ ἱδοῦ τις ἠλθε τὴν θύραν κρούων, κάμπτον ξέχαν ἀπ’ Ἀιγύπτου μεστὴν ἀρτων. Καὶ ἦρατο ὁ ἄδελφος κλαίειν καὶ λέγειν. 4 Κύριε, οὐκ ἦμι δίοις θλιβήναι μικρῶν διὰ τὸ δυνάμεί σου; καὶ ὡς παρῆλθεν ὁ πειρασμός, ἐκτάχουσεν αὐτῶν οἱ ἄδελφοι καὶ ἀνέπαυσαν εἰς τὰ κελλία αὐτῶν καὶ εἰς τὴν ἐκκλησίαν.

193. Παρέβαλλον τινες ἄδελφοι ἐν τῇ ἐρήμῳ μεγάλῳ γέροντι, καὶ εἶπον αὐτῷ· Πῶς καρτερεῖς ὡδε, ἄββα, ύπομένων τὸν κόπτον τούτον; Καὶ εἶπεν ὁ γέρων· Ὅλος ὁ χρόνος τοῦ κόπτου μου οὗ ποιῶ ὡδε οὕτως ἡμέρας μιᾶς τῆς κολάσεως ἐστιν.

194. Εἶπεν γέρων· ὃτι οἱ ἄρχοι οὗ [f. 207v] ταχέως μετέβαινον ἐκ τοῦ τόπτου αὐτῶν, ἐκτὸς τῶν 5 τριῶν πραγμάτων τούτων· Ἐάν τις εὐρέθη ἄχων τινά λυποῦμένον κατ’ αὐτοῦ, καὶ πάντα ποιῶν τὰ πρός θεραπεῖαν αὐτοῦ μὴ δύναται αὐτῶν μεταβαλεῖν, ἢ πάλιν, ἔαν συμβῇ ἀπὸ πολλῶν δοξάζεσθαι, ἢ πειρασμοὶ πορνεῖας περιπεσεῖν. 6

195. Ἀδελφὸς ἤρωτησε γέροντα λέγων· Τι ποιήσω; ὃτι οἱ λογισμοὶ θλίβουσι με λέγοντες· Οὐ δύνασαι νηστεύειν οὐδὲ ἐργάζεσθαι, καὶ ἐπισ- κέπτου τούς ἀσθενοῦντας καὶ τοῦτο ἀγάπη ἐστίν. Λέγει αὐτῷ ὁ γέρων· “Ὑπαγε, φάγε, πέε, κοιμῶ· μόνον τοῦ κελλίου μη ἀποστῆς, εἰδὼς ὃτι ἡ ὑπομονή του κελλίου φέρει τὸν μοναχὸν εἰς τὴν τάξιν 7 αὐτοῦ. Καὶ ὡς ἐποίησεν τρεῖς ἡμέρας [f. 208r] ήκηδίσασεν, καὶ εὐρών μικρὰ θαλλία, ἔσχισεν αὐτά, καὶ πάλιν τῇ ἐξῆς ἦρασα πλέκειν αὐτά· καὶ πεινάσας, εἶπεν· Ἰδοὺ ἄλλα μικρὰ θαλλία καὶ ἐσθίω. Καὶ ὡς ἐποίησε τὰ θαλλία, 8 εἶπεν πάλιν· Ἀναγινώσκω μικρὸν, καὶ οὔτως ἐσθίω. Καὶ ὡς ἀνέγνω λέγει· Ποιῶ μου τοὺς μικροὺς ψαλμοὺς, καὶ μετὰ ἀμερίμνιας ἐσθίω. Καὶ οὔτως κατὰ μικρὸν προέκοπτεν, τοῦ Θεοῦ συνεργοῦντος ἐως οὗ ἠθένες εἰς τὴν τάξιν αὐτοῦ. Καὶ θάρσος λαβὼν κατὰ τῶν λογισμῶν ἐνίκα αὐτοὺς.

196. Ἡρωτήθη γέρων· Διατί άκηδιῶ καθεξόμενος ἐν τῷ κελλίῳ μου; Καὶ ἀπεκρίθη· ὃτι οὗ ἑώρακας ἀκμήν οὔτε ἐν τοῖς ἐλπιζομένην ἀνάπαυσιν, οὔτε ἐν τῶ ἐσομε [f. 208r] την κόλασιν. Εἰ γὰρ ταῦτα ἀκριβῶς ἑώρακας, εἰ

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suffer a little affliction for your namesake?” And when temptation passed, the brothers would detain him and would entertain him in their cells and in the church.

N.193/7.32 (Latin only)

Some brothers visited a great elder in the desert and they said to him: “How do you carry on here, abba, enduring this toil?” The elder said: “All the time of the toil I perform here is not yet as one day of chastisement.”

N.194/7.33

An elder said: “They of old time did not readily move from their place, other than for [one of] these three reasons: if somebody was found with someone having a grudge against him and, when he, though doing everything to cure him, could not change his mind; or if one came to be held in great honour by many people or [if one] fell into the temptation of porneia.”

N.195/7.34/Arsenios 11

A brother asked an elder: “What am I to do, for logismoi are afflicting me, saying: ‘You cannot fast or labour, but if you visit the sick, that too is charity.’” The elder said to him: “Go: eat, drink and sleep, only do not leave your cell, aware that remaining patiently in one’s cell is what brings a monk into line.” When he had done three days he had an attack of accidie. He found a few palm-leaves which he split and, [taking them up] again next day, began braiding them. When he got hungry, he said: “Here are a few more palm leaves, so I will eat,” and when he had worked the palm leaves, again he said: “I am going to read a little and then eat.” When he had read, he said: “I shall recite the psalms of the little synaxis and then eat without concern.” With the help of God, he began to make progress little by little, in this way, until he made the grade and, gaining confidence against his logismoi, he overcame them.

N.196/7.35

An elder was asked: “Why am I afflicted by accidie when I am staying in my cell?” “Because you have not yet seen either the repose for which one hopes or the punishment which lies ahead”, he replied. “If you had really
σκολήκων ἐγεμεν τὸ κελλίον σου, ὥστε ἐως τραχήλου ἐν αὐτοῖς dedoi-
kénavi, ὑπέμενες ἃν μη ἀκηδιῶν.

197. Τινά τῶν γερόντων παρεκάλουν οἱ ἀδελφοὶ παύσασθαι τῶν
μεγάλων πόνων. το ν ἐπεκρίθη αὐτοῖς: Λέγω ύμῖν, τέκνα, ὡς Ἀβραάμ
ἐξει μετανοήσαι ὀρῶν τάς δωρεάς τοῦ Θεοῦ τάς μεγάλας, διότι μὴ πλέον
ἢγωνίαστο.

198. Ἀδελφὸς ἡρώτησε γέροντα λέγων: Οἱ λογισμοὶ μου ρέμβονται καὶ
θλίβομαι. Λέγει αὐτῷ ὁ γέρων: Ὑμῖν κάθου εἰς τὸ κελλίον σου, καὶ αὐτοὶ
πάλιν ἔρχονται. Ὡσπερ γὰρ ἡ δόνα ἐὰν ἡ δεδεμένη καὶ ὁ πῶλος αὐτῆς
σκιρτὰ ὄδε κάκεις; καὶ ὧτοι δὲν ἀπέρχηται πρὸς τὴν μητέρα
[f. 208v] αὐτοῦ ἔρχεται,4 αὐτῶς καὶ οἱ λογισμοὶ τοῦ διὰ τὸν Θεόν
ἔγκαρτεροῦντος ἐν τῷ κελλίῳ αὐτοῦ, εἰ καὶ πρὸς μικρὸν ρέμβονται, ἀλλὰ
πάλιν πρὸς αὐτὸν ἀναστρέφουσιν.5

199. Γέρων τις ἐκάθητο ἐν τῇ ἐρήμῳ ἔχου τὸ διάστημα ἀπὸ τοῦ ὑδάτος
μιλία δώδεκα, καὶ ἀπέρχόμενος καθάπαξ γεμίσαι, ὠλγώρησε καὶ εἶπεν:
Τὴν χρεία τοῦ κόπου τούτου; Ἐρχομαι καὶ μένω πλησίον τοῦ ὑδάτος. Καὶ
tούτο εἰπὼν ἔστραφη, καὶ θεωρεῖ τινα ἁκολουθοῦντα καὶ ἀρίθμοῦντα τὰ
βήματα αὐτοῦ, ἠρώτησε δὲ αὐτόν: Ὑμῖν καὶ ἀπέστάλη ἡμεῖς τὰ βήματά σου, καὶ δούναι σοι τὸν μισθόν.
Καὶ τούτῳ ἄκουσας ὁ γέρων, εὐσυχος ἔγενετο καὶ προδυμώ[7]
τερος, καὶ προσέθηκεν ἐςωτέρον μιλία πέντε.

200. Ἐλεγον οἱ πατέρες: Ἐὰν συμβῇ σοι πειρασμός ἐν τῷ τότῳ ὅπου
οἰκεῖς, μὴ καταλήπτῃς τοῦ τόπου ἐν τῷ καιρῷ τοῦ πειρασμοῦ, εἰ δὲ μή,
ὅπου ἐὰν ἀπελήθης εὐρίσκεις ἐμπροσθέν σου ὁ ἑυγειες, ἀλλ’ ὑπόμεινον
ἔως ὃ ἐπανελθῇ ὁ πειρασμός, ἵνα ἀσκαναθάλιστος γένηται ἡ ἀναχώρησις
σου καὶ ἐν καιρῷ ἐρήμης, ὅπως μηδε6 τοῖς κατοικοῦσι τὸν τόπον θλίψων
tινὰ7 ποιήσῃ8 ὁ χωρισμός σου.9

1 αὐτοῖς S] αὐταῖς C 2 σκιρτά ὄδε κάκει C] ὄδε κάκει σκιρτὰ trsp S
3 ἀπέρχηται C] ἔτοι S
4 αὐτοῦ ἔρχεται (illegible in S. I think that αὐτοῦ is omitted and in the place of ἔρχεται is used an
alternative ending in-sív. Can this be ἔπανεισίν?)
5 ἀναστρέφουσιν C] ἐπαναστρέφουσιν S 6 μηδὲ om S
7 ἐλήφων τινὰ C] μὴ τινὰ θλίψων ὡς τὸ εἰκός S 8 ποιήσῃ C] ἐμποιήσαι S
9 ὁ χωρισμός σου C] τὸν χωρισμόν σου S
seen them, even if your cell were filled with worms so that you feared [they would be] right up to your neck, you would patiently endure without falling into accidie.”

N.197/7.36

The brothers begged one of the elders to refrain from his excessive labour. He answered them: “I am telling you, children, Abraham is going to be sorry that he did not strive harder when he sees the great gifts of God.”

N.198/7.37

A brother asked an elder: “My logismoi are gadding about and I am afflicted.” The elder said to him: “Stay in your cell and they will come back. For, just as when an ass is tethered, her colt leaps hither and thither but, no matter where it goes, it [always] comes back to its mother, so too do the logismoi of the one who for the sake of God perseveres in his cell return to him again, even though they gad about a little.”

N.199/7.38

An elder was living in the desert twelve miles distant from water. Once when he was going to fill [his water-pot] his spirit failed him and he said: “What is the need of this labour? I am going to live near to the water.” As he said this, he turned round and saw somebody following him, counting his footsteps. “Who are you?” he asked him. “I am an angel of the Lord”, he said; “I was sent to measure your footsteps and to give you the reward.” The elder was much encouraged and more eager on hearing this; he added five miles further in[to the desert].

N.200/7.39

The fathers used to say: “If temptation happens to you in the place where you are dwelling, do not abandon the place at the time of the temptation otherwise, no matter where you go, you will find that from which you are fleeing before you. Remain until the temptation passes over, so that your removal be inoffensive and in a time of peace – so that your separation causes no affliction either on those inhabiting the place.”
201. Ἀδελφός τις ἦν ἐν κοινωνίᾳ ἁγιαστής, καὶ συνεχῶς ἐκινεῖτο εἰς ὀργὴν. Λέγει οὖν ἐν ἑαυτῷ. Ἀπέρχομαι καταμόνας ἀναχωρῶν καὶ ἐν τῷ μὴ ἔχειν με τίποτε μετὰ τινός, παύεται ὁ ἐμοῦ τὸ πάθος. Ἐξελθὼν οὖν, ὅκησεν ἐν [f. 209a] σπηλαίῳ μόνος. Ἐν μία δὲ τῶν ἠμερῶν, γεμίσας τὸ βασικόν πόλατος ἐθηκε χαμαί καὶ ἐξείπθη ἐστράφη. Λαβών δὲ ἐγέμισεν αὐτό, καὶ πάλιν ἐστράφη. 2 Εἴτε τρίτον γεμίσας ἐθηκε, καὶ πάλιν ἐστράφη. Καὶ θυμωθεὶς, ἐδάφεστο αὐτοῦ καὶ ἐκλατήσεν αὐτό. Εἰς ἑαυτὸν δὲ ἐλθὼν, ἐγένετο ὅτι ἐνεπαίθη ὑπὸ τοῦ δαίμονος, καὶ εἶπεν Ἰδοὺ καταμόνας ἀνεχώρησα, καὶ ἠπτήθην, ἀπέρχομαι οὖν εἰς τὸ κοινωνίαν. Πανταχοῖς γάρ, ἄγωνος χρεία καὶ ὑπομονής καὶ τῆς τοῦ Θεοῦ βοηθείας. Καὶ ἀναστάς ὑπέστρεψεν εἰς τὸν τόπτον αὐτοῦ.

202. Ἀδελφός ἠρώτησε γέροντα λέγων. Τί ποιήσω, πάτερ, ὃτι οὐδὲν ἐργάζομαι μοναχοῦ, ἀλλ’ ἐν ἀμελείᾳ εἰμὶ ἐσθίων, [f. 209b] καὶ πίνων καὶ κοιμώμενος, καὶ ἐν αἰσχροῖς λογισμοῖς καὶ ἐν ταραχῇ πολλῇ εἰμί, μετερχόμενος ἀπὸ ἡργοῦ εἰς ἡργοῦ καὶ ἀπὸ λογισμῶν εἰς λογισμοὺς. Εἶπεν δὲ ὁ γέρον. Σὺ κάθου εἰς τὸ κελλίου σου, καὶ ὁ δύνασαι ποιεῖ ἐκτὸς ταραχῆς. Θέλω γάρ τὸ μικρὸν ὁ σὺ ποιεῖς ἀρτί, ὡς ὅτι ὁ ἄββα Ἀντώνιος ἐποίει τὰ μεγάλα εἰς τὸ ὄρος, καὶ πιστεύω ὅτι καθήμενος ἐν τῷ κελλίῳ διὰ τὸ ὅνομα τοῦ Θεοῦ καὶ τηρῶν τὴν ἑαυτοῦ συνείδησιν, εὐρίσκῃ καὶ αὐτὸς εἰς τὸν τόπτον τοῦ ἄββα Ἀντώνιου.

203. Ἡρωτήθη γέρων πῶς δεῖ σπουδαῖον ἀδελφόν μὴ σκανδαλισθῆναι ἐάν ἴδῃ τινὰς ἀνακάμπτοντας ἐν τῷ κόσμῳ καὶ εἶπεν ὁφείλει σκοπεῖν τοὺς κύνας, τοὺς θηρέουν [f. 209v] τας τοὺς λαγώνους, καθάπερ εἰς εἰς αὐτῶν ἐωρακός τὸν λαγιόν ἐπιτιθείκε ἐως οὐ φθάσῃ μὴ ἐμποδισθείς, οἱ δὲ λοιποὶ ὀρῶσι μόνον τὸν κύνα τὸν ἐπίτιθετον, καὶ ἐως οὖν μὲν τίνος σὺν αὐτῷ τρέχοντι, ὕστερον δὲ κατανοήσαντες ἀνακάμπτουσι εἰς τὰ ὀπίσω, μόνος δὲ ἑκεῖνος ὁ ἐωρακός ἐπιτιθείκε ἐως οὐ φθάσῃ μὴ ἐμποδισθείς ἐν τῷ σκοπῷ τὸν δρόμον ὑπὸ τῶν ἀνακαμψάντων, μὴτε τῶν κρημνῶν καὶ ὑλῶν καὶ κέντρων φροντίζων. Οὕτως καὶ ὁ τὸν δεσπότην Χριστὸν ἐπιτη- τῶν, τὸ σταυρῷ ἀδιάλειπτος προσέχων, πάντα ὑπερβαίνει τὰ συναν- τῶντα σκάνδαλα, ἐως οὐ φθάσῃ τὸν σταυρωθέντα.

1 ἀπέρχομαι καὶ add S 2 Λαβών δὲ ἐγέμισεν αὐτό, καὶ πάλιν ἐστράφη om S
3 Ἰδοὺ καὶ add S
There was a brother living in ἑσυχία in a coenobion who was constantly being moved to anger. Said he to himself: “I am going away to live in retirement all alone and, through having nothing to do with anybody, the passion will be stilled from me.” So he went out and took up residence in a cave, alone. But one day when he had filled his vessel with water, he put it down on the ground and it was suddenly overturned. He took it, filled it and again it was overturned. Then a third time he filled it, put it down and again it was overturned. In his anger, he seized it and smashed it. When he came to his senses he realised that had been tricked by the demon and he said: “Here I have retreated into solitary existence and I have been worsted – so I am going back to the coenobion. For there has to be a struggle, patient endurance and the help of God everywhere.” He got up and returned to his place.

“What am I to do, father,” a brother asked an elder, “for I am accomplishing nothing that becomes a monk. I live in negligence, eating, drinking and sleeping, beset by disgraceful logismoi and in deep distress, flitting from one task to another and from logismoi to logismoi.” The elder said: “Stay in your cell and do what you can do without becoming distressed. I would like to think that the little that you accomplish here and now is comparable to the great deeds which Abba Antony used to do at the mountain. I believe that, remaining in your cell in the name of God and keeping watch over your own conscience, you are yourself in the situation of Abba Antony.”

An elder was asked how a serious brother should not be offended if he see some [monks] returning to the world. He said: “He ought to watch hounds, the ones who hunt hares [and note] how when one of them has spotted the hare, he chases after it without being distracted until he reaches it. The other hounds (seeing only the hound chasing it) run with him for a while, but eventually they look around and fall behind. Only that hound that had seen [the hare] chases it until he reaches it, not in the least distracted in the aim of his running by the hounds that turned back. Nor does he heed ravines, undergrowth or thorns. So does he who seeks Christ the Lord-and-master, keeping the cross in mind without wavering, overcome every offence he encounters until he reaches the crucified one.”
204. Ἐίπεν γέρων· ὥσπερ δενδρόν καρποφορῆσαι ἀδύνατον [Ἑ. 209ν] συνεχώς μεταφυτεύμενον, οὕτως οὐδὲ μοναχὸς μεταβαίνων ἐκ τόπου εἰς τόπον ἄρετὴν ἐπιτελέσαι δύναται.

205. Ἀδελφὸς ὄχλουμενος ὑπὸ λογισμῶν ὡστε ἐξελθεῖν ἐκ τῆς μονῆς, ἀνήγγειλε τῷ ἄββα. Ὅ δὲ λέγει πρὸς αὐτόν· Ὑπαγε, κάθου εἰς τὸ κελλίον σου, καὶ παράσχου ἐνέχυρον τῷ τείχει τῆς κέλλης τὸ σῶμα, καὶ μὴ ἐξέλθῃς ἐκεῖθεν, ἀφε τὸν λογισμὸν λογίστηται ὃ βούλεται, μόνον μὴ ἕκβαλης ἐκ τῆς κέλλης τὸ σῶμα.

206. Ἐίπεν γέρων· Ἡ κέλλα τοῦ μοναχοῦ ἐστὶν ἢ κάμινος; Βαβυλώνος, ὁποίος οἱ τρεῖς παῖδες τὸν ύιόν τοῦ Θεοῦ εὑρὼν, καὶ ὁ στύλος τῆς νεφέλης, οἶδεν ὁ Θεὸς τῷ Μωυσῇ ἐλάλησεν.

207. Ἀδελφὸς ἐμείνεν ἐννέα [Ἑ. 210τ] ἔτη πολεμούμενος ἐξελθεῖν ἀπὸ κοινοβίου καὶ καθ’ ἡμέραν ἤτοιμαζε τὸ μηλωτάριον αὐτοῦ ἱνα ἐξέλθῃ, καὶ ὡς ἐγένετο ὅψη, ἔλεγεν ἐν ἐαυτῷ· Ἄριον ἀναχώρῳ ἐκ τῶν ὁδῶν. Καὶ προδας ἔλεγε τῷ λογισμῷ· Βιασώμεθα ἐαυτοὺς καρτηρῆσαι καὶ τὴν σήμερον διὰ τῶν Κύριων. Καὶ ὃς ἐπλήρωσεν ἐννέα ἔτη ὡστὶ σωτηρίαν, ἐκούφισεν ὁ Θεὸς πάντα πειρασμὸν ἀπ’ αὐτοῦ καὶ ἀνετάπη.

208. Ἀδελφὸς τῆς ἐμπεσών εἰς πειρασμὸν ἀπὸ τῆς θλίψεως ἀπτώλεσε τὸν μοναχικὸν κανόνα, καὶ θέλων βαλεῖν ἀρχήν, διὰ τὴν θλίψιν ἐνεποδίζετο λέγων ἐν ἐαυτῷ. Πότε ἤχω εὕρειν ἐμαυτόν ὥσπερ ἡμῖν ποτέ; Καὶ ὄλιγοι, οὕτω ἴσχυεν ἄρ[Ἑ. 210τ] ᾧσθαι τοῦ μοναχικοῦ ἔργου. Ἐλθὼν δὲ πρὸς τίνα γέροντα διηγήσατο αὐτῷ τὰ καθ’ ἑαυτόν. Καὶ ὁ γέρων ἀκούσας τὰ τῆς θλίψεως αὐτοῦ προσήνεγκεν αὐτῷ ὑπόδειγμα τοιοῦτον, λέγων· Ἀνθρωπός τοις εἰς χωρίον, καὶ εἰς ἀμέλειας αὐτοῦ, ἔχεσθαι καὶ ἐπιληφθείη θρύσων καὶ ἰκανόθων. Ἐδοξε δὲ αὐτῷ ὅστερον φιλοκαλήσατε αὐτοῦ, καὶ λέγει τῷ υἱῷ αὐτοῦ· Ὑπαγε· καθάρισον τὸ χώριον. Καὶ ἐλθὼν, ὁ υἱὸς αὐτοῦ καθάρισα αὐτὸ, θεωρήσας τὸ πλήθος τῶν ἰκανῶν, ὀλιγώρησε λέγων ἐν ἐαυτῷ. Πότε ἤχω ὅλα ταῦτα ἀναστάσαι καὶ καθάρισαι τὰ ὁδός; Καὶ ἀναπεσόν ἡρῴατο κοιμᾶσθαι ἐπὶ πολλὰς ἡμέρας. Μετὰ δὲ [Ἑ. 210τ] ταῦτα, ἔρχεται ὁ πατὴρ αὐτοῦ ἱδεῖν τί ἐποίησεν, καὶ εὑρεν αὐτόν μηδὲν ἐργάσαμεν καὶ εἶπεν αὐτῷ· Τί ὦ ἐως τοῦ νῦν οὕδεν ἐργάσασθα; Καὶ εἶπεν ὁ νεώτερος τῷ πατρί αὐτοῦ· Μόνον ὡς ἤρχόμην ἐργάσασθαί, πάτερ, βλέπων τὸ πλήθος τῶν θρύσων καὶ τῶν

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1 ἦστιν ἢ κάμινος] ἢ κάμινος ἐστιν τιρ S
2 διὰ τὴν θλίψιν οἵτιν S
3 αὐτὸ S] αὐτῶν C
4 λέγει] οὕν add S
5 ἔλθων C] ἐξελθὼν S
N.204/7.43
An elder said: “In the same way that a frequently transplanted tree is incapable of bearing fruit, so neither can a monk who moves from place to place accomplish virtue.”

N.205/7.45
A brother troubled by logismoi to the point of leaving the monastery reported [it] to the abba but he said to him: “Go, stay in your cell; pledge your body to the wall of the cell and do not come out of there. Let your logismos think what it likes, but do not move your body out of the cell.”

N.206/7.46
An elder said: “A monk’s cell is the furnace of Babylon in which the three children found the Son of God [Dan 3] and the Pillar of Cloud from which God spoke with Moses [Ex 33:9].”

N.207/7.48
For nine years a brother continued to be embattled to leave the coenobion. Every day he made his sheepskin* ready so he could leave but, when evening fell, he would say to himself: “Tomorrow I am getting away from here.” Then, again, at dawn he would say to his logismos: “Let us constrain ourselves to remain here this day too – for the Lord’s sake,” and after he had lived like that for nine years, God relieved him of all temptation and he knew repose.

*mêlôtês, sheepskin cloak; probably meaning he packed up his [few] belongings, cf. N.215.

N.208/7.49
A brother who fell into temptation was so distressed that he broke the monastic rule. When he wanted to make a fresh start, he was prevented from doing so by his distress, saying to himself: “When can I find myself as I was before?” Discouraged, he was unable to commence the monastic task, so he came to an elder and explained his situation to him. On hearing about his distress, the elder offered him the following example: “There was
Ἀκανθῶν, συνειχόμην, καὶ ἀπὸ τῆς θλίψεως, ἐπίθουν ἐμαυτόν καὶ ἐκοιμώμην. Λέγει αὐτῷ ὁ πατήρ αὑτοῦ. Τέκνον, ἵσον τοῦ πλάτους τοῦ στρῶματός σου ποιεῖ καθ' ἡμέραν, καὶ οὕτω προκόπτει τὸ ἔργον σου καὶ οὐκ ὀλιγωρεῖς. Ὡ δὲ ἀκούσας ἐποίησεν οὕτως, καὶ ἐν ὀλίγῳ χρόνῳ ἐκαθαρίσθη τὸ χωρίον. Οὕτως οὖν καὶ σὺ, ἀδελφέ, κατ' ὀλίγον ἐργάζου καὶ οὐκ ὀλιγωρεῖς । καὶ ὁ Θεὸς τῇ χάριτι αὐ[§ 210]τοῦ πάλιν ἀποκαθιστῇ se εἰς τὴν ἁρχαίαν σου ἔξιν. 3 Ὡ δὲ ἀδελφός ἀκούσας, καὶ 4 καθίσας μεθ' ύπομονῆς ἐποίει ὡς ἐδιδάχθη ὑπὸ τοῦ γέροντος, καὶ εὑρέθη ἀνάπαυσιν χάριτι Χριστοῦ.

209. Γέρων τις ἦν καὶ συνεχῶς ἐκακοῦτο καὶ ἠσθένει. Συνέβη δὲ αὐτὸν ἑνα ἐνιαυτόν μὴ κακωθήναι, καὶ ἐδυσφόρει δεινῶς καὶ ἐκλαεί, λέγων: Ἐγκατέλιπε με ὁ Θεὸς καὶ οὐκ ἐπεσκέψατο με.

210. Ἐπεν γέρων· ὅτι ἀδελφός τις ἐπειράζετο ἀπὸ λογισμοῦ ἐπὶ ἑτη ἐπεκείνεια, ὥστε αὐτὸν ἀπολέγεσθαι τὴν σωτηρίαν αὐτοῦ, καὶ ἀπὸ εὐλαβείας κατέκρινεν ἐαυτὸν λέγων· Ἀπώλεσά μου τὴν ψυχήν, ὑπάγω εἰς τὸν κόσμον παρ' ὧν ἀπωλόμην. Ἀπερχομένου [§ 211] δὲ αὐτοῦ, ἦλθε φωνὴ αὐτῷ κατὰ τὴν ὅδον λέγουσα· Τά ἐννέα ἐτη ἐπειράσθης, στέφανοι σου ἤσαν, ἐπίστρεψῃς εἰς τὸν τόπον σου, καὶ κουφίζω σε ἀπὸ τῶν λογισμῶν. Βλέπεις ὅτι οὐκ ἔστι καλὸν ἀπελπίζειν τινὰ ἑαυτοῦ διὰ λογισμούς, μάλλον δὲ οὕτω στεφάνοις ἥμιν προβεβεβίωσιν, ἐὰν αὐτοὺς καλὸς διεξερχόμεθα.

1 Ὡ δὲ ἀκούσας ἐποίησεν οὕτως ... κατ' ὀλίγον ἐργάζου καὶ οὐκ ὀλιγωρεῖς om S
2 ἀποκαθιστῇ se corr| ἀποκαθιστᾶσαι C| ἀποκαθιστᾶ se S 3 ἐξιν C| τόδιν S
4 καὶ om S 5 ὡστε S καὶ add S 6 αὐτὸν ἀπολέγεσθαι ἀπολέγεσθαι αὐτοῦ tesp S
7 αὐτοὺς καλὸς C| καλὸς αὐτοὺς tesp S
a man who had a field but it had become waste from his neglect and was filled with weeds and thistles. Eventually he thought he would cultivate it; he said to his son: ‘Go and clean up the field.’ His son went to clean it but he became discouraged when he saw the multitude of thistles, saying to himself: ‘When will I ever pull up all those [weeds] and clean up what is here?’ He lay down and began sleeping for several days. Afterwards his father came to see what he had done. Finding that he had accomplished nothing, he said to him: ‘Why have you accomplished nothing until now?’ The young man said to the father: ‘As soon as I began to work, father, I was overwhelmed at the sight of the multitude of the weeds and thistles and, as a result of my distress, laid myself down to sleep.’ His father said to him: ‘My son, do [an area] equivalent to the width of your coverlet each day; that way your work will progress and you will not be discouraged.’ On hearing this, he did so and, in short time, the field was cleaned up. So too do you, brother, work little by little; you will not be discouraged and God of his charity will restore you to your former state.” On hearing this and patiently staying [there], the brother began doing as he had been taught by the elder and, by the grace of Christ, he found repose.

**N.209/7.50**

There was an elder who was continually sick and unwell, but then for one year he was not sick. He was terribly upset and wept, saying: “God has abandoned me and not visited me.”

**N.210/7.51**

An elder said: “There was a brother who was tormented by a *logismos* for nine years, so that he despaired of his own salvation and condemned himself in piety, saying: ‘I have lost my soul so I am going to the world.’ As he was leaving, there came a voice to him along the road that said: ‘The nine years during which you were tormented were your crowns. Return to your place and I will relieve you of the *logismoi.*’” So, you see, it is not good for anyone to despair of himself because of *logismoi*, for they create and obtain crowns for us if we come through them unscathed.
211. Γέρων τις ἦν ἐν Θηβαίδι καθήμενος ἐν σπηλαίᾳ, καὶ εἶχε μαθητὴν δόκιμον. Ἕθος δὲ ἦν καθ’ ἑστέραν τὸν γέροντα παραίνειν αὐτῷ τὰ πρὸς ὥφελειαν, καὶ μετὰ τὴν παραίνεσιν, ἐποίει εὐχὴν καὶ ἀπέλευσεν αὐτὸν κοιμηθῆναι. Συνεβή δὲ ποτὲ κοσμικοῦς τινας εὐλαβεῖς, εἰδότας τὴν πολ[211]ὴν ἀσκησιν τοῦ γέροντος, παραβαλεῖν καὶ ποίησαι αὐτοῖς παράκλησιν. Καὶ μετὰ τὸ ἀπελθεῖν αὐτοῦς, ἐκάθισε πάλιν ὁ γέρων τῇ ἑστέρᾳ κατὰ τὸ ἐθος, νοὐθετῶν τὸν ἄδελφόν· καὶ ὁμιλῶν αὐτῷ, κατηνέχῃ εἰς ὑπνον. Ὁ δὲ ἄδελφος παρέμενεν ἐως οὗ ὁ γέρων ἔμυτυνθη καὶ ποίησε αὐτῷ τὴν εὐχήν. Ἐπιτολοῦ οὐν καθεζόμενος, μὴ ἐμπνιηζόμενον τοῦ γέροντος, ὑψηλήθη ὑπὸ τῶν λογισμῶν ἀπελθεῖν κοιμηθῆναι ἑκτὸς ἀπολύσεως. Καὶ βιασάμενος ἑσαυτόν, ἀντέστη τῷ λογισμῷ, καὶ ἐμείνειν, πάλιν δὲ ὑψηλήθη καὶ οὔκ ἀπῆκλην, ὁμαίως δὲ ἐως ἐπίτακης ὑψηλήθη ἀντέστη τῷ λογισμῷ [f. 211v]. Μετὰ δὲ ταύτα, τῆς νυκτὸς προκομάζης διατυπώσθη ὁ γέρων, καὶ εὑρεῖν αὐτὸν παρακαθέζομεν καὶ λέγει αὐτῷ· οὐκ ἀνεχώρησας ἐως ἀρτί; Ὁ δὲ εἶπεν· Οὐχὶ· οὐ γὰρ ἀπήλυσάς με, ἀββά. Ὁ δὲ γέρων εἶπεν· Καὶ διατί οὐκ ἐμπνιηζόμενος με; Ὁ δὲ φησίν· Οὐκ ἐμπνιηζόμενος σε νῦξαι, ἕνα μὴ σε παραλύσω. Ἀναστάντες δὲ ἤβαλον τὰ ὅρθιαν, καὶ μετὰ τὴν σύναξιν, ἀπέλυσεν ὁ γέρων τὸν ἄδελφόν καὶ ἐκάθισε καθ’ ἑσαυτόν. Γίνεται οὖν ἐν ἑκάτοις, καὶ ἰδίου τῆς δεικνυόν τῷ τόπῳ ἐνδοξοῦν καὶ θρόνον ἐν αὐτῷ καὶ ἑπάνω τοῦ θρόνου ἐπτά σετήπους. Ἡρωτά δὲ τὸν δεικνύουθαν αὐτῷ λέγων· Τίνος ταύτα; Ὁ δὲ εἶπεν αὐτῷ· Τοῦ [f. 211v] μαθητοῦ σου· καὶ τὸν μὲν τόπον καὶ τὸν θρόνον ἔχαρισατο αὐτῷ ὁ Θεὸς διὰ τὴν ὑπακοὴν αὐτοῦ· τοὺς δὲ ἐπτά σετήπους ἐν τῇ νυκτὶ ταύτῃ ἔλαβεν. Τούτῳ δὲ ἀκούσας ὁ γέρων ἐθνοκυψας, καὶ γενόμενος ἐμφράσας, καλεῖ τὸν ἄδελφὸν καὶ λέγει αὐτῷ· Εἴπετε μοι τί ἐποίησας τὴν νύκτα ταύτην. Ὁ δὲ εἶπεν· Συγχώρησον μοι ἀββά, ὅτι οὐδὲν ἐποίησα. Ὁ δὲ γέρων νομίζει· ὅτι ταπεινοφοροῦν ὁιχ ὁμολογεῖ, εἶπεν αὐτῷ· Οὐ παραχωρῶ σοι εἲ μή ἐπίτης μοι τί ἐποίησας, ἢ τί ἐνεχυρήσας τὴν νύκτα ταύτην. Ὁ δὲ ἄδελφος, μηδὲν ἑσαυτὸ συνειδός πεπαραφέναι, ἦπορει εἶπεν. Λέγει δὲ τῷ πατρὶ ἀββα, οὐδὲν ἐποίησα εἴ μή μόν [f. 212r]νοι τοῦτο· Ὁτι ὑψηλῆθες ὑπὸ τῶν λογισμῶν ἐπτάκης, ἀναχωρήσας χωρίς τῆς σῆς ἀπολύσεως, οὐκ ἀπῆλθον. Ἀκούσας δὲ τοῦτο ὁ γέρων, ἐνόησε ὅτι όσακις ἀντεμπίθησατο τῷ λογισμῷ, ἐστεφανώθη ὑπὸ τοῦ Θεοῦ, καὶ τῷ μὲν ἄδελφῳ οὐδὲν τῶντις ἐλάλησεν, ὑψηλείς δὲ χάριν διηγήσατο αὐτὰ πατρόσι πνευματικοῖς, ἵνα μάθωμεν ὅτι μικρὸν ἐνθυμήσεως στεφάνους ἡμῖν ὁ Θεὸς χαρίζεται. Καλὸν οὖν τὸ βιάζεσθαι

1 διατυπώσας C] ἀνέστη S 2 σε νύξαι] νύξαι σε τερ S 3 τῷ πατρὶ C] αὐτῷ S 4 ἀπολύσεως S] ἀναλύσεως C
There was an elder in the Thebaid living in a cave who had a well-tried disciple. It was customary for the elder to speak beneficial words to him when evening was falling. When he had finished speaking, he would offer a prayer and then dismiss him to go get some sleep. Then some devout worldlings who were aware of the intensity of the elder’s spiritual discipline once happened to visit and he gave them some words of encouragement. After they left, the elder sat down as usual in the evening after the *synaxis*, to instruct the brother; but he fell asleep whilst he was speaking to him. The brother waited for the elder to wake up and offer the [usual] prayer for him. When he had sat there for some considerable time without the elder awakening, he was troubled by *logismoi* of going to bed without being dismissed, but he constrained himself, withstood the *logismos* and stayed there. Again he was troubled but did not leave; seven times he was troubled in this way and resisted the *logismos*. Later on, when the night was well advanced, the elder awoke and, finding him sitting there, said to him: “Have you still not gone to bed?” “No, because you did not dismiss me, abba,” he replied. “Why did you not wake me up?” asked the elder, to which the other replied: “I did not dare wake you up for fear of annoying you.” They stood up and offered the dawn worship and after the *synaxis* the elder dismissed the brother. While he was sitting alone the elder fell into a trance; somebody was showing him a glorious place in which there was a throne with seven crowns above the throne. He asked the person who was showing him: “Whose are those crowns?” He said: “They are your disciple’s; God granted him the place and the throne because of his obedience but he received the seven crowns last night.” The elder was astounded when he heard this; in fearfulness he summoned the brother and said to him: “Tell me, what did you do last night?” “I beg your pardon abba: I did not do anything”, he replied. Thinking that it was in his humility that the brother was not confessing, the elder told him: “I am not going to let you go unless you tell me what you did or what came into your mind last night.” The brother was at a loss what to say, for he was not aware of having done anything. He said to the father: “Pardon me, abba, but I did nothing except this: seven times I was troubled by *logismoi* to withdraw without being dismissed by you, but I did not go.” As soon as the elder heard this he knew that each time he resisted the *logismos* he was crowned by God. He said nothing of this to the brother but, for the benefit it affords, he did report it to some spiritual fathers so we might learn that God grants us crowns for small considerations. So it is a good
ἐσαυτοῦς\(^1\) διὰ τὸν Θεόν. Βιαστὴ γάρ ἐστὶν ἡ βασιλεία τῶν οὐράνων, καὶ
βιασταί ἀρπάζουσιν αὐτὴν.

212. Ἡσθένησε τις γέρων ποτὲ εἰς τὰ Κελλία, καθεδόμενος καταμόνας
καὶ μὴ ἔχων τὸν ύππερ[\(\text{f. 212v}\)] τοῦτα αὐτῷ. Καὶ ἀνιστάμενος, εἰ τι
εὐρισκεν ἐν τῷ κελλίῳ μετελάμβανεν. Μείναντος οὖν αὐτοῦ ἐπὶ πολλὰς
ἡμέρας, οὔδεις ἥρχετο εἰς ἐπίσκεψιν αὐτοῦ. Πληρωθείσοις δὲ ἡμέρων
τριάκοντα, καὶ μηδενὸς ἐλθόντος πρὸς αὐτὸν, ἀπέστειλεν ὁ Θεός ἀγγελοῦν
ὑπηρετεῖν αὐτῷ. Καὶ ὡς ἔμεινεν ημέρας ἐπτά, ἐμνήσθησαν οἱ πατέρες τοῦ
γέρωντος καὶ εἶπον· Μὴπώς ἀπέθανεν ὁ δεινὰ ὁ γέρων; Ὡς οὖν ἦλθον
καὶ ἐκρουσάν ὑπεχώρησαν ὁ ἀγγελος. 'Ὁ δὲ γέρων ἐκραζέν ἐσωθῆνεν
'Ὑπάγετε' ἐνεθεὶν αὐτοῦ. Καταβαλόντες δὲ τὴν θυράν, εἰσῆλθαν καὶ
ὑπάτων αὐτὸν διατί ἐκραζέν. Ὅ δὲ εἶπεν αὐτῶι· 'Ὅτι τριάκοντα ἡμέρας
ἐίχον κοπιῶν [\(\text{f. 212v}\)] ὅν, καὶ οὐδεὶς ἐπεσκέψατο με, καὶ ἰδοὺ ἐπτά ἡμέραι
ἐσίν εἰς οὐ ἀπέστειλεν ὁ Θεός ἀγγελοῦν ὑπηρετεῖν μοι, καὶ ὡς ἦλθετε,
ἀπέστη ἀπ' ἐμοῦ. Καὶ ταύτα εἶπον ἐκοιμήθη. Οἱ δὲ ἀδελφὶ θαυμάσαντες,
ἐδόξασαν τὸν Θεόν, ὅτι οὐκ ἐγκαταλημπάνει Κύριος τοὺς ἐλπίζοντας
ἐπ' αὐτόν.

213. Εἶπεν γέρων· Ἐκὼς φθάση αὐρώστα σῶματος, μὴ ὀλιγώρει· εἰ γάρ
θέλει σοι ὁ δεσπότης σου κακοῦσθαι τῷ σώματι σοι τίς εἰ ὁ δυσχεραῖον;
οὐκ αὐτῶι σοι φρονίζει ἐν πάσιν; μὴ πάρει αὐτῶι ζῆς; ἀνεξικάκει οὖν, καὶ
παρακάλει αὐτῶι παρασχέσαι σοι τὰ συμφέροντα. Τούτο ἐστι τὸ θέλημα
αὐτῶι· κάθου μετὰ μακροθυμίας, φάγε ἀγάπην.

214. Διηγήσατο τις [\(\text{f. 212v}\)] τῶν πατέρων ὅτι ὄντος μου ἐν
'Ὁμορύγχῳ, ἦλθον ἐκεῖ πτωχοὶ ὡς σαββάτων ἵνα λάβωσιν ἀγάπην.
Καὶ κοιμωμένοις ἡμῶι, ἦν ἐκεῖ τις ἔχων ψιάθιν;\(^3\) μόνον, τὸ ἡμίσιν ὑποκάτω
cαὶ τὸ ἡμίσι ἐπάνω αὐτῶι. Ἡν δὲ ψύχρα πολλή. Καὶ ἐξελθὼν εἰς ὑδαρ
ἡκουσα αὐτῶι ὀδυνωμένου ἀπὸ τοῦ ψύχους, καὶ παρεκάλει ἀετῶν
λέγων· Ἐυχαριστῶ σοι, Κύριε, πόσοι εἰσίν ἄρτι εἰς τῇ φυλακῇ πλοῦσιν
σίδηρα φοροῦντες, ἀλλοι δὲ τοὺς πόδας ἐφαβλισμένοι εἰς ἡλίουν, μηδὲ τὸ
ὕδαρ ἐαυτῶι δυνάμενοι ποιῆσαι. Ἐγὼ δὲ ὡς βασιλεὺς εἰμὶ ἐκείνων τοὺς
πόδας.\(^4\) Καὶ ταύτα ἀκούσας διηγησάμην τοῖς ἀδελφοῖς καὶ ὀφελήθησαν.

\(^{1}\) ἐσαυτούς εἰς παντὶ add S

\(^{2}\) Ὑπάγετε S]-τοι C

\(^{3}\) ψιάθιν C] ψιάθιον S

\(^{4}\) πόδας] μοι add S
thing to coerce ourselves in God’s service: “The Kingdom of Heaven suffers violence and the violent take it by force” [Mt 11:12].

N.212/7.53

An elder living all alone at The Cells once fell ill. Having nobody to look after him he would get up and partake of whatever he could find in the cell. He continued [sick] for many days and nobody came to visit him. When thirty days had gone by with nobody coming to him, God sent an angel to look after him. The angel stayed for seven days then the fathers remembered the elder. “Maybe the elder so-and-so has died”, they said. When they came and knocked the angel departed; “Get away from here, brothers”, the elder shouted from within, but they forced the door, came in and asked him: “Why did you shout out?” He said to them: “Because I was ailing for thirty days and nobody came to visit me; then, seven days ago, God sent an angel to care for me, but the angel abandoned me when you came”, and, so saying, he died. Astonished, the brothers glorified God saying: “The Lord does not abandon those who put their hope in him.”

N.213/7.54

An elder said: “Do not be dejected if physical sickness comes upon you. Who are you to take offence if your Lord-and-master wants to afflict your body? Does he not care about you himself in all respects? You cannot live without him can you? So be long-suffering and call on him to grant you what is appropriate. This is his will: live in long-suffering and eat charity.”

N.214/7.56

One of the fathers recounted: “Whilst I was in Oxyrhynchos some poor people came there one Saturday evening to receive alms. When we lay down to sleep there was one of them who had only one coverlet, half of it above and half underneath him. It was very cold and, going out to make water, I heard him moaning because of the cold and he was reproving himself, saying: ‘I thank you, Lord! How many rich men are now in prisons loaded with chains, others with their feet fastened in stocks and cannot make water! Yet I am like an emperor, stretching out my feet.’ After hearing these things I recounted them to the brothers and they were edified.”
215. Αδελφός [E. 213r] ἠρώτησε γέροντα λέγων· Ἐάν ἔλθῃ μοι θλίψις, καὶ μὴ ἔχω εἰς τινα πληροφορίαν τοῦ ἀναγγείλαι, τί ποιήσω; Λέγει ὁ γέρων· Πιστεύω τῷ Θεῷ ὅτι πέμπει τὴν χάριν αὐτοῦ καὶ βοηθεῖ σοι, ἐάν ἐν ἀληθείᾳ δεηθῆς. Ἡκουσα γὰρ ὅτι γέγονεν ἐν Σκήτῃ πράγμα τοιοῦτον· Ἡν τὶς ἀγωνιστὴς· καὶ μὴ ἔχω πληροφορίαν πρὸς τινα, ἢτοιμάσε τὸ μηλωτάριον αὐτοῦ ἀναχωρήσαι, καὶ ἰδοὺ ἐφάνη αὐτῷ ἡ χάρις τοῦ Θεοῦ ὡς παρθένος, καὶ παρεκάλεσεν αὐτὸν λέγουσα· Μηδαμοῦ ἀπέλθης ἄλλα κάθου ὡδὲ μετ᾽ ἐμοῦ, οὐδὲν γὰρ κακὸν γέγονεν ὃν ἡκουσας. Πεισθεὶς δὲ ἐκάθισεν, καὶ εὐθέως ἐθεραπεύθη αὐτοῦ ἢ καρδία.

[E. 213r1] Περὶ διακρίσεως

216. Αδελφός ἠρώτησε τινα τῶν πατέρων, εἰ μιαίνεται τὶς λογιζόμενος ῥυταρίων λογισμὸν· Ἑξετάσως δὲ περὶ τοῦτον γενομένη, οἶνι μὲν ἔλεγεν· μιαίνεται· οἱ δὲ οὐχὶ, ἐπεὶ οὐ δυνάμεθα σωθῆναι ἤμεις οἱ ιδίωται, ἀλλὰ τοῦτο ἐστίν· τὸ μὴ πράξαι αὐτὰ σωματικῶς. Ὅ δὲ ἀδελφὸς ἀπελθὼν εἰς δοκιμώτερον γέροντα ἠρώτησεν αὐτὸν περὶ τοῦτο. Λέγει αὐτῷ ὁ γέρων· Πρὸς τὸ μέτρον ἐκάστου ζητεῖται παρ’ αὐτοῦ. Παρεκάλεσεν οὖν ὁ ἀδελφὸς τὸν γέροντα λέγων· Διὰ τὸν Κύριον, διάλυσον τὸν λόγον τοῦτον. Λέγει αὐτῷ ὁ γέρων· Ἰδοὺ, φησί, κεῖται ἑνταῦθα σκεῦος ἐπιθυμητον, καὶ εἰσῆλθον ὡς δύο ἀδελφοί· εἰς ἔχον με[E. 213v] τρα μεγάλα, ὃ δὲ ἐτέρος ἠττων· Εάν εἰπῃ ὁ λογισμός τοῦ τελεύτου ἠθέλου ἔχειν τὸ σκεῦος τοῦτο, μὴ ἐπιμεῖνη δὲ ἀλλὰ ταχείς ἀποκόψῃ, οὐκ ἐμιάνθη. Ὅ δὲ μητέρω φθάσας εἰς μεγάλα μέτρα ἐπεὶ ἐπιθυμήσῃ μὲν καὶ ἀδολεσχήσῃ ἐν τῷ λογισμῷ, μὴ ἄρῃ δὲ αὐτό, οὐκ ἐμιάνθη.

217. Εἶπεν γέρων· ὃτι ποτὲ τὶς ἀλίσθησεν εἰς βαρὺ ἁμάρτημα, καὶ κατανυγεῖ εἰς μετάνοιαν, ἀπῆλθεν ἀναγγείλα τινι γέροντι, καὶ οὐκ εἶπεν αὐτῷ τὴν πράξιν, ἀλλὰ ἐαν τινι ἀναβή λογισμὸς τοιοῦτο, ἔχει σωτηρίαν· Ἀπεκρίθη αὐτῷ ἐκεῖνοι ἀπείρος ἐν διακρίσεως· Ἀπώλεσεν αὐτὸν τὴν ψυχήν. Τοῦτο ἀκούσας ὁ ἀδελφὸς εἶπεν· Εἰ ἀπελώλημον ὑπάρχων καὶ εἰς [E. 213v2] τὸν κόσμον. Ἀπερχόμενος δὲ ἐνεθυμήσῃ ἀπελθεῖν καὶ ἀναγγείλαι τοὺς λογισμοὺς αὐτοῦ τῷ ἄββατο τῷ Σιλουανῷ. Ἡν δέ οὕτος ὁ ἄββας τοῦ Σιλουανοῦ διαρτικὸς μέγας. Ἐλθὼν οὖν πρὸς αὐτὸν ὁ ἀδελφὸς, εἶπεν αὐτῷ τὴν πράξιν, ἀλλὰ τῷ αὐτῷ σχήματι· ἐὰν ἀναβάσῃ τινι λογισμοῖς τοιοῦτοι, ἔχει σωτηρίαν; 6

1 εἰς C] πρὸς S 2 ἀδελφὸς[ ὁ μὲν add S 3 ἀδελφὸς[ οὐκ add S 4 αὐτῷ] τῇ ἐρωτήθησας add S 5 σχήματι] χρησάμενος, ἐπυπαίνετο λέγων add S 6 εὰν ἀναβάσῃ τινι λογισμοί τοιοῦτοι, ἔχει σωτηρίαν; C] εἰ τοιοῦτο λογισμὸς ἀναβάσῃ τινι, σχῆ σωτηρίαν αὐτὸς; S
A brother asked an elder: “If affliction comes upon me and I have nobody in whom I have confidence to report it to, what am I to do?” The elder said: “I trust in God that he will send you his grace and help you if you truly intercede with him. I heard that something like this happened at Scete. There was one fighting the good fight there who did not have confidence in anybody; so he got his sheepskin ready to leave – and here the grace of God appeared to him in the form of a maiden who urged him, saying: ‘Do not depart, but stay here with me for none of the bad things you heard about has happened.’ Convinced, he stayed [there] and immediately his heart was healed.”

ON DISCRETION

A brother asked one of the fathers: “Is one defiled by entertaining an unclean logismos?” An enquiry into this question took place, some saying: “Yes, one is defiled”; others: “It is not so, otherwise we uncultivated ones could not be saved. What matters is not to indulge [the logismoi] physically.” The brother went to a more experienced elder and asked him about this. The elder said to him: “It is required of each one according to his capability [metron].” The brother begged the elder: “For the Lord’s sake, explain that statement.” The elder said to him: “Suppose there is a desirable object placed here and two brothers have come in, one of great capability, the other less so. If the logismos of the perfect brother says: ‘I would like to possess that object’ and, without hesitation, he quickly represses it, he is not defiled. And if the one not so advanced should covet the object and entertain the logismos in his mind but does not take it, neither is he defiled.”

An elder said: “Somebody once fell into grievous sin; moved to repentance he went off to report it to some elder. He did not, however, mention the deed but [asked]: ‘If such a logismos as this arises in somebody, does he have salvation?’ Being inexperienced in discretion, that [elder] replied: ‘He has lost his soul.’ When the brother heard this, he said: ‘If I am lost,
Άνοιξας δὲ τὸ στόμα ὧν πατήρ ἀπὸ τῶν γραφῶν, ἥρετο λέγειν· ὅτι οὐ πάντως κρίμα ἔστιν τούτο· τοὺς λογιζόμενους. Ἀκούσας δὲ τούτῳ ὁ ἄδελφὸς καὶ εὐθεῖτος γενόμενος ἀνήγγειλεν· αὐτῷ καὶ τὴν πράξιν. Ἀκούσας δὲ ὁ πατὴρ, ὡς καλὸς ἵστρος κατέπλασεν αὐτοῦ τὴν ψυχήν ἐκ τῶν θείων γραφῶν, ὅτι ἔστιν μετάνοια τοῖς [E. 214a] γνησίως ἐπιστρέφουσι πρὸς τὸν Θεὸν καὶ παραβαλόντος τοῦ ἄββα μου πρὸς τὸν πατέρα διηγήσατο αὐτῷ ταῦτα· καὶ ἔλεγεν· Ἰδοι ὁ ἀπελπισάς ἑαυτὸν καὶ μέλλων ὑπάγειν εἰς τὸν κόσμον ὡς ἀστήρ ἔστιν μεταξὺ τῶν ἄδελφῶν. Ταῦτα διηγησάμην ἵνα οἴδαμεν· ποιῶν kίνδυνον ἔχει τὸ ἀδιακρίτοις ἀναγγέλλειν εἴπει λογισμοὺς εἴπε παραπτώματα.

218. Εἶπεν γέρων· οὗ τὸ εἰσέρχεσθαι λογισμοῦ εἰς ἡμᾶς τούτο ἦμῖν κατάκριμα, ἀλλὰ τὸ κακῶς χρῆσθαι· τοῖς λογισμοῖς, ἔστι γὰρ ἐκ λογισμῶν ναυαγῆσαι καὶ ἔστιν ἐκ λογισμῶν στεφανωθῆναι.

219. Ἀδελφὸς ἴδρυτη σε γέρων τα λέγων· τί ποιήσω οὗ τὸ λογισμοῖ τοὺς πολεμίσων [E. 214b·] τέρσε με καὶ οὐκ οἶδα πῶς πολεμίσω πρὸς αὐτούς. Λέγει αὐτῷ· ὃς γέρων· Μην πολεμήσῃς πρὸς αὐτοὺς ἀλλὰ πρὸς ἐνα. Πάντες γὰρ οἱ λογισμοὶ τῶν μοναχῶν ἐχουσίν ἑνα κεφαλήν. Πρὸς αὐτὴν ὡς τὴν κεφαλὴν χρῆ καταναθεῖν ποιά ἔστι καὶ πρὸς ἑκείνην πολεμίσω καὶ οὕτως οἱ λογισμοὶ ταπεινοῦνται.

220. Πρὸς τούς κακοποιοῦς λογισμοὺς ὁ αὐτὸς ἀπεκρίνατο· Παρακλῆ, ἀδελφοί, ἵνα ὡς ἐπαύσασιν τὰς πράξεις, παύσωμεν καὶ τὰς ἐνθυμήσεις.

221. Εἶπεν γέρων· Ὁ ἔρημον οἴκησαι βουλόμενος διδακτικὸς ὀφείλει εἰναι, οὐ διδασκαλίας χρῆσαν, ἵνα μὴ ζημιοῦται.
I am returning to the world too.’ As he went his way, the idea came to him to go and report his logismoi to Abba Silvanus. Now this Abba Silvanus was greatly gifted with second sight. When the brother came to him, he did not mention the deed to him but, by the same device of asking, [he enquired] whether one in whom such logismoi arise has salvation. The father opened his mouth and began speaking from the Scriptures [indicating that] this condemnation is certainly not for those who think such thoughts. The brother regained hope on hearing this and he also reported the deed to him. When the father heard this, like a good physician, he bound up his soul with words from the sacred Scriptures [which state] that there is repentance for those who genuinely turn to God. That elder told this to my abba when he visited him, saying: ‘Look, he who despaired of himself and was about to go to the world is [now] like a star in the midst of the brothers’ [Gen 37:9]. I have told you this so we might know how dangerous it is to report either our logismoi or our misdeeds to those who lack discretion.”

N.218/10.123

An elder said: “We are not condemned because logismoi come upon us, but for putting logismoi to bad use. One can be shipwrecked through logismoi: one can receive a crown through logismoi.”

N.219/10.125

A brother asked an elder: “What am I to do, for many are the logismoi that are battling me and I do not know how to do battle against them.” Said the elder to him: “Battle not against them [all], but against one. All the logismoi of monks have one head. You have to understand what kind of a head that is and battle against it; thus are the logismoi brought to heel.”

N.220/10.126

Concerning malicious logismoi the same elder responded: “I beg you, brothers, that just as we desisted from deeds, let us also desist from the ideas too.”

N.221/10.127

An elder said: “He who would live in the desert ought to be capable of teaching, not in need of teaching, so that he not come to grief.”
222. Ἡρωτήθη γέρων τῶν Θεόν: Καὶ εἶπεν ἦν νηστείαις ἐν ἄγρισταισ, ἐν κόποισ, ἐν ἐλείηι, πρὸς ἐπὶ τούτοις καὶ ἐν διακρίσει. Λέγω δὲ σοι ὅτι πολλοὶ ἔθλιψαν τὴν σάρκα αὐτῶν ἐν ἀδιακρίσεις καὶ ἀπήλθον κενοί μηδὲν ἔχοντες. Τὸ στόμα ἦμων ὡσί ἀπὸ νηστείας τὰς γραφὰς ἤρκαμεν ἀπὸ στήθους, τὸν Δαυίδ ἐτελέσαμεν, καὶ ὁ θεὸς ὥσ τοῦ ἐχομεν τὴν ἀγάπην καὶ τὴν ταπείνωσιν.


224. Ἀδελφὸς ἐκαθέξετο ἡσυχάζων καὶ ἠθελον αὐτὸν οἱ δαίμονες πλανήσαι προφασεί ἀγγέλων, καὶ ἤγειραν αὐτὸν εἰς σὺναξιν, καὶ φώτα ἐδείκνυσιν αὐτῷ. Παρέβαλε δὲ τινι γέροντι, καὶ [f. 215r] εἶπεν αὐτῷ: Ἄββα, οἱ ἀγγέλοι ἔρχονται μετὰ φωτός καὶ ἐγείρουσι με εἰς σὺναξιν. Λέγει ὁ γέρων: Μὴ ἀκουσθεὶς αὐτῶν, τέκνων, δαίμονες γὰρ ἐσίν, ἀλλ' ὅτε έρχονται ἐξυπνίαζαν σε, λέγει ἔγω ὁ ἰελω ἐγείρομαι, ωμῶν δὲ οὐκ ἀκούω. Λαβὼς δὲ ὁ ἀδελφὸς τὴν παραγγελίαν τοῦ γέροντος, ἀπῆλθεν εἰς τὸ κελλίου αὐτοῦ, καὶ τῇ ἐπιούσῃ νυκτί, πάλιν κατὰ τὸ ἔθος ἐλθότες οἱ δαίμονες, ἤγειραν αὐτοῦ. Ο δὲ ὁ αὐτῷ τὴν παραγγελίαν τοῦ γέροντος ἀπεκρίθη αὐτοῖς λέγων: Ὅτε θέλω ἐγείρομαι, ωμῶν δὲ οὐκ ἀκούω. Οἱ δὲ εἶπον αὐτῷ: ὁ κακόγνησος ἐκεῖνος ὁ ψεύτης ἐπιλάμφησεν, ἢ θέλῃ γὰρ πρὸς αὐτὸν ἀδελφὸς θέλων χρήσασθαι κέρμα, καὶ ἔχων ἐμεύσατο οὕτως εἶχω, καὶ [f. 215v] οὐκ ἐθάλας αὐτῷ· ἐκ τούτου μάθη ὁ ψεύτης ἐστίν. Ὁρθίας δὲ ὁ ἀδελφός, ἢθελ πρὸς τὸν γέροντα καὶ ἀνήγειρεν αὐτῷ ταῦτα. Εἶπεν δὲ ὁ γέρων· ὁτὶ μὲν εἶχον κέρμα ῥομυλογοῦ. Καὶ ἠθελεν ὁ ἀδελφὸς ζητῶν καὶ οὐκ ἐδώκα. Ἡθελεν γὰρ ὁτὶ ἐὰν δῳ αὐτῷ, εἰς ζημίαν ψυχῆς ἔρχόμεθα, ἐλογίζομεν οὖν παραβαθήσῃ ἐντολὴν μίαν, καὶ μὴ παραβαθήναι δέκα καὶ ἐλθεῖν εἰς

1 κλύσον corr| κλύσον C| λύσον S (κλύζω = wash, rinse out) 2 Λέγει αὐτῷ ὁ γέρων om S 3 λέγων] ἐγώ add S 4 ἐμεύσατο C| ἐμεύσατο S 5 ἐντολὴ μίαν C| μίαν ἐντολὴ trsp S
An elder was asked: “How am I to find God?” “In fasting, in vigils, in toils, in [acts of] mercy and, above all, with discretion also”, he said. “I am telling you: many have afflicted their flesh without discretion and have come empty away, nothing accomplished. Our mouth stinks from fasting; we have learnt the Scriptures by heart; we have perfected [our knowledge of the Psalms of] David and yet we do not possess that which God seeks: love and humility.”

A brother asked an elder: “Look, abba, I beseech the elders and they speak to me about the salvation of my soul, but I retain nothing of their words. So why should I beseech them when I do nothing? I am utter uncleanness.” There were two empty vessels there; the elder said to him: “Go and get one of the vessels; put some oil in it and rinse it out, then take it back and put it in its place.” This he did, once and a second time; then the elder said to him: “Now bring the two together and see which is the cleaner.” “The one where I put some oil”, said the brother. “And so it is with the soul,” the elder said to him, “for even if it retain nothing of what it enquires about, yet it is more purified than the one that does not enquire at all.”

A brother was living in ἑσυχία and the demons wanted to lead him astray, masquerading as angels. They got him up for synaxis and showed him some lights. He visited some elder and said to him: “Abba, angels come with light and get me up for synaxis.” “Do not listen to them, my son,” the elder said, “for they are demons. When they come to waken you, say to them: ‘I will get up when I want to: I am not listening to you.’” The brother took the elder’s advice to heart and went back to his cell. The following night the demons came to him again as usual and got him up. But he retorted as he had been told by the elder, saying to them: “I will get up when I want to; I am not listening to you.” “That wicked, deceitful old man has led you astray”, they said to him. “A brother came to him wanting to borrow some money and, although he had some, he lied to him saying: ‘I haven’t got any’ and did not give him [any]. Learn from this that he is deceitful.” The brother rose early, went to the elder and reported these
225. Ἐπεν γέρων· Ἡ ζωή τοῦ μοναχοῦ ἦστιν· ὑπακοή, μελέτη, μὴ κρίνειν, μὴ καταλαλεῖν, μὴ γογγύσειν, γέγραται γάρ· οἱ ἀγαπῶντες τὸν Κύριον [f. 215v3] μισεῖτε πυνθά. Τοῦ μοναχοῦ γὰρ ὁ βίος ἦστιν· Μὴ ἐπιβαίνει εὖ ἀδίκῳ, μὴ βλέπειν τοῖς ὀρθαλμοῖς κακά· μὴ περιεργάζεσθαι μηδὲ ἁκούειν ἀλλότρια, μηδὲ ταῖς χερσίν ἁρπάζειν, ἀλλὰ μᾶλλον διδόναι, μηδὲ τῇ καρδίᾳ ὑπερηφανεύεσθαι, μηδὲ τῷ λογισμῷ πονηρεύεσθαι, μηδὲ τὴν κοιλίαν πληροῖν; ἐν διακρίσει δὲ πάντα πράττειν, ἐν τούτοις ὁ μοναχὸς.

226. Διηγήσαυτό τινας τῶν πατέρων περὶ μεγάλου γέροντος· ὅτι εἶ ἢρχετό τις ἐρωτήσατο αὐτῷ λόγον, ἔλεγεν αὐτῷ· μετὰ ἤξως· Ἰδοὺ ἐγώ λαμβάνω τὸ πρόσωπον τοῦ Θεοῦ καὶ κάθημαι ἐπὶ βρόνιον κρίσεως. Τί οὖν θελείς ἵνα ποιήσω σοι; Ἐάν εἵτης· ἐλέησόν με, λέγει σοὶ ὁ Θεός· Εἰ θέλεις ἵνα ἐλέησον σε. Ἐστὶ χερσὶν καὶ σὺ τὸν ἀδελφὸν σου· εἰ θέλεις ἵνα συγχωρήσω σοι, συγχωρήσω καὶ σὺ τῷ πλησίον σου. Μὴ ἐστίν ἀδικία παρὰ τῷ Θεῷ; Μὴ γένοιτο, ἀλλὰ ἐν ἡμῖν ἐστιν ἐὰν θέλωμεν σωθῆμα.

227. Ἐλεγεν περὶ τινας τῶν γερόντων εἰς τὰ Ἐκλείπτη· ὅτι ἂν μέγας ποικιλος, καὶ ὡς ἐποίει τὴν σύναξιν αὐτοῦ συνέβη ἄλλον τινά τῶν ἄγιων παραβαλεῖν αὐτῷ, καὶ ἠκουσεν αὐτοῦ ἤξως οὐκομένου μετὰ τῶν λογισμῶν αὐτοῦ, καὶ λέγοντος· Ἔως πότε, διʼ ἕνα λόγον, ὦλα ἐκείνα ἀπήλθουσιν; Ὁ δὲ ἐνόμιζεν ὅτι μετὰ ἄλλου τινὸς μάχεται, καὶ ἠκρουσεν ὡςτε εἰσελθεῖν καὶ εἰρηνεύειν αὐτοῦς. Εἰσελθὼν δὲ καὶ ἠδον ὅτι οὐδεὶς ἄλλος ἦστιν ἔσω, καὶ ἤχων παρῆσαν μετὰ τοῦ γέροντος [f. 216r3] ἐπεν αὐτῷ· Μετα τίνος ἡμᾶς, ἄββα· Ὁ δὲ ἐπεν· Μετα τοῦ λογισμοῦ μου, ὅτι δεκατεσποράσας βίβλους οἶδα ἐκ στήθους, καὶ ἕνα λόγον οἴκτρον ἠκουσα ἔσω, καὶ ὡς

1 πληροῖν C] πληροῖν S 2 ἐλέησω σε C] σε ἐλέησω tesp S 3 ἄλλος ἦστιν C] ἦστιν ἄλλος tesp S 4 καὶ om S
things to him. “I admit that I had some money,” the elder said; “the brother did come seeking [some] and I did not give him [any], knowing that if I gave him any we would come to spiritual undoing. I chose to transgress one commandment and not to transgress ten and come to affliction. For your part, pay no heed to the demons who wish to lead you astray.” He went off to his cell much strengthened by the elder.

**N.225/1.32**

An elder said: “This is the life of the monk: work, obedience, meditation, not judging, not backbiting, not grumbling, for it is written: ‘O you that love the Lord, see that you hate the thing that is evil’ [Ps 96:10]. The life of a monk is to have nothing to do with that which is unjust, not to see evil things with one’s eyes, not to get involved in nor to hear alien matters, not to use one’s hands to snatch but rather to give; not to have overweening pride in his heart nor wicked thoughts in his mind and not to fill one’s belly but rather to act with discretion in all things: in such things is the monk.”

**N.226/10.148**

Some of the fathers said of one great elder that if anybody came to ask him for a saying, he would solemnly say to him: “Look, I am taking upon me the person of God and am seated on the throne of judgement; what do you want me to do for you? If you say: ‘Have mercy on me’, God says to you: ‘If you want me to have mercy on you, then have mercy on your brother. If you want me to forgive you, you too must forgive your neighbour.’ Is there injustice with God? Certainly not! But it is up to us if we want to be saved.”

**N.227/10.149**

They used to say of one of the elders at The Cells that he put great effort into his toil. Another of the saints happened to visit him as he was offering the synaxis and could hear him from outside fighting with his logismoi, saying: “Since when has all that been lost for the sake of a single saying?” Thinking that he was contending with somebody else [the visitor] knocked so he could go in and pacify them. But, when he entered, seeing that there was nobody else there, since he was familiar with the elder, he said to him: “Abba, with whom were you fighting?” “With my logismos,” he replied,
καὶ μελλόντων ναστάντες ὅ ἡ ἐπατέρες λογισμὸν τοῖς θυρίδας ἦν 162 ἐκ στήθους, ἤθελε δὲ ἡ γενεά αὐτὴ καὶ ἐγραμεν αὐτὰ καὶ ἔθηκεν εἰς τὰς θυρίδας ἄργα.

228. Εἶπεν γέρων· Οἱ προφητεύονται τὰ βιβλία ἐποίησαν, καὶ ἦλθον οἱ πατέρες ἡμῶν καὶ ἤργασαν αὐτά· οἱ δὲ μετ’ αὐτοὺς ἐξέλαβον αὐτὰ ἐκ στήθους, ἤθελε δὲ ἡ γενεὰ αὐτὴ καὶ ἐγραμεν αὐτὰ καὶ ἔθηκεν εἰς τὰς θυρίδας ἄργα.

229. Ἀδελφοὶ ἀπὸ κοινοβίου ἐξελθόντες παρέβαλον εἰς τὴν ἔρημον πρὸς ἀναχωρητὴν καὶ ἐδέξατο αὐτοὺς μετὰ χαρᾶς, καὶ ὡς ἔθος [f. 216r] ἐστὶ τοῖς ἐρμήταισι ἰδὼν αὐτοὺς ἀπὸ κόπου παρέθηκεν τράπεζαν παρὰ τὴν ὀραν καὶ εἶ τι εἰχὲ παρέθηκεν αὐτοῖς καὶ ἀνέπαυσεν αὐτοὺς· καὶ ὅτε ἐγένετο ὴψε, ἐβαλον τοὺς δώδεκα παραλοιμοὺς, ὅμοιος καὶ τὴν νύκτα. Ὡς δὲ ὁ γέρων καταμόνας ἤγρυπνε, ἤκουσεν αὐτῶν ἀλλήλοις λεγόντων ὅτι οἱ ἀναχωρητίτης εἰς τὴν ἔρημον ἀναπαύονται πλέον ἡμῶν τῶν εἰς κοινοβίοις, καὶ μελλόντων αὐτῶν ὑπάγειν προὶ πρὸς τὸν γέροντα τῶν γείτων αὐτοῦ, ἔπεμν αὐτοῖς· Ἀσπάσασθε αὐτὸν ἐξ ἐμοῦ καὶ ἐπίπτατε αὐτῷ· Μὴ ποτίσατε τὰ λάχανα. Ὁ δὲ ἀκούσας ἐνόησε τὸ δήμα, καὶ ἐκράτησεν αὐτοὺς ἐως ἐσπέρας ἐργαζόμενος νήστεις. Ὡς δὲ ἐγένετο ὴψε, ἐποίησε με [f. 216v] γάλην σύναξι καὶ ἔπεμν· Καταλύσωμεν δι’ ὑμᾶς, ὅτι ἀπὸ κόπου ἐστέ. Καὶ ἔπεμν πάλιν. Καθ’ ἤμεραν μὲν ἐσθίειν ὧδ’ ἔθος, δι’ ὑμᾶς δὲ γευσώμεθα μικρόν. Καὶ παρέθηκεν αὐτοῖς ἄρτους ἱεροὺς καὶ ἄλας ἐποίησάς ὅτι χρειάζεται ὅτι ὑμᾶς ἑκρύθη ποιήσας, καὶ ἐβαλον ὅλιγον ὥδ’ εἰς τὸ ἄλας, καὶ ἀναστάντες, ἐβαλον σύναξιν ὡς πρωί. Καὶ λέγει αὐτοῖς· Οὐ δυνάμεθα δι’ ὑμᾶς τελέσαι ὅλον τὸν κανόνα ἵνα ἀναπαύσημεν μικρόν ὅτι ἀπὸ ἐξίσον ἐστέ. Πρώτος δὲ γενομένης ἤθελον φυγεῖν· ὁ δὲ παρεκάλει αὐτοὺς λέγων· Μείναιτε χρόνον μὲθ’ ἡμῶν, εἰ δὲ μὴ, κἂν διὰ τὴν ἐντολὴν κατὰ τὸ ἔθος ἢμῶν τῆς ἔρημου τρεῖς ἡμέρας. Οἱ δὲ ἠδοντες ὅτι οὐκ ἀπολύμ [f. 216v] ὑπὸ αὐτοὺς, ἀναστάντες ἐφυγον λάθρα.
“for I know fourteen books [of the Bible] by heart; then I heard one miserable phrase outside.* When I came to offer my synaxis, all those [books] faded away and only this [phrase] came to mind when it was time for the synaxis; that is why I was fighting with the logismos.”

* Whether this means “outside his cell” or “not in the Bible” is not clear.

An elder said: “The prophets made the books; our fathers came and practised them. Those who [came] after those learned them by heart. Then there came this generation; they wrote them out then set them in the niches, unused.”

Coming out of a coenobion, some brothers went visiting an anchorite in the desert. He received them joyfully and, as is the custom among hermits, set a table before them there and then, perceiving that they were very weary. He put before them whatever there was in this cell and refreshed them. When evening fell they recited the twelve psalms and likewise during the night. While the elder was keeping watch alone he heard them saying to each other: “The anchorites in the desert get more repose than we do in coenobia.” In the morning early, as they were about to go to his neighbouring elder, he said to them: “Greet him on my behalf and say to him: ‘Do not water the vegetables.’” When [the neighbour] heard this, he understood the phrase: he kept them at work, fasting, until evening. When evening fell he offered a long synaxis then he said to them: “Let us break our fast for your sakes, for you are worn out”, adding: “it is not our custom to eat every day, but let us take a little food for your sakes.” He set dried loaves and salt before them, saying: “But we must make a feast in your honour” – and he poured a little vinegar on the salt. Then they stood up and offered a synaxis until dawn, when he said to them: “We were not able to complete the entire appointed liturgy for you, so that you (being from elsewhere) can repose yourselves a little.” They wanted to get away when dawn broke but he besought them, saying: “Stay with us a while, at least for the three days according to the commandment, as is our custom in the desert.” But they, seeing that he would not send them on their way, got up and fled unnoticed.
Ἀδελφὸς ἠρώτησε τινὰ τῶν πατέρων λέγων· Ἐὰν συμβῇ με βαρηθῆναι ἀπὸ τοῦ ὑπνου, καὶ παρέλθῃ ἢ ὥρα τῆς συνάξεως, οὐκέτι θέλει ἡ ψυχή μου ἀπὸ αἰσχύνης βαλεῖν σύναξιν. Καὶ λέγει αὐτῷ ὁ γέρων· Ἐὰν συμβῇ σοι ἀφυπνώσῃ ἐκεῖ ἐκεῖνα, ἀναστὰς κλείσον τὰς θύρας καὶ τὰς θυρίδας, καὶ βάλε τὴν σύναξιν σου. Πελείσταται γὰρ· Σή ἐστιν ἡ ἡμέρα καὶ σή ἐστιν ἡ νύξ. Ἐν παντὶ γὰρ καιρῷ δοξάζεται ὁ Θεὸς.

Εἶπεν γέρων· Ἔστιν ἀνθρώπος ἐσθίων πολλὰ καὶ ἔστιν ἄλλος ὀλίγα ἐσθίων καὶ χορταζόμενος, καὶ ὁ πολλὰ ἐσθίων καὶ ἔστι πεινῶν, πλείονα μισθὸν ἕξει τὸ ὑπερθύμπον τοῦ ὑπερθύμπου καὶ ἐσθίουντος καὶ χορταζομένου.

Εἶπεν γέρων· Ἐὰν γένηται ἀναμέσον σου καὶ ἄλλου λόγος λυπηρός, καὶ ἀρνήσηται λέγων· Ὑπερθεῖς ἂν τὸν λόγον τοῦτον, μὴ ἐρίσῃς μετ' αὐτοῦ λέγων. Εἶπες, ἐπεὶ ἐκτρέπεται καὶ λέγει· Ναὶ ἐπες, ἐπεὶ ἐκτρέπεται καὶ λέγει· Ἔφη ὁ γέρων· Ὅτι τὸ αἷμα ἐλκεὶ σε μικρόν.

Εἶπεν γέρων· Μὴ παντὶ λόγῳ συνευδόκει μηδὲ συγκατατίθου· βραδέως πίστευε, ταχέως ἀλήθευε.

Εἶπεν γέρων· Ὅτι εἰ καὶ ἐκοπάσασαν ὡδὲ οἱ ἄγιοι, ἀλλ' ἔλαβον ἡδὴ καὶ μέρος ἀναπαύσεως. Τοῦτο δὲ ἔλεγε διὰ τὸ εἶναι αὐτοὺς ἑλευθέρους ἀπὸ τῆς τοῦ κόσμου φροντίδος.
N.230/10.152

A brother asked one of the fathers: “If it so happens that I am so deeply asleep that the time for the synaxis goes by [unobserved] for shame my soul is no longer willing to offer the synaxis.” Said the elder to him: “If it happens that you sleep in until dawn, get up; close the windows and doors and offer your synaxis, for it is written: ‘The day is yours and the night is yours’ [Ps 73.16] for it is written: ‘The day is yours and the night is yours’ [Ps 73.16] for God is glorified at all times [cf. 1 Pt 4:11].”

N.231/10.154

An elder said: “There is a man who eats a great deal and is still hungry and there is a man who eats a little and is satisfied. He who eats much and is hungry will receive a greater reward than the one who eats little and is satisfied.”

N.232/10.155

An elder said: “If there are bitter words between you and somebody else and he denies it, saying: ‘I said no such thing’, do not argue with him, saying: ‘You did say it’, for he will fire back saying: ‘I said it then; so what?’”

N.233/10.156

A brother asked an elder: “My sister is poor; if I give her alms, is it not like giving to the poor?” “No”, said the elder. “Why not, abba?” the brother said. “Because blood draws you a little”, the elder said.

N.234/10.160

An elder said: “Do not go along with or give your assent to everything that is said. Be slow to believe and quick to speak the truth.”

N.235/10.161

An elder said: “Even if the saints toiled here below, they were already receiving a portion of repose.” He said this because they were freed from the care of the world.

237. Ἀδελφὸς ἤρωτησε μικρὸν μοναχὸν λέγων: Καλὸν τὸ σιωπῆσαι ἢ λαλῆσαι; Λέγει αὐτῷ τὸ παιδίον: ‘Εὰν εἰσίν οἱ λόγοι όργοί, ὄφες αὐτοὺς, εἰ δὲ καλοὶ, δός τόπον τῷ ἁγαθῷ καὶ λάλησον. Πλὴν, κἂν ἁγαθοὶ ὁσί, μὴ χρονίσης, ἀλλὰ ταχέως κόψων καὶ ἀναπαύῃ.

238. Ὁδελφὸς ἠρώτησε μικρὸν μοναχὸν λέγων· Καλὸν σιωπῆσαι ἢ λαλῆσαι; Λέγει αὐτῷ· Ἐὰν ἱστὶν λόγοι ἀργοί, ἄφες αὐτοὺς, ἀλλὰ ταχέως κόψων καὶ ἀναπαύῃ.

239. Εἴπεν τις τῶν γερόντων· Οὐτὶ συνηγόμεθα ἐν ἀρχῇ πρὸς ἀλλήλους, καὶ ἑλποῦμεν περὶ ὁφελείας, καὶ ἐγινόμεθα χοροὶ χοροὶ καὶ ἀντηρχόμεθα εἰς τὸν οὐρανὸν. Νῦν δὲ συναγόμεθα καὶ εἰς καταλαλίαν ἐρχόμεθα καὶ εἰς τὸν ἔνα κατασύρομεν [f. 217v] εἰς βόθρον κάτω.

240. Οἱ αὐτοῦ εἴπεν· Εργοῦ χρεία πνευματικῶν, ὅτι εἰς τοῦτο ἡλθομεν. Μέγας γὰρ κόπος διδάσκειν διὰ τοῦ στόματος, μὴ ποιήσαντες τὸ ἐργον τοῦ σώματος.

241. Εἴπεν· Ὀτι δὲ ἐὰν πάντως τὸν ἁνθρωπὸν ἔχειν ἐντὸς αὐτοῦ ἐργασίαν. Ἐὰν μὲν οὖν εἰς ἐργασίαν Θεοῦ σχολάζῃ, παραβάλλει αὐτῷ ὁ ἐχθρός μίαν μίαν, ἀλλὰ οὐχ εὐρίσκει τὸν παλίν κυριευθῇ ἢτο τῆς αἰχμαλωσίας τοῦ ἐχθροῦ, παραβαλλεῖ αὐτῷ τὸ πνεῦμα τοῦ Θεοῦ πυκνά, ἀλλ’ οὐκ ἀφί[. 217v]ομεν αὐτῷ τόπον, καὶ διὰ τὴν κακίαν ἡμῶν ἀναχωρεῖ.

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1 ποιήσαντες C ποιήσαντας S 2 σώματος C στόματος S
An elder said: “If a monk knows of a place where progress is made but where the needs of the body [are acquired] with toil and, on that account, he does not go there, such a [monk] does not believe that there is a God.”

A brother asked a junior monk: “Is it good to be silent or to speak?” The youth said to him: “If the words are idle chatter, let them be.* If they are good, make way for the good and speak. But even if they are good, do not temporise but quickly cut them off and repose yourself.”

* “and keep silent” adds N.10.163.

One of the elders said: “At first we used to assemble together and speak of [spiritual] benefit; we became as choirs, choirs [of angels] and were being lifted up to heaven. Now we assemble together and come to backbiting, dragging each other down into the abyss.”

One of the fathers said: “If our inner man is vigilant it is capable of protecting the outer [man] too. If it is not so, then let us keep a guard on the tongue as far as possible.”

The same [father] said: “Spiritual work is necessary because that is what we came [out into the desert] for. It is great toil for those who have not performed the work physically to teach orally.”

One of the fathers said: “A man must certainly have obedience to the commandments within himself for, if he occupy himself with keeping the commandments of God, the enemy may visit him from time to time, but [the enemy] will not find a place in which to stay. If however [the man] then be dominated by the captivity of the enemy again, the Spirit of God will frequently visit him; but we accord [the enemy] no place and he withdraws on account of our hostility.”
242. Κατηλθὼν ποτὲ μοναχοὶ ἀπὸ Αἰγύπτου εἰς Σκήτων, παραβαλεῖν τοῖς γέρουσιν, καὶ ἱδόντες αὐτούς ἀπὸ λιμοῦ τῆς αὐτῶν ἀσκήσεως λάβρος ἐσθίοντας ἐσκανδαλίσθησαν. Μαθὼν δὲ τούτο ὁ πρεσβύτερος ἠθέλησε θεραπεύσαι αὐτούς, καὶ ἐκήρυξεν ἐν τῇ ἐκκλησίᾳ λέγων τῷ λαῷ: Νηστεύσατε καὶ τείνατε τὴν πολιτείαν τῆς ἀσκήσεως ὑμῶν, ἄδελφοι. Ἡθέλον δὲ οἱ παραβάλοντες Αἰγύπτιοι ἀναχωρήσαι, καὶ ἐκράτησαν αὐτούς· Καὶ ως τὴν πρώτην ἐνήστευσαν ἐσκοτώθησαν. Ἑποίησε δὲ αὐτοὺς νηστεύειν δύο δύο. Αὐτοὶ δὲ οἱ Σκητίωται, ἐνήστευσαν τὴν ἐβδομάδα, [f. 218r] καὶ γενομένου τοῦ σαββάτου ἐκάθησαν φαγεῖν οἱ Αἰγύπτιοι μετὰ τῶν γεροντῶν. Θεραπουμένων δὲ τῶν Αἰγυπτίων φαγεῖν, εἰς τῶν γεροντῶν ἐκράτησαν αὐτῶν τὸς χειρας, ὧν· Ἐκ τῆς ἐπιστήμης φάγετε ὡς μοναχοί. Εἰς δὲ εἰς αὐτῶν ὁθηνε αὐτοῦ τὴν χείρα, λέγων· Ἀπόλυσόν με, ἀποθηνήσκω γὰρ ὅλη τὴν ἐβδομάδα ἐμοί μὴ φαγών. Καὶ εἶπεν ὁ γέρων· Εἰ οὗν ὑμείς διὰ δύο ἐσθίοντες οὕτως εξελίπτετε, πῶς εἰς τοὺς ἄδελφοὺς ἐσκανδαλίσθητε, αἰτίνες διαπαντός οὕτως τὴν ἀσκήσιν ἐπετελοῦσίν; Καὶ μετενόησαν αὐτοῖς, καὶ ὡφελήθηντες ἀπῆλθον μετὰ χαρᾶς.

243. Ἀδελφὸς τὸς ἀναχωρήσας καὶ λαβὼν τὸ σχῆμα, εὐθέως ἀπέκλεισεν ἐσαύτον λέγων· ὅτι [f. 218r] ἀναχωρητικής εἰμι. Ἀκούσαντες δὲ οἱ γέροντες ἠθέλησαν καὶ ἐξέβαλον αὐτόν, καὶ ἐποίησαν αὐτόν κυκλεύειν τὰ κελλία τῶν ἄδελφων καὶ βάλλειν μετανοοῦντας καὶ λέγειν· Συγχωρήσατε μοι ὃτι οὐκ εἰμί ἀναχωρητικῆς ἀλλὰ ἀρχάριος.

244. Εἶπον δὲ οἱ γέροντες ὅτι εἰάν ἱδῆς νεώτερον τὸ θελήματι αὐτοῦ ἀνοβαίνοντα εἰς τὸν οὐρανόν, κράτησαν αὐτοῦ τὸν πόδα, καὶ ρίψιν αὐτὸν ἐκεῖθεν, συμφέρει γὰρ αὐτῷ.

245. Ἀδελφὸς τῆς ἔλεγε γέροντι μεγάλῳ· Ἡθελον εὐρείν, ἱββά, γέροντα κατὰ τὸ θέλημα μου, καὶ συναποθανεῖν αὐτός. Καὶ λέγει αὐτῷ ὁ γέρων· Καλῶς ζητεῖς, κύριοι μου. Ὁ δὲ διασχυρίζετο τῷ λογισμῷ οὕτως ἐχειν, οὐκ εἰς [f. 218v]υνόει τὸν λογισμὸν τοῦ γέροντος. Καὶ ως εἰδὲν αὐτῶν ὁ γέρων νομίζοντα καλῶς κρατεῖν, λέγει αὐτῷ· Ἐάν εὕρης γέροντα κατὰ τὸ θέλημα σου θέλεις μείναι μετʼ αὐτοῦ; ὁ δὲ ἔρη· Ναι, καὶ πάνω ὃ εῶς εὔρω κατὰ τὸ θέλημα μου. Λέγει αὐτῷ· ὁ γέρων· οὐχ ἵνα σὺ ἀκολουθήσῃς κατὰ τὸ

1 αὐτῶν τὸς χειρας C] τὰς χειρας αὐτῶν itsp S
Some monks once came down to Scete from Egypt to visit the elders and, when they saw them (famished by their austerities) eating eagerly, they were offended. On learning this, the priest wished to set them right so, preaching in church, he said to the people: “Fast, brothers, and intensify the practice of your discipline.” The visiting Egyptians wanted to leave but he detained them. After the first week of fasting they became dizzy, so he made them fast every second day while they of Scete fasted the whole week. When Saturday came round, the Egyptians sat down to eat with the elders. The Egyptians made quite a tumult in their eating, so one of the elders held their hand back, saying: “Eat with restraint, like monks.” One of them freed his hand saying: “Let me go, for I am dying, not having eaten anything cooked for a whole week.” The elder said to him: “If you who have eaten every second day are wasting away like this, how come you were offended at the brothers who complete that discipline all the time?” They apologised to them and, having benefited, went their way rejoicing.

A brother withdrew [from the world], took the habit and immediately shut himself away, saying: “I am an anchorite.” When the elders heard of this they came and made him come out, obliging him to do the round of the brothers’ cells, prostrating himself and saying: “Forgive me, for I am not an anchorite but a beginner.”

The elders said: “If you see a young one rising up to heaven of his own volition, seize his foot and drag him [down] from there; it is to his advantage.”

A brother said to a great elder: “Abba, I wanted to find an elder to my liking and to die with him.” Said the elder to him: “You may well search, my lord”, which he confidently took to mean what it said, not understanding the elder’s reply. When the elder saw that the brother thought all was well, he said to him: “If you find an elder to your liking, do you intend to stay with him?” He said: “I do indeed if I find one to my liking.” The elder
θέλημα τοῦ γέροντος, ἀλλὰ ἵνα αὐτὸς τῷ σῷ θελήματι ἀκολουθήσῃ, οὕτως ἀναπαυὴ; αἰσθηθεὶς δὲ ὁ ἄδελφος ὃ ἔλεγεν, ἀνέστη καὶ ἔβαλε μετάνοιαν λέγων· Συγχώρησον μοι, ὅτι μεγάλα ἐκαυχόμην νομίζων καλῶς λέγειν μηδὲν κρατῶν.

246. Δύο ἄδελφοι κατὰ σάρκα ἀνεχώρησαν. Πρῶτος δὲ ἦν εἰς τὸ σχήμα οἱ μικρότερος τῇ ἡλικίᾳ. Ἐλθόντος δὲ τίνος τῶν πατέρων τα[φ. 218v] ῆβαλείν αὐτοῖς, έθηκαν τὴν λεκάνην, καὶ ἤλθεν ὁ μικρότερος νύμα τὸν γέροντα· ὁ δὲ γέρων κρατήσας αὐτοῦ τὴν χεῖρα μετέστησεν αὐτὸν καὶ τὸν μειζότερον ἔστησεν. Καὶ εἶπαν οἱ παρεστῶτες γέροντα· ὁ μικρότερος, ἄββα, πρῶτος ἦστιν εἰς τὸ σχήμα. Καὶ λέγει αὐτοῖς ὁ γέρων· ἐγὼ σιρώ τὸ πρωτεῖον τοῦ μικρότερου, καὶ ἑπιβάλλω τῇ ἡλικίᾳ τοῦ μειζότερου.

247. Εἶπεν γέρων· Ἐάν τις μείνῃ ἐν τόπῳ καὶ μὴ ποιήσῃ τὸν καρπὸν τοῦ τόπου, ὁ τόπος διώκει αὐτὸν ὡς μὴ ποιοῦντα τὸ ἔργον τοῦ τόπου.

248. Εἶπεν γέρων· Ἐάν τις ποιήσῃ πράγμα ἀκολουθῶν τῷ θελήματι αὐτοῦ καὶ οὐκ ἔστι κατὰ Θεόν, ἐν ἄνγονια δὲ ἔστιν, ὑστερον πάντως δεῖ αὐτὸν [φ. 219r] ἔλθείν εἰς τὴν ὄδον τοῦ Θεοῦ. Ὁ δὲ κρατῶν θέλημα οὐ κατὰ Θεόν, οὐτε παρ’ ἄλλων θέλων ἀκούσαι, ἀλλ’ ὡς εἰδὼς τὰ ἐαυτοῦ νομίζει, ἔν τοιούτος κόπω έρχεται εἰς τὴν ὄδον τοῦ Θεοῦ.

249. Ἡρωτήθη γέρων· τί ἐστιν ἡ ὄδος ἡ στενή καὶ τεβλιμένη; Καὶ ἀποκριθεὶς εἶπεν· Ἡ ὄδος ἡ στενὴ αὐτή ἐστιν. Τὸ βιάζεσθαι τοὺς λογισμοῦς ἐαυτοῦ, καὶ κόπτειν τὸ ἱδίον θέλημα, καὶ τούτο ἐστι τὸ ίδιον ἁφήκαμεν πάντα καὶ ἡκολουθήσαμεν σοι.

250. Εἶπεν γέρων· Ὡσπερ ἡ τάξις τῶν μοναχῶν προτιμοτέρα τῶν κοσμικῶν ἐστιν, οὕτως καὶ ὁ ἐξός μοναχὸς ὁφείλει εἶναι ἔσοπτρον τοῖς ἐντοπίοις μοναχοῖς κατὰ πάντα τρόπον.

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1 ἀκολουθήσῃ| καὶ add Σ  2 ἐκαυχόμην C| ἐκαυχητάμην S  3 ἴδιοι| ἠμεῖς add Σ
said to him: “So it is not by living in accord with the will of the elder, but by his living according to your wishes, that you intend to repose yourself?” Understanding what he was saying, the brother prostrated himself and said: “Forgive me; though I thought I spoke well, I was being very conceited, knowing nothing.”

**N.246/10.175**

Two natural brothers withdrew [from the world]; the younger was the first to take the habit. When one of the fathers came to visit them, they set out the bowl and the younger brother approached to wash the elder’s feet. But, seizing his hand, the elder set him aside and put the older in his place. “But the younger brother was the first to take the habit, abba”, said the elders who were present, and the elder said to them: “I am taking the primacy of the younger one and conferring it on the age of the older one.”

**N.247/10.113**

An elder said: “If one inhabits a place but does not produce the fruit of the place, the place chases him off for not performing the task of the place.”

**N.248/10.115**

An elder said: “If a man undertakes something in accordance with his own will and it is not according to God’s – but does not realise that, it is absolutely necessary that he eventually come into the way of God. But one who holds onto his own will contrary to God’s and refuses to listen to others under the impression that he knows his own mind, such a man will enter the way of God with difficulty.”

**N.249/10.116**

An elder was asked: “What is ‘the strait and narrow way’ [Mt 7:14]?” He answered: “‘The strait and narrow way’ is to repress one’s own *logismoi* and to cut back one’s own desire, for this is [the meaning of]: ‘Here we have abandoned everything and followed you’ [Mt 19:27].”

**N.250/10.117**

An elder said: “In the same way that the order of monks is superior to [that] of the worldlings, so ought the monk from afar to be a mirror for the local monks in every way.”
251. Εἴπεν τίς τῶν πατέρων [I. 219b]. Ἔαν μείνη ἐργάτης εἰς τόπον ὡς τού τινος ὡς τού τινος ὡς τούτου δύναται, οὗ δύναται προκόψαι· τοῦτο δὲ δύναται, τοῦ ἀγωνίσασθαι μὴ καταβῆναι κάτω. Καὶ ἄργος πάλιν ἐὰν μείνη μετὰ ἐργατῶν, ἐὰν καθαρῇ προκόπτει· ἐὰν δὲ μη, κάτω οὐκ ἴρχεται.

252. Εἴπεν γέρων· ὅτι ἡ ψυχή ἐὰν λόγον ἔχῃ, ἐργάζεται δὲ οὐκ ἔχῃ, ἡμικενά καὶ ἐφύτευσεν σοκράτην καὶ τὸ φύλλον. Οὐσίως ἐὰν ἄρμοζει λόγον ψυχῆς ἔχοσθ' ἀγαθὴν ἐργασίαν.

253. Εἴπεν γέρων· Ἐὰν τίς μισεῖ, ἑτερῳ ποιήσῃ. Μισεῖς ἐὰν τίς σου καταλαλήσῃ; μηδὲ σὺ καταλαλήσῃς τινι. Μισεῖς ἐὰν τίς σου συκοφάντησῃ; μηδὲ σὺ συκοφάντησῃς τινά. Μισεῖς ἐὰν τίς σου συκοφάντησῃ; μηδὲ σὺ συκοφάντησῃς τινά. Ἐὰν μηδὲ σὺ συκοφάντησῃς τινά, ἢ ἀπεστάλησαν ἢ ἀπεστάλησας τού πάλιν, ἢ ὄσα ἐστὶ τοιαῦτα; καὶ ώσ τούτως μὴ ποιήσῃς τινί. Ὅ τούτον τὸν λόγον δυνάμενος βαστάζῃς εἰς σωτηρίαν ἀρκεί αὐτῷ.

"Οτι φυλάττεσθαι χρή το μηδένα κρίνειν

254. Ἀναχωρητὴν τινα παρέβαλε πρεσβύτερος τοῦ κλήρου, ποιῶν αὐτῷ τὸν πίνακα μυστηρίων τὴν προσφοράν. Ἐλθὼν δὲ τοίς τὸν ἀναχωρητήν διέβαλε τοὺς πρεσβύτερους. Ἐλθὸν τινὰς νῦν τοῦ πρεσβυτέρου κατὰ τὴν συνήθειαν ποιήσας τὴν προσφοράν, σκανδαλίστεις τὸν ἀναχωρητήν οὐκ ἠνοίξες, ἀπῆλθε δὲ τὸ πρεσβύτερος καὶ λεγον ἡμῶν γέγονε πρὸς τὸν ἀναχωρητήν λέγουσα· "Ἡραν οἱ ἄνθρωποι τὸ κρίμα μου. Ἐγένετο δὲ ως ἐν ἐκστάσει, καὶ ὀρᾷ λάθκον χρυσοῦν καὶ σχοινίον χρυσοῦν, καὶ κάδον χρυσοῦν, καὶ ὄκρω πάνω καλὸν. Ὁρᾷ δὲ τίνα κελεφὼν ἀντλοῦντα καὶ
One of the fathers said: “If a worker is living in a place where there are no workers, he cannot make any progress; but this he can: struggle not to fall behind. And again: if an idle person lives with workers, he will make progress if he is alert; if not, he will [at least] not fall behind.”

An elder said: “If the soul has a word but no deed, it is like a tree that has leaves but no fruit. Just as a tree bearing much fruit also has a plentiful array of leaves, so is a word appropriate to a soul that is good at obeying the commandments.”

An elder said: “If you hate something, refrain from doing it to anybody else. Do you hate it when somebody speaks ill of you? Speak no ill of any person. Do you hate it when somebody makes false accusations against you? Then do not accuse anybody falsely. Do you hate it when somebody despises you, insults you, makes off with something that is yours – or things like that? Then do not do one of those things to anybody. He who is capable of keeping this saying, it is sufficient for salvation to him.”

THAT ONE MUST BE ON HIS GUARD AGAINST JUDGING ANYBODY

A parish priest used to visit an anchorite making the offering of the holy mysteries for him. Somebody came to the anchorite and spoke ill of the priest. When the priest came as usual to make the offering, the anchorite had taken offence and did not open [the door]. So the priest went away and here there came a voice to the anchorite saying: “Men have taken my judgement.” Becoming as though in a trance, he saw a golden well and a golden cord with a golden bucket and water that was very good. Then he saw some leper drawing water and pouring it out. Although he wanted to drink, [the anchorite] did not drink because it was a leper drawing the water. And here a voice again saying to him: “Why do you not drink of the water? What does it matter that a leper is drawing it? He only draws it and
μεταβάλλοντα, καὶ βουλόμενος πτείν οὐκ ἔπινε, διὰ τὸ κελεφόν εἶναι τὸν ἀντλοῦντα. Καὶ ἰδοὺ φωνὴ πρὸς αὐτὸν πάλιν λέγουσα: Διατί οὐ πίνεις ἕκ τοῦ ὕδατος; τί πράγμα ἔχει ὁ κελεφός ἀντλῶν; ἀντλεῖ μόνον καὶ μεταβάλλει. Ἐλθὼν δὲ εἰς ἑαυτὸν ὁ ἀναχωρητὴς καὶ διακρίνος τὴν δύναμιν τῆς ὀπτασίας, καλεῖ τὸν πρεαβύτερον, καὶ ποιεῖ αὐτὸν, ὡσπερ πρότερον, ποιεῖν αὐτῷ τὴν προσφοράν.

255. Ἐγένοντο [f. 220v4] δύο ἀδέλφοι μεγάλοι ἐν κοινοβίῳ καὶ κατηκολούθησαν τοῦ ὅραν ἐκάστος χάριν Θεοῦ τινα ἐπὶ τὸν ἀδέλφον αὐτοῦ. Ἐγένετο δὲ ποτὲ ἕνα αὐτῶν ἐξελθεῖν ἐν ἡμέρα παρασκευὴν ἐξωθεν ⁴ τοῦ κοινοβίου καὶ εἰδὲ τινα πρωίς ἐσθίοντα, καὶ εἶπεν αὐτῷ· Ἐν ταύτῃ τῇ ὥρᾳ ἐσθίσατε ἐν παρασκευῇ; Καὶ τῇ ἐξῆς ἔγενετό σύναξις κατὰ τὸ ἔθος ἀτενίσας δὲ ὁ ἀδέλφος αὐτοῦ, εἰδὲ τὴν χάριν ἀποστάσαι ἀπὶ αὐτοῦ καὶ ἐλυπῆθη, καὶ ὡς ἠλθεν εἰς τὸ κελλίον λέγει αὐτῷ· Τί ἐπράξας, ἀδελφε; Οὐ γάρ εἴδον, ὡς πρὸ τοῦ του, ἐπὶ σε ἐπὶ τὴν χάριν τοῦ Θεοῦ. Ὁ δὲ ἀποκρίθη εἶπεν αὐτῷ· Ἐγὼ οὖν ἐν πράξῃ οὔτε ἐν λογισμῷ σύνοιδα τι πονηθε[εί]. [f. 220v4]ρὸν ἐμαυτῷ. Λέγει αὐτῷ ὁ ἀδέλφος αὐτοῦ· Οὔτε λόγον τινα ἐλάλησας· καὶ μνησθείς εἶπεν· Ἡθὲς εἴδον τινα ἐσθίοντα ἐξω τοῦ κοινοβίου προὶ, καὶ εἶπον αὐτῷ· Ἐν ταύτῃ τῇ ὥρᾳ ἐσθίσατε ἐν παρασκευῇ; Αὐτῇ ἐστὶν ἡ ἀμαρτία μου, ἀλλὰ συγκοπίασαν μοι δύο ἐβδομάδας καὶ παρακαλέσαμεν τὸν Θεὸν ἵνα μοι συγχωρήσῃ, καὶ ἔποιησαν οὔτως, καὶ μετὰ τὰς δύο ἐβδομάδας, εἰδεν ὁ ἀδέλφος τὴν χάριν τοῦ Θεοῦ ἐλθοῦσαν εἰς τὸν ἀδελφὸν αὐτοῦ, καὶ παρεκλήθησαν καὶ τῷ Θεῷ εὐχαριστήσατον.

Περὶ τοῦ μηδὲν εἰς ἐπιθέσεως ποιεῖν, καὶ πλεονεξίαν ἀποστρέφεσθαι

256. Ποτὲ εἰς τὰ Κέλλια έόι[f. 220v4]ρτῆς γενομένης, ⁹ ἤσθιον οἱ ἀδέλφοι ἐν τῇ ἐκκλησίᾳ, ἢν δὲ εἰκεῖ ἀδέλφος καὶ εἶπεν τῷ ὑπηρετοῦντι· Οὐκ ἐσθίω ἐψήμα, ἀλλὰ ἄλας, καὶ ἐφώνησεν ὁ διακοινόν ἀλλον ἀδελφον ἐμπροσθεν τοῦ λαοῦ λέγων· Ὁ δεινα ὁ ἀδελφὸς οὐκ ἐσθίει ἐψήμα, φέρε αὐτῷ ἄλας. ¹⁰ Καὶ ἀνέστη τὸς τῶν γεροντῶν καὶ εἶπεν αὐτῷ· Συνεφέρε σοι σήμερον ἐν τῷ κελλίῳ σου φαγεῖν κρέας, ἢ ἀκούσας τὴν φωνῆν ταύτην ἐνώπιον τοῦ λαοῦ.

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pours it out.” When he came back to his senses the anchorite perceived the meaning of the vision. He called for the priest and had him make the offering for him, as before.

N.255/9.18

There were two great brothers at a coenobion and each had been found worthy to see some of the grace of God on his brother. Now it once happened that one of them went out of the coenobion on a Friday. He saw somebody eating early in the morning and he said to him: “You are eating at this hour on a Friday?” There was a synaxis next day as usual; when his brother looked at him attentively, he saw the grace of God had departed from him and he was grieved. When he came into the cell he said to him: “What have you done, brother, for I did not see the grace of God on you as before?” In reply [the other] said to him: “I am not aware of any evil in myself, neither in deed nor in logismos.” His brother said to him: “You did not say anything either?” Then he remembered and said: “Yesterday I saw somebody outside the coenobion eating early in the morning and I said to him: ‘You are eating at this hour on a Friday?’ – that is my sin. But toil with me for two weeks and let us beseech God to forgive me.” They did so and, after two weeks, the brother saw the grace of God coming upon his brother. They were comforted and gave thanks to God.

THAT NOTHING SHOULD BE DONE FOR OSTENTATION AND THAT AVARICE SHOULD BE REPUDIATED

N.256/8.26

There was once a festival at The Cells and the brothers were eating in the church. There was a brother present who said to the one serving: “I do not eat mash, only salt[ed food]”, and the attendant called out to another brother before the company: “Such-and-such a brother does not eat mash: bring him [something] salt[ed].” Then one of the elders stood up and said to him: “It would have been better for you to have been eating meat in your cell this day rather than for that shout to have been heard before the people.”
257. Ἀδελφὸς ἀσκητής μὴ ἔσθιον ἄρτον, παρέβαλε τινι μεγάλῳ γέροντι· εὐκαίρησαν δὲ καὶ ἄλλοι ξένοι ἐκεῖ, καὶ ἐποίησεν ὁ γέρων μικρόν ἐστίμα δι’ αὐτούς, καὶ ὡς ἐκάθισαν φαγεῖν, ὁ ἀσκητής παρέθηκεν ἑαυτῷ μόνῳ [f. 220v3] ἐρεβίνθια βρεκτά καὶ ἦσθιεν καὶ ὡς ἀνέστησαν ἐκ τού φαγεῖν, ἔλαβεν αὐτὸν ὁ γέρων κατιδίαν καὶ ἐπεν αὐτῷ· Ἀδελφε, ἐὰν παρεβάλης τινί, μὴ ἐρκαίνεις σου τὴν πολιτείαν‘ εἰ δὲ θέλης σου τὴν πολιτείαν κρατεῖν καθός εἰς τὸ κελλίου σου καὶ μηδαμον ἐξέρχου. Ὅ δὲ παὶδευθεὶς τῷ λόγῳ τοῦ γέροντος, γέγονε κοινωνικόν ἐν τῇ ἀπαντήσει τῶν ἀδελφῶν.

258. Γέροντα τις παρεκάλεσε λαβεῖν χρήματα εἰς ἱδίαν χρείαν καὶ οὐκ ἐβούλετο ὡς τῷ ἱδίῳ ἐγχείρῳ ἀρκούμενος· Ὡς δὲ ἐπέμενε παρακάλων καὶ διὰ τὴν χρείαν τῶν δεομένων δέξασθαι αὐτῶ, ἀπεκρίθη ὁ γέρων· ὃτι διπλὴ αἰσχύνη ἐστίν· ὃτι καὶ [f. 221r2] μὴ χρῆζων λαμβάνω καὶ τὰ ἀλλότρια παρέχω κενοδοξῶ.

259. Ἡμὴν τις μέγας ἐκ τῆς ἐξής ἐνέγκας πολὺ χρυσίον μεθ’ ἑαυτοῦ ἐν τῇ Σκῆτει καὶ παρεκάλεσε τὸν πρεσβύτερον ἵνα δοθῇ τοῖς ἀδελφοῖς· ἐπεν δὲ ὁ πρεσβύτερος· Ὢ χρείαν ἔχουσιν οἱ ἀδελφοί. Καὶ πολλὰ βιασάμενος αὐτῶν ἐθηκε τὸ σπυρίδιον τοῦ χρυσίου εἰς τὴν θύραν τῆς ἐκκλησίας. Καὶ ἐπεν ὁ πρεσβύτερος· ὃ χρείαν ἔχων, λάβης· καὶ οὐδεὶς ἰγνιςαν αὐτὸ· τινὲς δὲ οὐδὲ πρόσεχον· καὶ λέγει αὐτῷ· ὁ πρεσβύτερος· Ἕδεξατό ὁ Θεὸς τὴν ἀγάπην· ὃς ἐπαγε, δὸς αὐτὰ πτωχοῖς· καὶ πολλὰ ἀφελθεῖς ἀπήλθεν.

260. Προσήχεουκε τις γέροντι χρήματα, λέγων· ἔχε εἰς [f. 221r3] ἀνάλωμα σου ὃτι ἐγήρασας καὶ ἀσθενεῖς· ἦν γὰρ λελωβημένος· ὁ δὲ ἀποκριθεῖς εἶπεν· Σὺ δὲ ἐξήκοντα ἔτων ἔχεις ἀραί τὸν τροφέα4 μου· ἰδὼν τοσοῦτον χρόνον ἔχοι ἐν τῇ ἀσθενείᾳ μου· καὶ οὐδενὸς ἔδεηθην· τοῦ Θεοῦ ἐπιχορηγοῦντος καὶ τρέφοντός με· καὶ οὐ κατεδέξατο λαβεῖν.

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1 ὁ S] o οὗ C
2 αὐτὸ C] αὐτῷ S
3 ἀγάπην] σου add S
4 τροφέα S] τορφαία C
A brother, an ascetic who ate no bread, visited a great elder. There happened to be other guests there also; the elder cooked a little mash because of them. When they sat down to eat, the ascetic served himself alone chickpeas softened by steeping and he began to eat. When they got up from eating, the elder took him aside and said to him: “Brother, if you are visiting somebody, do not declare your usual way of life. If you want to maintain that way of life, stay in your cell and do not ever come out.” Corrected by what the elder said, the brother became sociable when meeting with the brothers.

Somebody begged an elder to accept money for his own need, but he was unwilling as he had sufficient from the labour of his hands. As the person persisted in begging that he receive it even for the needs of those who lacked, the elder replied: “That is a double disgrace: I both accept without needing and take pride too in giving away what belongs to another.”

Some grandee came into Scete from afar bringing a large amount of gold with him and entreated the priest that it be given to the brothers. The priest said: “The brothers are not in need.” He importuned him mightily and placed the basket of gold at the church door. The priest said: “Let him who is in need take [some gold].” Nobody came near it though and some did not even notice it. The priest said to [the visitor]: “God has accepted your charity; go and give this stuff to the poor.” He went his way greatly enlightened.

Somebody brought money to an elder saying: “Take this for your expenses for you have grown old and are sick” (he was in fact a leper). But he replied: “Have you come to deprive me of him who has sustained me for sixty years? For that is how long I have had my disease and I never lacked anything with God providing for me and feeding me”, and he refused to accept [anything.]
261. Διηγήσαντο οἱ γέροντες περὶ τινὸς κηπουροῦ ὅτι εἰργάζετο καὶ πάντα τὸν κότον αὐτοῦ παρέχεσθαι εἰς γάτην καὶ μόνον τὸ ἐαυτοῦ ἀνάλογα κατείχε. ὥστε χειρὶ ὁ Ἐπιφάνιος ὑπέβαλε αὐτῷ λέγων· Σύναξον σεαυτόν ὃ λίγον κέρμα, μῆπως γεράσῃ ἡ κακῳθής καὶ χρειάν ἔχης ἀναλομάτων. Καὶ συνήγαγε καὶ ἔγειμε [F. 221v9] κεράμιον κέρματος, συνεβή δὲ αὐτὸν ἄσθενεσθαι καὶ σαπῆναι τὸν πόδα αὐτοῦ, καὶ ἀναλώσαι τὸ κέρμα εἰς ἰατροὺς καὶ μηδὲν ὁμολόγησαι. "Ὑστερον δὲ ἔρχεται τις ἐμπειρὸς ἰατρὸς καὶ λέγει αὐτῷ ὅτι ἐὰν μὴ κοπή ὁ ποὺς σου, διὸ τὸ σῶμα σου σαπῆναι ἔχει, καὶ ἐδοξεῖ ἱνα πρίσῃ αὐτοῦ τὸν πόδα. Τῇ δὲ νυκτὶ ἐκείνῃ ἐλθὼν εἰς ἐαυτὸν5 καὶ μεταμελήθη ἐαυτῷ ὁ Ἐπιφάνιος, στενάξας ἐκλαθεν καὶ εἶπεν· Μνήσθητι, Κύριε, τῶν ἐργῶν μου τῶν ἀρχαῖων ὧν ἐποίους ἐργαζόμενος καὶ παρέχων τοὺς ἀδελφοὺς. Καὶ τούτῳ αὐτοῦ ἐπέτοιμος ὁ Ἐπιφάνιος Κυρίου καὶ λέγει2 αὐτῷ· Ποῦ ἔστι τὸ κεράμιον ὁ συνήξας καὶ [F. 221v6] ποῦ ἔστιν ἡ ἐλπὶς ἡ ἐξουλεύωσις; Τότε νοθήσας εἶπεν· Ἡμάρτηκα, Κύριε, συγχώρησόν μοι καὶ ἄπο τοῦ νῦν, οὐκέτι αὐτῷ3 ποιῶ. Τότε ὁ ἄγγελος ἦματο τοῦ ποδὸν αὐτοῦ καὶ εὐθεῖας ἴαθεν, καὶ ἀναστὰς ἔστην αὐτὸν εἰς τὸν ἄγρον ἐργάζομαι· ἤθελεν ὁ Ἰατρὸς κατὰ τὴν συνταγήν μετὰ τῶν σιδηρίων πρίσαι αὐτῷ τὸν πόδα.4 καὶ μὴ εὐρόν αὐτοῦ, ὡς ὁ Ἰατρὸς πριν τὸν οἰκουμένην πλησίον αὐτοῦ· Ποῦ ἔστιν ὁ ἄσθενις; 5 καὶ λέγουσιν αὐτῷ· Ἀπὸ προὶ ἀπῆλθεν ὁ Ἐπιφάνιος εἰς τὸν ἄγρον. Τότε ἐκπλαγεῖς ὁ Ἰατρὸς ἀπῆλθεν εἰς τὸν ἄγρον ὅπου εἰργάζετο· καὶ ἰδὼν7 αὐτοῦ σκάπτοντα τὴν γῆν,8 ἐδόξασε τὸν θεὸν τὸν δόντα αὐτῷ ὑγείαν.

262. Ἁρώτησαν ἄδερφος γέροντα λέγων· θελείς ἵνα κρατήσῃ ἐαυτῷ δύο [F. 222v9] ὅλοκληρα εἰς λόγον ἀσθενείας σώματος; Ἀπεκρίθη ὁ γέρων· ὅν ἔστι καλὸν κρατήσαι πλέον τὴς χρείας τοῦ σώματος, τὰ ὧν δύο ὅλοκληρα ἔχω κρατήσῃ, εἰς αὐτὰ εὐρίσκεται ἡ ἐλπὶς σου, καὶ ἐὰν συμβῇ αὐτοῖς ἀπώλεια οὐκέτι ὁ Θεός φροντίζει σου. Τὴν οὖν φροντίδα ἡμῶν ἐπιφροίσωμεν ἐπὶ αὐτῷ,9 ὅτι αὐτῷ10 μέλλει περὶ ἡμῶν.

263. Ἡθδόν τινες τῶν Ἑλλήνων δοῦναι ἀγάπην ἐν Ὀστρακίνη, καὶ λαμβάνουσι μεθ᾽ ἐαυτῶν τοὺς οἰκονόμους, ἵνα δείξωσιν αὐτοῖς τίνες εἰσίν οἱ ἐπανάγκως11 χρειάζεσθαι, καὶ ἀποφέρουσιν αὐτοὺς πρὸς τινὰ λελωμένου, καὶ διδάσαν αὐτῶν. Ὅ δὲ οὐκ ἦθελε λαβεῖν λέγων· Ἰδοὺ τὰ μικρὰ [F. 222v6] βοηθήται καὶ πλέκω, καὶ ἐσθίω τὸν ἀρτὸν μου.  

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1 ἐλθὼν εἰς ἐαυτὸν C εἰς ἐαυτὸν ἐλθὼν tesp S 2 λέγει C εἶπεν S 3 αὐτῷ S αὐτῷ C 4 αὐτοῦ τὸν πόδα C τὸν πόδα αὐτοῦ tesp S 5 καὶ μὴ εὐρόν... ὁ ἄσθενις ὁμοί C 6 ἀπῆλθεν C ὑπάγη S 7 ἰδὼν C ἰδόντα S 8 τὴν γῆν S 9 αὐτῶν C αὐτοῦ C 10 ὁτι αὐτῶ C αὐτῷ γὰρ S 11 ἐπανάγκως C ἐπὶ ἀνάγκαις S
The elders used to tell of a gardener who toiled away and handed over all [the fruits of] his toil to almsgiving, retaining only what was needed for his own expenditure. But some time later Satan suggested to him: “Save a little change for yourself in case you grow old or fall ill and need [to pay] expenses.” He kept some and filled a jar with change. Then he happened to fall ill and his foot turned septic; he spent his change on physicians and reaped no benefit. Later on there came an experienced physician who said to him: “Unless your foot is cut off, your whole body could become septic.” He opted for [the physician] to saw [off] the foot. That night he came to himself and repented of what he had done. Sighing, he wept and said: “Lord, remember the good works I used to do long ago, labouring away and providing for the brothers.” When he had said this, an angel of the Lord stood [there] and said to him: “Where is the jar you saved? Where is the hope on which you were resolved?” Then he reflected and said: “Lord, I have sinned; forgive me and from now on I will do it no more”, whereupon the angel touched his foot and he was immediately healed. Getting up early in the morning, he went to the field to work. When the physician came, as agreed, with the iron instruments to saw [off] the foot and did not find him, he asked the person living close by him: “Where is the sick one?” They [sic] said to him: “He went out early to work in the field.” Astonished, the physician then went to the field where he was working. Seeing him turning the earth with his spade, he glorified the God who had given him health.

A brother asked an elder: “Do you want me to keep two coins for myself in case of bodily sickness?” The elder replied: “It is not good to retain more than is sufficient for the needs of the body. If you retain the two coins, your hope will be found to be in them. And if they chance to be lost, God will no longer take care of you. ‘Let us therefore cast our worries upon him, for he cares for us’ [cf. Ps 54:23].”

Some pagans came to Ostrakine to distribute alms; they took the stewards with them to indicate to them those who were seriously in need. These took them to a leper and they began giving to him but he was unwilling to
καὶ πάλιν ἀποφέρουσιν αὐτούς εἰς κελλίον μιᾶς χῆρας μετὰ τέκνων καὶ κρουσάντων τὴν θύραν, ὑπῆκουσεν ἡ θυγάτηρ αὐτῆς ἔσωθεν τῆς θύρας γυμνῆ οὖσα, ἢ δὲ μήτηρ αὐτῆς ἢ ἀπελθοῦσα ἐργάσασθαι, ἢ γάρ πλύτρια. Καὶ παρέχουσιν αὐτῇ ἰμάτιον καὶ κέρμα. Ἡ δὲ οὐκ ήθελε λαβεῖν λέγουσα ὁτι ἤθελεν ἢ μήτηρ μου καὶ έίπεν μοι ὅτι θάρσει, ἠθέλησην ὁ Θεός, καὶ έύρου σήμερον ἐργάσασθαι, καὶ ἔχομεν τὴν τροφὴν ἡμῶν. Καὶ ως ἤθελεν ἢ μήτηρ αὐτῆς, παρεκάλεσαν αὐτὴν λαβεῖν 1 καὶ οὐκ ἠθέλησεν, λέγουσα ἀρετή ἐγὼ τὸν φροντιστήν μου Θεόν, καὶ ύμεῖς θέ [f. 222v]λετε λαβεῖν 2 ὁτι ἐμοῦ; Οἱ δὲ ἀκούσαντες τὴν πίστιν αὐτῆς, ἔδοξαν τὸν Θεόν.

Περὶ τοῦ δεὶν πάντοτε νήφειν

264. Εἶπεν γέρων ὁ ομοσχός καθ’ ἐστέραν καὶ κατὰ προὶ ποιεῖν λόγου πρὸς ἑαυτόν καὶ λέγειν. Τι ὁν οὐ θέλει ὁ Θεός οὖκ ἐποίησαμεν καὶ τι ὁν θέλει ὁ Θεός ἐποίησαμεν καὶ οὕτως ἀναιοεῖν οὕτως χρή εἶναι τὸν μοναχόν οὕτως ἔζησαν ὁ ἄββας Ἀρσενίος.

265. Εἶπεν γέρων χρυσίον ἐὰν τις ἀπολέσῃ ἢ ἀργύριον, δύναται ἄντι αὐτοῦ εὑρεῖν, καιρὸν δὲ ὁ ἀπόλλων, ἄλλον εὑρεῖν οὐ δύναται.

266. Παρέβαλε τοὺς γερώντας ποτὲ πρὸς ἄλλον γέροντα καὶ λαλοῦντων αὐτῶν εἶπεν ὁ εἰς ἀγέω ἀπε[σ. 222v]θανον τῷ κόσμῳ. Λέγει ὁ ἄλλος γέρων· Μὴ μακαρίσῃς ἑαυτῷ, ἀδελφὲ, ἐως ᾧν ἐξήλθης ἐκ τοῦ σώματος, εἰ γὰρ σὺ λέγεις ὅτι ἀπέθανον, ἀλλ’ ὁ Σατανᾶς οὐκ ἀπέθανεν.

267. Εἶπεν γέρων· ὃς περὶ οἱ στρατιωτῆς καὶ οἱ κυνηγοὶ ἀπερχόμενοι εἰς τὸν ἄγωνα, οὐ φροντίζουσιν εἰ τιτρώσκεται ἄλλος ή σωζέται ἄλλος ἀλλ’ ἐκαστὸς ύπὲρ ἑαυτοῦ μόνου ἄγωνια, οὕτως χρῆ εἶναι τὸν μοναχὸν.

1 αὐτὴν λαβεῖν C λαβεῖν αὐτὴν ttp S 2 λαβεῖν] αὐτὸν add S
accept, saying: “Look, I cut and braid a few palm fronds and eat my [own] bread.” Then [the stewards] also took them to the cell of a widow with children. They knocked at the door and her daughter answered from within as she was naked, her mother having gone off to work (she was a laundress). They offered the daughter something to wear and a bit of money but she was unwilling to accept, saying: “My mother came to me and said: ‘Be confident for God willed it and found work today, so we shall have our food.”’ When her mother came [home], they begged her to accept [help] but she would not. “For my part I have God to take care of me; do you wish to take him away from me?” she said. They glorified God when they heard [this expression of] her faith.

THAT ONE SHOULD ALWAYS BE VIGILANT

N.264/11.91/Nisteros 5(A)
An elder said: “A monk ought to take account of himself every evening and at dawn and say: ‘Of the things God wills not, what have we not done? And of what God wills, what have we done?’ – and repent like that. That is how a monk should be; that is how Abba Arsenius lived.”

N.265/11.92
An elder said: “If somebody loses gold or silver, he can find some in its stead; but he who misses an opportunity cannot find another.”

N.266/11.81
One of the elders once visited another elder and, as they were conversing, one of them started to say: “I died to the world.” The other elder said: “Do not be so sure of yourself until you depart out of your body. Even though you say ‘I died’ Satan has not died yet.”

N.267/11.94
An elder said: “As the soldier and the hunter go into combat not caring whether someone else is wounded or someone else is kept safe, each one engaging in combat for himself alone, so must the monk be.”
268. Εἶπεν γέρων· Ἡσπερ οúdeis δύναται ἀδικήσαι τὸν ἐγγὺς τοῦ βασιλέως ἑστῶτα, οὔτως οúde ὁ Σατανᾶς δύναται τι ποιήσαι ἡμῖν ἐὰν ἡ ψυχὴ ἡμῶν ἐγγὺς ἤ τοῦ Θεοῦ, ἐγγίσατε γάρ μοι, φησί, καὶ ἐγγικῶ ὑμῖν, ἀλλ’ ἐπειδὴ συνεχῶς μετε[ἑ. 223r Ι]ωρίζόμεθα, εὐχέρως ὁ ἐχθρὸς ἄρπαζε τὴν ταλαίπωρον ἡμῶν ψυχὴν εἰς τὰ πάθη τῆς ἀτιμίας.

269. Εἶπεν γέρων ὃτι ἀνιστάμενος τὸ τρωεί, λέγει σεαυτῷ· Σώμα ἔργασαι ἵνα τροφῆς· ψυχή, νήφε ἵνα κληρονομήσῃς.

270. Ἀδελφὸς εἶπεν τινὶ γέροντι· Οúdeν βλέπω πολέμου ἐν τῇ καρδίᾳ μου. Λέγει αὐτῷ ὁ γέρων· Σὺ τετράπτυλον εἶ, καὶ ὁ θέλων εἰσέρχεται καὶ ἔξερχεται διὰ σοῦ, σὺ δὲ οὐ νοεῖς, ἕαν δὲ ἔχῃς θύραν καὶ κλείσεις αὐτὴν, καὶ μὴ συγχωρήσῃς εἰσέλθειν δι’ αὐτῆς λογισμοῦ πονηροῦς, τότε βλέπεις αὐτοὺς ἐξω ἐστῶτας καὶ πολεμοῦντας.

271. ᾗ Ἐλεγον περὶ τινὸς γέροντος, ὃτι ὃτε ἔλεγον αὐτῷ ὁ λογισμὸς· Ἄφες [ἑ. 223r Ι] σήμερον καὶ αὐριον μετανοεῖς, ἀντέλεγεν αὐτοῖς λέγων· Οὐχὶ, ἀλλὰ σήμερον μετανοήσω, καὶ αὐριον τὸ θέλημα τοῦ Θεοῦ γενέσθω.

272. Εἶπεν γέρων· Εἰ μὴ ὁ ἔσω ἡμῶν ἄνθρωπος νήφη, οὗ δυνατῶν φυλάξαι τὸν ἐξω.

273. ᾗ Ἐλεγον οἱ γέροντες· ὃτι τρεῖς εἰσὶ δυνάμεις τοῦ Σατανᾶ, αὕτε προπορεύονται πάσης ὁμαρτίας· ἡ λήθη, ἡ ἀμέλεια, καὶ ἡ ἐπιθυμία· ὡς ἐλθῇ ἡ λήθη, γεννᾷ τὴν ἀμέλειαν, ἐκ δὲ τῆς ἀμελείας ἔρχεται ἡ ἐπιθυμία, ἐκ δὲ τῆς ἐπιθυμίας πιπτεῖ οἱ ἄνθρωπος· ἕαν δὲ νήφῃ ὁ νους ἀπὸ τῆς λήθης, οὐκ ἔρχεται εἰς τὴν ἀμέλειαν, ἕαν δὲ μὴ ἀμελήσῃ, οὐκ ἔρχεται εἰς τὴν ἐπιθυμίαν, ἕαν δὲ [ἑ. 223v Ι] μὴ ἐπιθυμήσῃ, οὐ πιπτέει ποτὲ χάριτι Χριστοῦ.

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1 ἀπὸ τὸ C 5 πολέμου om S 3 λογισμοῦ πονηροῦς C] πονηροῦς λογισμοῦς trsp S
2 εἰσὶ δυνάμεις C] δυνάμεις εἰσὶ trsp S 4 τοῦ Σατανᾶ C] τῶν Σατανᾶ S 6 γάρ om S
An elder said: “In the same way that nobody can do wrong to one who stands close to the emperor, neither can Satan do anything to us if our soul is close to God. ‘Draw close to me and I will draw close to you’, he says [Zec 1:3]. But since we are continually distracted, the enemy easily snatches our wretched soul away towards disgraceful passions.”

An elder said: “When you get up in the morning, say to yourself: ‘Body, work in order to be fed; soul, be on your guard so you may inherit [the Kingdom of Heaven].’”

A brother told some elder: “I do not see any battle in my heart.” “You are a building open on all four sides”, the elder said to him. “Whoever wishes comes in and out through you and you are not aware of it. If you have a door and close it, refusing entry to wicked logismoi through it, then you will see them standing outside and doing battle.”

They used to say of an elder that when his logismoi used to say to him: “Let go today and repent tomorrow”, he would contradict them, saying: “No indeed; today I shall repent and tomorrow the will of God be done.”

An elder said: “Unless our inner man be on his guard it is impossible to protect the outer one.”

The elders used to say: “There are three powers of Satan that precede all sin: forgetting, negligence and desire. When forgetting comes, it begets negligence and from negligence comes desire: a person falls as a result of desire. But if the mind is on guard against forgetting, it will not become negligent and, if it be not negligent, it will not come to desire. If it does not desire, it will never fall, by the grace of Christ.”
274. Εἶπεν γέρων: Σιωπήν ἄσκει, μηδενὸς φρόντιζε, ἵ πρόσεχε τῇ μελέτῃ σου, κοιταζόμενος καὶ ἀνιστάμενος μετὰ φόβου Θεοῦ, καὶ ἀσεβῶν ὀρμᾶς οὐ φοβηθήσῃ.

275. Εἶπεν γέρων τινὶ ἀδελφῷ: ὁ διάβολος ἐστὶν ὁ ἐξῆρος καὶ σὺ ὁ οἶκος· ὁ ἐξῆρος οὖν, ο阇 παῦεται ῥήττων εἰς τὸν οἴκὸν σου εἰ τι ἄν εὑρῇ πᾶσαν ἐπιχείων ἀκαθαρσίαν· σοῦ ἰ δέ ἐστι τοῦ μὴ ἀμελήσαι τοῦ ῥήττων ἔξω. Ἐὰν δὲ ἁμελήσῃ, πληροῦται ὁ οἶκος πάσης ἀκαθαρσίας, καὶ οὐκέτι ἱσχύει>eisēlethein ekei· ἀλλὰ τὰ πρῶτα ἐκίνησε, ἐκβαλε κατὰ μικρὸν, καὶ μενεὶ ὁ οἶκος σου καθαρὸς διὰ τῆς χάριτος τοῦ Χριστοῦ.


277. "Ελεγεν ὅτι ἐν τῷ ὄρει τοῦ ἄββα Ἀντωνίου, ἐκάθητο ἐπτὰ οὐκόματα, καὶ τῶς καίρῳ τῶν φοινίκων, ἐφύλασσεν ὁ εἰς τοῦ σοβεῖν τὰ πετεινά· ἢν δὲ ἐκεῖ γέρων, καὶ ὅτε ἐφύλαττε τὴν ἡμέραν αὐτοῦ, ἔκραξε λέγων· Ἄγαγετε οἱ ἔσω πνευματικοὶ λογισμοὶ καὶ τὰ ἔξω πετεινά.

278. Ἀδελφός τις εἰς τὰ Κελλία ἔβρεξε τὰ θαλλία αὐτοῦ, καὶ ὡς ἐκάθισε πλέξαι [folios. 224r]<sup>3</sup> λέγει αὐτῷ ὁ λογισμός: "Ὑπάγε παράβαλε τώδε τῷ γέροντι, καὶ πάλιν λογίζεται ἐν ἑαυτῷ λέγων· ὅτι μετ’ οὐλίας ἡμέρας ὑπάγω. Πάλιν λέγει· Ἕαν ἀποθάνῃ, τί ποιεῖς; ἀμα δὲ καὶ λαλεῖς, διὰ τὸ θέρος. Λέγει πάλιν ἑαυτῷ. Ἀλλ’ οὐκ ἔστι καίρος. Πάλιν οὖν λογίζεται λέγων. Ἀλλ’ ὡς κόπτες τὰ θῆρα γίνεται καίρος. Ὁ δὲ ἔρις. Τελέσω τὰ θαλλία, καὶ οὕτως ἀπέρχομαι. Πάλιν οὖν ἐν ἑαυτῷ λέγει· Ἀλλὰ καλὸς ὁ ἄηρ σήμερον, καὶ ἀναστὰς ἀφήκε τὰ θαλλία αὐτοῦ ὑπερτά, καὶ λαβὼν τὸ μηλωτάριον αὐτοῦ ἀπῆξε. Ὁ ἦν δὲ τὶς γέρων γειτνιῶν αὐτῶ διορατι-

N.274/11.105

An elder said: “Practise silence; be anxious about nothing. When lying down and getting up, apply yourself to your meditation with fear of God and you will not fear the assaults of the godless.”

N.275/11.107

An elder said to some brother: “The devil is the enemy and you are the house, for the enemy, pouring over [it] all uncleanness, makes no end of throwing at your house whatever he finds. It is up to you not to be remiss in throwing [it] out. If you are remiss, the house is filled with all uncleanness and you can no longer enter there. So do you little by little cast out whatever that one first throws in and your house will remain clean through the grace of Christ.”

N.276/11.108

One of the fathers used to say: “When they cover the eyes of the ox, then it turns the mill around; but if they do not cover [them], it does not turn it around. Similarly, if the devil succeeds in covering the eyes of a man, he tumbles him into every sin. But if his eyes are enlightened, he can easily escape from him.”

N.277/11.110

They used to say that there were seven persons living on the mountain of Abba Antony and that, when it was the season for figs, one of them would keep watch to drive off the birds. And there was an elder there who, when it was his day to keep watch, used to cry out: “Away with you, evil logismoi within and birds without!”

N.278/11.111

A brother at The Cells soaked his palm fronds and, when he sat down to braid them, his logismos said to him: “Go and visit such-and-such an elder”, but he in turn thought to himself: “I will go in a few days.” Then he said: “And what will you do if he should die? At the same time you can talk to him about the harvest.” “But it is not the time [for the harvest]”, he said to himself again, but again he reckoned: “But it is the time since you are cutting reeds”, but he said: “I will finish [braiding] the palm fronds and then
κός· καὶ ὃς εἶδεν αὐτὸν· τρέχοντα, ἐκραξε λέγων· Ἀἰχμάλωτε, αἰχμάλωτε, δεύρο ὡδὲ. Καὶ ὃς ἤλθεν [f. 224r1] λέγει αὐτῷ ὁ γέρων· Ὄποστρεφον εἰς τὴν κέλλαν σου. Καὶ διηγήσατο ὁ ἄδελφος αὐτῶν· τὸν πόλεμον καὶ ὃς εἰσῆλθεν εἰς τὸ κελλίον, ἔβαλε μετάνοιαν, ἐφώνησαν δὲ φωνῇ μεγάλῃ οἱ δαίμονες λέγοντες· Ἐνικήσατε ἡμᾶς, ὁ μοναχοὶ. Καὶ ἐγένετο τὸ ποιάθιον τὸ ύποκάτω αὐτοῦ ὡς ἀπὸ πυρὸς κεκαυμένον, καὶ αὐτοὶ δὲ ὃς κατινός ἀφανεῖς γεγόνασιν.

279. "Ελεγον περί τινος γέροντος ὅτι ἀνέθυησεν εἰς Σκῆτιν, καὶ ἔκύκλωσαν οἱ ἄδελφοι τὴν κλίνην αὐτοῦ, καὶ ἔσχημάτισαν αὐτὸν, καὶ ἔβαλον κλαίειν. "Ηνοίξει δὲ τοὺς ὑφθαλμοὺς αὐτοῦ καὶ ἐγέλασεν, εἶτα πάλιν ἐγέλασε δὲ καὶ ἐκ τρίτου. Καὶ παρεκάλεσαν αὐτὸν οἱ ἄδελφοι λέγοντες· Εἰπέ ἡμῖν [f. 224v1], ἀββὰ, διατί ἡμεῖς κλαίομεν καὶ σὺ γελάς· λέγει αὐτοῖς· Ἐγέλασα ὅτι πάντες φοβείσθη τὸν θάνατον, καὶ τὸ δεύτερον ἐγέλασα, ὅτι οὐκ ἔστε ἔτοιμοι. Τὸ δὲ τρίτον ἐγέλασα, ὅτι ἀπὸ κόπου εἰς ἀνάπαυσιν ὑπάγων· καὶ εὐθέως ἐκκομίηθη ὁ γέρων.

280. Διηγήσατο ἄδελφοι λέγοντες· ὅτι παρεβάλομεν ποτὲ γέρουσι, καὶ κατὰ τὸ εἰσώδες γενομένης εὐχῆς ἀσπασάμενοι ἀλλήλους ἐκαθέσθημεν, καὶ μετά τὸ λαλῆσαι, μελλόντες ἀναχωρεῖν ἠτίθησαι εὐχῆν γένεσθαι. Εἶπεν δὲ τῆς τῶν γερόντων πρὸς ἡμᾶς· Τί γὰρ, οὐκ ἡξασθε; Καὶ ἔπαιρεν αὐτῷ· Ὄτε εἰσῆλθομεν, ἀββὰ, ἐγένετο εὐχή, καὶ ὀμιλοῦμεν ἐως ἄρτι. Λέγει ὁ γέρων· Συγχωρή[f. 224v2]σατε, ἄδελφοι, μεθʼ ὕμων καθεξομενὸς τις ἄδελφος καὶ ὀμιλῶν ργ᾽ εὐχῆς ἐποίησεν. Καὶ τούτῳ αὐτοῦ εἰπόντως, ἐποίησαν εὐχὴν καὶ ἀπέλυσαν ἡμᾶς.

"Ὅτι χρῆ ἐλείν καὶ φιλοξενεὶν ἐν ἰλαρότητι

281. Γέρων τις ἐκαθέζετο μετὰ ἄδελφού· κοινόβιοι. Ὁ δὲ γέρων ἦν ἐλεήμων. Καὶ γενομένου λιμοῦ ἤραντο τίνες ἐρχεσθαι εἰς τὴν θύραν αὐτοῦ λαβεῖν ἀγάπην. Ὁ δὲ γέρων παρεῖχεν· πάσι τοῖς ἐρχομένοις ἀγάπην. Ἐδῶν δὲ ὁ ἄδελφος τὸ γινόμενον, λέγει τῷ γέροντι· Δόσ μοι τὸ μέρος μου τῶν ἄρτων, καὶ ὃς θέλεις σὺ ποίησον τὸ μέρος σου. Ὁ δὲ γέρων

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1 αὐτῶν C] αὐτῷ S  
2 ὁ ἄδελφος αὐτῶν C] αὐτῷ ὁ ἄδελφος trsp S  
3 ἄδελφοι] εἰς add S /om C  
4 παρείχεν post ἐρχομένοις trsp S  
5 ἄρτων] μου add C /om S
go.” But then again he said to himself: “The weather is fine today”; he got up, abandoned his soaked palm fronds, took up his sheepskin and set out. Now there was an elder living close by him who had the second sight. When he saw the brother running, he shouted: “Prisoner, prisoner, come here!” When he came, the elder said to him: “Get back to your cell”, and the brother told him of the battle [he was having]. When he [re]entered his cell, he prostrated himself and the demons called out with a loud voice saying: “O monks, you have conquered us!” The rush mat beneath him became as though it was burning with fire while [the demons] became invisible like smoke.

N.279/11.115

They used to tell of an elder who was dying at Scete. The brothers surrounded his bed. They put him in the habit and set about weeping. He, however, opened his eyes and laughed; then he laughed again and laughed a third time. The brothers implored him, saying: “Tell us, abba, why are you laughing while we are weeping?” He said to them: “I laughed because you all are afraid of death. The second time I laughed because you are unprepared; the third time I laughed because I am passing from toil to repose”, and the elder promptly fell asleep.

N.280/12.18

Some brothers recounted: “We once visited some elders and, after the customary prayer, we embraced each other and sat down. After we had conversed, when we were about to leave, we asked for there to be a prayer. One of the elders said to us: ‘Why? Did you not pray?’ We said to him: ‘There was a prayer when we came in, abba, and we were talking until now.’ The elder said: ‘Forgive me, brothers; there is a brother sitting and speaking with you who offered one hundred and three prayers.’ When he had said that, they offered a prayer and sent us on our way.”

ON THE NECESSITY OF BEING JOYFULLY COMPASSIONATE AND HOSPITABLE

N.281/13.15

An elder was living in common with a brother. The elder was compassionate; when a famine arose and some people began coming to his door to receive charity, the elder provided everybody who came with charity.
διεμέρισε τοὺς ἄρτους καὶ ἐποίει τὴν ἐλεημοσύνην [Ἑ. 225ν2] ἐκ τοῦ μέρους αὐτοῦ. Πολλοὶ δὲ συνέτρεχον πρὸς τὸν γέροντα, ἀκούσαντες ὅτι πᾶσι παρέχει. Ἡδὼν δὲ ὁ Θεός ὅτι πᾶσι παρέχει εὐλόγησε τοὺς ἄρτους αὐτοῦ. Ὅ δὲ ἄδελφος καταφαγῶν τὰ ἐαυτοῦ ψωμία, λέγει τῷ γέροντι: Ἕπειτῇ ἀλλὰ μικρὰ ψωμία ἔχω, ἄββα, λάβε με πάλιν2 κοινόβιον. Καὶ εἶπεν αὐτῷ ὁ γέρων: Ὡς θέλεις ποιῶ. Καὶ ἐκαθέσθησαν πάλιν κοινόβιον. Γενομένης δὲ εὐθηνίας, ἤρχοντο πάλιν οἱ χρηζοντες λαμβάνειν ἁγάπην. Ἐν μιᾷ δὲ τῶν ἡμέρῶν, εἰσελθὼν ὁ ἄδελφος, εἶδε τοὺς ἄρτους λείψαντας. Ἡλέθε δὲ πτωχός, καὶ εἶπεν ὁ γέρων τῷ ἄδελφῳ δοῦνα αὐτῷ ἁγάπην. Ὅ δὲ εἶπεν· οὐκέτι ἕνι, πάτερ. Λέγει ὁ γέρων [Ἑ. 225ν1]: Ἐξελθε καὶ ζήτησον. Ὅ δὲ ἄδελφος εἰσελθὼν, εὑρε τὸ ἁρτοθέσιον πεπληρωμένον ἁρτῶν. Καὶ τοῦτο ἑωρακός, ἐφοβήθη, καὶ λαβὼν ἐδώκε τῷ πτωχῷ. Καὶ γνώντω τὴν πίστιν καὶ τὴν ἁρτῆν τοῦ γέροντος, ἐδόξασε τὸν Θεόν.

282. Εἶπεν γέρων ὅτι3 ἔστι τις πολλά ποιῶν καλά, καὶ ὁ πονηρός ἐμβάλλει4 αὐτῷ ἀκριβολογίαν εἰς ἐλάχιστον πράγμα, ἵνα τὸν μισθὸν ἀπολέσῃ πάντων ὁν ἐργάζεται ἁγάθων. Καθημένου γάρ μου ποτὲ ἐν Ὑμερύγχῳ, παρὰ πρεσβυτέρῳ τινὶ ποιοῦντι5 ἐλεημοσύνας πολλάς, ἠθέλη λήχη ἁρτιούσα αὐτῷ6 σῖτον. Καὶ λέγει αὐτῷ· Φέρε ἰαμίον καὶ μετρῶ σοι. Ἡ δὲ ἤγεγεν καὶ ἀκριβάσας τὸ ἰαμ[Ἑ. 225ν]τιον τῇ χειρί, εἶπεν· Μέγα ἐστίν, καὶ κατήργησε τὴν χήραν.7 Εἶπον αὐτῷ· ἄββα, πέπραξας τὸν σῖτον; Λέγει· Οὐχί, ἄλλα ἁγάπην δέδωκα αὐτῇ. Εἶπον δὲ αὐτῷ· Εἰ οὖν τὸ ὅλον δέδωκας αὐτῇ ἁγάπην, πῶς εἰς τὸ μέτρον ἡκριβεύσω καὶ κατήργησας αὐτήν;

283. Ἀδελφὸς παρέβαλε ἀναχωρητή τινι καὶ ἐκβαίνων λέγει αὐτῷ· Συγχώρησόν μοι, ἄββα, ὅτι κατήργησά σε τοῦ κανόνος σου. Ὅ δὲ ἀποκρίθης εἶπεν αὐτῷ· Ὅ ἐμὸς κανὼν ἵνα ἀναπαύσω σε καὶ ἀποστείλω ἐν εἰρήνῃ ἐστίν.8

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1 τοὺς ἄρτους αὐτοῦ C] αὐτοῦ τοὺς ἄρτους trsp S 2 πάλιν om S
4 ἀυτῷ] mikρῶν add S 5 χήραν] ἤτο δὲ ἀνεχόρρησαν ἣ χήρα add S 6 trsp S
7 ἐστίν post κανῶν trsp S
When the brother saw what was happening, he said to the elder: “Give me my share of the loaves and do as you like with your share.” The elder divided the loaves and continued the almsgiving out of his share. Many were those who came running to the elder on hearing that he provided for all. God blessed his loaves when he perceived that he provided for all. But when the brother had consumed his own bread he said to the elder: “Abba, since I have [only] a few bits of bread; take me back again to live in common.” “I will do as you wish”, said the elder to him and they lived in common again. When food became plentiful, those in need came back to receive charity but one day the brother came in and saw that the loaves had run out. Then a poor man arrived and the elder told the brother to give him charity, but he said: “There is no [bread] in there, father, not any more.” The elder said: “Go in and search.” In went the brother and found the pantry full of loaves, at the sight of which he was terrified. He took [some] and gave to the poor man. Recognising the faith and the virtue of the elder, he glorified God.

N.282/13.16

An elder said: “There can be a person doing many good works but the evil one causes him to quibble over something of no importance so that he may lose the reward for all the good works he performs. Once when I was staying at Oxyrhynchos with a priest who was a great giver of alms, a widow came asking him for grain. ‘Bring me a cloak and I will measure [some] out for you’, he said. When she brought the cloak he estimated it [s capacity] with his hand then said: ‘It is big!’ – and put the widow to shame. I said to him: ‘Were you selling the grain, abba?’ ‘No,’ he said, ‘I was giving her charity.’ ‘Well then,’ I said to him, ‘if you were giving it all to her as charity, why did you estimate the amount and put her to shame?’”

N.283/13.8

A brother visited an anchorite. As he was leaving, he said to him: “Forgive me, abba, for I diverted you from observing your rule”, but in response he said to him: “My rule is to refresh you and to send you on your way in peace.”
284. Ἀναχωρητῆς ἐκάθισε ἐγγὺς κοινωβίου, πολιτείας ποιῶν πολλῶς. Καὶ συνεβή τινὰς παραβαλεῖν εἰς τὸ κοινόβιον καὶ παρεβιάσαντο αὐτῶν παρ’ όραν φα[. 225v]γεῖν. Μετὰ ταύτα λέγουσιν αὐτῶ οἱ ἄδελφοι. Ἄρτι οὐκ ἔθλιβης, ἀββᾶ; Ὁ δὲ ἔφη Ἡ θλίψις ἡ ἐμὴ ἔστιν, εὰν ποιῆσω τὸ ἱδίον θέλημα.

285. Ἐλεγον περὶ τινὸς γέροντος ὅτι ἐν Συρίᾳ παρὰ τὴν ὁδὸν ἔμενεν, καὶ αὐτὴ ἦν ἡ ἔργασια αὐτοῦ. Όραν ὄραν ἤρχετο μοναχὸς ἐκ τῆς ἔρημου, ἀγαθῆ πεποιηθῆσε ἔποει αὐτὸν ἀνάπαυσιν. Ἡλθεν οὖν ποτὲ τές ἀναχωρητῆς, καὶ ἔποιησεν αὐτῷ ἀνάπαυσιν. Ὁ δὲ οὐκ ἠθέλησε λαβεῖν, λέγων ὅτι ἐγὼ νηστεύω, καὶ λυπηθεὶς ἔπειν αὐτῷ. Μὴ παρέλθης τὸν παῖδά σου δέομαι σου, μὴ ὑπερίδησες με· δεύρῳ εὑρίσκωθα, καὶ ιδοὺ δένδρον ἔστιν ὥδε· ὥσιν συγκαμάθη γονυπετοῦσι καὶ προσευχομένω [f. 226r], τοῦτο ἠξακολουθήσαμεν. Ἐκλινεν οὖν γόνῳ ὁ ἀναχωρητής εἰς προσευχήν, καὶ οὐδὲν γέγονεν. Ἐκλινε δὲ καὶ ὁ ἤευθος καὶ εὐθὺς ἔκλινε τὸ δένδρον μετ’ αὐτοῦ. Καὶ πληροφορηθέντες, εὐχαριστήσαν τῷ Θεῷ.

286. Ἦν τις μοναχὸς ἐκὸν ἀδελφὸν κοσμικὸν πτωχὸν καὶ εἰ τι εἰργάζετο, παρεῖχεν αὐτῷ· ὅσον δὲ παρεῖχεν αὐτῷ, πλέον ἐπτώχευεν. Ἀπελθὼν δὲ ὁ ἀδελφὸς, ἀνήγγειλεν γέροντί τινι τὸ πράγμα. Ἐπεν δὲ αὐτῷ ὁ γέρων· Εἴ ἦλεις μου ἀκούσα γς ἄρχω σα αὐτό ἄλλως αὐτῷ ἐπεί αὐτῷ· Ἀδελφέ, ἢτε ἐίχον παρεῖχον σοι· καὶ ὁ σοι τὸ ἐνδούσας ἔξ ἢν ἐργάζητε μεν, καὶ εἰ τί ἢν ἐνεγκή λάμβανε παρ’ αὐτοῦ καὶ [f. 226f] ὅπου οἶδας ἔξον ἢ γέροντα πτωχὸν, δός αὐτὰ καὶ παρακάλεσον βας εὔχη σοι ποιῆσωσιν ὑπὸ αὐτοῦ. Ἀπελθὼν δὲ ὁ ἀδελφὸς, ἔποιησεν οὕτως καὶ ἦς ἦλθεν ὁ κοσμικὸς ὁ ἀδελφὸς αὐτοῦ; ἠλάλησεν αὐτῷ καθος ἐπείν ὁ γέρων καὶ ἀπῆλθε λυτούμενος καὶ ἴδου ἐν τῇ πρώτῃ ἡμέρᾳ, λαβὼν ἐκ τοῦ κόπου αὐτοῦ λεπτολάχανα, ἠνεγκεν αὐτῶ. Λαβὼν δὲ ὁ ἀδελφὸς αὐτά, ἐδωκε σα γέρουσι, καὶ παρακάλεσειν αὐτοὺς εὐξασθηνεύτερες ὑπὲρ αὐτοῦ καὶ εὐλογηθεὶς, ὑπέστρεψεν εἰς τὸν οἶκο αὐτοῦ. Ὠμοίως δὲ καὶ πάλιν ἠνεγκεν λάχανα καὶ ἅρτος τρεῖς καὶ λαβὼν ὁ ἀδελφὸς αὐτοῦ, ἐποίησεν ὡς τὸ πρῶτοι. Καὶ εὐλογηθεὶς παλιν [f. 226v] ἀπῆλθεν. Ἐλθὼν δὲ τὸ τρίτον, ἠνεγκεν πολλὰ ἀναλώματα, καὶ οἶνον, καὶ ἠθύσας καὶ ἴδιον ὁ ἀδελφὸς αὐτοῦ ἔθαυμασεν καὶ ἐκάλεσε τὸς πτωχὸς καὶ ἀνέπαυσεν αὐτοὺς. Ἐπεν δὲ τῷ ἀδελφῷ αὐτοῦ· Ἡμεῖς ἔχεις ἔχεις ὁλίγον ἅρτος; Ὅ δὲ ἔφη· Οὐχὶ, κύριε, ἦνικα γὰρ ἠλάμβανον παρὰ σοῦ τίποτε, ὡς πῦρ εἰσήρχετο εἰς τὸν οἶκον μου καὶ ἀνήλισκεν αὐτόν. Ἐξόντε δὲ οὐ λαμβάνω

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1 ἀναχωρητῆς C] ἀδελφὸς S 2 ὁδὸν] τῆς add S 3 συγκαμάθη S] –ei C
4 εὐχαριστήσαν C] πό−S 5 ὅσον δὲ παρεῖχεν αὐτῷ om S 6 ὁ om S
7 αὐτοῦ] ἔποιησεν οὕτως καὶ ἦς ἦλθεν ὁ κοσμικὸς ἀδελφὸς αὐτοῦ add S (obviously a mistake)
There was an anchorite living close by a coenobion who observed many disciplines. When some people happened to visit the coenobion, they urged him to eat at an unusual hour. Afterwards, the brothers said to him: “Were you not distressed just now, abba?” but he said: “My distress is if I carry out my own will.”

They used to say of an elder that he lived by the road leading to the desert in Syria and that this was how he kept the commandments: at whatever time a monk came out of the desert, he would give him refreshment with great assurance. Once there came some anchorite and he made him refreshment, but he did not want to accept it, saying: “I am fasting.” Saddened, [the elder] said to him: “Do not reject your servant, I beg of you; do not despise me. Come, let us pray. Look, here there is a tree; to whomsoever it bends as he kneels in prayer, him let us follow.” The anchorite bent his knee to pray but nothing happened. The host bent [his knee] too and immediately the tree bent with him. Reassured, they gave thanks to God.

There was a monk who had a brother, a poor worldling for whom he provided from whatever he worked at. But the more he provided for him, the poorer he got. The brother went and reported the matter to an elder. Said the elder to him: “If you want my advice, do not give him any more but say to him: ‘Brother, when I had [the wherewithal] I provided for you. So do you [now] bring me the superfluity from what you work at.’ Take from him whatever he brings and, where you know [there is] a stranger or a poor elder, give it to him and entreat them to offer a prayer for him.” The brother went his way and did so. When his brother the worldling came, he spoke to him as the elder told him to and went away sorrowing. Then behold, on the first day [the worldling] received a few small vegetables from his toil and brought them to him. His brother took them and gave them to the elders, entreatling them to pray for him and he went back to his house with a blessing. Likewise [the worldling] also brought again some vegetables and three loaves; his brother took these and disposed of them as the first time and again he went away with a
παρά σοι, ὁ Θεός εὐλογεῖ με. Ἀπελθών οὖν ὁ αἶδος, ἀνήγγειλε τῷ γέροντι πάντα τὰ συμβάντα, καὶ λέγει αὐτῷ ὁ γέρων. Οὕτω οἶδας ὅτι τὸ ἔργον τοῦ μοναχοῦ πῦρ ἔστι καὶ ὅπου δὲ ἄν εἰσερχηται καλεῖ; τούτο δὲ μᾶλλον ὁφελεῖ αὐτόν, τὸ ἣ ποιεῖν [F. 226v₁] ἐκ τοῦ κόσμου αὐτοῦ ἐλεημοσύνην καὶ λαμβάνειν εὐχὴν παρὰ τῶν ἁγίων, καὶ οὕτως εὐλογεῖται.

287. Μοναχὸς τῆς Θηβαίως ἄσχη χάρισμα διακονίας παρὰ ἡμῶς, ἵνα ἔκαστον τῶν προσερχομένων οἰκουμῆ πρὸς τὴν χρηῖαν. Συνέβη δὲ αὐτῶν ποτε εἰς κὼμὴν τινα διδόναι ἀγάπην, καὶ ἵδου γυνὴ τῆς ἤλθε πρὸς αὐτὸν λαβεῖν ἀγάπην φοροῦσα παλαιά. Καὶ ἤδειν αὐτὴν ὅτι παλαιά φορεῖ ἐξάλασε τὴν χείρα αὐτοῦ δοῦναι αὐτῇ πολλά, καὶ συνεστάλη ἡ χείρ αὐτοῦ καὶ ἀνήγγειλεν ὅλιγα. Καὶ ἤδειν ἦλθεν ἀλλή πρὸς αὐτὸν φοροῦσα καλῶς. Καὶ ἤδειν αὐτῆς τὰ ἰμάτια ἐξάλασε δοῦναι αὐτῇ ὅλιγα, καὶ ἡπλώθη ἡ χείρ [F. 227r₁] αὐτοῦ, καὶ ἀνήγγειλε πολλά. Καὶ ἠρώτησε περὶ ἀμφότερον, καὶ εἶπαν ὅτι ἢ τὰ καλὰ φοροῦσα, ἠπό ἀξιολόγους οὔσα ἐμπότισε, καὶ ὑπολήψεως χάριν ἔχρησατο τὰ καλὰ ἰμάτια· ἡ ἀλλη ἤδε, χάριν τοῦ λαβεῖν, εὑρόμεθα παλαιά.

288. Παρέβαλον ποτε δύο ἀδελφοί πρὸς τινα γέροντα, καὶ ἢ συνήθεια τοῦ γέροντος ἢ μὴ ἐσθείεσκαθ' ἤμεραν, καὶ ως εἰδέν τοὺς ἀδελφοὺς, ἐχάρη καὶ εἶπεν ὅτι ἢ νηστεία ὅμοιον ἔχει, καὶ ὁ ἐσθῆς τάλιν ἄγαπην δύο ἐντολάς πληροῖ, ὅτι τὸ ἴδιον θέλημα ἀφῆκε καὶ τὴν ἐντολὴν ἐπιλήφθησεν, καὶ τοὺς ἀδελφοὺς ἀνέπαυσεν.

289. Ἡ ν τις τῶν ἁγίων ἐν Αἰγύπτῳ οἰκῶν ἐν ἐρήμῳ τόπω, ἢν δὲ καὶ ἄλλος ἀπὸ μη[F. 227r₁]κοθὲν αὐτοῦ Μανιχαῖος, καὶ αὐτὸς πρεσβύτερος τῶν λεγομένων παρ' αὐτοῖς πρεσβυτέρων. Καὶ ως ἠλθεὶ παραπελαῖνεν τινὶ τῶν ὑμοφύλων αὐτοῦ κατέλαβεν αὐτὸν ἐστήρα ὅπου ἦν ὁ ἁγίος ὁ ὀρθόδοξος, καὶ εἰ ἡ ἁγωνία ἔγενετο καὶ ἐφοβεῖτο πρὸς αὐτὸν εἰσελθεῖν καὶ κοιμηθῆναι, ἤδει γὰρ ὅτι γινώσκει ὅτι Μανιχαῖος ἐστὶ, καὶ μήποτε οὐ δέξεται αὐτὸν, πλὴν ἀναγκασθεῖς, ἐκρουσεν καὶ αὐνοίας ὁ γέρων καὶ

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blessing. [The worldling] came a third time bearing all kinds of victuals: wine and fish. His brother was amazed when he saw [them]; he invited the poor and refreshed them. He said to his brother: “Are you not in need of a little bread?” but he said: “No sir, for when I used to get anything from you, there came into my house something like fire and consumed it. But ever since I am not getting anything from you, God is blessing me.” So the brother went and reported all that had happened to the elder and the elder said to him: “Are you not aware that a monk’s work is a fire and that it burns wherever it enters? This is what gives him the greater benefit: giving alms from his toil and receiving a prayer from the holy ones, and in that way he is blessed.”

N.287/13.13

A monk from Thebes received from God the gift of being of service, that he should provide for each of those who came according to need. Once he happened to be giving out charity in a village and here there came to him to get charity a woman wearing old clothes. When he saw that she was wearing old clothes, he let down his hand to give her plenty; but his hand tightened up and he took out little. Then here there came to him another [woman], this one well dressed. Seeing her clothes, he let down his hand to give her a little; but his hand opened up and he lifted out a great deal. He enquired about them both and they said that the well-dressed one was an impoverished noble who used good clothes to save appearances while the other wore old clothes to get charity.

N.288/13.11

Two brothers once visited an elder; it was the elder’s custom not to eat every day. He rejoiced when he saw the brothers, saying: “Fasting has its reward, but he who eats again out of charity obeys two commandments: for he has set aside his own will and fulfilled the law [of hospitality]” – and he refreshed the brothers.

N.289/13.12

There was one of the holy men of Egypt living in a desert place and there was another some distance from him, a Manichee – and he a priest, [one] of those called priests among them. As he came to visit one of his co-religionists, evening overtook him there where the orthodox holy man was.
γνωρίσας αὐτόν, ἐδέξατο αὐτόν μετὰ χαρᾶς, καὶ ἤναγκασεν αὐτὸν εὐξασθαι, καὶ ἀναπαύσας αὐτὸν ἐκοιμήσεν. ὁ δὲ Μανιχαῖος ἐν ἑαυτῷ γενόμενος τῇ νυκτὶ ἔπειτα· Πῶς οὐδεμιᾶν ὑποψίαν ἐν ἐμοί ἐποίησεν; οὗτος τοῦ [f. 227v4] Θεοῦ ἔστιν. Καὶ ἐλθὼν προσέπεσε πρὸς τοὺς πόδας αὐτοῦ λέγων· Ἑγὼ ὅρθοδοξός εἰμί ἀπὸ τὴν σήμερον, καὶ οὐτῶς ἔμεινε μετ’ αὐτοῦ.

Περὶ ὑπακοῆς

290. Ἐλεγον οἱ γέρωντες ὅτι ἦν ἐχὴ τις πίστιν εἰς τινα, καὶ δίδωσιν ἑαυτὸν ὑποταγῆναι αὐτῷ, οὐ χρείαν ἔχει προσέχειν ἑντολὰς Θεοῦ, ἀλλὰ τῷ πατρὶ αὐτοῦ συγχωρεῖν πάντα τὰ θελήματα αὐτοῦ, καὶ οὐκ ἔχει ἐγκλῆμα παρὰ Θεοῦ, οὐδὲν γὰρ αὐτῶς ζητεῖ ὁ Θεὸς παρὰ τῶν ἀρχαρίων, ὡς τὸν διὰ τῆς ὑπακοῆς ὁ σκυλὼν.

291. Ἀδελφὸς εἰς τῇ Σκήτῃ ὑπάγων εἰς θέρος παρέβαλε μεγάλω γέρωντι καὶ ἔπει οὗτος. Εἰπτε μοι τί ποιήσω ὑπάγων εἰς τὸ θέρος. Λέγει αὐτῷ ὁ γέρων· Καὶ ἦν οὗτος. [f. 227v1] ἔπει πείθη μοι; Λέγει οὗτος ἡ αἴσθησιν. Ναι, ἀκούω σου. Λέγει αὐτῷ ὁ γέρων· Εἰ πείθη μοι ἀνάστατο τὸ θερισμὸ τοῦτο, καὶ δεύτερο καὶ ἀναγγελῶ το θερισμὸ τοῦτο, καὶ ἔθετε αὐτῷ ἀναγγελὴν, ὁ δὲ πρὸς τὸν πρόθετον ὑπάγει. Αὐτὸς δὲ ἔμεινεν οὗτος καὶ ἔθετε πάλιν τὸν γέρωντα. Οὐ δὲ ὁ γέρων τῶν ἔργων ἐπιτάξεις ἔστω· ἀπήγγειλεν αὐτῷ πῶς δὲ καθίσαι ἐν τῷ κελλίῳ. Καὶ ἀπέλθεις ὁ ἀδελφὸς εἰς τῷ κελλίῳ αὐτοῦ ἔβαλεν [f. 228v1] ἑαυτὸν ἐπὶ πρόσωπον ἐπὶ τὴν ἡμέραν. Τοίοτα τοῦτο, ὃς ἔλεγον αὐτῷ οἱ λογισμοὶ· Ἄνωθεν, μέγας γέγονας, ἐφερεν καὶ αὐτός τὰ ἐλαττώματα αὐτοῦ ἐνώπιον αὐτοῦ λέγων· Καὶ ποτέ εἰς πάσας αἱ πλημμελεῖαι μου; Εἰ δὲ πάλιν ἔλεγον αὐτῷ· Πάλλας ἐποίησας πλημμελείας, ἔλεγε καὶ αὐτός· Ἀλλὰ ποιώ μικρὰς λειτουργίας τῷ Θεῷ, καὶ πιστεύω ὅτι ποιήσηι δὲ ἐμοὶ ὁ Θεός· ἔλεγε· ἦττηθέντα δὲ τὰ

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1 έαυτῶν S] αὐτῶ C 2 ὑπακοῆς C] ὑποταγῆς S 3 ἀναγγελῶ C] ἀναγγέλω S
4 ἀναγγελῶ C] ἀπαγγέλω S 5 αὐτῶ] τὸ add S 6 ποιήσῃ C] ποιεῖ S
7 μετ’ ἐμοῦ ὁ Θεός C] ὁ Θεός μετ’ ἐμοῖ τσρ S
He was on the horns of a dilemma, afraid to go in to him and sleep there, for he knew the elder was aware that he was a Manichee and might not receive him. However, obliged by necessity, he knocked. The elder opened the door, recognised him and received him joyfully. He urged him to pray, refreshed him and gave him a bed. Awaking in the night, the Manichee said: “How come he has not shown me any suspicion? This is [a man] of God.” He came and fell at his feet saying: “I am an orthodox from this day forward”, and so he remained with him.

ON OBEEDIENCE

N.290 (a)/14.20 (b) = 292

(a) The fathers used to say that if somebody has trust in another and gives himself in subjection to that person, he need not heed the commandments of God, but concede all his wishes to his father, and (b) God will not reproach him, for God seeks nothing so much from novices as suffering through obedience.

N.291/14.23

As a brother of Scete was setting out to harvest he met a great elder and said to him: “Tell me: what shall I do, going to harvest?” The elder said to him: “And if I tell you, will you trust me?” The brother said: “Yes: I am listening to you.” The elder said to him: “If you trust me, get up, discharge yourself from this harvest then come and I shall tell you what to do.” Off went the brother, discharged himself from the harvest and came to the elder. “Go into your cell,” the elder said to him; “pass fifty days eating dry [bread] with salt once a day, then again I will tell you something else.” He went off and did so, then came to the elder again. Perceiving that [the brother] was a worker, the elder informed him how he should stay in his cell. The brother went off into his cell and flung himself face down on the ground, weeping before God for three days. After that, when the logismoi were saying to him: “You have been exalted and become great”, he would himself bring up his own shortcomings before himself, saying: “And where are all the things I have left undone?” And again if [the logismoi] were saying: “You have left many things undone”, for his part he would say: “But I offer a few acts of worship* to God and trust that God will deal mercifully with me.” Vanquished, the spirits appeared to him in visible
πνεύματα ἐφάνησαν αὐτῷ ἀισθητῶς λέγοντα· Ἐχειμάσθημεν ἀπὸ σοῦ. Ἴλεγει αὐτῷ· Διατί; Λέγουσιν αὐτῷ· Ἐὰν ὑψώσωμεν σε τρέχεις εἰς ταπείνωσιν, ἐὰν σε ταπεινώσωμεν· ἀνάγεις εἰς ὕψος.

292. [f. 228r]β] Ἐλεγον οἱ γέροντες ὅτι οὐδὲν οὕτως ἤτεί τι Ὁθεός παρὰ τῶν ἀρχαρίων ὡς τὸν διὰ τῆς ὑπακοῆς σκυλῶν.2

293. Γέρων τις τις εἰς ἅγιον κατῆνες τήν κόμην ὄκουντα. Συνέβη δὲ ἢπαζ βραδύναντος τοῦ διακονητοῦ παραγενεσθαι κατὰ τὸ ἔθος λείψαι τὰς χρείας τοῦ γέροντος; χρονίζοντος δὲ αὐτοῦ, ἀπέσχον αἱ χρείαι καὶ τὸ ἐργόχειρον ὅπερ εἶχεν ἐν τῷ κελλίῳ αὐτοῦ, καὶ ἐθλίβετο μήτε τὶ ἐργάσασθαι ἔξων, μήτε τὰ πρὸς τροφὴν, καὶ λέγει τῷ μαθητῇ αὐτοῦ· Θέλεις ἀπελθεῖν εἰς τὴν κόμην; Ὅ δὲ λέγει· Ὡς θέλεις ποιῶ. Ἐφοβεῖτο δὲ 3 καὶ ὁ ἄδελφος προσεγγίσας τῇ κόμῃ διὰ τὰ σκάνδαλα, ἵνα δὲ μὴ παρακούσῃ τοῦ πατρὸς κατεδέξατο ἐ[f. 228v]β]πελθεῖν. Εἴπεν δὲ αὐτῷ ὁ γέρων· ὁ ὅποι ἐξαιτεῖ τὸν Θεόν τῶν πατέρων μου ὅτι σκεπάζει σε ἀπὸ παντὸς πειρασμοῦ. Καὶ ποίησας εὐχήν, ἀπέστειλεν αὐτὸν. Ἐθέλων δὲ ὁ ἄδελφος εἰς τὴν κόμην περιεργάσαστο ὅπου ἤκει ὁ διακονητὴς5 καὶ εὑρεν. Συνέβη δὲ αὐτὸν τε καὶ τοὺς αὐτοῦ πάντας6 εἰς μημόσυνον ἔξω τῆς κόμης εὐρέθηκεν, πλὴν μιᾶς θυγατρὸς αὐτοῦ, ἥτις κρούσαντος αὐτοῦ τὴν θύραν ὑπέκουσεν· καὶ ἀνοίξασα ἐνδόθην7 καὶ ἱδοῦσα αὐτόν,8 ἄδελφον ἑπερωτώντα διὰ τὸν πατέρα αὐτῆς, προστρέψατο ἐςω εἰςελθεῖν, ἀμα δὲ καὶ ἐλθεν. Ὅ δε οὐκ ἤνειξετο, ἑπίτοπο δὲ βιαζόμενη, κατίσχυσε καὶ ἑπεστάσατο αὐτῶν πρὸς ἐαυ[f. 228v]ttν. Ὅ δε ἑωρακὼς ἑαυτοῦ εἰς ἄσελγειαν καὶ9 τοῖς λογισμοῖς συνεχόμενον, στενάζας ἐβόα πρὸς τὸν Θεόν· Κύριε, διὰ τὰς εὐχὰς τοῦ πατρῶς μου, ῥώσον με ἐν τῇ ὠρᾳ ταύτῃ. Καὶ τοῦτο εἴπων, εὐρέθη ἐξαιρφείνης10 εἰς τὸν ποταμὸν ὑπάγων εἰς τὸ μοναστηρίον. Καὶ ἀπεκατεστάθη ἄβλαβής πρὸς τὸν ἑαυτοῦ πατέρα.

294. Δύο ἄδελφοι σαρκικοὶ παρεγένοντο οἰκῆσαι ἐν μοναστηρίῳ τινί. Ὅ εἰς ἦν ἁσκητής, ὁ δὲ ἐτέρος ἔχων ὑπακοήν μεγάλην, καὶ ἠλεγεν αὐτῷ ὁ πατήρ· Ποίησον τοῦτο, καὶ ἐποίει· Ποίησον ἐκεῖνο, καὶ ἐποίει· φάγε προϊόν, καὶ ἤπαινε, καὶ ἐδοξάζετο ἐν τῷ μοναστηρίῳ διὰ τῆς ὑπακοῆς. Κεντηθείς δὲ ὁ ἄδελφος αὐτοῦ ὁ ἁσκητής εἰπὲν ἐν ἑαυτῷ·

1 σε ταπεινώσωμεν Cf. ταπεινώσωμεν σε trespass S τῶν... σκυλῶν CS
2 τῶν... σκυλῶν] Const., τῶν... σκυλῶν CS
3 τὴν om S 4 ἃδελφος ἃδελφος S 5 διακονητῆς] αὐτοῦ add S
6 πάντας post εὑρέθησαι trespass S 7 ἐνδόθην om S 8 αὐτῶν] τὸν S
9 ἐαυτοῦ εἰς ἄσελγειαν καὶ] αὐτὴν μὲν πρὸς ἄσελγειαν αὐτῶς ἤχουσαν, ἐαυτῶν δὲ S (the meaning is better in S)
10 εὑρέθη ἐξαιρφείς Cf. ἐξαιρέθη trespass S
form, saying: “We have been floored by you!” “Why is that?” he said to them and they said to him: “If we raise you up, you rush to humility and, when we humiliate you, you rise up on high.”

* liturgies [leitourgias], not synaxeis, which one might expect.

N.292/14.24
The elders used to say that there is nothing God requires of novices so much as sufferings through obedience.

N.293/14.25
An elder had an attendant living in the village. On one occasion the attendant happened to be late in paying his usual visit and the elder ran out of necessities. As [the attendant] took his time, [the elder] also ran short of the things needed for the handiwork that he kept in his cell and he was frustrated, having neither anything to work at nor the wherewithal to feed [himself]. He said to his disciple: “Will you go into the village?” “I will do as you wish”, he said. Now the brother was afraid to approach the village for fear of scandal but he agreed to go in order not to disobey his father. “Go”, the elder said to him; “I trust in the God of my fathers that he will protect you from all temptation.” He offered a prayer and sent him on his way. When the brother came into the village, he enquired where the attendant lived and found it. Now it so happened that the man and his entire household were at a memorial, outside the village – except for one daughter of his. She answered the door when he knocked and opened it from within. When she saw him, a brother asking about her father, she invited him to step inside and she would even have drawn him in – but he refused. She continued pressing him and she prevailed, drawing him towards herself. But he, seeing himself being hauled into licentiousness and confounded by his logismoi, groaned and cried out to God: “Lord, save me in this hour by the prayers of my father.” Having said this, he was suddenly found by the river, on his way to the monastery; he was restored to his own father, unharmed.

N.294/14.27 BHG 1438m, de crocodillis
Two natural brothers went to live in a monastery; one of them was ascetic, but the other possessed [the gift of] great obedience. The father used to say to him: “Do this”, and he would do it, or: “Do that”, and he would do it; or:
Δοκι[π. 229r]ιάωσι υποκαθήναι, καὶ προσελθόν τῷ πατρὶ λέγει: Πέμψων μετ’ ἐμοῦ τὸν ἄδελφον, ἵνα παραβάλωμεν πούποτε, καὶ ἀπέλυσεν αὐτὸν ὁ ἁββᾶς καὶ ἠρέεν αὐτὸν ἡ ἀσκητής θέλων αὐτὸν πειράσαι, καὶ ἐλθόντων δὲ αὐτῶν ἐν τῷ ποταμῷ, εἰχε δὲ πληθος κροκοδείλων πολύ. Καὶ λέγει αὐτῷ: Κατάβησθι εἰς τὸν ποταμόν καὶ πάρελθε. 4. Καὶ κατέβη, καὶ ἠρέεν οἱ κροκοδείλοι καὶ ἠλείχον αὐτοῦ τὸ σώμα, καὶ οὐκ ἐβλάψαν αὐτὸν. 6. Καὶ ἤσον ὁ ἀσκητής εἶπεν αὐτῷ: Ἀνάβηθι ἐκ τοῦ ποταμοῦ. Καὶ ὁδέουντες εὑρον σῶμα ἐρρίμενον ἐν τῇ ὁδῷ, καὶ εἶπεν ὁ ἁσκητής: Ἐμὲ ἠξίουσιν παλαίσαμα, ἐβάλομεν ἐς αὐτοῦ. Λέγει δὲ τῇ υποκαθήνῃ ἕζων: Μάλλον εὐξιωμέθα, εἶπος ἄνα[π. 229v]στῃ. Καὶ ἠστησαν εἰς προσευκήν, 7 καὶ εὐξαμενον αὐτῶν, ἀνέστη ὁ νεκρός, καὶ ἐκαυχάτο ὁ ἀσκητής λέγων· ὅτι διὰ τῆς ἁσκησεως μου ἀνέστη ὁ νεκρός. Ἀπεκάλυπε δὲ ὁ Θεὸς τῷ πατρὶ τοῦ μοναστηρίου πάντα· καὶ πώς ἔπείρασε τὸν ἄδελφον αὐτοῦ ἐν τοίς κροκοδείλοις, καὶ πώς ἀνέστη ὁ νεκρός. Καὶ ὃς ἠρέεν εἰς τὸ μοναστήριον, λέγει ὁ ἁββᾶς τῷ ἁσκητή: ἀντός ἐποίησάς τῷ ἁδέλφῳ σου, καὶ ἤδου διὰ τῇ υποκαθήνῃ αὐτοῦ ἀνέστη ὁ νεκρός;

295. Ἀδελφός τις βιωτικός, ἔχων παιδία τρία, ἀνεκώρησεν ἐν μοναστηρίῳ ἐδάφος αὐτά ἐν τῇ πόλει. 8 ὡς ὄν ἐμείνε τρία ἐτην ἐν τῇ μονή, ἢρξαντοι οἱ λογισμοί φέρειν αὐτοῦ μνήμην τῶν [π. 229v] αὐτῶν παιδίών, 9 καὶ ἐλυπετίδο δι’ αὐτὰ σφόδρα· οὐκ ἦν δὲ ἀναγείλας τοῦ ἁββᾶ, ὅτι ἦσε τέκνα. Βλέπων οὖν αὐτὸν ὁ πάτρης στυγνάζοντα, λέγει αὐτῷ· Τί ἦσε ὅτι στυγνός εἶ; Καὶ διηγήσατο τῷ πατρὶ ὅτι τρία παιδία ἔχω ἐν τῇ πόλει, καὶ θέλω αὐτά ἐνέγκαι ἐν τῇ μονή. Καὶ ἠπέτρεψεν ὁ πατήρ, καὶ ἀπελθὼν ἐν τῇ πόλει ἔδρα τὸ δύο κοιμήθεντα καὶ λαβὼν τὸ καταλειφθὲν, ἠρέεν εἰς τὸ μοναστήριον, καὶ ἐπιτιθήσατο τὸν πατέρα εὐρέν αὐτῶν 10 εἰς τὸ ἀρτοκοπεῖν καὶ ἤδων αὐτὸν ὁ πατήρ ἑπτασάκεν αὐτῶν, καὶ λαβὼν τὸ παιδίον περιπετέυσατο 11 καὶ ἐναγκαλιάσαμον κατεφίλει, καὶ λέγει τῷ πατρὶ αὐτοῦ· Ἀγαπᾶς αὐτό; Ὅ δὲ ἔρπη· Ναί. Καὶ πάλιν εἶπεν· 12 Πά[π. 229v]ίννε δὲ εἷς ἀδελφός αὐτῷ· Καὶ ἀπεκρίνατο· Ναί. Καὶ ταῦτα ἀκούσας ὁ ἁββᾶς εἶπεν· Ἄρον, βάλε αὐτό εἰς τὸν φούρνον ὅπως καίεται. 14 Λαβὼν ὁ πατήρ τὸ
“Eat at an early hour”, and he would eat. He began to be esteemed in the monastery for his obedience. Now his ascetic brother was irritated; he said to himself: “I will try him out, whether he is really obedient.” So he went to the father and said: “Send my brother with me to visit somewhere”, and the abba gave him leave. The ascetic [one] took him with him, wishing to try him out. When they came to the river which had very many crocodiles he said to him: “Go down into the river and cross it.” He went down [into it]; the crocodiles came and licked his body but did him no harm. When the ascetic brother saw, he said to him: “Come up out of the river.” As they were travelling along they came across a body cast by the wayside. The ascetic said: “If we had an old garment we would throw it over him.” The one who had [the gift of] obedience said: “Let us rather pray and maybe he will revive.” So they stood in prayer and, after they had prayed, the dead person did revive. “It was because of my asceticism that the dead person revived”, the ascetic brother boasted, but God revealed everything to the father of the monastery: how he had tried out his brother among the crocodiles and how the dead person had revived. When they came to the monastery the abba said to the ascetic: “Why did you treat your brother like that? You see, it was due to his obedience that the dead person revived.”

A brother living in the world who had three children retired into a monastery, leaving them in the city. When he had been in the monastery for three years, his logismoi began to bring his children to remembrance, and he became very sad on their account. Now he had not reported to the abba that he had children; when the father saw that he was depressed, he said to him: “What is the matter, that you are depressed?” and he explained to the father: “I have three children in the city and I want to bring them into the monastery.” The father gave permission but, when he went to the city, he found that two of them had died; he took the one that was left and came to the monastery. He went looking for the father and found him in the bakery. The father embraced him when he saw him; he took the child up in his arms, hugged it and kissed it and said to its father. “Do you love it?” “Yes”, he said. Again he said to him: “Do you love it very much?” “Yes”, he replied. On hearing this, the abba said: “Take it and throw it into
παιδίον ἑαυτοῦ, ἔρημων εἰς τὸν φούρνον, καὶ ἐγένετο παραχρήμα ὡς δρόσος ἢ φλόξ. Καί ἀνηνέγκατο δόξαν, ὡς ὁ πατριάρχης Ἀβραάμ.

296. Εἶπεν γέρων. Ὁτι ὁ καθήμενος ἐν ὑπακοῇ πατρὸς πνευματικοῦ, πλείουν μισθὸν ἔχει τοῦ ἐν τῇ ἑρήμῳ καταμόνας ἀνασχωροῦντος.

297. Εἶπεν γέρων. Διὰ τοῦτο οὐ προκόπτομεν, ὅτι οὐκ ἐπιστάμεθα τὰ μέτρα ἑαυτῶν, οὔδὲ ἔχομεν ὑπομονήν ἐν ὧν ἀρχόμεθα ἐργῷ, ἀλλὰ ἀπόνως θέλομεν κτίσασθαι τὴν ἀρετήν [f. 230r].

Περὶ ταπεινοφροσύνης

298. Τινὰ τῶν μοναχῶν ἐρημίτης ἀνθρώπων δαιμονιζόμενος καὶ δεινῶς ἀφρίζων ἐτυψε κατὰ τῆς σιαγόνος. Ο δὲ γέρων ἐναλλάξας, καὶ τὴν ἀλλήν ὑπέθηκεν. Ο δὲ δαίμων, μὴ φέρων τὴν πύρωσιν τῆς ταπεινώσεως, εὐθέως ἡλετο.⁴

299. Εἶπεν γέρων. Ἡτὶ ἀν λογισμὸς ψηλοφροσύνης ἢ ὑπερηφανίας ὑπεισέλθῃ σοι, ἐρεύνα σου τὸ συνείδος εἰ πάσας τὰς ἐντολὰς ἐφύλαξας, εἰ ἀγαπᾶς τοὺς ἐχθροὺς σου, καὶ λυπῇ ἐπὶ τῇ ἐλαττώσει αὐτῶν, καὶ εἰ ἔχεις ἑαυτὸν δούλον ἀρχεῖον, καὶ πάντων ἀμαρτωλότερον, καὶ τότε μηδὲ οὗτος μέγα φρονήσῃ ὡς πάντα κατορθώσας, εἰδὼς ὅτι οὗτος ὁ λογισμὸς πάντα καταλύει.

300. Εἶπεν [f. 230r] γέρων. Ὡ τὰ ἀξίων τὶς ἀξίων οὗτος τοῖς ἀδικίας ἅμα ἀνθρώπων, ὡς προσ εἰς τοῖς ἀνδρῶτες, ἀνωθεν διοίκησεται.

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1 ἔχομεν] ἔχομεν C 2 μοναχῶν C] γερόντων μοναχῶν S 3 ἡλετο C] ἐξῆλετο S 4 οὗτος post ἀνθρώπος trsp S
the furnace as it is alight”, and the father took his own child and threw it into the furnace; but the flame became immediately like the morning dew and he gained esteem like the patriarch Abraham [Gen 22:1–14].

N.296/14.29a/Rufus

An elder said that one who lives in obedience to a spiritual father has a greater reward than one who retires into the desert, all alone.

N.297/7.30

An elder said: “This is why we make no progress: we do not understand our own limits; we do not persevere in the work we undertake and we want to acquire virtue effortlessly.”

ON HUMBLE-MINDEDNESS

N.298/15.71

A man possessed of a demon, foaming at the mouth dreadfully, struck one of the monks who was a hermit on the cheek, but the elder turned round and offered him the other cheek [Mt 5:39]. Unable to withstand the fiery nature of the humility, the demon immediately took off.

N.299/15.72/Or 11 (440B)

An elder said: “Whenever a logismos of conceit or pride comes upon you, search your conscience: have you kept all the commandments? Do you love your enemies and are you grieved at their defeat? Do you regard yourself as an ‘unprofitable servant’ [Lk 17:10], more sinful than all? And then do not think highly of yourself either, as having accomplished all things well, for you know that such a logismos destroys everything.”

N.300/15.74/Or 10

An elder said: “He who is honoured or praised above his worth suffers great harm. But he who is not at all honoured by men will be glorified from on high.”
301. Ἀδελφὸς ἠρώτησε γέροντα· Καλὸν ποιῆσαι μετανοίας πολλὰς;1 Λέγει ὁ γέρων· Ὀρέωμεν ἵππολτον τὸν τοῦ Ναυ, ὅτι ὁντὶ ἐπὶ πρόσωπον ὡφθη αὐτῷ ὁ Θεός.

302. Ἡρωτῆθη γέρων· Διατὶ οὐτὸς πολεμοῦμεθα ὑπὸ τῶν δαιμόνων; Ὁ δὲ εἶπεν· Ἐπειδῆ τὰ ὅπλα ἡμῶν ἀποφρίπτομεν, λέγω δὴ τὴν ἀτιμίαν καὶ τὴν ταπείνωσιν καὶ τὴν ἀκτημοσύνην καὶ ὑπομονὴν.

303. Ἀδελφὸς ἠρώτησε γέροντα· Ἐὰν ἀδελφὸς εἰσάξῃ λόγους ἐξωθεν πρὸς με, θέλεις, ἄββα, εἴπω αὐτῷ ἵνα μὴ [f. 230n2] μοι φέρῃ αὐτούς; Λέγει αὐτῷ ὁ γέρων· Μή. Ἐὰν ἀδελφὸς· Ἐπειδῆ τὰ ἄρσιν ἠρματήσῃς αὐτῷ πρὸ τοῦ μετανοήσαι σοι.

304.4 Ἡρωτῆθη γέρων· Τί ἐστιν ταπείνωσις; Καὶ ἀπεκρίθη· Ἐὰν ἀμαρτήσῃς σοι ὁ ἀδελφὸς σου καὶ συγχωρήσῃς αὐτῷ πρὸ τοῦ μετανοήσαι σοι.

305. Εἶπεν γέρων· Ἐν παντὶ πειρασμῷ μὴ μέμφου ἀνθρώπων, ἀλλὰ σεαυτὸν μόνον, λέγων ὅτι διὰ τὸς ἀμαρτίας μου ταῦτα 6 συμβαίνει.

305 bis. Ἀδελφὸς ἠρώτησε γέροντα τί ἐστι ταπεινοφροσύνη. Καὶ λέγει ὁ γέρων· ἵνα εὑρεῖς τοῖς ποιοῦσι κακά. Λέγει ὁ ἀδελφὸς· Ἐὰν μὴ φθάσῃ τις εἰς τοῦτο τὸ μέτρον τί ποιήσει; Λέγει ὁ γέρων· Φευγέτω ἐλόμενος τὸ σιωπάν.

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1 πολλὰς] καὶ add S 2 καὶ] τὴν add S 3 ὁ τρόπος ἀρκεῖ τὸ πλησίον C] ἀρκεῖ ἢμιν ὁ τρόπος πρὸς τὸν πλησίον S 4 N.304 and N. 305bis om S 5 ἀμαρτήσῃ coei ἀμαρτήσῃ C 6 ταῦτα] μοι add S
A brother asked an elder: “Is it good to make many prostrations?” The elder said: “We see Joshua the son of Nun: God appeared to him when he was [lying] face-down.”

An elder was asked: “Why are we so embattled by the demons?” and he said: “It is because we throw away our weapons: I mean dishonour, humility, indifference to possessions and patient endurance.”

A brother asked an elder: “If a brother brings me reports from outside, do you want me to tell him not to bring me them, abba?” “No”, said the elder to him and the brother said: “Why?” and the elder said: “Because we could not keep that [rule] ourselves and lest while telling our neighbour not to do it, afterwards we be discovered doing it ourselves.” The brother said: “So what must I do?” and the elder said: “If we are willing to keep silent, that will suffice for the neighbour.”

An elder was asked: “What is humility?” He replied: “It is if your brother sins against you and you forgive him before he asks your forgiveness.”

An elder said: “Never blame somebody else in each temptation; blame only yourself, saying: ‘This comes about because of my sins.’”

A brother asked an elder: “What is humble-mindedness?” and the elder said: “It is that you do good to those who do bad things.” The brother said: “If one cannot measure up to that standard, what will he do?” “Let him run away and choose to remain silent”, said the elder.
306. Ἀδελφὸς ἠρώτησε γέροντα λέγων. Τί ἦστι τὸ ἔργον [f. 230v b)] τῆς ἕξυπνησίας; Λέγει οἱ γέρων. Οἶδα ἀδελφὸν ἐξυπνεύσαντα, καὶ εὐρέθη εἰς τὴν ἐκκλησίαν καὶ κατ’ εὐκαιρίαν ὑπήντησεν ἀγάπῃ, καὶ ἐκάθησεν ἐπὶ τραπεζής μετά τῶν ἀδελφῶν φαγεῖν. Εἶπον δὲ τινὲς Τίς καὶ τοῦτον κατέσχεν; Καὶ εἶπον αὐτῷ. Ἕγειρε, ὅπως ἔξω. Καὶ ἀναστάς ὁ ἀπήλθεν. Ἐτεροί δὲ λυπηθέντες, ἀπήλθον καὶ ἐκάλεσαν αὐτόν· καὶ τοῦτο ἠρώτησαν αὐτόν. Ἄρα τί ἦστιν ἐν τῇ καρδίᾳ σου ὡς ἔξεβλήθης καὶ πάλιν εἰσῆκες. Ὁ δὲ εἶπεν. Ἐθέμην ἐν τῇ καρδίᾳ μου ὡς ἐν Ἰσραήλ κυνὸς εἰμι· δέ, ὅταν ἐκβλήθη πορεύεται, καὶ ὅταν κληθῇ ἔρχεται.

307. Ἡλθόν τινες ποτὲ ἐν Θεβαϊδί πρὸς τινὰ γέροντα φέροντες δαιμονιζόμενον ἵνα θεραπεύσῃ [f. 231r] αὐτόν, ὁ δὲ γέρων πολλά παρακληθεῖς, λέγει τῷ δαιμόνι. Ἐξελθεῖ ἐκ τοῦ πλάσματος τοῦ Θεοῦ. Καὶ εἶπεν ὁ δαιμόνι τῷ γέροντι. Ἐξέρχομαι, ἀλλ’ ἐρωτῶ σὲ ἐν ῥήμα καὶ εἰπέ μοι. Τίνες εἰσὶ τὰ ἐρίφια καὶ τίνες τὰ ἄρνια; Καὶ εἶπον ὁ γέρων. Τὰ ἐρίφια μὲν ἐγώ εἰμι, τὰ δὲ ἄρνια, ὁ Θεὸς οἶδεν. Καὶ ἀκούσας ὁ δαιμόνις ἐβόησε φωνῆ μεγάλῃ. Ἡδοὺ διὰ τὴν ταπεινώσιν σου ἐξέρχομαι. Καὶ εξήλθεν αὐτῇ τῇ ὁρα.

308. Ἐμείνε τις μοναχὸς Αἰγύπτιος ἐν προστείῳ Κωνσταντινουπόλεως ἐπὶ Θεοδώσιος τοῦ νέου βασιλέως. Διαβαίνοντι δὲ τὴν ὄδον ἐκεῖνὴν ὁ βασιλεὺς κατέλιπε πάντας καὶ ἔρχεται μόνος καὶ κρούει τῷ μοναχῷ. Καὶ ἀνοίγας ἐπέγνω μὲν τῖς ἴν, ἔδεξατο δὲ αὐτόν ὡς [f. 231r] να ταξιώμην. Ὁς οὖν εἰσῆλθεν, ἔποιήσαν εὐχὴν καὶ ἐκάθισαν. Καὶ ἦρθατο αὐτόν ἐξετάζειν ὁ βασιλεὺς, πῶς οἱ πατέρες οἱ ἐν Αἰγύπτῳ. Ὁ δὲ εἶπεν· πάντες ἐχοῦνται τὴν σωτηρίαν σου. Καὶ εἶπεν αὐτῷ. Φάγε μικρόν. Καὶ ἔβρεξαν αὐτῷ ἄρτους καὶ ἔβαλε μικρὸν ἔλαιον καὶ ἀλάς καὶ ἔφαγεν, καὶ ἐπέδωκεν αὐτῷ ἕδωρ καὶ ἔπειν. Εἶπεν δὲ αὐτῷ ὁ βασιλεὺς. Οἶδας τὸν ἐμί; Ὁ δὲ εἶπεν. Ὁ Θεὸς οἴδεν σε. Τότε εἶπεν αὐτῷ. Ἐγώ εἰμι Θεοδώσιος ὁ βασιλεὺς. Καὶ εὐθὺς προσεκόψαν αὐτῷ ὁ γέρων. Λέγει αὐτῷ ὁ βασιλεὺς. Μακάριοι ὑμεῖς οἱ ἀμεριμνοὶ τοῦ βίου. Ἐπὶ ἀληθείας ἐν τῇ βασιλείᾳ γεννηθέσις οὐδέποτε

1 ἀναστάς] καὶ add S 2 se C] σοι S
A brother asked an elder: “What is the practice of voluntary exile [xeniteia]?” The elder said: “I know a brother who lived as an exile. He found himself in church and, as chance would have it, he encountered an agapê so he sat down at table to eat with the brothers, but some of them said: ‘Who kept this fellow back [after the synaxis]?’ and they said to him: ‘Get up and get out’, so he got up and left. But other brothers were distressed; they went and invited him [to stay]. Afterwards they asked him: ‘What is in your heart because you were thrown out then brought back?’ ‘I put it in my heart, ’ he said, ‘that I am like a dog: it goes when it is driven off and comes when it is called.’”

One day some people of the Thebaid came to an elder bringing with them a person in the grips of a demon so he might heal him. Seriously entreated, the elder said to the demon: “Come out of that which God has made”, and the demon said to the elder: “I am coming out, but I ask you one question. Tell me: who are the goats and who are the sheep?” [cf. Mt 25:32–3] Said the elder: “The goats, it is I; God knows who the sheep are.” On hearing this, the demon cried out with a loud voice: “Look, through your humility, I am coming out!” and out he came at that very hour.

An Egyptian monk lived in a suburb of Constantinople in the reign of the emperor Theodosius the Younger.* Passing along that road, the emperor abandoned all [his retinue] and came alone knocking at the door of the monk. He opened the door and recognised who it was, but received him as though he were an imperial officer. When he came in they offered a prayer and sat down; then the emperor began examining him concerning the way of life of the fathers in Egypt. He said: “They are all praying for your salvation”, and he said to him: “Eat a little something.” He moistened some bread for him, adding a little oil and salt, and he ate; he gave him water and he drank. The emperor said to him: “Do you know who I am?” but he said: “God knows you.” Then he said to him: “I am the emperor Theodosius” and the elder immediately prostrated himself before him. Then the emperor said to him: “Blessed are you who take no thought for your life. In truth, even though I was born in the palace, I never enjoyed
309. Ἑλέγων οἱ γέροντες: "Ὅταν μὴ πολεμώμεθα, τότε μᾶλλον ταπεινοῦσθαι χρή. Ο γὰρ Θεός, εἰδὼς ἡμῶν τὴν ἀσθένειαν, σκεπάζει ἡμᾶς, καὶ ἐάν καυχησόμεθα, ἀφαίρεται ἂφ᾽ ἡμῶν τὴν σκέπτην αὐτοῦ καὶ ἀπολύμεθα.

310. Τινὶ τῶν ἀδελφῶν ἐφάνη ὁ διάβολος μετασχηματισθεῖς εἰς ἀγγελὸν φωτός, καὶ φησί πρὸς αὐτόν: 'Εγὼ εἰμί Γαβριὴλ καὶ ἀπεστάλην πρὸς σέ. Ὅ δὲ εἶπεν αὐτῷ: "Ορα μὴ πρὸς ἄλλον ἀπεστάλης, ἐγὼ γὰρ ὦκ εἰμὶ ἄξιος. Ὅ δὲ εὐθὺς ἄφανῆς ἐγένετο.

311. ᾠδόν οἱ γέροντες ὅτι κἂν ἄληθὼς ἀγγελὸς σοι φανῆ, μὴ παραδέξῃ, ἀλλὰ ταπει[π. 231]νωσον σεαυτὸν λέγων: Οὐκ εἰμὶ ἄξιος ἀγγελὸν ἰδεῖν, ἐν ἁμαρτίαις ζῶν.

312. Ἑλέγων περὶ τινὸς γέροντος ὅτι καθήμενος ἐν τῷ κελλίῳ αὐτοῦ καὶ ἀγωνιζόμενος, ἔβλεπε τοὺς δαίμονας φανερῶς, καὶ εὐτέλειον ἀυτοὺς. Βλέπων δὲ ὁ διάβολος ἔστων ἡπτώμενον ὑπὸ τοῦ γέροντος, ἐλθὼν ἐνερφάνισαν αὐτῷ λέγων: "Ἐγὼ εἰμὶ ὁ Χριστός. Ἰδὼν δὲ αὐτὸν ὁ γέρων, ἐκάμμυσε τοὺς ὀφθαλμοὺς αὐτοῦ. Εἶπεν δὲ αὐτῷ ὁ διάβολος: Τί καμμύεις τοὺς ὀφθαλμοὺς σου; ἐγὼ εἰμὶ ὁ Χριστός. Ἀποκριθεὶς δὲ ὁ γέρων εἶπεν αὐτῷ: "Ἐγὼ τὸν Χριστόν ὁδὲ οὐ θέλω ἰδεῖν. Ἀκούσας δὲ ταῦτα ὁ διάβολος, ἄφανῆς ἐγένετο.

bread and water as I did today; I have eaten with great delight.” From then on the emperor began to revere him, but the elder got up and fled again; he went to Egypt.
* Theodosius II, 408–50.

**N.309/15.86**

The elders used to say: “When we are not being embattled, that is when we should humble ourselves the more. For, knowing our weakness, God is protecting us and, if we boast, he removes his protection from us and we are lost.”

**N.310/15.87**

The devil appeared to one of the brothers disguised as an angel of light and said to him: “I am Gabriel and I was sent to you”, but he said to him: “Make sure you were not sent to another [person] for I am not worthy”, and [the devil] immediately became invisible.

**N.311/15.88**

The elders used to say: “Even if an angel really appears to you, do not receive it, but humble yourself saying: ‘Living in sins, I am not worthy to see an angel.’”

**N.312/15.89**

They used to say of a certain elder that he used to see the demons distinctly while he was living in his cell, fighting the good fight – and that he would despise them. When the devil saw himself worsted by the elder, he came and appeared to him, saying: “I am Christ”, but the elder closed his eyes when he saw him. “Why are you closing your eyes?” the devil said to him; “I am Christ.” In reply the elder said to him: “I have no wish to see Christ here.” The devil became invisible when he heard that.

**N.313/15.90**

The demons said to another elder: “Do you want to see Christ?” but he said to them: “Anathema to you and to what you are saying. I believe in my Christ who said: ‘If any man says to you, Lo, here is Christ, or there, believe it not’” [Mt 24:23] and they immediately became invisible.
314. Διηγήσαντο περί τινος γέρωντος ότι ἐποίησεν ἐβδομήκοντα ἐβδομάδας ἄπαξ τῆς ἐβδομάδος ἐσθίων, ἤτείτο δὲ περί τινος ῥήματος τῆς γραφῆς, καὶ οὐκ ἄπεκάλυπτεν αὐτῷ ὁ Θεός. Λέγει οὖν ἐν ἑαυτῷ· ἰδίοι τοσούτους καμάτους ἐποίησα, καὶ οὐδὲν ἦνυσα, ὑπάγω οὖν πρὸς τὸν ἄδελφον μου καὶ ἐρωτῶ αὐτὸν. Καὶ ὡς ἔκλεισε τὴν θύραν αὐτοῦ ἀπελθεῖν, ἀπεστάλη αὐτῷ ἄγγελος Κυρίου λέγων· Αἱ ἐβδομήκοντα ἐβδομάδες ἃς ἐνήστευσας, οὐκ ἤγγισαν πρὸς τὸν Θεόν, ὦτε [ὦ] [f. 232r] δὲ ἐταπείνωσας ἐαυτὸν ἐξελθεῖν πρὸς τὸν ἄδελφον σου, ἀπεστάλην τοῦ ἀναγγείλαι σοι τὸν λόγον, καὶ πληροφόρησας αὐτὸν περὶ οὐ ἐξῆτει λόγον, ἀπέστη ὁπ’ αὐτοῦ.

315. Εἴπεν γέρων· Ἑάν τις μετὰ φοβοῦ Θεοῦ καὶ ταπεινώσεως ἐπιτάξῃ ἄδελφῳ πράγμα ποιῆσαι, ὁ λόγος ἐκεῖνος ὁ διὰ τὸν Θεόν ἐξερχόμενος, ποιεῖ τὸν ἄδελφον ὑποταγῆναι καὶ ποιῆσαι τὸ ἐπιταχθὲν. Εἰ δὲ τις θέλων κελεύσαι ἄδελφῳ οὐ κατὰ φόβον Θεοῦ, ἀλλ’ ὡς δ’ αὐθεντίαν θέλων ἐξουσιάζειν αὐτοῦ, ὁ Θεὸς ὁ βλέπων τὰ κρυπτὰ τῆς καρδίας οὐ πληροφορεῖ αὐτὸν ἀκούσαι οὐδὲ ποιῆσαι, ὅτι φανερὸν ἔστι τὸ ἐργον τὸ διὰ τὸν Θεόν γινόμενον, καὶ φανερὸν τὸ τῆς αὐθεντίας, τὸ γάρ του [ὦ] [f. 232v] τὴν ἀντιπάθειαν, θυμοῦ γέμει καὶ ταραχής, ἐκ τοῦ πονηροῦ γάρ ἔστιν.

316. Εἴπεν γέρων· Θέλω ἡττήμα μετὰ ταπεινοφροσύνης, ἢ νίκην μετὰ ὑπερηφανίας.

317. Εἴπεν γέρων· Μὴ καταφρόνει τοῦ παρεστηκότος σοι· οὐκ οἶδας γάρ εἰ ἐν σοὶ ἐστι τὸ πνεῦμα τοῦ Θεοῦ ἢ ἐν αὐτῷ. Λέγω δὴ τὸν παρεστήκοτα σοι, τὸν διακόνοντά σοι.

318. Ἀδελφός ἠρώτησε γέρωντα λέγων· Ἑάν οἰκῆσας μετὰ ἄδελφων καὶ ἰδίω πράγμα παρά τὸ πρέπον, θέλεις λαλῆσαι; Λέγει ο γέρων· Ἑάν εἰσὶ μείζονες σοι ἢ συνηλικιώτατα σοι, σιωπῶν μᾶλλον ἔχεις ἀνάπαυσιν, ἐν τούτῳ γάρ σεαυτόν ἑλάσσω ποιεῖς καὶ ἀμέριμνον. Λέγει αὐτῷ· ὁ ἄδελφός· Τί οὖν ποιήσω [ὦ] [f. 232v] πάτερ; παράσσομαι γάρ με τὰ πνεύματα. Λέγει αὐτῷ· ὁ γέρων· Εἰ κάμυνες, ὑπόμνησον ἄπαξ ταπεινοφρονῶν, ἦν δὲ μὴ ἀκούσωσί σοι, ἄφες τὸν κόπον σου ἐνώπιον τοῦ Θεοῦ τὸ καταλιπεῖν τὸ

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1 δὲ τὸν Θεόν add S
2 πρέπον] γινόμενον add S
They recounted of a certain elder that he went for seventy weeks eating once a week. He asked about a saying in the Scriptures and God did not reveal [it] to him. So he said to himself: “Here I performed so many labours and have achieved nothing, so I will go to my brother and ask him.” As he closed the door to set out, an angel of the Lord was sent to him who said: “The seventy weeks of your fasting did not bring [you] close to God. But when you humbled yourself to go off to your brother I was sent to explain the saying to you.” When he had assured him concerning the saying about which he was enquiring he withdrew from him.

An elder said: “If, in godly fear and humility, one require a brother to perform a task, that command, coming as it were from God, makes the brother obey and do what was stipulated. But if somebody [require it] wishing to command the brother, not out of fear of God, but wanting to dominate him by authority, God (who sees the secrets of the heart) does not dispose [the brother] to obey or to perform it, because self-evident is the task that takes place in the name of God and self-evident the one deriving from authority. The one that is of God is humble and polite; the one from authority is full of temper and agitation, for it is from the evil one.”

An elder said: “I prefer defeat with humble-mindedness to victory with arrogance.”

An elder said: “Do not despise your companion; you do not know whether the Spirit of God is in you or in him. By ‘your companion’ I mean your attendant.”

A brother asked an elder: “If I live with some brothers and I see something inappropriate, do you want me to speak out?” The elder said: “If they are older than you or of the same age, you are more likely to maintain your
Ἅδει ἠλπίζα, πρόσεχε σε δέ, μη ἐκφανῇς ὡς γεννᾶται κατὰ Θεὸν ἡ μέριμνά σου, ὡς δέ ὄρῳ, καλὸν μᾶλλον τὸ σιωπᾶν, ταπεινοφροσύνη γάρ ἐστιν.

319. Ἀδελφὸς ἐλυπείτο κατὰ ἀδελφοῦ, καὶ ἀκούσας ἔκεινος, ἥλθε μετανοῆσαι αὐτῷ. Ὁ δὲ οὐκ ἤνοιξεν αὐτῷ τὴν θύραν. Ἀπῆλθεν οὖν πρὸς τινὰ γέρωντα καὶ εἶπεν αὐτῷ· Ὁρα μὴ δικαίωμα ἔχεις ἐν τῇ καρδίᾳ σου ὡς μεμφόμενος τὸν ἀδελφὸν σου, ὡς ὃτι ἔκεινος ἔστιν ὁ αἴτιος, σεαυτὸν δὲ [f. 233v] δικαιοῖς, καὶ διὰ τοῦτο οὐκ ἐπληροφορήθη ἀνοίξαι σοι, πλὴν τούτῳ ἐστίν ὃ λέγω σοι· κἀν ἔκεινος ἠμαρτεν κατὰ σοῦ, ὅπως εἰς τὴν καρδίαν σου ὃτι σὺ ἠμαρτες κατ’ αὐτοῦ καὶ τὸν ἀδελφὸν σου δικαίωσαν, καὶ τότε ὁ Θεὸς πληροφορεῖ αὐτὸν ὁμονοῆσαι σοι. Καὶ πεισθεῖς ὁ ἀδελφὸς ἐποίησεν οὕτως, καὶ ἀπελθὼν, ἔκρουσε τῷ ἀδελφῷ, καὶ ὡς μόνον ἠσθάνει, ἔσωθεν πρῶτος αὐτῷ μετενόησαι. Καὶ ἀνοίξας ἡσπάσατο αὐτὸν ἀπὸ ψυχῆς, καὶ γέγονεν ἀμφιτέροις εἰρήνη μεγάλη.

320. Εἶπεν γέρων· Ἡ φεύγων φεύγε τοὺς ἀνθρώπους, ἢ ἐμπαιξον τὸν κόσμον καὶ τοὺς ἀνθρώπους, μωρὸν σεαυτὸν εἰς τὰ πολλὰ ποιῶν.

320 bis. 1 Εἶπεν γέρων· Ἐὰν εἴπης τινὶ συγχώρησόν μοι ταπεινῶν ἐαυτῶν, καίεις τοὺς δαίμονας.

321. Εἶπεν γέρων· Ἐὰν κτῆσῃ σιωπῆν, μὴ ἤχε [f. 233r] ἐστιν ὡς ἀρετὴν κατορθῶν, ἀλλὰ λέγε ὃτι ἀνάξιος εἰμί καὶ τοῦ λαλεῖν.

1 σὲ om S  
2 δὲ om S  
3 N.320A om C
composure by keeping quiet, for in so doing you make yourself inferior and without concern.” The brother said to him. “Then what am I to do, father, for the spirits are disturbing me?” The elder said to him: “If you are troubled, mention it once [to the brothers] with a humble mind and, if they do not heed you, then leave your burden before the Lord [cf. Ps 54:23]. [To prostrate oneself before God is] * to abandon one’s own will. But take care not to show it, to ensure that your concern is according to God’s will. In my opinion it is good to keep silent, for that is humble-mindedness.”

* There appears to be a lacuna in the text; the words in [...] are from APsys 15.96.

**N.319/15.111, lines 1–11 and 51–6**

One brother was aggrieved with another and, when that one heard, he came to apologise to him, but [the other brother] would not open the door to him, so he went to an elder and told him the matter. In reply the elder said to him: “Make sure there is no self-justification in your heart, as though laying the blame on your brother for being responsible for this. You are justifying your own actions and that is why he did not have the confidence to open the door to you. However, this is what I am saying to you, even though it was he who wronged you. Go and get it into your heart that it is you who wronged him, putting your brother in the right; God will then give him confidence to be reconciled with you.” Won over, the brother did so. He came and knocked on the brother’s [door] and, as soon as he was perceived, he apologised to him first from within. Then he opened [the door] and embraced him with all his soul and there was great peace between them both.

**N.320/8.31, Or 14**

An elder said: “Either make a clean break with men or make a laughing-stock of the world and of men by playing the fool most of the time.” [or, “by making yourself a fool in many ways.”]

**N.320bis/15.98**

An elder said: “If, humbling yourself, you say to somebody: ‘Forgive me’, you incinerate the demons.”

**N.321/15.99**

An elder said: “If you acquire silence, do not consider yourself to be achieving virtue, but say: ‘I am not even worthy to speak.’”
322. Εἶπεν γέρων· Εἰ μὴ ἔβαλεν ὁ ἄρτοκόπος σκεπάσματα τοῖς ὀφθαλμοῖς τοῦ κτήμος, ἐστρέφετο ἀν καὶ τὸν μισθὸν αὐτοῦ ἔτρωγεν, οὕτως καὶ ἤμεις λαμβάνομεν κατ’ οἰκονομίαν Θεοῦ σκεπάσματα, ἵνα μὴ βλέπωμεν ἄ ἐργαζόμεθα καλά καὶ μακαρίζωμεν ἐαυτοὺς, καὶ διὰ τοῦτο ἀπολέσωμεν τὸν μισθὸν ἡμῶν. Διὰ τοῦτο ἀφίεμεθα μίαν μίαν ἐν ῥυπαροῖς λογισμοῖς καὶ αὐτὸ μόνον βλέπομεν, ἵνα ἐαυτοὺς κατακρίνωμεν καὶ αὐτὰ τὰ ῥυπαρά γίνεται ἡμῖν σκεπάσματα τοῦ μικροῦ ἀγαθοῦ. "Ὅταν γὰρ ἀνθρωπὸς μέμψηται ἐαυτόν, οὐκ ἀπόλλει τὸν μισθὸν αὐτοῦ.

323. Ἡρωτήθη γέρων τί ἔστι ταπείνωσις [f. 233v] καὶ ἀποκριθεὶς εἶπεν· Ἡ ταπείνωσις μέγα ἐργὸν ἔστιν καὶ θεϊκόν. Ἡ δὲ ὁδὸς τῆς ταπεινώσεως οἱ κόποι οἱ σωματικοὶ εἰσίν καὶ τὸ ἔχειν ἐαυτὸν ἀμαρτωλόν καὶ ύποκάτω πάντων. Καὶ εἶπεν ὁ ἄδελφός· Τί ἔστιν ύποκάτω πάντων; 2 Καὶ εἶπεν ὁ γέρων· Τοῦτο ἔστιν· τὸ μὴ προσεχεῖν ἀμαρτίαις ἀλλοτρίαις, ἀλλὰ τὰς ἐαυτῶν πάντοτε, 3 καὶ δέεσθαι τοῦ Θεοῦ ἀδιαλείπτως. 4

324. Ἡρώτησεν ἄδελφός τινα γέροντα λέγων· Εἰπέ μοι πράγμα, ἵνα τηρήσω καὶ ζήσω δι’ αὐτοῦ. Καὶ εἶπεν ὁ γέρων· Εάν δυνηθῇς ὑβρισθῆναι καὶ βαστάζῃς, μέγα ἔστι τοῦτο ὑπὲρ πάσας τὰς ὁρετάς.

325. Εἶπεν γέρων· Ἐξουδένωσιν καὶ ὑβριν καὶ ζημίαν ὁ φέρων δύναται σωθῆναι.

326. Εἶπεν γέρων· Μὴ ἔχε [f. 233v] γνῶσιν μετὰ ἥγουμένου μηδὲ πῦκναζε πρὸς αὐτὸν. Ἐκ τοῦτου γὰρ καὶ παρρησίαν ἔχεις καὶ τοῦ ἡγεσθαι λοιπὸν ἐπιθυμήσεις.

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1 μακαρίζωμεν S-ομεν C 2 Καὶ εἶπεν... πάντων; om S 3 πάντοτε] ἔχειν πρὸς ὀφθαλμοῖν add S 4 ἀδιαλείπτως] περί αὐτῶν add S
N.322/15.100

An elder said: “If the miller did not put a blindfold over the animal’s eyes, it would turn around and eat his earnings. Similarly we too, by divine providence, receive blindfolds lest we should count ourselves blessed at the sight of our good works and thus lose our reward. By this path we are abandoned day by day to impure logismoi and they are all we see, so that we condemn ourselves and the very impurities become a blindfold for us [so we do not see] the little good [we do]. When a person blames himself, he does not lose his reward.”

N.323/15.103

An elder was asked: “What is humility?” In reply he said: “Humility is a great and godly work. This is the way of humility: physical labour and considering oneself to be a sinner, inferior to everybody.” The brother said: “What does ‘inferior to everybody’ mean?” “It is this,” said the elder: “not to pay attention to the sins of others but always to have one’s own sins before one’s eyes and to entreat God without ceasing.”

N.324/15.105

A brother asked an elder: “Tell me something I can keep to and live by.” The elder said: “If you are capable of being reviled and of enduring it, that is a great thing, superior to all the virtues.”

N.325/15.106

An elder said: “He who tolerates being held of no account, reviled and insulted is capable of being saved.”

N.326/15.107

An elder said: “Do not become well-acquainted with a higoumen and do not be often in his presence, for in this way you will become familiar with him and then you will long to direct others.”
327. Ἀνήρ ἄγιος θεωρήσας τινά ἁμαρτάνοντα, κλαύσας πικρῶς εἶπεν· οὗτος1 σήμερον πάντως ὁτι κἀγὼ αὐριον· πλὴν κἂν ὁπως τις ἁμάρτη ἐνώπιόν σου μὴ κρίνης αὐτόν, ἀλλὰ ἔχε ἐαυτόν ἁμαρτωλότερον αὐτοῦ.

328. Ἀδελφός τις ἦν ἐν κοινοβίῳ καὶ ὁλα τὰ βάρη τῶν ἀδελφῶν ἔβαλεν ἐπάνω αὐτοῦ, καὶ ἔως πορνείας κατηγόρει ἐαυτοῦ, 2 ὁτι ἐγὼ ἐποίησα. Τινὲς δὲ τῶν ἀδελφῶν ἁγνοοῦντες τὴν πράξειν αὐτοῦ ἤξεσαν γογγύζειν κατ’ αὐτοῦ λέγοντες· Πόσα δεκά ἐποίησαν οὗτος καὶ οὐδὲν ἐργάζεται. Ὁ δὲ ἀββᾶς [f. 234r] γινώσκων τὴν πράξιν αὐτοῦ, ἔλεγεν τοῖς ἀδελφοῖς· Θέλω τὸ ἐν αὐτοῦ ψιάθιον3 μετὰ ταπεινοφροσύνης, ἢ ὁλα τὰ ὑμῶν μετὰ ὑπερηφανίας, καὶ θέλετε πληροφορηθῆναι ἀπὸ τοῦ Θεοῦ; Καὶ ἤνεγκε τὰ πρὸς τρία αὐτῶν ψιάθια καὶ τὸ ἐν ψιάθιον τοῦ ἀδελφοῦ, καὶ ἄψας πῦρ, ἔριψεν αὐτά ἐν αὐτῷ, καὶ ἐκάθησαν ὅλα παρεκτὸς τοῦ ψιαθίου τοῦ ἀδελφοῦ. Καὶ τούτο ἰδόντες οἱ ἀδελφοί, ἐροῦθησαν καὶ ἔβαλον αὐτῷ μετάνοιαν καὶ ἔσχον αὐτοῦ τοῦ λοιποῦ ὡς πατέρα.

329. Μοναχὸς τις, τραύμα λαβών παρὰ τινος, κατασχὼν4 τὸ τραύμα, μετάνοιαν ἐβαλε τῷ πλήξαντι.

330. Εἶπεν γέρων· Παρακάλεσον τὸν Θεόν, ἵνα δώσῃ πένθος εἰς τὴν καρδίαν σου καὶ ταπείνωσιν, καὶ [f. 234r] πρόσεχε πάντοτε ταῖς ἁμαρτίαις σου καὶ μὴ κρίνῃς ἄλλους, ἄλλα γενοῦ ύποκάτω πάντων, καὶ μὴ ἔχε φιλίαν μετὰ γυναικός, μηδὲ μετὰ παιδίου, μηδὲ μετὰ αἱρετικοῦ, καὶ κόψων τὴν παρόντιαν ἀπὸ σοῦ, καὶ κράτει τῆς γλώσσης σου καὶ τῆς κοιλίας, καὶ ἀπὸ οἴνου, καὶ ἐὰν τὶς λαλήσῃ μετὰ σοῦ περὶ πράγματος οἰουδήποτε, μὴ φιλονείκει ἀλλ’ εἰπὲ ναὶ· ἐὰν δὲ κακός εἶπη, εἰπὲ· Σὺ οἶδας πῶς λαλεῖς, καὶ μὴ ἔριζε μετ’ αὐτοῦ πῶς ἔλαλησεν καὶ αὐτὴ ἐστὶν ἡ ταπείνωσις.

N.327/15.17 (first sentence only) and 15.19

A holy man wept bitterly when he saw somebody sinning, saying: “He [sins] today and indeed tomorrow so will I.” Thus, should somebody sin in your presence, judge him not, but regard yourself as more sinful than him.

N.328/15.109

There was a brother in a coenobion who used to take all the troubles of the brothers on himself, even to the point of accusing himself of *porneia* [saying]: “I did it.” But some of the brothers, unaware of his practice, began to grumble about him, saying: “What a lot of bad things this one did – and he does not work!” But the abba (who *was* aware of his practice) began saying to the brothers: “I prefer one of his rush mats [made] with humble-mindedness to all yours [made in] arrogance. Do you want to be assured by God?” He brought as many as three of their mats and the one mat of the brother, lit a fire and threw them into it. They were all burned up, with the exception the brother’s mat. The brothers were terrified on seeing this; they prostrated themselves before [the brother] and thenceforth regarded him as a father.

N.329/15.104

A monk who was wounded by somebody patiently endured the wound and prostrated himself before the one who had struck him.

N.330/1.34/Matoes 11

An elder said: “Entreat God to give you sorrow in your heart and humility. Be always mindful of your sins and do not judge others; rather become inferior to all. Form no friendship with a woman, nor with a child nor with a heretic. Disassociate yourself from careless chatter; keep firm control of your tongue and your belly, abstaining from wine. If somebody speaks to you about any matter whatsoever, do not argue with him; but [if he speaks well]* say ‘yes’ and if he speaks badly, say: ‘You know what you are talking about’ and do not contend with him about how he spoke; and this is humility.”

* [. . .] words found in Matoes 11 and *APsys* 1.34.
331. Εἶπεν γέρων· Μὴ ἠθὴντης εἰς τὴν καρδίαν σου κατὰ τοῦ ἀδελφοῦ σου λέγων· “Ὅτι νηφαλιάτερος εἰμί καὶ ἀσκητικότερος, ἀλλ’ ὑποτάσσομεν χάριτι Χριστοῦ, πνεῦμα πτωχότητος καὶ ἀγάπης [f. 234v] ἀνυποκρίτου, ἵνα μὴ πνεύμα τοιαύτης ἀπολέησης σου τῶν κόπων, γέγραπται γάρ· ὁ δοκῶν ἐστάναι βλεπόντω μὴ πέσῃ, ἀλατὶ δὲ ἄρτυμένος ἔσο ἐν Χριστῷ.

332. Ἡρωτῆθη γέρων· Πῶς τινές λέγουσιν· “Ὅτι βλέπομεν ὑποστασίας ἀγγέλων; Καὶ ἀπεκρίθη λέγων· Μακάριός ἐστιν ὁ βλέπων τὰς ἀμαρτίας αὐτοῦ πάντοτε.

333. Γέρων τις ἦν ἐπὶ τὸν ἱορδάνιν, καὶ εἰσελθὼν εἰς καίματι εἰς σπῆλαιον, εὑρεν ἑαυτὸν καὶ ἠρέτατο βρύχειν τοὺς ὀδόντας αὐτοῦ καὶ ὀρύσεθαι. Καὶ λέγει αὐτῷ ὁ γέρων· Τή βλήθη; ἐν τοῖς χωρών ἐμὲ καὶ σε. Εἰ δὲ οὐ θέλεις, ἀνάστα ἐξελθε. Ο δὲ λέων μὴ βαστάζεις ἐξῆλθεν.

334. Ἀδελφὸς ἠρώτησεν γέροντα λέγων· Διατί βάλλων μετάνοιαν [f. 234v] τὸν ἔχουσιν κατ᾽ ἐμοῦ, καὶ ὁρῶ αὐτὸν μὴ καθαρεύοντα μετ᾽ ἐμοῦ; Καὶ λέγει αὐτῷ ὁ γέρων· Εἶπέ μοι τὴν ἀλήθειαν, οὐκ ἔχεις ἐν τῇ καρδίᾳ σου δικαίωμα ὡς βάλλεις αὐτῷ μετάνοιαν οτι αὐτὸς ἐσφάλη κατὰ σοῦ, καὶ διὰ τὴν ἐντολὴν μετανοεῖς αὐτῷ; Καὶ λέγει ὁ ἀδελφός· Ναι, αὐτῶς ἔχει. Εἶπεν οὖν αὐτῷ ὁ γέρων· Διὰ τούτο οὐ πληροφορεῖ αὐτὸν ὁ Θεὸς καθαρεύσας μετὰ σοῦ, ὅτι σὺ οὐ βάλλεις αὐτῷ μετάνοιαν μετὰ πληροφορίας ὡς ἀμαρτήσας κατ’ αὐτοῦ, ἀλλὰ καὶ ὁ δελφὸς νηφαλίωτερός εἰς σέ, ἀλλὰ καὶ ὁ δελφὸς ὁ γέρων ἐν ἑαυτῷ ἐστὶν, πλὴν τούτο ἔστιν. Καὶ ἐκεῖνος ἔκαμεν τὸν Θεοῦ υπὸ δεῖξαι μοι τοῦτον· Ἡσαν τινὲς κοσμικοὶ εὐλαβεῖς καὶ συμφωνοῦσαντες ἐξήλθον καὶ γεγόνας μοι, καὶ ἢλιον περομενον κατὰ τὴν εὐαγγελικὴν φωνὴν, ἀγνοοῦντες δέ, εὐνοῦσαν ἕαυτος διὰ τὴν βασιλείαν τῶν οὐρανῶν. Καὶ ἀκούσας ὁ ἄρχητι πισκότος, ἔκρυσεν αὐτοῦς. Ἐκεῖνοι δὲ δοκοῦντες ότι καλῶς ἐποίησαν, ἡγιανάκτησαν κατ’ αὐτοῦ λέγοντες· Ἡμεῖς εὐνοούσαμεν ἕαυτος διὰ τὴν βασιλείαν τῶν οὐρανῶν, καὶ οὗτος ἔχωρισεν ἡμᾶς. Ἀγωμέν, ἐντύχωμεν κατ’ αὐτοῦ τὸν ἄρχητι πισκότον· ἱεροσολύμων. Καὶ ἀπελθόντες,
An elder said: “Do not speak against your brother in your heart, saying: ‘I am more vigilant and more ascetic’, but rather submit to the grace of Christ in the spirit of poverty and unfeigned love, lest you lose your toil in a spirit of boasting, for it is written: ‘Let him who thinks he stands take heed lest he fall’ [1 Cor 10:12]. Be in Christ ‘seasoned with salt’ [Col 4:6].”

An elder was asked: “How do some people say: ‘We see visions of angels?’” He replied: “Blessed is he who sees his own sins all the time.”

There was an elder on the Jordan who entered a cave in the heat [of the day] and found a lion inside. It began grinding its teeth and roaring but the elder said to it: “Why get upset? This is a place with room for you and me. Get up and leave if you do not like it.” Unable to tolerate this, the lion went out.

A brother asked an elder: “Why do I prostrate myself to somebody who has something against me when I see that he is not purging himself in my regard?” The elder said to him: “Tell me the truth; are you not justifying yourself in your heart as you prostrate yourself, [saying] that he wronged you and you are prostrating yourself to him because of the commandment? “Yes,” said the brother, “that is how it is”, so the elder said to him: “That is why God does not convince him to purge himself in your regard, for you do not prostrate yourself to him in the conviction that you wronged him; instead you have it that he wronged you (which he did). But even though it was he who wronged you, put it into your heart that it was you who wronged him – and put your brother in the right. Then will God convince him to purge himself in your regard.” Then the elder recounted this example to him: “There were some pious worldlings who made an agreement, went out and became monks. Carried away by enthusiasm for the Gospel saying (but not understanding it) they ‘made themselves eunuchs for the Kingdom of Heaven’s sake’ [Mt 19:12]. The archbishop excluded them when he heard about it. Under the impression
335. Φιλόπονος τὁς ἑωρακὼς ἀνθρωπον βαστάζοντα νεκρὸν ἐν κραββάτῳ, ἔφη αὐτῷ: Τοὺς νεκροὺς βαστάζεις; ὑπάγε, βαστάζε τοὺς ζῶντας.

336. Ὁ Θεός ἐπεικεί τὸς μοναχῷ, ὡς ἄφθον ἀν τοὺς ἀνθρώπους ἐπέτης ἐπέρχεται, τοσοῦτον ἔφη, ἔφη γὰρ ἀνθρώπους κατορθομάτων γίνονται τοῖς σπουδαίοις οἵ δὲ μα[. 2361]
that they had done a good thing, they were angry with him, saying: ‘We made ourselves eunuchs “for the Kingdom of Heaven’s sake” and he excluded us; let us go and appeal to the archbishop of Jerusalem against him.’ So they went and told him everything, but the archbishop said to them: ‘I also am excluding you.’ Grieved at this also, they went to Antioch, to the archbishop there and told their case to him, but he excluded them too. ‘Let us go to Rome, to the patriarch,’ they said to each other, ‘and he will vindicate us against all these.’ So they went to the great archbishop of Rome and declared to him what the archbishops had done to them [saying]: ‘We came to you because you are the head of all.’ He, however, said to them: ‘I also am excluding you – and excluded you remain.’ Being at a loss, they said to each other: ‘These [people] do favours for one another, for they meet in synods, but let us go to the saint of God, Epiphanius, the bishop of Cyprus [ob 403] for he is a prophet and no respecter of persons.’ But their situation was revealed to him when they got near to his city; he sent someone to meet them and to say to them: ‘Do not even enter this city.’ Coming now to their senses, they said: ‘We were indeed at fault. Maybe the others excluded us unjustly, but is not this man a prophet? Behold, God has revealed our case to him’, and they roundly condemned themselves for what they had done. But when God (who knows [the secrets of] our hearts) saw that they truly condemned themselves, he gave assurance to Bishop Epiphanius of Cyprus who personally sent somebody to bring them. He exhorted them, then he received them back into communion. He wrote to the archbishop of Alexandria: ‘Receive your children for they have truly repented.’ Now this is the healing of a man,” said the elder, “and this is what God desires: that a man cast his fault upon himself in the presence of God.”

CONCERNING FORBEARANCE

N.335/16.14

One who delighted in hard work saw a man carrying a corpse on a litter and said to him: “You are carrying the dead? Carry the living!”

N.336/16.16

They used to say of a certain monk that the more somebody insulted and seemed to annoy him, the more he would run to that person, saying: “Such people are the occasion of good deeds for the diligent, whereas those
καρίζοντες, πλανώσι καὶ ταράσσουσι τὴν ψυχήν. Γέγραπται γάρ, ὦτι οἱ μακαρίζοντες ὑμᾶς πλανώσιν υμᾶς.

337. Ἡλθόν ποτε ἐν μοναστηρίῳ γέροντός τινος λησταί, 1 καὶ εἴπον πρὸς αὐτόν: Πάντα τά ἐν τῷ κελλίῳ σου λαβεῖν ἢκμεν. 2 ὃ δὲ φησίν: Ὡς ἐν δοκή ὑμῖν, τέκνα, λάβετε. Ἐλαβον οὖν ἄ ε ὑρον ἐν τῷ κελλίῳ καὶ ἀπῆλθον. Ἐπελάθοντο δὲ 3 ἐν μαραίτιππιον, ὃ ἦν ἐκεῖ κρεμάμενον. Ὁ οὖν γέρων, λαβών αὐτό, κατεδίωξεν ὑπίσω αὐτῶν βοῶν καὶ λέγων: Τέκνα, λάβετε ὁ ἐπελάθησθε ἐν τῷ κελλίῳ ἡμῶν. 4 Ὁ δὲ, θαυμάσαστες ἐπὶ τῇ ἀνέξικακίᾳ τοῦ γέροντος, ἀποκατέστησαν αὐτῷ πάντα ἐν τῷ κελλίῳ, καὶ μετενόησαν εἰπόντες πρὸς ἀλλήλους: Αληθῶς ἀνθρώπος Θεοῦ ἐστίν αὐτός.

338. Ἀδελφοὶ παρέβαλον γέροντι ἀγίῳ εἰς ἔρημον τόπον καθεξομένω, καὶ εὗρον [f. 236b] ἑξω 5 τοῦ μοναστηρίου αὐτοῦ παιδία βόσκοντα καὶ λαλοῦντα ῥήματα ἀπρεπῆ, καὶ μετὰ τὸ ἀναθέσαν αὐτοῦ τοὺς λογισμοὺς αὐτῶν καὶ ὅρεθηκαί ἀπὸ τῆς γνώσεως αὐτοῦ, λέγουσιν αὐτῷ: Πῶς ἀνέχῃ, ἄββα, τῶν παιδίων τούτων, καὶ οὐ παραγγέλλεις αὐτοῖς ἵνα μὴ στρημοῦσιν: Καὶ εἶπεν ὁ γέρων: Φύσε, ἄδελφοι, ἑξω ἡμέρας θέλων παραγγελία αὐτοῖς, καὶ ἐπιτυμὼ ἔμαυτος 6 λέγων: Ἐν τὸ μικρὸν τοῦτο ὦ βαστάζω, πῶς ἐὰν ἀπολοθήθη μοι πειρασμὸς μέγας βαστάζω; Διὰ τοῦτο οὔθεν αὐτοῖς λέγω, ἵνα γένηται νομὶ τοῦ βαστάζειν τὰ ἑπερχόμενα.


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1 λησταί, τινὲς add S | λησταί τινες post proter tesp S
2 ἤκαμεν C] ἤκαμεν S | τά ἐν τῷ κελλίῳ σου λαβεῖν ἢκαμεν C] λαβεῖν ἢκαμεν τά ἐν τῷ κελλίῳ σου S
3 δὲ C] οὖν S | ἵμα διέξω S S | ἤκαμεν C] ἤκαμεν S | ἤκαμεν S | ἤκαμεν C
4 εἰς τὸ κελλίῳ ἡμῶν C | τά ἐν τῷ κελλίῳ S
5 δὲ C] οὖν S | ἵμα διέξω S S | ἤκαμεν C] ἤκαμεν S | ἤκαμεν C
6 ἤμαυτόν S| ἤμαυτόν S
7 γειτνιώντος C] τινι add S | μεγάλῳ γέροντι C] γέροντι μεγάλῳ tesp S | ἤν εἰδέ om S
who speak well of them lead the soul astray and trouble it, for it is written:
‘Those who speak well of you lead you astray.’” [Cf. Is 9:15.]

N.337/16.21

Brigands once came to the monastery of an elder and said to him: “We have come to take everything in your cell”, and he said: “Take whatever you like, my sons”, so they took what they found in the cell and went their way, but they missed one pouch that was hanging there. So the elder took it and ran after them, calling out and saying: “Take this [pouch] that you overlooked in our cell, my sons.” They wondered at the forbearance of the elder and restored everything in the cell to him; they apologised, saying to each other: “This truly is a man of God.”

N.338/16.23

Some brothers visiting a holy elder living in a desert place found some children outside his monastery minding [animals] and making inappropriate remarks. After they had revealed their logismoi to him and benefited from his knowledge, they said to him: “Abba, how do you tolerate these children and do not tell them not to be boisterous?” The elder said: “There are indeed some days when I would like to tell them [that] but I rebuke myself, saying: ‘If I do not stand this little [disturbance], how am I to withstand severe temptation if it is unleashed upon me?’ For that reason I say nothing to them so I may be nourished in order to bear the things that come upon me.”

N.339/16.28

They used to say of a brother who lived close by a great elder that he would come into the elder’s cell and steal. The elder used to notice this; he did not reprove him but rather redoubled his efforts, saying: “Perhaps the brother is in need.” The elder experienced great affliction, earning his bread in penury. When the elder was about to die, the brothers gathered round him. Seeing the one who was stealing from him, he said: “Come near to me.” Then he kissed the brother’s hands, saying: “I am grateful to these hands, for it is on their account that I am going to the kingdom of heaven.” [The brother] was conscience-stricken and repented; he became a tried and tested monk himself – [inspired] by the deeds of the great elder that he had seen.
340. Ἔλεγε τις τῶν γερόντων ὅτι ἰκουσά παρὰ τινῶν ἁγίων ὅτι εἰσὶ νεώτεροι καὶ ὁδηγοῦσι γέροντας εἰς ζωήν, καὶ διηγήσατο οὖτως· ὅτι ἦν τις γέρων μεθυστός, καὶ [f. 236v1] εἰργάζετο ψιάθιν 1 καθημέραν, καὶ ἐπόλει αὐτῷ εἰς τὴν κώμην καὶ ἔπινε τὴν τιμήν αὐτοῦ, ὡστεν δὲ, ἦλθε τῆς πρὸς αὐτὸν ἀδελφός καὶ ἔμεινε μετ' αὐτοῦ, καὶ εἰργάζετο καὶ αὐτὸς ψιάθιν. 2 Ἐλάμβανε δὲ καὶ αὐτὸ ὁ γέρων καὶ ἔπόλει, καὶ ἔπινε τὴν τιμήν τῶν δύο, τῷ δὲ ἀδελφῷ ἐφερε μικρὸν ἄρτον κατ᾿ ὁμήρῳ, καὶ τούτῳ ποιοῦντος αὐτοῦ ἐπὶ τρία ἕτη, οὔδεν ἔλαλησεν ὁ ἀδελφός. Καὶ μετὰ ταῦτα λέγει ἐν ἑαυτῷ· Ἰδει γυμνός εἰμι καὶ τὸν ἄρτον μου μετὰ ἑνδείας ἐσθίω, ἀναστῶ ὦν καὶ πορευθῶ ἐνθεν. Πάλιν δὲ ἐλογίσατο ἐν ἑαυτῷ λέγων· Ποῦ ἔχω ἀπέλθειν; Καθέζομαι πάλιν, ἐγὼ γὰρ τῷ Θεῷ καθήζομαι κοινόβιον. Καὶ εὐθὺς ἐφάνη αὐτῷ ἄγγελος λέγων· Μηδαμοῦ ἀναχωρήσης, ἔρχομαι [f. 237r1] γὰρ αὐριον 3 ἐπὶ σέ. Καὶ παρακαλεῖ ὁ ἀδελφός τὸν γέροντα κατ᾿ ἐκείνην τὴν ἡμέραν λέγων· Μηδαμοῦ ἀπέλθης, ἔρχονται γὰρ οἱ ἐμοὶ λαβεῖν με σήμερον. Ὡς οὖν ἦλθεν ὁ ὡρα τοῦ γέροντος ἀπέλθειν, ἔλεγεν αὐτῷ· Οὐκ ἔρχονται σήμερον, τέκνοι, ἔχρονισαν γὰρ. Ὁ δὲ ἐπίπει. Ναὶ, ἀββα, πάντως ἔρχονται. Καὶ λαλῶν μετ’ αὐτοῦ ἐκοιμήθη. Ὁ δὲ γέρων κλαίων ἔλεγεν· Οἶμοι, τέκνοι, ὅτι ἐν πολλοῖς ἔτεσι εἰμὶ 4 ζῶν ἐν ἀμελείᾳ, σὺ δὲ ἐν ὀλίγῳ κρόνῳ τὴν ψυχήν σου ἔσωσάς ἐν ὑπομονῇ, καὶ ἀπὸ τότε ὁ γέρων ἐσωφρόνισε καὶ γέγονε δόκιμος.

341. Διηγήσατο οἱ γέροντες περὶ ἑτέρου γέροντος ὅτι εἶχε παιδίον σύνοικον, καὶ εἶδεν αὐτὸ 5 ποιοῦν ἔργον μὴ συμφέρον αὐτῷ, καὶ εἶπεν αὐτῷ ὡς [f. 237v1]· Μὴ ποίησῃς τὸ πράγμα τότε, καὶ οὐκ ἰκουσέν αὐτοῦ. Ὡς δὲ παρῄκουσιν, ἀπεμερίσθηνεν ὁ γέρων, ἐπιρρήμας αὐτῷ τὸ ἴδιον κρίμα. Κλείσας δὲ ὁ νεότερος τὴν θύραν τοῦ κελλίου ἐν ὡς ἦσαν τὰ πυριτίς, ἐπὶ ἡμέρας δεκατρεῖς ἀφήκεν τὸν γέροντα νῆστην, καὶ οὐκ εἶπεν αὐτῷ ὁ γέρων. Ποῦ εἰ; 6 Ὁ ποῦ ὑπάγεις 7 εἶξε; Εἶχε δὲ γειτνιώτα τὸ γέρων, καὶ ὡς ἦσσατο ὅτι ἔχρονισεν ὁ νεώτερος, ἐποίει μικρὸν θρήσκει καὶ παρεῖχεν αὐτῷ διὰ τοῦ τείχους, καὶ παρεκάλει αὐτὸν γεύσασθαι. Εἶ δὲ ἔλεγεν αὐτῷ· Τί ἐβράδυνεν ὁ ἀδελφός; ἔλεγεν ὁ γέρων· ὅτι ἐὰν εὐκαιρήσῃ ἔρχεται.

One of the elders used to say: “I have heard from some of the holy ones that there are young men who guide elders towards life”, and he recounted this: “There was a drunken elder who would make a mat each day, sell it in the village and drink the price of it. In due course a brother came and stayed with him and he too would make a mat. The elder would take that one too, sell it and drink the price of the two of them, but he used to bring a little bread for the brother in the evening. He went on doing this for three years and the brother said nothing. Afterwards he said to himself: ‘Here am I, naked and eating my bread in penury; I will get up and go away from here.’ Then again he thought to himself: ‘But where can I go? I will go on staying here, because it is for God that I am sharing this life.’ All at once there appeared to him an angel saying: ‘Do not go away anywhere – for tomorrow I am coming for you.’ The brother begged the elder that day, saying: ‘Do not go away anywhere for my people are coming to get me today.’ When it came time for the elder to go, he said to him: ‘They are not coming today my son; they have been detained.’ ‘Oh yes, abba, they will certainly come’, he said, and while he was speaking with him, he died. ‘Woe is me, my son,’ said the elder, in tears, ‘who have lived many years in carelessness, while you have saved your soul in a short while by patient endurance.’ From then on the elder learned self-control and became a tried and tested [monk].”

The elders recounted of another elder that he had a youth living with him whom he saw doing something inappropriate for him. He told him once: “Do not do that”, but he heeded him not. Since he disobeyed him the elder put him out of his mind, leaving him to his own discretion. But the young fellow closed the door of the cell in which the loaves were kept and left the elder fasting for thirteen days. But the elder did not say to him: “Where are you?” or: “Where are you going out there?” Now the elder had a neighbour; when he noticed that the young man was late he would cook him a little food and pass it through the wall, inviting him to eat. If he said to him: “Why was the brother late?” the elder would say: “He will come if he has the time.”

343. Ἡσαν δύο μοναχοὶ εἰς τόπον οἰκούντες καὶ παρέβαλεν αὐτοῖς γέρων μέγας καὶ θέλων δοκιμάσας αὐτοὺς, ἔλαβε ράβδον καὶ ἠρέτα συντρίβει τὰ λόγαν τοῦ ἐνός. Καὶ ιδὼν ὁ ἀδελφὸς ἐκρύψε. Καὶ ὡς παρέμεινε μία ρίζα, λέγει τῷ γέρωντι: Ἀββᾶ, εάν θέλης, ἄφες αὐτό, ἵνα ἐμήσω καὶ γευσώμεθα ὑμοῦ. Καὶ ἔβαλεν τὸ γέρων μετάνοιας τῷ ἀδελφῷ λέγοντι. Διὰ τὴν ἀνεξικακίαν σου, ἀναπέπαυται τὸ πνεῦμα τὸ ἄγιον ἐπὶ σέ, ἀδελφέ.

Περὶ ἁγάπης

344. Γέρων τις ἀπέστειλεν τὸν μαθητὴν αὐτοῦ εἰς [f. 238r4] Ἀἰγύπτου, ἵνα ἐνέγκῃ κάμηλον καὶ λάβωσι τὰ σπυρίδια αὐτῶν εἰς Ἀἰγύπτου. Ὡς δὲ ἤγεγκεν ὁ ἀδελφὸς τὴν κάμηλον εἰς Σκήτην, ὑπήντησεν αὐτῷ ἄλλος γέρων καὶ εἴπεν αὐτῷ: Εἰ ἔμαθον ὅτι εἰς Ἀἰγύπτου ὑπάγεις, ἔλεγον ἃν σοι ἵνα ἐνέγκῃς καμίας κάμηλον. Ἀπελθὼν δὲ ὁ ἀδελφὸς εἶπεν τῷ πατρὶ αὐτοῦ τῷ πράγμα, καὶ εἶπεν αὐτῷ ὁ γέρων: Ἀρων τὴν κάμηλον, καὶ δὸς αὐτῷ, λέγων, οὕτω πνεύματι θείως ἡμεῖς [f. 238v5], λάβε ποίησον τὴν χρείαν σου καὶ ἄπελθε μετ’ αὐτοῦ εἰς Ἀἰγύπτου καὶ φέρε πάλιν τὴν κάμηλον ἵνα καὶ τὰ ἡμῶν σκεύη λάβωμεν ἀνώ. Ἀπελθὼν δὲ ὁ ἀδελφὸς πρὸς τὸν ἄλλον γέρων, εἶπεν. Λέγει ὁ ἀββᾶς μου ὅτι οὕτω εὐτρεπήσατε ἡμεῖς, λάβε, ποίησον τὴν χρείαν σου. Καὶ λαβὼν ὁ γέρων τὴν κάμηλον, ἐγέμισε τὰ σπυρίδια αὐτοῦ. Ὡς δὲ ἔφθασαν εἰς Ἀἰγύπτου, καὶ ἀπεγέμισαν τὰ σπυρίδια, λαβὼν ὁ ἀδελφὸς τὴν κάμηλον, εἶπεν τῷ γέρωντι: Ἐξαίρει περὶ ἐμοῦ.

1 φιλόσοφοι post potē tsp S  2 Kai σὺ C (C not clear) ἔσο S  3 καὶ om S  4 γέρων μέγας C] μέγας γέρων tsp S  5 τὸ ἄγιον C] τοῦ Θεοῦ S
There were those who recounted how philosophers once wished to put the monks to the test. When one of them dressed in fine clothing came by, they said to him: “Come over here, you.” Enraged, he railed at them. Another monk came by, a Libyan, and they said to him: “You too monk, you wicked old man, come here” – and he came with alacrity and they gave him a slap. But he turned the other cheek [Mt 5:39]. They immediately stood up and prostrated themselves before him, saying: “Here is a monk indeed.” Then they sat him down among them and began asking him questions: “What do you in the desert do more than we do? You fast, but we fast too. You keep vigil and so do we keep vigil. Whatever you do, we also do it. What then, over and above that, do you do, living in the desert?” The elder said to them: “Us, we hope in the grace of God and keep a watch on our minds”, to which they responded: “We are incapable of observing that”, and, edified, they sent him on his way.

There were two monks living in a place and a great elder came to visit them. Wishing to test them, he took a stick and began beating down the vegetables of one of them; the brother hid himself when he saw it. But when there remained one plant he said to the elder: “Abba, if you please, leave that one so I may cook it and we may eat together.” The elder prostrated himself to the brother saying: “The Holy Spirit has come to rest on you, brother, on account of your forbearance.”

CONCERNING CHARITY

An elder sent his disciple to Egypt to bring a camel so they could take their baskets to Egypt. When the brother brought the camel to Scete, another elder met him and said to him: “If I had found out that you were going to Egypt, I would have told you to bring a camel for me too.” Off went the brother and told the matter to his father and the elder said to him: “Take the camel, give it to him and say: ‘We have not yet got ourselves ready. Take it, do what you need.’ Go to Egypt with him then bring the camel back so we can take our own wares up there.” The brother went to the other elder and said: “My abba says that we have not got ourselves ready;
'Ὁ δὲ εἶπεν αὐτῷ· Ποῦ ὀπέρχη; Καὶ εἶπεν ὁ ἀδελφός· Εἰς Σκῆτιν ἵνα ἐνέγκω καὶ τὰς ἡμῶν σπυριδᾶς. Καὶ κατανυγεῖς ὁ γέρων, ἐβάλε μετάνοιαν κλαίον καὶ λέγων· Συγχωρήσατέ μοι, ὅτι ἡ πολλὴ ὑμῶν ἀγάπη τὸν καρπὸν μου ἔλαβεν.

345. Εἶπεν γέρων· Ἐάν τίς σε αἰτήσῃ πράγμα, καὶ βία παράσχῃ σαῦτό, εὐδοκήσει καὶ ὁ λογισμός εἰς τὸ διδόμενον, καθὼς γέγραπται ὅτι ἐάν τίς σε ἀγγαρεύσῃ μίλιον [F. 238v] ἑν, ὑπάγε μετʼ αὐτοῦ δύο. Τούτῳ δὲ ἐστίν· Ἐάν τις αἰτήσῃ σοι πράγμα, δός αὐτῷ ἀπὸ ψυχῆς καὶ πνεύματος.

346. Δύο ἀδελφοὶ ἦσαν εἰς τὰ Κέλλια, ἣν δὲ ὁ εἰς γέρων, καὶ παρεκάλει τὸν νεώτερον λέγων· Μείνωμεν ὑμοῖο, ἀδελφέ. Ὁ δὲ λέγει αὐτῷ· Ἡγὼ ἀμαρτωλὸς εἰμί καὶ οὗ δύναμα μείναι μετὰ σοῦ, ἀββᾶ. Ὁ δὲ παρεκάλει αὐτὸν λέγων· Ναὶ, δυνάμεθα. Ἡν δὲ ὁ γέρων καθάρος καὶ οὐκ ἦθελεν ἀκούσαι ὅτι μοναχὸς ἔχει λογισμοὺς πορνείας. Λέγει αὐτῷ ὁ ἀδελφός· "Ἄρεσ με ἐβδομάδα, καὶ πάλιν λαλάμε. Ἡθέλεις εὖν ὁ γέρων, καὶ θέλων ὁ νεώτερος δοκίμασαι αὐτὸν ἐλέγειν· Ἐις μέγα πειρασμὸν ἐνέπεσον, ἀββᾶ, τὴν ἐβδομάδα ταῦτην. Ἀπελθῶν [F. 238v] γὰρ εἰς τὴν κώμην εἰς διακονίαν ἔπεσον μετὰ γυναικὸς. Λέγει αὐτῷ ὁ γέρων· Ἑστή μετάνοια; Λέγει ὁ ἀδελφός· Ναὶ. Εἶπεν δὲ ὁ γέρων· Ἡγὼ βαστάζω μετὰ σοῦ τὸ ἡμίου τῆς ἀμαρτίας. Λέγει αὐτῷ ὁ ἀδελφὸς· Ἀρτί δυνάμεθα εἶναι ὑμοῖο, καὶ ἔμειναι μετʼ ὀλλήλων ἐως τῆς τελευτῆς αὐτῶν.

347. Ἔλεγον περὶ τινὸς ἀδελφοῦ ὅτι σπυριδία ποιήσας, καὶ βαλὼν τὰ ὦτα αὐτῶν ἦκουσε τοῦ γείτονος αὐτοῦ ὁ λέγων· Τι ποιήσω; ὅτι ἡ ἀγορά ἐγγὺς ἔστι, καὶ οὐκ ἦκο ὦτα βαλεῖν εἰς τὰ σπυριδία μου. Καὶ ἀπελθῶν ἀνέλυσε τῶν ἐαυτοῦ σπυριδίων τὰ ὦτα, καὶ ἤνεγκε τῷ ἀδελφῷ λέγων· 'Ἰδοὺ ταῦτα περισσὰ ἦκω, λάβε εἰς τὰ σπυριδία σου. Καὶ ἔποιησε τὸ ἔργον τοῦ [F. 239r] ἀδελφοῦ προχωρῆσα, τὸ δὲ ἴδιον ἀφῆκεν.
take it and do what you need.” That elder took the camel and loaded up his baskets. When they got to Egypt and unloaded the baskets, as the brother took the camel, he said to the elder: “Pray for me.” He said: “But where are you going?” and the brother said: “To Scete to bring our own baskets [here] too.” Stricken in his conscience, the elder prostrated himself in tears, saying: “Forgive me, for your great charity has taken my fruit.”

N.345/17.19

An elder said: “If a person demands something of you, even though you surrender it under duress, your logismos will joyfully acquiesce in what is being given, as it is written: ‘If someone presses you [to go] a mile, go with him two [miles]’ [Mt 5:41], meaning: if someone asks you for something, give it to him with heart and soul.”

N.346/17.18

There were two brothers at The Cells; one of them was older and he besought the younger saying: “Let us stay together, brother”, but he said to him: “I am a sinner and cannot stay with you, abba”, but he besought him saying: “Yes, we can.” Now the elder was pure and was not willing to hear of a monk having logismoi of porneia. Said the brother to him: “Leave me alone for a week, then we shall speak again.” So the elder one came and, wishing to put him to the test, the younger brother said to him: “I fell into severe temptation last week, abba. I sinned with a woman when I went into the village on an errand.” “Is there repentance [in you]?” the elder one said to him. “Yes”, said the brother. “Then I shall assume responsibility for the half of your sin”, said the elder one, so the brother said to him: “Now we can be together”, and they stayed with each other until their death.

N.347/17.20

They used to say of a brother that, having made some baskets, he had put handles on them when he heard his neighbour saying: “What am I to do, for market day is near and I have no handles to put on my baskets!” [The first brother] went and detached the handles from his own baskets, brought them to the other brother and said: “Look, I have these left over; take them for your baskets.” He saw to it that the brother’s task succeeded to the detriment of his own.
348. Ἐλεγον περὶ τινος γέροντος εἰς Σκήτων, ὅτι ἤσθενῃ, καὶ ἤθελεν φαγεῖν ἀρτον νεαρόν. Ακούσας δὲ τις τῶν ἀγωνιστῶν ἀδελφῶν, ἐλαβε τὴν μηλωτὴν αὐτοῦ καὶ ἐν αὐτῇ ἄρτος ἔφρους, καὶ ἀπῆλθεν εἰς Αἰγυπτόν, καὶ ἀλλάξας τὰ ψωμία, ἤνεγκε τῷ γέροντι, καὶ ἰδόντες αὐτὰ θερμά, ἐδάψασαν. Ὁ δὲ γέρων οὐκ ἤθελε γεύσασθαι λέγων· ὅτι τὸ αἷμα τοῦ ἀδελφοῦ μου ἐστίν. Καὶ παρεκάλεσαν αὐτὸν οἱ γέροντες λέγοντες· Διὰ τὸν Κύριον φάγε, ἴνα μὴ εἰς κενὸν γένηται ἡ θυσία τοῦ ἀδελφοῦ, καὶ παρακληθείς ἐφαγεν.

348 bis. Ὁ Μακάριος ὁ δοῦλος τοῦ Θεοῦ παραγενόμενος ποτὲ πρός τινα ἀναχωρητήν καὶ εὐρῶν αὐτὸν κακοῦμενον, ἐπυνθάνετο τὸ βούλιον τροφῆναι καὶ φήσαντο ἐκείνου πάστιλον, εἰς τὴν Ἀλεξανδρέων πόλιν οὐκ ὁκινησαν ὁ ἀνδρείος παραγενέσθαι καὶ ἐνέγκαι καὶ δοῦναι τῷ κάμνοντι. Καὶ τὸ θαυμαστὸν ὅτι οὐδενὶ κατάδηλος γέγονεν.

349. Ἀδελφὸς ἦσθησεν γέροντα λέγων· Πῶς εἰσὶ καὶ ἅρτη τινὲς κοπίωντες ἐν ταῖς πολιτείας εἰς οὐ μακῆσονς τὴν χάριν ὡς οἱ ἄρχαίοι; Λέγει αὐτῷ ὁ γέρων· Τότε ἀγάπη ἦν, καὶ ἐκακῆς τὸν πλησίον αὐτοῦ ἐλήκεν ἄνω, νῦν δὲ γυνείτης τῆς ἀγάπης, ἐκακῆς τὸν πλησίον αὐτοῦ κατασύρει, καὶ διὰ τούτο οὐ λαμβάνομεν τὴν χάριν.

350. Ἀπῆλθον ποτὲ τρεῖς ἀδελφοί εἰς θερίσμον, καὶ ἔλαβον ἐαυτούς ἐξήκοντα ἄρούπας· εἰς δὲ εἰς αὐτῶν ἦσθησεν τὴν πρώτην ἡμέραν, καὶ ἀνέκαμψεν εἰς τὴν κέλλαν αὐτοῦ. Καὶ εἶπεν ὁ εἰς τὸν δύο τὸ ἔτερον· Ἰδοῦ, ἀδελφε, βλέπεις ὅτι ἦσθησεν ὁ ἀδελφὸς ἡμῶν, βίασαι οὐν τὸν λογισμὸν σου μικρόν, κἀγὼ μικρόν καὶ πιστεύσας διὰ τῶν εὐχῶν αὐτοῦ θερίσας τὸν τόπον αὐτοῦ. Τελεσθέντος δὲ τοῦ ἔργου, ὅτε ἤθελον λαβεῖν [f. 239r] τὸν μισθὸν, ἐφώνησαν τὸν ἀδελφὸν, λέγοντες· Ἐλθε, ἄρον τὸν μισθὸν σου, ἀδελφέ. Ὁ δὲ εἶπεν· Ποῖον μισθὸν ἔχω λαβεῖν μὴ θερίσας; Οἱ δὲ εἶπον· Διὰ τῶν εὐχῶν σου γέγονεν ὁ θερίσμος σου, καὶ δεῦ λάβε τὸν μισθὸν σου. Πολλῆς δὲ ἀμφιβολίας γενομένης ἀναμένεσαν αὐτῶν, τοῦ μὲν λέγοντος· Οὐ λαμβάνω, τῶν δὲ μὴ ἀνεχομένων παραχωρήσας εἰ μὴ λάβοι, ἀπῆλθον δικάσασθαι πρὸς μέγαν γέροντα. Εἶπεν δὲ αὐτῷ ὁ ἀδελφὸς· Πάντες, ἀπῆλθομεν θερίσας οἱ τρεῖς. Ἀπελθόντων δὲ εἰς τὸν ἄγρον, τὴν πρώτην ἡμέραν ἦσθησεν, καὶ ἀνέκαμψα εἰς τὴν κέλλαν μου ἠμήραν

1 ἤθελεν κοπ., sic AP γ 17.21] ἤθελεν αὐτοῦ SC 2 N.348 bis om C
3 κατασύρει C] κάτω σύρει S (S gives a better meaning; the comparison needs both ἀνω and κάτω)
4 ἐαυτοῦ C] ἐαυτοῖς S 5 ἐχω λαβέιν μὴ θερίσας C] μὴ θερίσας ἐχω λαβέιν trsp S
6 δεῦ C] δεύρο S
N.348/17.21

They used to say of an elder at Scete that he fell ill and wished to eat some fresh bread. When one of the brothers who was fighting the good fight heard this, he took his sheepskin with some dried loaves in it and went off to Egypt. There he took in exchange some morsels [of fresh bread] and brought them to the elder and they were amazed when they saw that they were warm. The elder, however, was reluctant to eat [of them], saying: “This is my brother’s blood.” The elders besought him saying: “Eat, for the Lord’s sake, lest the brother’s sacrifice be in vain.” Encouraged, he did eat them.

N.348bis

The servant of God Macarius once went to an anchorite and found him unwell. He enquired what he would like to eat and, when he said “a pastry” [?], that valiant one did not hesitate to go to the city of Alexandria to bring one and give it to the patient. The amazing thing is that he was not known to anyone.

N.349/17.23

A brother asked an elder: “How is it that nowadays there are some who labour away in the [various] ways of life but do not receive grace the way those of old time did?” “Then there was love,” the elder told him, “and each one promoted his neighbour. But now love has grown cold and each one is demoting his brother; that is why we do not receive grace.”

N.350/17.24 BHG 1450zd, de tribus fratribus

Three brothers once went away to harvest; they got sixty *arourai* for themselves but one of [the brothers] fell sick the first day and went back to his cell. Of the two one said to the other: “Look, brother, you see that our brother has fallen sick; do you make a little effort in your *logismos* and I a little too; we trust that, through his prayers, we shall harvest his land.” When the task was completed and they came to receive the wage, they called the brother saying: “Come and get your wage brother”, but he said: “What wage do I have to receive when I did not harvest?” They said: “Thanks to your prayers, your harvesting was done; come and receive your wage.” There was a great disputation between them, he saying he was not
351. 

Ἐπεν γέρων: οἱ πατέρες ἡμῶν ἔθος εἶχον παρα[φ. 240α]βάλλειν εἰς τὰ κελλία τῶν νεοφώτων ὁδηγῶν τῶν βουλομένων καταμόνας ἀσκείσαντι καὶ ἐπισκέπτεσθαι αὐτοὺς, μῆτις τις αὐτῶν πειρασθεὶς ὑπὸ δαμόδων ἐβλάβη τὸν λογισμὸν. Καὶ εἴποτε τις αὐτῶν βλαβοῦσα εὐρίσκετο, ἐφευράν αὐτόν ἐν τῇ ἐκκλησίᾳ, καὶ ἔγενετο νιππήρ καὶ ἔγενετο εὐχὴ περὶ τοῦ κάμνουτος, καὶ ἐνίπποντο πάντες οἱ ἀδελφοὶ καὶ κατέχεον ἐπάνω αὐτοῦ ἐκ τοῦ ὀδατος, καὶ εὐθεώς ἐκαθαρίζετο.

352. 


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1 καὶ ἀναγκάζουσι με οἱ ἀδιλφοὶ λέγοντες. Δεῦ λαβῇ μισθὸν ὃν οὐκ ἐθέρισας om S
2 κατεδίκασαν C-αἰ S 3 νεοφώτων C νεοφώτων S
3 ἀσκείσαντι C-αἰ C ἀσκήσασι S 4 καὶ C τοῦ S
4 ἐβλάβη τὸν λογισμὸν C τὸν λογισμὸν ἐβλάβη τοῦ S
5 οἱ om S 8 πληθάριον πληθάριον S
6 καὶ ἐνθὲν γίνεται ἡ ἀρχὴ . . . Οὐχὶ, ἀλλʼ ἐμὸν om S (sauf du même au même)
taking [it], they that they refused to leave unless he took [it], so they went to a great elder for arbitration. The brother said to him: “We three went harvesting, father. When we went into the field the first day I fell ill and returned to my cell. Not one day did I harvest, yet the brothers are coercing me saying: ‘Come and receive the wage you have not reaped.’” The other two said: “We three received sixty arourai. Even if there had been three of us, we could not have finished them up. Yet, thanks to the prayers of the brother, we two quickly got in the harvest and we are telling him: ‘Receive your wage’, but he does not want to.” The elder was amazed when he heard this; “Give the signal for all the brethren to gather together”, he said to his brother. When they all arrived he said to them: “Come, brethren; hear a just judgement this day.” The elder told them everything: they condemned the brother to receive his wage and to do with it whatever he liked. The brother went his way weeping and lamenting.

* 1 aroura = 100 cubits², = ~ 1/6 of a hectare, so 60 arourai = ~ 12 hectares, = ~ 30 acres.

N.351/17.25

An elder said: “Our fathers had the custom of visiting the cells of those brothers at the beginning of their career who wished to practise their discipline in solitude. They would examine them in case any one of them, tempted by demons, was damaged in his logismos. If one of them were ever found to be damaged, they would bring him into church. A wash-bowl would be set in place and there would be prayer for the suffering one. All the brothers would wash themselves and then pour some of the water over him and the brother would immediately be purged.”

N.352/17.26

Two elders were living with each other for many years and never had a fight. One of them said to the other: “Let us too have one fight like men do.” In reply the other said: “I do not know how a fight comes about”, but the other said to him: “Look, I will put a brick in the middle and I will say: ‘It is mine.’ Then you say: ‘No, it is mine’; it begins from that.” So they put a brick in the middle and the first one said: “This is mine,” but the other said: “No, it is mine”, and the first one said: “If it is yours, take it and go”, and off they went having found nothing to quarrel with each other about.
353. Εἶπεν γέρων: Οὐδέποτε ἐπεθύμησα ἔργον ὄφελοῦν με καὶ ζημιῶν τὸν ἀδελφόν μου, τοιαύτας ἐπιτίδας ἔχων, ὅτι τὸ κέρδος τοῦ ἀδελφοῦ μου, ἔργον καρτοφορίας μοι ἐστίν.

354. Ἀσκήτης τις εὐρήκως τινά δαιμονιόντα μὴ δυνάμενον νηστεύειν, τῇ τοῦ Θεοῦ ἁγάπῃ, ὡς γέγραπται, μή τὸ ἐαυτοῦ ἄλλα τὸ τοῦ ἐτέρου ζητεῖν, ἥξισε [f. 240v] μετελθεῖν εἰς ἐαυτόν τὸν δαίμονα, κάκεινον ἐλευθερωθῆναι. Καὶ δὴ τῆς δεήσεως ἐπήκουσεν ὁ θεός, καὶ βαρηθεὶς ὁ ἀσκήτης ὑπὸ τοῦ δαίμονος, ἐπέμεινε τῇ νηστείᾳ καὶ τῇ προσευχῇ καὶ τῇ ἁσκήσει σχολάσας, τὸ δὲ πλεῖστον διὰ τὴν ἁγάπην αὐτοῦ, εἰς ὅλιγον ἡμερῶν ὁ θεός ἀπῆλθησεν ἀπ' αὐτοῦ τὸν δαίμονα.


356. Ἀδελφὸς ὑπη [f. 240v] μετέτι κὲ τὸν πατέραν ἀσθενοῦντι, Συνέβη δὲ αὐτοῦ λυθῆναι τὸ σῶμα καὶ ἑκβάλλειν τῦν μετὰ σαπρᾶς ὀσμῆς. Εἶπεν δὲ ὁ λογισμὸς τοῦ ἀδελφοῦ: Φῦγε οὖ γὰρ δύνασαι ὑπενεγκεῖν τὴν ὀσμὴν τῆς δυσωδίας ταύτης. Ὁ δὲ ἀδελφὸς λαβὼν κεράμιον, ἐβαλεν εἰς αὐτὸ τὸ ἀτόπλυμα τοῦ ἄσθενούντος, καὶ εἰ ἤρετο ο λογισμὸς αὐτοῦ λέγειν ὅτι φῦγε, ἐλεγεν τῷ λογισμῷ: Ἐὰν θελήσῃ φῦγεν ἀπ' αὐτοῦ πίνω. Εἶπε δὲ ὁ λογισμός αὐτοῦ. Μήθει φῦγῃ, μήθει πίς τῆς δυσωδίας ταύτης. Καὶ ἐκοπία ὁ ἀδελφὸς καὶ ἐκαρτήρει ὑπηρετοῦν τὸ γέροντα, καὶ ἰδὼν ὁ θεὸς τὸν κόπον τοῦ ἀδελφοῦ, ἴσαστο τὸν γέροντα.

357. Ἀδελφοί ἐν Σκήτῃ ἐκάθισαν καθαρίσατε σειράν καὶ τὰς ἔξ αὐτῶν ἀσθενῶν ἀπὸ τῆς ἁσκήσεως καὶ [f. 241r] βῆσαν ἄνεφερεν φλέγματα, καὶ μὴ θέλοντος αὐτοῦ, ἀπήρχετο ἀπὸ τοῦ πτύσματος ἐπάνω τινὸς ἀδελφοῦ, καὶ ἁγιείτο ἐκεῖνος ὑπὸ τοῦ ἱδίου λογισμοῦ, εἰπεῖν τῷ

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1 μι] μου S
2 ῥόθουνος C] ῥόθουνος S
3 πῦον εοτ;] πῦον C] πῦον S
4 σαπρᾶς S] σαπρῆς C
5 τῷ ἀδελφῷ S] τοῦ ἄδελφοῦ C
6 ὁ θεὸς S
An elder said: “I have never desired work that benefits me but is to my brother’s disadvantage, as I have such hopes that my brother’s advantage is a fruit-bearing task for me.”

An ascetic found somebody who was possessed by a demon and unable to fast. Moved by the love of God (as it is written) and seeking not his own [wellbeing] but another’s, he asked that the demon should pass into himself and that the other man be set free. God heeded the request but the ascetic, though oppressed by the demon, continued to occupy himself with fasting, prayer and *askēsis*. Within a few days, God expelled the demon from him, mainly in consequence of his love.

A brother asked an elder: “There are two brothers; one of them lives in *hēsychia*, [fasting] six days in a row and giving himself a great deal of hard labour but the other ones takes care of people in distress; whose task will God more readily accept?” The elder said to him: “Even if the one who [fasts] for six days were to hang himself up by the nostril he cannot be equal to the one who cares for people in distress.”

A brother was caring for one of the fathers who was sick and it came about that his body broke out in a malodorous suppuration. The brother’s *logismos* said to him: “Get away, for you cannot tolerate the stench of this malodour”, but the brother took a pot and put in it the water with which he had washed the sick man. Then if his *logismos* began to say: “Get away”, he would say to his *logismos*: “If I want to get away, I’ll drink from it”, but his *logismos* said: “Neither get away nor drink from this stench.” The brother laboured on and persevered caring for the elder and, when God perceived the brother’s labour, he cured the elder.

Some brothers at Scete sat cleaning rope. One of them was ill from the *askēsis*. He was coughing and spitting and (not that he wanted it to) some of his spittle landed on one of the brothers. He was prompted by his
ἐσθενοῦντι Παῦσα τούτο πτεύειν ἐπάνω μου. Πολεμήσας δὲ τῷ λογισμῷ, εἶπεν ἐν έαυτῷ. Ἐι βούλη φαγεῖν ἄπτ' αὐτῶν, εἰπέ. Τότε λέγει: Μήτε φάγης; μήτε εἴπτ' αὐτῷ.

358. Τις τῶν πατέρων ἀπῆλθεν εἰς πόλιν, πωλῆσαι τὸ ἐργοχείριον αὐτοῦ, καὶ ἰδὼν πτωχών γυμνὸν ὄντα, καὶ σπλαγχνισθεὶς ἐπὶ αὐτῶ, ἔχαρισα τῷ αὐτῶ τὸν ἑαυτοῦ λεβήτωνα. Ὁ δὲ πτωχὸς ἀπελθὼν, ἐπώλησεν αὐτὸν. Ὁ οὖν γέρων μαθὼν δ' ἐποίησεν, ἐλυπήθη καὶ μετέγνω ὅτι ἔδωκεν αὐτῷ τὸ ἰμάτιον. Παρέστη οὖν τῷ γέρωντι ὁ Χριστὸς κατ' ὄναρ ἐν τῇ νυκτὶ ἐ[φ. 241b]κεῖνη φορῶν τὸν λεβήτωνα καὶ λέγει αὐτῷ: Μὴ λυτοῦ, ἰδοὺ γὰρ φορῶ δ' δέδωκάς μοι.

Περὶ διορατικῶν

359. Ἐλεγέ τις τῶν πατέρων ὁτι καθημένων ποτὲ γερόντων καὶ λαλοῦντων περὶ ωφελείας, ἴν τις ἐν αὐτοῖς διορατικός, καὶ ἐβλεπε τοὺς ὁγγέλους κατασείωντας καὶ εὐφημοῦντας αὐτοὺς; ὡς δὲ ἤρχετο ἄλλη ὁμίλια, ἀνεχώρουν οἱ ὁγγελοι, καὶ ἐκκυλίωντο χοίροι ἐν μέσῳ αὐτῶν μεστοὶ δυσωδίας, καὶ ἡφανίζον αὐτοὺς. Ὡς δὲ πάλιν ἔλαλησσαν περὶ ωφελείας, ἤρχοντο οἱ ὁγγελοὶ καὶ εὐφημοῦν αὐτοὺς.

360. Εἶπεν γέρων· Τούτῳ ἐστι τὸ γεγραμμένον· ἔπι ταῖς δυσι καὶ τρισὶν ἀμαρτίαις Τύρου· ἐπὶ δὲ ταῖς τέσσαριν οὐκ ἀποστραφήσομαι· τὸ ἐν[φ. 241v]θυμήθηκαν τὸ κακὸν καὶ συγκαταβήκαν τῷ λογισμῷ καὶ τὸ′ λαλῆσαι, τὸ δὲ τέταρτον ἐστὶ τὸ ἐκτελέσαι τὸ ἐργον· ἐπὶ τοῦτο 2 οὐκ ἀποστραφήσεται ἢ ὀργή τοῦ Θεοῦ.

361. Ἐλεγόν περὶ μεγάλου γέροντος ἐν τῇ Σκήτῃ· ὁτι ὅτε οἱ ἄδελφοι ὠκοδομόυν κελλίον, ἤρχετο μετὰ χαρᾶς καὶ βάλλουν τὸν θεμέλιον οὐκ ἀνεχώρει, ἐὼς οὐ ἐτελειώθη. Ποτὲ οὖν ἐξελθὼν εἰς οἴκοδομήν κελλίου, ἐστύγναξεν ἐκεῖ. Καὶ λέγουσιν αὐτῷ οἱ ἄδελφοι· Τί στυγνὸς εἰ καὶ λυποῦμενος, ἄββα; Ὁ δὲ εἶπεν· Ἐρημωθήσεται ἔχει ὁ τόπος οὗτος, τέκνα. Ἐγώ γὰρ εἶδον ὅτι πῦρ ἀνήρθη εἰς Σκήτην, καὶ λαβόντες οἱ ἄδελφοι βαία,

1 τὸ om S 2 τούτο C] τούτο S
logismos to say to the sick man: “Stop spitting on me”, but, battling with the logismos, he said to himself: “If you are prepared to eat [his spittle] say so.” Then he said to himself: “Do you neither eat it nor speak to him.”

N.358

One of the fathers went off to the city to sell his handiwork. He was moved to compassion at the sight of a naked pauper and gave him his own levitôn, but the pauper went and sold it. The elder was distressed when he learnt what he had done and regretted that he had given him the garment. Then that night Christ appeared to the elder in a dream wearing the levitôn and said to him: “Do not be distressed for see: I am wearing what you gave me.”

ON THOSE WHO HAVE THE GIFT OF SECOND SIGHT

N.359/18.29

One of the fathers used to say: “Some fathers were once sitting talking about what is beneficial [for the soul] and there was one among them who had second sight. He was seeing angels nodding in approval and praising them. But when the talk went in another direction, the angels withdrew and [he saw] stinking pigs rolling about in the middle of them and obscuring them. But when they were speaking of what is beneficial [for the soul] again, the angels came and were praising them.”

N.360/18.30

An elder said: “This is the meaning of the passage in Scripture: ‘I will turn [my wrath] away for two or three transgressions of Tyre, but for four I will not turn [it] away’ [Amos 1:9]: [the three faults are] to imagine evil, to consent to it in one’s logismos and to speak of it; the fourth [stage] is to accomplish the deed. For this the wrath of God will not be turned away.”

N.361/18.31

They used to say of a great elder at Scete: “When the brothers were constructing a cell, he would come out with joy and, laying the foundations, he would not leave until it was completed. But once when he came out for the construction of a cell he looked very sad. The brothers said to
362. Εἶπεν γέρων. Κυριακάδη: δίκαιος ὡς φοίνις ἀνθησεί, σημαίνει δὲ ὁ λόγος τὸ ἐκ τῶν ὑψηλῶν πράξεων ἀγαθῶν καὶ ὀρθῶν καὶ γλυκύ. Ἔστι δὲ καὶ μία τοῦ φοίνικος ἡ καρδία, καὶ αὐτῇ λευκῇ, πᾶσαν ἔχουσα τὴν ἐργασίαν αὐτοῦ. Τούτῳ δὲ ἐστὶν ὁμοίου ἐπὶ τῶν δικαίων εὐρέη, μία γάρ αὐτῶν καὶ ἀπλῆ καρδία πρὸς τὸν Θεόν μόνον ὀρώσα. Ἔστι δὲ καὶ λευκῆ· τὸν ἐκ τῆς πίστεως φωτισμὸν ἔχουσα, καὶ πάσα δὲ ἡ ἐργασία τῶν ἀγίων ἐν καρδία αὐτῶν ἐστὶν· τὸ δὲ ὀξύ τῶν σκολόπων, ἡ πρὸς τὸν διάβολον ἐστὶν ἀντίστασις.

363. Εἶπεν γέρων. Ἡ Σωμανίτις τὸν Ἐλισασαύον ἐδέξατο, παρὰ τὸ μὴ ἔχειν αὐτῇν σχέσιν μετὰ τινος ἀνθρώπου. Λεγέται δὲ ἡ Σωμανίτις πρόσωπον ε[52. 242]̓]χειν τῆς ψυχῆς, τὸν δὲ Ἐλισασαύον πρόσωπον τοῦ ἀγίου Πνεύματος. Οὐαν οὖν ὃραν ἡ ψυχή ἀφίσταται τῆς σωματικῆς συγχύσεως, παραβάλλει αὐτῇ τὸ Πνεῦμα τοῦ Θεοῦ, καὶ τότε δυνῆσται τεκεῖν, στείρα ὑπάρχουσα.

364. Εἶπεν τὶς τῶν πατέρων ὅτι οἱ ὀφθαλμοὶ τοῦ χορίου, φυσικῶς ἔχουσι τὴν πλάσιν, ὡστε ἀνάγKH νεεύει εἰς τὴν γῆν, μηδέποτε δὲ δύνασθαι ἀνανεῦσαι εἰς τὸν οὐρανόν. Ὅτως, φησί, καὶ τοῦ ταῖς ἡδοναῖς ἐγγυμαζέοντος ἡ ψυχή, ἀπαξ κατολιθήσεσα πρὸς τὸν τῆς ἡδυπαθείας βόρβορον, ἀνανεῦσαι ἀδυνατεῖ.

365. Ἐγένετο τοῖς μέγας διαφραγμάτος γέρων: ὁμώς διεβασίσατο λέγων· ὅτι τὴν δύναμιν ἦν εἶδον ἐπὶ τοῦ φωτίσματος ἐστὶν, τὴν αὐτὴν εἶδον καὶ ἐπὶ τοῦ ἐνδύματος τοῦ μονοχοῦ, ὅταν [52. 242]̓] λαμβάνῃ τὸ σχῆμα.

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1. Εἶπε γέρων om S
2. δύνασθαι ἀνανεύσαι C] ἀνανεύσαι δύνασθαι trsp S
3. ὁμώς C] ὁμώς S]
him: ‘Why are you sad and sorrowing, abba?’ ‘This place is going to be laid waste, my sons,’ he said, ‘for I saw that fire had broken out at Scete. The brothers took palm fronds and beat it out. It broke out again and again they put it out. It broke out a third time, spreading to the whole of Scete, and they were no longer able to put it out. That is why I look sad and am sorrowing.’”

N.362/18.33

An elder said: “It is written: ‘The righteous shall flourish like a palm tree’ [Ps 91:13]. The saying indicates the goodness, the uprightness and the sweetness of noble deeds. And the palm tree has a single heart; it is white and it contains the tree’s entire activity. Something similar is to be found in the case of the righteous: their heart is single and uncomplicated, looking to God alone. It is white too, containing the light of faith and the entire obedience to the commandments of the holy ones is in their heart. The sharpness of the thorns is opposition to the devil.”

N.363/18.34 (cf. Cronios 1)

An elder said: “The Shunamite woman took in Elisha because she had no relations with any man [2 Kgs 4:8–37]. The Shunamite woman is said to represent the soul, Elisha the Holy Spirit. At whatever time the soul withdraws from physical relations, the Spirit of God comes upon it; then will it be able to bear fruit even though it be barren.”

N.364/18.35

One of the fathers said: “The eyes of a pig have a natural tendency that forces them to turn towards the ground and never be able to look up to heaven. It is the same, he said, for the soul of the person who is addicted to pleasure. Once it has slipped into the quagmire of enjoyment, it is incapable of looking up.”

N.365/18.36

There was a great elder who had the second sight; he made an affirmation thus: “The force I beheld standing by at the baptising, I beheld the same at the clothing of a monk, when he receives the habit.”
366. Ἐπληροφορήθη γέρων ποτὲ τού ὅραν τὰ γινόμενα, καὶ ἔλεγεν· ὅτι εἶδον ἄδελφον μελετῶντα ἐν τῷ κελλίῳ αὐτοῦ, καὶ ἴδοι δαίμων ἵστατο ἐξω τοῦ κελλίου. Καὶ ἐν τῷ μελετῶν τὸν ἄδελφον, οὐκ ἵσχυεν εἰσελθεῖν· ὡς δὲ ἐπαύετο μελετῶν, τότε εἰσήρχετο ὁ δαίμων ἐν τῷ κελλίῳ καὶ ἐπολέμει αὐτὸν.

367. Εἶπεν τις τῶν πατέρων ὅτι δύο ἄδελφοι ἦσαν γειτνιώντες αὐτῶ, εἷς ἐκεῖνος καὶ εἷς ἐγχώριος, ἵνα δὲ ὁ ἐκεῖνος μικρὸν ἀμελέστερος, ὁ δὲ ἐγχώριος σπουδαῖος πάνω. Συνέβη δὲ κοιμηθῆναι τὸν ἐκεῖνον, καὶ ὁ γέρων, διορατικός ὦν, εἶδε πλῆθος ἀγγέλων ὁδηγοῦντος τὴν ψυχὴν αὐτοῦ. Καὶ ὡς ἔφθασε τὸν οὐρανόν καὶ ἤλθεν εἰσελθεῖν, ἐγένετο περὶ αὐτοῦ ζήτησις, καὶ ἤλθεν φωνή ἄνωθεν λε[ν]. Φανερὸν μὲν, ὅτι ἀμελή ἦν μικρῶς, διὰ δὲ τὴν ἐξειπτίαν αὐτῶν ἀνοίξειτε αὐτῶν. Καὶ μετὰ ταύτα ἐκοιμήθη καὶ ὁ ἐντόπιος, καὶ ἤλθε πᾶσα ἡ συγγένεια αὐτοῦ, καὶ εἶδεν ὁ γέρων ὅτι οὐδαιμον ἀγγελος, καὶ ἐθαυμάσειν, καὶ ἔπεσεν ἐπὶ πρόσωπον ἐνώπιον τοῦ Θεοῦ λέγων. Πῶς ὁ δέξος, ἀμελής ὦν, τοιαύτης δόξης ἔτυχεν, καὶ οὔτος σπουδαῖος ὄντι ὁδηγοῦντος ἔτυχεν; καὶ ἤλθεν αὐτῷ φωνὴ λέγουσα· Οὗτος ὁ σπουδαῖος ὅτε ἤλθε κοιμηθῆναι, ἤνοιξε τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδε <τοὺς> τοῦ γένους αὐτοῦ κλαιόντας, καὶ παρεκλήθη ἡ ψυχὴ αὐτοῦ. Ὁ δὲ δέξος, εἰ καὶ ἀμελῆς ἦν, ἀλλ' οὖνδένα τῶν ἰδίων αὐτοῦ εἶδεν, καὶ στενάξας ἐκλαυσε, καὶ ὁ Θεὸς παρεκάλεσεν αὐτὸν.

368. Διηγή[ν] ἐν τῇ πόλει άνθρωπος πλούσιος καὶ ἁσβέσις, καὶ συνέβη αὐτῶν ἀποθανεῖν, καὶ προέτημεν αὐτῶν ἡ πόλις καὶ ὁ ἐπίσκοπος μετὰ λαμπάδων καὶ θυμιαμάτων. Ἐξῆλθε δὲ καὶ ὁ ἱερέας τοῦ ἀναχωρῆσαι κατὰ τὸ ᾿Εβραϊς ἀπενεγκείν αὐτὸ ἄρτος, καὶ εὕρηκει αὐτῶν βεβρωμένον ὑπὸ οὐανής, καὶ ἔπεσε ἐπὶ πρόσωπον ἐνώπιον τοῦ Θεοῦ λέγων· Οὗκ ἤγερομαι, Κύριε, ἐν τῇ πληροφορήσει με τί ἔστι ταῦτα, ὅτι ἐκεῖνος ὁ ἁσβέσις τοσαύτην έσχε φαντασίαν· ὦτος δὲ, ὁ δουλευός σοι νῦκτα καὶ ἤμεραν, ὦτος ἀπεθανεν. Καὶ ἤλθεν ἀγγελος Κυρίου, καὶ εἶπεν [ν] φανερός αὐτῷ· Ἐκεῖνος ὁ ἁσβέσις εἶχεν ἔργον μικρὸν καλὸν, καὶ ἀπέλαβεν αὐτὸ ὀδε, ᾿ην οἰκίαν ἀνευς. Οὗτος δὲ ὁ ἀναχωρητής, ἐπειδὴ ἀνθρωπος ἦν

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1 εἶδον ἐν κοιμηθησθθεν add S 2 δαίμων εἶδον add S 3 εἰσελθεῖν C] εἰσελθαν S 4 εἰδεν corr (S not clear) ἐιδεν C 5 σπουδαῖος ὄν add S 6 οὐανής corr] οὐανής C S
An elder was once accorded the assurance of seeing what was happening and he would say: “I saw a brother meditating in his cell and here there was a demon standing outside the cell. He lacked the strength to enter as long as the brother was meditating but, while he rested from meditating, then the demon would go into the cell and do battle with him.”

One of the fathers said that there were two brothers who were his neighbours: one a foreigner, the other a native. The foreigner was a little too slack, the native very rigorous. It came about that the foreigner died and the elder (who had second sight) beheld a host of angels accompanying his soul. When he reached heaven and was going to go in, an enquiry was made about him and there came a voice from on high saying: “It is clear that he was a little slack, but open up to him on account of his voluntary exile.” Later on the native also died; all his family arrived, but the elder saw no sign of an angel. Amazed by this, he fell on his face before God, saying: “How is it that the stranger who was slack was so glorified while this rigorous brother got nothing of the kind?” A voice came to him that said: “When this rigorous brother was at the point of death, he opened his eyes and saw his parents weeping – which comforted his soul. But the alien, even if he was slack, saw none of his own people.” He sighed and wept – and God comforted him.

One of the fathers related the story of an anchorite living in the desert of Nileopolis who was attended by a faithful worldling. There was also in the city a rich man who was godless. It came about that [the rich man] died and the city (including the bishop, accompanied with lights and incense) formed a cortège for him. The anchorite’s attendant went out as usual to bring him bread and found that he had been eaten by a hyena. He fell on his face before God saying: “I will not get up, Lord, until you reassure me why this is the case: that that godless fellow got such a show while this one (who served you day and night) died like this.” An angel of the Lord came and said to him: “That godless fellow did a little good [here] and received his reward here, so that he finds no rest whatsoever over there. But this anchorite, a man distinguished in every virtue, nevertheless, being human,
κεκοσμημένος πάση ἀρετῇ, εἰχὲ δὲ καὶ αὐτῶς ὡς ἀνθρώπος μικρόν σφάλμα, ἀπέλαβεν αὐτὸ ἑντεύθεν ἵνα ἐκεῖ εὐρεθῇ καθαρός ἐνώπιον τοῦ Θεοῦ. Καὶ πληροφορηθείς, ἀπῆλθε δοξάζων τὸν Θεὸν ἐπὶ τοῖς κρίμασιν αὐτοῦ ὃτι ἀληθινά εἶσιν.

369. Ἔλεγον περὶ τινος γέρων τοῦ Ἰδείν τοῦ δαιμόνος, καὶ ἀπεκαλύφθη αὐτῷ ὅτι οὐ χρείαν ἔχεις ἰδείν αὐτοῦ. Ὑδὲ γέρων παρεκάλει λέγων· Κύριε δυνατός ἐι σκεπάσαι με τῇ χερί σου. Ὑδὲ Θεός ἀπεκάλυψε τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ εἶδεν αὐτοὺς ὃ ὀσπερ μέλισσαι κυκλούσας τὸν ἀνθρωπόν, βρύχον [ἐ. 243v] τες τοὺς ὀδόντας αὐτῶν ἐπὶ αὐτῶν ὁ δὲ ἄγγελος Κυρίου ἐπετίμα αὐτοῖς.

370. Ἀδελφός τοῖς εἰς τὸ τόπον ἐν ἐρμῆς ἀνακεχωρημένοι καὶ ἰσχυράζοντα, καὶ παρεκάλει τὸν πατέρα αὐτοῦ λέγων· Ἐπιτρέψον μοι οἰκήσαι ἐν αὐτῷ, καὶ ἐλπίζω εἰς τὸν Θεὸν καὶ εἰς τὰς εὐχὰς σου ὃτι ἔχω κοπιᾶσας πάνυ. Καὶ οὐκ εἴσας αὐτὸν ὃ ἀββᾶς αὐτοῦ λέγων· Ὁδά ἀληθῶς ὧτι πολλὰ ἔχεις κοπιᾶσαι, ἀλλὰ διὰ τὸ μὴ ἔχεις σε γέροντα, ἐπαρήγαγε ἔχεις εἰς τὸ ἔργον σου ὃτι ἄρέσκει τῷ Θεῷ, καὶ διὰ τὸ ἐπαρήγαγε 4 ὦλος ἔργον μοναχοῦ ἔχεις, ἀπόλλεις τὸν κόπον σου καὶ τὰς φρένας.

371. Ἔλεγον περὶ τινος γέρων τοῦ μεγάλου· ὃτι ἦν καθῆμεν εἰς τὸν Πορφυρίτην, καὶ ὡς ἦν τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανόν [ἐ. 243v] πάντα ἐθεώρης τὰ ἐν τῷ οὐρανῷ, καὶ εἰ κατένευς καὶ προσέσχεν εἰς τὴν γῆν, ἐβλέπες τᾶς ἀβύσσους καὶ πάντα τὰ ἐν αὐτοῖς.

372. Ἀδελφός τὴς κινηθεὶς εἰς ὁργήν κατὰ τινος, ἔστε εὐχάριστοι καὶ αἰτούμενος μακροθυμήσαι ἐπὶ τῷ ἀδελφῷ, καὶ τὸν πειρασμὸν παρελθὼν ἁβλαβῶς, καὶ εὐθέως ὀρᾷ κατανῦ ἐκ τοῦ στόματος αὐτοῦ ἐξερχόμενον.

373. Εἶπεν γέρων· Ὁ διάβολος τὸ ἐλαττόματι τοῦ μοναχοῦ ἐπητίθεται· ἔθος γὰρ διὰ μικρὸν χρόνον βεβαιώθην, φύσεως ἱσχύν ἔχει, μάλιστα μὲν οὐν τοῖς ἀμελεστήροις. πὰν βρῶμαι δ ἐκατακίνησαν ζητεῖς, μὴ θελήσῃς δούναι, καὶ μάλιστα υγιαίνων, καὶ δ ἐπιθυμεῖς, μὴ φάγης. ἐνθιών δὲ τὰ ἀποστέλλων [ἐ. 243v] λόμενα σοὶ ὑπὸ τοῦ Θεοῦ εὐχαρίστει πάσαν ὄραν.

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committed a few faults. He paid the penalty for those in this world so that he might be found spotless before God over there.” He went his way reassured, glorifying God for his judgements, for they are true [Ps 18:10].

N.369/18.39

They used to say of one elder that he implored God to [let him] see the demons and it was revealed to him: “You do not need to see them.” But he begged God: “Lord, you are able to protect me by your hand”, whereupon God opened his eyes and he saw them and how they swarm about a man like bees, gnashing their teeth against him; but the angel of the Lord was rebuking them.

N.370

A brother saw a place in the desert that was remote and tranquil. He besought his father saying: “Let me live there for I have good hope in God and in your prayers that I can make a good effort there.” But his abba did not let him, saying: “I know very well that you can make a good effort but, because you do not have an elder, you can have confidence in your work that it is pleasing to God and, through confidence that you have performed a monk’s work completely you will lose your effort and your reason.”

N.371/18.50

They used to say of a great elder that he was living at Porphyrites and that, when he lifted his eyes up to heaven, he used to observe everything that was in heaven and if he looked down and turned his attention to earth, he would be seeing the chasms and everything in them.

N.372/4.65

A brother, who was moved to anger against somebody, stood in prayer, asking to be long-suffering towards the brother and that the temptation would pass harmlessly. Straightaway he saw smoke coming out of his mouth.

N.373/4.67–8

An elder said: “The devil assaults the deficiency of the monk, for a habit reinforced over a long time has the force of nature, especially for the less diligent. Do not wish to give [yourself] every food you seek on account of


[f. 244r] μετὰ τοῦ θεοῦ, πλέκει εαυτον στέφανον, τὸ δὲ ψιαθίν ἰσχῦν θέλει, ὅτι κόπον ἔχει, ὅτι τὰ κόσκινα φυλακής, ὅτι εἰς τὰς κώμας αὐτᾶ πωλοῦσιν, ὃ δὲ καλλιγράφος χρείαν ἔχει ταπεινοῦσθιν τὴν καρδίαν, ἔχει γὰρ τὸ πράγμα ὑψηλοφροσύνην: τὸ δὲ λινυφικὸν οὐκ ἔχω πράγμα, ὅτι πραγματεύεται. Ἐάν γάρ τις ἢδη τινὰ ἀπὸ μακρὸθεν βαστάζοντα στυρεῖδια, ἢ ψιαθίν, ἢ κόσκινα, λέγει: Ὁ ὅτος μοναχὸς ἐστίν, χάρτος γὰρ ἐστιν τὸ ἐργόχειρον τοῦ μοναχοῦ καὶ εἰς καύσιν τοῦ πυρὸς. Ἐάν δὲ τὰς ἢδη τινὰ πωλοῦντα ὀθόνια, λέγει: Ἰδοὺ οἱ πραγματευται ἡλθοῦν, τοῦ κόσμου γὰρ ἐστιν τὸ ἐργόχειρον τούτο καὶ οὐ πολλοὶς ὀφέλιμον.
its savour, especially when you are in good health. Eat not what you desire but, eating that which God sends you, give thanks all the time. We have consumed the small loaves of monks and have not as yet become monks. Take courage brother, so you are not wearing a habit that is foreign to you; but have the seal of Christ, which is humility.”

N.374/7.44

The elders used to say: “The monk ought to struggle against the demon of accidie and despair until death, especially at the time of the synaxis. And if (with the help of God) you succeed in this, turn your attention to the logismos of self-satisfaction and presumption and say to the logismos: ‘Except the Lord build a house, those who build it labour in vain’ [Ps 126:1] for ‘A man is nothing but dust and ashes’ [Sir 17:32] and remember that ‘The Lord opposes the proud but gives grace to the humble’ [Jas 4:6, cf. Prv 3:34].”

N.375

Some brothers once visited a great elder. He said to the first one: “What work do you do, brother?” “I braid rope, abba”, he replied. “God will braid a crown for you, my son”, the elder told him. Then he said to the second one: “And what work do you do?” “Rush mats”, he said. “God will empower you, my son”, the elder said to him. He said to the third one: “And what work do you do?” “Sieves”, he said. The elder said to him: “God will protect you, my son.” He said to the fourth one: “And what work do you do?” “I am a scribe”, he said; “Then you have knowledge”, the elder said to him. Then he said to the fifth one: “And what work do you do?” but he said: “Linen-making,” “That has nothing to do with me”, said the elder. “He who braids rope, if he is alert in cooperation with God, plaits himself a crown. [He who makes] a rush mat wishes for strength, for it is hard work; the [maker of] sieves [needs] protection, for they sell them in the villages. The scribe has to humble his heart, for his trade leads to high-mindedness. As for linen-making, I have nothing to do with it because he is engaged in business. If someone sees a person afar off carrying baskets, a rush mat or sieves, he says: ‘That is a monk’, for straw is the raw material of the monk’s handiwork and is for burning in the fire. But if a person sees somebody selling linen goods, he says: ‘Look, the businessmen have come’, for that handiwork is of the world and it is not beneficial for many.”
376. "Ελεγέ τις τῶν γερόντων περί Λαζάρου τοῦ πτω[φ. 244v']χοῦ ὅτι οὐχ εὐρίσκομεν αὐτόν ὅτι οὐδὲποτε κατὰ τὸ Ἡθοῦ ἐγώγυσεν ὡς μὴ ποιούντος μετ’ αὐτοῦ ἔλεος, ἀλλὰ μετ’ εὐχαριστίας τὸν πόνον αὐτοῦ ἐβάσταζε, καὶ τὸν πλοῦσιν οὐ κατέκρινεν, διὰ τοῦτο αὐτὸν ὁ Θεὸς προσελάβητο.

377. Εἶπεν γέρων. Καθεύδοντός σοι ἡ ἐγειρομένου, ἢ ἄλλο τι ποιούντος, ἐὰν ἢ ὁ Θεὸς πρὸ ὀρθαλμῶν σου, ἐν οὐδενὶ δύναται σε ὁ ἔχθρος ἐκφοβηθεῖ, ἐὰν δὲ ὁ λογισμὸς οὕτως ἐμμείνῃ ἐν τῷ Θεῷ, καὶ ἡ δύναμις τοῦ Θεοῦ μενεῖ ἐν αὐτῷ.

378. Εἶπεν τις τῶν πατέρων· Ἐὰν μὴ μισήσῃς πρῶτον, οὐ δύνασαι ἀγαπῆσαι· Ἐὰν μισήσῃς τὴν ἀμαρτίαν, ποιεῖς τὴν δικαιοσύνην, καθὼς γέγραπται· Ἐκκλησίαν ἀπὸ κακοῦ καὶ ποίησον ἀγαθόν. [φ. 244v'] Πλὴν καὶ ἐν πᾶσι τούτοις, ἡ πρόθεσις ἐστὶν ἡ ζητουμένη πανταχοῦ. Ἀδὰμ γὰρ ἐν τῷ παραδείσῳ ἦν, παρεβῆ τῇ ἐντολῇ τοῦ Θεοῦ, καὶ ἦλθε ἐπὶ τῆς κοπρίας καθῆμον, ἐφύλαξε τῷ ἐγκρατεύοντι. Πρόθεσιν οὖν μόνον ἀγαθὴν ζητεῖ ὁ Θεὸς ἀπὸ τοῦ ἀνθρώπου, καὶ ἵνα φοβηθῇ αὐτὸν πάντοτε.

379. "Ελεγέ τις τῶν γερόντων· ὅτι ὅσπερ ἀδύνατον ἐστὶν τινά τὸ πρόσωπον αὐτοῦ θεωρῆσαι ἐν ὑδάτι θολώδει, οὕτως ψυχῆ, ἐὰν μὴ καθαρευὴ ἄλλοτρών, εὐξασθαί οὐ δύναται.

380. Ἐλεγον περὶ τινος γέρωντος ὅτι ἤτισατο τὸν Θεὸν ἐπὶ ἔτη περὶ τινος χαρίσματος, καὶ ἔδόθη αὐτῶ. Ἀπήλθεν οὖν πρὸς τινα γέροντα, καὶ ἀνήγγειλεν αὐτῷ διὰ [φ. 245r'] τὸ χάρισμα. Ἀκούσας δὲ τὰ γέρων, ἔλυσεν λέγων· Μέγας κάματος. Εἶπεν δὲ αὐτῷ· "Ὑπαγε, ποίησον ἀλλὰ ἐπὶ ἔτη παρακαλῶ τὸν Θεὸν ἵνα ἐπαρθῇ ἀπὸ σοῦ, οὐ συμφέρει γάρ σοι." Ἀπελθὼν οὖν ἐποίησεν οὕτως, ἐως οὐ ήρθη ἀπ’ αὐτοῦ.
One of the elders used to say of Lazarus the Pauper [Lk 16:19–31] that we do not ever find him complaining against God for not showing him mercy. He bore his affliction with thanksgiving and did not condemn the rich man. That is why God accepted him.

An elder said: “Whether you are sleeping or getting up or doing anything else, if God is before your eyes, the enemy can in no way make you afraid. And if one’s *logismos* remain in God like that, the power of God dwells in him too.”

One of the fathers said: “Unless you first hate, you cannot love. If you hate sin, you do what is righteous, as it is written: ‘Turn away from evil and do the thing that is good’ [Ps 36:27]. But in all these things it is the intention that is required everywhere. Adam transgressed the commandment of God while he was in Paradise, while Job, sitting on the dunghill, maintained self-control. God only requires a good intention in a man and that he be ever in fear of him.”

One of the fathers used to say: “In the same way that it is impossible for anyone to see his face in troubled water, so the soul is incapable of prayer if it has not been purged of alien sentiments.”

They used to say of a certain elder that for seven years he besought God for a particular gift and it was given to him. He went off to another elder and reported to him about the gift, but the elder was saddened when he heard of it, saying: “Great work.” But he told him: “Go and spend another seven years imploring God to take it away from you; it is not to your advantage.” Away he went and did so until [it] was taken away from him.
381. Ἀδελφὸς ἤρωτησε γέρωντα λέγων· Τί ἐστιν ἡ προκοπὴ τοῦ μοναχοῦ; Καὶ λέγει ο γέρων· Ἡ ταπείνωσις ἐστίν, ἢ εἰς προκοπὴν ἄγουσα τὸν μοναχὸν.

382. Μοναχός τῆς ἁν ἐν πᾶσιν ἄγωνιζόμενος κατὰ τοῦ Σατανᾶ, ἐξεκόπη δὲ τοὺς ὀφθαλμοὺς ὑπ’ αὐτοῦ, καὶ οὐκ ἦν ἄστω ἀναβλέψαι, καὶ διὰ τὴν ὑπομονὴν αὐτοῦ, ὁ Θεὸς ἔχαρισατο αὐτῷ τὴν ὀρασίαν, καὶ ἀνέβλεψεν.

383. Ἡρωτησαν ἄδελφος τὸν ἀββᾶ Παμβώ λέγων· Διὰ [f. 243v] τί καλύσως με τὰ πνεύματα ἀγαθοποιῆσαι τῷ πλησίον; Λέγει αὐτῷ ὁ γέρων· Μὴ λέγει αὕτως· εἰ δὲ μὴ γε, τὸν Θεὸν ψευστὴν ἀποκαλεῖς, ἀλλὰ μᾶλλον εἴπε· Οὐ θέλω ὅλως ποιῆσαι ἔλεος. Προλαβὼν γάρ ὁ Θεὸς εἶπεν· "Εδωκα ὑμῖν ἐξουσίαν πατεῖν ἑπάνω ὄφεων καὶ σκορπίων, καὶ ἔπι πᾶσαν τὴν δύναμιν τοῦ ἑχθροῦ.

384. Ἐλεγέ τις τῶν γεροντῶν ὅτι ἤρωτησα τὸν ἀββᾶν Σισόην λέγων· Πῶς λέγουσι περὶ τῶν εἰδώλων ἐν τῷ ψαλμῷ εἶναι; Καὶ λέγει ὁ γέρων· Γέγραπται περὶ τῶν εἰδώλων· ὅτι στόμα ἔχουσι καὶ οὐ λαλήσουσιν, ὀφθαλμοὺς ἔχουσι καὶ οὐ βλέπουσιν, ὡτα ἔχουσι καὶ οὐκ ἀκούουσιν. Οὕτως ὁφείλει εἶναι ὁ μοναχὸς· καὶ ὁ τὰ εἰδώλα βδέλυγμα εἶναι, [f. 245v] καὶ αὐτός ἡγησάτα ἐαυτὸν βδέλυγμα.

385. Παρέβαλον ποτὲ τρεῖς ἄδελφοι τινὶ γέροντι ἐν Σκίτῳ, καὶ ἤρωτησεν αὐτὸν ὁ εἰς λέγων· Ἀββᾶ, ἐλαβον τὴν παλαιὰν καὶ καῖνην Διαθήκην ἀπὸ στῆθους. Ἐπὶ ἀποκριθεὶς ὁ γέρων εἶπεν στῆθα· Ἐγέμισας τὸν ἀέρα λόγων. Καὶ ὁ δεύτερος ἤρωτησε λέγων· Κάγῳ τὴν παλαιὰν καὶ καῖνην ἔγραψα ἐμαυτῷ. Ἐπὶ ἀποκριθεὶς ὁ γέρων εἶπεν· Καὶ σὺ τὰς θυρίδας ἐγέμισας χαρτίων. Καὶ ὃ τρίτος εἶπεν· Κάμιον εἰς τὸν χυτρότοδο βρύα ἀνέβησας. Καὶ ἀποκριθεὶς ὁ γέρων εἶπεν αὐτῷ· Καὶ σὺ τὴν φιλοξενίαν ἐδίωξας ἀπὸ σοῦ.

386. Εἶπεν γέρων· ὅτι χρῆ τὸν μοναχὸν, μὴ ἀκροατὴν εἶναι, μὴ κατάλαλον, μὴ σκονδαλίζεσθαι.

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1 τινὶ γέροντι om S  
2 στῆθους S] στῆθος C  
3 Καὶ ἀποκριθεὶς C] ἀποκριθεὶς ἂν S
A brother asked an elder: “What is ‘progress’ for a monk?” “It is humiliation that leads a monk to progress”, said the elder.

A monk who was contending against Satan on every front had his eyes knocked out by him. He did not pray to see again and, on account of his patient endurance, God granted him sight and he did see again.

A brother asked Abba Pambo: “Why do the spirits hinder me from being good to my neighbour?” The elder said to him: “Do not speak like that or you call God a liar. Say rather: ‘I have no wish at all to show mercy’, for in anticipation God said: ‘I have given you power to tread on serpents and scorpions and over all the power of the enemy’ [Lk 10:19].”

One of the elders used to say: “I asked Abba Sisoes: ‘What are they saying in the Psalms about the idols?’ and the elder said: ‘It is written about the idols: “They have mouths and speak not; they have eyes but they see not. They have ears . . .” and they will not hear [Ps 134:16–17].’ That is how a monk ought to be. And just as idols are an abomination, so will [a monk] regard himself as an abomination.”

Three brothers once visited an elder at Scete. One of them asked him: “Abba, I have learnt the Old and the New Testaments by heart. . .” “You have filled the air with words”, said the elder in reply to him. The second one asked: “And I have written out the Old and the New Testaments for myself. . .” “You have filled the shelves with paper”, the elder replied. Then the third one said: “And mould has formed in my cooking-pot. . .” “And you have chased hospitality away from you”, the elder told him in reply.

An elder said: “The monk should neither hear nor speak evil of anybody; neither should he take offence.”
387. [f. 245v1] Ἀδελφός ἤρωττησε γέροντα λέγων· Εἶπέ μοι ῥήμα πώς σωθῶ. Ὁ δὲ ἔφη· Σπουδάσωμεν ἐργάσασθαι κατὰ μικρὸν μικρόν, καὶ σωζόμεθα.

388. Ὁ Έλεγον οἱ γέροντες· ὅτι ταῦτα ἐστίν ἡ ζητεῖ ὁ Θεὸς παρὰ χριστιανοῖς, ἵνα τις ὑποταγῇ ταῖς ἁγίαις γραφαῖς, καὶ τὰ λεκτέα πρακτέα, καὶ πείθεσθαι τοῖς ἡγουμένοις καὶ πατράσι πνευματικοῖς.

389. Ὁ Έλεγον οἱ γέροντες ὅτι ὀφείλει ἐκατόστοι τὸ τοῦ πλησίον οἰκείουσθαι, καὶ συμπάσχειν αὐτῷ ἐν ἀπασὶ καὶ συγχάρειν καὶ συγκλαίειν αὐτῷ, καὶ οὕτω διακεῖσθαι ὡς τὸ αὐτὸ φορῶν σῶμα καὶ ὡς περὶ έαυτοῦ ἠλπίζεσθαι, εἰ ποτὲ συμβῇ αὐτῷ θλίψις καθὼς γέγραπται· Ὁτι ἐν σώμα ἐσμέν ἐν Χριστῷ, καὶ τοῦ πλήθους τῶν πι.[f. 246r] στευσάντων ἦν ἡ καρδία καὶ ἡ ψυχή μία.

390. Εἶπεν γέρων· Εἶ βασιλείας ἐρᾶς, κρημάτων καταφρόνει· ζήσαι γὰρ κατὰ Θεόν ἀδύνατον ἐστὶ φιλήδονον ὅτα καὶ φιλάργυρον.

391. Ἀδελφός ἤρωττης σὺν τῶν ἅββαν Ποιμένα λέγων· ὅτι παράσομαί καὶ θέλω ὁφείναι τὸν τόπον μου. Λέγει αὐτῷ ὁ γέρων· Διὰ ποῖὸν πράγμα; Λέγει αὐτῷ ὁ ἅδελφός· Ἐπειδὴ ἀκουῶ λόγους περὶ τινος ἅδελφου μὴ ὄφελοῦντός με. Λέγει αὐτῷ ὁ γέρων· Οὐκ ἔστιν ἠλθῆ ἡ ἡκουσας. Λέγει αὐτῷ ὁ ἅδελφός· Ναι, πάτερ, καὶ γὰρ ὁ εἰπὼν μοι ἅδελφὸς πιστός ἐστιν. Λέγει αὐτῷ ὁ γέρων· Οὐκ ἔστι πιστός· εἰ γὰρ ἤν πιστός, οὐκ ἐλεγέ σοι ταῦτα. Ἀκουσας γὰρ ὁ Θωμᾶς οὐκ ἐβούλετο πιστεύειν λέγων· Ἐὰν μὴ ἱδὼ [f. 246v] τοὺς ὁφθαλμοὺς μου, οὐ μὴ πιστεύω. Λέγει αὐτῷ ὁ ἅδελφός· Κἀγὼ εἶδον τοὺς ὁφθαλμοὺς μου. Ἀκουσας δὲ ὁ γέρων, ἔλαβε κάρφος μικρὸν καὶ λέγει αὐτῷ· Τί ἔστι τοῦτο; Ἀντεῖ ὁ ἅδελφός· Καρφίν ἔστιν. Καὶ προσέσχεν ὁ γέρων εἰς τὴν στέγην τοῦ κελλίου, καὶ λέγει τῷ ἅδελφῷ·

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1 ἠλθῆ C| ἠλθήσαι S  
2 τοῦτο] καὶ add S
A brother asked an elder: “Utter a saying for me [on] how I am to be saved.” He said: “Let us make a diligent effort to work a little at a time and we will be saved.”

The elders used to say: “This is what God requires of Christians: that one be obedient to the Holy Scriptures, practising what is read, and that he obey higoumens and spiritual fathers.”

The elders used to say that each one ought to assume responsibility for his neighbour’s situation; to suffer with him in everything, to rejoice and to weep with him. One should have the same sentiments as though wearing the same body and be afflicted as though one suffered affliction oneself, as it is written: “We are a single body in Christ” [Rom 12:5] and “The multitude of the believers had but one heart and a single soul” [Acts 4:32].

An elder said: “If you long for the kingdom, despise riches. It is impossible for one who is a lover of pleasure and money to live a godly life.”

A brother asked Abba Poemen: “I am troubled and want to leave my place.” The elder said to him: “For what reason?” The brother said to him: “Because I am hearing remarks about a brother that are bringing me no benefit.” “Are the things you heard not true then?” the elder said to him. “Yes, they are, father,” the brother said to him, “for the brother who told me is trustworthy.” “He is not trustworthy,” said the elder to him, “for he would not have been saying these things if he were trustworthy. For when Thomas heard, he was unwilling to believe; he said: ‘Unless I see with my eyes I will not believe’ [Jn 20:26].” “But I did see with my eyes”, the brother said to him. When he heard this, the elder took a sliver of straw and said to him: “What is this?” “It is a straw”, said the brother. Then, looking attentively at the roof of the cell, he said to the brother: [“And
392. Ἐπεν γέρων· ὁτί ἐκέκτητό τις τῶν ἄδελφῶν εὐαγγέλιον μόνον, καὶ τοῦτο πωλήσας ἔδωκεν [f. 246v²] εἰς τροφῆν τοῖς πένησιν, ἀξίων μνήμης ἐπιφθεγξάμενος ῥῆμα· αὐτὸν γὰρ φησὶν, τὸν λόγον πεπώληκα τὸν λέγοντα· Πώλησόν σου τὰ ὑπάρχοντα καὶ δόσ πτωχοῖς.

393. Ἀδελφὸς ἤρωτησε γέροντα λέγων· Τι ποιησό, ἀββά, διὰ τὴν πορνείαν; Ὠ δὲ γέρων εἶπεν αὐτῷ· Περὶ τούτου τοῦ λογισμοῦ ἀσφαλίσα σῇ δύναμίς σοι ἑκτίν, καὶ γὰρ ἐκ τούτου τοῦ λογισμοῦ ἀπόγνωσις σωτηρίας τῷ ἤττηθέντι γίνεται. Ὡσπερ γὰρ πλοίον ἐκ τρικυμίας καὶ κλύδωνι καὶ βαλάσσῃ μαχόμενον, ἔα τὸ πηδάλιον ἀποβαλῆ, κινδυνεῖ μὲν ἄλλῃ ἔπελες, ὁμοίως δὲ καὶ ἐὰν κλασθῇ τὸ κερατίδιον ἢ τὶ τῶν τοιούτων, ἔτι ἐν ἐλπίδαις ἐστὶν ἔρχασθαι τοῦ σκάφους [f. 246v²] σωζόμενου, οὕτως καὶ ὁ μοναχὸς, ἐὰν ῥαβμῇ εἰς τὰ ἄλλα πάθη, προσδοκά διὰ τῆς μετανοίας περιγενέσθαι αὐτῶν, ἐὰν δὲ ἀπαξ εἰς τὸ πάθος τῆς πορνείας καταπεσὼν ναυσιγῆσθαι, εἰς ἀπόγνωσιν ἔρχεται τοῦ πλοίου κάτω ἀπελθόντος.

394. Ἀδελφὸς ἤρωτησε γέροντα λέγων· Τι ποιησό, ὅτι οἱ λογισμοὶ θέλουσί με κυκλεύειν προφάσει τοῦ παραβάλλειν γέρουσιν; Ὡ δὲ γέρων εἶπεν αὐτῷ· Ἐὰν ἰδῆς τοὺς λογισμοὺς σου χάριν στενώσεως ἔδοντάς σε ἐξενεγκεῖν τοῦ κελλίου, ποιήσον σεαυτῷ παράκλησιν ἐν τῷ κελλίῳ σου, καὶ οὐκετί θελήσῃς ἐξελθεῖν. Ἐπὶ δὲ χάριν ὑφελείας ψυχῆς θέλεις ἀπελθεῖν, δοκίμασον σου τὸν λογισμὸν καὶ ἐξ[247v³]ζελθε. Ἡκουσα γὰρ περὶ τίνος γέροντος ὅτι, ὅτε ἐλεγον αὐτῷ οἱ λογισμοὶ παραβαλεῖν πρὸς τινα, ἤγείρετο καὶ ἔλαμβανε τὸ μηλωτάριον αὐτοῦ καὶ ἔξηρχετο καὶ ἐκύκλευ τὸ κελλίον αὐτοῦ καὶ ἐσῆρχετο καὶ ἔποιεί ἐμαυτῷ παράκλησιν τοῦ ξένου. Καὶ οὕτως ποιῶν ἀνεπαύετο.

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1 οἱ δὲ τοῦ ἁδελφοῦ σου ὡς τὸ κάρφος τούτο εἶσιν om S (saut du même au même)
2 ὅτι om S 3 εἰς τροφήν τοῖς πένησιν C) τοῖς πένησιν εἰς τροφήν trsp S 4 εκ C] ἐν S
what is that?” “It is the beam which supports the roof”, he replied.*
“Then put it into your heart that your sins are as that beam while your
brother’s are like this sliver of straw” [Mt 7:3–5, Lk 6:41–2]. On hearing
this saying Abba Tithoes was amazed and he said: “How shall I speak your
praises, Abba Poemen, you precious stone [1 Cor 3:12]? Your sayings are
full of joy and all distinction.”

* […] phrase found in APsys 10.51, not in N.391.

N.392/6.6

An elder said that one of the brothers possessed only a Gospel. This he sold
and gave the proceeds to feed the poor, making this memorable statement:
“I have sold the verse itself which says: ‘Sell what you have and give to the
poor’ [Mt 19:21].”

N.393/5.34

A brother asked an elder: “What am I to do about porneia abba?” The elder
said to him: “It is up to you to secure [yourself] to the best of your ability
concerning this logismos, for despair of one’s salvation comes about through
this logismos to him who is worsted by it. Just as a ship struggling against
mighty waves, a swell and the sea runs into danger if it loses its rudder
(likewise if the mast or something like that is broken), yet it sails on and there
are still high hopes of the vessel being saved; so the monk, if he is indifferent
with regard to the other passions, expects to overcome them by repentance.
But if he is once shipwrecked by falling into the passion of porneia, he comes
to despair [of his salvation] as his vessel has gone to the bottom.”

N.394/10.171

A brother asked an elder: “What am I to do for my logismoi want me to
walk around, ostensibly to visit elders?” The elder said to him: “If you see
that it is because you are cramped that your logismoi want to bring you out
of your cell, make some refreshment for yourself in your cell and then you
will not want to go out any more. But if it is for the benefit of your soul
that you want to come out, test your logismoi and come out. I heard of an
elder who, when his logismoi were telling him to visit somebody, used to
get up, take his sheepskin, come out, walk around his cell and go [back] in.
Then he would make a guest’s refreshment for himself and, by so doing, he
[would achieve] repose.”
395. Ἀδελφός ἡρόττησε γέροντα λέγων· Διατί ἐπιτελέων τὴν μικρὰν μου· σύναξίν μετὰ ὀλίγωρρίας τοῦτο ποιῶ; Ἀποκριθεὶς δὲ ὁ γέρων ἔπειπ αὐτῷ· Ἡ πρὸς τὸν θεὸν ἀγάπη ἔνθεν δεῖκνυται, ὅταν τις μετὰ πάσης προθυμίας καὶ κατανύξεως καὶ ἀπεριστάτου λογισμοῦ ποιή τὸ ἔργον τοῦ θεοῦ.

396. Εἶπεν τις τῶν πατέρων· Εἰ μὴ σαλευθῇ τὸ δένδρον ύπὸ ἀνέμων, οὔτε αὐξεῖ ἡμᾶς [f. 247r] οὔτε δίδωσι ρίζας. Οὔτως καὶ ὁ μοναχὸς, εἰ μὴ πειρασθῇ καὶ ὑπομεῖνῃ, οὔ γίνεται ἀνδρεία.

397. Εἶπεν τις τῶν πατέρων ὅτι οὐκ ἔστιν ἔθος ύπὸ τόν2 οὐρανόν ώς τὸ τῶν χριστιανῶν, καὶ οὐκ ἔστι πάλιν ώς ἡ τάξις τῶν μοναχῶν. Ἀλλὰ τοῦτο μόνον ἔστι τὸ βλάπτων αὐτοὺς, φέρει αὐτοὺς ὁ διάβολος εἰς μνησικακίαν τῶν ἀδέλφων αὐτῶν, λέγοντες ὅτι εἶπεν μοι καὶ εἶπον αὐτῷ, καὶ τάς ἀκαθαρσίας ἔχει ἐμπροσθεν αὐτοῦ καὶ οὐ βλέπει αὐτάς, ἀλλ' εἰς τά τοῦ πλησίον αὐτοῦ ἀδολεσχεῖ, καὶ ἐκ τοῦτου μεγάλως βλάπτονται.

398. Διηγήσατό τις τῶν πατέρων ὅτι ἦν τις γέρων μεγάλων ἀξιωθεὶς χαρισμάτων παρά1 τοῦ Θεοῦ, καὶ περιβόητος γενόμενος διὰ τὴν ἐνάρε[f. 247v]τον αὐτοῦ πολιτείαν, ἔφθασε τὸ ἄνωμα αὐτοῦ μέχρι τοῦ βασιλέως. Ὅ δὲ βασιλεὺς μετεστείλατο αὐτὸν διὰ τὸ ἀξιωθῆναι τῶν εὐχῶν αὐτοῦ. Συντυχὼν δὲ αὐτῷ καὶ πολλὰ ὢφεληθεὶς προσηνεχέκεν αὐτῷ χρυσίον. Ὅ δὲ γέρων ἔδέχετο καὶ ἔπανελθὼν εἰς τὰ ἱδία ἤρχοτο φιλοκαλεῖν ἀγρόν καὶ ἐτέραν κτῆσιν. Ἡλθεν οὖν δαίμονιον κατὰ τὸ ἔθος καὶ λέγει ὅ γέρων τῷ δαίμονι· Ἡηξέλθε ἀπὸ τοῦ πλάσματος τοῦ Θεοῦ. Ὅ δὲ δαίμων λέγει αὐτῷ· Οὐκ ἄκοους σου. Λέγει ὁ γέρων· Διατί; Λέγει ὁ δαίμων ὅτι γέγονας ὡς εἰς ἐξ ἤμων, καταλείψας τὴν μέριμνα τὴν πρὸς τὸν Θεόν καὶ μερίμνῃ γηνί4 ἀπασχολήσας ἐαυτὸν, διὰ τοῦτο οὐκ ἄκουω σου καὶ ἐξέρχομαι.5

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1 μου post ἐπιτελέων τουρ S  2 τόν C] τῶν S  3 παρά C] ἀπὸ S  4 μερίμνῃ γηνί C] γηνί μερίμνῃ τουρ S  5 καὶ ἐξέρχομαι C] ἐξέλθειν S
A brother asked an elder: “Why is it that when I am offering my little synaxis I do it inattentively?” In reply the elder said to him: “One’s love for God is manifest when one performs the work of God* with total enthusiasm, grief for sin and an undistracted logismos.”

* to ergon tou Theou = opus Dei.

One of the fathers said: “Unless a tree is blown this way and that by the wind, it neither grows up nor puts down roots. Likewise, a monk: unless he be tempted and prevail, he will not become established with fortitude.”

One of the fathers said: “There is no nation [ethnos] under heaven like the Christian nation and again no order like the order [tagma] of monks, but this is the only thing that does them damage: the devil leads them into bearing grudges against their brothers, saying: ‘He told me...’ and: ‘I told him...’ and: ‘He has impurities before him and doesn’t see them, but shows no restraint concerning his neighbour’s business’ – and from this they are greatly damaged.”

One of the fathers related how a certain elder was found worthy by God of great spiritual gifts [charismata]. He became famous for his virtuous way of life and his name reached the ears of the emperor. The emperor sent for him in order to be thought worthy of his prayers. He met with him, benefited greatly from him and then offered him gold. The elder accepted it and, when he got back to his homeland, began to acquire an interest in a field and in another property. Then someone possessed of a demon came to him (as was usual) and the elder said to the demon: “Come on out of that which God has created”, but the demon said to him: “I will not heed you.” “Why?” asked the elder. “Because you have become one of us”, said the demon; “you have abandoned concern for God and have dedicated yourself to earthly concerns. That is why I will not heed you and am not coming out.”
399. Εἶπεν [247v\(^{b}\)] γέρων ὁ μέλισσα ὅπου ὑπάγει μέλι ποιεῖ. Οὕτως καὶ ὁ μοναχὸς, ὅπου ὑπάγει τὸ ἔργον τοῦ Θεοῦ ἐργάζεται.

400. Εἶπεν γέρων ὃτι ὁ σατανᾶς σχοινιστᾶς ἐστίν ὅσον παρέχεις αὐτῷ λόγια καὶ αὐτὸς πλέκει. Τούτο δὲ εἶπεν περὶ τῶν λογισμῶν.

401. Εἶπεν τῶν πατέρων ὃτι φιλόπονός τις μοναχὸς προσεῖχεν ἐαυτῷ καὶ συνέβη αὐτόν μικρὸν ἀμελήσαι. Ἐν δὲ τῷ ἀμελεῖν καταγγειλέως ἐαυτοῦ εἶπεν ὡγχή, ἑώς πότε ἀμελεῖς τῆς σωτηρίας σου καὶ οὐ φοβῇ τὸ κρίμα τοῦ Θεοῦ. Μὴ καταλήψῃς ἐν τῇ ἀμελείᾳ ταύτῃ καὶ παραδοθῆς ταῖς αἰωνίαις κολάσσει. Ταῦτα λέγων ἐν ἐαυτῷ διήγειρεν ἐαυτὸν εἰς τὸ ἔργον τοῦ Θεοῦ. Ποιοῦντος οὖν αὐτοῦ τὴν σύναξιν ἐν μιᾷ, ἦλθον οἱ δαι[φ. 248r] μονες καὶ ἐθορύβουν αὐτὸν. Ὁ δὲ λέγει πρὸς αὐτοὺς “Ἑως πότε θλίβετε με; Οὐκ ἦρκεν ἡ ἀμέλεια ὑπὸ τοῦ παρελθόντος χρόνου; Λέγουσι αὐτῷ οἱ δαῖμονες ὃτι, ὅτε ἦς ἐν ἀμελείᾳ καὶ ἡμεῖς ἠμελούμεν σου, ὡς δὲ διηγέρθης καθ᾿ ἡμῶν, καὶ ἡμεῖς ἠγέρθημεν κατὰ σοῦ. Ταῦτα ἀκούσας διήγειρεν ἐαυτὸν εἰς τὸ ἔργον τοῦ Θεοῦ καὶ προέκοπτε χάριτι Χριστοῦ.

402. Ἀδελφός τις πειραζόμενος ἀπήλθε πρὸς τινα γέρωντα καὶ ἀνέβετο αὐτῷ τοὺς πειρασμοὺς αὐτοῦ, οὕς ὑπέμεινεν. Καὶ λέγει αὐτῷ ὁ γέρων Μὴ πτοητῶσαι σεις συμβαίνειτε σαι πειρασμοὶ. Ὡςον γὰρ ὀρὸσιν οὶ ἐχθροὶ τὴν μυχὴν ἁνιούσαι καὶ συναπτομένην τῷ Θεῷ χαλεπᾶσαις φθόνοι τηκόμενοι. [φ. 248r] Ἀμήχανον γὰρ μὴ παρεῖναι τὸν Θεὸν καὶ τοὺς ἀγγέλους αὐτοῦ ἐν τοῖς πειρασμοῖς. Μόνον μὴ διαλέπῃς μετὰ ταπεινώσεως πολλῆς ἐπικαλουμένους αὐτόν. Ὅτε οὖν γένησα σοι τι τοιούτου, λάβε εἰς ἐννοιαν τοῦ ἀδελφοῦ ἡμῶν τὴν δυναστείαν καὶ τὴν ἡμετέραν ἀσθένειαν καὶ τοῦ ἐχθροῦ ἡμῶν τὴν ἀμύστητα καὶ τυγχάνεις τῆς βοσθείας τοῦ Θεοῦ.

\(^{1}\) οὖτος οἵτις S \(^{2}\) ἀμέλεια] ἀμέλεια C
N.399/11.86
An elder said: “The bee makes honey wherever it goes; likewise the monk carries out the work of God wherever he goes.”

N.400/11.106
An elder said: “Satan is a rope-maker; whatever thread you provide him with, he braids it in.” He said this concerning logismoi.

N.401/11.121
One of the fathers said that there was a hard-working monk who used to pay heed to himself, but then he happened to become somewhat negligent. In his negligence, he condemned himself and said: “My soul, how long are you going to be careless about your own salvation and have no fear of the judgement of God? Do not let yourself be caught in this negligence and be delivered into eternal punishments!” Speaking to himself like that, he roused himself to undertake the work of God. One day, as he was performing his synaxis, demons came and threw him into confusion, but he said to them: “How long are you going to trouble me? Were you not satisfied with my former negligence?” The demons said to him: “While you were negligent, we also neglected you; but since you have been roused against us, we too have roused ourselves against you.” When he heard this, he roused himself to undertake the work of God and, by the grace of Christ, he made progress.

N.402/11.122
A brother who was being tempted went to an elder and laid before him the temptations he had endured. The elder said to him: “Do not allow the temptations that overtake you to alarm you for, whenever the enemies see a soul rising up and making contact with God, they are aggrieved and consumed with jealousy. It is impossible for God and his angels to be absent while we are being tempted; nevertheless, do not cease calling upon him with great humility. When something like this happens, call to mind the power of our brother, our own weakness and the savagery of our enemy and you shall win the help of God.”

404. Διηγήσατο τις τῶν πατέρων ὃτι ἄδελφος εὐλαβής πάνυ εἶχε μητέρα πτωχήν. Μεγάλου οὖν λιμοῦ γενομένου, λαβών ἀρτοὺς ἐπορεύετο ἀπενεγκείν τῇ μητρί πατροῦ. Καὶ ίδου φωνὴ ἐγένετο πρὸς αὐτὸν λέγουσα: Ὁ πρὸς τὴν μητρὸς σου ἢ φροντίζω ἐγώ; Ὁ δὲ ἄδελφος διακρίνει τὴν δύναμιν τῆς φωνῆς ἠρριμεν ἐαυτόν ἐπὶ πρόσωπον εἰς τὴν γῆν παραβαλῶν καὶ λέγων· Σὺ, Κύριε, φροντίσον ἡμῶν. Καὶ ἀναστάς ὑπέστρεψεν εἰς τὸ κελλίον αὐτοῦ. Καὶ τῇ τρίτῃ ἡμέρᾳ ἦλθεν ἡ μητέρα αὐτοῦ λέγουσα αὐτῷ. Ὁ δὲν ἡ μοναχὸς ἐδώκε μοι μικρὸν σῖτον. Λάβε αὐτὸν καὶ ποίησον ἡμῖν [f. 248v3] μικρὰ ποσία, ἵνα τραφῶμεν. Ὁ δὲ ἄδελφος ἀκούσας ταῦτα ἔδόξασε τὸν Θεὸν καὶ εὐθυσὶς γενόμενος προέκοππε διὰ τῆς χάριτος τοῦ Θεοῦ εἰς πᾶσαν ἀρετήν.

405. Εἴπεν γέρων· Ἐὰν ἀπετάξω διὰ τὸν Θεὸν τοῖς κατὰ σάρκα, μὴ ἔστη ἡδονὴ ἐλκύσασι σε καθημένου σου ἐν τῷ κελλίῳ οἰκτείρων πατέρων τῆς μητέρας ἢ ἄδελφος ἤ ἀδελφάδης ἢ σπλάγχνων ὑδάτων ἢ θυγατέρων ἢ γυναικῶν. Πάντα γὰρ κατελίπες διὰ τῶν Θεοῦ. Μνήσθητι οὖν τῆς ἡμέρας τοῦ θανάτου σου, ὅτι οὐδεὶς αὐτῶν δύναται σε βοηθῆσαι.

406. Εἴπεν γέρων· Ὁς ἐν τοῖς πυλαίσμασι γυμνᾶται ὁ ἀγωνιστής, οὕτως ὀφείλει ὁ μοναχὸς τοῖς λογισμοῖς ἀνασταυροῦ τὰς χεῖρας εἰς τὸν ὄμορφον καλὸν τὸν Θεὸν [f. 249r2] εἰς βοήθειαν. Γυμνὸς ὁ ἀγωνιστής ἠστήκεν εἰς τὸ στάδιον πυλαίων, γυμνὸς καὶ ἄνευς ἀλειφόμενος ἔλαιον καὶ διδασκομένος ὑπὸ τὸ ἐπιστατοῦντος πώς δει πυλαίει. Ἐρχεται ὁ ἀγωνιστής εἰς ἐναντίας ἐπιπάσασεν ἄμωμος, τουτέστιν γῆ, ἵνα οὐτῶς αὐτὸν κατάσχῃ εὐχέρως. Θεόρει τοῦτο εἰς ἐαυτὸν, ὁ μοναχὸς. Ὁ ἐπιστάτης ἐστιν ὁ Θεός ὁ παρέχων ἠμῖν τὴν νίκην, ὁ δὲ παλαισται ἡμεῖς, ἀντίπαλος ὁ ἀντικείμενος τυγχάνει, ἢ δὲ ἄμωμος τὰ πράγματα τοῦ κόσμου. Ὁρᾶς τὴν τέχνην τοῦ ἔχθρου; Στήκε οὖν ἄμωμος καὶ νικᾶς. Ὁταν γὰρ ὁ νοῦς υλικῷ πνεύματι ἑρμηνεύθη, οὐ δέχεται τὸν ἄμωμον λόγον.
An elder said: “By the same token that the doorkeeper cannot admit a stranger until he has heard from the master of the house, neither can the enemy enter unless he be received [as a guest]. So when you pray, say: ‘Lord, you know how I am to acquire you; I am a beast and know nothing. It is you who have brought me to the status of this salvation. Save me! ‘I am your servant and the son of your handmaid” [Ps 116:16]; save me Lord, according to your will.”

One of the fathers recounted the story of a very devout brother who had a penniless mother. When a severe famine occurred, he took some loaves and set out to bring them to his mother. And here there came a voice, saying to him: “Is it you or I caring for your mother?” Discerning the point the power of the voice had made the brother threw himself face down on the ground, yielding and saying: “It is you, Lord; take care of us!” – then he stood up and went back to his cell. Three days later his mother came saying to him: “Such-and-such a monk gave me a little grain; take it and make us some small loaves so we may be fed.” The brother glorified God when he heard this. He became very hopeful and, by the grace of God, he made progress in every virtue.

An elder said: “If you have renounced the things of the flesh for the sake of God, do not let indulgence draw you, while you are residing in your cell, into lamenting father or mother or brother, the tender affection of sons or daughters or love of a wife. You have abandoned everything for the sake of God; rather call to mind the hour of your death and that not one of those persons can help you [then].”

An elder said: “Just as in wrestling bouts the fighter goes naked, so must the monk amidst temptations stretch out his hands cross-wise to heaven, calling God to his aid. When wrestling in the ring, the fighter stands naked and devoid of any material objects. He is anointed with oil and is instructed by his trainer how he should wrestle. Then the fighter comes
407. Εἶπεν γέρων ὃτι ἦν τις γεωργὸς πλούσιος σφόδρα καὶ θέλων διδάξαι τούς [f. 249ṿb] υἱόν αὐτοῦ τὴν γεωργίαν εἶπεν αὐτοῖς· Ὁκινν, οἴδατε πῶς ἐπλούτισα καὶ ὑμεῖς οὖν, ἐὰν ἀκούστη μου, πλουτήσετε. Εἶπον αὐτῷ· Παρακαλοῦμεν σε, πάτερ, εἰπέ ἡμῖν. Ὁ δὲ ἔχρησατο τεχνικῶς, καὶ εἶπεν αὐτοῖς· Ἑστὶ μία ἡμέρα τοῦ ἕνιστού καὶ, ἐὰν τις εὐρεθῇ ἐργαζόμενος ἐν αὐτῇ, πλουτεῖ, ἀλλὰ ὑπὸ τοῦ γῆρως ἐπελαθόμεν ποῖα ἐστίν. Μὴ ἀμελήστητε οὖν μὴδείμαν ἡμέραν ἐργαζόμενοι, μῆτις εὐρεθῇ ἡ εὐλογημένη ἑκείνη καὶ οὐκ εἰργάσασθε ἐν αὐτῇ καὶ εἰς κενὸν κοπίασθε ὅλω τὸ ἔτος. Οὕτως οὖν καὶ ἡμῖν, ἐὰν ἐργαζόμεθα ἀδιαλείπτως, εὐρίσκομεν τὴν ὅδον τῆς ἔως.

408. Εἶπεν τις τῶν πατέρων ὃτι πα[f. 249v']ρὰ τὸν ποταμὸν πλησίον τῆς κώμης, ἐνθα ὁ μακάριος Σιλουανὸς διήγεν ἐν Παλαιστίνῃ, ἔμενεν ἄδελφος προσποιούμενος μωρίαν. Ὅταν γὰρ ὑπῆνυτα αὐτῷ ἄδελφός, εὐθέως ἔγελα. Καὶ λοιπὸν ἔκαστος κατελίμπανεν αὐτὸν καὶ ἀπήρχετο. Συνέβη δὲ τρεῖς τῶν πατέρων παραβαλεῖν τῷ ἀββᾶ Σιλουανῷ καὶ μετὰ τὸ ποίησα εὐχὴν παρακάλεσαν αὐτὸν ἀποστειλαί τινα σὺν αὐτοῖς, ὅπως θέασωνται τοὺς ἄδελφους ἐν τοῖς κελλίοις αὐτῶν. Καὶ ἔλεγον τῷ γέρωντι· Ποίησον ἀγάπην, καὶ παράγγειλον τῷ ἄδελφῳ, ἵνα πρὸς πάντας λάβῃ ἡμᾶς. Ὁ δὲ γέρων εἶπεν τῷ ἄδελφῷ ἐπὶ αὐτῶν ὃτι πρὸς πάντας τοὺς πατέρας ἂρον αὐτοὺς κα[f. 249ṿb]τιδίαν δὲ παρῆγγειλεν αὐτῷ λέγων· Βλέπε μὴ λάβῃς αὐτοὺς πρὸς τὸν σαλὸν ἐκεῖνων, ἵνα μὴ σκανδαλισθῶσιν. Διερχόμενοι δὲ τὰ κελλία τῶν ἄδελφων ἔλεγον οἱ πατέρες τῷ ὁδηγοῦντι αὐτοὺς· Ποίησον ἀγάπην, πρὸς πάντας ἂρον ἡμᾶς καὶ ἔλεγαν αὐτοῖς· καλῶς. Ὁ δὲ οὐκ ἔλαβεν αὐτοὺς εἰς τὸ κελλίον τοῦ σαλοῦ κατὰ τὸν λόγον τοῦ γέρωντος. Ὡς δὲ ὑπέστρεψαν πρὸς τὸν γέρωντα εἶπεν αὐτοῖς· Ἡδέ τους ἄδελφους; Ὡδὲ εἶπον· Ναι, καὶ εὐχαριστοῦμεν. Τοῦτο δὲ λυποῦμεθα, ὃτι πρὸς πάντας οὐκ ἀπήλθομεν. Καὶ λέγει ὁ γέρων τῷ λαβόντι αὐτοὺς· Οὐκ εἰπόν σοι ὃτι πρὸς πάντας ἄρον αὐτοὺς; Καὶ εἶπον τὸν ἄδελφος· Οὕτως ἔποιησά, πάτερ. Πάλιν [f. 250r] οὖν ἐξερχόμενοι οἱ πατέρες ἔλεγον τῷ γέρωντι· Ὄντως εὐχαριστοῦμεν ὃτι εἴδημεν τοὺς ἄδελφους, ἀλλὰ τοῦτο μόνον λυποῦμεθα, ὃτι οὐκ εἴδομεν3 πάντας. Τότε κατιδίαν λέγει ὁ ἄδελφος τῷ γέρωντι· Πρὸς τὸν σαλὸν ἄδελφον οὐκ ἔλαβον αὐτοὺς. Ὡς οὖν ἀπῆλθον οἱ πατέρες, διακρινὼς καθαυτὸν ὃ γέρων τὸ γεγονός ἀπέρχεται πρὸς ἐκεῖνον τὸν ἄδελφον τὸν ὑποκρίνομεν τὴν μωρίαν, καὶ μὴ κρούσας ἀλλὰ ἠρέμα αὖνοις τὸ σιώγρην αἰφνιδίαξε τοῖς ἄδελφοι καὶ εὐρίσκει αὐτῶν καθεζόμενον εἰς τὸ κάθισμα καὶ δύο μαλάκια, ἐν ἐκ δεξιῶν αὐτοῦ καὶ ἐν ἐξ εὐωνύμων. Καὶ ως εἴδε τὸν γέρωντα κατὰ τὸ ἔθος ἤρξατο γελᾶν. Λέγει 1 οὖν] om. S  2 τοὺς ἄδελφους] τοῖς ἄδελφοις C  3 εἴδομεν] ἔδομεν C
from the opposite side, applying sand (meaning earth) to his person in order to get a better hold that way. Apply this to yourself, oh monk: God is the trainer, the one who bestows victory on us. We are the wrestlers; our opponent is the adversary. The sand is the concerns of the world – you perceive the device of the enemy? Stand then, devoid of material considerations, and you win; for when the mind is weighed down by a materialistic spirit, it does not receive the immaterial Word."

**N.407/11.126**

An elder said that there was a very rich farmer who, wishing to teach his sons about farming, said to them: “Children, you are aware how I have become rich. You too shall be rich if you will listen to me.” “Please, father, tell us [how],” they said to him. He, tricking them into not being negligent, said to them: “There is one day in the year on which a man becomes rich if he is found working but, on account of my old age, I have forgotten which day it is. So do not ever neglect work for a single day, in case that blessed day turn out to be a day when you did not work, and you have worked all the year round in vain.” Thus we too shall find the way of life if we work unceasingly.


One of the fathers said that, along the river near the village in Palestine where the blessed Silvanus was living, there dwelt a brother who was pretending to be insane for, whenever a brother met him, he would immediately laugh; so each one would abandon him and go away. Now three of the fathers happened to visit Abba Silvanus and, after prayer had been offered, they asked him to send somebody with them so they could see the brothers in their cells. “Of your charity, please instruct the brother to take us to them all”, they said to the elder. In their presence the elder instructed the brother to take them to all the fathers, but privately he told him: “See you do not offend them by taking them to see that crazy fellow.” As they were going round the cells of the brothers, the [visiting] fathers said to their guide: “Of your charity, take us to them all.” “Very well”, he replied but, according to the elder’s instructions, he did not take them to the cell of the crazy one. When they came back to the elder he said to them: “Did you see the brothers?” “Yes,” they said, “and we are grateful to you, but this we regret: that we did not go to them all.” Addressing their
ἀυτῷ ὁ γέρων. Ἀφες ταῦτα ἄρτι καὶ εἰπέ μοι τὸ κάθι [f. 250v] ἑσμά σου. Ὁ δὲ πᾶλιν ἐγέλα. Λέγει αὐτῷ ὁ ἀββᾶς Σιλουανὸς. Οἶδας ὅτι χωρὶς σαββά-
του καὶ κυριακῆς οὐκ ἔξερχομαι ἐκ τοῦ κέλλιου, ἀλλὰ νῦν ἢλθον εἰς τὸ 
μέσον τῆς ἐβδομάδος. Ὁ γὰρ Θεός ἀπέστειλε με πρὸς σε. Φοβηθεῖς οὖν ἔπου
ήσας μετανοεῖς τῷ γέροντι καὶ λέγει αὐτῷ. Ὁ ἐν Σαμοθρείᾳ συγχώρησέν μοι, πάτερ, 
ὅτι κατὰ προὶ καθέσομαι ἐχὼν τὸν ἔθρον νομίζεις. Ὁ γὰρ ἐν τῷ ἐκείνῳ οὖν, ἐφηβὸς, ἐν 
τῷ ἀριστερῷ, οὐκ ἔθνοι καὶ ἐν ἐωθικῷ καὶ πλεύσως ἐσθίω, ἐὰν δὲ τοῦ ἀριστεροῦ, οὐκ 
ἔσθιω. Καὶ τῇ ἐπαύριον πάλιν, ἔσχε τὴν ἀμορφικά συγκαταστάσιν, λέγω ἐμαυτῷ: 
Βλέπε τι ποιεῖς. [f. 250v] Ὁ ἐν τῷ πάλιν, ἐμαυτῷ, ἐφηβῷ ποιεῖς ἐν τῷ 
χερσί πλεύσως ἐσθίω. Ἡκούσας οὖν ταῦτα ὁ ἀββᾶς Σιλουανὸς ἐθαύμασε καὶ εἶπέν: Ὁντος οἱ 
παραβάλοντες πατέρες, ἐκεῖ ἀνδρός ἐστιν τὴν ἀρέτην τοῦ ἀνδρός 
θέλοντες δημοσιεύσαι. Καὶ γὰρ πολλῆς χαρᾶς ἐν ἐυφροσύνῃ γέγονε 
μοι τῇ παρουσίᾳ αὐτῶν.

409. περὶ Ἰουλιανοῦ του παραβάτου

Ἐν τοῖς χρόνοις Ἰουλιανοῦ τοῦ ἀντάρτου, ὅτε κατήλθεν ἐπὶ τὴν Περσίδα, 
ἐπέμψε δαιμόνια, ἵνα ὃδεϊς ἀπελέη ἐπὶ τὴν δύσιν καὶ ἐνέγκη αὐτῷ ἔκειθεν 
ἀπόκρισιν τινα. Φθάσαντος δὲ τοῦ δαιμονὸς εἰς τινα τόπον, ἐν οἷς οὐκ 
ἀπείκει, ἐμείνεν ἐπὶ δέκα ἡμέρας ἀσάλευτος, μὴ δυνάμενος προβῆναι ἐπὶ τὰ 
ἐμπροσθέν, διὰ τὸ τὸν οὐκ οἰκοδομεῖ ἐπὶ τῆς οὐκ οἰκεῖ ὑψωτάτης 
ἡμέρας. Καὶ ὑπεστρεψεν ἀπράκτος πρὸς τὸν ἀπόστει[ε] [f. 125v] λαντα 
αὐτὸν. Εἶπεν δὲ αὐτῷ: Διατι ἐβράδυνας; Ἀπεκρίθη ὁ δαιμόνι οἷς εἶπέν: Καὶ 
ἐβράδυνα καὶ ἀπράκτος ἦλθον. Παρέμεινα γὰρ δέκα ἡμέρας περιμένων 
Πνεύμονον τὸν οὐκοδομεῖ, ἐπὶ τὸν οὐκ οἰκεῖ ἐπὶ τῆς οὐκ ἐπαύσατο, 
καὶ ἐκάλουσέ με παρελθεῖν, καὶ ὑπεστρεψεν ἀπράκτος. Τότε ὁ ἀσέβης 
Ἰουλιανὸς ὀμολογήσεις εἶπεν ὅτι ἐποιήσατός τοῖς ἐν ἐκδίκησίν 
μου ἰδίῳ τοῦ. Καὶ ἔσω ὅλῃς ἡμερῶν ἐσφάλη ὑπὸ τῆς προνοίας. Καὶ 
εἰς τὸν τοῦ ἀποκρίνεται ἐν ἐκδίκησίν 
μου ἰδίῳ τοῖς τούτων ἡμερῶν ἐσφάλη ὑπὸ τῆς προνοίας. Καὶ 
εἰς καὶ ἐξῶ ὅλος ἡμερῶν ἐσφάλη ὑπὸ τῆς προνοίας. Καὶ 
γενόμενος μέγας ἀσκιτής ἐπελεώθη ἐν Κυρίῳ.
guide, the elder said: “Did I not say that you were to take them to everybody?” “That is what I did, father”, the brother replied. As the fathers were coming out again, they said to the elder: “We really are grateful for having seen the brothers, but the one thing we regret is that we did not see them all.” At that point the brother privately said to the elder: “I did not take them to the crazy brother.” When the fathers went away, the elder turned the incident over in his mind; then he went to that brother who was feigning insanity. He did not knock but, quietly lifting the latch, took the brother by surprise. He found him sitting on the bench with two baskets, one on the left and one on the right. When he saw the elder, the brother began to laugh, as he usually did. “Stop that now and tell me about your discipline”, the elder said – and at that he laughed again. Abba Silvanus said to him: “As you are aware, I only come out of my cell on Saturdays and Sundays, but now I have come to you midweek, for God has sent me to you.” In fear the brother prostrated himself before the elder and said to him: “Forgive me father. In the morning I sit with these pebbles before me; if a good thought comes into my mind, I throw a pebble into the right-hand basket but, if an evil thought presents itself, I throw one into the left-hand basket. In the evening I count the pebbles and if there are more in the right-hand basket, I eat; but if there are more in the left-hand basket, then I do not eat. Next day, if an evil thought comes to me, I say to myself: ‘Watch what you are doing, or you will not be eating again.’” Abba Silvanus was amazed when he heard this and said: “In truth, those fathers who came visiting were holy angels wanting to make this brother’s virtue known. I experienced great joy and spiritual delight in their presence.”

N.409/12.12 BHG 1317e, de monacho publio

Concerning Julian the Apostle

In the time of Julian the Apostate, as [Julian] went down against Persia, he sent a demon to travel quickly to the west and bring him back an answer of some kind. When the demon reached a place where a [solitary] monk was living, he remained there for ten days, unable to move. He could go no further because the monk never desisted from praying, by day or by night; so he returned empty-handed to the one who had sent him. “Why have you taken so long?” that one asked him, to which the demon replied, saying: “I did take a long time, and I have returned empty-handed too.
410. περὶ Παφνουτίου τοῦ ἐπισκόπου

Παφνου[ἐ. 251r]τος τῆς ἐνκυβηχοποίτος τῆς ἀνω Θηβαιὸς μιᾶς τῶν πόλεων. Οὗτος δὲ ἦν ἀνήρ θεοφιλής καὶ ἁσκητής, ὡς καὶ σημεῖα θαυμαστά γίνεσθαι ὑπ' αὐτοῦ. Οὗτος ἐν καιρῷ τῶν διωγμῶν τὸν ὄφθαλμόν τὸν ἀριστερὸν ἐξεκόπη. Σφόδρα δὲ ὁ βασιλεὺς Κωνσταντῖνος ἐτίμη τὸν ἄνδρα καὶ συνεχῶς ἐπὶ τὰ βασίλεια μετετέμπησε τοίς καὶ τὸν ἐξοργυμένου ὄφθαλμον κατεφίλει. Τοσαύτη ἦν τῷ βασιλεῖ Κωνσταντῖνῳ εὐλάβεια. Ἐν τῷ τῶν καλλῶν τοῦ τοιούτου θείου ἀνδρὸς πεπραγμένων διηγήσομαι ἐπὶ λυπητέλειαν τῆς ἐκκλησίας γενόμενον διά τῆς αὐτοῦ συμβολῆς. Ἐδόκει τοῖς ἐν Νικαιᾷ ἐπισκόποις συναφθεῖσαν κατὰ τούς καιροὺς ἐκείνους νόμον νεαρὸν εἰσφέρειν, ὡς τοὺς ἱερεῖς, λέγω δὴ ἐπισκόπους [ἐ. 251r] καὶ πρεσβυτέρους καὶ διακόνους καὶ ὑποδιακόνους, μη συγκαθεύδειν ταῖς γαμεταῖς ἀς ἐπὶ λαϊκοὶ ὑπετε ἡγάγοντο. Καὶ ἀναστὰς ἐν μέσῳ τοῦ συλλόγου τῶν ἐπισκόπων Παφνουτίος ἐβόα λέγων: Μὴ βαρύν ζυγὸν ἐπιθεῖναι τοῖς ἱερωμένοις ἀνδράσι, τίμων τὸν γάμον εἰναι λέγων, καθώς γέγραται, μὴ τῇ ύπερβολῇ τῆς ἁρκιβείας μᾶλλον τὴν ἐκκλησίαν βλάψωσιν. Οὐ γὰρ πάντες δύνανται φέρειν τῆς ἀπαθείας τὴν ἁρκισθην, έσως οὕδε φυλασσόμενοι τῇ σωφροσύνῃ σωφροσύνη δὲ ἐκάλει καὶ τῆς νομίμου γυναικὸς τὴν συνέλευσιν, ἀρκεῖσθαι δὲ τὸν φθάσαντα κηρυκιν Γενέστιν μηκέτι ἐπὶ γάμοιν ἐρχεσθαι κατὰ τὴν τῆς ἐκκλησίας ἀρχαίαν παράδοσιν, μὴτεις ἠποζεύ[ἐ. 251v] γυναῖκας ταῦτας, ἡν ἀπάν ἡδ πρότερον λαῖκος δἐν ἡγάγετο. Καὶ ταῦτα ἔλεγεν ἄτειρος δὲν γάμου, καὶ ἀπλῶς εἴπεν γυναικὸς, ἐν παιδόθεν γὰρ ἀσκητηρίῳ ἀνετάρφη καὶ ἐπὶ σωφροσύνη περιβότης ἦν ὑπειθησαν δὲ πάντες οἱ ἐπισκοποὶ τοῖς τοῦ Παφνουτίου λόγοις, διό καὶ τῇ περὶ τούτου ζήτησιν ἐπαυσαν, τῇ γνώμῃ τῶν βουλομένων ἀπέχεσθαι τῶν γάμων καταλείψαντες.

1 τίτ. om C
2 τῆς... πόλεων] μιᾶς τῶν πόλεων τῆς ἀνω Θηβαιὸς, S
3 ... ἐξεκόπη] τὸν ἀριστερὸν ἐξεκόπη τὸν ὄφθαλμον, S
4 ἐν τί... συμβολῆς] ἐν δὲ τῶν παρὰ Παφνουτίου πεπραγμένων πρὸς λυπητέλειαν τῆς ἐκκλησίας καὶ καλῶν διὰ τῆς αὐτοῦ συμβολῆς διηγήσομαι. C
5 ἀς] αἰς S
Ten days I was waiting around for Publius the monk to desist from praying; but desist he did not. He prevented me from passing by and that is why I have returned empty-handed.” Then, in a rage, the impious Julian said: “I will have my own way with that one on my return journey”, but, within a few days, he was overthrown by divine Providence. One of the officers accompanying him immediately went and sold all he possessed and gave [the proceeds] to the poor. Then he approached [Publius] the elder to become a monk. Having become a great ascetic, he died in the Lord.

N.410 BHG 1438n, de clericis et uxoribus eorum

Concerning Bishop Paphnutius

Paphnutius was bishop of one of the towns of the Upper Thebaid. He was such a God-fearing and disciplined person that amazing miracles occurred at his behest. The emperor Constantine greatly esteemed this man, whose left eye had been excised during the persecutions. He would constantly invite him to the palace and would kiss the place where his eye had been; such was the piety of the emperor Constantine. I am now going to narrate one of the fine achievements of this godly man [Paphnutius] that came about through his counsel to the benefit of the church. The bishops assembled at Nicaea in those days were of a mind to introduce a new law that the sacred ministers (meaning the bishops, priests, deacons and sub-deacons) should not sleep with the wives whom they had married when they were still laymen. Rising in the midst of the assembly of bishops, Paphnutius vociferously spoke against the imposition of a heavy yoke on the sacred ministers, saying that “Marriage is honourable”, as it is written [Heb 13:14], and that they should not damage the church by excessive severity, for not everybody was capable of tolerating the rigour of impassibility and perhaps they would not be protected by chastity (he called relations with one’s legitimate wife chastity). It would be sufficient [he argued] for an [unmarried] person presenting himself for ordination not to contract a marriage in the future (in accordance with the ancient tradition of the church) without [a married one] divorcing the wife whom he had already once married when he was formerly a layman. He said this even though he had no personal experience of marriage, or, to speak plainly, of a woman, for he had been raised in a monastery from infancy and he was famous for his chastity. All the bishops were won over
411. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Ἰδοὺ παραβάλλω εἰς τόπον μετὰ ἀδελφῶν καὶ παρατίθησιν ἡμῖν φαγεῖν ἢ κανίσκιν. Καὶ πολλάκις οἱ ἀδελφοὶ δὴ ἐγκράτειαν ἢ ἀπὸ φαγίου εἰσὶ καὶ οὐ θέλουσι φαγεῖν, ἐγὼ δὲ πεινῶ. Τί ποιήσω; Λέγει αὐτῷ ὁ γέρων· 'Εὰν σὺ πεινάς [f. 251v\(^b\)] πρόσεχε τοῖς καθημένοις πόσοι εἰσίν, ομοίως καὶ τὰ παρατιθέμενα. Καὶ δ δοκιμάζεις ὅτι ἐρχεταί σοι μέρος, τοῦτο φάγε, καὶ οὐκ ἔστι σοι πρόσκομμα, ἀλλὰ τὰ τῆς χρείας σου ἐπόιησας. 'Εὰν δὲ ἡττηθῆ καὶ πλεῖον ἐσθίεις, τούτο ἡττημα σοι ἔστιν.

412. Ἀδελφὸς ἠρώτησε τὸν ἄββαν· ἠωσηφ λέγων· 'Εὰν γεννηται διωγμός, καλὸν φυγεῖν εἰς τὴν ἔρημον ἢ εἰς τὴν οἰκουμένην; Καὶ εἶπεν ὁ γέρων· Ὀποῦ ἀκούεις ὀρθοδόξους, ἐκεῖ ὑπάγει ἤγγιστα αὐτῶν. Καὶ μὴ ἔχε φιλίαν μετὰ παιδίου τὸ σύνολον, μήτε μενής μετ’ αὐτοῦ. Καὶ εάν δυνηθῆ καθίσαι ἐσω εἰς τὸ κελλίον σου, τούτο καλὸν. Καὶ φιλοκάλει τὸ λάχανόν σου, παρά τὸ ὑπάγει σε πρός τινα σκείφθαι.

413. [f. 252r\(^a\)] Πάλιν λέγει ὁ ἀδελφὸς· Θέλω καθίσαι μετὰ τινὸς κοινόβιον, ἵνα ἰσχυάζω εἰς τὸ κελλίον μόνον καὶ παρέχῃ μοι τὸ ἐργάσιον μου καὶ αὐτὸς φροντίζῃ μου. Καὶ λέγει ὁ γέρων· Οἱ πατέρες ἡμῶν οὐκ ἠθέλησαν τὸ πράγμα τούτο. Εἰ δὲ μήγα ὑπ᾿ αὐτοῖς τινί ἄρτον, οὐκ ἀφίει ὁ Σατανᾶς.

414. Ἡρώτησεν ἀδελφὸς γέροντα λέγων· Διατί, ὅτε ἐξερχομαι εἰς ἔργουν, ῥαβμῷ περὶ τῆς ψυχῆς μου; Καὶ εἶπεν αὐτῷ ὁ γέρων· Οὐ θέλεις πληρώσαι τὸ γεγραμμένον. Λέγει γάρ· εὐλογησόν τὸν Κύριον ἐν παντὶ καιρῷ, διαπαντὸς ἢ αἴνεις αὐτοῦ ἐν τῷ στόματί μου. 'Εὰν τε οὖν ἐσω, ἐὰν τε ἔξω, ὅπου δὲ ἐν ὑπάγει, μὴ ἀποστῇς εὐλογών τὸν Θεόν, οὐ γάρ λόγῳ μόνον, ἀλλὰ καὶ ἔργῳ καὶ κατὰ διάνοιαν δόξαξε [f. 252r\(^b\)] σοι τὸν δεσπότην. Οὐ γὰρ ἐν τόπῳ περιγράφεται τὸ θείον, ἀλλ` ἐν παντὶ ὃν τὰ πάντα συνέχει διὰ τῆς θείκης δυνάμεως αὐτοῦ.

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1 πειν[ο]\(\) πιν[ό]\(\) C 2 ἡττηθῆς καὶ ἡττηθεὶς S, καὶ om S 3 τούτοι om S
4 παρέξῃ corr] παρέξει C and S 5 τά] add δύνα S
by Paphnutius' arguments; they stopped discussing this topic, leaving it to the judgement of those who wished to distance themselves from marriage.

N.411

A brother asked an elder: “Suppose I am visiting somewhere with some brothers and someone sets food before us or a lunch basket. It often happens that the brothers do not wish to eat, either through self-discipline or because they have already eaten, but I am hungry. What should I do?” The elder replied: “If you are hungry, note how many are sitting [there] and how much food has been set out, then eat what you gauge to be your share. You are not at fault in that, for you have [merely] attended to your needs. But if you give in and eat more, that counts against you as a reverse.”

N.412

A brother asked Abba Joseph: “If there is a persecution, is it better to flee to the desert or to where people are living?” The elder said: “Wherever you hear there are right-believers, go there and be close to them. Have no friendship whatsoever with a youth and do not live with him. It is good if you can remain within your cell; cultivate your [own] vegetables rather than go to somebody begging.”

N.413

Again the brother said: “I want to share my living-space with somebody so I can live in ἑσυχία alone in a cell while he provides me with work for my hands and looks after me.” “Our fathers were not in favour of that kind of arrangement,” the elder said, “for you would not provide bread for anybody because Satan would not permit it.”

N.414/12.27

A brother asked an elder: “Why is it that, when I go out to work, I am neglectful of my soul?” The elder told him: “You do not want to fulfil what is written, for it says: ‘I will bless the Lord at all times; his praise shall be continually in my mouth’ [Ps 33:2]. Whether you are indoors or outside, wherever you go, make no end of blessing God. Glorify your Lord-and-master not only in word but also in deed and in your mind. For the
415. ἔλεγον οἱ γέροντες περὶ ἄλλου ἀδελφοῦ ὅτι οὐδέποτε ἀπέστη τοῦ ἐργοχείρου καὶ ἢ εὐχή αὐτοῦ ἀδιαλείπτως ἀνήρχετο πρὸς τὸν Θεόν. Ἡν δὲ καὶ σφόδρα ταπεινὸς καὶ εὐκατάστατος.

416. Εἶπεν γέρων ὃτι ὁ στέφανος τοῦ μοναχοῦ ἐστὶν ἢ ταπεινώσις. Ἐὰν μέμψηται ὁ μοναχὸς ἐαυτὸν ἐν τινὶ πράγματι μετὰ ταπεινώσεως πολλῆς καὶ ἀγάπης πρὸς τὸν Θεόν, ὅπου ἐὰν2 καθεσθῇ, ἐξεί3 ἀνάπαυσιν διὰ τῆς χάριτος τοῦ Χριστοῦ.

417. Ἀδελφὸς ἤρωτησε γέροντα λέγων· Τί ἐστι καταλαλία καὶ τί ἐστι τὸ κατακρίνειν. Ὅ δὲ ἔφη· Καταλαλία ἐν [f. 252v4] πάση λέγεται τὸ δὲ κατακρίνειν ἐπὶ φανεροῖς. Πάντως δὲ οὐ δύναται τις λαλῆσαι ἐμπροσθεν τοῦ ἀδελφοῦ αὐτοῦ, καταλαλία ἐστιν. Ἐὰν τις εἶπῃ ὃτι ὁ δεῖνα ὁ ἀδελφὸς καλὸς ἐστὶ καὶ ἀγαθὸς, ἀσύστροφος δὲ καὶ οὐκ ἔχει διάκρισιν, τοῦτο καταλαλία ἐστιν. Τὸ δὲ κρίνα, ἐὰν τις εἶπῃ ὃτι ὁ ἀδελφὸς ἐκεῖνος πραγματευτῇ ἐστὶ καὶ φιλάργυρος· τοῦτο ἐστι τὸ κρίνα, κατέκρινας γὰρ αὐτοῦ τὰς πράξεις. Τοῦτο δὲ χεῖρον ἐστὶ τῆς καταλαλίας.

418. Εἶπεν γέρων περὶ τινός ἁγίου ἄνδρος ὃτι μὴ μαθῶν παρά τινος ψαλμοῦς μήτε τὰς εὐχὰς τῶν ἁγίων μυστηρίων, ἢ γὰρ πρεσβυτερίου ἡξιωμένου διὰ τὴν πολλὴν αὐτοῦ ἀγάπην τὴν πρὸς τὸν Θεόν, ὡς [f. 252v5] μαθῶν τὰ4 πάντα ἐγίνωσκεν. Ἐγένετο δὲ καὶ ένάρετος σφόδρα καὶ ίάσεις ἐπετέλει. Εἶχεν δὲ καὶ τοῦτο κατόρθωμα μέγα. Εἰς γὰρ τὰ ἐξήκοντα ἔτη τῆς ἀσκήσεως αὐτοῦ οὐκ ἐθεάσατο γυναίκα, οὐδὲ τὴν τρίχα τῆς κεφαλῆς αὐτοῦ ἐτεμεν. Ἐν τῷ δὲ τελευτάν αὐτόν, πρὸ τριῶν ἡμερῶν προέγνω, καὶ καλέσας τοὺς μαθητὰς αὐτοῦ ἀνήγγειλεν αὐτοῖς, καὶ τῇ τρίτῃ ἡμέρᾳ ἔτελειώθη.

1 μέμψηται| μέμψηται S  
2 ἐὰν| om S  
3 ἐξεί| ἔξη C  
4 τὰ| om S
Divinity is not restricted to one place but is in everything, sustaining all things by his divine power.”

**N.415**

The elders used to say of another brother that he never desisted from manual labour and that his prayer continually ascended to God. He was also exceedingly humble and of a very stable character.

**N.416 (cf. Or 9/21.15, N.98)**

An elder said that the crown of a monk is humility. If, in great humility and for love of God, a monk blame himself in any undertaking, he shall have repose, by the grace of Christ, no matter where he is residing.

**N.417**

A brother asked an elder: “What is backbiting and what is passing judgement?” He said: “Backbiting generally means to pass judgement publicly. Everything that a person cannot say in the presence of his brother is backbiting. If someone says: ‘Brother so-and-so is fine and good, but he lacks diligence and discretion’, that is backbiting. As for passing judgement, if one says: ‘That brother is a wheeler-dealer and fond of money’, that is judging, for you condemned his behaviour; this is worse than backbiting.”

**N.418**

An elder spoke of a holy man who, although he had not learnt the psalms from anybody nor the prayers of the holy mysteries (for he had been considered worthy of the priesthood on account of his great love for God), he knew them all as if he had learnt them. He became extremely virtuous and used to perform healings. He also had this extraordinary accomplishment: during the sixty years of his monastic life he neither set eyes on a woman nor ever cut the hair of his head. When he was dying, he became aware of it three days in advance. Summoning his disciples, he announced this to them then, on the third day, he died.
419. Ἕλεγεν ἀδελφός τις ὅτι οἶδα γέροντα εἰς ὅρος καθήμενον μὴ λαμβάνοντα τίποτε παρὰ τίνος, ἀλλὰ ἔχων1 μικρὸν ὤδορ ἐφιλοκάλει τὸ λάχανον αὐτοῦ καὶ τοῦτο διητέτο ἔτη πεντήκοντα, μηδέποτε ἐξελθὼν τοῦ προτειχίσματος. Ἐγένετο δὲ οἶνομα[f. 253r] στὸς διὰ τὰς πολλὰς ἱάσεις ὅς ἐποίει καθεκάστην τῶν ἐρχομένων πρὸς αὐτόν. Κοιμᾶται δὲ ἐν εἰρήνῃ καταληπτῶν ἐν τῷ τόπῳ μαθητᾶς πέντε.

420. Ἕλεγεν ἀδελφός τις ὅτι ἠρώτησα γέροντα τί ποιῆσο τῇ ἀμέλειᾳ μου καὶ λέγει μοι ὁ γέρων: Ἕδιν μὴ ἔκριζός της τὴν μικρὰν βοτάνην2 ἦτις ἐστίν ἡ ἀμέλεια, μέγα ἔλος γίνεται.

421. Ἕλεγον περὶ τίνος γέροντος ὅτι καθήμενον αὐτοῦ ἐν τῷ κελλίῳ καὶ ἀγωνιζόμενον ἐβλεπε τοὺς δαίμονας ὑμῖν πρὸς ὅμιλον καὶ ἦν κατευθελίζων αὐτοὺς διὰ τὸ ἀγωνιζόμεθα αὐτῶν. Βλέπων δὲ ὁ διάβολος ἐστῶν ἡπτώμενον ὑπὸ τοῦ γέροντος, ἐλθὼν ἐνεφάνισεν ἐστῶν λέγων: Ἐγώ εἰμι ὁ Χριστός. Ἰδὼν δὲ αὐτῶν ὁ γέρων [f. 253r] ἐκάμμους τοὺς ὀρθαλμοὺς αὐτοῦ. Λέγει αὐτῷ ὁ διάβολος: Τί καμμύς τοὺς ὀρθαλμοὺς σου; Ἐγώ εἰμι ὁ Χριστός. Ἀποκρίθης δὲ ὁ γέρων εἶπεν· Ἐγώ τὸν Χριστόν οὐ θέλω ἱδεῖν ὑπὸ τῶν δαίμονων εἰς ἐπτάκεψιν αὐτοῦ, ἐδεήθη τοῦ Θεοῦ ἴνα ἀρῇ ἀτ’ αὐτοῦ. Καὶ ἀπελθὼν πρὸς ἄλλον γέροντα μέγαν παρεκάλει αὐτῶν λέγον: Συγκακοπάθησον μοι, ἵνα ἀρῇ τὸ πράγμα ἀτ’ ἔμοι. Καὶ καθίσαντες ἐκαστὸς ἐν τῷ κελλίῳ αὐτοῦ ἐδεήθησαν τοῦ Θεοῦ περὶ τοῦ3 πράγματος. Ἡλθεν οὖν φωνή τῷ γέροντι λέγουσα· Ἰδε, αἴρω αὐτῷ ἀπὸ σοῦ [f. 253v] ἄλλ’ ὁτ’ ἐν θέλεις ἔχεις αὐτό.4

422. Ἀδελφός ἠλθεν ἀπὸ Σκῆτεως πρὸς τὸν ἄββαν Ἀνόφωρ καὶ λέγει αὐτῷ· Πέμπει με5 ὁ πατήρ μου διακονῆσαι καὶ φοβοῦμαι διὰ τὴν τορ- νείαν. Λέγει αὐτῷ· ὁ γέρων Ὅλα7 ἀρα ἔρχεται σοι ὁ πεισμός, εἰπὲ· ὁ Θεός τοῦ πατρός μου βοθήθει μοι καὶ ἐξελθοῦ με. Μίδις οὖν τῶν ἡμερῶν παρθένος τις ἐκλείσε τὴν θύρα ἐπάνω αὐτοῦ καὶ βοήθησος φωνῇ μεγάλῃ εἴπεν· ὁ Θεός τοῦ πατρός μου βοθήθησον μοι. Καὶ εὐθέως εὐρήθη εἰς τὴν ὀδόν τῆς Σκῆτεως.

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A brother said: “I know of an elder living on a mountain who accepted nothing from anybody. Having a little water supply, he used to cultivate his own vegetables and that was how he lived for fifty years, never venturing beyond the garden wall. He became known for the many cures that he used to perform each day on those who came to him. He fell asleep in peace, leaving behind five disciples in that place.”

A brother said that he asked an elder: “What should I do about my negligence?” “Unless you root out the little weed (negligence, that is) it will become a great source of irritation”, came the reply.

They said of an elder that, while he was staying in his cell, fighting the good fight, he used to see demons face to face and ridicule them by putting up such a good fight. Seeing that he was worsted by the elder, the devil came and showed himself saying: “I am Christ”, but the elder closed his eyes on seeing him. “Why are you closing your eyes? I am Christ!” the devil said. In reply the elder said to him: “I have no wish to see Christ here [in this life]”, and, on hearing that, the devil disappeared. Now, as a result of his great humility, God granted this man the gift of second sight. When the elder became aware that people were coming to visit him, he begged God to take [the gift] away from him. He went off to another great elder and entreated him, saying: “Mortify yourself together with me, that this thing be taken away from me.” They remained each one in his cell, interceding with God about this thing; then there came a voice to the elder telling him: “Yes, I am taking it away from you but, whenever you desire it, you shall have it.”

A brother came from Scete to Abba Anophôr and said to him: “My father is sending me on an errand and I am afraid [of falling into] porneia.” “Whenever temptation comes upon you,” the elder told him, “say: ‘God of my father, help me and deliver me.’” There came a day when a virgin closed the door on him.* Crying out with a loud voice, he said: “God of my father, help me!” and he promptly found himself on the road to Scete.

* i.e. she shut the two of them up together.
423. Ἐκαθέζετο γέρων ἐτή πολλά εἰς τὴν ἔρημον καὶ ἑκοτία πάνω. Παραβαλλόντες δὲ αὐτῷ ἀδελφοὶ ἐθαύμαζον λέγοντες: 'Πῶς καρτερεῖς ἐν τῷ τότῳ τούτῳ;' ἀββᾶ; 'Ὁ δὲ λέγει: [f. 253v b] 'Ολος ὁ χρόνος τοῦ κόπου οὐ ἐποίησα, οὕτως μιᾶς ὀρᾶς τῆς κολάσεως ἐστίν.

424. Ἀλλος γέρων ἠλθὼν καὶ εὐρών ἐπὶ τὸν ποταμὸν ἁράκα καλάμων ἠσυχάζοντα ἐκάθισεν καὶ κόπτων φυλλίδια ἐκ τοῦ ποταμοῦ ἐπέλεκε σειράν καὶ ἐβαλλεν εἰς τὸν ποταμόν. Ὁ ὅτως ἐποίησε, ἔως οὐ ἦλθον οἱ ἀνθρώποι καὶ εἶδον αὐτὸν. Καὶ τότε ἀναστάς ἀνεχώρησεν. Οὐ γὰρ διὰ τὸ χρῆζειν εἰργάζετο, ἀλλὰ διὰ τὸν κόπον καὶ τὴν ἡσυχίαν.

425. Ἐλεγον περὶ τινὸς γέροντος ὅτι ἡ κέλλα αὐτοῦ φωτεινῇ ὑπήρχε καθάπερ ἡμέρα καὶ ὥσπερ ἀνεγίνωσκε καὶ εἰργάζετο ἐν τῇ ἡμέρᾳ οὕτως καὶ ἐν τῇ νυκτὶ.

426. Ἐξήλθεν εἰς τῶν γερόντων εἰς τοὺς ἀδελφούς, καὶ ἦν παρθένος καὶ οὐκ ἦδει ὄλως εἰ ἐκτε [f. 254r a] ὁ θυραῖος τορνεία. Καὶ ἀναβάλεσας ἵδειν τοῖς ὀφθαλμοῖς αὐτοῦ ὄρα τοὺς δαίμονας κύκλω αὐτοῦ ὡς Αἰθίοπας, κινοῦντας αὐτῶ τὸ πάθος. Καὶ αὐτὸς ἔλεγεν ὅτι τὸ μέλος τοῦτο ἔχει ὁ ἀνθρώπος, ἄν τρόπον τοῦ καυκάλιον ἔχει τὸ μασθι εἰς τὸ προχωρεῖ τὸ ὕδωρ ἢ καὶ χαλάσαι, ὀμοίως παρατέμπει τὸ ὕδωρ ὁ μασθός, σὺτος οὐν καὶ τὸ μέλος τοῦτο προχωρεῖ τὸ ὕδωρ ἀπὸ τοῦ ἀνθρώπου. Καὶ ἤδου ἔπεσε λίθος ἀπὸ τῆς στέγης καὶ ἠκουσε φωνῆν γλυκεῖαν. Καὶ ὡς ἐπετικολούθησεν ὁ λογισμὸς μικρὸν, καὶ ἀναστάς ἦλθε πρὸς ἕνα τῶν γερόντων καὶ διηγήσατο αὐτῷ τὸ πράγμα. Ὅ δὲ εἶπεν· Οὐκ ἐπίσταται ἐγώ τί ἐστι τοῦτο καὶ ἀπέστειλεν αὐτὸν πρὸς τὸν ἄββαν Ποιμένα. Καὶ διηγήσατο αὐτῷ τὸ πράγμα. Ὅ δὲ εἶπεν [f. 254r b]: Εἴδες τοὺς δαίμονας καὶ ὁ λίθος ὁ πέσας ἔστιν ὁ διαβόλος καὶ ἡ φωνὴ ἡ ἠκουσας, αὐτὴ ἔστιν ἡ ἐπίθυμη. Πρόσεχε οὖν σεαυτῷ καὶ δεήθητι τοῦ Κυρίου ἵνα σοι βοηθήῃ καὶ παρέλθῃς τὸν πόλεμον. Καὶ ἔδειξεν αὐτὸν πῶς ἀγωνίσασθαι πρὸς τοὺς δαίμονας καὶ ποιῆσας εὐχήν ἀπέλυσεν αὐτὸν. Καὶ ἠλθὼν εἰς τὸ κελλίον ἐκεῖνο ἠγωνιότατο δεόμενος τοῦ Θεοῦ, καὶ ἔδωκεν αὐτῷ ὁ Θεὸς προκύψαι οὕτως ὅστε, εἰ συνεβή ἀδελφόν τελευτάν, ἐπληροφορεῖτο εἰ καλῶς ἦν ἡ ψυχὴ αὐτοῦ ἢ κακῶς.

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4 τούτῳ] τούτῳ C
5 ἐτί τὸν ποταμὸν εἰρών] om C
6 ἀδελφοὶ] om C
7 οὐν] om C
8 ἀδελφὸν τελευτάν] τελευτάν αδελφόν C
An elder dwelt in the desert for many years, toiling mightily. Some brothers who were visiting him said in their amazement: “How can you stand living in this place, abba?” But he said: “The entire time of the labour I have accomplished does not amount to one hour of punishment.”

Another elder came to the river and, finding a quiet reed-bed, he settled there. Cutting some shoots at the river he would braid some rope and then throw it into the river. He went on doing this until people came and saw him, at which he got up and moved on. He did not work because he needed to, but for the effort [he made] and for ἡσύχια.

They used to say of one elder that his cell was as bright as day and that he used to read and work as well at night as by day.

One of the elders went out to [join] the brothers when he was a virgin and totally unaware that porneia had been created. Lifting up his eyes he beheld demons like Ethiopians around him, stimulating his desire. He said that man has that member the same as a bottle has a spout: to pass water then to retain [?] it. As the spout channels out the water, so the member channels water out of a man. Then a stone fell from the roof and he heard a sweet voice. As the thought of this went with him for a little while, he arose and came to an elder, telling him of the matter. “I do not understand what this is”, the elder said, and he sent him to Abba Poemen. The man told him of the matter. “You have seen demons”, he said; “the fallen stone is the devil, the voice that you heard, that is desire. Pay close attention to yourself; beg the Lord to help you and you will survive the warfare.” He showed him how to struggle against the demons then, having offered a prayer, sent him on his way. The man struggled manfully on returning to his cell, beseeching God; and God granted him to make such progress that, if a brother happened to die, he was given certain knowledge of whether his soul was in a good condition or a bad one.
427. Εἰπέν τις τῶν πατέρων ὅτι πολλὰ ἐστὶ τὰ τῆς πορνείας πάθη. Λέγει γὰρ ο’ ἀπόστολος ὅτι πορνεία ἢ ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζόμενον ἐν ύμιν καθός πρέπει ἄγιος. ὁ τῇ πορνεί[F. 254v]α ἐστὶ τὸ ποιήσαι εἰς τὸ σῶμα τῆς ἀμαρτίαν, ἢ δὲ ἀκαθαρσία τὸ ψηλαφάν τὸ σῶμα, ὁ γέλως τε καὶ ἡ παρρησία. Πολλάκις δὲ καὶ διαλεγόμενος, εἶτε ἄτομο ἀγαθού ὡς ἀπὸ δικαιώματος εἶτε καὶ μαχόμενος, πληροῖς τῆν ἀκαθαρσίαν καὶ αὐξεῖ τὸ πάθος καὶ εἰς πόλεμον ἔρχεται. Ἀρχεται δὲ ὡς ἀπὸ δικαιώματος εὐλαβείας χάριν λέγων. Καλὸς ὁ ἀδελφὸς, ἡσυχιάν ἄγει, κτάται παρρησίαν ἐσθέειν τε καὶ πίνειν καὶ εἰς παχύτερα ἔρχεται, πολλάκις καὶ τὸ ὀμοθυμαδὸν εἶναι καὶ λοιπὸν ξῆλος. Ἐὰν δὲ οἰκῆ μετὰ ἀδελφοῦ καὶ ἦν τινὰ ὀμιλοῦντα αὐτῷ θλίβεται λέγων· Τί θέλεις μετὰ ἄλλων ὀμιλεῖν; Ἐὰν δὲ καὶ μόνος οἰκῆ καὶ παραβάλλῃ αὐτὸ ἄλλος [F. 254v] ἀδελφός καὶ ἦν αὐτὸν παρρησιαζόμενον μετ’ αὐτοῦ εὐθέως πάλιν ταράσσεται λέγων· Τί ἀρα θέλει μετ’ αὐτοῦ; καὶ λοιπὸν εἰς ταύτα ἀσχολεῖται ἡ ψυχή, καὶ ὁ λογισμὸς σκοτίζεται ἀπὸ τῆς εὐχῆς καὶ τῆς ἡσυχίας καὶ τοῦ φόβου του Θεοῦ. Ἐλεγε δὲ πάλιν ὅτι πολλάκις καὶ ἀπὸ θεωσθείας καὶ διορθώσεως διαλεγόμενος πληροῖ τὴν ἐπιθυμίαν, πολλάκις δὲ καὶ παρερχομένου αὐτοῦ ἀπὸ ὀμημένος ἐκπληροῖ τὸ πάθος. Ὁφείλει οὖν νήφειν ὁ μοναχὸς ἐφ’ ἐκάστης ὠρας, ἵνα μὴ διὰ τὴν χαυνότητα προστίθη τὸν κόπον διὰ τὸ ζημιούσθαι αὐτὸν εἰς ταύτα τὰ πάθη.

428. Ἐλεγέ τις γέρων 3 περὶ τῶν λογισμῶν τῆς ἐπιθυμίας τῶν γενομένων ἐν τῇ καρδίᾳ καὶ μὴ συντελουμένων [F. 255r] Ὁσπέρ εἴν της ἠδὲ ἀμπελώνα καὶ ἐπιθυμήσῃ ἐν ὅλῃ καρδίᾳ αὐτοῦ φαγεῖν σταφυλῆν, φοβεῖται δὲ εἰσελθεῖν καὶ κλέψαι μήποτε πιασθῇ καὶ ἀποθάνῃ, ἐὰν δὲ ἔξω τοῦ φραγμοῦ πιασθῇ, οὐκ ἀποθνῄσκει, ἵνα οὔτε εἰσῆλθεν οὔτε ἐγεύσατο, ἄλλα μόνον ἐπεθύμησεν. Οὔ μέντοι ἀποθνῄσκει, πληγὰς δὲ λαμβάνει ὅτι ἄλλως ἐπεθύμησεν.

429. Ἀδελφὸς ἢρωτήσε γέροντα λέγων ὅτι πολεμοῦμαι ὑπὸ τῆς πορνείας. Λέγει αὐτῷ ὁ γέρων· Εἰ μὲν καλὸν ἔστων, διατὶ ἀπέστη ἄττ’ αὐτοῦ, εἰ δὲ σαπρόν, διατὶ ἐπιζητεῖς αὐτό;
One of the fathers said: “Many are the passions of *porneia*, for the apostle proclaims: ‘*Porneia*, impurity and covetousness, let them not even be mentioned amongst you, as is fitting for saints’ [Eph 5:3]. For *porneia* is sinning against the body, while impurity means titillation of the body, laughter and licentious talking. Often you commit [the sin of] impurity in the course of a conversation that might be beneficial and justified, or contentious in nature; then the passion is enflamed and warfare ensues. One begins with a justification for the sake of piety, saying: ‘The brother is good; he lives in *hêsychia*; he gives himself licence to eat and drink’, then it gets coarser: often common consent exists, then there is jealousy. If he lives with a brother, he is upset when he sees somebody else talking to him, saying: ‘Why do you want to speak with others?’ Or, if he is living alone and is visited by another brother whom he sees talking freely with him, again he is immediately troubled, saying: ‘What do you want with him?’ Then the soul becomes obsessed with this matter and the mind is distracted from prayer, from *hêsychia* and from the fear of God.” He also said: “Often too one fulfils the passion by speaking of godliness and behaving correctly; often too, when returning from an encounter, from the scent of clothing. Therefore a monk must be on his guard at all times, in order not to add to his toil through slackness and being damaged in these passions.”

Concerning those covetous desires that arise in the heart but are not carried out, an elder said: “It is like when a person sees a vineyard and heartily desires to eat a bunch of grapes but is afraid to go in and steal them, in case he is arrested and put to death. If, however, one is arrested outside the enclosure, he is not put to death, because he has neither gone in nor tasted [the fruit]; he has merely coveted it. He is not put to death, but he is beaten for having nevertheless desired it.”

A brother enquired of an elder saying: “I am embattled by *porneia*.” “If it is good,” said the elder, “why did you recoil from it? If it is filthy, why go looking for it?”
430. Ἔλεγεν περὶ τινος γέροντος ὅτι περιπτατόν εὗρεν ἱχνος γυναικὸς ἐν τῇ ὀδῷ, καὶ ἐκάλυψεν αὐτὸ λέγων· Μήπως ἰδῃ αὐτὸ ἄδελφος καὶ πόλεμον λάβῃ.

431. Ἀδελφὸς [f. 255r] ἤρωτησε γέροντα λέγων· Τι ποιήσω, ἄββα, ὅτι ἡ κοιλία μου θλίβει με καὶ οὐ δύναμαι αὐτὴν καταλῦσαι καὶ λοιπὸν στρηνίαν1 τὸ σῶμα μου; Λέγει αὐτῷ ὁ γέρων· Εἰ μὴ βάλλης ἐπὶ αὐτῷ φόβου καὶ νηστείαν, οὐκ ὀρθοποδεῖς εἰς τὴν ὀδὸν τοῦ Θεοῦ. Καὶ ἤνεγκεν αὐτῷ παραβολὴν τοιαύτην· ὅτι ἀνθρωπός τις εἶχεν δονον καὶ ὡς ἐκαθέζετο αὐτὸν καὶ περιεπάτει, περιέφερεν αὐτὸν κατὰ τὴν ὀδὸν ὡδε καὶ ὡδε. Καὶ λαβὼν ράβδον2 ἔτυπτεν αὐτόν. Ἔλεγεν δὲ αὐτῷ ἡ δονος· Μὴ δέρε με καὶ ἀπὸ τοῦ νῦν ὀρθοποδῶ. Καὶ ὡς προέκουσε μικρὸν κατήλθεν ἀπ' αὐτῆς καὶ ἔθηκε τὴν ράβδον ἐν τῷ δισακίῳ ἐπάνω τῆς δονον. Καὶ οὐκ οἴδεν ἡ δονος ὅτι ἔπανω αὐτῆς ἐστιν ἡ ράβδος. Καὶ ὡς εἶδε τὸν κύριον αὐτῆς μὴ [f. 255v] βαστάζοντα τὴν ράβδον κατεφρόνησαν αὐτοῦ καὶ ἤρεστο περιφέρεσθαι ὡδε καὶ ἐκεῖ ἐν τοῖς σπορίμοις. Ἐδραμεν δὲ ὁ κύριος αὐτῆς καὶ λαβὼν τὴν ράβδον ἔτυμπεν αὐτῆν, ἐως οὐ ὀρθοπόδησεν. Οὔτως ἔστι καὶ περὶ σώματος καὶ κοιλίας.

432. Ἀνὴρ ἄγιος θεωρήσας ἔτερον ἀμαρτάνοντα δακρύσας εἶπεν· Οὔτος3 σήμερον πάντως ὅτι κἀγὼ αύριον, πλὴν κἀν ὑπὲρ ἀμάρτητος ἐπὶ παρουσία σου τις, μὴ κρίνῃς αὐτὸν, ἀλλ' ἔχε ἐαυτὸν ἀμαρτωλότερον αὐτοῦ, κἀν κοσμικὸς εἰς, πάρεξ τοῦ εἰς Θεόν προσκρούσαντος.

433. ὁ αὐτὸς εἶπεν ὅτι ἔδω λέγης τινὶ περὶ ᾲωνὶ λόγον, μετὰ κατανύξεως καὶ δακρύων εἶπεν τῷ ἄκουοντι, ἔπει μὴ εἶπῆς, ἵνα μὴ ἀποθάνῃς ἀνωφέλης μένων ἐν ἀλλωτρίοις [f. 255v] λόγοις ἀλλοὺς βουλόμενος σώζειν.

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1 στρηνία | στρηνία S  
2 ράβδον | τὴν ράβδον S  
3 Οὔτος | Οὔτος C
They said of an elder that, when he came across a woman’s footprint on the road as he walked along, he covered it up, saying: “In case a brother sees it and has an attack [of temptation].”

A brother asked an elder: “What am I to do, abba, for my belly is afflicting me and I cannot put it down. As a result, my body is running riot.” The elder said to him: “You will not travel the way of God correctly until you impose fear and fasting on it” – and he related a parable something like this: “A man had an ass and, when he was sitting on it and going around, the ass would carry him hither and thither down the road; so, taking a stick, he beat the ass. The ass said to the man: ‘Do not beat me: I will walk in a straight line from now on.’ After he had gone a little way, the man dismounted and put the stick in the bag on the ass – and the ass did not know what was on its back. When it saw the owner was no longer stick-in-hand, the ass despised him and began wandering here and there and into the crops too. Its owner ran and got out the stick; then he beat it until it walked along in a straight line. That is how it is with the body and the belly.”

A holy man wept when he saw another person sinning, saying: “It is him today and me, no doubt, tomorrow.” If it happens that somebody commits a sin in your presence, do not judge him. Rather, provided he has not offended against God, hold yourself to be more sinful than him even if he is a worldling.

The same [elder] said: “If you say something about life to somebody, speak to your hearer with grief for sin and in tears. Otherwise, say nothing, lest desiring to save others, you die deriving no benefit from words that are not to the point.”
434. Εἶπεν γέρων ὅτι ὁ κύων κρείττων ́ μου ἐστίν, διότι ́ ἀγάπην ἔχει καὶ εἰς κρίσιν οὐκ ἔρχεται.

435. Εἶπεν γέρων: "Ὅποιο ὑπάγεις, πρόσεχε σεαυτῷ διαπαντῶς, ́ ὅτι τοῦ ἐρωτίου ἢ κατοικία ἴγεται αὐτῶν, τουτέστιν, ὁ μοναχὸς ὅπου ὑπάγει κατοικία αὐτοῦ ἐστίν. Σπουδαζε οὖν ποιεῖν τὸν κανόνα σου καὶ τὰς ὥρας καὶ τὰ ἔσπερινα, καὶ τῶν ἐννοιῶν μὴ ἀμέλει. Πάντοτε θλίψει ἔχε πρὸ ὀφθαλμῶν σου. Ταῦτα δὲ ἀνευ κόπου πολλοῦ κατορθώθηκε ὁ δύναται.

436. Εἶπεν γέρων: Γενοῦ ὡς κάμηλος βαστάζω τὰς ἁμαρτίας σου, καὶ δεδεμένος ἀκολουθῶν τῷ ἐπισταμένῳ τὴν ὀδὸν τοῦ Θεοῦ.


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An elder said: “A dog is better than me, for a dog has love and does not go passing judgement.”

An elder said: “Pay attention to yourself all the time, wherever you go, for ‘The dwelling-place of the heron is their guide’ [Ps 103:17], meaning that wherever the monk goes, that is his dwelling-place. So be diligent in observing your rule [of prayer]: the hours and the evening office. Keep a tight rein on your thoughts; always have affliction before your eyes. These things cannot be correctly accomplished without considerable effort.”

An elder said: “Be like a camel, bearing your sins and following one to whom you are tied who understands the way of God.”

One of the saints said: “If we underestimate small evils, we fall into large ones. Consider what I mean by this saying: somebody laughed inappropriately; a second person brought a charge while a third threw off restraint, saying: ‘[He means] nothing by this; what does laughing matter?’ And so witticism was born from that; from that, shameful talk and, from that, shameful deeds and transgressions. In this way the evil one induces great [evils] from those that seem to be small; and from great evils one falls into despair, which is godless and burdensome; for to sin is not so destructive as to despair. The one who repents corrects his fault, but he who despairs is lost. So let us not underestimate the little faults, for the evil one proposes them with guile. If he prosecuted the war openly, the fight would be straightforward and victory easily attained. God has armed us in the hope that we would not underestimate even small matters. He advises by saying: ‘Whosoever shall say to his brother fool shall be in danger of hell fire’ [cf. Mt 5:22] and he who looks with lusting eyes is an adulterer [cf. Mt 5:28]. God calls those who laugh wretched and he demands a reckoning for an idle word [cf. Mt 12:36]. That is why Job would correct the thoughts of [his] children [cf. Job 1:5]. So as we are aware of these things, let us fortify ourselves against attacks and never fall.”
Sayings of the holy elders

438. Εἶπεν γέρων· Διὰ τοῦτο οὐ προκόπτωμεν, οὔδε ἐπιστάμεθα τά μέτρα ἑαυτῶν, οτι οὐκ ἔχομεν ὑπομονήν ἐν οἱ ἀρχόμεθα ἔργῳ, ἀλλά ἀπόνοις θέλομεν [f. 256v] ἄρετήν κτήσασθαι, καὶ ἀπὸ τόπων εἰς τόπους' μεταβάινομεν νομίζοντες ὅτι εὐρίσκομεν τόπον, ὅπου οὐκ ἔστιν ὁ διάβολος.

439. Ἀδελφὸς εὑρέν ξύλον ἐν τῇ θάνῳ ἀποπεπττωκός ἀπὸ τῆς κοιμήλου καὶ ἤνεγκεν αὐτό· εἰς τὸ κελλίον. Εἶπεν δὲ αὐτῷ ὁ ἄββας αὐτοῦ· Πόθεν ἤνεγκας αὐτό; Ὅ δὲ εἶπεν Ἕκ τῆς ὀδού. Λέγει αὐτῷ ὁ γέρων· Εἰ μὲν ἔν ἐλαυνόμενον ὑπὸ ἀνέμου, φέρε αὐτὸ ἔσω, εἰ δὲ μή, ὑπαγε θές αὐτό εἰς τὸν τόπον αὐτοῦ.

440. Μονάζων τις ἢν μὴ ἐργαζόμενος τὸ σύνολον, ὀδιαλείπτως δὲ προσευχόμενος. Καθεσπέραν οὖν εἰσήει εἰς τὸ κελλίον καὶ εὐρίσκε τὸν ἄρτον αὐτοῦ καὶ ἧσιθεν. Ἀλλος δὲ μοναχός παρέβαλεν αὐτῷ ἔχων μέριμνα, καὶ ἔποιησε [f. 256v] τὸν γέρωντα ἐργάσσασθαι τὰ σεβένια. Ἐστέρας δὲ γενομένης εἰσῆλθε κατὰ τὴν συνήθειαν φαγεῖν καὶ οὔδὲν εὑρεν. Κοιμᾶται οὖν λυπούμενος καὶ ἀποκαλύπτεται αὐτῷ ὅτι, ὅτε μετ᾽ ἐμοῦ ἐσχάλαζεν, ἐθρεψά· σε, ὅτε δὲ ἡρξο ἐργάζεσθαι, ἐκ τοῦ ἐργοχείρου σου ζήτησον τὴν τροφὴν σου.

440bis. 7 Γέρων τις εἰς τῇ ἐρήμῳ εἰς παῖδα πλησίον σχολάζοντα· ἐπισκοπήν δὲ αὐτοῦ ποιήσαμεν, εἶδεν αὐτὸν εὐχόμενον καὶ ἄξιοῦντα τὸν δεσπότην ἵνα εἰρηνεύση μιᾶν τῶν θηρίων. Μετὰ δὲ τὴν εὐχὴν, οὕσης πλησίον ὑέννης ἂθλαζοῦσης τὰ τέκνα αὐτῆς, ὑπέθηκεν ὁ παῖς ἑαυτὸν καὶ ἠξιότα ἑσθείνε μετ᾽ αὐτῶν. Ἀλλοτε πάλιν εἶδεν αὐτὸν εὐχόμενον καὶ ἄξιοῦντα τὸν Θεὸν ὅτι δός μοι χάρισμα τῷ πυρὶ φιλιάσαι· καὶ ποιήσας πυράν, ἐκλίνα τὰ γόνατα αὐτοῦ μέσον τῆς πυρώς, προσευχόμενος τῷ Θεῷ.

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1 τόπων εἰς τόπους] τόπου εἰς τόπον S 4 αὐτό] αὐτὸν C 3 ἔν] οὖν S
4 μέριμνα] σεβένια S 5 ἀποκαλύπτεται] ἀποκαλύψθη S 6 ἐθρεψα] ἐτρέψαν S
7 440bis: non invenitur apud Coislin.
An elder said: “The reason why we make no progress and have no understanding of our [spiritual] status is this: that we fail to persevere in the task we begin. We wish to acquire virtue effortlessly; we move around from place to place, thinking we are finding a place where there is no devil.”

A brother found a piece of wood by the wayside that had fallen off a camel and he brought it to his cell. His abba said to him: “Where did you bring that from?” “By the roadside”, he replied. “If it was brought by the wind, carry it inside”, the elder told him: “if not, go and put it [back] in its place.”

There was a monk who did not work at all, praying without ceasing. Each evening he would go into his cell and, finding his bread [there], would eat. Another monk came visiting him bearing palm fronds; he obliged the elder to work the palm fronds. But when evening came, he went in to eat as usual and found nothing. So he went to sleep grieving and this was revealed to him: “When you were passing your time with me, I used to nourish you. But since you have begun working, look to the labour of your hands for your food.”

An elder in the desert had a servant who passed his days nearby. Paying him a visit, he saw him praying and interceding with the Lord that he might tame one of the wild beasts. After the prayer, as there was a hyena nearby suckling her young, the servant lay himself down and began feeding with them. On another occasion, again he saw him praying and interceding with God to be given the grace of being reconciled with fire; whereupon, having made a pyre, he knelt down in the midst of it, praying to God.
441. Μονάζων τις ἤνι ὑφ’ εαυτοῦ ἔχων ἄλλον μονάζοντα καὶ ἤν εὖ κελλίῳ ἀπὸ δέκα μιλίων αὐτοῦ. Καὶ εἶπεν ὁ λογισμὸς αὐτοῦ καλέσαι τὸν ἄδελφὸν αὐτοῦ, ἢν ἔλθῃ καὶ λάβῃ τὸν ἄρτον. Καὶ πάλιν ἐλογίσατο ὦτι διὰ τὸν ἄρτον ἔχω σκύλαὶ τὸν ἄδελφον μου δέκα μιλία; Μᾶλλον ἀπενέγκα αὐτῷ τὸ ἡμίου τοῦ ἄρτου. Καὶ λαβὼν ἀπῆλθει εἰς τὸ κελλίον τοῦ ἄδελφοῦ [f. 257r]. Καὶ ὡς ὑπῆγεν προσέκρουσεν εἰς τὸν δάκτυλον αὐτοῦ τὸ ποδός, καὶ ἑξερχομένου τοῦ αἵματος ἤρεστο ὁ μονάζων κλαίειν ἀπὸ τοῦ πόνου. Καὶ ἰδοὺ ἄγγελος ἠθέλε λέγων αὐτῷ· Τί κλαίεις; Λέγει αὐτῷ ὁ μονάζων· Τὸν δάκτυλον ἐπλήγην καὶ πονῶ. Ἐφη αὐτῷ ὁ ἄγγελος· Καὶ διὰ τοῦτο κλαίεις; Μὴ κλαίε. Καὶ γὰρ τὰ βήματα ὁ ποιεῖς διὰ τὸν Κύριον ἀριθμοῦνται καὶ εἰς πολὺν μισθὸν πρὸ προσώπου τοῦ Θεοῦ φαίνονται. Καὶ ἵνα γνῶς, ἰδοὺ ἐμπροσθεῖν σου αἴρω ἀπὸ τοῦ αἵματος σου καὶ ἀναφέρω πρὸς τὸν Θεόν. Τότε εὐχαριστῶν ὠδευε πρὸς τὸν ἄλλον μοναχὸν. Καὶ δοὺς αὐτῷ τὸν ἄρτον, διηγήσατο αὐτῷ τὴν φιλανθρωπίαν τοῦ Θεοῦ καὶ ὑπέστρεψεν εἰς τὴν ἱδίαν κέλλαν. Πάλιν [f. 257v] μετὰ μίαν ἡμέραν λαβὼν τὸ ἄλλο ἡμίου τὸν ἄρτον ἄπεκρίθη πρὸς τὸν ἄρτον. Συνέβη δὲ καὶ τὸν ἄλλον μοναχὸν ζηλώσαντα οὕτως ποιῆσαι καὶ πρὸς ἄλλον μοναχὸν ἀπελθεῖν. Υπήντησαν οὖν ἀλλήλους ἐν τῇ ὅδῷ, καὶ ἀρχεται ὁ ποιήσαστο τὸ ἀγαθὸν λέγειν ἐκεῖνο. Θεσαυροῦ ἔχον καὶ αὐτὸν ἐξήτησας συλῆσαι. Λέγει αὐτῷ· ὁ ἄλλος· Ποῦ γεγραπται ὅτι ἢ στενὴ θύρα σε μόνον χώρει; Ἔσσον καὶ ἡμᾶς ἅμα σοι εἰσελθεῖν. Καὶ ἐξαίφνης λαλοῦντων αὐτῶν φαίνεται ἄγγελος Κύριου καὶ λέγει αὐτοῖς· Ἡ ἔρεις ὑμῶν ὡς ὀσμὴ εὐωδίας ἀνήλθε καὶ πρὸς τὸν Θεόν.

442. Ἀρχων τις ἔχαρεν τῇ θέα τῶν κυνηγίων καὶ ἢ ἐπιθυμία αὐτοῦ ἄλλο τι οὖκ ἦν, εἰ μὴ βρωθῆναι τοὺς κυνηγοὺς. Συνέβη δὲ αὐτὸν ναυαγῆσαι [f. 257v] καὶ ἐβόησε πρὸς τὸν Θεὸν λέγων· Κύριε, βοήθησόν μοι ἐν τῇ ἀνάγκῃ ταύτη. Καὶ φαίνεται αὐτῷ ὁ Κύριος καθόλου τοῦ σῶματος βεβρωμένος καὶ λέγει αὐτῷ· Ὅτως μὲ θέλεις ὡς ὄραν καὶ πῶς σοι βοηθήσω;
There was a monk who had another monk under his authority who was in a cell ten miles from him. It occurred to the elder to summon his brother to come and get some bread. He had second thoughts: “Should I put the brother to the trouble of [coming] ten miles for bread? Should I not rather take half the bread to him?” So he took it and went to the brother’s cell. He hit a toe of his foot as he went along; it was bleeding and the monk began to weep with the pain. Then here there came an angel who asked him why he was crying. “I have wounded my toe and am in pain”, the monk told him. “You are crying for that?” said the angel. “Weep not; for the steps which you are taking for the Lord’s sake are being counted and they will appear as a great reward in the sight of God. To make you sure of this, look – I am lifting up some of your blood in front of you and offering it to God.” [The monk] then continued his journey to the other monk with a grateful heart. He gave him the bread, told him about the love of God for mankind and then returned to his own cell.

Again, the following day, he took the other half of the bread and went off to another monk. It so happened that the other monk, impassioned by a desire to do likewise, had set off to another monk. They met each other on the road; the one who had done the good deed started to tell the other: “I possessed a treasure and you sought to plunder it.” “Where is it written that the narrow gate has only room for you?” [cf. Mt 7:14] the other said. “Let us go in together with you” and, suddenly, as they were speaking, an angel of the Lord appeared and said to them: “Your rivalry has ascended to God as a sweet-smelling savour.”

A grandee who delighted in the sight of hunting; his desire was none other than that the huntsmen be devoured. It came about that he was shipwrecked and he called upon God, saying: “Lord, give me your aid in this anguish.” The Lord appeared to him with his body all torn and said to him: “You wish to see me like this; how will I help you?”
443. Ἡν τις ἀδελφὸς καὶ ἐπολέμει αὐτῷ ὁ λογισμὸς. Ἐπεὶ πρὸς ἑαυτὸν ὅτι ὀφείλεις ἀπελθεῖν καὶ ἐπισκέψασθαι τόνδε τὸν γέροντα, καὶ ύπερετῆται ἡμέραν καὶ ἡμέραν λέγων ὅτι αὐριον ὑπάγω. Ἐπὶ τρία οὖν ἔτη ἐπολέμησε τῷ λογισμῷ. Ὡστερον δὲ λέγει πρὸς τὸν λογισμόν: Ἰδε νόμισον ἀπῆλθον πρὸς τὸν γέροντα καὶ λέγει: Ἐν Καλῶς ὑγιαινείς, καλόγηρε. Πόσον χρόνον ἐπεθύμουν ἢδεῖν τὴν ἀγιωσύνην σου. Ὁ Κύριος δώῃ σοι τὸν μισθόν. Καὶ ποιήσας ἐψητόν ἔφαγε καὶ ἔπει καλῶς καὶ εὐθέως ἀνεχώρησεν ὁ πόλεμος ἀπ' αὐτοῦ.

444. Ἐπεὶν γέρων: Μοναχὸς ἦν ὄλης ἡμέρας κοπία καὶ πάλιν χοιροῦτα, καὶ πάλιν κοπία καὶ πάλιν ἀμελεῖ, οὐ τοιούτος οὐδὲν ποιεῖ, οὐδὲ κτάται ὑπομονήν.

445. Ἐπεὶν γέρων: Ἐγὼ οὖς ἐνεκεν καλῶν ὁ ὀφελείας κάθηκαν άσθενῶν, ἀλλ' ἐν ταλαιπωρίᾳ. Δυνατοὶ γὰρ εἰσὶν οἱ ὄντες μεταξὺ ἀδελφῶν.

446. Ἐπεὶν πάλιν: Ἐν τόπῳ ὁ ἔστι τις, ἦν δοκιμάσα καλὸν τί ποιῆσαι καὶ μὴ ἱσχύσῃ, μὴ νομίζῃ ὅτι ἀλλαχοῦ δύναται ποιῆσαι αὐτό.

447. Ἐπείν ἢ ἄμμας Εὐγενία: Ἐπεὶ[f. 258r] τεῖν ἡμῖν συμφέρει καὶ μόνον μετὰ τοῦ ἱσσοῦ εἶναι. Πλούσιος γὰρ ἐστι πάς ὁ μετὰ τοῦ ἱσσοῦ ὃν, καὶ σωματικὸς ἢ πένης. Ὁ μὲν γὰρ τὰ ἐν τῇ γῇ προτιμῶν τῶν πνευματικῶν ἀμφότερων ἐκπεσεῖται, ὁ δὲ τῶν οὐρανίων ἐπιθυμῶν καὶ τῶν ἐπὶ γῆς τεῦξεται πάντων ἀγαθῶν.

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1 Ἐπεὶ πρὸς ἑαυτὸν] supplevi 2 ἀπῆλθον] ἀπῆλθα C 3 ἐνεκεν καλῶν] καλῶν ἐνεκεν S 4 τεῦξεται πάντων] πάντων ἐπιτεῦξεται S
There was a brother who was being embattled by his *logismos*. “You should go and visit father so-and-so”, he told himself, but he put it off day after day, saying: “I will go tomorrow.” For three years he was embattled by his *logismos* but, later, he said to the *logismos*: “Look, suppose I go to the elder, and he says: ‘Welcome, good monk; I have desired for so long to see your holiness.’” He set out a bowl, washed himself, then – as if in the person of the elder – he said: “You are welcome, brother; forgive me that you have been so fatigued on my account. May the Lord give you your reward.” Then, having cooked a meal, he ate and drank well; and the battle immediately receded from him.

An elder said: “If a monk toils for a few days and then takes his ease, toils again then slacks off, such a person achieves nothing; neither does he acquire patient endurance.”

An elder said: “It is not for the sake of advantages or benefit that I am weakly sitting [here] in sickness but because of [my] wretchedness; powerful are they who are among brothers.”

He also said: “If a person resolves to do some good thing but lacks the strength [to accomplish it] in the place where he is, let him not think that he can accomplish it elsewhere.”

Amma Eugenia said: “It is to our advantage to intercede and just to be with Jesus, for rich is everyone who is with Jesus, even though poor in bodily terms. For he who prefers the benefits on earth to spiritual ones will lose them both, while he who longs for heavenly benefits will obtain all the earthly ones too.”
448. Ἐλέγον οἱ γέροντες ὑπὸ Παῖσιος, ὁ ἀδελφὸς τοῦ ἀββᾶ Ποιμένος, εὕρεν μικρὸν σκεῦος ὀλοκληρωμένον. Λέγει οὖν τῷ ἀδελφῷ αὐτοῦ τῷ μεγάλῳ, τῷ ἀββᾷ Ἀνούβ. Ὅδησ· ὁ λόγος τοῦ ἀββᾶ Ποιμένος σκληρός ἦστι πάνω. Ἀλλὰ δεύρῳ, κτίζομεν ἑαυτούς· μοναστήριον πούποτε καὶ καθήμεθα ἐκεῖ ἄμερίμνοις. Λέγει αὐτῷ ὁ ἀββὰς Ἀνούβ. Καὶ πάθην ἔχομεν κτῆσαι; Ὅ δὲ ἔδειξεν αὐτῷ τὰ [f. 258r⁵] ὀλοκληρώματα. Πάνω δὲ ἐλπιθήνη ὁ ἀββᾶς Ἀνούβ, λογισάμενος ὅτι ζημία εἰσὶ τῆς ψυχῆς αὐτῶς καὶ λέγει αὐτῷ· Καλῶς, Ἀγωμεν καὶ κτίζομεν κελλίων πέραν τοῦ ποταμοῦ. Ἔλαβεν οὖν τὸ σκεῦος ὁ ἀββὰς Ἀνούβ καὶ ἔβαλλεν εἰς τὸ κουκουλίον αὐτοῦ. Ως οὖν περάσαι τοῦ ποταμοῦ καὶ ἔβεβαζαν κατὰ τὸ μέσον, ἐπηίθησαν ἑαυτὸν ὁ ἀββᾶς Ἀνούβ ὡς περιστρεφόμενον, καὶ ἔζετησε τοῦ κουκουλίου μετὰ τῶν νομισμάτων εἰς τὸν ποταμὸν. Ἡράτῳ οὖν ὡς λυπηθήσαι ὁ ἀββᾶς Ἀνούβ, καὶ λέγει αὐτῷ Παῖσιος· Ἡ λυπηθεῖς, ἀββᾶ. Ἐξ̄ ΄τη ἀπήλθον τὰ ὀλοκληρωμένα, ἄγωμεν πᾶλιν πρὸς τὸν ἀδελφὸν ἡμῶν. Καὶ ἀνακαμάμοντες ἔμειναν [f. 258v⁷] ἡμῶν εἰρήνης.

449. Ἐπηρωτήθη γέρων περὶ τῶν ἄνευς περιοῦντων καὶ εὐχαρί σα ἔξερθομένων παρ’ ἔτερον, αὐτῶν δὲ ἀμελέστερον βιοῦντων καὶ ἄπεκρίνατο ὅτι πολὺ μὲν ἰσχύει δέησις δικαίου ἐνεργουμένη. Συνεργοῦντος δὲ καὶ συναγωσομένου, δὴλον ὅτι τοῦ τὴν εὐχήν αἰτοῦτος καὶ πάση σπουδῇ μετὰ πόνου καρδίας ἑαυτῶν φιλάντοντος ἀπὸ λογισμῶν καὶ πράξεων πνευμάτων. Ἐπεὶ ἄν ἀδιαφόροις διάγητε, οὐδεμιᾷ ὄψεις ἔσται, καὶ ἄγιοι εὑρόνται περὶ αὐτοῦ. Εἰς γάρ, φησιν, οἰκοδομῶς καὶ εἰς καθαιρῶν, τὸ ὄψεσάν αἱμάτορεις ἢ κόπους; Ἐπὶ δὲ καὶ πράγμα συμβεβηκός ἐφ’ ἡμῶν τοιοῦτον. Ἀββᾶς τὰς ἀγιας, κοινοβία πατήρ, ἐν πάσῃ [f. 258v⁷] ἄριστη ἐκσυμπλήρωμα, μᾶλλον τὴν ταπεινοφοροῦσαν καὶ ἐπιεικείας, ἢ δὲ καὶ ἐλέημας καὶ συμπαθείας, καὶ τῇ ἀγάπη ὑπέρβαλλων πολλοὺς. Οὕτος ἐδέσθη τοῦ Θεοῦ λέγων: Κύριε, οἶδα ἐμαυτὸν ἀμαρτωλὸν δυντα, ἀλλ’ εἰς τοὺς οἰκτιρμούς σοῦ ἐμπίστω συμβηκήσαι διὰ τοῦ ἐλέους σου. Δέομαι οὖν τῆς ἀγαθότητας σου, δέσποτα, μὴ χωρισθήναι με τῆς συνοδίας μου μήτη ἐν τῷ μὲλλοντι αἰώνι, ἀλλὰ μετ’ ἐμοῦ κακείους ἄξιους τῆς βασιλείας σου διὰ τῆς ἀγαθότητά σου. Ἀεὶ γὰρ καὶ συνεχῶς ταῦτα τῆς εὐχήν ποιουμένου, ο φιλανθρωπος Θεὸς ἐπιληφθηκέναι αὐτοῦ τοιούτῳ τρόπῳ. Ἐμελλέν ἐπιτελεσθείσιν μνήμη ἄγων ἐν ἐτέρῳ ὑποστηρίῳ άπεχθενιν ού πολὺ ἀπ’ αὐτῶν, καὶ [f. 259r⁷] παραιτουμένου αὐτῶν ἀπελθεῖν, ἀκούει ἀκαθ’ ὑπόνις ὅτι Ἀπελθε. Προαπόστειλον δὲ τοὺς μαθητάς σου, καὶ μετὰ
The elders used to say that Paesios, the brother of Abba Poemen, found a small vessel of coins. So he said to his great brother, Abba Anoub: “As you know, the teaching of Abba Poemen is very severe, but come: let us build ourselves a monastery somewhere and live there untroubled.” “With what can we build it?” said Abba Anoub to him, so he showed him the coins. Abba Anoub was deeply grieved, considering that these were to the detriment of his soul. “Very well,” he said; “let us go and build a cell beyond the river.” So Abba Anoub took the vessel and placed it in his hood. As they were crossing the river, when they arrived in midstream, Abba Anoub acted as if he was being swirled away. The hood fell into the river and with it the pieces of gold. When Abba Anoub began to grieve, Paesios said to him: “Do not grieve, abba; seeing that the coins have gone their way, let us return to our brother.” They retraced their steps and remained at peace.

An elder was asked about those who still go around requesting prayers of others while they themselves live too negligently. His answer was that “The effectual fervent prayer of a righteous man avails much” [Jas 5:16]. This is the case when he who is requesting the prayer cooperates and struggles together with him, making every effort with heart-felt endeavour to guard himself against evil thoughts and actions. But if he lives indifferently, there will be no benefit to him whatsoever, even if holy men pray for him; “For,” he said, “if one man is building while another is destroying, what benefit did they both achieve other than fatigue?” Let me tell you of some such event that happened in our time. There was a holy abba, the father of a coenobion, distinguished by all the virtues, especially by humble-mindedness and lowliness. He was merciful and compassionate, exceeding many others in charity. He besought God, saying: “Lord, I know that I am a sinner, but I hope in your mercy to be saved by your pity. I beseech your goodness, Lord-and-master, that I be not separated from my community, not even in the next world; but that, through your goodness, you deem them also to be worthy of your kingdom.” As he was forever and ceaselessly offering this prayer, God, the lover of men, gave him assurance in this way. A commemoration of saints was going to be celebrated at a monastery not too far distant from theirs and the abba was invited to
τούτῳ μόνος ἀπελεύσθη. Ὁ οὖν δὲ ἡμᾶς πτωχεύσας Χριστός, καὶ πάσι πάντα γενόμενος, ἵνα πάντας σώσῃ, πτωχοῦ σχήμα ἁναλαβὼν ἁσθενοὺς κατὰ μέσουν ἐκεῖτο τῆς ὀδοῦ. Ἐλθόντες δὲ οἱ μαθηταὶ καὶ εὑρόντες αὐτὸν ὀδυρόμενον, ἠρώτων τὴν αἰτίαν. Ὁ δὲ φησὶν. Ἀσθενής εἰμι, καὶ ἐκαθεξόμην ἰὼν καὶ ρίζων καὶ ἔργων, καὶ ἔδωκας ἡμῖν τὸν ἀντιλαμβανόμενον μοι. Οἱ δὲ εἶπον πρὸς αὐτόν· Τί σοι ἐχομεν ποιήσας, ἀββᾶ; Ἡμεῖς πεζοὶ ἐσμεν. Καὶ ἀφέντες αὐτὸν ἀπῆλθον. Μετά μικρὸν ἔρχεται ὁ ἀββᾶς αὐτῶν καὶ εὐρίσκει αὐτὸν [f. 259r] κείμενον καὶ στένοντα, καὶ μαθὼν τὴν αἰτίαν λέγει αὐτῷ· Ὁ ἔφη· Ἡμεῖς πεζοὶ ἐσμεν, τί ἐχομεν σοι ποιήσας; Λέγει αὐτῷ· ὁ ἀββᾶς· Δύνασαι μικρὸν μικρὸν 3 περιπατήσας καὶ ὑπάγωμεν; Ὁ δὲ λέγει· Οὐ δύναμαι. Καὶ εἶπεν αὐτῷ· Δεύτερον oὐν βαστάσω σε, καὶ βοηθεί ὁ Θεός καὶ ἀπερχόμεθα. Ὁ δὲ φησίν· Πῶς δύνασαι τοσοῦτον διάστημα; Ἀλλ' ὑπάγε, εὐχήντες ἐμοί σε. Ἰδοὺ, λέγει αὐτῷ οὐ μὴ σε ἀφήσω. Ἰδοὺ ἡ πέτρα. Τιθοῦσα σε καὶ ὑπεισέχομαι καὶ βαστάζω σε. Καὶ ἐποίησεν οὕτως. Καὶ τὸ μὲν πρῶτον ἠθέτευς ὅσον ἀνθρώπου ἔχοντος βάρος, εἶτα κουφότερον εἶτα καθεζόμην καὶ ὑπεισέχομαι καὶ βαστάζω σε. Καὶ ἐποίησεν οὕτως. Καὶ τὸ μὲν πρῶτον ἠθέτευς ὅσον ἀνθρώπου ἔχοντος βάρος, εἶτα κουφότερον εἶτα καθεζόμην καὶ ὑπεισέχομαι καὶ βαστάζω σε. Καὶ ἐποίησεν οὕτως. Καὶ τὸ μὲν πρῶτον ἠθέτευς ὅσον ἀνθρώπου ἔχοντος βάρος, εἶτα καθεζόμην καὶ ὑπεισέχομαι καὶ βαστάζω σε. Καὶ ἐποίησεν οὕτως.
attend. He heard in a dream: “Go, but send your disciples ahead; afterwards, you will go alone.” Christ, who became poor for us and all things to all men so that he might save everybody, took upon himself the appearance of a sick pauper and lay down in the middle of the road. When the disciples came and found him wailing, they asked him what was the reason. “I am sick,” he said, “and was sitting on a beast. It threw me and made off; see, I have no one to help me.” They said to him: “What can we do for you, abba? We are on foot”, and, leaving him [there], they went their way. A little later their abba came by and found him lying groaning. When he learnt the reason, he said to him: “Did not some monks come by a little while ago and find you like this?” “Yes,” he said, “but when they learnt the reason, they went their way, saying: ‘We are on foot; what can we do for you?’” The abba asked him: “Are you capable of walking just a little bit, so we can go on?” When he said he could not, [the abba] said to him: “Come on then, I will carry you and, God being our helper, we will get on our way.” “How can you do that for such a distance?” he said; “rather do you go your way and pray for me.” “Look,” said the abba; “I am not going to leave you. See this stone; I will put you on it then get under you and carry you”, and that is what he did. At first it felt as though he were carrying the great weight of the man, then he became lighter and easier to carry. Then the burden became exceedingly light; he started to wonder what was happening. Suddenly the one being carried disappeared and he spoke to that abba audibly, saying: “You were always entreating for your disciples, that together with you they might be deemed worthy of the Kingdom of Heaven, but look: your stature is not the same as their stature! So persuade them to conform to your behaviour and you shall receive your request, for I am a righteous judge, rewarding each one according to his works.”

N.450 BHG 1438p, de hebraeo divite

There was a rich man in Israel who had acquired his wealth by extortions, false denunciations and illicit means. When he came to his right mind and thought about the judgement, he went to the teacher and said to him: “I beseech you: my soul has become a slave to the material preoccupations of life. Heal me so that I am not lost.” In response the teacher gave him the book of the Wisdom of Solomon and, in reading this, he found [the text]: “He who takes pity on the poor lends to God” [Prv 19:17]. He rolled up the book and gave it back to the teacher saying: “Who is more reliable than God to pay me back capital and interest if I take pity on the poor?” Off he
Εἰς ἱερουσαλήμ εἴδε δύο ἄνδρας μαχομένους πρὸς ἄλληλους, εὐρόντας λίθου ἄπολεσθέντα ἐκ τῆς διπλοίδος Ἀαρών τοῦ ἄρχιερεώς. Αὐτοὶ δὲ οὐκ ἤδεισαν ποταπὸς ἡν ὁ λίθος. Λέγει αὐτοῖς: 'Τι μάχεσθε; Οἱ δὲ εἶπον: Λίθον εὑρομεν ὅποιος ἔστιν. Καὶ εἶπον αὐτοῖς: Δότε μοι αὐτὸν καὶ λάβετε τέσσαρα δναρία. Οἱ δὲ μετὰ χαρᾶς ἔδωκαν αὐτῷ τὸν λίθον. Απελθὼν οὖν εἰς ἱερουσαλήμ ἐδείξεν αὐτοῖς χρυσοχόο. Ὅ δὲ ἱδὼν τὸν λίθον λέγει αὐτῶ: Ποῦ εὗρες τὸν λίθον τούτου; Ἰδοὺ τρία ἐπὶ σήμερον ἱερουσαλήμ ἀκαταστατεῖ διὰ τὸν λίθον τούτου. Ἀλλὰ ἀπελθὲν δὸς αὐ[τῷ] ἱερουσαλήμ καὶ πλουτήσαι ἔχεις. Αὐτοὶ δὲ πορευμένου εἰς τὸ ἱερὸν, ἀγγελός Κυρίου ἐπίν τῷ ἄρχιερεῖ: 'Ελεύθεσαι ἀνθρωπος πρὸς σὲ ἔχων τὸν ἄπολεσθέντα λίθον. Δός οὖν αὐτῷ χρυσίον καὶ ἀργυρίον καὶ λίθους τιμίους ὅσους βουληθῇ. Καὶ μασίτας αὐτῶν εἴπε: Μὴ διέστατε ἐν τῇ καρδίᾳ σου, μὴ δὲ ἀπίστευ τῷ Θεῷ, ὅτι ὁ ἐλεόων πτωχὸς θεῷ δανίζει. Ἰδοὺ δέδωκα σοι ἐπταπλασίαν ἐν τῷ αἰῶνι τούτῳ καὶ ἐν τῷ μέλλοντι ζωήν αἰῶνίου.

451. Ἡν ποτε ἀναχωρητής πάνυ διακριτικός καὶ ἤθελε μένειν εἰς τὰ Κελλία καὶ οὖχ εὑρίσκε τὸ παρόν κελλίον. Ἡν δὲ εἶκε γέροντι ἔχον παραμέρους κελλίον κατὰ μόνας, καὶ παρεκάλεσεν αὐτὸν ὁ γέρων λέγων: Δεῦρο, καθὼς ἐκεῖ ἐς [f. 260v]

1 Θεό δανίζει; δανίζει Θεό S 2 καὶ ἤθελε μένειν ἤθελε οὖν μένειν S 3 καὶ om S
4 Εὐχήται "Ἰνα εὐχηται S 5 ἤτι om S
went, sold everything and distributed [the proceeds] to the poor, leaving nothing for himself other than four pieces of gold for his funeral expenses. He became extremely poor and nobody took pity on him. Eventually he said: “I shall go to Jerusalem, to the Lord my God, and have a dispute with him, for he deceived me into disposing of my goods.” As he was going to Jerusalem he saw two men arguing because they had found a stone which had fallen out of the ephod of Aaron, the high priest – although they were unaware of where the stone had come from. He said to them: “Why are you arguing?” “We have found some sort of stone”, they replied. “Give it to me and take these four coins”, he said – and they gladly gave him the stone. When he got to Jerusalem he showed the stone to a jeweller who, when he saw it, said: “Where did you get this? It is three years today you see that Jerusalem has been in uproar because of this stone. Go, give it to the high priest and you can be rich.” As [the man] was going up to the Temple, an angel of the Lord said to the high priest: “There is a man coming to you who has the stone you lost; give him gold, silver and precious stones, as much as he wants. Chastise him and tell him: ‘Do not doubt in your heart nor waver in your faith in God, for he who has pity on the poor does indeed lend to God. See, here I have given you seven times more [than you gave away] in this world and life eternal in the world to come.’”

* The full quotation (and the whole point of the story) is: “He who takes pity on the poor lends to God and he will repay him for his deed.”

N.451

There was an anchorite highly gifted in discretion who wanted to reside at The Cells; but he could not find a cell for the time being. There was, however, an elder there who had a cell for one person nearby. The elder invited him, saying: “Come and live there until a cell is found”, and he went there. People came to him as a newcomer, bearing welcoming gifts, to benefit from [his presence] and he received them as his guests. The elder who had provided him the cell began to grow jealous and to speak evil of him, saying: “How many years have I lived a rigorous ascetic life here and nobody comes to see me; yet how many come to this impostor after he has only been here a few days!” He said to his disciple: “Go and say to him: ‘Leave this place, for I need the cell.’” The disciple came and said to him: “My abba says: How are you?” “Let him pray for me,” the other replied, “for I am afflicted in the stomach.” The brother went and said to the elder: “He says that he has got his eye on a cell and is leaving.” Two days later [the elder] said to him again: “Go and tell him that, if he does
γέροντι. Ο ἀββᾶς μου ἔρχεται παρακαλέσαι σε καὶ λαβεῖν εἰς τὸ κελλίον. Ὡς οὖν ἤκουσε τὴν ἀγάπην τοῦ γέροντος, ἔξηλθεν εἰς ἀπάντησιν αὐτοῦ, βάλλων μετάνωιν ἀπὸ μακρόθεν καὶ λέγων· Ἔγω ἔρχομαι πρὸς τὴν ἀγιωσύνην σου καὶ μὴ σκύλου πάτερ. ἵδων δὲ ὁ Θεός τὴν ἐργασίαν τοῦ νεωτέρου κατένυξε τὸν ἀββᾶν αὐτοῦ καὶ ρίψας τὴν βάρβαν, ἔτρεξεν εἰς τὸν ἀστασιμὸν αὐτοῦ. Καὶ ἤστασαν αὐτὸν καὶ ἀπήγαγεν εἰς τὸ κελλίον ως μηδὲν ἀκούσαντα. Λέγει οὖν ὁ γέρων τῷ μαθητῇ αὐτοῦ· Οὔδεν αὐτῷ ἐπὶ, ἄπει, ἑν εἴπόν σοι; Λέγει· Οὐχὶ. Πάνω οὖν ἐχάρη ὁ γέρων καὶ ἔγνω ὅτι τοῦ ἐχθροῦ ἦν ὁ φθόνος καὶ ἀνέπαυσε τὸν γέροντα. Καὶ προσπίπτει τῷ μαθητῇ αὐτοῦ λέγων· Σὺ μου πατήρ, κἀγὼ σου μαθητής, ὅτι διὰ τῆς ἐργασίας σου αἰ ψυχαί τῶν δύο ἐσώθησαν [f. 261v].

452. Ἐγένετο τις φιλόδελφος καὶ ἀγαπητικός σφόδρα μὴ λογιζόμενος τὸ κακὸν ποτέ. Ἀδελφὸς δὲ τις σκεύη κλέψας ἤνεγκε καὶ παρέθετο αὐτῷ, μὴ εἰδότος αὐτοῦ τὸ πράγμα. Μετὰ δὲ ἡμέρας ἔγνωρίσθησαν τὰ σκεῦη καὶ τρακτευθεῖς ἐξήλθεν ἀπὸ τὸν γέρονταν ἐπότε. Συγχωρήσατε τὰ σκεύη καὶ ἀποτίσατε διάλογον μετὰ τοῦ γέροντος ἐπὶ τὰ σκεῦη. Καὶ ἔλεγεν τῷ γέροντι· Σὺ ἔκλεψας τὰ σκεῦη. Καὶ ἔβαλεν ὁ γέρων [f. 261v] μετάνωιν τῷ ἀδελφῷ λέγων· Συγχωρήσατε μοι. Οὔτως δὲ καὶ ἔπτετε ἐπτετεὶς τὶς τῶν ἀδελφῶν καὶ ἤρνιτο, ἔβαλεν μετάνωιν λέγων· Ἐγώ ἔποιησα τὸ σφάλμα. Συγχωρήσατε μοι. Τοσοῦτον ἥν εὐλαβῆς καὶ ταπεινόφρων, μὴ ἐπιπλῆςας τινὰ ποτὲ κἂν ἐως λόγου ὁ ὅσιος.

1 αὐτῷ S 2 ὀ C 3 Τοσοῦτον corr] τοσοῦτος C and S
not leave, I am coming with my staff to throw him out.” The brother came and said to him: “My abba has heard that you are unwell and is very grieved. He has sent me to visit you.” “Tell him that, through his prayers, I have got better”, said the other to him. [The brother] went and told the elder: “He said that he would be gone by Sunday, God willing.” When Sunday came around and he had not gone, seizing a staff, the abba set out to beat him and chase him away. The disciple said to him: “I will go ahead in case there are any people there who might be offended.” He went ahead and said to the elder: “My abba is coming to console you and to take you into his cell.” When he heard of the elder’s concern for him [the anchorite] went out to meet him. While still at a distance from him, he prostrated himself, saying: “I am coming to your holiness, do not trouble yourself.” When God saw what the young [disciple] had done, he pricked his abba’s conscience so that he threw away the staff and ran to embrace [the anchorite]. He embraced him and led him to his cell as though he had heard nothing. The elder said to his disciple: “You didn’t say to him any of the things I told you to say?” “No”, he replied; the elder rejoiced exceedingly, realising that his jealousy had come from the enemy, and he put the [other] elder at his ease. Then he fell down before his disciple saying: “You are my father and I am your disciple; for, by your action, both our souls have been saved.”

N.452

There was an affable and truly charitable [monk] who never had an evil thought. A brother who had stolen some utensils brought them and presented them to him, though he knew nothing of this affair. Some days later it became known that the utensils [were stolen]. Under examination, the elder prostrated himself saying: “Forgive me, I am sorry.” A few days later still, the brother who had stolen the utensils came to have a conversation with the elder to whom he had presented them. “You stole the utensils”, he said to the elder and the elder prostrated himself before the brother saying: “Forgive me.” Thus it was that, whenever a brother defaulted and denied it, he would prostrate himself saying: “It was I who committed the misdeed; forgive me.” [This] holy one was so god-fearing and humble-minded that he would never rebuke anybody, not even so much as a word.
453. Ἀδελφός ἠρώτησε γέρουντα λέγων. Πώς θλίβουσι με οἱ λογισμοὶ μου καὶ πολλάκις ἐπιτιμῶν αὐτοῖς καὶ οὐκ ἀναχωροῦσιν, ἀλλ' εἰς τὸν τόπον αὐτῶν ἴστανται. Καὶ ἀπεκρίθη ὁ γέρων. Ἡδὲ μὴ μετὰ πείνης εἰπής αὐτοῖς ὑπάγετε ἀπ' ἐμοῦ, οὐκ ἀναχωροῦσιν. Ὅσον γὰρ ἔχουσιν ἀνάπαυσιν οὐκ ἀναχωροῦσιν.

Περὶ πορνείας

454. Ἀδελφός συνώδευε τινὶ [f. 261v] καὶ ἤττηθησαν οἱ λογισμοὶ αὐτοῦ εἰς πορνείαν. Καὶ ἀπελθὼν εἶπε τοῖς πατράσι λέγων. 1 Τί ποιήσω ὅτι οὐ παρακαλεῖται ἢ καρδία μου, ἐφόσον συγκατέβη τῷ πολέμῳ τοῦ ἐχθροῦ; Ὁς ποιήσας γὰρ τὴν ἁμαρτίαν εἰμὶ. Καὶ εἶπον αὐτῷ οἱ πατέρες. Οὐκ ἔστι τελεία ἁμαρτία, ἀλλὰ πειρᾶσαι ἦλθεν ὁ ἐχθρός καὶ ὁ Θεὸς ἐσκέπασε σε καὶ οὐκ ἐπείσθης ὅλως, ἀλλὰ κατερρίφθης ἀπὸ τῆς λύπης. Καὶ διηγήσατο ὅτι δύο ἀδελφοὶ ἀπὸ κοινοβίου ἀποστάλειτον εἰς κόμην τινὰ, ὃς οὖν οἶμοι καὶ ὁ δαίμων ἐπολέμησε τῷ μείζονι πεντάκις ἁμαρτίσαι, καὶ ἀγωνιζόμενος καθ' ὄραν ἐποίει εὐχὴν. Ὡς ἐπέστρεψαν δὲ πρὸς τὸν πατέρα αὐτῶν καὶ ἦν τὸ πρόσωπον αὐτοῦ τεταραγμένα [f. 262r] καὶ ἐποίησε μετάνοιαν λέγων. Εὐξάς ύπὲρ ἐμοῦ, πάτερ, ὅτι πέπτωκα εἰς πορνείαν. Καὶ διηγήσατο πῶς ἐπολέμησεν ὁ νοῦς αὐτοῦ. Ἡν δὲ ὁ γέρων διορατικός καὶ ἐθεώρη ἐπὶ τὴν κεφαλὴν αὐτοῦ πέντε στεφάνους. Καὶ εἶπεν αὐτῷ. Θάρσει, τέκνον, ὡς γὰρ ἠλθες, εἶδον στεφάνους ὑπὸ σου. Ὁ γὰρ ἦττήθης, ἀλλὰ μᾶλλον ἐνίκησας, ἐφόσον οὐκ ἐτέλεσας τὴν ἁμαρτίαν. Μέγας γὰρ ἄγων ἐστίν, ὅταν ἀνθρώποις εὐκαιρίαν λαβὼν ἐγκρατεύσατο. Μέγα μισθὸν ἔχει, ὅτι ἵσχυρότερος καὶ ἵσχυρότερος οὗτος ὁ πόλεμος τοῦ ἐχθροῦ, καὶ δυσχερὲς ἔστι φυγεῖν τὰς παγίδας αὐτοῦ. Τί γὰρ νομίζεις περὶ τοῦ μακαρίου ἱεράποτος ὅπλος εἶναι τὸ πράγμα; Ἀλλ' ὡς ἐπὶ θεάτρου ἦν τὸ γινόμενα [f. 262v] καὶ ἢν καὶ ὁ Θεὸς καὶ οἱ ἁγγελοὶ αὐτῶν ἐθεώρουν ὑπὸ ἁγωνιζόμενος, καὶ ὁ διάβολος καὶ οἱ δαίμονες πλέον ἐξευθείρυνε τὴν γυναῖκα. Ὅτε οὖν ἐνίκησεν ὁ ἄθλητης, πάντες οἱ ἁγγελοὶ φωνῇ μεγάλῃ ἔδωκαν δόξαν τῷ Θεῷ λέγοντες Ἕνικησεν ἕξος νίκην ὁ ἄθλητης. Καλὸν οὖν τὸ μηδὲ δι' ἐνθυμήσεως πράττειν τὸ κακόν. Εἰ δὲ πειράζεσαι, ἀγώνισαι μὴ ἤττηθήναι.

1 εἶπε τοῖς πατράσι λέγων] λέγει τοῖς πατράσι Σ 2 ἐπὶ τῆς κεφαλῆς] ἐπὶ τῆς κεφαλῆς Σ 3 ὡς Σ] ὡς Σ 4 αὐτῶν ἐθεώρουν] ἐθεώρουν αὐτῶν Σ
A brother asked an elder: “How is it that the bad thoughts that afflict me do not retreat, but stand their ground, even though I frequently rebuke them?” “Unless you tell them firmly and with fasting: ‘Go from me’, they will not go away, for as long as they are at ease, they will not retreat”, the elder replied.

CONCERNING PORNEIA

A brother was on the road with somebody when his thoughts fell prey to porneia. He went and spoke to the fathers, saying: “What am I to do, for my heart is not reassured on account of having succumbed in the battle with the enemy? I am as one who committed the sin.” The fathers said to him: “The sin was not carried out; the enemy came to torment you but God protected you. But you were not completely convinced of this and became cast-down with grief. Then he [sic] told the story of two brothers from a coenobion who, having been sent to a village, were travelling together. Five times the demon assailed the older one to make him sin while he resisted, offering a prayer all the time. His face was troubled when they returned to their father. He fell down before him saying: “Pray for me, father, for I have fallen into porneia”, and he explained how his mind had been assailed. Now the elder had second sight and he could see five crowns over the other’s head. “Be of good cheer, child,” he said, “for I saw crowns behind you as you came in. You were not defeated; rather did you triumph insofar as you did not carry out the sin. Great is the struggle when a man maintains his chastity though given the opportunity [to sin]. Great is his reward, because this onslaught of the enemy is stronger and more biting [than any other] and it is difficult to escape his snares. What do you think of the blessed Joseph? [Gen 39:7–23] That it was a simple matter for him? Yet it was like something that happens in a theatre, for God and the angels were watching him struggling. Meanwhile, the devil and the demons were whipping up the beastliness of the woman. So when the athlete triumphed, all the angels glorified God with a loud voice, saying: ‘The athlete has carried off an extraordinary victory.’ So it is good not to do evil even in one’s thoughts. If you are tempted, then put up a struggle not to be overcome.”
455. Ἀναχωρητῆς τις ἦν παρθένος, γυναῖκα σχεδὸν ἄγνοῶν. Παρη-νώχη τὸν αὐτῷ δαίμων πορνείας. Οὗτος ἔπυροῦτο μὲν, ἡγόει δὲ ἔξ ἀπειρίας τὴν ἐπιθυμίαν τοῦ πράγματος, ὡς ἔραν μόνον μόνου τὸν τοῦ Θεοῦ δούλουν, ὥς εἶσεν δὲ τινὸς καθέστηκεν ἐραστῆς. Δείκνυσιν οὖν [f. 262v³] αὐτῷ ὁ δίαβολος ἀνθρωπῶν ἐπάνω κείμενον γυναῖκός ἐπ' αἰσχρότητι. Ὁ Θεὸς δὲ ἐωρακὼς τὴν ἀπάτην τοῦ δαίμονος καὶ τὴν ὑπερβολὴν, ἐκσκέπασε τὸν ἄδελφον καὶ τὸν πόλεμον κατέσβησεν.

456. "Ἐλεγον περὶ μεγάλου γέροντος ὅτι παρέβαλεν εἰς κοινόβιον καὶ εἰδε παιδίου ἐκεῖ καὶ οὐκ ἦθελε κομμηθῆναι ἐν τῷ τόπῳ. Λέγουσιν αὐτῷ οἳ μετ' αὐτοῦ ἄδελφοι· Καί σὺ φοβῆ, ἀββά; Ὁ δὲ ἔπειν. 3· Φύσει οὐ φοβοῦμαι, τέκνα, ἀλλὰ τις χρεία πολέμου ἀργοῦ;

457. "Ἐλεγον ὅτι ἀπήλθε ποτὲ ὁ διάβολος καὶ ἐκρουσεν εἰς κοινόβιον καὶ ὑπήκουσε παιδίου τοῦ δοῦναι ἀπόκρισιν, καὶ θεσάμενος ὁ δαίμων τὸ μειράκιον λέγει: 4· Εἰ σὺ εἶ ἐνταῦθα, ἐμοὶ χρεία οὐκ ἔστιν.


459. Κατέπλευσε ποτὲ πλοῖον ἐπὶ Δίολκον καὶ ὁμηρμήσαν εἰς τὸ ὄρος τῶν μοναχῶν. Καὶ ἐξελθοῦσα γυνὴ ἐκ τοῦ πλοίου ἐκάθισεν ἐπὶ βουνόν. Ἐλθὼν οὖν ἄδελφος γεμίσαι ὑδωρ εἶδεν αὐτὴν καὶ ἀνέκαμψε πρὸς τὸν πρεσβύ-τερον λέγων τι δοῦνα ποταμὸν γυνὴ καθέζεται, ὁ οὐδέποτε, ἀββά, γέγονεν ὁδ. Ἀκούσας δὲ ὁ γέρων ἔλαβε τὴν ράβδουν, καὶ ἐξελθὼν ἔτρεχε κράζον καὶ λέγων· Βοηθεῖτέ μοι, ἄδελφοι, ὅτι λησταί. Καὶ πάντες ἴδοντες αὐτὸν ἔτρεχον καὶ αὐτοὶ μετὰ ράβδων ἐπὶ τὸ πλοῖον. Καὶ ἴδοντες οἱ ναῦται τὴν ὁμίμην αὐτῶν ἔννοι[f. 263r³] ἠσαν καὶ ἀρπάσαντες τὴν γυναῖκα ἄνω, ἔκοψαν τὰ σχοινία καὶ ἀφῆκαν τὸ πλοῖον ἀπελθεῖν τῷ ἰεύματι.
N.455

There was an anchorite, a virgin who scarcely knew what a woman was. So the demon of *porneia* began to trouble him and he began to burn; but owing to his lack of experience he was unaware of his lust to do the deed. Thus the servant of God only knew desire but was ignorant of what he had become desirous. So the devil showed him a man lying on a woman for a shameful purpose. Seeing the deceit of the demon and the extent [of it], God protected the brother and snuffed out the conflict.

N.456

They used to say of a great elder that, visiting a coenobion, he saw a youth there and would not sleep at the place. The brothers accompanying him said to him: “Are you afraid, abba?” “Of course I am not afraid, my sons,” he said, “but what need is there of fruitless warfare?”

N.457

They used to say that the devil once went and knocked at a coenobion and a youth came in answer. When the demon saw the young man, he said: “There is not need of me if you are here.”

N.458

The fathers used to say that God does not bring youths into the desert but that Satan does, in order to subvert those who wish to live a godly life.

N.459

A ship once sailed to Diolcos* and moored at the mountain of the monks. A woman got out of the ship and sat down on the hill. A brother coming for a fill of water saw her; he returned to the priest and said: “Look, there is a woman sitting by the river, something that never happened here, abba!” On hearing this, the elder seized his staff and, going out at a run, cried out, saying: “Help me, brothers, there are robbers!” On seeing him, they all came running towards the ship, staff in hand. When the sailors saw the advancing mass of them, they grasped [the situation]. Taking the woman up they cut the mooring rope and let the ship depart with the current.

* “The region/mount of Diolcos” (at one of the mouths of the Nile) is mentioned in 3.25/Poemen 72 (340B-C) and in N.614.
460. Παρθένοις τις εύλαβής οίκουσα ἐν τῇ πόλει, ἔχουσα στρατιώτην γείτονα, ἀπελθοῦσις τῆς μητρὸς αὐτῆς εἰς ὁδόν, ὁ στρατιώτης ἐπιπτῆσας ἐβιάσατο τὴν παρθένον. Μετὰ δὲ τὸ ἐξελθὲν αὐτῶν, ἀποδοσαμένη τὸ σχῆμα τῆς παρθενίας, ἐκάθισεν ἐπὶ ψιαθίου θρηνοῦσα, τὴν ἐσθῆτα ἢν ἔφορε διαφρήχεσα. Ἐλθοῦσις δὲ τῆς μητρὸς αὐτῆς, διηγήσατο αὐτῇ τὸ συμβάν. Ἔμεινεν οὖν ἐπὶ πολλὰς ἡμέρας πενθήρης οὕτως ἢ κόρη καθημένη. Μετὰ δὲ ταῦτα, παρθενεύουσα καὶ κληρικοὶ μαθῶντες, ἠλθὸν πρὸς αὐτὴν λέγοντες· [ὁ. 263v] Οὔ παρὰ σοῦ γέγονε τὸ ἀμάρτημα. Ἡ δὲ οὕτω ἐπείθητο λέγουσα· Ἀπεβάλετο μὲ ὁ Θεός, καὶ πῶς ἔχω φορέσαι τὸ σχῆμα, τοῦ Θεοῦ μὴ θελήσαντός με; Οὔ ἡδύνατο ὁ Θεὸς κωλύσαι τὸ τόλμημα; Ἐπειδὴ δὲ ἀναξίαν μὲ εἰδὲν τοῦ σχήματος, οὕτω μένω. Ἔμεινεν οὖν μέχρι τελευτῆς ἡδυρμομένη καὶ κλαίουσα ἐν σωτηριώδει πένθει μετα καταυξέως ὑπερβάλλουσίς.

461. Συμφωνητὶς δύο ἐμόνασαν. Οὔτοι ἀσκήσαν ὑπερβάλλουσαν καὶ βίον ἐνάρετον ἐπολιτεύσαντο. Συνέβη δὲ τὸν ἔνα κοινοβιάρχην γενόμενα, ὁ δὲ ἀλλος ἀναχωρητὴς μεῖνας καὶ τελεῖως ἀσκήσας, θαῦματα ἔποιει μεγάλα. Ἰάτῳ δαιμονιῶντας καὶ προρρήσεις ἔλεγεν καὶ νοσοῦντας ἔθεράτευ [ὁ. 263v]ἐν. Οὐν ἀτὸ ἀσκητῶν κοινοβιάρχην γενόμενος, ἀκούσας ὅτι τοσούτων χαριτῶντας κατηξίωθη ὁ συμφωνητὴς αὐτοῦ, ἡσύχασεν ἀπὸ τῶν ἀνθρώπων ἔβδομάδας τρεῖς ἔκτενος δεόμενος τοῦ Θεοῦ ἀποκαλύψαι αὐτῷ πῶς μὲν ἐκείνος θαυμαστούργει καὶ περίβολοτος παρὰ πάσι γέγονεν, ἐγὼ δὲ οὐδενός τούτων μετέλαβον. Καὶ ὡρθῇ αὐτῷ ἄγγελος Κυρίου λέγον ὅτι ἐκείνος τῷ Θεῷ κάθητας στενάζων καὶ κλαίων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς πεινῶν καὶ διψῶν διὰ τὸν Κύριον, σὺ δὲ πολλὰ μεριμνῶν ἔχεις τὴν τῶν πολλῶν συντυχίαν. Άρκει σοι οὖν ἡ παράκλησις τῶν ἀνθρώπων.

462. Ἀναχωρητῆς τῆς γέγονεν ἐπίσκοπος. Οὔτος δὲ εὐλάβειαν καὶ ἡσυχίαν οὐδενὶ ἐπετίμη, μα[ὁ. 263v]κροθύμως φέρων τὰ ἐκάστου πταίσματα. Ὁ δὲ τοῦτο ὁικόνομος οὐ κατὰ λόγον ἐδοικεῖ τὰς τῆς ἐκκλησίας πράγματα. Καὶ λέγοισι τινὲς τῷ ἐπισκόπῳ· Διατί οὐκ ἐπίτιμας τὸ ὁικόνωμον οὕτως καταφρονοῦντι· Παραπέμπεται ὁ ἐπίσκοπος τὴν ἐπιτίμησιν. Τῇ ἐξῆς ἀνέρχονται πρὸς αὐτὸν οἱ κατὰ τοῦ ὁικόνωμου παροξύνοντες αὐτὸν. Μαθῶν δὲ ὁ ἐπίσκοπος ἐκρύβη ἐν τινὶ τόπῳ. Ἀνελθόντες δὲ ἐκένων οὐχ εὗρον τὸν ἐπίσκοπον. Πολλὰ δὲ ζητήσαντες καὶ εὐρόντες λέγοισιν αὐτῷ· Διατί ἐκρύβης ἡμῶν; Ὁ δὲ ἐφή ὅτι ἡ

1 γείτονα] γείτονα C
There was a devout virgin living in a city whose neighbour was a soldier. When her mother went away on a journey, the soldier assaulted the maiden and raped her. When he left, she removed her virgin’s habit and sat on a mat weeping, having torn up the clothes she had on. When her mother came, she told her what had happened. For many days the maiden sat there mourning. Afterwards, when [other] virgins and clergy heard [what had happened], they came to her saying: “You are not responsible for the sin”, but she would not be persuaded. “God has cast me off”, she said. “How can I wear the habit if God did not want me? Could he not have prevented the affront? But since he found me unworthy of the habit, then so I remain” – and she continued weeping and lamenting in salutary mourning, with extreme grief for sin, until her death.

Two friends agreed to become monks; they lived a severely disciplined and virtuous life. Then one of them became the superior of a coenobion whereas the other remained an anchorite and, practising intense discipline, began to perform great wonders. He healed those possessed of demons; he uttered prophecies and cured the sick. He who had been called from the ranks of the ascetics to rule a coenobion, on hearing that his friend had been accounted worthy of such charismatic gifts, now secreted himself away from human contact for three weeks, earnestly beseeching God to reveal to him how the other was performing wonders and had become well known to everybody, “while I have received none of these [distinctions]”. An angel of the Lord appeared to him, telling him: “He lives for God, groaning and crying to him by day and by night, going hungry and thirsty for the Lord’s sake, whereas you are worrying about many things, in touch with many people; so human contact is sufficient consolation for you.”

There was an anchorite who became a bishop. Of his piety he would reprove nobody, but used to tolerate the faults of each one with long-suffering patience. Now his steward was not administering the church’s affairs according to the book and some people said to the bishop: “Why do
κατώρθωσα ἐν ἐξήκοντα ἔτεσί δεόμενος τοῦ Θεοῦ, ταῦτα² ὑμεῖς εἰς δύο ἡμέρας θέλετε συλλήσαι.

463. Εἶπεν γέρων· "Ὅσπερ εἰς πε[φ. 264�]ζευσαμένην στράταν ὦκ ἀνέρχεται χλωρόν² τίποτε, οὐδὲ κἂν βάλλης σπέρμα διὰ τὸ πατεῖσθαι τὸν τόπον, οὖτως καὶ ἐφ’ ἡμῶν. Ἡσύχασον δὲ ἀπὸ παντὸς πράγματος καὶ βλέπεις φυόμενα ἂ ὦκ ἦδεις ὅτι ἔσωθὲν σου ἣσαν, ἐπειδὴ εἰς αὐτὰ περιπάτεις.

464. Εἶπεν τις τῶν ἁγίων ὧτι ἀδύνατὸν ἐστὶν ἀνθρώπῳ, ἐφόσον ἔχει τὴν γλυκύτητα τοῦ κόσμου, ἔχειν³ τὴν γλυκύτητα τοῦ Θεοῦ. Πάλιν δὲ, ἐὰν γεύσηται τῆς γλυκύτητος τοῦ Θεοῦ, μισεῖ πάντα τὰ τοῦ αἰῶνος τούτου, καθὼς γέγραπται εἰς τὰ εὐαγγέλια, οὐδεὶς δύναται δυσὶ κυρίως δουλεύειν. Καὶ ἡμεῖς, ἐφόσον θέλομεν⁴ τῶν ἀνθρώπων τὴν σχέσιν καὶ τὴν ἀνάπαυσιν τοῦ σώματος, οὐ δυνάμεθα ἀπολαύσαι τῆς γλυκύτητος τοῦ Θεοῦ. Τούτῳ δὲ λέγω, [φ. 264φ] ὦτι, ἐὰν τις καθίσῃ εἰς τὸ κελλίον αὐτοῦ καὶ σωπήν ἀσκήσῃ καὶ εὐχήν, καὶ τὸ ἔργον αὐτοῦ ποιήσῃ ὄπο ψυχής ἐν τῷ καραφτῇ τούτῳ, δύναται σωθῆναι.

465. Εἶπεν γέρων· Μοναχὸς πίνων⁵ ἐπάνω τριῶν ποτηρίων μὴ εὑρίται ὑπὲρ ἐμοῦ.

466. Ἀδελφὸς ἡρώτησε γέροντα λέγων ὦτι τὸ κεχρῆσθαι ἀδιαφόρως τῷ φαγεῖν καὶ τῷ πιεῖν⁷ τὶ γεννᾷ τῷ ἀνθρώπῳ; Ἀπεκρίθη ὁ γέρων ὦτι πᾶν κακόν γεννᾷ. Βλέπομεν γὰρ ὦτι ἡ τελεία ἐρήμωσις τῆς ἱερουσαλήμ γέγονεν διὰ Ναζουζαρδάν τοῦ ἁρχιμαγείρου. Καὶ πάλιν ὁ Κύριος παρῆγγειλε τοῖς μάθητοις αὐτοῦ λέγων· Βλέπετε μὴ βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραπτάλῃ⁹ καὶ μέθη καὶ μερίμναις βιοτικάς.

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¹ ταῦτα[ om S ² χλωρόν] χλωρόν ³ ἔχειν] καὶ add S ⁴ θέλομεν] θέλωμεν C
⁵ ποιη S ⁶ πίνω] οἶνον add S ⁷ τὸ φαγεῖν καὶ τὸ πιεῖν] τὸ φαγεῖν καὶ πιεῖν C
⁸ βαρυνθῶσιν] βαρηνθῶσιν S ⁹ κραπτάλῃ] κρεπάλῃ C
you not reprimand the steward as he is disdainful in that regard?” – but the
bishop postponed the reprimand. Next day those who had spurred him on
against the steward came but the bishop hid himself somewhere when he
learnt of it. When they came up they could not find the bishop, but they
searched diligently and, when they found him, they said to him: “Why
were you hiding from us?” He answered: “Because in two days you want to
rob me of what I achieved in sixty years by praying to God.”

N.463 (cf. 2.33)
An elder said: “In the same way that no plant whatsoever can come up on a
well-trodden highway, not even if you throw seed on it, because the surface
is trodden down, so it is with us. Retire quietly from all [worldly] business
and you will see things growing that you did not know were in you, for
you were walking on them.”

N.464/2.34
One of the saints said that it is impossible for a man to experience the
sweetness of God as long as he is experiencing the sweetness of the world.
But if, on the other hand, he tastes the sweetness of God, he will detest all
aspects of this world, as it is written in the Gospels: ‘No man can serve two
masters’ [Mt 6:24]. We too are unable to enjoy the sweetness of God as long as
we wish human company and bodily relaxation. Let me say this: as long as a
man remains in his cell, practising silence and prayer, wholeheartedly per-
forming his work in this age, he can be saved. [or: “wholeheartedly performing
his work, he can be saved in this age” depending on the punctuation.]

N.465 (cf. 4.98)
An elder said: “Let no monk who drinks more than three cups of wine pray
for me.”

N.466/4.90
A brother asked an elder: “What effect do indiscriminate eating and
drinking have on a man?” “They produce evil,” the elder replied, “for we
see that the utter desolation of Jerusalem came about because of
Nebuzaradan, the chief cook [2 Kgs 25:8]. Also the Lord gives the com-
mandment to his disciples: ‘Watch out lest your hearts be weighed down
with dissipation and drunkenness and cares of this life’” (Lk 21:34).
467. Ἐλεγον περὶ τῶν Σκητιωτῶν ὅτι οὐχ ὑπῆρχεν [φ. 264ν'] ἑπαρσις ἐν μέσῳ αὐτῶν, διὰ τὸ ύπερβαίνειν ἀλλήλους ταῖς ἁρπαῖς. Ἡσαν δὲ νηπτεύοντες καὶ ὁ ἐν διὰ δύο ἠσθιεν, ὁ δὲ διὰ τεσσάρων, ἄλλος δὲ ἐβδομάδος. Καὶ ὁ μὲν οὐκ ἠσθιεν ἄρτων, ἄλλος δὲ οὐκ ἔπινεν οἶνον. Καὶ, ἵνα εἴπω συντόμως, ἐν πάσῃ ἁρτῇ κεκοσμημένοι ἠσαν.

468. Εἴπεν γέρων. Μή θῆς τράπεζαι πρὸ τῆς ὥρας μόνος ὄν, καὶ μὴ λάλη πρὸ τοῦ σε ἐρωτηθῆναι. Καὶ, ἐὰν ἐρωτηθῆς, λάλησον τὸ πρέπον μετὰ συνέσεως.

469. Ἐλεγον περὶ τινὸς ἁγίου ὅτι ὁμολόγησεν ἐν διωγμῷ καὶ πολλὰ ἐβασανίσθη, ὥστε καὶ καθίσαι αὐτόν εἰς θρόνον χαλκοῦ πεπυρωμένον. Καὶ ἐν τῷ μεταξὺ ἐγένετο ὁ μακάριος Κωνσταντῖνος βασιλεὺς καὶ ἀπελύσασαν οἱ χριστιανοί. Καὶ θεραπεύ[φ. 264ν']θείς ὁ ἁγιός ὦτος ὑπέστρεψεν εἰς τὸ κέλλιον αὐτοῦ. Καὶ ὥς εἰδε τοῦτο μακρόθεν εἶπεν: Οἶμοι, ὅτι εἰς πολλὰ κακὰ πάλιν ἔρχομαι. Τοῦτο δὲ εἶπεν διὰ τοὺς ἁγώνας καὶ πάλις πρὸς τοὺς δαίμονας.

470. Εἴπεν γέρων. Βλέπεις ὅτι ὁ διάβολος τὴν πρῶτην πληγήν τῷ ἱώβ' εἰς τὰ ύπάρχοντα αὐτῷ προσήνεγκε, 2 καὶ ἱδὼν 3 ὅτι οὐκ ἀπεχώρισέ 4 τοῦ Θεοῦ, τότε 5 τὴν δευτέραν εἰς τὸ σῶμα αὐτοῦ ἐπέφερεν. Καὶ οὐδὲ οὕτως ὁ γενναῖος ἁθλητὴς ἠμαρτεν ἐν τῷ λόγῳ 6 τοῦ στόματος αὐτοῦ. Εἶχε γὰρ ἀσωθεν 7 τὰ ύπάρχοντα τοῦ Θεοῦ καὶ πάντοτε ἐν αὐτοῖς ἔμενεν.

471. Εἴπεν γέρων ὃτι ὁ εἰσερχόμενος εἰς μυρεμόν, καὶ μηδὲν ἄγοράσῃ, ἀλλὰ πάντως μεταλαμβάνει τῆς εὐωδίας, οὕτως [φ. 265τ'] καὶ ὁ παραβάλλων τοῖς πατράσιν, ἐὰν γὰρ θελήσῃ ἐργάσασθαι, ὑποδεικνύσωσιν αὐτῷ τὴν ὁδὸν τῆς ταπεινώσεως καὶ τείχος αὐτῷ γίνεται ἐν ταῖς ἐπιδρομαῖς τῶν δαμόνων.

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1 ὁ διάβολος... ἱώβ] ὁτι τῷ ἱώβ τὴν πρῶτην πληγήν S
2 αὐτῶ] om S, προσήνεγκε ἐνεργήσει S 3 ἱδὼν] idon C 4 ἀπεχώρισε] add auton S
5 τότε] om S
6 καὶ οὐδὲ οὕτως... τῷ λόγῳ] οὐδὲ οὕτως ἠμαρτιαν ἐποίησε τὸν γενναῖον ἁθλητήν, οὐδὲ ἐν τῷ λόγῳ S
7 ἀσωθεν] ὁ γενναῖος add S
N.467 (cf. 20.10)
They said of the Scetiotes that there was no pride among them to outstrip [each other] in virtues. When they were fasting one ate every second day, one every fourth, another once a week. One ate no bread, another did not drink wine. In short, those saints were distinguished in every virtue.

N.468 (cf. 4.94)
An elder said: “Do not set the table before meal-time when you are alone; do not speak before being asked and, if you are asked, say what is fitting, [speaking] intelligently.”

N.469 (cf. 7.61)
They used to say of a certain saint that he bore witness to his faith during a persecution and was so severely tortured that they sat him on a burning hot seat of bronze. In the meantime the blessed Constantine became emperor and the Christians were set free. When this saint was healed, he returned to his cell. Seeing it from a distance he said: “O dear, I am coming back again to many woes!” He said this meaning the struggles and battles with the demons.

N.470
An elder said: “You notice that the first blow the devil struck at Job was aimed at his possessions. Then, when he saw that he had not separated him from God, he launched the second one against his body. Not even then did that noble athlete sin in the words of his mouth, for he had the possessions of God within [himself] and ever abided in them.”

N.471
An elder said: “A person entering a perfumery, even though he buys nothing, still takes in the fragrance. So too a person who visits the fathers; even though he has no wish to work, they show him the way of humility and it becomes a wall for him in the assaults of the demons.”
δώσῃ ἢ καγέγονε εμφότεροι ἄ Καπρεσβυτέρ Κα. 

κληρονομία κα

καὶ ἐσεν ἔξενος καὶ μισθὸν ταὐτῷ ἀὴ 

καὶ ἐλθόντος αὐτῷ ἐγείρου καὶ ἀρτι ργάσῃ τοῖς ἀρτί ἄγερον καὶ ἀς 

καὶ ἀβδόν καὶ ἕ ὑκτοῦς 

στηκεῖτ, ὃς κατελεῖφθη καὶ νύκτα λέγων ἐπιξέσης μετὰ 

τοῦ ἀρτι ὁ ἐπολλ 

ἃς λαβεῖν τὸν μισθόν. Χρὴ οὗν τὸν ἄνθρωπον νήψει 

ἐπίτευ ζήσει καὶ λέγει: ‘Ναι, ἐπίτευ. Καὶ τἶ; Καὶ οὕτως γίνεται μέγας παροξυσμός. Καὶ διηγῆσατο οὕτως ὅτι δύο γέροντες εἰς τὰ Κελλία ἐλάλησαν λόγον τῆς Γραφῆς, καὶ ὁ ἐσφάλης εἰς λόγον καὶ ὁ ἄλλος ἐπίτευ τῷ πρεσβυτέρῳ. Καὶ ἀναστάς ὁ πρεσβύτερος ἀπήλθε πρὸς τὸν γέροντα καὶ ἐπίτευ αὐτῷ. Σὺ ἐπίτευ τὸν λόγον τοῦτον; ὁ δὲ ἔφη: [f. 265v] Ναὶ. Καὶ ἐπίτευ αὐτῷ. Ἐὰν ἐλθῇς εἰς τὴν ἐκκλησίαν, ἀρνήσῃ τὸν λόγον τοῦτον. Καὶ ἐλθόντος αὐτοῦ εἰς τὴν ἐκκλησίαν ἠρώτησε τὸν λόγον τοῦτον ὁ πρεσβύτερος λέγων. Σὺ ἐπίτευ τὸν λόγον τοῦτον; ὁ δὲ ἔφη: Οὐχί. Καὶ λέγει καὶ τῷ ἄλλῳ. Σὺ ἤκουσας τὸν λόγον τοῦτον; Καὶ ἤρωσατο καὶ ἠβάλε μετάνοιαν καὶ γέγονεν εἰρήνη μεγάλη.

1 ἐργάσθη ἐργάσθη S
2 ἐπεί corr ἐπὶ C ἐπῆ S
An elder said: “If you see somebody who has fallen into the water and you can help him, reach out your staff to him and pull him out. If you cannot pull him out, leave him your staff. If you give him your hand and cannot pull him out, he pulls you down and both of you will die.” This he said to those who thrust themselves forward to help somebody in temptations beyond their capacity.

An elder said: “A man must safeguard his labour to make sure that he loses none of it. If someone labours mightily but does not safeguard [his achievement] it does him no good. But if he labours a little and then safeguards his achievement, it will still be there.” He narrated an occurrence of this kind: “A brother had been left an inheritance and he wanted to hold an agape for the deceased. Now it chanced that a brother came from elsewhere. He got him up in the night, saying: ‘Rouse yourself and help me’, but the brother besought him saying: ‘I am tired and cannot get up.’ ‘If you are not coming, get up and go’, the other replied, whereupon the one from elsewhere got up and left. The next night he had a dream in which he gave grain to the baker but the baker did not give him so much as a single loaf. He got up, went to a great elder and told him all about it. ‘You did a good deed,’ the elder said, ‘but the enemy did not allow you to receive the reward [for it]. A man must be on his guard and safeguard what he has achieved.’”

An elder said: “If there arises a painful expression between you and somebody else and he denies the expression, do not get heated with him and say: ‘You did say it’, then he turns away from you and says: ‘All right, I said it then; so what?’ – and so an altercation arises.” He then told of two elders at The Cells who were reciting a passage of Scripture when one of them made a mistake in the passage. The other told the priest. The priest got up, went to the [first] elder and said to him: “Did you say this?” “Yes”, he replied. “Then deny it when you come into church”, said the priest. When he came into church, the priest asked him: “Did you say this?” to which he said he did not. Then he said to the other: “Did you hear this being said?” – to which he said “No”, and prostrated himself; then a great peace prevailed.
476. Ἀλλος οὖν ἄδελφος εἶπε τῷ γέροντι: 'Εὰν οὖν ἐλθὼν πρὸς τινὰ τῶν γερόντων καὶ ἐρωτήσω ἀυτὸν ὅτι θέλει μείναν πρὸς τὸν δείνα, οἶδεν δὲ ὅτι οὐ συμφέρει μοι, τί ἔχει μοι ἄποκρίθηκαί; 'Εὰν εἶπη μοι μὴ ἀπέλθῃς, οὐ κατακρίνεις αὐτὸν τῷ λόγῳ; Καὶ εἶπεν ὁ γέρων· Ταύτην τὴν λεπτότητα οὐ πολλοὶ ἤχουσιν. 'Εὰν οὖν ἔχῃ ἡ κίνησις πάθος καὶ εἰπή· ἐρωτήσω τινὰ τῶν γερόντων, οὐκ ἔχει ὁ λόγος δύναμιν. τί οὖν λέγει ἐγώ οὐκ οἶδα, καὶ ἐστὶν ἄλλος. 'Εὰν δὲ ἠλευθέρωσω ἀπὸ πάθους, οὐ κατακρίνεις τινὰ, ἐστὶν δὲ αἰτίᾶται λέγων. Φύσει ἐγώ ἀνύστροφος εἰμι καὶ τάχα οὐ συμφέρει σοι. Καὶ, εἶδ᾽ ἐκεῖνος συνετός, οὐκέτι ὑπάγει. [f. 266b] Οὐ γὰρ εἶπεν διὰ κακίαν, ἀλλ᾽ ἵνα μὴ αὐξηθῇ τὸ κακὸν.

477. Ἡκουσέ τις τῶν ἁγίων ὅτι ἄδελφος τῆς ἐνεπέσεν εἰς πορνείαν καὶ εἶπεν· Ὁ, κακῶς ἐποίησεν. Μετ᾽ ἄλλος οὖν ἡμέρας ἐκοιμήθη ὁ ἄδελφος καὶ ἠλθεν ἄγγελον τοῦ Θεοῦ μετὰ τῆς ψυχῆς τοῦ ἄδελφου πρὸς τὸν γέροντα καὶ λέγει αὐτῷ· Ἰδε, ὅτι ἔκρινας ἐκοιμήθη. Ποῦ οὖν κελεύεις βάλλω αὐτόν, εἰς βασιλείαν ἢ εἰς κόλασιν; Καὶ ἔμεινεν ὁ γέρων ἐως τῆς θανής [s.c] αὐτοῦ αιτούμενος τὸν θεὸν συγγνώμην, περὶ τούτου δακρύων καὶ πονῶν μεγάλως.

ON NOT PASSING JUDGEMENT

N.475 (cf. 9.25)
A brother asked one of the elders to give an opinion on a hypothetical question. “Supposing,” he said, “I see somebody doing something and I tell it to somebody else. As I see it,” he said, “I am not passing judgement; it is only that we are speaking about it, so it is not malicious talk, is it?” The elder said: “If you speak in a passionate way and have something against him, then it is malicious talk. But if one is free of passion, this is not speaking maliciously but so that the evil may be limited.”

N.476 (cf. 9.26)
So another brother asked the elder: “If I go to one of the elders and ask him if I may stay with so-and-so and he is aware that this is not to my advantage, what answer should he give me? If he tells me not to go, does he not judge the other in his mind?” The elder said: “Not many can make such fine distinctions. If he speaks under the influence of his own feelings, he does himself harm and his verdict has no validity. So what should he do? If he says ‘I do not know’ he gets himself out of the difficulty. If he is free of passion he does not judge anybody, but blames himself saying: ‘I am slovenly by nature and of no advantage to you.’ And if the questioner is intelligent, he will not go to live with the other, for [the elder] did not speak [intending] to do evil, but so that the evil might be limited.”

N.477
Hearing that a brother had fallen into porneia, one of the saints said: “Oh, he has behaved badly!” The brother died a few days later; an angel of God came to the elder with the brother’s soul and said to him: “Look, the one whom you judged has died; where do you bid me to place him: in the Kingdom [of Heaven] or in chastisement?” Until [the brother’s] funeral the elder continued begging God for forgiveness, weeping and agonising hugely on his account.
478. Εἰπεν τις τῶν ἁγίων ὅτι οὐκ ἔστι ταῦτα τῆς ἐντολῆς καλλίου, τὸ μὴ ἐξουθενεῖν τινά τῶν ἄδελφων. Γέγραπται γάρ ἐλεγμῷ ἐλέγξεις τὸν πλησίον σου καὶ οὐ λήψῃ δι’ αὐτὸν ἀναγεννησίματι. Ἐὰν οὖν ἵνα τῶν ἄδελφων ἁμαρτάνοντα καὶ μὴ ἔπιτις, ἵνα τέως γνῶ τὸ ἰδίον σφάλμα, ἐκ τῶν χειρῶν σου ἐκπολεμηθήσεται τὸ αἶμα αὐτοῦ. Ἐὰν δὲ ἐλεγχῇ καὶ ἐπιμεινῇ, τῇ ἁμαρτίᾳ αὐτοῦ ἀποθανεῖται. Καλὸν οὖν σοι τὸ ἐλέγχειν μετὰ ἀγάπης καὶ μὴ λοιδορεῖν ἢ ἐξουθενεῖν ὡς ἐχθρόν.

479. Κοινοβιάρχης τις ἦν ἔχων πολλῆς δόξει παρὰ τῶν ἀνθρώπων, πατὴρ μοναχῶν διακοσίων. Τοῦτω ὁ Κύριος ὅσ γέρων πτωχὸς παρέβαλεν καὶ τὸν θυρωρόν παρεκάλεσεν εἰπεῖν τῷ ἄββα ὅτι ὁ δεῖνα ὁ συναδελφὸς ἔστι. Καμάτως οὖν πολλῷ εἰσῆλθε μηνύσαι αὐτῷ ὁ θυρωρός καὶ εὐρεῖ τὸν ἄββαν ἄλλοις διαλεγόμενοι. Σταθεῖς δὲ ὅλιγον προσανθημέγεικε περὶ τοῦ πτωχοῦ, μὴ εἰδὼς ὅτι ὁ Χριστός [Ἑ. 266v] ἦν. Ὁ δὲ ἄββα διειμέχετο λέγων αὐτῷ: Ὑπὸ ὧς με μετά τῶν ἀνθρώπων λαλοῦντα; Ἀρείς τέως, Ὁ δὲ ὑπεχώρησεν. Μακροθυμῶν δὲ ὁ Κύριος ἐμείνειν ἐκδεχόμενος ἐως ἅν ἔλθῃ. Περὶ δὲ πεπιτηθήν ὡραν πλουσίων τις παρεβαλέως, ὡτινι γοργῶς ὑπῆκουσεν ὁ κοινοβιάρχης, ὅτι ἐωρακός σὺν τῷ πλουσίῳ ὁ πλουσίος ἐν ἐλείς καὶ ταπεινών φίλος Θεός ἦτησεν, παρακαλὼν ὅτι λαλήσαι σοι θέλω, ἄββα, Ὁ δὲ σὺν τῷ πλουσίῳ εἰσηλθείς ἁριστοποιήσαι σπουδάζων δήθεν τὸν ἔξον. Πάλιν οὖν μετά τὸ ἁριστὸν προπέμπτων ἔως τῆς θυρᾶς τὸν πλουσίον, ὑπέστρεψε αὐτῷ πολλοὺς φροντίσαι συναισχυνών. Ὁμός εἰς τῷ πλουσίῳ προπέμπτων ἐκ τῆς συνεχείας τῶν ἀνθρώπων καὶ ἀνεξίκακος γέρων, ἡμῶν Παρακάτων τοῦ πτωχοῦ καὶ ἀνεξίκακος γέρων, ἡμῶν ἔφοβος καὶ θησαυρὸς καὶ δήσεις ποτῖ τοῦ καίρου καὶ ἀπαντήσεως τῆς ταύτης τῆς ἀγάπης καὶ τοῦ γεγραμμένου ὑπὸ τῶν ἀνθρώπων.
N.478

One of the saints said that there is [nothing] better than this commandment not to belittle any of the brothers, for it is written: “With rebuke you shall rebuke your neighbour without incurring sin on his account” [Lev 19:17]. So if you see your brother committing sin and you do not speak up to make him aware of his own fault, his blood will be on your hands. But if he is rebuked and persists, he will die in his sin. So it is good for you to rebuke with love: not to deride or belittle him as an enemy would.

N.479

The superior of a coenobion had a great reputation among men; he was father to two hundred monks. The Lord came to visit him in the form of a poor old man; he asked the doorkeeper to tell the abba that his relative so-and-so was here. After a great deal of effort the doorkeeper went in to inform him. Finding the abba in conversation with some men, he stood there a little before reporting to him about the pauper, unaware that it was Christ. But the abba angrily retorted: “Do you not see that I am talking to these men? Leave me for a while!” But the long-suffering Lord remained at the gate until he should come. Now about the fifth hour a rich person came visiting, to whom the superior gave prompt attention. Seeing him with the rich man, he who is rich in mercy, God who is the friend of the humble, made his request, entreating: “I would like to speak to you, abba”, but in he went with the rich man, most eager to give him a meal. After the meal he escorted the rich man as far as the gate; he then returned, a prisoner of his many concerns, oblivious to the entreaty of the poor, harmless old man. When evening came and nobody had deigned to receive that blessed and true stranger, he withdrew, having instructed the door-keeper to tell the abba: “If you wish for a worldly reputation, given the way you have worked hitherto and your way of life so far, I will send you visitors from the four corners of the earth, since you like to flatter and to be flattered. But you will not get a taste of the good things of my kingdom.” In that way the almighty pauper was recognised.
480. Ἐλεγον περὶ τινὸς ἁδελφοῦ ὅτι ἐκάθετο ἐν τῇ ἐρήμῳ καὶ ἦν χλευοζόμενος ὑπὸ δαιμόνων ἐπὶ πολλὰ ἔτη. Αὐτὸς δὲ ἐνόμιζεν ὅτι ἀγγέλοι εἰσίν. Ἐξήρχετο δὲ ὁ κατὰ σάρκα πατήρ αὐτοῦ διὰ χρόνου καὶ ἐπεσκέπτετο αὐτόν. Ἐν μιᾷ οὖν τῶν ἡμερῶν [ἑ. 267γ] ἔλαβεν πέλεκυν μεθ᾽ ἐαυτοῦ λέγων ὅτι ἐρχόμενος φέρω μικρά ξυλάρια μετ᾽ ἔμοι. Καὶ προλαβὼν εἰς δαίμων εἴπεν τῷ υἱῷ αὐτοῦ· Ἰδοὺ ὁ διάβολος ἔρχεται πρὸς σὲ ὑμίνλαματι τοῦ πατρὸς σου ἔχων πέλυκα ἕτερα τὴν σπυρίδα αὐτοῦ, ἵνα σὲ φονεύσῃ. Σὺ οὖν προλαβὼν ἄρον τὸν πέλυκα ἀπ᾽ αὐτοῦ καὶ φόνευσον αὐτὸν. Ἡλθεν οὖν ὁ πατήρ αὐτοῦ κατὰ τὸ έθος καὶ λαβὼν ὁ υἱὸς αὐτοῦ τὸν πέλυκα ἀπ᾽ αὐτοῦ, κρούσας τὸν πατέρα αὐτοῦ ἀπέκτεινεν αὐτόν. Καὶ εὐθέως ἐκολλήθη αὐτῷ πνεῦμα πονηρὸν καὶ ἐπινιγεν αὐτὸν.

481. Ἡνεγκαν ποτὲ τινες εἰς Σκῆτιν λάχανα καὶ κολοκύνθια καὶ έθηκαν αὐτὰ εἰς τὴν ἐκκλησίαν, ἵνα, ὡς ἔρχονται οἱ ἁδελφοί, λάβωσιν πρὸς μικρὸν εἰς [ἑ. 267ν] τὰ κελλία αὐτῶν. Καὶ ἔλαβεν εἰς γέρων ὀλίγα λάχανα καὶ ὀλίγα κολοκύνθια καὶ πονηθεὶς εἰς τῇ ὁδῷ ἀπὸ τῆς πεινῆς ἐφαγεν αὐτὰ ώμα. Καὶ ἀπαντήσας αὐτῷ ἁδελφός εἴπεν αὐτῷ· Ποῦ εἰς τὰ λάχανά σου; Ὁ δὲ ἐφη· Ἐφαγον αὐτά. Λέγει αὐτῷ ὁ ἁδελφός· Ἰδοὺ τὰ ἐμα ἐτήρησαν. Λέγει αὐτῷ ὁ γέρων· Σὺ οὖκ ἐπείνας, ἁδελφε, καὶ διὰ τοῦτο ἐτήρησας αὐτά.

482. Ἀδελφός ποτὲ ἐκάθεσεν ἁδελφὸν ἐν Σκῆτει λέγων· Δεύρῳ εἰς τὸ κελλίον μου, ἵνα νῖψω τοὺς πόδας σου. Ὅ δὲ οὖκ ἀπήλθεν. Πάλιν δεύτερον καὶ τρίτον εἴπεν αὐτῷ καὶ οὖκ ἀπήλθεν. "Ὑστερων δὲ ἤλθεν εἰς τὸ κελλίον αὐτοῦ καὶ βαλὼν μετάνοιαν παρεκάλει αὐτῷ λέγων· Δεύρῳ εἰς τὸ κελλίον μου. Καὶ ἀναστάς ἀπήλθε σὺ [ἑ. 267ν] αὐτῷ. Καὶ εἴπεν αὐτῷ ὁ ἁδελφός· Πῶς παρακληθεῖς ὑπὸ ἐμοῦ πολλάκις οὖκ ἤλθες; Ὅ δὲ εἶπεν· Ὅταν λόγῳ μόνῳ ἔλεγες, οὐκ ἐπιληπτοροῦμην ἔλθειν, ὅταν δὲ τὸ μοναχικὸν ἔργον εἴδον, τουτέστι τὴν μετάνοιαν, κἀγὼ χαίρων ἤλθον μετά σοῦ.

1 πέλυκα] πέλεκυν S 2 ἐκολλήθη] ἐκολλήθη C
They used to say of one brother that he lived in the desert for many years ridiculed by demons but he himself thought they were angels. His natural father used to go out and visit him from time to time. One day he took an axe with him, saying: “I will bring a little wood with me as I come.” One demon arrived first and said to the son: “Look, the devil is coming to you in the likeness of your father. He has an axe in his basket so he can kill you. You get in first: take the axe from him and kill him.” When the father came, as was his wont, the son took the axe from him, struck his father and killed him. An evil spirit immediately cleaved to him and strangled him.

Some people once brought vegetables and gourds to Scete and set them down by the church so that, as they came [out] the brothers could take them a little at a time to their cells. One elder took a few vegetables and a few gourds and, as he went along the path, ate them raw from hunger. A brother who met him said to him: “Where are your vegetables?” “I have eaten them”, he said. “Look,” said the brother to him, “I have kept mine.” The elder said to him: “You were not hungry brother; that is why you kept them.”

A brother once called to [another] brother at Scete saying: “Come to my cell so I can wash your feet”, but he did not come. He spoke to him a second and a third time, but [the other] still did not come. Later on [the first brother] came to his cell, prostrated himself and begged him saying: “Come to my cell.” [The other] rose up and came with him. “How is it that you did not come when I begged you repeatedly?” the brother said to him. “I was not convinced when you only spoke the words,” he said, “but when I saw the monastic gesture (the prostration, that is) then I came with you gladly.”
483. Ἀδελφὸς ἡρώτησε γέροντα λέγων· Τί ποιήσω ὅτι ἡ κενοδοξία θλίβει με; Λέγει αὐτῷ ὁ γέρων· Καλῶς ποιεῖς. Σὺ γὰρ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν. Καὶ ἐπὶ τούτοι κατανυγεῖς ὁ ἀδελφὸς ἔβαλε μετανοια λέγων· Συγχωρήσομαι ὁτι οὐδὲν τοιούτον ἐποίησα. Λέγει ὁ γέρων· Ἐι ὁ ποιήσας αὐτά ἐν ταπεινοφορσύνῃ ἠλθέν, σὺ ὁ πηλὸς διατε κενοδοξίες; Τί γάρ ἐστιν τὸ ἔργον σου, ἀθλίες;

484. Ἀδελφὸς ἡρώτησε γέροντα ὅτι [f. 268r3] ποιῶ πάντα τὰ πρέποντα ἐν τῷ κελλίῳ μου καὶ ὀυκ εὐρίσκω παράκλησιν παρὰ τοῦ Θεοῦ. Λέγει αὐτῷ ὁ γέρων· Τοῦτό σοι συμβαίνει διὰ τὸ συντρίβεισε ἐπὶ ἀπραγοτέρῳ καὶ βούλεσθαι σε τὸ θέλημά σου προβήναι. Λέγει ὁ ἀδελφὸς τῷ γέροντι· ὁ θεὸς σέ ἔχεις τὸν πάθος, πάτερ; Λέγει ὁ γέρων· Ἀπελθε κοληθήτι ἀνθρώπῳ φοβουμένῳ τὸν Θεόν καὶ ταπείνωσον ἐαυτὸν αὐτῷ καὶ ἔκδος τὸ θέλημά σου, καὶ τότε εὐρίσεις παράκλησιν παρὰ Θεοῦ.

485. Εἶπεν γέρων· Οὐδέποτε προέβην βήμα ποδός, εἰ μὴ ἔμαθον ποῦ ἔθηκα τὸν πόδα μου, ἀλλ` εἰστήκεισα κατανοῶν καὶ ὄλως μὴ ἐνδίδους, ἄχρις ἂν ὁ Θεὸς ὡδήγησέν με.

485 bis. Εἶπε γέρων· Ἡ φεύγων φεύγε τοὺς ἀνθρώπους ἧ ἐμπαιζόν τῷ κόσμῳ καὶ τοῖς ἀνθρώποις, μωρον σεαυτὸν ποιῶν.

486. [f. 268v3] Περὶ ταπεινοφορσύνης λόγος Γρηγορίου τοῦ θεολόγου

Πῶς εἰς τὴν σωτηρίον ταπεινοφορσύνην καταβησόμεθα τὸν ὀλέθριον ὄγκον τῆς ὑπερθερανίας καταλιπόντες; Ἐὰν διὰ παντὸς ἀσκώμεν τὸ τοιούτον καὶ μηδὲν παρορμῶμεν, ὡς οὔ παρὰ τούτο βλαστόμενοι. Τοὺς γὰρ ἐπιτηθεύμα- σιν ὁμοιοῦτα ἡ ψυχὴ καὶ πρὸς ὅ πράττει τυποῦται καὶ πρὸς ταύτα σχηματίζεται. Ἡστικ οὕν σοι καὶ σχῆμα καὶ ἱμάτιον καὶ βάδισμα καὶ καθέδρα καὶ τροφὴ καὶ κατάστασις καὶ στρωμνῆς παρασκευὴ καί ἀικὸς καὶ τὰ ἐν αὐτῷ πάντα σκέψη πρὸς εὐσεβείαν ἤσκημενα, καὶ μὴν καὶ ψαλμὸς καὶ ὅδη καὶ πρὸς τὸν πληθυντὸν εὐταξία. Καὶ ταῦτα πρὸς εὐτελείαν μᾶλλον ἢ πρὸς ὅγκον ὀράτων [f. 268v4]. Μὴ μοι κόμπου ἐν λόγοις σοφιστικοῖς, μὴ δὲ ἐν ὁδοῖς ἦσυχων ὑπερβαλλούσας, μὴ δὲ διαλέξεις ὑπερηφάνους καὶ βαρείς, ἀλλ` ἐν ἀπασιν ὑποφαρεῖν τοῦ μεγέθους, χρηστός πρὸς τὸν φίλον, ἤπιος πρὸς οἰκέτην, ἄνεξίκακος πρὸς τοὺς θρασείς,2 φιλανθρωπίας πρὸς τοὺς ταπεινοὺς, παρηγορῶν κακουμένους, ἐπισκεπτόμενος τοὺς ἐν

1 τούτο] τούτο S  
2 θρασείς] θρασείς C
N.483
A brother asked an elder: “What am I to do, for vainglory is afflicting me?” “Well done,” the elder said to him, “for you created heaven and earth.” Pricked in his conscience by this, the brother prostrated himself, saying: “Forgive me; I have done nothing of the kind.” Said the elder: “If he who did create them came in humble-mindedness, why are you, clay that you are, vainglorious? What is your accomplishment, wretched fellow?”

N.484
A brother asked an elder: “In my cell I am doing everything that is appropriate, yet I receive no consolation from God.” The elder said to him: “This is because you are in conflict with a rather idle fellow and you want your will to prevail.” “What then do you want me to do, father?” said the brother to the elder. “Go away,” the elder said, “and attach yourself to a man who fears God; humble yourself before him, surrendering your will; then you will find consolation from God.”

N.485
An elder said: “I never took a step forward unless I found out where I was putting my foot. I stood still, reflecting, not giving in at all until God showed me the way.”

N.485bis (cf. 8.31, N.320 and Or 14)
An elder said: “Either run away and escape from men or mock the world and men by playing the fool most of the time.”

N.486
A passage from Gregory the Theologian on humble-mindedness
How are we to abandon the destructive ostentation of pride and abase ourselves in the virtue of redeeming humble-mindedness? By ever disciplining ourselves in the exercise of the one and overlooking nothing, since we are not harmed except in this. For the soul comes to resemble what it is engaged in; it assumes the character of what it practises and forms itself on
ὅδύναις, μηδένα καθάπαξ παρορών, γλυκὸς ἐν προσηγορίᾳ, φαιδρός ἐν ἀποκρίσει, δεξίος εὐπρόσιτος ἐν πάσιν.

486 bis. Ἡν τις πατὴρ μέγας καὶ τῷ θεῷ ἀνακείμενος, ἔχων μεγάλας δόξας καὶ φήμας ἀληθείας ἐν τῇ ἐαυτῷ χώρᾳ ἐκ τῆς ἐπιτόου ἀσκήσεως. Καὶ δῆ ἐν μιᾷ τῶν ἡμερῶν ἀπέρχεται πρὸς αὐτὸν ὁ ἐπαρχὸς τοῦ Ἑλληνικοῦ, ἀνὴρ φονίμος [f. 268v b] καὶ συνετός, θέλων ἐπὶ πλείον ὑπ’ αὐτοῦ στηρικηθῆναι. Καὶ μετὰ τινας λόγους ἤρξατο ὁ πατήρ, τῇ συνήθει 1 αὐτῷ ταπεινοφοροῦν χρώμενος, πρῶτον μὲν νουθετεῖ τὸν ἐπαρχον περὶ φιλανθρωπίας τῶν ὑπηκόων, εἶτα περὶ ἐαυτοῦ διεξῆρ, μὴ ἄξιον εἶναι, κατὰ τὸ γεγραμμένον, ἀπενίσαι καὶ ἰδεῖν εἰς τὸ ύπο τοῦ οὐρανοῦ ἐκ τῶν ἀφάτων αὐτοῦ πλημμελήματων. Λέγει οὖν αὐτῷ ὁ ἐπαρχὸς. Υἱείς ταῦτα, πάτερ, λόγοις διεξέρχεσθε 2 ταπεινοφοροῦντες, τί πρὸς ἡμᾶς τοὺς ἔργοις τάς ἀμαρτίας ἐπιτελοῦντας; Πάλιν ὁ πατήρ ἐμένων τῇ ταπεινοφορούν λέγειν: Οὐχὶ πίστευσον, τέκνον, ἀλλ’ ἐπ’ ἀληθείας ἐγὼ εἰμί ὁ πάντων ἀνθρώπων ἀμαρτιαλότερος καὶ οὐκ ἔχω ἐν λογισμῷ, εἰ μὴ ὅτι πάντως τοῦ ἐν τῇ γε [f. 269r] ἐνθέωσε κατατάττεσθαι καὶ μὴδὲ τὸ πρόσωπον ἄξιωθήναι ἰδεῖν τοῦ Σωτῆρος, οὕτως ἐν ἀμελείᾳ καὶ ῥᾳθμίᾳ τὸν βίον μου διανύσας. Καὶ ἄλλα τοιαῦτα ὁ πατήρ ταπεινοφοροῦν ὡς εἰρητα διεξῆ. 3 Ὁ οὖν ἐπαρχὸς συνετός ὡν καὶ θέλων καὶ τὸν πατέρα διορθώθηκεν ἐν τούτῳ, πάντα γὰρ καλὰ ἐν καιρῷ αὐτῶν, ἄμα δὲ καὶ τοὺς μετ’ αὐτοῦ ὁφελθήσας, στραφεῖς πρὸς αὐτοὺς ἡρέμα τινα διεξῆθην. Ὁ δὲ πατήρ ἠρώτησε: Τί ἄν εἶ ὁ λεχθέν; Οἳ δὲ ἀκούσαντες ἐκρυττοῦν. ὡς οὖν οὐ συνεχῶρει ὁ πατήρ, λέγουσιν αὐτῷ: Τοῦτο ἐπεί θεῖος ἡμῖν, πάτερ, 4 ή ἐξουσία αὐτοῦ, ὅτι δεῦτε, ἄδελφοι, ἀπέλθωμεν καὶ, καὶ τοῦ κόσμου τοῦτου ἀπολαύσωμεν, ἐν ὅσῳ ἀπέγνωσται θεῖος 5 τὰς σωτηρίας. Εἰ γὰρ οὕτως 6 ὁ τηλικαύτην ἁσκησιν ἐκτελὼν [f. 269r] καὶ οὕτως ἐναρέστηκαν τῷ Θεῷ, οὕτω δὲ ὅλως λέγει φιλανθρωπίας ἀξιούσας παρ’ αὐτοῦ, τί ἂν εἰπομεν ἡμεῖς οἱ τοῖς κακοῖς καθημέρα παμφυρομένοι; Ματαιά γὰρ ὑ καὶ τῶν ἀρέτων ἁσκησις, διὰ τὸ μηδένα δύνασθαι τῆς τελείοτητος εἰρίκεσθαι. Ταῦτα ἀκούσας ὁ πατήρ ἐκρούσε τὸ ἐαυτοῦ πρόσωπον καὶ μικροῦ δεῦ καὶ τὴν ἔσθητα διερρήξει κράζων καὶ λέγων: Μή, τέκνα, μὴ τούτο ποιήσηται. 7 Κάνω γὰρ καὶ πάντες τῆς φιλανθρωπίας τοῦ Θεοῦ ἐπίτιξον τυχεῖν, διότι νικᾶ τὸ εὐσπλαγχνόν αὐτοῦ τὸ θέμων πλημμελήματα. Ἀλλὰ ταπεινῶν τῶν

1 συνήθει: συνήθη C 2 διεξέρχεσθε: διεξέρχεσθαι C
3 ὁ πατήρ . . . διεξή: ὁ εἰρητα: ταπεινοφοροῦν ὁ πατήρ διεξέρχεσθε S
4 Τοῦτο εἶπεν θεῖος, πάτερ: Τοῦτο θεῖος, πάτερ, εἶπεν S 5 θεῖος] om S 6 οὕτως] οὕτως S
7 ποιήσηται: ποιήσητε S
that pattern. Let your deportment, your clothing, your walking, your
down-sitting and your uprising [cf. Ps 138:2], your food, your way of life,
the preparation of your bed, your house and all the furnishings of your
house, be fashioned in a simple manner, likewise your psalm, your hymn
and your good behaviour towards your neighbour; let these all be simple
rather than ostentatious. Let there be no boasting in clever language, no
excessively sweet sounds in the singing, no high-flown, no weighty con-
versations but, setting aside one’s status in every activity, be gracious to
your friend, gentle with your servant, forbearing with the bold, charitable
to the lowly, a consolation to those who are badly done to, a visitor of the
ailing; in short, overlooking nobody; cheerful in response, pleasant in
conversation and always approachable. (Basil of Caesarea, De humilitate, PG
31:537, 14–34)

N.486bis

There was a great and godly father who received generous praise and
genuine renown in his own country for the severity of his way of life.
One day there came to him the governor of Illyria, a prudent and intelli-
gent man, wanting to be more firmly strengthened by him. After some
conversation, the father (acting with his customary humble-mindedness)
first began to admonish the governor to be benign in dealing with his
subjects. Then he went on to speak of himself, [saying] that he was
unworthy “to lift up so much as his eyes unto heaven” as it is written
(Lk 18:13) because of his hidden sins. The governor said to him: “Father,
you [monks] speak about these [sins] in words out of humble-mindedness;
but what about us who really do commit sins in our deeds?” Maintaining
his humble stance, the father spoke again: “Not so, believe me my son.
I am in truth more sinful than all men. I have this one thought in mind:
that I am undoubtedly going to be ranked amongst those who are in hell
and not be deemed worthy to see the Saviour’s face because I completed
my life in such negligence and indolence.” The father (in his humility)
recounted other such things as have been said. Now the governor, being an
intelligent man and wishing the father to be set right in this matter (for
everything is good at the right time) and also that those accompanying him
might be edified, turned to them and said something to them in a low
voice. The father asked: “What is it that has been said?” but those who had
heard it kept it to themselves. When the father would not allow this, they
said to him: “This is what His Excellency said to us, father: ‘Come,
Sayings of the holy elders

487. [f. 269v] Peri τῶν ἰδίαν ἀναχωρήτων

Ἀναχωρήται ἄγιοι, σοφοὶ καὶ πνευματικοὶ, τὸν ἁρίθμον δώδεκα, συναχθέντες ἐπὶ τὸν αὐτὸν ἁπτήτην[εἰς τὸν αὐτὸν][f. 269v] ἐστιν ἑκάστος ἐκ τῶν κελλίων αὐτοῦ καὶ ποιῶν ἁσκήσεως πνευματικῆς.

Ὁ πρῶτος καὶ πρεσβύτερος αὐτῶν ἐφη Ἔγώ, ἀδελφοὶ, ἀφοῦ ἡράξασθε ἐντὸς ἡμῶν, οὐκ οὐκ οὐκ ἂν ὘νεμονεῖ τοὺς συμμαχούς τῶν ἀγίων αὐτῶν καὶ ἀπορρίψωμεν ἀφ’ ἡμῶν τὸν ψυχικὸν αὐτῶν. Καὶ τείχος ποιήσασθε ἀναμένακεν τῆς ψυχῆς μου καὶ τῶν σωματικῶν, ἐπειδή ἐν τῇ διανοίᾳ μου ὁ ἄστερ ἐκ τοῦ τείχους, οὐχ ὀρᾷ τὸν ἔξω ἐστῶτα, οὔτως μηδὲ σὺ θελήσῃς ὅταν τὸ ἔξω πράγματα, ἀλλὰ σεαυτὸν πρόσεχε ἐκδεχόμενος καθήμεραν τὴν ἑπίδα τοῦ Θεοῦ. Οὔτως δὲ ἐχώ τὰς πονηρὰς ἐπιθυμίας ως ὀφεις [f. 270r] καὶ γεννήσεως ἔχων καὶ ὧν ἐπαυξάσης τῶν σωμάτων μου καὶ ὧν ἀποκηρύσωμεν, οὐκ ἄφενται ἢ ἐχων καὶ ὧν ἐπαυξάσης τὸ σῶμα μου καὶ τῇ ψυχῇ μου, ἴνα μηδὲν ἄνθρωπον ποιήσωσιν.

Ὁ δεύτερος ἐπείπεν Ἔγώ ἐπευγγυίσας ἐμαυτῷ, ἀφ’ οὗ ἀπεταθαίρετο τῷ κόσμῳ, ὅτι σήμερον ἀνεγεννηθήσεται, σήμερον ήρξε δουλεύειν Θεοῦ, σήμερον ταῦτα παροικεῖ ἡρξε. Οὔτως ἐσο ἐκεῖστιν τὸν κόσμον ὡς ξένος καὶ σύριον ἀπαλλασσόμενος καὶ τούτο ἐμαυτῷ συνεβούλευσι.
brothers, let us take pleasure in this world where the things pertaining to salvation have been given up as hopeless by us. For if this man, who has passed such a long period of strict discipline and is so well pleasing to God, now claims that he is not in the least worthy of God’s loving-kindness, what could we say who are implicated in evil everyday? It is pointless to discipline oneself in virtue because nobody can achieve perfection.” On hearing this, the father struck himself in the face and almost tore his garments, crying out saying: “No children; do not let this happen! I myself and everybody, we all hope to experience the loving-kindness of God, for his tender mercy exceeds our shortcomings. I recounted those things to you humbling my mind and admonishing you not to become high-and-mighty in your good deeds, but to stand fast in humility.” “I realised that, father,” the governor said to him, “but I do beg of you to be moderate when speaking of humility, matching your words to your audience, lest your hearers not only fail to be edified (as was shown just now) but also, overcome by despair, they be subverted by indolence. On the other hand, to humble oneself in one’s deeds is good (even when carried to excess) for it edifies the beholders.” By the grace of God they were all edified. They went away giving thanks to each other and glorifying God.

N.487

The Twelve Anchorites

Some holy, wise and spiritual anchorites, twelve in number, were gathered together. They asked each other to declare individually what they had accomplished in their cells and what manner of spiritual discipline they practised.

The first (who was also the oldest) of them said: “Brothers, since the day I began living in hēsychia, I have crucified myself entirely to external considerations, bearing in mind what is written: ‘Let us break their bonds asunder and cast away their yoke from us’ [Ps 2:3]. I erected a wall between my soul and bodily matters and said to myself: ‘As he who is inside the wall does not see the one standing outside, so do you not be wanting to contemplate external considerations, but rather pay heed to yourself, in daily expectation of the hope of God.’ In this way I regard evil desires as ‘serpents and offspring of vipers’ [Mt 23.33]. When I perceive these


'Ο πέμπτος εἶπεν: Ἡγὼ τοὺς ἁγγέλους θεωρῶ πάσαν ὅραν ἀνερχομένους καὶ κατερχομένους εἰς τὴν κλῆσιν τῶν ψυχῶν ή καὶ διαπαντός τὸ τέλος προσδοκῶν, ἡγίζω· Ἐτοιμὴ ἡ καρδία μου ο Θεὸς.

'Ο ἑκτός ἔφη· Ἡγὼ καθήμενας τοὺς λόγους τούτους ἀκούεις νομίζω παρὰ τοῦ Κυρίου· κάμετε δι’ ἐμε, κάγω ἀνατασιόν υμᾶς. Ἔτι μικρὸν ἀγωνίσασθε καὶ δείξω ύμῖν τὸ σωτηρίον μου καὶ τὴν δόξαν μου. Εἰ ἀγαπᾷ[14.270β]τε με, εἰ τέκνα μου ἔστε, ὡς πατέρα παρακαλοῦντα αἰσχύνθητε. Εἰ ἀδελφοί μου ἔστε, αἰδεύσθητε με ὡς πολλὰ δι’ ύμας ὑπομείναντα. Εἰ πρόβατα μου ἔστε τοὺς δεσποτικοὺς ἀκολουθήσατε παθήσασιν.

'Ο ἐβδομος εἶπεν: Ἡγὼ τὰ τρία ταῦτα συνεχῶς μελετῶ καὶ ἀδιαλείπτως ἐπιλέγω ἐμαυτῶ· πίστιν, ἐλπίδα, ἀγάπην, ἵνα τῇ μὲν πίστει χαίρω, τῇ δὲ ἐλπίδι στηρίχθω, τῇ δὲ ἀγάπητι μηδένα λυπήσων ποτὲ.


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1 καὶ διακρύοντες om S 2 τῶν λόγων] τῶν λόγων S 3 τέλειος ἐστὶν ὃ ἐν τοῖς οὐρανοῖς τ S 4 πετόμενον copt] πετόμενον S and C 5 ζητοῦνται] ζητοῦν C 6 κατατήρη] κατατάθει C
growing in my mind, I wither them with abuse and wrath. I never stop raging against my body and my soul to ensure that they do no evil.”

The second one said: “I told myself from the time when I renounced the world: ‘Today you were born again; today you began to serve God; today you began this sojourn here. Thus live each and every day as a stranger who is leaving tomorrow.’ That was the advice I used to give myself.”

The third one said: “I go to my Lord early in the morning and, when I have worshipped him, I throw myself face down, confessing my transgressions. Abasing [myself] like that, I adore his angels, begging them to beseech God on my behalf and for the whole of creation. While I am doing this, I arrive in the depths and what the Jews do when they go to Jerusalem, tearing [their garments], weeping and lamenting over the misfortunes of their fathers, that I also do. And I run through the [list of] punishments, observing my own limbs being tortured and I weep with those who are weeping.”

The fourth one said: “I am as one sitting on the Mount of Olives with the Lord and his angels, and I said to myself: ‘From now on, have no knowledge of anyone in the flesh, but be ever with these [angels] and always in search of them, imitating their way of life, like the good Mary, sitting at the feet of Christ and listening to his word as he says: “Do you be holy for I am holy” [1 Pt 1:16] and “Become perfect as your heavenly father is perfect” [Mt 5:48] and “Learn of me, for I am meek and lowly in heart”, [Mt 11:29].”

The fifth said: “I observe angels coming and going all the time to summon souls. I am in constant expectancy of the end, saying: ‘O God, my heart is ready’ [Ps 107:1].”

The sixth said: “I think I hear these words every day from the Lord: ‘Labour on my behalf and I will give you rest [Mt 11:28]. Labour on a little while and I will show you my salvation and my glory. If you love me; if you are my children, revere [me] as a father who bids you. If you are my brothers, respect [me] as one who has endured many things on your behalf. If you are my sheep, follow in the way of your Master’s sufferings.’”

The seventh said: “I constantly meditate and without interruption repeat to myself these three things: faith, hope and charity [cf. 1 Cor 13:13],
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δεσπότη μου Θεῷ ἐντυγχάνω κατ’ αὐτοῦ, ὧν ἄπρακτος μείνη καὶ μηδὲν ἵσχύσῃ καὶ μάλιστα κατὰ τῶν φοβοῦ[f. 271r]μένων αὐτῶν.

’Ο ἔνατος' εἶπεν: Ἐγὼ καθήμεραν τὴν ἐκκλησίαν τῶν νοερῶν δυνάμεων, θεωρῶ καὶ τὸν Κύριον τῆς δόξης ἐν μέσῳ αὐτῆς ὑπὲρ πάντας λάμποντα, ὅταν δὲ ἀκριβώς, ἀνέχομαι εἰς τοὺς οὐρανούς καὶ θεωρῶ τὰ βαθμιστὰ κάλλη τῶν ἀγγέλων καὶ τοὺς υἱούς αὐτῶς ἀνατέμπουσιν ἁπαυστος τῷ Θεῷ, καὶ τὰς μελῳδίας αὐτῶν, καὶ μετεωρίζομαι ὑπὸ τῶν φθόγγων καὶ τῆς φωνῆς καὶ τοῦ μέλους αὐτῶν, ὡς ἐννοησία τὸ γεγραμμένον: οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ καὶ πάντα τὰ ἐπὶ τῆς γῆς σποδὸν καὶ σκύβαλα ἤγοιμαι.

’Ὁ δεκάτος' εἶπεν: Ἐγὼ τὸν παραμένοντα τοὺς ἀγγέλους θεωρῶ πλησίον μου καὶ τηρῶ ἐμαυτὸν ἐννοῶν τὸ γεγραμμένον: προσωρῶμεν τὸν Κύριον ἐνώπιόν μου διαπαντός, ὅτι ἐκ [f. 271r] δεξιῶν μου ἐστίν, ὥς μὴ σαλευθῶ. Θαυμάσω μι αὐτῶν θεωροῦντά μου τὰς ὀδοὺς καὶ γὰρ θεωρῶ αὐτὸν καθεκάστην ἀναρχόμενον πρὸς τὸν Θεόν καὶ ἠμφανίζοντά μου τὰ ἔργα καὶ τοὺς λόγους.

’Ὁ ἐννεάτος' εἶπεν: Ἐγὼ πρόσωπον ἐπιθείς τοῖς ἀριστοῖς, ὧν τὴν ἐγκράτειαν, τὴν σωφροσύνην, τὴν μακροθυμίαν, τὴν ἁγάπην, εἰς ἐμαυτὸν ἐκλύσαντα κυκλώσας μοι αὐτάς, καὶ ὅπου δ’ ἀν ἀπέθεσα, λέγω ἐμαυτό. Ποῦ εἰσίν οἱ παπαγάγοιοι σου; Μὴ ὁλιγωρήσης, μὴ ἀκριβώς ἔχων αὐτάς ἐγγύς σου διαπαντός. Οἴκαν θέλεις ἀρετήν, πάρεστι σοι. Πολλὰ μαρτυρήσουσιν ὑπὲρ σοῦ ἐπὶ Θεοῦ, ὡς εὑροῦσαι ἀναφαίνειν ἐν σοί.

’Ὁ δεκαπότος' εἶπεν: Ὦμεῖς μὲν πτέρυγας οὐρανόθεν [f. 271v] ἔχοντες πολιτεῖαν οὐρανίων κέκτησθε καὶ οὐδὲν βαθμιστῶν. Ἐπηρεάσαντος γὰρ υμᾶς θεωρῶ τοῖς ἔργοις καὶ τὰ ἄνω διώκοντας, τῇ γὰρ δυνάμει καὶ μετατέθησεν τῆς γῆς οἱ ἐστοὺς παντελῶς ἀπαλλοτρίωσας εἴς αὐτής. Τῇ εἴπω υμᾶς, ἐπεβίως ἐν γάλανοις ἁγίασθε ἀνθρώπους; Ἐγὼ δὲ ἐμαυτὸν τοιοῦτον κρίνας ἀνάξιον καὶ τοῦ ἤτοι, τὰς ἀμαρτίας μου βλέπω ἐμπροσθέν μου, ὅπου δ’ ἀν ἀπέθεσα καὶ ὅπου δ’ ἁν περιστραφώ, βλέπω αὐτάς προλαμβανούσας με. Ἐν τοῖς καταχθοῦνις οὐν ἐμαυτὸν κατεδίκασα λέγων’ ἐσομι μετὰ τούτων μεθ’ ὄν καὶ δάκρυα ἀπαύστα καὶ ἀνεκδηίγγητα. Θεωρῶ οὖν ἐκεῖ οἰμω[271v] γάς καὶ δάκρυα ἀπαύστα καὶ ἀνεκδηίγγητα. Θεωρῶ τινὰς βρύχοντας τοὺς ὀδόντας καὶ

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1 αὐτῶ| αὐτῷ S  2 αὐτῶν| αὐτῶν codd  3 ἔνατος| ἔνατος C  4 δυνάμεων| ἀγγέλων S  5 ὑμῖν] σὺς om C  6 ἐπιγείους| ἐπιγείους C
that I might rejoice in faith, be strengthened by hope and, in charity, never cause grief to anybody.”

Said the eighth: “I see ‘the devil flying about seeking whom he may devour’ [cf. 1 Pet 5:8]. I see [him] with my interior eyes wherever he goes and I intercede with God, my Master and Lord, against him, that he may remain unsuccessful and weak, especially against those who fear Him.”

The ninth said: “Every day I behold the assembly of the spiritual forces with the Lord of Glory in the midst of them, outshining them all. When I become discouraged, I ascend to heaven and contemplate the wondrous beauty of the angels, the hymns that they unceasingly offer up to God and their melodies. Then am I buoyed up by the sounds, their voices and their tune, so that I have a conception of that which is written: ‘The heavens declare the glory of God’ [Ps 18:2] and I count everything on earth as ashes and rubbish [cf. Phil 3:8].”

The tenth one said: “I observe the angel who is [ever] with me close at hand. I take a hold of myself, having in mind that which is written: ‘I have set God always before me: for he is on my right hand, therefore I shall not be shaken’ [Ps 15:8]. Thus I fear him as one who observes my paths; for I see him approaching God each day to reveal my deeds and words to him.”

The eleventh one said: “I imagine the virtues (such as abstinence, sobriety, long-suffering, love) as persons and I draw them to myself in a circle round about me. Then, wherever I go, I say to myself: ‘Where are your instructors?’ Do not be downhearted or fall into accidie since you have them ever with you. Whatever virtue you desire, it is there with you. Finding rest in you, they will frequently bear witness before God on your behalf.”

The twelfth one said: “It is not in the least surprising that you have acquired a heavenly way of life since you possess wings from heaven. I observe you raised up by your deeds and pursuing those things that are above. You who have completely alienated yourselves from the earth are raised up from it by the power [of God]. What am I to call you: earthly angels or heavenly men? I, however, having judged myself such as to be unworthy even of being alive, see my sins before me. Wherever I go and no matter in which direction I turn, I see them ahead of me. I condemned
ἀλλομένους ὅλω τῷ σώματι καὶ τρέμοντας ἀπὸ κεφαλῆς ἐως ποδῶν. Καὶ ῥήμας ἐμαυτὸν ἐπὶ τὴν γῆν καὶ σποδόν καταπασάμενος, ικετεύω τῶν Θεῶν τῶν συμφορῶν ἐκείνων πείραν μὴ λαβεῖν. Βλέπω δὲ καὶ θάλασσαν πυρὸς κοχλάζουσαν καὶ διαφυσῶσαν καὶ μυκώμενη, ὥσ νομίσαι τινὰ μέχρι τοῦ ὀυρανοῦ φθάνει τὰ κύματα τοῦ πυρὸς, καὶ ἐν τῇ φοβερᾷ θαλάσσῃ ἀνθρώπους ἀναρίθμητους ἐρρίμμενους ὑπὸ ἀγρίων ἀγγέλων, καὶ μιᾷ φωνῇ ἐκείνους πάντας ὁμοῦ ἀλαλάζοντας καὶ βοῶντας, οἷον οὐδὲς ἦκουσεν ὁλολυγμοῦ καὶ φωνᾶς καὶ ὀστριφνόντας πάνιν[f. 272r]τας καιομένους καὶ τοὺς οἰκτιρμοὺς τοῦ Θεοῦ ἀποστρεφομένους ἀπ’ αὐτῶν διὰ τὰς ἀνομίας αὐτῶν. Καὶ τότε θηρίω τὸ γένος τῶν ἀνθρώπων. Πῶς τοιμὰς λαλῆσαι λόγον ἢ προσεχεῖν τινὶ τοσοῦτο ἀποκειμένων κακῶν τῷ κόσμῳ; Ἐν τούτως τοῖς λογισμοῖς κρατῶ ἐν τῇ διανοίᾳ μου τὸ πένθος, ἀνάξιον ἐστῶν κρίνας καὶ τοῦ ὀυρανοῦ καὶ τῆς γῆς πληρῶν τὸ γεγραμμένον ἐγενήθη τὰ δάκρυα μου ἔμοι ἄρτος ἡμέρας καὶ νυκτὸς.

Ταύτα τῶν σοφῶν καὶ πνευματικῶν πατέρων τὰ ἀποφθέγματα. Γένοιτο δὲ καὶ ἡμᾶς μνήμης ἄξιαν πολιτείαν ἐνδείξασθαι, ἵνα γενόμενοι ἄμεμπτοι εὐαρεστησάντες τῷ δεσπότῃ ὅτι αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, Ἄμην [f. 272r].

488. Περὶ τοῦ ἄββα Μακαρίου τοῦ Πολιτικοῦ

Τοῦ βασιλέως τῶν ὀυράνων πλουσίων2 χαριζομένου τοῖς ἄξιοις τῶν αὐτοῦ ἀγαθῶν εἰς ἔπαινον καὶ δόξαν τοῦ ὀνόματος αὐτοῦ καὶ σωτηρίαν τῶν ἐπιζύγιων ἐπὶ αὐτόν, δίκαιον λέγειν πρὸς ὠφελεῖαν τὰ διὰ τοῦ ὀσίου Μακαρίου κατορθώματα. Οὕτως γάρ, φησίν, εἰς τελείότητα φθάσας τῆς κατὰ θεὸν ἀρετῆς καὶ πάντων ὑπεράνω γενόμενος τῶν παθῶν, θεωρίας κατηξίωμα τῶν ἀσωμάτων καὶ ὀυρανιῶν μυστηρίων, ἰσάγγελος εὐρεθεῖς, ὡς δηηγοῦντας πὶνες, οἱ τούτων μαθηταὶ γεγονότες καὶ παρ’ αὐτοῦ ἀκούσαντες ἀποκαλύψεις ἐστὶς ὁ Θεός αὐτῷ γνωρίζειν ἐβουλεῖ. καὶ φασίν ἐγινοῦντο αὐτῷ εἰς τὴν παράδεισον Ἰαννῆν καὶ Ἰαμβρήν [f. 272v] πολλὰ προσεπαλαίσαν οἱ δεινοὶ δαίμονοι καὶ τῆς κακίας εὐρετὴς διάβολος. Ὡς δὲ οὐδὲν ὅφελος ἐποιεῖτο τῆς μάχης ἠπτώμενος, ὁ πανούργος ἐμφανίζειν ἑαυτὸν ἐξόκα τῷ ἁγίῳ καὶ τὰς ἑαυτοῦ ποικίλας τῆς πλάνης τέχνας1 δεικνυεί, ἐπειράτο Θεοῦ τοῦτον ὀμολογεῖν ἀναγκάζοντος καὶ μὴ βουλόμενον. Καὶ δὴ πρὸς τὴν βαθύτατην ὀδεύων ἔρημον ὁ καλὸς στρατιώτης τοῦ Χριστοῦ Μακάριος ὑπὲρ προσβύτην πάνω προσαπαντῶντα αὐτῷ καὶ

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1 εὐαρεστησάντες] εὐαρεστησάμεν trad. 2 Τοῦ . . πλουσίων] non legitur apud C. 3 τῆς τέχνας πλάνης S
myself to [be with] those in hell, saying: ‘I shall be with those of whom I am worthy, for I shall be reckoned among them soon enough.’ There I observed unending lamentations and endless unspeakable tears; I saw some who were gnashing their teeth and trembling with their entire body from head to feet. Throwing myself to the ground and sprinkling myself with ashes, I supplicate God that I do not experience those misfortunes. I behold also a sea of fire, bubbling, turbulent and roaring, so that one thought the waves of fire reached as far as heaven and into the fearful sea, men without number thrown by angry angels, and them all wailing and shouting with one voice with wails and cries the like of which nobody ever heard. They all burn like brushwood, and the mercy of God is turned away from them on account of their misdeeds. Then do I lament for the human race: how dare mankind utter a word or pay heed to anything so important when evils are in store for the world? It is with such thoughts as these that I maintain sorrow in my heart, having judged myself to be unworthy of heaven and of earth, fulfilling that which is written: ‘My tears have become my meat day and night’ [Ps 41:4].”

These are the sayings of the wise and spiritual fathers; may we demonstrate a way of life worthy of [their] memory so that, being blameless, we might be well pleasing to the Lord-and-master, for to him be the glory for ever and ever. Amen.


N.488

Concerning Abba Macarius the City-dweller

Since the King of Heaven freely bestows of his riches on those who are worthy of them, to the praise and glory of his name and for the salvation of those whose hope is in him, it is right to speak of the things achieved through the saintly Macarius for the benefit [of the reader]. For it says that this man, once he had attained the ultimate degree of godly virtue and had mastered all his emotions, was found worthy of contemplating the incorporeal and heavenly mysteries. Some of his disciples described him as equal to the angels and they heard from him revelations that God wished to make known to him. They said that, as he was entering the Garden of
Sayings of the holy elders

1 Αχθοφορούντα σφόδρα, καὶ κατὰ παντὸς τοῦ σώματος περικείμενον· ἀγγείων πλήθος, ἐν ἑκάστῳ δὲ αὐτῶν περνὸν φέροντα καὶ ἀντὶ περιβολαιῶν φωρῶν τὴν ὑλήν. Πληξέσας δὲ τὴν ράβδον ἔστη φησὶ πρόσωπον πρὸς πρόσωπον ἀνέτει[Romans 2:12]· οὗ δὲ ὁ πρὸς τὸν ἱερατικὸν ἐρυθρίων προσποιηκότατο καὶ φησὶ τῷ δικαίῳ· 'Τι ποιεῖς ἐν τῇ ἐρήμῳ ταύτῃ πλανώμενος; Ο δὲ ἄγιος Μακάριος ἀπεκρίθη· 'Θεὸν εὐρείν θέλων· φεύγω τῇ πλάνην. Σὺ δὲ τίς εἶ, ὃς προσβύτα, γνώριζε μοι· ἧνον γὰρ σοῦ τὸ σχῆμα τῆς ἀνθρώπων σωτηρίας. Λέγει μοι τί ταύτα εἰσὶ τὰ περιέχοντα σε. 'Ο δὲ ἄκων ὠμολογεῖ λέγων· "Ὅν λέγεται" 4 Σατανᾶν καὶ διάφολον ἐγὼ τυγχάνω, καὶ περνοῖ ἐπὶθυμίων τοὺς ἁκούντων μου καταστρέφων, εὑραίνομαι ἐπὶ τῇ πτώσει τῶν ὑπ’ ἐμοῦ ἡττωμένων. Ἀκούσας δὲ ὁ ἄγιος [Romans 2:13]· Μακάριος καὶ ἀρσῆτας πρὸς αὐτὸν εἶπεν 6· 'Τοῦ Χριστοῦ σε εἰς παῖγνιον παραδεδωκότος τοῖς αὐτοῦ ἀγγέλοις φράσον μοι κατ’ εἰδὸς ὑψωμένος τῆς ἐρμηνείας. Εἰς τούτο ἡ γὰρ ἐράνθη, ἣν ἰδώμεν σοῦ τὰς πολυπλόκους μαγγαιανής τῆς καθῆς 8· σου τήχης, καὶ μαθόντες τὰ πολυμήχανά σου τῆς πλάνης βῆλη, μὴ συντιθέμεθά σου τῇ γνώμῃ. 'Ο δὲ ἔφη· 'Λέγον σοι καὶ μὴ θέλων τὴν ἐμὴν ἐπιστήμην, οὐ γὰρ δύναμαι κρύπτειν δ βλέπεις. Μάνθανε οὖν τὴν αἰτίαν ἑκάστου ἀγγείου. 'Εὰν εὕρω τινὰ τῶν μόνων τοῦ Θεοῦ ἄδικαλείπτως μελετῶν, ἐμποδίζω αὐτὸν 8· κεφαλαλγίαν αὐτῷ ἐπιράνας, τοῦ περὶ τῆς κεφαλῆς μου ἀγγείου χρίσας. 9· Τὸν δὲ ἀγρυπνεῖν εἰς ὑμίν καὶ εὐχάς θέλοντα, λαβῶν ἐκ τοῦ [Romans 2:14]· περὶ τὰς ὁφροὺς μου ἀγγείου καὶ τὸ πτερών προσχύσον ἐς ὑπὸν ἐλείνοι ξίφος νυσταγμοῦ ἐπιφέρων. Τὰ δὲ περὶ τὰς ἀκοὰς ὀρώμενα σοῦ εἰς παρακολούθη ἐργῶν 10· εἰς ἐπίτρεπτην καὶ διὰ τούτων ποιοῦ μὴ ἀκούειν τὸν τῆς ἀληθείας λόγου 11· τοὺς θέλοντας σωθῆναι. Τοῖς δὲ περὶ τὴν ὀφρὴν μου μύρος εὐωδία τοῖς νέοις εἰς πορνεῖαν, τοῖς δὲ περὶ τὸ στόμα σκευασθῆναι μοι φαρμάκοι δεδελῶξαν τοὺς ἁκούόμεν διὰ βρωμάτων ἢθελόμενον εἰς ἀποτέλεμα πολλῶν διὰ τούτων τὸ τῆς καταλαλιᾶς εἰδὸς καὶ 12· τὸ τῆς αἰσχρολογίας 13· καὶ πάνων ὁμοῖον ἐργῶν τὰ σπέρματα εἰς πλήθος καρπῶν ἐμοὶ ἅξιον γεωργοῦντες ὁ ἐμοὶ ἔρασται. 14· Ὑπερηφανίας δὲ περιβαλῶν περικλέων τὸν ἀνθρωπόν [Romans 2:15]· τα διὰ τῶν

1 περικείμενον [περικείμενον]· περικείμενον
2 πλήθος [πλήθος]· πλήθος
3 λέγει [λέγει]· λέγει
4 λέγεται [λέγεται]· λέγοι
5 τὸ ἀρμόζον· τὸ ἀρμόζον
6 εἶπεν πρὸς αὐτὸν [εἶπεν πρὸς αὐτὸν]· κακιᾶς [κακιᾶς]· κακιᾶς
7 τοῦ τῆς ἀληθείας λόγου [τοῦ τῆς ἀληθείας λόγου]· αὐτῆς [αὐτῆς]· αὐτῆς
8 χρίσας [χρίσας]· χρίσας
9 αἰσχρολογίας [αἰσχρολογίας]· αἰσχρολογίας
10 ἐργῶν [ἐργά]· ἐργά
11 τοῦ τῆς ἀληθείας λόγου [τοῦ τῆς ἀληθείας λόγου]· τοῦ τῆς ἀληθείας λόγου
12 καὶ [οἱ]· καὶ
13 αἰσχρολογίας [ἐργά]· ἐργά
14 ἅξιον γεωργοῦντες [ὁ ἐμοὶ ἔρασται]· δ ἅξιον γεωργεῖν τοὺς ἐμοὺς ἔραστάς S
Jannes and Jambres, the devil, that terrible demon and the inventor of evil, put up a tremendous struggle against him. As the all-crafty one was getting the worst of it and gaining nothing by fighting, he decided to reveal himself to the holy man and show him his own manifold technique of leading [men] astray (he was experiencing God compelling him to acknowledge [them] against his will). Consequently, while Macarius, that magnificent soldier of Christ, was travelling into the remotest desert, he beheld a very old man coming towards him, heavily laden with a quantity of flasks all about his body and carrying a feather in each flask; he was wearing these instead of clothing. Planting his staff, the devil stood staring at him, face to face (he said). Pretending to blush like someone suspected of being a robber, he said to the righteous one: “What are you doing, wandering in this desert?” “Wanting to find God; I’m running away from deceit,” Macarius replied, “but, tell me, who are you, old man, for your clothing is incompatible with man’s wellbeing? Tell me what those things around you are.” Against his will, the other confessed, saying: “I am he who is called Satan and the devil. These are the different ways in which I draw men to myself; I endeavour to accomplish the deed of deception appropriate to each member. Turning those who listen towards me using the feathers of their desires, I rejoice at the fall of those who are overcome by me.” On hearing this, the holy Macarius boldly said to him: “Since Christ has handed you over as a plaything of his angels, tell me the explanation of each of the drugs that you have, for it was for this reason that you appeared, that we might see the multifarious trickery of your evil craft. Also that, having learnt about your miscellaneous weapons of deceit, we may not fall in with your way of thinking.” “I will tell you what I understand,” he said, “even though it is against my will, for I cannot hide what you can see. Learn, then, the meaning of each flask. If I find somebody meditating solely and unceasingly on [the law] of God, I interrupt him by giving him a migraine, anointing him with [the contents of] the flask that is about my head. As for him who wants to watch all night in hymns and prayers, I take from the flask hanging at my eyebrows and, sprinkling him with the feather, I use force to put him to sleep, overcome with fatigue. The flasks you see about my ears are prepared for your deeds of disobedience and through them I prevent those who wish to be saved from hearing the word of truth. With those at my nostrils I entice the young to porneia with pleasant smells. With the drugs set around my mouth I entice ascetics with edible delights to do what I want, sending upon them by means of these the action of backbiting, shameful talking and the seed of all such similar deeds that those who love me cultivate for me into a multitude of worthy fruits.
ἐν τῷ τραχήλῳ μου ὄπλων. Ἐκ τούτων γὰρ ἔχω τοῖς τά ἐμὰ φιλοῦσιν ἔργα ἐν τῷ βίῳ δόζων καὶ πλουτνόν καὶ ὁσὰ ἄλλα ἔργα ἂ δοκεῖ εἶναι ἀγαθὰ τοῖς ἀπὸ θεοῦ μεμακρυμμένοις. Τὰ δὲ περὶ τὸ στῆθος μου βλέπεις τῶν ἐμῶν ἐννοιῶν εἰσὶ δοχεῖα ἐξ ὁν ποτίζω τὰς καρδίας εἰς μέθην ἀσέβειας, σκοτίζων τὰς εὐσέβεις γνώμας τῶν βελτίων ἐνθυμεῖσθαι τὰ μέλλοντα λήθην τὴν μνήμην αὐτών ἀφαιρέζων. Τὰ δὲ περὶ τὴν κοιλίαν εἰσὶ μου ἀγγεία ἀνα- iσθησίας πεπληρωμένα δι’ ὁν ἀλόγως καὶ κτηνωδῶς παρασκευάζω τοὺς ἀνοήτους θηρίων τρόπων τὸ ζην αὐτοὺς παρέχων. Τὰ δὲ ὑπὸ γαστέρα μοι συνόντα πέρυκεν εἰναι πρὸς μίζων ἀσέλεγεν, ἀκολούθιας [f. 273v] αἰσχράς διὰ τούτων ποιομείουσαν. Τὰ δὲ ἐν χερσίν ὀρᾷς εἰς τὴν τῶν φθόνων καὶ φόνων εἰσὶν ὑπηρεσίαν ἠτοιμασμένα ἐξ ὧν αἱ πράξεις τῶν ἐμῶν ἔργων προχωροῦσιν. Τὰ δὲ ὑπίσθεν περὶ τὸν νῶτον καὶ τοὺς ὄμως ἤρτημέναὶ ὁ γνόφος ἐστὶ τῶν ἐμῶν πειρατηρίων, δι’ ὧν ἰσχυρῶς ἀγωνιζόμαι πρὸς τοὺς ἐμοὶ πολεμιῶν ἐπίχειροῦντας, ἕνεδρα ποιῶν ἐκ τῶν ὅπισώ καὶ ταράσσω τοὺς δυναστεία πεποιθότας. Τὰ δὲ περὶ τοὺς μηροὺς καὶ τὰ σκέλη ἦως ποδῶν προσκείμενα παγιδών εἰσὶ καὶ βρόχων μεσταμένα ἐξ ὧν ἐπιπραίνων ταράσσω τὰς ὄδους τῶν εὐθέων ἐμποδίζων τρέχειν τὴν τὴν εὐσεβείας δρόμον καὶ ἐν τῇ ἔμη ὄῳ βαδίζειν αὐτοὺς παρασκευάζω [f. 274r]. Ἐν μέσῳ γὰρ καθήμενος τῶν ὄδων ζωῆς καὶ τοῦ θανάτου σκελίζω τοὺς ἐν τῇ ζωῇ περιπατοῦντας συγκλείων αὐτοὺς εἰς τὴν ὄδον τοῦ θανάτου, ἐνισχύων αὐτοὺς εἰς τὴν ἔμη περιέχων. Εἰς δὲ τὴν ἔμην ἄροτριαν τριβόλους καὶ ἀκάνθας καταστείρω ἐν ὃι στερέωμενοι ἀφούρταν τὴν ὄδον τῆς ἀληθείας. Σὺ δὲ παντελῶς ὄου ἡβολήθης μου ἀκούσας καὶ ἅπασα Ἰνα ἐχὼ μικρὰν παραμύθιαν, ἀλλὰ πυροῖς με πάντοτε ὄπλων ἔχων μέγα, ἰθὲν στείῳς φυγεῖν εἰς τοὺς ἐμοὺς δούλους. Σὺ γὰρ ἔχεις καλὸν δεσπότην μετὰ τῶν συνδυόλονος σου, πρῶς ὀμιλοῦντα καὶ σε τηροῦντα ὡς ἴδιον τέκτον. Ἀκούσας δὲ ταῦτα ὁ δοκιμώτατος ἀθλητὴς ἐπεφράγισεν ἑαυτὸν εἰπὼν: Εὖλο [f. 274v] γητός ὁ Θεὸς ὁ παραδοὺς σε εἰς αἰσχύνην τοῖς ἐλπιζούσιν ἐπ’ αὐτοῦ, καὶ ἐμὲ φυλάξει τελείως ἀπὸ τῆς σῆς ἀπάτης, ἔνως νικήσας σε λάβω τὸ βραβεῖον παρὰ τοῦ ἐμοῦ δεσπότου. Φεῦγε τοίνυν μακράν, ὁ Βελίαρ, Χριστῷ σε καταργοῦντος. Μη ἄπου τῶν ὅλων τῆς στενῆς οἰδευόντων καὶ τραχεία ὄδο τῆς σωτηρίας. Ἀρκοὺ τοῖς σοῖς καὶ φειδοῦ τῶν εἰς

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1 τοῖς τά ἐμὰ φιλοῦσιν ἔργα ἐν τῷ βίῳ | om S
2 ἔργα ᾧ δοκεῖ εἶναι ἀγαθὰ τοῖς ἀπὸ θεοῦ μεμακρυμμένοις | ἔργα ὑπὸ τῶν τά ἐμὰ φιλοῦτων ἔργα ᾧ νοοῖται τοῦ ἀπὸ θεοῦ μεμακρυμμένοις | διήπουθεν ἀγάθα S
3 ὑπίσθεν... ἦρτημένα | ἦρτημένα C | ὑπίσθεν ἦρτημένα περὶ τοὺς ὄμως καὶ τοῖς νότον S
4 ταράσσω C | ράσσω C | ράσσω S
5 τῇ ἔμῃ ὄῳ βαδίζειν αὐτοὺς παρασκεύαζω | τῇ ἔμῃ βαδίζειν παρασκευάζω ὄῳ S
6 φυγεῖν εἰς | φειδοῦ S | τῇ στενῇ τῶν τῆς στενῆς S
7 τραχεία ὄδο τῆς σωτηρίας | τραχεία σωτηρία ὄῳ S
8 Ἀρκοὺ τοῖς σοῖς καὶ | om S
With the weapons around my neck I surround and enclose the high-minded with pride. With these [weapons] I provide glory and riches in this life for those who love my deeds and any other things that seem to be good to those who are far removed from God. The flasks you see on my chest are the repositories of my own thoughts; from these I imbue men’s hearts with drunkenness and godlessness, darkening the pious aspirations of those who would contemplate the things that are to come, obliterating their memory with sleep. The flasks at my belly are filled with insensitivity by which I cause mindless people to live irrational and beastly lives; to live the way wild animals do. Using the flasks below the belly I incite [men] to licentious intercourse and shameful incontinence. Those you see in the hands are for the envious and the murderers who advance the practice of my deeds. Those fastened behind my back and on my shoulders are the shades of my own endeavours by which I bravely struggle against those who undertake to fight against me by setting snares behind them and throwing into confusion those who trust in their own power. [The flasks] attached around my thighs and legs all the way down to my feet are filled with traps and snares. By distributing these I disturb the paths of the upright, hindering them from running the race of godliness, causing them to travel my road. Sitting between the roads of life and death, I trip up those who are walking in life, restricting them to the way of death and empowering them for my journey. I sow thorns and thistles in the ground I have worked and those who are sown there renounce the way of truth. But you would not hear me at all, not even once, to afford me a little consolation; armed with a great weapon, you always burn me, hence I am in haste to flee to my servants. You and your fellow servants have a fine Lord-and-master, one who speaks kindly to you and watches over you like his own child."

When the well-tried athlete heard this he signed himself [with the cross] and said: “Blessed be God who has handed you over to those who hope in him as a thing of shame and who will completely preserve me from your deception, so that, having conquered you, I shall receive the reward from my Lord-and-master. Now get you afar off, Beliar, for Christ has annulled you; lay not a finger on the few who are travelling the rough and narrow path of salvation. Be content with those who are yours and spare the ones in the desert.” As the holy man was saying these things, that one became invisible, displaying smoke as from a fire. The holy man knelt down and prayed, saying: “Glory to you, O Christ, the refuge of those who are tempest-tossed, the salvation of those who seek sanctuary in you. Amen.”
ἐρημίαν. 1 Λέγοντος δὲ τοῦ ἄγιου ταύτα εὐθὺς ἐκεῖνος ἀφανὴς ἐγένετο, κατινῶν ὤσεὶ πυρὸς ἐπιδείξας. Θεὸς τε τά 2 γόνατα ὁ ἄγιος προσηῦξατο λέγων· Δόξα σοι, Χριστὲ, ἡ καταφυγὴ τῶν χειμαζομένων, ἢ σωτηρία τῶν εἰς σε καταφευγόντων. Ἄμην.

489. Περὶ τῶν β’ γυναικῶν 3

Εὐχομένου ποτὲ τοῦ ἀββᾶ Μακαρίου ἐν τῷ κελ[π. 274ν]λίῳ αὐτοῦ ἦλθεν αὐτῷ φωνῇ λέγουσα· Μακάριε, οὔπω ἐφθάσασα εἰς τὸ μέτρον τῶν τῶν 4 γυναικῶν τήδε τῆς πόλεως. Αναστάς δὲ πρῶτο ή γέρων καὶ λαβὼν τήν βαΐνην ῥάβδον ἥρξατο τῆν ὀδοιπορίαν ποιεῖσθαι ἐπὶ τήν πόλιν. Φθάσας οὖν ἐν αὐτῇ καὶ γνως τὸν τόπον, ἐκρούσε πρὸς τὴν θύραν. Ἐξελθοῦσα δὲ ἢ μία ἐδέξατο αὐτὸν εἰς τὸν οίκον. Καθαεθέντος δὲ αὐτοῦ μικρόν ἦλθε καὶ ἢ ἁλλη καὶ ἐκάλεσεν αὐτᾶς. Αἱ δὲ ἐλθοῦσα ἐκάθισαν συν αὐτῷ. Καὶ λέγει πρὸς αὐτᾶς ὁ γέρων· Δι’ ἥμας τὴν πορείαν καὶ τὸν τοσοῦτον κάματον ὑπέμεινε ἐκ τῆς ἐρήμου παραγενόμενος. Εἶπαν οὖν μι τῆν ἐργασίαν ὑμῶν πῶς ἐτίν. Αἱ δὲ λέγουσιν αὐτῷ· Πίστευσον ἥμιν, πάτερ, οὐκ ἐσμὲν [π. 274ν] ἐκτός τῆς κοίτης τοῦ ἀνδρός ἐκάστη ἡμῶν τὴν ἡμέραν ταύτην. Ποιαν οὖν ἐργασίαν ζητεῖς παρ’ ἥμιν; Μετανοήσας οὖν αὐτάς ὁ γέρων παρεκάλει λέγων· Φανερώσατε μι τὴν πράξιν ἐστῶν. 5 Τότε λέγουσιν αὐτῷ· Ἡμεῖς κατὰ τὸν κόσμον ξέναι ἐσμὲν ἀλλήλων. 6 Εὐθεία δὲ ἡμᾶς ξευκήνθησιν δύο ἀδελφοίς σαρκικοῖς καὶ ἰδοὺ δεκαπέντε ἐτή σήμερον ἐν τῇ οἰκίᾳ ταύτῃ οἰκόμενεν. Οὐκ οἴδαμεν ἐπίτετε μάχην ἐποίησαμεν ἢ οἰχρὸν ἐλαλήσαμεν. Ἡλθε δὲ εἰς τὸν λογισμὸν ἡμῶν τοὺς μὲν ἄνδρας καταλείπει, εἰσελθεῖν δὲ εἰς τὸ τῶν παρθένων τάγμα. Καὶ πολλὰ παρακληθέντες παρ’ ἡμῶν οἱ ἄνδρες οὐκ ἐπείσθησαν τοῦ ἄπολυσαι ἡμᾶς. 7 Ἀποτυγχάνας οὖν τοῦ σκοτοῦ τούτου 8 ἐθε[π. 275]μέθα διαθήκην μεταξύ ἡμῶν καὶ τοῦ θεοῦ ὥστε μέχρι βαθανότου μὴ λαλήση σώματος ἡμῶν λόγων κοσμικῶν. 9 Ἀκούσας δὲ ὁ ἀββᾶς Μακαρίος εἶπεν· Ἐν ἀληθείᾳ οὐκ ἐστὶ παρθένος ἢ ὑπανδρός ἢ μοναχὸς ἢ κοσμικὸς, ἀλλ’ ὁ θεὸς προαίρεσιν ζητεῖ καὶ τὸ ἄγιον πνεύμα πάσα παρέχει.

490. Ἔλεγον περὶ τοῦ ἀγίου Ἀντωνίου, ὅτι καὶ αὐτοῦ ποτὲ εὐχομένου ἐν τῷ κελλίῳ αὐτοῦ, ἦλθεν αὐτῷ φωνῇ λέγουσα· Ἀντώνιε, οὔπω ἐφθάσας εἰς τὸ μέτρον τούδε τοῦ σκυτέως τοῦ ἐν Ἀλεξανδρεία. Αναστάς οὖν τὸ 1 ἐρημίαν τὸς ἐρημίας S 2 τάς ἐρημίας S 3 καὶ τοῦ ἀββᾶ Μακαρίου add S 4 τῶν δύο τῶν dō S 5 ἐστῶν ὅμων S 6 ἐσμὲν ἀλλήλων ἀλλήλων ἐσμὲν S 7 οἱ ἄνδρες οἱ ἦμων ἀπολύσατε ἡμᾶς οὐκ ἐπείσθησαν S 8 τούτου τοιούτου S 9 λόγων κοσμικῶν λόγων κοσμικῶν S
Once when Abba Macarius was praying in his cell, a voice came to him, saying: “Macarius, you have not yet attained the stature of those two women of this city.” The elder got up early, took his palm-wood staff and began to make the journey to the city. When he got there and identified the place, he knocked at the door. One of the women came out and invited him into the house. He sat there for a little while then the other woman came. When he invited them to approach, they did so, seating themselves beside him. The elder said to them: “It is on your account that I have put up with the journey and so much toil in getting here from the desert. Now, tell me about your work; what kind is it?” “Believe us, Father,” they told him, “we have not been absent from our husbands’ beds to this very day; what sort of work do you expect of us?” The elder apologised to them and begged them, saying: “Show me the way you live”, at which they told him: “We are unrelated to each other in the worldly sense, but it happened that we were married to two natural brothers and, look, today we have been living in this house for fifteen years. We are not aware of ever having quarrelled or spoken a shameful word. It crossed our mind to leave our husbands and to join the ranks of the virgins but, despite frequent pleading on our part, our husbands did not agree to release us. So, frustrated in that project, we took an oath to each other and before God that we would let no secular talk pass our lips until we died.” When Abba Macarius heard this, he said: “Truly, there is no virgin or married woman or monk or worldling, but God looks for a deliberate choice and he gives the Holy Spirit to everybody.”

They used to say of the holy Antony that he too was once praying in his cell when there came a voice to him saying: “Antony, you have not yet attained the stature of a certain shoemaker in Alexandria.” He rose early, took his palm-wood staff and set out to see him. When he came to the place he went in to him; the man was troubled at the sight of him. The elder said to him: “Tell me what you do.” “I am not aware that I have done anything worthwhile,” he said, “unless it is that, in the morning when I get up to sit down to my work, I say that this entire city, from the least to the great ones, will enter the kingdom by virtue of their righteous deeds, while I alone will inherit punishment because of my sins. I say the same thing again in the evening before I sleep.” On hearing this Abba Antony said:
πρωὶ καὶ λαβῶν τὴν βαίνῃν ῥάβδουν ἀπῆχε πρὸς αὐτὸν. Ἐλθὼν οὖν εἰς τὸν τόπον εἰσῆλθε πρὸς αὐτὸν. Ἡδονὶ δὲ αὐτὸν ἐκείνος ἔταράξη. Λέγει οὖν πρὸς αὐτὸν λέγων. Ἐπεὶ μοι [f. 275r] τὸς πράξεις σου. 'Ο δὲ εἶπεν. 'Οκ οἶδα ἐμαυτοῦ τίποτε καλὸν πράζαντα, εἰ μὴ μόνον ὅτι ὡς ἀνίσταμαι τῷ πρωὶ καθίσας εἰς τὸ ἔργονερὸν μου λέγω ὅτι πᾶσα ἡ πάση αὐτή ἀπὸ μικρὸν ἐκα τῆς ἱκανοσύνας αὐτῶν, ἐγὼ δὲ μόνον κληρονομῶ τὴν κόλασιν διὰ τὰς ἰκανοτάτας μου. Καὶ πάλιν όμε πρὶν κοιμηθῶ, λέγω τὸν αὐτὸν λόγον, Ἀκούσας δὲ ὁ ἀββᾶς Ἀγίων λέγει: Ἐν ἁληθείᾳ ὡς καλὸς χρυσοχόος καθεξής ὡς ἐν ὡικῇ μετὰ ἀναπαύσεως τῇ βασιλείᾳ ἐκληρονομῆς, ἐγὼ δὲ ἀδιάκριτος ὡς ὅλον μου τὸν χρόνον τὴν ἐρήμων οἰκῶν οὐ κατέλαβον σε [f. 275v].

490 bis. Ἐλεγεν ὁ ἄββας Μακάριος: Ὅτε ἡμιν νεώτερος ἄκηδιάς εἰς τῷ κελλίῳ ἔξηλθον εἰς τὴν ἐρήμων λέγων τῷ λογισμῷ μου οὐ πάντως καθεξής ἐρώτησον αὐτὸν χάριν ὀψελείας. Καὶ εὕρον πατίδον βοῦδα καὶ λέγων αὐτῷ Τί ποιήσω, πατίδον ὧτι πεινῶν; Λέγει μοι. Καὶ φάγε. Πάλιν εἶπον ὧτι ἔφαγον καὶ πάλιν πεινῶ. Πάλιν λέγει μοι. Καὶ πάλιν φάγε. Καὶ πάλιν εἶπον ὧτι πολλὰς ἔφαγον καὶ πάλιν πεινῶν. Τότε λέγει μοι: Ὅταν ὄνος εἰ, ἄββα, ὧτι πάντοτε πρῶτεν θέλεις; Καὶ ὀψελείας ἀνεχώρησα.

491. Ἀδελφὸς ἥρωτεν γέροντα λέγων. Τὸ ὀνόμα ἐστὶ τὸ σῶλον ὧ τῷ ἔργον; Λέγει αὐτῷ ὁ γέρων. Οἶδα ἐγὼ ἀδελφὸν εὐχόμενον ποτὲ καὶ παρεισῆλθεν εἰς τὸν λογισμὸν αὐτοῦ ὧτι ἠθέλον ἰδεῖν ψυχὴν ἀμαρτωλοῦ καὶ [f. 275v] ἐνεκαὶ ἀναστρεμένη ἐκ τοῦ σώματος. Μὴ θέλων δὲ ὁ Θεὸς λυπηθῇ αὐτῶν ἐν τῇ ἐπιθυμίᾳ αὐτοῦ, καθεξής ἐν τῷ κελλίῳ εἰσῆλθε λύκος πρὸς αὐτὸν καὶ ἐπιλαβόμενος τῶν ἵματῶν αὐτοῦ τῷ στῶματι ἔφερεν αὐτὸν ἔξω. Ἀναστάς οὖν ἐπεκολοῦθησαν αὐτῶν, ἐκεῖ οὖν ἀπῆνεγκαὶ αὐτῶν εἰς πόλιν τινα καὶ ἐξάςα αὐτῶν ἐν αὐτῇ θανάτῳ. Ὑπὸ οὖν ἐκαθεξῆται ἔξω τῆς πόλεως εἰς μοναστήριον ἔφερεν τινα ὥστεν καὶ ἀναξωρήτων ἔχοντα – ἴνα δὲ ἀρρωστῶν καὶ ἐκδεχομένος τὴν ὄραν αὐτοῦ – ὅρα ὁ ἀδελφὸς πολλὴν ἐτοιμασίαν κηρίων καὶ κανδηλῶν ἡτοιμασμένων αὐτῶν. Καὶ πάσα ἡ πόλις ἔκλαιε δι' αὐτῶν ὧτι ὁ Θεὸς διὰ τῶν εὐ[ f. 276v] ξῶν αὐτοῦ τὸν ἄρτον καὶ τὸ ὕδωρ παρεῖχεν ἡμῖν καὶ πάσαν τὴν πόλιν ἐσωθεὶν ὁ Θεὸς δι' αὐτοῦ, ἐν οὖν συμβή αὐτῷ τίποτε, πάντες ἀποθνῄσκουν. Εἰς ἀληθείας δὲ τῆς ὧρας τῆς ἀναγκαίας, ἰδίου προσέχει ὁ ἀδελφὸς καὶ βλέπει τοῦ Τάρταρου τοῦ ἄδου μετα τρίῳ δους πυρίνου καὶ ἦκουσε ψυχήν τοιαύτην. Ὡςπερ οὖν ἀνέπαυσε με ἡ ψυχή

1 λέγων] ὁ γέρων S  2 ο. . . ο.μου ὧτι ὡς ὧτι ὧτιν S  3 λέγει μοι] εἶπε S  4 ψυχὴ τοιαύτην] ψυχῆς τοιαύτης S
“Truly, you have inherited the kingdom like a fine goldsmith sitting restfully in his house while I, failing in perception, have lived the whole of my time in the desert without catching you up.”

**N.490bis**

Abba Macarius said: “When I was a young man, assailed by accidie in my cell, I went out into the desert, saying to myself: ‘Put a question to whomsoever you meet to gain some benefit.’ Coming across a lad herding oxen I said to him: ‘What am I to do, boy, for I’m hungry.’ ‘Eat then,’ he told me. Again I spoke: ‘I have eaten and am still hungry’, to which he again replied: ‘Well, eat again.’ Again I said: ‘I had eaten many times and am hungry again’, then he said to me: ‘Perhaps you are an ass, abba, because you want to be always munching.’ Somewhat edified, I went my way.”

**N.491**

A brother asked an elder saying: “Is it one’s name or one’s work that saves?” The elder told him: “I know a brother who once got the idea while he was praying that he would like to see the soul of a sinner and of a righteous person being drawn from the body. As God did not want to disappoint him in his wish, while he was residing in his cell, a wolf came in to him and, laying hold on his clothing with its mouth, drew him outside. He got to his feet and followed it until it brought him to a city; there it left him and went its way. He was staying at a monastery outside the city that had somebody living there who had the reputation of being a great anchorite. He was ill, just waiting the hour of death – the brother saw a great assembly of candles and lamps made ready for him. The entire city was weeping for him, [declaring]: ‘It is through his prayers that God used to provide us with bread and water; through him God used to keep the city safe; if anything happens to him we shall all die.’ When the critical moment arrived, here the brother (paying close attention) beheld the hellish devil with a fiery trident and he heard a voice saying this: ‘Since his soul never gave me a moment’s rest, don’t show him any mercy either as you draw out his soul, for you will not have [any] rest for eternity.’ Plunging the fiery trident into the man’s heart he tortured him for some considerable time; and that was how he drew out his soul. After that the brother went into the city and sat there weeping. Noticing a brother he did not recognise laying in the square, sick and with nobody to care for him,
492. Εἴπεν πάλιν ὁ αὐτὸς περὶ τινος γέροντος ὅτι ἀπῆλθε ποτὲ εἰς πόλιν πιπράσκων σκέψῃ καὶ κατ᾽ εὐκαιρίαν ἐκάθεσθι εἰς πυλώνα τινὸς πλουσίου [f. 276v1] μέλλοντος τελευτάν. Καθημένου δὲ αὐτοῦ προσέσχεν καὶ ὁ ἦπες ἔττος κραυγὰς καὶ τοὺς μειστοῖς ἔσχες καὶ ἐδρασάτον περὶ τοῦ πυλώνα ἄντεσθαι ὁ Κύριος ἵππος τὸν Διὸς τῇ φωνῇ. 2 Κύριε, ἐλέησον με καὶ βοηθήσον μοι. Λέγουσιν αὐτῷ ὅτι ἀποσταλέστες Ἀρτί Οἶκος ἐδυσεν, ἠλέες μησθήκας τοῦ Θεοῦ; Διατί αὐγολοίους τῆς ἡμέρας αὐτῶν ὁμοίως ἐξεξήτησας; Νῦν οὐκ ἔστι μερίς ἐλπίδος οὐδὲ παράκλησις. Καὶ ὰτῶς παραλαβόντες τὴν ὀλίγην αὐτῶς ψυχὴν ἀπῆλθον.

493. 3 Ἡν τὶς ἄσκητης ὑπὸ φίλαργυ[f. 277r2]ρίας πολεμούμενος. Οὕτως ἐκ τοῦ ἐργασείρου αὐτοῦ συνήγαγε νόμισμα ἐν, εἶτα δεύτερον. Εἶτα ἐσπούδασε ποιήσαι 5 αὐτὰ πέντε καὶ εὐθὺς περιττῆπε πάθει καὶ τοῦ ποδὸς αὐτοῦ

1 τὴν ψυχὴν αὐτοῦ add S
2 Ἀνάστασαν αὐτὴν, ἵνα ἀπελθῶμεν. Καὶ λέγει πρὸς αὐτὸν ὁ Μιχαὴλ om S
3 τῆς μελωδίας τὴν μελωδίαν S 4 μεγάλη τῇ φωνῇ μεγάλη φωνὴ C
5 ποιήσαι ποιήσει C
he stayed a day with him. As the man was dying, the brother saw Michael and Gabriel coming for his soul; one sat on his right side, the other remained at the left; they remained begging for his soul and seeking to take possession of it. But as the soul was unwilling to leave the body, Gabriel said to Michael: ‘Draw it out so we can go away’, but Michael said to him: ‘we were commanded by our Lord-and-master to remove it painlessly; for that reason we cannot use force on it.’ So Michael cried out with a loud voice: ‘Lord, what do you want [us to do] about this soul because it refuses to come out?’ There came a voice to him saying: ‘Here I am sending David with his harp and all the singers, so that when it hears the melody of their sound it will come forth with joy; do not use force on it.’ When they all came down, they surrounded the soul, singing hymns; out it came, leapt into Michael’s hands and was borne up with joy.”

**N.492/18.51 BHG 1322hi, de morte divitis**

The same [person] also told of an elder that he went off into the city, selling his wares and, by chance, he sat down at the gate of a rich man who was at the point of death. As he sat there, watching closely, he saw some black horses and their riders, black and terrifying, with fiery staves in their hands. When they arrived at the gate they stationed their horses outside and each of them went in. When the sick man saw them, he cried out with a loud voice: “Have mercy on me and help me Lord!” Those who were sent said to him: “Have you only come to mention God now when the sun has set? Why did you not seek him out in the full light of day? There is not a scrap of hope or comfort [for you] now”, whereupon they seized his wretched soul and departed.

**N.493**

There was an ascetic who was embattled with the love of money. He acquired one gold piece from the work of his hands, then a second one. Then he strove to increase them to five and immediately met with suffering. When his foot became rotten, he spent first one, then the five [pieces of gold]. Since the suffering did not cease, the physician came next day and told him: “Your foot ought to be amputated, abba, since your entire body will become rotten”, so he resigned himself to the surgery. But during the night, as he was weeping, an angel stood beside him and, when he became delirious, the angel took hold of the foot, anointed the wound with his hand and said to him: “Are you making them five? What do you
σατέντος ἀναλίσκει τὸ ἐν, εἶτα τὰ πέντε. Μή πασαμένου δὲ τοῦ πάθους, ἔρχεται ὁ ἱατρὸς τῇ ἔξησι καὶ λέγει αὐτῷ ὅτι ὀφείλει ὁ ποῦσ σου κοπίναι, ἄββα, ἐπεὶ ὁλὸν τὸ σῶμά σου σήτει. Καὶ ἐπέδοκεν ἐαυτὸν εἰς τοὺς. Καὶ δὴ νῦκτωρ κλαϊόντος αὐτοῦ ἐφίσταται αὐτῷ ἄγγελος καὶ γενομένου αὐτοῦ μετέωρω κατέχει τὸν πόδα καὶ τὸ πλήγμα ἀπῆλθε τῇ χειρί καὶ λέγει αὐτῷ ὁ ἄγγελος: Ποιεῖς αὐτὰ πέντε; Τί λέγεις λοιπόν; Καὶ παραχρῆμα ἑθέραπευσεν αὐτὸν καὶ ὁ ἀφανὴς ἐγένετο. Ἐρχεται [f. 277v] ταῖς οὖν ὁ ἱατρὸς ἡμέρας γενομένης καὶ κρούει τῆν θύμαν. Ὅ δὲ ἄναστάς ὑπῆρνθησαν αὐτῶ, ἵδων δὲ ὁ ἱατρὸς ἑθαύμασεν καὶ μαθῶν τὸ γεγονός ἐγένετο χριστιανός, Ἐλλην ὁν.

494. Σταφυλαὶ ἤνεχθησαν τῷ ἄββα Μακάριῳ ἐπιθυμοῦντι φαγεῖν ἐνδεικνυόμενος δὲ αὐτῷ τὴν ἐγκράτειαν, ἀπέστειλεν αὐτός πρὸς ἄδελφον κάμνοντα καὶ αὐτῶν σταφυλᾶς ἐπιθυμοῦντα. Ὦστε δεξάμενος καὶ λίαν περιχαρῆς γενόμενος, κρύπτειν τὴν ἐαυτοῦ ἐγκράτειαν βουλόμενος, πρὸς ἄλλον ἀδελφὸν αὐτός ἀξιόπιθενεὶν, ὡς αὐτὸς ἀνόρεξτος ἔχων περὶ τὰ βρώματα. Δεξάμενος δὲ κάκεινὸς τὸ αὐτὸ πάλιν ἐποίησαν, λίαν ποθῶν καὶ αὐτός μεταλαβέ̄ιν. Ὡς δὲ εἰς πολλοὺς ἄδελφους ἦθον αἱ σταφυλαὶ, μηδενὸς βουληθέντος αὐτῶν [f. 277v] μεταλαβείν, ὁ τελευταίος πάλιν αὐτός λαβὼν πρὸς τὸν ἄββαν Μακάριον αὐτός ἀπέστειλεν ὡς μέγαν δόρων αὐτῷ χαριζόμενος. Ἐπιγνωσάς δὲ αὐτὸς ὁ Μακάριος καὶ πολυπραγμονήσας, ἑθαύμασεν εὐχαριστοῦ τῷ Θεῷ ἐπὶ τῇ τοσαύτη αὐτῶν ἐγκρατεία.

495. Ἐλεγον περὶ τοῦ ἄββα Ἀγάθωνος καὶ τοῦ ἄββα Ἡρακλείου τοῦ εἰς Σκήταν ὅτι καθεξομένων αὐτῶν, ἤλθεν ἀναμένοντα αὐτῶν μικροψυχία. Ἀπελθὼν δὲ ὁ ἄββας Ἀγάθων εἰς τὴν κέλλαν αὐτοῦ οὐκ ἦδυνον καθίσαι καὶ ἐξελθὼν ἔβαλε μετάνοιαν τῷ ἄββᾳ Ἡρακλείῳ καὶ λέγει αὐτῷ ὁ ἄββας Ἡράκλειος. Συγχαρῆσαν μοι ὅτι οὐδὲ εἰς νοῦν μου ἦλθεν ὅτι ἐμικρομυχήσαμεν. Ἀπελθὼν οὖν ὁ ἄββας Ἡραλάμ [f. 277v] διηγήσατο τῷ ἄββᾳ. Ποιμένι τὰ περὶ αὐτῶν, καὶ εἶπεν ὁ γερών ὅτι ὁ ἄββας Ἀγάθων εὔρη τὴν ὅδον, ὅτι ἐν τῷ ἔρχω τὴν ταπεινώσαν ἔδειξεν.

496. Ποτὲ κακούργων ἐπιστάντων τινὶ γέρωντι ἐθηκεν αὐτῶιν νιπτήρα καὶ ἤξιοι τοὺς πόδας αὐτῶν νίπτενεν, κάκεινοι αἰδεοσθένες ἤραιν στιν ἐμανει.
say, then?” He healed him there and then, and disappeared. When day came the physician knocked on his door; he rose and went to meet him. When the physician saw him he was amazed and, learning what had happened, he became a Christian (for he was a pagan).

N.494

Some grapes were brought to Abba Macarius when he wanted to eat but, demonstrating his self-control, he sent them to a brother who was sick and who also wanted grapes. He was exceedingly glad on receiving them but, wishing to conceal his own self-control, he sent them to another brother, [declaring] that he had lost his appetite for food. This one received them and also did the same thing again, even though he longed very much to partake of them. When the grapes had come to a good number of brothers, none of whom was willing to partake of them, the last one receiving them sent them back to Abba Macarius as though he were bestowing a great gift on him. Macarius recognised them and, after making enquiries about what had happened to them, filled with wonder, he gave thanks to God that [the brothers] had such self-control.

N.495

They used to say of Abba Agathon and Abba Heraclius at Scete that, when they were living there, some small-mindedness arose between them. After Abba Agathon went off to his cell, unable to stay there, he came and prostrated himself before Abba Heraclius. Abba Heraclius said to him: “Forgive me, but it did not even enter my mind that there had been any small-mindedness.” Abba Abraham went and told Abba Poemen about them and the elder said that Abba Agathon had found the way, for he had demonstrated humility by his action.

N.496/John the Persian 3

Once when some evildoers were imposing on an elder he set a basin before them and deigned to wash their feet; and they, in their confusion, began to beg his pardon.
497. Ἀδελφός διὰ χρόνου παρέβαλε γέροντι καὶ φησὶ πρὸς αὐτὸν ὁ γέρων: 'Ποῦ ύπῆρχες, τέκνων, τὸν τοσοῦτον χρόνον; Ὅ δὲ λέγει: Ἐν Κωνσταντινουπόλει, πάτερ, διὰ τινα χρείαν ἀναγκαίαν ἔμοι. Ἐίπεν οὖν αὐτῷ ὁ γέρων: Καὶ τὶ σπουδαίον ἁκήκοας ἢ ἐθέασας ἐκεῖ; Λέγει ὁ ἀδελφός: Σπουδαίον μὲν σχέδουν ἐμοί, ἐφ' ὅψιν καὶ κομπτὰ ἀλλὰ οὖν ἐγὼ γήινα τὰ πολλὰ κατενόησα. Ἐν δὲ με κατέπληξεν. Εἶδον γὰρ [f. 278r] κοσμικοὺς πλεῖον ὡς ἐστὶν εἰπεῖς τῶν ἐν ἑρήμῳ διαγωντῶν περιφρονοῦτας χρημάτων. Λέγει ὁ γέρων: Πῶς; σοφῆνισθοί μοί τῶν λόγων. Ἀπεκρίθη ὁ ἀδελφός: Δύο τινὰς πλουσίους εὕρακα, καὶ ὡς εἰς τὸ ἐτέρω ἐνεκάλει λέγον ἐποφείλεσθαι παρ' αὐτοῦ διασχία νομίσματα, καὶ προέφερ[ε] τὴν ὀμολογίαν τοῦ πατρὸς αὐτοῦ. Ὅ δὲ ἔλεγεν τὸ μὲν χρέως ἀποδεδόθαι παρὰ τοῦ οἰκείου πατρὸς, τὴν δὲ ὀμολογίαν ἐναπομείνα τα ἡγεσίατητα φιλίας. Καὶ ὡς οὖκ ἔπιθον ἀλλήλως, ἔληξεν εἰς ὄρκον τὸ πράγμα. Λέγει οὖν ὁ δήθεν χρεωστῶν: Ἐὰν ὁμόσω ὡς ἐτικελθῇ παρὰ τοῦ πατρὸς μου τὸ χρέως, ἐξο νομίσθηνι ως αἰσχροκερδής. Ἀλλὰ μᾶλλον οὗτο γενέσθω, ἢ ὅμως ὡς ἐτικελθῇ σοι τὸ χρέως τῶν [f. 278r] δισχιλίων νομισμάτων καὶ δίδωμι σοι αὐτὰ ἐκ δευτέρου, ἢ ὕμοσυ σοῦ ὥς ἐτι κεχρεώστησαι αὐτὰ, καὶ μηδὲν λάβῃς παρ' ἐμοῖ, ἀλλὰ ἀνάδος μοι τὴν ὀμολογίαν. Ἐθαύμασαν πάντες οἱ ἀκούσαντες τὴν τοσαύτην σύνεσιν τοῦ ἀνδρός. Λέγει οὖν ὁ γέρων: Καὶ σὺ νέος ὃν, τέκνων, εἰκὸς ἐθαύμασας. Ἐάν γὰρ ἐπισκέψῃ τὸ βάθειο γον ῃ τὸ πράγματος, εὐρήσης μηδὲν ὡς μέγα, ἀλλὰ μόνης κενοδοξίας καὶ ἀνθρωπαρεσκείας ὑπερβολήν. Λέγει ὁ ἀδελφός: Πῶς, πάτερ, εἰ διερρεύξοντες τοῦς τοσοῦτον καιρούς τῆς ἰδίας υπολήψεως ἐκενκ; Λέγει ὁ γέρων: ὁ περιφρωνῶν χρημάτων· ὃς ὑπελείπει καὶ τῆς σωτηρίας τοῦ πλησίου προνοεῖθαι κατὰ τὸ δυνατόν τοῦ γὰρ Κυρίου καὶ Θεοῦ ἠμῶν ὡς ἐντολή τὰ ἀμφότερα κελεύει. 12 Εἰ οὖν ἦν ἦθελεν ἄκριβῶς ὡς κατέβαλε τὸ πατήρ αὐτοῦ τὸ χρέως [f. 278v] καὶ προετέρων ἦνα καὶ ὑμὸς καὶ πάλιν ἐκ δευτέρου αὐτῷ καταβάλλησα, τί ἔτερον ἔπραττεν ὡς ἂν παρεδειγματίζε τὸν ἀδελφὸν αὐτοῦ καὶ Θεῷ καὶ ἀνθρώπῳς ὡς ἄδικος καὶ αἰσχροκερδὴ προφανῆ, ἐξανωτὲ ἐν ἀνεκήρυτται καὶ πλουσιώτατον ἀρχιπλαξοχρήματος 14 καὶ ἀφιλοχρήματος, ὡς οὐκ ἦστα τοσοῦτον ἀκτυμοσύνης ἀρετῆς ὑπὸ σκον κενοδοξίας, ἢ τὸ γε ἀλλήθεροντον εἰπεῖν φθόνον καὶ ὀργῆς ὑποτύπωσις. Λέγει οὖν ὁ ἀδελφός: Τί οὖν ἦθελεν αὐτὸν ποιῆσαι ἐπενεχθέντος αὐτῶ 16 τοῦ ὄρκου παρὰ τοῦ λέγοντος

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A brother was visiting an elder after some time and the elder said: “Where have you been for so long, my son?” “In Constantinople, father,” he said, “on some necessary business of mine.” So the elder said to him: “And what did you hear or see that was of any importance?” “Almost nothing of importance,” the brother said, “and even if one boasts, I considered them to be matters of this world for the most part. There was, however, one thing that surprised me: for I saw some worldlings despising money more than one might say those living in the desert despise it.” “How so?” said the elder. “Tell me the story.” The brother replied: “I saw two rich men; one of them was accusing the other, saying that he was owed two thousand pieces of gold by him — and he produced the man’s father’s written acknowledgement. The accused claimed that the debt had been repaid by his father, the acknowledgement remaining in the name of sincere friendship. As they were unable to convince each other, the matter ended up with an oath. The alleged debtor said: ‘If I swear that the debt was discharged by my father, I could be considered a sordid grasper. Let it be resolved like this instead: either I swear that the debt of two thousand pieces of gold was given back and then give them to you a second time, or you swear that the sum is still owing — in which case you receive nothing from me but you do give me back the acknowledgement.’ Everybody was amazed on hearing such sense from the man.” “And you, my son, being young, were naturally amazed,” the elder commented, “but if you examine the heart of the matter, you will find no great thing, but a superfluity of vain pride and of a desire to please.” “How do you say that, father, if he despised so much money for the sake of his own reputation?” the brother said. The elder said: “He who despises money ought to take into account his neighbour’s salvation, so far as possible; the commandment of our Lord and God stipulates both [Mk 12:31–2 etc.]. Therefore, if he knew for a fact that his father had discharged the debt and yet was proposing that he would swear [an oath] and discharge it a second time, what else was he doing but making an example of his brother before God and men as clearly unjust and a sordid grasper while proclaiming himself both very wealthy and totally indifferent to wealth; or, to speak more truthfully, an example of envy and anger?” Said the brother: “Then what should he have done when the oath was offered to him by the one who said he was owed?” “Had he been perfect,” the elder replied, “he ought neither to have sworn nor have offered an oath in return, especially since he was rich and knew very well that the loan had been repaid.” The brother said: “So he need not
κεχρεωστήσθαι; 1 Ἀπεκρίθη ὁ γέρων· Εἰ ἦν τέλειος, οὔτε ὁμόσαι ὀφείλει οὔτε ἀντεπενέγκαι ὅρκον, 2 μάλιστα καὶ πλουσίος ἢν καὶ εἰδῶς ἀκριβῶς ὁτι κατεβλήθη τὸ χρέως. Λέγει ὁ ἀδελφός· Οὐκ οὖν ἀνάγκη [Ἑ. 278ν5] δοῦναι αὐτόν τὰ νομίσματα; Λέγει ὁ πατήρ· Καὶ πόσω κάλλιον ἢν ζημιωθήναι αὐτόν διά τὸ ἐκφυγεῖν ὅρκον καὶ κερδήσαι καὶ ἀγάπην καὶ τὴν ἀμοιβήν παρὰ Θεοῦ 3 προσδοκάν. Εἴπερ διὰ κενοδοξίαν καὶ τὸ δεῖξαι 4 τοῖς ἀνθρώ- ποις ὃτι ἄδικος ἔστιν ἡ ἄγων αὐτόν εἰς τὸν ὅρκον, 5 τοῦτο γὰρ φθόνον ἔστιν καὶ μισαλλήλιας. Ὡστε οὖν πρόσεξε, τέκνον, ὡς ἐκείνα μόνα εἰσίν ἀποδεκτά παρὰ τῷ Θεῷ, τὰ καλῶ σκοτῶ γινόμενα καὶ θεοφιλεί λογισμῷ μελετώμενα. 6 Καὶ ὠφελθείς ὁ ἀδελφός ἀνεχώρησεν.

498. Εἴπεν γέρων· Ὁ ἐπαινῶν μοναχὸν παραδίδει 7 αὐτόν τῷ Σατανᾷ.

499. Εἴπεν πάλιν· Ὁ ἔχων ταπείνωσιν ταπεινοὶ τοὺς δαίμονας, ὁ δὲ μὴ ἔχων ταπεινοῦται ὑπ’ αὐτῶν.

500. Εἴπεν πάλιν· Ἀδύνατον κτήσασθαι τὸν Ἰησοῦν, εἰ μὴ διὰ [Ἑ. 279α4] κόπου καὶ ταπεινώσεως καὶ προσευχῆς ἀπαύστου.

501. Εἴπεν πάλιν· Πάντα ὥσα λογίζεται ἀνθρώπως ἀπὸ τοῦ οὐρανοῦ καὶ κάτω, μάτην λογίζεται. Ὁ δὲ προσκαρτερῶν τῇ μνήμῃ τοῦ Θεοῦ, 8 οὕτως ἐν τῇ ἀληθείᾳ ἔστιν.

502. Εἴπεν γέρων· Ἔν καιρῷ παρουσίας ἀδελφῶν μὴ ἀπολύσῃς τὴν καρδίαν σου· μᾶλλον τότε προσεύχου κρυπτῶς, ὃτι τότε ἔστιν ὅλος ὁ φόβος διὰ τὴν καταλαλίαν.

503. Ἀδελφὸς ἥρωτησε γέρωντα λέγων· Τί ἔστι καταλαλία; Καὶ εἴπεν ὁ γέρων ὃτι, ἐὰν εἴπης ὁ δεῖνα ὁ ἀδελφὸς σπουδαῖος ἔστιν καὶ συνετὸς, ἀλλὰ μικρὸν εἰς τὸν πράγμα ἀσύστροφός ἔστιν, ἰδοὺ καταλάλησας αὐτοῦ. Εἰ δὲ εἴπης ὃτι ψεύστης ἔστιν καὶ ἐπίορκος, 9 τοῦτο κατάκρισις ἔστιν χείρον τῆς καταλαλίας.

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have given the gold pieces?” Said the father: “It would have been so much better for him to suffer the loss in order to escape from an oath and gain both charity and the expectation of the reward from God. If he did it out of vainglory and to show men that he who invited him to swear was unjust, then it was done out of envy and mutual hatred. So take note, my son, that only those things that are done with a good purpose and are devised by a god-loving mind are acceptable to God.” The brother went his way edified.

N.498
An elder said: “He who praises a monk betrays him to Satan.”

N.499
He also said: “He who has humility humbles the demons; he who has it not is humbled by them.”

N.500
He also said: “It is impossible to possess Jesus other than by labour, humility and ceaseless prayer.”

N.501
He also said: “Everything a man thinks of, in heaven and below, he thinks of in vain; but he who perseveres in the recollection of God is in the [way of] truth.”

N.502
An elder said. “Do not let your heart go at a time when brothers are present, but rather pray secretly at that time, for that is when fear is ever present because of backbiting.”

N.503
A brother asked an elder: “What is backbiting?” The elder said: “If you say that brother so-and-so is zealous and intelligent, but somewhat casual when it comes to such-and-such a matter, here you have bitten back at
504. Ἀδελφὸς ἦν εἰς τὰ Κελλί[φ. 279α] καὶ εἰς τοιαύτην ταπείνωσιν ἦλθεν, ὡστε τοῦτο εὐχεσθαι πάντοτε, ὅτι Κύριε, πέμψον μοι κεραυνόν ὑγιαίνων γὰρ παρακούσι μου.

505. Εἶπεν γέρων. Οὐχ ὡστε εὐτελιζῶν οὕτως ἐστὶ ταπεινόφρον, ἀλλὰ ὁ μετὰ χαρὰς τὰς παρὰ τοῦ πλησίον ὑβρείς καὶ ἀτιμίας καταδεχόμενος.

506. Ἀδελφὸς ἦρωτησε γέροντα λέγων. Καλὸν ἔστιν, ἄββα, οἰκήσαι ἐν τῇ ἐρήμῳ. Καὶ ἀπεκρίθη οὗ γέρων. Οἱ ισραήλ ὅταν ἐπαύσαντο τοῦ περιστασιοῦ τῆς ἐρήμου καὶ ἤκησαν ἐν σκηναῖς, τότε ἐγνώσθη αὐτοῖς πῶς δεῖ φοβεῖσθαι τὸν Θεόν. Καὶ γὰρ τὰ πλοία μέσον τῆς θαλάσσης θειαμαζόμενα ὡς ἀπακτά μένουσιν, ὅταν δὲ ἐλθὼσιν εἰς λιμένα, τότε τὴν ἐμπορίαν περιποιούνται, οὕτως καὶ ὁ ἀνθρώπος, ἕαν μὴ καρτερῆσθαι εἰς [φ. 279ν] ἕνα τόπον, οὐ μὴ λάβῃ τὴν ἐπίγνωσιν τῆς ἀληθείας. Καὶ γὰρ πρὸ πασῶν τῶν ἁρετῶν τὴν ἡσυχίαν ἐξελέξατο ὁ Θεός. Γέγραπται γὰρ θτοὺς τίνα ἐπιβλέψω, ἀλλὰ ἐπὶ τὸν πρᾶον καὶ ἡσυχίαν καὶ τρέμοντα μου τοὺς λόγους.

Καὶ εἶπεν ὁ ἀδελφὸς. Πῶς δύναται ἀνθρώπως οἰκήσαι κατὰ μόνας; Καὶ ἀπεκρίθη οὗ γέρων. Ὅ θηλητής, ἐὰν μὴ πυκτεύσῃ μετὰ πολλῶν, οὐ δύναται μαθεῖν τὴν τέχνην τῆς νίκης, ἵνα οὕτως δυνηθῇ μετὰ τοῦ ἀντιδίκου μονομαχῆσαι, οὕτως καὶ ὁ μοναχὸς, ἐὰν οὐν μὴ παίδευθη μετὰ ἀδελφῶν καὶ μάθη τὴν τῶν λογισμῶν τέχνην, οὐ δύναται κατὰ μόνας οἰκήσαι καὶ ἀντιστήναι τοῖς λογισμοῖς.

Καὶ εἶπεν ὁ ἀδελφὸς. Ἐὰν γένηται ἀνάγκη τινὰ εἰς συντυχίαν γυναικὸς ἐλ[φ. 279ν]θεῖν, τῶς δεῖ αὐτὴν ἀπαντῆσαι; Καὶ εἶπεν ὁ γέρων. Ἡ ἀνάγκη αὐτῆς τοῦ διαβόλου ἔστιν καὶ γὰρ πολλὰς προφάσεις ἀναγκαίας ἔχει ὁ διάβολος. Ἐὰν δὲ γένηται χρεία ἐλθεῖν εἰς συντυχίαν γυναικός, μὴ ἔσῃς αὐτὴν λαλῆσαι περισσόν. Καὶ σὺ ἐὰν λιῆς, κεφαλαίωσον ὁλίγα εἰς πολλὰ καὶ τοχὺ ἀπόλυσον αὐτὴν. Ἐὰν δὲ βραδύνης μετ’ αὐτῆς, γίνωσκε ὅτι ἡ δυσωδία αὐτῆς τὸν λογισμὸν σου καταστᾷ.

1 οὖν] om S 2 καὶ] oúde S 3 ἀνάγκη... ἐλθεῖν] ἀνάγκη ἐλθεῖν τινά εἰς S 4 χρεία ἐλθεῖν εἰς συντυχίαν] χρεία εἰς συντυχίαν ἐλθεῖν S
him. But if you say he is a liar and a perjurer, that is condemnation and it is worse than backbiting.”

N.504

There was a brother at The Cells who had attained such a degree of humility that he was always offering this prayer: “Lord, send me an affliction for, being healthy, I am not obedient to you.”

N.505

An elder said: “It is not so much the one who belittles himself who is humble-minded but the one who gladly accepts insults and disrespect from his neighbour.”

N.506 (Regnault 507)

A brother asked an elder: “Is it good to live in the desert, abba?” The elder replied: “When the children of Israel were at rest from the distraction of the desert and dwelt in tents, then they became aware of how one ought to fear God. For while ships are being tossed on the high seas, they remain unproductive; but when they come into port, then they engage in commerce. So it is with a man: unless he perseveres in one place, he will not receive knowledge of the truth. Indeed, God has selected ἑσυχία before all the virtues, for it is written: ‘To whom shall I look, other than to him who is mild and tranquil [ἑσυχίαν] and who trembles at my words?’ [Is 66:2]”

And the brother said: “How can a man live alone?” The elder replied: “Unless an athlete compete against many, he cannot learn how to win, so that he can fight in single combat against the adversary. Likewise the monk, unless he be trained among brothers and learn how to master his λογισμοί, he cannot live alone or withstand λογισμοί.”

The brother said: “If the necessity of coming into contact with a woman happens to somebody, how should he withstand it?” The elder said: “This necessity is from the devil for the devil has many a pretext for necessity. If you are obliged to come into contact with a woman, do not let her say much. And if you speak [to her], sum it up in a few words and quickly dismiss her, for if you stay long with her, be sure that her odour will contaminate your λογισμοί.”
507. Ὅδε ἀδελφός εἶπεν: Ποῖο λογισμῷ δύναται ἀνθρωπὸς παύσασθαι ἀπό τῆς καταλαλίας; Καὶ ἀπεκρίθη ὁ γέρων Ὡσπερ ὁ δεχόμενος πῦρ ἐν κάλπῳ τιτρώσκεται, οὔτως καὶ ὁ δεχόμενος τὴν τῶν ἀνθρώπων συντυχίαν οὐ μὴ ἀδωμῆθη ἀπὸ τῆς καταλαλίας.

Καὶ εἶπεν [f. 280r] Ὅδε ἀδελφός. Τί εἰσὶ τὰ νυκτερινὰ φαντάσματα τοῦ διαβόλου; Καὶ ἀπεκρίθη ὁ γέρων Ὡσπερ ἡμέρας ἀλλοτρίους λογισμοὺς ἀσχολεῖ ἡμᾶς πρὸς τὸ μὴ σχολάζειν τῇ προσευχῇ ὁ διάβολος, οὔτως καὶ τὴν νύκτα ἀναπτυροῦν τὸν νουν ἡμῶν φαντάσμασι σκοτῶν ἡμᾶς καὶ τῆς νυκτερινῆς εὐχῆς ἀποστεροῦν.

Πάλιν ἠρώτησεν Ὅδε ἀδελφός λέγων: Καὶ τί ποιήσει ἀνθρωπός, πάτερ, ἵνα λάβῃ τὸ χάρισμα τῶν ἀρετῶν; Καὶ ἀπεκρίθη ὁ γέρων. Ἐὰν τὰς θέλη μαθῆτέ τέχνην, πάσαν μέριμναν καταλαμβάνει καὶ αὐτῇ μόνῃ σχολάζει, καὶ παραμένῃ τὸ διδασκάλῳ ταυτοτοκοῦ καὶ κατευτελίζων ἑαυτόν, καὶ οὕτως μανθάνει τὴν τέχνην, οὕτω καὶ ὁ μοναχός, ἔτι μὴ ἐδάφη πάσαν μὲ[f. 280v] ἀνθρωπίνην καὶ κατευτελίζη ἑαυτόν τοῦ μὴ λογίσασθαι ποτὲ ὅτι καλλίων εἰμί τινὸς ἢ ἴσος, οὐ μὴ κτήσηται ἄρετήν τὸ σύνολον. Ἐὰν δὲ ταυτεύων ἑαυτόν καὶ εὐτελίζῃ παντὶ πράγματι, τότε εὐροῦσαι αἱ ἀρεταὶ τὴν ἐργασίαν ἀφ’ ἑαυτῶν παραγίνονται.

508. Ἐρώτησις. Πῶς δύναται ἀνθρωπός γνῶναι ὅτι προσδεκτῆ ἐστιν ἢ εὐχῆ αὐτοῦ.


509–10. Ἑλεγον [f. 280v] περὶ τοῦ ἀββᾶ Ζήνωνος ὃτι μικροφυῆς μὲν ἦν καὶ ἰσχυὸς τῷ σώματι, σύννοις δὲ ὄλος καὶ προσμιᾶς καὶ θέρμης κατὰ Θεοῦ πεπληρωμένος. Εἴχε δὲ καὶ συμπάθειαν πολλὴν πρὸς τοὺς

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1 ἀπὸ| om S  2 ἀλλοτρίοις λογισμῷ| tois ἀλλοτρίοις ἢμᾶς λογισμῷ ὁ διάβολος S  3 τῆς νύκτας| tois φαντάσμασιν add S  4 φαντάσμασι| om S  5 αὐτῆς μόνη| αὐτῆς μόνη S  6 ἐστὶ| om C and S  7 τότε| om S  8 Ἐρώτησις| πάλιν ἠρώτησεν Ὅδε ἀδελφός S  9 ἀνθρωπὸς γνῶναι| γνῶσιν ἀνθρωπὸς S  10 Ἀπόκρισις| om S  11 προσευχῆ| εὐχῆ S  12 ἐστὶν] γίνεται S
N.507

The brother said: “By what kind of logismos might a man refrain from backbiting?” and the elder replied: “In the same way that one is wounded who receives fire in his breast, so he who accepts to mingle in the company of men will not be guiltless of backbiting.”

And the brother said: “What are the night-time fantasies of the devil?” and the elder replied: “Just as the devil makes us busy in the daytime with alien thoughts so that we do not have time for prayer, so he excites our mind with fantasies by night, darkening us and distracting us from nocturnal prayer.”

The brother also asked: “What shall a man do, father, to receive the gift of virtues?” and the elder replied: “If somebody wants to learn a skill, he leaves every concern aside, devoting his attention uniquely to this one and stays with the teacher, reckoning himself of no account; in this way, he acquires the skill. That is how it is for the monk. Unless he abandon every human concern and despise himself to the point of never thinking: ‘I am better than (or even the equal of) anybody,’ he will not acquire any virtue at all. But if he humble himself and hold himself of no account in every respect, then the virtues, finding themselves in action, present themselves of their own accord.”

N.508

Question: How can a person know whether his prayer is accepted?

Answer: When someone is on his guard not to wrong his neighbour, he can be confident in his mind that his prayer was acceptable to God. But if he wrong his neighbour, then his prayer is an abomination and unacceptable, for the groaning of the one who is wronged will not allow the prayer of him who wronged him to come before God.

N.509–10

They used to say of Abba Zeno that, although he was small and skinny of body, he was highly intelligent and entirely suffused with determination and fervour towards God. He also had a great concern for people; they came in droves to him from every direction, worldlings and monks. They
Ἅνθρώπους. Τούτω πανταχόθεν ἦρχοντο πολλοὶ κοσμικοὶ τε καὶ μοναχοὶ καὶ ἀνετίθεντο τοὺς λογισμοὺς ἑαυτῶν 1 καὶ ἑθεραπεύοντο. Τινὶ γοῦν τῶν πατέρων πλησίον ποτὲ μείναντι τοῦ ἁγίου Ζήνωνος συνετύχομεν, καὶ κινήσαντι πρὸς ἡμᾶς λόγων ὡφελείας ἤρωτήσαμεν αὐτὸν τινὰ λογισμὸν οὕτως εἰπόντες· Ἐὰν τὶς ἔχῃ λογισμὸν καὶ ὀρᾷ ἑαυτὸν ἠττώμενον, καὶ πολλάκις ἀναγινώσκει εἰς ἑαυτὸν καὶ ἀκούει 2 πῶς εἶπαν οἱ πατέρες περὶ καθαρότητος, καὶ θέλει κατορθώσαι καὶ οὐ δύναται, καλὸν ἔστιν ἀπαγ[F. 280v1]·γείλαι τινὶ τῶν πατέρων ἢ σπουδάσασθαι ὡφελεῖς κρίνισθαι ὡς ἄνεγνον, καὶ ἀρκεσθήναι τῇ ἑαυτοῦ συνείδησι; Καὶ εἶπεν ἡμῖν ὅ γέρων ὅτι ὡφελεῖς ἐξαγγείλαι ἄλλῳ δυναμένῳ ὡφελήσαι αὐτὸν, καὶ μὴ πεποιθέναι ἐφ’ ἑαυτῷ. Οὐ γὰρ δύναται τὶς ἑαυτῷ βοηθῆσαι καὶ μᾶλλον ἐὰν φθάσῃ κατατονηθήσημαι ὑπὸ τῶν παθῶν. Ἐμοὶ γὰρ, φησίν, ἐν τῇ νεότητι μου συνέβη τὶ τοιοῦτον. Ἐξὼν γὰρ 3 πάθος ψυχικὸν καὶ ὡτώμην 4 εἰς αὐτὸ, καὶ ἀκούων περὶ τοῦ ἄββα Ζήνωνος ὅτι πολλοὺς ἑθεράπευεν, 5 ἢμουλῆθην ἀπελθεῖν καὶ ἀναγγείλαι αὐτῷ. Καὶ ἐνεποδίζει με ὀ διάβολος λέγων ὅτι ἐπάν oίδας τὶ ὡφελεῖς ποιῆσαι, χρῆσαι ὡς ἀναγινώσκεις καὶ τί ύπάγεις καὶ σκανδαλίζεις τὸν γέροντα. Καὶ ὅτε [F. 281r] ἤτειγομὴν τοῦ ἀπελθεῖν, μικρὸν ὁ πόλεμος ἐκουφίζετο ὅτι ἐμοῦ, ἵνα μὴ ἀπέλθω. Ὅτε δὲ ἐπειθόμην τοῦ μὴ ἀπελθεῖν πρὸς τὸν γέροντα, πάλιν κατεποντίζει με τὸ πάθος καὶ πάλιν ἐπικύκλωσεν ἀπελθεῖν. Καὶ τὸ αὐτὸ μοι ἐδολιεύσω ὁ ἐχθρός, μὴ συγχωρῶν με ἐξαγγείλαι τῷ γέροντι. Καὶ πολλάκις ἀπῆλθον πρὸς τὸν γέροντα εἰπέαν 6 αὐτῷ καὶ οὐκ ἤμει με ὁ ἐχθρός, αἰσχύνην χώρων τῇ καρδίᾳ μου καὶ λέγων ὅτι ἐπάν oίδας πῶς ὡφελεῖς ἑαυτὸν θεραπεύσαι, τὶ χρεία λέγειν τινὰ; Ἐγὼ γὰρ ἀμελεῖς ἑαυτόν. Οἴδας πῶς εἶπαν 7 οἱ πατέρες. Ταῦτα, φησίν, ὑπέβαλε μοι ὁ ἀντιδίκος, ἵνα μὴ φαινερώσω τὸ πάθος τὸν ἰατρῷ καὶ θεραπευθῶ. 8 Καὶ ὁ μὲν γέρων ἐννοεῖ 9 ὅτι ἔχω λογισμὸν, οὐκ ἠλεγχε μὲ δὲ ἀναμε.[F. 281r]νον ἔως οὐ εὐκά ἐν αὐτὸς ἀναγγείλω αὐτῷ. Ἐδίδασκε μὲ δὲ περὶ ὅρθου βίου καὶ ἀπέλευεν. Ὅστε ἤμην θλίβομενος καὶ κλαίων εἶπον τῇ ψυχῇ μου· Ἐως πότε, ἄθλια ψυχή, οὐ θέλει θεραπευθήσημαι; Οἱ ἀπὸ μὴ κυθοῦν ἔρχονται πρὸς τὸν γέροντα καὶ θεραπεύονται καὶ σῦ οὔκ αἰσχύνη ἡγεῖσαι τὸν ἰατρὸν καὶ μὴ θεραπευομένη; Καὶ πυρωθεῖς, φησί, 10 τῇ καρδίᾳ ἄνεσθην καὶ εἶπον ἐν ἑαυτῷ ὅτι, ἔαν ἀπελθὼ πρὸς τὸν γέροντα καὶ μὴ εὐρός ἐκεῖ τινά, οἴδα ὅτι θέλημα Θεοῦ ἐστὶν ἀναγγείλαι με 11 αὐτῷ τὸν λογισμὸν. Καὶ δὴ 12 ἀπελθῶν οὐδένα εὐρόν, ὃ δὲ γέρων κατὰ τὴν συνήθειαν ἐδίδασκε με περὶ

would reveal their individual *logismoi* to him and be healed. So when we visited one of the fathers who then lived near the holy Zeno, after he had spoken some beneficial discourse to us, we questioned him concerning a certain *logismos*, speaking like this: “If somebody has a *logismos* and realises that he is getting the worse of it; if he frequently reads to himself and hears how the fathers spoke about purity; if he wishes to live a good life but cannot, is it good to confess it to one of the fathers, or should he apply himself to the use of what he has read and be content with his own conscience?” The elder told us: “You should confess it to someone else who is capable of doing you some good and not trust in yourself; for one is incapable of helping oneself, most of all if he happens to be overwhelmed by obsessions. In my own youth,” he said, “something like this happened to me. I had a physical obsession and I was getting the worse of it. Hearing about Abba Zeno, that he healed many people, I wanted to go and confess to him. The devil held me back saying: ‘Since you know what you ought to do, just behave according to your reading; why go upsetting the elder?’ When I was hastening to leave, the attack would be lifted from me a little so that I would not go. But once I was persuaded not to go to the elder, the obsession would overwhelm me again. Again I would struggle to depart and again the enemy would deceive me in the same way, preventing me from confessing to the elder. On a number of occasions I did go to the elder meaning to speak to him, but the enemy would not allow me to. He put shame in my heart, saying: ‘What need is there to speak to anybody, since you know how you ought to heal yourself? For you are neglectful of yourself; you know what the fathers said.’ Such are the suggestions the opponent made to me to prevent me from revealing the obsession to the physician and getting healed. Perfectly aware that I had *logismoi*, the elder did not reproach me, but waited until I would confess them to him myself. He would instruct me concerning the correct way of life and dismiss me. Later on, in affliction and tears, I said to my soul: ‘Wretched soul, how long are you refusing to be healed? There are those who come to the elder from afar and are healed; and are you not ashamed being unhealed when you have the physician close at hand?’ With a burning heart,” he said, “I got up and said to myself: ‘If I go to the elder and do not find anybody [else] there, I know that it is the will of God that I should confess my *logismos* to him.’ I went and found nobody [else]. As usual, the elder instructed me about the salvation of the soul and how one might be purged of impure *logismoi*. Yet again I was ashamed; I asked him to dismiss me without having confessed. Standing up, the elder offered a prayer then sent me on my way, walking before me as far as the outside gate. Tortured
τὸ πάθος μου ὡς λογισμὸς τούτου καὶ μὴ ἔσχεκαλενοὺς αὐτῶν καταλαβήσω. Ἀπέθενον οὐν εἰς τὸ κελλίον μου καὶ μὴ ἀμελήσα τῆς εὐχῆς μου, χάριτι Χριστοῦ καὶ εὐχαίς τοῦ γέροντος οὐκέτι ὠχλήθην ὑπὸ τοῦ πάθους ἐκείνου. Μετὰ δὲ ἐνιαυτοῦ, φησιν, ἐπῆλθε μοι λογισμὸς τοιούτου, ὅτι μὴ ποτε ὁ Θεὸς κατὰ τὸ ἔλεος αὐτοῦ ἐποίησε μετὰ σοῦ καὶ οὐχὶ ἕνεκ τοῦ γέροντος. Καὶ ἀπέρχομαι πρὸς αὐτὸν [f.282r] θέλω πειράσαι αὐτὸν. Καὶ λαβὼν αὐτὸν κατιδίαν ἔβαλον αὐτῷ μετανοίαν λέγων· Παρακαλῶ τὴν θεοφιλείαν σου, πάτερ, εὐξαί περὶ ἐμοῦ περὶ τοῦ λογισμοῦ ἐκείνου, οὕτω δέν χέγγειλα σοι. Καὶ ἁρίκη με κείμενον πρὸς τοὺς πόδας αὐτοῦ καὶ σιωπήσας μικρὸν λέγει μοι· Ἀνάστα, ἔχε ἐπιστήμην. Ἔγω δὲ τοῦτο ἀκούσας ἐβολύμεν οἴκατεν με ἡ γῆ ἀπὸ αἰσχύνης, καὶ ἀναστὰς οὐκ ἡμερόμεν ἀτενίσα τοῦ γέροντος. Καὶ ἀπῆλθον θαυμάζων εἰς τὸ κελλίον μου.

Ὁ δὲ αὐτὸς γέρων πρὸς βεβαιῶσιν τῶν παρ’ αὐτοῦ εἰρημένων ἀρετῶν καὶ ἦμων ὥφελεσιν, διηγήσατο ἦμι καὶ τοῦτο, ὅτι ποτὲ δύο ἄδελφοι μένουν ἐν λαύρα τινι, ἐκαστὸς ἐν ἱδιαζομενε κελλίοι, παρέβαλον ἀλλήλοις. Καὶ εἶπεν ὁ εἰς τὸ ἐτέρω Ἦθελος ἔσχω ἀπελθεῖν [f. 281v] πρὸς τὸν ἄββαν Ζήνωνα καὶ ἀναθέβαι αὐτῷ τῖνα λογισμόν. Εἶπεν δὲ καὶ ὁ ἄλλος· Κἀγὼ θέλω λογισμὸν εἰπεῖν αὐτῷ. Καὶ ἀπῆλθον οἱ δύο ὅμοι καὶ λαβὼν ἐκαστὸς κατιδίαν ἔξηγγελαν αὐτῷ τοὺς λογισμοὺς αὐτῶν. Καὶ ὁ μὲν εἰς

1 στρέφεται ἐρχεται S
2 λογισμὸν εἰπεῖν αὐτῷ εἰπεῖν αὐτῷ λογισμὸν S
by my *logismoi* whether I should speak to the elder about them, I fell to walking behind him a little. The elder paid no attention to me; he took hold of the gate to open it for me. But when he saw that I was deeply tormented by some of the *logismoi*, he turned to me and struck me on the chest, saying to me: ‘What is the matter? I too am a man.’ When the elder said this phrase to me, I thought he had opened my heart. Falling on my face at his feet, I was begging him with tears and saying: ‘Be merciful to me!’ But he said: ‘What is the matter?’ ‘You know what my need is’, I said, and he said to me: ‘You need to say what is the matter.’ When I had shamefully confessed my obsession, he said to me: ‘Why were you ashamed to speak to me? Am I not a man too? Do you want me to tell you about my own [obessions]? Have you not been coming here for three years with these *logismoi*, yet not confessing them?’ When I prostrated myself, begging and saying to him: ‘Have mercy on me for the sake of God’, he said to me: ‘Go your way; do not neglect your prayers and speak ill of no man.’ Off to my cell I went; I did not neglect my prayers and, by the grace of Christ and the elder’s prayers, I was never again afflicted by that obsession. Then, a year later,” he said, “the following thought came to me: ‘Maybe it was in his mercy that God dealt with you and not for the elder’s sake.’ I went to him, wishing to put him to the test. Finding him alone, I prostrated myself before him, saying: ‘I beg of you father, for your love of God, to pray for me concerning the *logismos* that I confessed to you.’ He remained silent for a while, leaving me lying at his feet, then he said to me: ‘Get up; use your common sense.’ I was so ashamed when I heard this that I wanted the earth to swallow me up. I was unable to look the elder in the face when I got up; I went wondering to my cell."

To confirm the virtues of which he spoke and for our benefit, the same elder told us this too: “Two brothers living at a certain lavra, each in his individual cell, once met each other. One of them said to the other: ‘I really would like to go to Abba Zeno to set a *logismos* before him.’ Said the other: ‘I too wish to tell him of a *logismos*.’ Off the two of them went together and separately confessed their *logismoi* to him. One of them fell prostrate before the elder, beseeching him with many tears. The elder said to him: ‘Go your way; do not give up on yourself; speak ill of no man and do not neglect your prayers.’ The brother went his way and was healed. When the other confessed his *logismos*, he said to him: ‘Pray for me’, but he did not ask with anguish. Some time later they chanced to encounter each other again. Said the one to the other: ‘When we met the elder and you confessed the logismos, was it the one you said you wanted to say?’ ‘Yes’, the
511. Εἶπεν γέρων: Ὑπαίτις τοῦ ἐξώ ἀπὸ τοῦ ἐσω, μᾶλλον δὲ οὐαί τῷ ἐσω ἀπὸ τοῦ ἐξω. Ὁ δὲ λέγει τοιούτων ἑστιν, ὅτι ὁ κοσμικός θείρισκε λαβήν κατὰ ἡσυχάζοντος ἢ ἀναχωροῦντος, τοῦτο πτώσις καὶ κρίσις τοῦ πάσχοντος τῆς λαβήν.

512. Ἀδελφῶν οἰκῶν ἐν τῇ ἐρήμῳ ὠχληθῇ ὑπὸ πορνείας καὶ ἀπελθὼν εὗρε φωλεόν ὑάινης καὶ εἰσελθὼν ἐν αὐτῷ ἔμεινεν ἄστις τῆς ἡμέρας ἐξ. Εἶτα ἐλθούσης τῆς ὑάινης φοβήθης εἶπεν. Κύριε, ἐὰν μέλλω τὸ σῶμα μου μιᾶναι, δὸς αὐτῇ ἐξοσιάν κατ’ ἐμοῦ, εἰ δὲ μὴ σώσον με ἀπ’ αὐτῆς. Εὐθέως οὖν ἤκουσε φωλὴν λέγουσαν. Εὐνουχίσαντες αὐτὸν ἀπολύσατε. Καὶ εὐθέως ἀπέστη ἀπ’ αὐτοῦ ὁ πόλεμος.

513. [f. 283v] Μοναχοῦ οἰκούντος ἐν Σκήτῃ προβληθεὶς ὁ υἱὸς αὐτοῦ, ἀρχέτους κατεσχῆ. Ἐδηλώθη οὖν αὐτῷ ὑπὸ τῆς μητρὸς τοῦ παιδὸς ὅτι γράφων τῷ ἀρχοντὶ ἵνα ἀπολοθῆ. Λέγει οὖν ὁ μοναχὸς: Ἐὰν οὕτως...

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1. παρακαλῶν αὐτῶν] παρακαλῶν αὐτῶν + ὑστε εὐξασθαι ὑπὲρ αὐτῶν S
5. ὁλης καρδίας ὡς τῷ θεῷ] ὁλης τῆς καρδίας τῷ Θεῷ ὁ θεὸς ὁ θεὸς codd 6. υάινης codd] υάινης codd
7. υάινης codd] υάινης codd 8. φωλὴν λέγουσαν] φωλὴν λέγουσαν S
9. ἀρχέτους] sic codd, possibly ἀρχέτους? LSJ Supplement quotes the n. ἀρχέτηδες from ἀρχέφοδος = chief of police
other replied. The first one said: ‘And did you reap any benefit from having confessed to him?’ ‘Why yes,’ the other replied, ‘for, by the prayers of the elder, God healed me.’ ‘I too confessed,’ the first one said, ‘but I experienced no healing.’ The one who had benefited said to him: ‘In what way did you plead with the elder?’ ‘I said to him: “Pray for me, for I have this logismos”’, he said. The other said: ‘But I watered his feet with tears while I confessed to him, begging him to pray for me and, through his prayers, God healed me.’” The elder told us this because he who pleads with one of the fathers about logismoi ought to make his request with anguish and from his whole heart, as though he were making his request of God himself, then he will achieve his goal. But somebody who confesses negligently or puts [a father] to the test will not only reap no benefit, but will also stand condemned.

N.511

An elder said: “Woe to the one outside from the one within, but woe a fortiori to the one within from the one without,” for he said: “such is the case that if a worldling finds occasion to take issue with a person practising hēsychia or an anchorite, this is the fall and the judgement of the one with whom issue is taken.”

N.512

A brother living in the desert was afflicted by porneia so he went and found a hyena’s lair. He entered it and stayed there fasting for six days. Then the hyena came and, terribly afraid, he said: “Lord, if I am going to soil my body, give her power over me; if not, save me from her.” Immediately he heard a voice saying: “Let him go when you [pl.] have made him a eunuch.” Immediately the afflication withdrew from him.

N.513

The son of a monk living at Scete, a chief of police, was charged and incarcerated. It was indicated to [the monk] by the mother of the youth that he should write to the governor to get him released. So the monk said: “If this one is released, will they not arrest another in his stead?” “Yes”, said the messenger, and the elder said: “Then what is the advantage to me if, in releasing him, I put joy in the heart of his mother but, in taking away her sorrow, I bring it into the heart of another woman?”
sayings of the holy elders

514. Ὅ αὐτὸς γέρων ἦν ἑργαζόμενος πολὺν ἑργόχειρον καὶ ἤφιε τὸ ἑπάρκοιν εἰς τὴν χρείαν αὐτοῦ καὶ τὸ λοιπὸν διεδίδου πτωχοῖς. Λιμοὺ οὖν γενομένου ἐπέμενεν ἢ μήτηρ τὸν υἱὸν οὗτοι πρὸς αὐτὸν παρακαλούσα δούναι αὐτοῖς μικρὰ ψωμία. Ακούσας δὲ ὁ γέρων λέγει τῷ υἱῷ αὐτοῦ [f. 283v] Ἐσίν ἄλλοι ἐν τῷ τόπῳ χρήζοντες ὡς ὑμεῖς; Λέγει’ Ναί, εἰσί πολλοί. Καὶ κλείσας τὴν θύραν εἰς τὸ πρόσωπον αὐτοῦ δακρύσας εἶπεν’ Ἀπελθε, τέκνον μου, ὅ τιν φροντίδα ποιῶν ἐκείνων καὶ τὴν χρήσαντες· Ἡρώτησε δὲ αὐτὸν ὁ ἄδελφος: Ἀρτι οὐκ ἔκαμες τῷ λογισμῷ, τὸν υἱὸν σου οὕτως ἀποστρέψεις; Ἐφε ο γέρων ὅτι, εἰ μὴ εἰς ἕκαστον πράγμα βιάστηται ἀνθρώπων ἕαυτων, μισθὸν οὐκ ἔχει.

515. Εἶπεν γέρων Πᾶσα πονηρία μὴ τετελεσμένη οὐκ ἔστι πονηρία, καὶ πᾶσα δικαιοσύνη μὴ τελειωθεῖσα οὐκ ἔστι δικαιοσύνη. Ἱσόμετρος γὰρ ἐστιν ὁ ἀνθρώπος ὁ μὴ ἔχων λογισμὸς πονηροι καὶ ἀγαθοὺς γῆ Σοδόμων καὶ Γομόρρας, ὅτι ἄλμου ἔστιν καὶ οὕτε καρπὸν ποιεῖ οὕτε βοτάνην, ἢ δὲ καλὴ γῆ ἐκβάλλει καὶ σῖτον καὶ θζίζανια.


1 υἱὸν] om S 2 εἰ μή... ἐστῶν] εἰ μή βιάσθηται ἄνθρωπος εἰς ἑκάστοτε πράγματι (om ἐστῶν) S 3 ἰσόμετρος] ἰσόμετρος C 4 ἐν τῇ ἐρήμῳ... βοσκόμενος] βοσκόμενος μετὰ τῶν βουβάλων ἐν τῇ ἐρήμῳ S 5 οἱ μοναχοὶ οἱ μικροὶ οἱ μικροὶ μοναχοὶ S 6 τοῦτο ποίησον] ποίησον τοῦτο S 7 τῶν Θεοῦ] Κύριου S 8 οὐκ οἶδα τὴν ὑπερεσίαν τῶν ἄνθρωπων] om C
The same elder used to toil enormously at manual labour, setting aside enough for his needs and giving the rest to the poor. Then there was a famine; the mother sent his son to him begging him to give them a few loaves. On hearing this, the elder said to his son: “Are there other people in there who are in need like you?” “Yes,” he said, “there are many of them.” [The elder] shut the door in his face and said, with tears in his eyes, “Go away my child; he who cares for them will care for you too.” The brother asked him: “Did it not tear your heart to turn your son away like that?” “Unless a man constrain himself in each situation, he has no reward”, said the elder.

An elder said: “No wickedness which is not translated into action is wickedness; no righteousness which was not translated into action is righteousness. A man who has neither good nor bad *logismoi* is like the land of Sodom and Gomorrah because it is salty, producing neither crop nor weed, whereas the good ground brings forth wheat and tares.”

There was an anchorite in the desert grazing with the buffaloes and he prayed to God, saying: “Lord, let me know if I am falling behind in anything.” A voice came to him, saying: “Enter this coenobion and, if they tell you to do anything, do it.” He went into the coenobion and stayed there, but he had no idea how to serve the brothers. The junior monks began teaching him how to serve, saying: “Do this, idiot; do that, crazy old man.” Hurt, he began to say to God: “I have no idea how to serve men; release me back to the buffaloes.” Released by God again, he went to a village to graze with the buffaloes. Men used to set traps [in which] they caught buffaloes and the elder was caught [in one]. The thought suggested itself: “Put your hand out and release yourself”, to which thought he said: “If you are a man, release yourself then go to the men. If, on the other hand, you are a buffalo, you do not have hands”, and he stayed in the trap, safe and sound, until dawn. The men were alarmed on seeing the elder
τὸν λογισμὸν· Εἰ μὲν ἄνθρωπος εἰ, λύσον σεαυτὸν καὶ ύπαγε πρὸς τοὺς ἀνθρώπους, εἰ δὲ βούβαλος εἰ, οὐκ ἔχεις χεῖρας. Καὶ ἔμεινεν εἰς τὴν παγυίδα σῶος· ἐκὼ τρίῳ. Ἐλθόντες δὲ οἱ ἄνθρωποι πίεσαν τοὺς βούβαλους καὶ ἤδοντες τὸν γέροντα πεπεσσαμένων ἑφοβήθησαν. Καὶ αὐτὸς οὐκ ἐλάλησεν οὔδεν. Καὶ Λύσαντες αὐτὸν ἅφηκαν, καὶ ἐξῆλθε τρέχων ὁπίσω τῶν βουβάλων εἰς τὴν ἔρημον.

517. Φιλάρωμος τις ὁνόματι γέγονε μοναχὸς δοκιμώτατος. Ἀπετάξατο δὲ ἐν τοῖς ἁμέροις Ἰουλιανοῦ τοῦ δυσωνύμου βασιλέως καὶ μετὰ παραθήσιας διελήγητο αὐτῷ, ύπρίζων αὐτὸν καὶ ἐλέγχουν τὴν μανίαν αὐτοῦ. Ὅν ξυρισθῆναι ἐκέλευσε καὶ ὑπὸ παιδαρίων εὐτόνως κατακοσμισθῆναι ὀστὶς ἐγκατοτεύν[ὑς 2841] τῷ πράγματι καὶ χάριτος αὐτῶς ὠμολογήσεν. Τοῦτῳ τῷ γενναίῳ ἐπέθετο ὁ τῆς πορείας καὶ τῆς γαστρομαγίας πόλεμος, ὡς τις νικήσας ἐξῆλθασε τὰ πάθη ἄρτως ἐγκατερήσας1 σιδηροφορία τε καὶ ἐγκλεισμό καὶ ἀποχή βρωμάτων καὶ στίνου ἄρτου καὶ ἀπασχόλητος πάντων τῶν ἐσομένων διὰ πυρὸς· ἐπὶ δεκαοκτῶν ἔτη4 ἀσκήσας τὴν ἐγκράτειαν ἐνήσεις τὸν διάβαλον. Ἔλεγε δὲ οὕτως ὁ μακάριος ὅτι ἐπὶ τριάκοντα καὶ δύο ἕτη οὔδε μιᾶς ὀπωρας5 ἡμάμηνες, δειλίας δὲ με, φησι, πολεμισάσας ποτὲ6 ἀρκος, ὡς καὶ αὐτὴ τὴν ἁμέραν ἐκφραζέω μενήματι αὐτὸν ἐγκατείρξα ἐπὶ ἔτη ἐξ, καὶ ταυτῆς περεγενόμην τὸν ζ ἐπαφῆς πόλεμον πολεμισάς μετὰ τοῦ πνεύματος τοῦ τὴν δειλιαν με ἐπάγοντος.7 Εἶπεν πάλιν [ὑς 2841] ὅτι ἄροι ἐμυσταγωγήθην καὶ ἄνεγεννηθήν τί ὡς τὸν ιδίου πόνων, ἀλλὰ εἰ τῶν ἐδών πόνων, διακόσια νομίσματα ἐκ τοῦ ἐργοῦ τῶν χειρῶν μου δέδωκα λελωβημένοις. Ἡν γὰρ καλλιγράφος πάνυ εὐφῆς, διὸ τοῦ γράφεν τοὺς ἄνεγενόμενον ὄνομα πετάςκετο ποτὶ ἐξοπλίσεις τῆς ἡλικίας καὶ ἰδιόπετο ἀπόστας κατά νοῦν τοῦ Θεοῦ.

518. Εἶπεν ὁ ἀβράμ Ἀρτωνίς ὅτι καθεξομένου μου ποτὲ ἐγγὺς τοῦ ἀβράμ Ἀρφάτ, παρέβαλεν αὐτῶρ παρθένος λέγουσα· Πάτερ, ἐνήσευσα διακοσίας κυριακὸς εἰς ἐξ, ἀπῆγγελον δὲ τὴν Καίνην καὶ τὴν Παλαιάν. Τί ἔτη10 μοι λείπει,11 ἵνα αὐτῶρ ἐγράψωμαι· Λέγει αὐτῆ τὸ γέρων· Ἐγένετο ἡ

caught when they came to take the buffaloes. For his part, he said nothing. They released him and let him go; out he went into the desert, running with the buffaloes.

N.517

A person named Philoromos became a well tried and tested monk. He renounced [the world] in the days of the emperor Julian of ill fame with whom he boldly conversed, upbraiding him and condemning his madness. The emperor ordered him to be shaved and to be well and truly cropped by slaves, which, in the event, he endured and expressed his thanks to him. This noble man was prey to the onslaught of *porneia* and of gluttony, but he gained the victory and drove out his passions, persevering to the end, by wearing irons, by seclusion, by abstaining from food, from wheat bread and from absolutely everything that was cooked with fire. He conquered the devil by practising this abstinence for eighteen years. This blessed man said: “For thirty-two years I have not touched a single fruit. Dread once afflicted me to such an extent,” he said, “that it terrified me even during daytime. I shut myself up in a tomb for six years and got the better of that dread by close combat with the spirit that was imposing dread on me.” Again he said: “From the day I was initiated and born again by water and the Spirit [cf. Jn 3:5] until today I never ate another’s bread without paying for it by my own labours [cf. 2 Th 3:8] and I have given to the lepers two hundred pieces of gold, the work of my hands.” He was a highly skilled scribe who did not retire from writing when he reached his eightieth year, never losing contact with God in his mind.

N.518

Abba Antony said: “Once when I was staying near Abba Arphat, a virgin visited him saying: ‘Father, I have fasted six days of the week for two hundred Sundays. I have memorised* the New and the Old Testaments; what is there left for me to do?’ The elder said to her: ‘Has it not become an honour to be despised?’ ‘Oh, no!’ she said. ‘Or loss [become] like gain or aliens like relatives or indigence like luxury?’ ‘No’, she said. The elder replied: ‘Then you have not fasted six days a week nor have you memorised* the Old and New Testaments; rather are you deceiving yourself. Go and put yourself to work, for you have accomplished nothing.’”

* *apangelo*, lit. “recited.”
εξουδένω[ε. 284ν]ςις ως τιμή; Λέγει’ Οὐχί. ’Η ή ζημία ως το κέρδος, ή οί ξένοι ως το κατά σάρκα, ή ή ένδεια ως ή δασφηλεία; Λέγει’ Οὐχί. 'Απεκρίθη ο γέρων’ Λοιπόν ουκ ενήστευσας εξ εξ, οὐδε Παλαιάν συ και Καινήν ἀπήγγειλας, ἀλλ' ἀπατᾷς εαυτήν. 'Απελθε ἀργάζου’ οὐδέν γὰρ ἐχεις.

Περί κατανύξεως

519. Ἄδελφος σπουδαίος ἦλθεν ἀπὸ τῆς ἐξής καὶ ἔμεινεν εἰς μικρὸν κελλίουν ἐν τῷ Σινά ὀρεί. Καὶ ως ἠλθε τῇ πρώτῃ ἡμέρᾳ ἵνα καθίσῃ, εὗρεν εἰς μικρὸν εὐλον ἐπιγεγραμμένον ὑπὸ τοῦ ποτὲ μείναντος ἐκεῖ ἀδελφοῦ οὗτος' Μωυσῆς Θεοδώρου πάρειμι1 καὶ μαρτυρῶ. Καὶ ἔτθει ἐς ἀδελφὸς τὸ ξύλον ἡμέριον πρὸ τῶν ὁφθαλμῶν αὐτοῦ καὶ ἠρώτα ὡς παρόντα τὸν γράμμαντα’ [ε. 284ν]β Πού εἰ ἀρα ἀρτί, ἀνθρωπε, ὦτι λέγεις πάρειμι1 καὶ μαρτυρῶ; Ἄρα εἰς ποιῶν κόσμου τῇ ὁρᾷ ταύτῃ, ἀρα πού ἔστιν ἡ χεῖρ ταύτη γράφασας; Καὶ οὗτος πάσαιν ἡμέραν ποιῶν, τοῦ θενάτου μημονεύσων διέμενε θηρνων. Εἴπῃ δὲ ἐργοχειρὸν τὸ καλλιγραφικόν, καὶ λαβῶν παρά τῶν ἀδελφῶν χαρτία καὶ ἐπιταγήν γραψῶν ἁπάντως μηδὲν μηδὲν γράφασ. Μόνον δὲ εἰς μικρὸν πιττάκιν γράφας καὶ ἔσας εἰς τὰ χαρτία ἕκαστον λέγων’ Συγχωρήσατέ μοί, κύριοι μοι καὶ ἄδελφοι, ὦτι μικρὸν ἐργον4 εἰχον μετά τινος καὶ δι’ ἐκεῖνο οὐκ εὐκαίρησα ὑμῖν γράφαι.

520. Τοῦτον πλησίον ἔμεινεν ἄλλος ἀδελφὸς Ἐλίσιος’ τυγχάνων. Καὶ εν μιᾷ ἀπερχομένου αὐτοῦ εἰς τὸ κάστρον λέγει τῷ ἀδελφῷ [ε. 285α] τῷ καλλιγράφῳ’ Ποίησον οὐκάπην, ἀδελφέ, καὶ φρόντισο τοῦ κήπου ως ἔτη ἐρχομαι. Λέγει αὐτῷ ὦ ἀδελφός’ Πίστευσον, ὅσον δύναμι, οὐκ ἀμελώ. Καὶ ἀπελθοῦντος τοῦ ἀδελφοῦ λέγει ἐς ἐστώτι’ Ταπεινέ, ως εἶχεν εὔκαιριαν, φρόντισον τοῦ κήπου. Καὶ σταθεὶς ἀπὸ ἐστέρας εἰς κενόνα μέχρι πρωί οὗτ ἐπαύσατο μετὰ δακρύων πάλλων καὶ εὐχήμενος, ὡσαύτως καὶ ὄλην τὴν ἡμέραν-ην γάρ ἄγια Κυριακή. Ἐλίσιον οὖς εἰς ὁμὲ ὁ ἀδελφὸς ὁ γείτων αὐτοῦ εὗρεν ότι τὰ χοιρογρύλλα ἠφάνιαν τὸν κήπον καὶ λέγει αὐτῷ’ Ὁ Θεός συγχωρήσῃ σοι, ἀδελφέ, ὦτι οὐκ ἐφρόντισας τοῦ κήπου. Ὁ δὲ λέγει’ Ὁ Θεός οἶδεν, ἀββᾶ, τὴν δύναμιν μου ἐποίησα καὶ ἐφύλαξα, ἀλλ’ ἰδε ὁ Θεός, ἵνα δόσῃ6 ἡμῖν [ε.285β] καρπον τὸ μικρὸν κηπίων. Λέγει ὦ ἀδελφός’ Φύσει, ἀδελφέ, ὄλον ἡμιώθη.7 Λέγει ὦ καλλιγράφῳ’ Οἴδα, ἀλλ’ πιστεῦω τῷ θεῷ οτι πάλιν ἀνατεί. Λέγει αὐτῷ ὦ κύριος τοῦ κήπου’ Ἐλθέ, δς8

A diligent brother came from a foreign country and lived in a small cell on Mount Sinai. The first day when he came to stay there he found a small piece of wood that had been inscribed like this by the brother who had once lived there: “I, Moses, son of Theodore, am here and bear witness.” The brother set the piece of wood before his eyes every day and asked the one who wrote it (as though he were present): “Where are you now, oh man, that you can say: ‘I am here and bear witness’? In what kind of world and where is now the hand that wrote this?” Spending the whole day in this activity and mindful of death, he was constantly grieving. His manual activity was that of a scribe. Although he was getting paper and orders for copies from the brothers, he died without writing anything for anybody, except that he inscribed on a small tablet that he left on the paper of each one these words: “Forgive me, my masters and brothers; I had a little business to do with somebody and, for that reason, I did not have time to write for you.”

Another brother (his name was Elisha) was living close by that one. One day, when he was going into the town, he said to the brother who was the scribe: “Brother, of your charity, please look after the garden until I return.” The brother said to him: “Believe me, to the best of my ability, I shall not neglect it”, then, when the brother had left, he said to himself: “Now, you lowly fellow, care for the garden insofar as you find opportunity to do so.” He was on his feet at worship from evening until dawn, ceaselessly singing psalms and praying, with tears in his eyes; likewise all the daytime too, for it was a Sunday. When the brother who was his neighbour returned towards evening, he observed that the porcupines had ravaged the garden and he said to him: “May God forgive you, brother, for not taking care of the garden!” But he said: “God knows, abba, I did what I could and I kept watch over it. But may God see that the little garden provide a crop for us.” The brother said: “But it really is completely devastated!” The scribe said: “I know, but I have faith in God that it will blossom again.” “Come on then,” said the proprietor of the garden, “let us water it.” The brother said to him: “You go and water now and I will water...
ἀφαγόσιν αὐτῷ. "Ὑπαγε πότισον σὺ ἄρτι κἀκε ὁ Θεος βοηθήσῃ, οὐκ ἔχομεν ὑδρωφέτος. Λέγει κάκεινος. Οὐαὶ ἡμῖν, ἀδελφε, ἐὰν ἐξανθάσωσιν αἱ πηγαὶ τοῦ κήπου, ἀληθῶς οὐκετί ἔχομεν σωτηρίαν— αὐτὸς δὲ περὶ τῶν δακρύων ἐλευθερίαν.


521. Δύο ἀδελφοὶ σαρκικῶσιν ἀπεπάγαντο καὶ ἀπελθόντες ἔμειναν ἐν ὑποταγῇ πατρὸς ἐν τῷ ὧρει τῆς Νιτρίας. "Εδώκεν οὖν ὁ Θεὸς τοῖς δύο τὰ χάρισμα τῶν δακρύων καὶ [f. 286r] τῆς κατανύξεως. Ἐν μιᾷ οὖν θεωρεῖ ὁ γέρων ἐν ὅραμα τοὺς δύο ἀδελφοὺς ἵσταμένους εἰς εὐχήν καὶ κρατοῦντας χορτίον γεγραμμένον καὶ βρέχοντας αὐτὸ τοῖς ἱδίοις δάκρυσιν. Καὶ τὰ μὲν γράμματα τοῦ ἔνοικος εὔχερος ὑλιαίνοντο, τὰ δὲ τοῦ ἐτέρου μετὰ κόπου. Ἐσφαίνοντο γάρ ὡς ἀπὸ ἐγκαυστοῦ μέλανος. Ἐδιέθη

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1 ποτίσωμεν | ποτίσωμεν C  
2 καὶ λέγει| λέγει οὖν S  
3 γείτονι| γείτονι C  
4 αὐτῷ| αὐτῷ C  
5 διέταξεν| διέταξε S  
6 τοῖς| τοῖς C  
7 ὑλιαίνοντο| ἐλαίαίνοντο S
it at night.” Then there was a drought; in his distress the gardener said to his neighbour the scribe: “Believe me brother, unless God come to our aid, we shall have no water this year.” The other said: “Then it is woe for us brother, for if the springs in the garden run dry, we truly have no longer any chance of survival”, but he was speaking of tears.

When that noble warrior was at the point of death he called his neighbour Elisha and said to him: “Of your charity, brother, do not tell anybody I am ill, but stay here today and, when I fall asleep in the Lord, take up my corpse and cast it into the wilderness so the wild beasts and the birds can devour it, for it has greatly sinned against God and is not worthy of burial.” “Believe me, abba, my soul is hesitant to do this thing”, Elisha the gardener said to him. The sick man answered him: “I am responsible for this decision and I give you my word that, if you obey me and act in this way, I will help you if I am able to do so.” So when he died, the very same day, the brother did as he had told him to do: he threw his body, naked, into the desert, for they were living some twenty miles from the town at a place called Metemer. On the third day the brother who had gone to the Lord appeared to him in his sleep and said to him: “God will have mercy on you, brother, just as you had mercy on me. Believe me, God (for whom my corpse remained unburied) has shown great mercy to me, saying to me: ‘On account of your great humility, I am ordering that you are to be with Antony’ – and look, I interceded for you. Go now, abandon the garden and cultivate your other garden [i.e. of the soul], for in the hour when my soul went out, I observed that my tears had quenched the fire into which I was heading.”

\textit{N.521}

Two natural brothers renounced the world; they came and lived in submission to a father at the mountain of Nitria. God gave them both the gift of tears and of grief for sin. One day, in a vision, the elder beheld the two brothers standing in prayer. They were [each] holding a written document, wetting it with their own tears. The writing on one of them was easily effaced, but only with difficulty on the other one, for it seemed to be of encaustic ink. So the elder besought God for the dream to be explained to him and an angel came to him who said: “The writing on the documents is their sins. One of the brothers sinned in a natural kind of way and that is why his offences are easily dissolved, but the other was polluted with impure and filthy transgressions against nature. That is why he needs more
ὁ θεωρθήσων τινα ἄθλος λέγει. Τὰ γράμματα τῶν χαρτιῶν τὰ ἀμαρτήματα αὐτῶν εἰσίν', καὶ ὁ μὲν εἰς κατὰ φύσιν ἡμαρτεῖν, καὶ ὁ τούτου εὐχερῶς λύονται τὰ πταίσματα, ὁ δὲ ἔτερος εἰς ἀκαθαρσίας καὶ ῥυπαρὰ πταίσματα ἐμολύνθη παρὰ φύσιν, καὶ ἐκ τούτου κόπτου περισσοτέρου χρῆζει πρὸς μετάνοιαν [f. 286v] καὶ πολλὴν ταπείνωσιν. Καὶ ἐκτοτε ἐλεγεν ὁ γέρων τῷ ἀδελφῷ. Πόνησον, ἀδελφέ, ὅτι ἐγκαυστά εἰσι καὶ μετὰ κόπτου λιαίνονται. Καὶ οὐκ ἔφανεροσεν αὐτῷ τὸ πράγμα ἐως τῆς τελευτης αὐτοῦ, ἵνα μὴ κόψῃ αὐτοῦ τὴν προθυμίαν. Ἀλλὰ πάντοτε μᾶλλον ἐλεγεν αὐτῷ. Κοπίασον, ἀδελφέ, ὅτι μετὰ κόπτου λιαίνονται.

522. Ἀλλὸς τις τῶν πατέρων ἔμενεν εἰς Ῥαθίθου εἰς τόπου καλούμενον Χαλκάν. Τούτῳ παρέβαλε τις τῶν γερόντων καὶ λέγει αὐτῷ. Ἀββᾶ, θλίβομαι ὅτε ἀπολύει ἄδελφον εἰς διακοινίαν. Λέγει αὐτῷ καὶ αὐτῶς Ἐγώ, ὅτε πέμψω διὰ χρείαν τοῦ διακοινητή μου, κάθημαι πλησίον τῆς θύρας καὶ ἡθοποιῶ καὶ ὅτε λέγει μοι ὁ λογισμός αρα πότε ἔρχεται ὁ ἄδελφός, λέγω κἀγὼ εἶτα [f. 286v], ἐὰν προλάβῃ καὶ ἐλθῃ ἄλλος ἀδελφός ἑπαίρων σε πρὸς Κύριον, τούτεστι ἄγγελος, τι γίνεται; Καὶ οὔτως καθήμεραν ἐβλέπω τὴν θύραν μεριμνοῦν καὶ κλαίων μου τὸς ἀμαρτίας καὶ λέγω Ἀρα ποιοῖς ἀδελφός προλαμβάναι καὶ ἔρχεται, ὁ κάτωθι ὢν οὖνθεν; Καὶ μεγάλος ὠφθείησεν ὁ γέρων ἀνεχώρησεν καὶ τοῦ λοιποῦ ἐκράτησε τὴν ἐστοί ἐργασίαν.

523. Ἀδελφὸς σπουδαῖος ποιῶν τὸν κανόνα αὐτοῦ μετὰ τοῦ ἱδίου ἀδελφοῦ ἑνικᾶτω ὑπὸ τῶν διακρύων καὶ ἥφει τὸν στίχον τοῦ ψαλμοῦ. Ἐν μιᾷ οὖν παρεκάλεσεν αὐτόν ὁ ἀδελφὸς εἰπεῖν αὐτῷ τὸ τί λογιζόμενος εἰς τὸν κανόνα οὕτως πικρός κλάει. Ὁ δὲ λέγει αὐτῷ. Συγχώρησον μοι ἀδελφέ. Ἐγὼ πάντοτε εἰς τὸν κανόνα μου [f. 286v] τὸν Κριτήν θεωρῶ καὶ ἔμε ὡς καταδίκην παριστάμενον καὶ ἐξεταζόμενον, καὶ αὐτὸν λέγοντα μοι διατί ἡμαρτεῖς; Λοιπὸν μὴ γινώσκων τί ἀπολογήσασθαι, φράσσεται μοι τὸ στόμα καὶ ἐκ τούτου ἀπόλλω τὸν στίχον τοῦ ψαλμοῦ. Ἀλλὰ συγχώρησον μοι ὅτι θλίβω σε καὶ ἐὰν ἀναπαύῃ, ποιῆσε ἐκαστὸς ἡμῶν κατιδίαν τὸν κανόνα αὐτοῦ. Λέγει αὐτῷ ὁ ἀδελφὸς. Οὐχὶ πάτερ καὶ γὰρ μὴ πενθῶ ἡγώ, ἀλλ’ ὧνς θεωρῶν σε ταλανίζω ἑαυτοῦ. Καὶ θεωρῆσας ὁ Θεὸς τὴν ταπεῖνωσιν αὐτοῦ ἐχαρίσατο τὸ πένθος τοῦ ἀδελφοῦ αὐτοῦ.

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1 ὅτε [ὅτι C] 2 σε [σι om S] 3 καθήμεραν καθήμενος S 4 αὐτῷ [αὐτῶ] αὐτῶν S 5 ἀπολογήσασθαι, φράσσεται μου ἀπολογίσασθαι, φράσσεται μοι S 6 ἡμῶν [ἡμῶν] om S 7 ἐχαρίσατο [αὐτῷ add S]
toil in repentance and much humility.” From that time the elder used to say to the brother: “Labour on, brother, for [your sins] are in encaustic and are effaced with toil”, but he did not reveal the occurrence until the end of his life, in order not to interrupt his effort. Instead, he was always saying to him: “Toil on, brother, for they are effaced with toil.”

**N.522**

Another of the fathers was living at Raïthou, in a place called Chalkan. One of the elders encountered him and said: “Abba, it distresses me when I send a brother on an errand.” The other told him: “For my part, when I send my attendant for something needed, I sit by the gate and watch. And when the thought comes to me: ‘When is the brother coming?’ I tell myself: ‘And if another brother precedes him and comes to take you to the Lord (meaning an angel), what then?’ Thus I am daily looking at the gate, worrying and weeping over my sins and saying: ‘which brother will be the first to come, the one from below or the one from on high?’” The elder went his way much enlightened and he adopted the same practice in the future.

**N.523**

A diligent brother executing his liturgy with his own brother would be so overcome with tears that he would miss a verse of the psalm. One day the other brother asked him to tell him what he was thinking about during the liturgy that he would weep so bitterly. “Forgive me brother,” he said to him, “when I am at my liturgy, I see the Judge all the time, with myself standing there as the accused, being examined; and he is saying to me: ‘Why did you sin?’ So then, since I did not know what to say in my defence, my mouth becomes blocked up and, as a result, I lose a verse of the psalm. But forgive me for distressing you and, if you get relief, each of us will perform his liturgy separately.” The brother said to him: “No, father, for even though I do not sorrow myself, I debase myself when I observe you.” When God observed his humility, he gave him the grace of his brother’s sorrow.
524. Parēβαλέ τις τῶν ἄδελφῶν τινὶ γέροντι οἰκούντι εἰς τὸ Σινᾶ ὁρὸς καὶ παρεκάλεσεν αὐτὸν λέγων· Πάτερ, εἴπε μοι πῶς ὁφείλω εὑχεσθαί; Πολλὰ [f. 287r] γὰρ παρὸργισα τὸν Θεὸν. Λέγει αὐτῷ ὁ γέρων 'Εγώ, τέκνον, ὅταν εὐχομαι, οὔτως λέγω. Κύριε, ἀξίωσόν με δουλεύσαί σοι ὡς ἐδούλευσα τὸν Σατανᾶν,' καὶ ἀξίωσόν με ἠγαπήσαί σε ὡς ἠγάπησα τὴν ἀμαρτίαν.

525. Εἶπεν πάλιν· Καλὸν τὸ ἐκτείνειν τὰς χεῖρας εἰς τὸν ἄερα εἰς προσευχήν καὶ παρακαλεῖν τὸν Θεὸν ἁχειμάστως· παρελθεὶν τὴν ψυχὴν ἐν τῇ ἐξόδῳ αὐτῆς πάντας τοὺς ἐμποδίσαι αὐτὴν ἐπιχειροῦντας ἐν τῷ ἄερι.

526. Ἀδελφὸς μικρὸς ἐπέμφηθε ἀπὸ τοῦ ἄββα αὐτοῦ πρὸς τινὰ ἄδελφον ἐξουτα κήπον εἰς τὸ Σινᾶ ἐνέγκαι μικρὰν ὅπωραν τῷ γέροντι. Καὶ ὡς εἰσῆλθε λέγει τῷ ἄδελφῷ τῷ κυρίῳ τοῦ κήπου· Ἀείκες, ἄββα, μικρὰν ὅπωραν, εἶπεν ὁ ἄββας μου; Λέγει αὐτῷ [f. 287r]. Ναὶ, τέκνον. Εἰ τι θέλεις ἐστὶν ὅδε· ἄρον μετὰ καλοῦ. Λέγει ὁ μικρὸς μοναχὸς· Ἄρα ἐνὶ ὅδε τὸ ἔλεος τοῦ Θεοῦ, ἄββα; Ὁ δὲ ἀκούσας ἔστάθη σύννοις προσεχόμενος χαμαι. καὶ λέγει τῷ παιδίῳ· Τί εἶπες, τέκνον; Λέγει πάλιν τὸ παιδίον· Εἶπον ὅτι ἄρα, ἄββα, ἐνὶ ὅδε τὸ ἔλεος τοῦ Θεοῦ; Καὶ πάλιν ἐκ τριτοῦ ἠρώτησεν αὐτὸν ὁ ἄδελφος τοῦ ἄκολον. Καὶ σωπήσας ἐπὶ μίαν ὅραν ὁ κύριος τοῦ κήπου ὡς εἴρε τὶ ἀπολογήσασθαι τῷ παιδίῳ, ἀλλὰ στενάξας εἶπεν· Βοηθεῖ ὁ Θεὸς, τέκνον. Καὶ ἀπολύσας τὸ παιδίον εὐθείως ἔλαβε τὸ μηλωτάριον αὐτοῦ καὶ ἠξίλθη εἰς τὴν ἐρήμων καταλέιψας τὸ κηπίον καὶ εἰπόν· Ἄγουμεν ζητήσομεν τὸ ἔλεος τοῦ Θεοῦ. Εἰ μικρὸν παιδίον ἠρώτησεν με [f. 287v] καὶ ὡς εὐρὼ δούναι ἀπολογίαν, τὶ ποιήσω, ὅταν μέλλω ὕπο Θεοῦ ἑρωτάσθαι;

527. Ἀδελφὸς εἰς τὸ ὅρος τῶν 'Ελαιῶν καθήμενος κατήλθεν εἰς μία εἰς τῇ ἀγίῳ πόλιν καὶ προσελθὼν τῷ ἄρχοντι ἐξομολογήσατο αὐτῷ τὰς ἀμαρτίας αὐτοῦ εἰπὼν αὐτῷ· Κόλασον με κατὰ τοὺς νόμους. Ὁ δὲ ἄρχον θαυμάσας διεκρίθη ἐν ἐαυτῷ καὶ λέγει τῷ ἄδελφῳ· Ὁντως, ἀνθρώπε, λοιπὸν ὅτι σὺ ἄφ' ἐαυτόν τὸ ἐξομολογήσω, οὐ τολμῶ κρίνει σε πρὸ τοῦ Θεοῦ, ἵσω γὰρ καὶ συνεχώρησε σοι. Καὶ ἀπελθὼν ὁ ἄδελφος ἔβαλεν ἐαυτῷ σιδήρα εἰς τοὺς πόδας καὶ εἰς τὸν πράξαλον καὶ ἀπέκλεισεν αὐτὸν εἰς κελλίον. Καὶ εἶπε τῷ ἄρωτα αὐτῶν ἀνθρώπος λέγων· [f. 287v] ἄββα, τις ἔβαλε σοι τὴν τοιαύτην ἀνάγκην τῶν σιδήρων; ἔλεγεν ὅτι ὁ ἄρχων.
N.524

One of the brothers encountered an elder living at Mount Sinaï and besought him saying: “Father, tell me how I ought to pray, for I have angered God greatly.” The elder said to him: “When I pray, my son, I speak like this: ‘Lord, make me worthy to serve you as I served Satan; make me worthy to love you as I loved sin.’”

N.525

Again he said: “It is good to raise the hands in the air when praying and to beg of God that, when the soul departs, it might pass in tranquillity through all those that attempt to obstruct it in the air.”

N.526

A junior brother was sent by his abba to a brother who had a garden at Sinaï to bring a little fruit to the elder. As he entered, he said to the brother who was the owner of the garden: “Abba, my abba says: do you have a little fruit?” “Yes, son,” he said, “there is anything you want here; take it and welcome.” Then the junior monk said: “But is the mercy of God here, abba?” On hearing this he stood in thought with eyes downcast and said to the youth: “What did you say, my son?” The youth said again: “I asked whether the mercy of God is here, abba.” Again, a third time, the brother asked him the same question and, after remaining silent for an hour, the owner of the garden did not find anything to say in answer to the youth but heaved a sigh and said: “It is God who helps, young man.” Once he had dismissed the youth, he immediately took up his sheepskin and went out into the desert. He abandoned the garden, saying: “Let us go searching for the mercy of God. If a little youngster asked me a question to which I found no answer to give, what am I to do when I am about to be questioned by God?”

N.527/15.130

A brother living on the Mount of Olives came down into the Holy City one day, went to the governor and confessed his sins to him, saying to him: “Punish me in accordance with the laws.” Amazed by this, the governor came to a decision in his own mind. “Really, my man,” he said to the brother, “now that you have confessed of your own free will, I dare not
Πρὸ ὄντι μιᾶς ἡμέρας τοῦ τελευτῆσαι αὐτῶν ἤνοιγμαν ἀφ’ ἑαυτῶν τὰ σίδηρα καὶ ἔπεσαν1 ἐξ αὐτῶν. Ἐξῆλθον ὄν ἰδακονηθῆ ἑαυτοῦ καὶ ἱδὼν ἐθαύμασε καὶ λέγει αὐτῷ: Τίς ἔλυε τὰ σίδηρα ἀπὸ σοῦ; Λέγει αὐτῷ:2 Ὅ λύσας τὰς ἀμαρτίας μου ἐφάνη γάρ μοι χθές λέγων Ἰδοὺ3 διὰ τὴν ὑπομονὴν σου ἔλυσα πάσας τὰς ἀμαρτίας σου καὶ ἤματο τὰ δακτύλῳ αὐτοῦ τῶν σιδήρων καὶ εὐθέως ἔπεσαν4 ἀπ’ ἐμοῦ. Καὶ ταῦτα εἰπὼν ὁ ἄδελφος εὐθέως ἀπῆλθε πρὸς Κύριον.

528. Ἡν τις ταξεύστης ἐν Σκυθοπόλει πάμπολλα δεινὰ διαπραζόμενος καὶ παντοῦ τρόπῳ μολύνας τὸ σῶμα αὐτοῦ. Κατανυγεῖς δὲ ἐκ τοῦ Θεοῦ ἀπετάξατο, καὶ κτίσας ἑαυτῷ κελλίον εἰς ἐρήμων τόπων [f. 288r4] εἰς χειμαρρόν κάτω ὑπὸ μελεί. Μηδὲν τοιόν τών γνωριμῶν ήρξαντο πέμπτειν αὐτῷ ἄρτους καὶ φοίνικας καὶ τὴν χρείαν αὐτοῦ. Ὡς δὲ εἶδεν ἑαυτὸν ἐν ἀναπαύσει μηδὲν5 λείπομεν λέγει ἐν ἑαυτῷ: Ὅντως ἡ τοιαύτῃ ἀνάπαυσις τῆς ἐκεῖ ἀναπαύσεως ἐκβάλλει ἡμᾶς ἀπαύσης γάρ ἐγὼ θησίου εἰμί. Καταλιπὸν ὄν τὸ κελλίον ἑαυτοῦ ἀνεχύρισε λέγων Ἀγωμων εὐθέως ἐλλιπότι ἐντα ἐπεί τοῖς ἀλόγων πρέπει, διότι τὰ τῶν ἀλόγων ἔργα διεπραζόμεν.

529. Διηγήσαντο ἡμῖν τινῶν ἀδελφῶν. Παραβαλόομεν ἦμῖν εἰς Ἁριθοῦ ὅτι ἦν τὰς γέρων πονικοὺς7 καθήμενος εἰς τὰ στήλαια ἀνοίχθη τοῦ λεγομέ- 

judge you before God, for perhaps he has forgiven you.” The brother went away, put his feet and his neck in irons and confined himself in a cell and if any man asked him: “Abba, who imposed such a necessity of irons on you?” he would say that it was the governor. But the day before he died the irons opened of their own accord and fell off him. His attendant, amazed when he came and saw this, said to him: “Who loosed the irons from you?” He said to him: “He who loosed my sins appeared to me yesterday saying: ‘Look, I absolved you of all your sins on account of your patient endurance.’ He touched the irons with his finger and they immediately fell away from me.” Having said this, the brother forthwith departed to the Lord.

N.528/15.131

There was an officer in Scythopolis who had done very many dreadful things and had defiled his body in every kind of way. Brought to his senses by God, he renounced the world and, having built himself a cell in a desert place down in a wadi, he took up residence there, taking thought for his own soul. When some of his acquaintances learnt of this, they started sending him bread, dates and whatever he might need. When he realised that he was living at his ease and that he lacked nothing, he said to himself: “This repose here is indeed casting us out of the repose that is to come, for I am unworthy of it.” He abandoned his cell and went away, saying: “Soul, let us go to affliction. Grass and the food of beasts are appropriate for me, for I have done the deeds of beasts.”

N.529

Some brothers told us when we visited Raïthou that there was a hard-labouring elder living in the caves above the place called Israel whose mind was so vigilant that, almost at every step, no matter where he was walking, whenever he was standing, he would examine his mind and ask it: “How is it then, brother? Where are we?” If he found that his mind was repeating a psalm or offering a prayer, well and good, but if he found himself contemplating any other matter whatsoever, he would immediately upbraid himself, saying: “Come out of there, silly head; to your work!” This is how the elder always used to speak to himself: “Brother, the hour of departure is near and, at the moment, I see nothing between it and you.” Satan once appeared to him, saying: “Why are you toiling? Believe me, you are not being saved.” Says he to him: “Little it matters to you whether I am or am not to be saved; I shall be found standing above your head even if I am underneath everyone else in punishment.”
530. Τούτου πλησίον ὤκει ἄδελφος Φαρανίτης ὀνόματι Ἀρέθας, ἀμελέστερος μικρὸν ἐν τῷ μοναχικῷ ὑπάρχων. Τούτῳ μέλλοντι ἄποθησειν παρεκάθισιν τινὸς τῶν πατέρων, καὶ θεωρῶν αὐτὸν ὁ γέρων ἔλαρος καὶ μετὰ χαρᾶς ἐκδημοῦντα τοῦ σώματος, καὶ 1 βουλόμενος οἰκοδομήσαι τοὺς ἄδελφους λέγει αὐτῷ: Ἅδελφε, πίστευσον πάντες γινώσκομεν ὅτι οὐ πάνω στουδαίοις ἐγένο ἐς τὴν ἄσκησιν καὶ πόθεν οὐτῶς προφητεύει; Καὶ λέγει ὁ ἄδελφος: Πίστευσον, πάτερ, ἀληθείαν εἴπης, πλὴν ἂρ ήτα ἐγενόμην μοναχός, οὐκ οἴδα ὅτι ἔκρινα ἄνθρωπον, ἀλλ' εὐθὺς τῇ αὐτῇ ἡμέρᾳ διηλάγην αὐτῷ. Καὶ βουλομαι εἰπεῖν τῷ Θεῷ: Σὺ εἴπας μή κρίνετε, δεσπότα, 2 [Φ. 288v b] καὶ οὐ μή κρίθητε καὶ ἀφετε καὶ ἀφεθήσεται υμῖν. Πάντων δὲ οἰκοδομηθετῶν λέγει αὐτῷ ὁ γέρων: Εἰρήνη σοι, τέκνων, ὅτι καὶ δίχα κόπτω ἑσώθης.

531. Αὐτῇ δὲ ἦν ἡ συνήθεια καὶ ἐργασία τοῦ γέροντος, καθήμενος ποτὲ εν τῷ κελλίῳ αὐτοῦ σύννοις εἰς γην νεωκῶς καὶ τῇ κεφαλῇ αὐτοῦ διαπαντός σείων, ἔλεγεν μετὰ στεναγμοῦ: Ἄρα τί γίνεται; Καὶ πάλιν σιωπῶν ἡμίν ὄραν καὶ ἐργαζόμενος τὴν σειράν, κυών δὲ τῇ κεφαλῇ ἀπαύστως ἔλεγεν: Ἄρα τί γίνεται; Οὕτως διετέλεσε πάσας τὰς ἡμέρας αὐτοῦ μεριμνῶν αἰεὶ τῇ ἑαυτοῦ ἔξοδον.

532. Τοῦτό 3 παρέβαλεν ἄδελφος Αἰγύπτιος πολεμούμενος εἰς πορνείαν καὶ παρεκάθεσε τὸν γέροντα εὐξασθαί ὑπὲρ αὐτοῦ, ἵνα κουφι[Φ. 289a] σθῇ ὁ πόλεμος αὐτοῦ. Ἐπένευσεν οὖν ὁ γέρων καὶ παρεκάθεσε τὸν Θεόν ὑπὲρ αὐτοῦ ἡμέρας ἐπτά. Τῇ δὲ ἐβδόμῃ ἡμέρᾳ ἐρώτησε τὸν ἄδελφόν: Πῶς ὁ πόλεμος, ἄδελφε; Καὶ λέγει αὐτῷ ἔκεινος: Κακός· φύσει ὄλος οὐκ ἡσανάθην κουφισμόν. 4 Ὅ οὖν γέρων εξενίσθη καὶ ἰδιοῦ φαίνεται αὐτῷ ὁ Σατανᾶς τῇ νυκτὶ καὶ λέγει αὐτῷ: Πίστευσον, γέρου, 5 ἀπὸ πρώτης ἡμέρας, ὅτε ἐδεήθης τοῦ Θεοῦ, ἀνεχώρησα ἐξ αὐτοῦ, ἀλλ' ἰδιὸν δαίμονα ἔχει καὶ ἰδιὸν πόλεμον ἐκ τῆς γούλας αὐτοῦ, ἐπεί ἐγὼ πράγμα αὐτῇ ἐκὼ εἰς τὸν πόλεμον αὐτοῦ, ἀλλ' αὐτὸς ἑαυτὸν 6 πολεμεῖ τρόγγων καὶ πίνων καὶ κοιμώμενος πολλά.

Near to him there lived a brother from Pharan named Arethas, somewhat lacking in diligence in the monastic way of life. When he was at the point of death some of the fathers were sitting with him. Perceiving that this brother was departing from his body in joy and gladness, and wishing to edify the brothers, the elder said to him: “Brother, believe me, we all know that you were not very diligent in your religious exercises; how then are you departing [this life] so eagerly?” Said the brother: “Believe me father, what you said is true. Yet from the day I became a monk I do not know that I ever passed judgement on anybody and did not immediately reconcile myself with him the same day; and I want to say to God: ‘Lord-and-master, you said “Judge not that you be not judged” [cf. Mt 7:1] and “forgive and it shall be forgiven you”’ [cf. Mt 6:14].” Everybody being edified, the elder said to him: “Peace be with you, my child, for you were saved without toil.”

This was the custom and activity of the elder. Always remaining in his cell, deep in thought, bowed over towards the earth, continually shaking his head, he would say with a sigh: “What is going to happen?” Then, keeping silent again for about an hour and working away at his rope, continually nodding his head, he would say: “What is going to happen?” That was how he spent all his days, ever concerning himself with his demise.

An Egyptian brother who was attacked by porneia visited him and begged the elder to pray on his behalf that the assault might be withdrawn from him. To this the elder agreed and, for seven days, he prayed to God for him. On the seventh day, he asked the brother: “How goes the battle, brother?” “Badly,” he said to him; “I have not really experienced any relief whatsoever”, so the elder was astonished. Then here at night there appeared to him Satan and said to him: “Believe me, elder, I got right out of him the first day you prayed to God, but he has his own demon and his own battle with over-eating; I have nothing to do with his battle. He is at war with himself, eating, drinking and sleeping a great deal.”
533. Εἶπεν πάλιν ὁ γέρων ὅτι ὄφειλεν ὁ μοναχὸς, ὅτε ἦστι μετὰ ἄδελφῶν, πάντοτε κἂν προσέχειν εἰς [ἢ τὸ 289ν] τὴν γῆν καὶ μὴ προσέχειν ὅλως εἰς πρόσωπον αὐθώπου καὶ μάλιστα νεωτέρου, ὅτε δὲ πάλιν ἦστι κατὰ μόνας, ἄνω πάντοτε ἵνα προσέχει· πολλὰ γὰρ θλίβονται καὶ φοβοῦνται οἱ δαίμονες, ὅταν προσέχομεν ἄνω πρὸς Κύριον.

534. Εἶπεν πάλιν: �*</span>

535. Εἶπεν πάλιν ὅτι ὁμοίως εἶσιν ὅσοι πονηροὶ λογισμοὶ μυιῶν εἰσερχομένων εἰς οἶκον· ἦσαν οὐν καταμέρος φονεύς μᾶλλον ὃς ἐρχονται, οὐ κοπίας, εἰ δὲ ἀφήσεις γεμισθήσαι τὸν οἶκον, πολὺν κόπον εὐρίσκεις εἰς τὸ ἐκβαλεῖν αὐτὰς. Καὶ ἡ ἰσχύς ἡ ἀκηδιάστη ἀφήσεις λοιπὸν ἔρημωθή[ἢ τὸ 289ν] ναι τὸν οἶκον.

536. Εἶπεν πάλιν: Τάῦτα τῶν μετανοοῦντι πρέπουσιν ἰδιαίτερα, μεριμνῶσαι, πονῆσαι, πενθῆσαι, ἀμεριμνῆσαι τοῦ κόσμου, μηδένα βαρῆσαι, ἐσαύτον θλίψει, ἐσαύτον ἐλέγξει, μετὰ στενώσεως ζῆσαι, ἐσαύτον κρίναι, διαπαντὸς ἁγρυπνῆσαι καὶ μετὰ πόνου καρδίας τοῦ Θεόν αἰτήσαι τὸ ἔλεος αὐτοῦ.

537. Παρεβάλλομεν εἰς Κάνωτον Ἀλεξάνδρειας ἀπὸ δέκα μιλίων τῆς πόλεως καὶ συνετύχουμεν τῷ ἄββα Θεοδώρῳ, ἀνθρώπῳ ἀσκητῇ καὶ χάρισμα ὑπομονῆς ἔχοντι. Οὕτως διηγήσατο ἡμῖν ὅτι ἦν τῆς οἰκοῦν τῆς τὰ Κελλία καὶ ἐκέκτητο τὸ χάρισμα τῆς κατανύξεως. Ὑπέθετο οὖν ἐν μιᾷ τῶν ἡμερῶν καὶ ἑπτάτου τοῦ πόνου καρδίας ἠλθεν αὐτῷ τῇ δα[ἢ τὸ 289ν] κρυών πλῆθος καὶ ίδων ὁ ἀδελφὸς ἔλεγεν ἐν ἑαυτῷ τὰ ἀληθεῖς τούτοις σημεῖοι ἐστὶν ὅτι ἔγγυς ἡ ἡμέρα τοῦ θανάτου μου. Καὶ ὡς τοῦτο ἐλογίζετο, ὡς τὰ δάκρυα ἐπηράνθησαν, καὶ ὡς ἔβλεπε ταῦτα πληθυνόμενα, πάλιν ἔλεγεν· ἂληθεῖς ἠγγίκηκεν ὁ καιρὸς καὶ καθημέρων πλείον καὶ πλείον ἐπάκρουν.

Ὡφεληθέντων δὲ ἡμῶν μεγάλως ἐκ τοῦ διηγήματος τοῦ γέρωνος ἠροτήθησαμεν αὐτὸν περὶ τῶν δακρύων, τὸ διατὶ ποτὲ μὲν καὶ ἀφ᾽ ἑαυτῶν ἐρχονται, ποτὲ δὲ οὐδὲν μετὰ πόνου ἔρχονται, καὶ εἶπεν ὁ γέρων· Τά
N.533

The elder also said that when a monk is in the presence of brothers, he ought always to be looking down to the ground and totally refrain from looking anybody in the face, most of all a youth. But when he is alone again, he ought always to look up – because the demons are deeply troubled and afraid when we are looking up to the Lord.

N.534

He also said: “If you see somebody laughing or over-eating, do not judge him. Say rather that this person is blessed: he has no sins and, for that reason, his soul is rejoicing.”

N.535

He also said: “Evil logismoi are like mice coming into a house. If you kill each one as it enters, you do not grow weary. But if you let the house get filled with them, you will find it very wearisome to get rid of them. Whether you have the strength or lose heart, you will allow the house to be devastated.”

N.536

He also said: “These are the things appropriate for a penitent: to live alone, to show concern, to work hard, to grieve [for his sins], to take no thought for the world, to be a burden to no man, to afflict himself, to reprove himself, to live in poverty, to condemn himself, always to keep watch by night and to implore God for his mercy with a labouring heart.”

N.537 (cf. 15.134)

We visited Canopus, ten miles from the city of Alexandria, and encountered Abba Theodore, a man of strict self-discipline who had the grace of endurance. He told us that there was a brother living at The Cells who possessed the grace of sorrow for sin. One day a flood of tears happened to come over him from pain in his heart. Perceiving this, the brother said to himself: “This is certainly an indication that the day of my death is near” and the tears still multiplied as he contemplated this fact.
δάκρυα ὁμοία εἰσὶ τῷ χειμώνι καὶ τῷ ὑπὸ, ὁ δὲ μοναχὸς ὁ γεωργός, ὀφείλει ἐρχόμενον ἀγνώσσαθαι, ἵνα μὴ ἀπόληται ἐξ αὐτοῦ τίποτε [Ἑ. 290γ'], ὅλ' ὅλου εἰσέθη εἰς τὸ κηπίον καὶ ποτίσῃ αὐτό. Λέγω γὰρ ύμῖν, τέκνα, ὅτι πολλάκις εὐρίσκεται μία ἡμέρα βροχῆς προάγουσα ὅλου τοῦ ἔνιαυτο καὶ σώζουσα ὅλους τοὺς καρπούς. Καὶ διὰ τοῦτο, ὅτε νοήσωμεν ὅτι ἦθεν, ἀγωνισώμεθα καὶ φυλάξομεν ἑαυτοὺς καὶ σχολάσομεν τὸ δεηθήμα τοῦ Θεοῦ ἐκτενῶς· οὐ γὰρ ὁδηγεῖτο ἄλλην ἡμέραν εἰ ἐυρώμενον τὸν ὑπὸν ἐκείνον.

'Ἡμεῖς οὖν πάλιν ἡρωτήσαμεν λέγοντες: Καὶ πῶς φυλάττει ἀνθρωπος, πάτερ, τήν κατάνυξιν, ὅτε ἁρχεῖται; Ἀπεκρίθη ὁ γέρων; "Ἅνα μὴ παραβάλη πρὸς ἀνθρωπον τῇ ἡμέρᾳ ἐκείνῃ ἢ τῷ χρόνῳ καὶ ἵνα φυλάξῃ τὴν ἐαυτοῦ κοιλίαν καὶ τὴν καρδίαν τοῦ μὴ φαντασθήναι ὅτι ὅλως κλαίει, καὶ σχολάσῃ τῇ εὔχῃ καὶ τῇ ἀναγνώσει [Ἑ. 290δ']. Πλὴν ὅταν ἔλθῃ ἡμῖν τὸ πένθος, αὐτὸ διδάσκει ἡμῖν τὰ πράγματα τὰ πέραν αὐτὸ καὶ τὰ καλύπτει αὐτό. Καὶ διηγήσατο λέγων ὅτι ὁδα ἀδελφὸν καθήμενον ἐν τῷ κελλίῳ αὐτοῦ καὶ ἐργαζόμενον τὴν σειράν καὶ κατερχομένων αὐτοῦ τῶν δακρύων ἀνίστατο εὐχῇ καὶ εὐθέως ἐκολούθητο. Καὶ πάλιν καθήμενος ἐκράτει τὴν σειράν καὶ συνήγαγεν αὐτοῦ τὸν νοῦν καὶ εὐθέως ἠρχοτο. Καὶ ἐν τῇ ἀναγνώσει ὁμοίως ὅτε κατενυκείτο καὶ εὐθέως ἀφίστατο καὶ ὡς μόνον ἐκράτει τὸ βιβλίον πάλιν ἠρχοτο. Καὶ τότε ἐπέκεν ὁ ἀδελφὸς ὅτι καλῶς ἐπίτον ὁ πατέρες ὅτι τὸ πένθος διδάσκαλος ἔστιν' αὐτὸ γὰρ διδάσκαε τὸν ἀνθρωπον ὁλὰ τὰ συμφέροντα αὐτῷ.

538. Διηγήσατο δὲ ἡμῖν καὶ τούτο ὁ γέρων [Ἑ. 290ο'] ὅτι περὶ, φησίν, ἐν τῇ ἡμέρᾳ αὐτοῦ ὁ ἐπιστάτης μου ἡγάτα ἐς τὰς μακροτέρας ἐρήμους ὑπάγειν κάκεις ἱσαρίζειν. Ἐν μιᾷ οὖν λέγω αὐτῷ: Ἀββά, διατὶ οὕτως φέρεις ἐν ταῖς ἐρήμοις; ὁ γὰρ μένων πλησιόν τοῦ κόσμου καὶ βλέπων καὶ παραβλέπων διὰ τοῦ Θεοῦ πλείονα μισθὸν ἔχει. Καὶ λέγει μοι ὁ γέρων: Πίστευε μοι, τέκνον, ἐοις οὕτῳ ἐλθείς ἀνθρωπος εἰς τὰ μέτρα Μωσείως καὶ γέννηται σχεδὸν υἱὸς Θεοῦ, οὐκ ὠφελείται ἐκ τοῦ κόσμου. Ἔγω δὲ ὑπὸ τοῦ Ἀδὰμ ὑπάρχω καὶ, ὡς ὁ πατὴρ μου, ἐπέσχεν ἵδῳ τοῦ καρποῦ τῆς ἀμαρτίας, εὐθέως ἐπίθυμω αὐτὸν καὶ λαμβάνων καὶ ἐσθίω καὶ ἀποθνήσκω. Διὰ τοῦτο οἱ πατέρες ἡμᾶς ἐν ταῖς ἐρήμοις ἔφευγον κάκα ἀπέρκιναν τὴν γαστριμαργίαν μὴ εὐρίσκοντες βρώματα τὰ γε[Ἑ. 290ο']νων ὡς τὰ πάθη.
His tears multiplying, he said again: “The time has certainly come” and, each day, he wept more and more.

Greatly edified by the elder’s story, we asked him about tears: why do they sometimes come of their own volition, whereas at other times they do not come, even with an effort; and the elder said: “Tears are like winter and the rain; the monk who is the gardener must come and strive to ensure that none of [the rain] is lost, but that all of it enters the garden and waters it. For I tell you my sons that there is often one day of rain preceding a whole year and saving all the crops. For this reason, when we notice that it has come, let us strive and be on our guard and devote ourselves to praying continually to God; for we do not know whether we will find that rain another day.”[15.134 ends here]

So we asked him again: “Father, how does a man preserve sorrow for sin when it comes?” The elder replied: “Let him not meet anybody that day or at that time. Let him keep a watch over his own belly and guard his heart from imagining that he is completely weeping; let him also be assiduous in prayer and reading. But, in fact, when grief comes upon us, it tells us itself the things that bring it on and the things that impede it.” Then he told us a story, saying: “I know a brother who was living in his cell, working at rope-making and, when tears came upon him, he would stand up to pray and they were immediately stopped. When he sat down again, took up his rope and collected his thoughts, they came immediately. In reading likewise, when grief came upon him, he would get up and it would immediately stop, but come back again if he so much as handled the book.” Then the brother said that the fathers had well said that grief is a teacher, for it does teach a man everything that is useful to him.

N.538

The elder told us this too: “While he lived,” he said, “my director delighted to travel into the remoter parts of the desert and practise ἑσυχία there. One day I said to him: ‘Abba, why do you run away into the desert like this? For he who stays close to the world, seeing it and despising it for God’s sake, has a greater reward.’ The elder said to me: ‘Believe me, my son; until a man attains the stature of Moses and becomes almost a son of God, he gets no help from the world. I am a son of Adam and, like my father, when I see the fruit of sin, I immediately long to partake of it; I take it, eat it and die. That is why our fathers used to take flight into the desert and put gluttony to death there, for they did not find the foods that engender passions.’”
539. Ἐλεγε πάλιν ὅτι ἄνθρωπος ἐκουσίως ἐκδίδων ἐστυν εἰς θλίψιν, πιστεύω ὅτι μετὰ τῶν μαρτύρων αὐτῶν ὁ Θεός λογίζεται· ἀντὶ γὰρ αἵματος λογίζεται αὐτῷ τὰ δάκρυα.

540. Ἐπειν πάλιν ὁ γέρων ὅτι ὡστερ πᾶσα ἁμαρτία ἢν ποιήσει ἄνθρωπος ἐκτός τοῦ σῶματός ἔστιν, ὁ δὲ πορνεύων εἰς τὸ ἱδίον σῶμα ἁμαρτάνει, διότι ἐξ αὐτοῦ ἐξέρχεται ὁ βιασμός, ὁ ὜τος πᾶσα ἐργασία ἢν ποιήσει ἄνθρωπος ἐκτός τοῦ σῶματός ἔστιν. ὁ δὲ δακρύων τὴν ἱδίαν ψυχήν καὶ τὸ σῶμα καθαρίζει· ἀνωθέν γὰρ καταβαίνον τὸ δάκρυον ὅλον τὸ σῶμα ἀποτιθέμεν καὶ ἀγιάζει.

541. Ἐλεγεν ὁ ἀββᾶς Εὐλόγιος ὁ τοῦ Ἐνάτου ὅτι ἢν τις ἄδελφος οἰκῶν εἰς τὰ Κέλλια καὶ ποιήσας ἐτη εἰκοσὶ σχολάζων τῇ ἁνα[Ἑ. 291] γνώσει νυκτὸς καὶ ἡμέρας, ἀναστὰς ἐν μιᾷ ἐπώλησε τὰ βιβλία ὡς ἐκέκτητο, καὶ λαβὼν τὸ μηλωτάριον αὐτοῦ ἀπῆλθεν εἰς τὴν ἐσωτέραν ἑρμον. Ὕπαντή- σας δὲ αὐτῶν ὁ ἀββᾶς Ἰσαάκ λέγει αὐτῶ· Ποῦ πορεύῃ, τέκνο; Καὶ ἀπεκρίθη ὁ ἄδελφος λέγων· Ἐχει εἰκοσὶ χρόνους, πάτερ, ἁκούὼν μόνον τοὺς λόγους τῶν βιβλίων· ἄρτι δὲ θέλω λοιπόν ἄρξομαι καὶ εἰς τὸ ἐργον ὅπερ ἦκουσα ἐκ τῶν βιβλίων. Καὶ ποιήσας αὐτῷ εὐχὴν ὁ γέρων ἀπέλυσεν αὐτῶν.

542. Ἐπειν γέρων ὅτι παιδίον βάλλων τὸν λόγον αὐτοῦ μεταξὺ τῶν μειζόνων αὐτοῦ ὁμοίων ἐστιν ἄνθρώπῳ ρίπτοντι πῦρ ἐν τῷ κόπῃ τοῦ ἄδελφοῦ αὐτοῦ.

543. Ἐλεγον οἱ γέρωντες· Παιδεύσατε τὰ παιδία, ἄδελφοι, ἵνα μὴ παιδεύσωσιν ὑμᾶς αὐτά.

544. Ἐλεγον πάλιν [Ἑ. 291] ὅτι ἢ παγίς τοῦ διαβόλου ἐν τοῖς μονοσχοῖς ὑπὲρ τὰς γυναίκας τὰ παιδία εἰσίν.

1 αὐτῷ τὰ δάκρυα] τὰ δάκρυα αὐτοῦ S 2 πορνεύων] πορνεύουν C
3 ὁ βιασμός] ὁ μισσόμος S
N.539

He also said: “I believe that God counts a man who of his own free will hands himself over to affliction as one of the martyrs, for instead of blood, tears are counted to his credit.”

N.540

The elder also said: “Whereas every sin that a man will commit is exterior to the body, he who commits porneia sins against his own body (because the pollution comes out of [the body]). So every deed a man will commit is exterior to the body, but he who weeps cleanses his own soul and body; for since the tear comes down from above, it washes and sanctifies the entire body.”

N.541

Abba Eulogius of the Ninth [milepost from Alexandria] used to say that there was a brother living at The Cells who, having spent twenty years applying himself day and night to reading, one day got up and sold all the books he possessed and, taking his sheepskin, went off to the inner desert. Abba Isaac met him and said to him: “Where are you going, my son?” “I have spent twenty years only hearing the words of the [sacred] books, father,” the brother answered him, “and now I finally want to make a start on putting into action what I have heard from the books.” The elder offered a prayer for him and dismissed him.

N.542

An elder said that a youth expressing his opinion in the midst of those senior to him is like a man casting fire into his brother’s bosom.

N.543

The elders used to say: “Discipline the children, brothers, lest they discipline you.”

N.544

They would also say: “Youths are a [worse] snare of the devil among monks than women.”
545. ἔλεγον πάλιν· ὁπού οἶνος τοῦ Σατανᾶ.

546. ἁδρι άγι ι ζι άυτή τήν άραν μέλλουστε τελευτάν ἐπιστάς ὁ Σατανᾶς λέγει αὐτῷ· Αὐξάνεις με. Καὶ λέγει ὁ γέρων· Οὐκ οἶδα ἀκμὴν. ἰδε έώς πόσου ἐνίφαν οἱ πατέρες μὴ καυχάσθαι ἐν τίνι πράγματι.

547. ἀδελφός ἀπετάσατο τοῦ κόσμου σύν τῷ ιδίῳ πατρί κατά σάρκα· ἑμείναι δὲ ἀμφότεροι εἰς ἐν μοναστηρίων. Μετὰ οὖν χρόνον τινὰ ἥκουσεν ὁ ἀδελφός περί τοῦ ιδίου πατρός ὁ δίαστο τινα ἀσθενή ἀπὸ δαίμονος, καὶ ἀπελθὼν ἀπήγγειλε μεγάλῳ γεροντὶ ὡς λυποῦμενος καὶ λέγων· Ἀββά, ὁ πατήρ μου προέκουσα καὶ δαιμόνιον ἀπὸ [f. 291v9] ἀδελφοῦ ἀπῆλθαν. Ἐγώ δὲ ἐν ἀμελείᾳ εἰμί καὶ οὐδεμία προκοπή παρ᾽ ἐμοί. λέγει αὐτῷ ὁ γέρων· Φῦσει, τέκνων, οὐκ ἐστίν αὐτῇ προκοπῇ τοῦ ἐξενέγκαι δαιμόνας ή ἀπεθανοῦσας ἰάσασθαι. Ταῦτα οὖν ὁ ἀνθρωπὸς ἐστίν ὁ ποιῶν ἀλλ᾽ ἡ δύναμις τοῦ Θεοῦ καὶ ἡ πίστις τοῦ προσερχομένου. Πλὴν ὅτι καὶ πολλοὶ τούτῳ μὴ νόησαντες εἰς ὑπερμανικαν εἰς τῶν ἄσεος ἐλθόντες ἀπώλοντο. Ἐγὼ δὲ λέγω ὅτι, ἐὰν ἀνθρωπός ἔλθῃ εἰς ταπείνωσιν ἀληθινῆς, ἀλλή προκοπῆ μείζων ταύτης οὐκ ἐστίν μηδεποτε πίπτουσα. Ὁ γὰρ ἄτας ταπεινῶν τὴν ἐαυτοῦ ψυχὴν κάτω, ποὺ λοιπὸν ἐξει πεσεῖν χαμαί βάλλων ἐαυτόν; Τὸ δὲ σημεῖον τοῦ τοιούτου τούτῳ ἐστίν, ἐὰν ἀτιμαζόμενος χαίρῃ.

548. ἥρωτησε πάλιν [f. 291v10] ὁ ἀδελφὸς τῶν γέρωντα· Πῶς ἐρχεται, πάτερ, ἀνθρώπω τὸ κλαίειν; Καὶ εἶπεν ὁ γέρων· Ὁ κλαίειν συνήθεια ἐστίν καὶ ἀδολεσχήσαι θέλει πολλῶν χρόνον ὁ ζητῶν αὐτό, ὑπὸ νοῦς αὐτοῦ πάντοτε μεριμνᾶ τὰς ἀμαρτίας αὐτοῦ ὡς ἐπράξεν, ἢ τὴν κόλασιν, ἢ μυθήμην τοῦ μνήματος, καὶ ἀπλῶς ὅλων τῶν ἐλεεινῶν ἐνθυμημένων, ἢ τῶν πατέρων αὐτοῦ, τὸ πῶς παρῆλθον ὧδε καὶ ποὺ ἄρα εἰσίν ἄρτι. λέγει ὁ ἀδελφὸς· Καὶ ὁφείλει, πάτερ, ὁ μοναχὸς ἐνθυμεῖσαι τῶν γονέων αὐτοῦ; Ἀπεκρίθη ὁ γέρων· ἐὰν ἐνθυμησίν οἴδας ὅτι φέρει δάκρυα τῇ ψυχῇ σου, ἀδολεσχησίν εἰς αὐτήν, καὶ ὅτε ἐλθῇ τὸ δάκρυον, σὺ λοιπὸν, ὅπου θέλεις, μετεγκεντρίζεις αὐτό, εἶτε εἰς τὰς ἀμαρτίας σου εἶτε εἰς ἀλλήν ἀγαθὴν
They would say: “Where there is wine and youths, there is no need of Satan too.”

Satan, appearing to a holy man at the very moment when he was about to die, said to him: “You have driven me out”, and the elder said: “I am not sure yet.” See to what extent the fathers restrained themselves not to boast in any matter.

A brother renounced the world together with his own biological father and they both lived in one monastery. After a while the brother heard it said of his father that he had healed a sick person of a demon. Aggrieved, he went and reported this to a great elder, saying: “Abba, my father has made progress and has expelled a demon from a brother, while I am neglectful and no progress is made by me.” The elder said to him: “My son, the essence of progress is not a matter of drawing out demons or healing the sick. It is not the man who does these things but the power of God and the faith of the one who comes [to be cured]. Yet because many people do not understand this, they get puffed up with pride from the healings and are lost. But I say to you: if a man arrive at true humility, there is no progress greater than this never-falling [progress]. For him who (throwing himself to the ground) has once humbled down his soul – where is there left for him to fall? And this is the mark of such a man: if he rejoices when he is reviled.”

The brother also asked the elder: “How does weeping come to a man, father?” The elder said: “Weeping is a habit and he who seeks it wants to meditate a long time so that his mind is ever in remembrance of his sins that he has committed or of the chastisement or of the memory of the tomb; in short, of all such pitiful considerations; of his fathers, how they
549. Ἡλθεὶς ποτὲ ἀπὸ Σκήτης ἀδελφὸς δόκιμος ἐν Θηβαϊδὶ καὶ ἐμείνεν εἰς κοινόβιον. Ἡσαν δὲ σχεδὸν πάντες ὁ τοῦ κοινοβίου ἄνδρες ἄγιοι τῶν λεγομένων Ταβενησιωτῶν. Ὁς οὖν ἐμείνει μικρὰς ἡμέρας λέγει τῷ ἄρχιμανδρίτῃ. Ποιήσον μοι εὐχήν, ἄββα, καὶ ἀπόλυσόν με· οὐ γὰρ δύναμαι μείναι ὠδὲ. Λέγει αὐτὸ τὸ πατήρ· Διατί, τέκνον; Λέγει ὁ ἀδελφὸς· Ὡτὸ ὧδε κάματος οὐκ ἔστιν οὐδὲ μισθός· πάντες γὰρ οἱ πατέρες ἀγωνισταί εἰσιν, ἐγὼ δὲ ἄνηρ ἄμαρτωλός εἰμι, καὶ ὑπάγω μᾶλλον ὅπου ὑβρισθήναι εὐρίσκω καὶ ἐξουδενωθήναι. Ταῦτα γὰρ εἰσίν τά [f. 291r] σώζοντα ἀνθρωπον ἀμαρτωλόν. Ἀρμαμάσας οὖν ὁ ἡγούμενος καὶ μαθὼν ὅτι ἐργάτης ἐστίν, ἀπέλυσεν αὐτὸν εἰπὼν· Πορεύου, τέκνον· ἀνδρίζου καὶ κραταιούσθω ἡ καρδία σου καὶ ὑπόμενον τὸν Κύριον.

550. Ἀδελφὸς παρέβαλεν εἰς τὸ ὅρος τῆς Φέρμης πρὸς μέγαν γέροντα καὶ λέγει αὐτῷ· Ἄββα, τί ποιήσω ὅτι ἀπόλλεται; μοι ἡ ψυχή. Λέγει αὐτῷ ὁ γέρων· Διατί, τέκνον; Καὶ εἶπεν ὁ ἀδελφὸς ὅτι, ὅτε ἤμην εἰς τὸν κόσμον φύει πολλὰ ἐνήστευον καὶ ἠγρύπνουν καὶ πολλὴ κατάνυξις καὶ θέρμη ἐν ἔμοι ἦν, ἀρτὶ δὲ, ἄββα, οὐδὲ ὅλως ἀγαθὸν θεωρῶ ἐν ἑαυτῷ. Λέγει αὐτῷ ὁ γέρων· Πίστευε μοι, τέκνον, ὅτι ὅσα ἐποίεις, ὅτε ἦς ἐν τῷ κόσμῳ, ἀπὸ κενοδοξίας καὶ τοῦ ἐπαίνου τῶν ἀνθρώπων εἶχες τὴν προθύ [f. 291v] μιᾶν καὶ ἀπρόσδεκτα ἠσαν ἐνώπιον τοῦ Θεοῦ καὶ διὰ τοῦτο καὶ ὁ Σατανᾶς οὐκ ἐπολέμησε σε —οὐ γὰρ ἐμελλεν αὐτῷ ἐκκόψαι τὴν προθυμίαν σου. Ἀρτὶ δὲ ὅρων σε ὅτι ἐστρατεύθης τῷ Χριστῷ καὶ ἐξῆλθες κατ’ αὐτοῦ, καὶ αὐτὸς λιπών ἀπλίσθη κατὰ σοῦ. Πλὴν ἀρέσκει τῷ θεῷ ἐς ψαλμός, ὅν λέγεις ἄρτι μετὰ κατανύξεως, ὑπὲρ χιλίους, οὐς ἔλεγες ἐν τῷ κόσμῳ, καὶ προσδέχεται σου τὴν μικρὰν νηστείαν ὑπὲρ τὰς ἐβδομάδας, ἀς ἐνήστευες ἐν τῷ κόσμῳ. Λέγει αὐτῷ ὁ ἀδελφὸς· Οὐδὲ ὅλως νηστεύω ἀρτί, ἀλλ’ ὅλα τὰ ἀγαθὰ, ἀτέρ εἴχον ἐν τῷ κόσμῳ, ἠρήθησαν

1 σώζοντα] σώζοντα S  2 ἀπόλλεται] ἀπόλλυται S
3 ὅτι] ὅτε S  4 καὶ] om S
passed on and where they are now.” The brother said: “Ought a monk then to consider his parents, father?” The elder answered: “Whatever consideration you know brings tears to your soul, spend time on it and, when weeping comes, then graft it wherever you will, either onto your sins or onto some other good reflection. I know an industrious brother who, being hard-hearted, often used to strike himself and weep with the pain; then he would reflect on his sins.”

N.549

A well-tried brother once came into the Thebaid from Scete and stayed at a coenobion. Almost all the men at the coenobion were saints of the type known as Tabenesiotes. When he had stayed there a few days, he said to the archimandrite: “Offer a prayer for me, abba, and dismiss me, for I cannot stay here.” “Why is that, my son?” the father said to him. “Because there is no struggling here, no reward,” the brother said, “because all the fathers are [accomplished] combatants, while I am a sinful man. I would rather go where I find myself being insulted and despised, for these are what save a sinful man.” So the higoumen, amazed, and perceiving that this was serious, dismissed him, saying: “Go forth, my son; ‘Be brave and let your heart be strengthened and wait upon the Lord’ [Ps 26:14].”

N.550

A brother visited a great elder at the Mountain of Phermê and said to him: “Abba, what am I to do, for my soul is getting lost.” “Why is that, my son?” the elder said to him and the brother said: “It is because, when I was in the world, I fasted a great deal of course and kept watch, and there was plenteous fervent sorrow for sin in me, whereas now, abba, I see no good thing in myself at all.” “Believe me, my son,” the elder said to him, “whatever you did when you were in the world, it was vainglory and the praise of men that gave you the eagerness to accomplish those things and they were unacceptable in the sight of God. For that reason Satan was not at war with you; it was no concern to him to cut out your eagerness. But now that he sees that you were enlisted in the army of Christ and have set out against him, he too then armed himself against you. But a single psalm said now with sorrow for sin is more pleasing to God than a thousand psalms that you used to say in the world; and he accepts the little bit of fasting you do now more readily than the weeks you fasted in the world.” The brother said to him: “I do not fast at all now, but all the good things
ἀπ' ἐμοῦ. Λέγει αὐτῷ ὁ γέρων" Ἀδελφέ, ἀρκεῖ σοι ὁ ἔχεις μόνον ὑπόμεινον καὶ καλῶς εἰ.

Τοῦ οὖν ἀδελφοῦ ἐπιμένοντος καὶ λέγοντος ὧτι φύσει, ἄββα, ἀπόλλα[5. 292b]ταί[5] μου ἡ ψυχή, τότε ὁ γέρων λέγει αὐτῷ· Πίστευσον, ἀδελφέ, οὐκ ἴθηλὼν σοι εἰπέτι, ἵνα μὴ βλαβῇ σου ὁ λογισμός, πλὴν ὅρων σε εἰς ῥάθυμίαν ἐλθόντα ὑπὸ τοῦ Σατανᾶ λέγω σοι ὧτι αὐτὸ τοῦτο τὸ νομίζειν σε ὡτι, ὡς ἔν τῷ κόσμῳ ἄγαθα ἐποίεις καὶ καλῶς παρήχου, ὑπερηφανία ἐστίν· αὐτῶς γὰρ καὶ ὁ Φαρισαῖος ἄπωλες2 πάντα διὰ ἐποίησεν ἄγαθα. Πάλιν δὲ νῦν ὧτι ἔχεις ἑαυτὸν μηδὲν ἄγαθον ὅλως ποιοῦντα, ἀρκεῖ σοι, ἀδελφέ, εἰς σωτηρίαν· ταπείνωσις γὰρ ἐστίν καὶ οὕτως ἐδικαίωθη ὁ τελῶνης μηδὲν ἄγαθον ποίησας. Καὶ γὰρ ἀρέσκει τῷ Θεῷ ἀνθρώπος ἀμαρτωλός1 καὶ ἀμελής μετά συντριμμοῦ4 καρδίας καὶ ταπεινώσεως ύπὸ τὸν πολλὰ ποιοῦντα ἄγαθα καὶ ἔχοντα ἑαυτὸν ὧτι ὁ [5. 293a]ἀρκος ποιεῖ τι ἄγαθον. Καὶ ἀφεληθεὶς μεγάλως ο ἀδελφὸς ἐβαλε μετάνοιαν τῷ γέροντι λέγων· Σήμερον, ἄββα, ἐσώθη ἡ ψυχή μου διὰ σοῦ.

551. Ἡν τις γέρων οἰκών εἰς τά κελλία τά λεγόμενα Ἡρεμικά ἐξωθέν Ἀλεξανδρείας, καὶ ἦν ὁ γέρων πάνυ ἰδίως καὶ ὁλιγόψυχος. Ἀκούσας οὖν περὶ αὐτοῦ ἀδελφὸς τις νεότερος συντίθεται διαθήκην μετά τοῦ Θεοῦ λέγων· Κύριε, ύπὲρ ὅλων τῶν κακῶν ὧν ἐποίησας, ύπάγω μένω καὶ ύπομένω μετά τοῦ γέροντος καὶ δουλεύω αὐτῷ καὶ ἀναπαύω.

"Ὑβριζέν οὖν αὐτόν ὁ γέρων ὡς κύνα ἐφ’ ἐκάστης ἡμέρας. Βλέπων οὖν ὁ Θεὸς5 τὴν ύπομονὴν καὶ ταπείνωσιν τοῦ ἀδελφοῦ, μετὰ ἐξ ἑτοῦ τοῦ μεῖναι μετά τοῦ γέροντος θεωρεῖ κατὰ τοὺς ὑπνούς τινά φοβηρόν βασ- τάζουν [5. 293b]τα χαρτίον μέγα καὶ ύποδεικνύοντα αὐτῷ τῷ ἡμίου τοῦ χαρτίου6 ἀπαλειφθείν τὸ δὲ ἡμῖον ψυχραμμένον, καὶ λέγει αὐτῷ· Ἰδοὺ τά ἡμίον τοῦ χρέους7 ἔλαβεν ὁ δεσπότης, ἀγώνισαι καὶ περὶ τῶν λοιπῶν. Ἡν δὲ ἄλλος γέρων πνευματικός πλησίον αὐτῶν οἰκών καὶ ἤκουσε πάντοτε πῶς ὁλιγόψυχος8 ὁ γέρων καὶ ἐθλίβε τὸν ἀδελφόν καὶ πῶς ἐκείνος ἐβαλε αὐτῷ μετανοίαν καὶ ὁ γέρων ὦ διηλλάσσετο9 αὐτῷ. Καὶ καθότι ὑπήντα τῷ ἀδελφῷ ὁ πνευματικός γέρων, ἡρώτα αὐτῶν· Τί ἐν;10 τέκνον; Πῶς ἦ σήμερον διήλθεν; Ἄρα ἐκερδήσαμεν

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that I had in the world have been taken away from me.” “Brother, what you have is sufficient and no more,” the elder said to him; “persevere and it shall be well with you.”

But as the brother persisted, saying: “Abba, my soul really is getting lost”, then the elder said to him: “Believe me, brother, I did not want to speak to you for fear of doing violence to your thinking but, seeing you coming to indifference through Satan, I am telling you that the very fact of thinking that you were doing good deeds and leading a good life in the world is arrogance. It was in that way that the Pharisee lost all the good things he had done. But now that you once again regard yourself, brother, as somebody who is doing no good thing whatsoever, that suffices you for salvation, because it is humility and it is how the Publican (having done no good thing) was justified [cf. Lk 18:10–14]. For a sinful and negligent man with a contrite heart and humility is pleasing to God rather than one who is doing many good deeds and regarding himself as doing something completely good.” Greatly edified, the brother prostrated himself before the elder saying: “Abba, today my soul has been saved through you.”

**N.551 BHG 1445vb, de monacho iracundo**

There was an elder living at the cells known as Eremica outside Alexandria who was very quick to anger and faint-hearted. Hearing of him, a young brother made a covenant with God, saying: “Lord, on account of all the bad things I have done, I am going to stay and put up with the elder and serve him and be in repose.” Every day the elder used to abuse him like a dog. God noticed the brother’s patient endurance and humility; after he had been living with the elder for six years, he saw in his sleep a terrifying figure holding a large document and showing him half the document effaced, the other half written on. “Look,” he said to the brother, “The Lord-and-master has erased half your debt: fight on for the remainder.” Now there was another elder, a spiritual man, living close by them; all the time he was hearing how the elder belittled and tormented the brother and how the brother would prostrate himself before him, yet the elder would still not be reconciled with him. Whenever the spiritual elder met the brother he asked him: “How is it my son? How did it go today? Have we gained anything? Did we efface anything from the document?” Being aware that the elder was a spiritual man, the brother concealed nothing
τίποτε; Ἀρα ἐλιώσαμεν ἐκ τοῦ χάρτου; Γινώσκων οὖν ὁ ἀδελφὸς ὅτι ὁ γέρων πνευματικὸς ἔστιν, οὐκ ἐκρυβεν αὐτῷ, ἀλλὰ ἀπεκρίνατο λέγων· Νάι, πάτερ, ἐκάμαμεν 

552. Εἴπεν γέρων· Ἡ ταπείνωσις πολλάκις καὶ χωρίς κόπου ἔσωσε πολλοὺς. 2 Καὶ μαρτυρεῖ τούτο ὁ τελώνης καὶ ὁ ἀσώτως υἱὸς ρήματα μόνον μικρὰ εἰπόντες καὶ σωθέντες. Οἱ κόπους τοῦ ἀνθρώπου, ἐάν μὴ ἔχωσι ταπείνωσιν, αὐτοὶ ἀπόλλουσιν αὐτοῖν πολλοί γὰρ διὰ τῶν μεγάλων κόπων ὑποικοῦσι, εἰς ὑπέρφανιαν ἔχρωσιν ὡς ὁ Φαρίσαιος.

553. Εἴπεν πάλιν· Τὸ λαλεῖν περὶ πίστεως καὶ ἀναγινώσκειν δόγματα ἐξεραώνουσι τὴν κατάνυξιν τοῦ ἀνθρώπου καὶ ἐξαλείψουσιν αὐτῆς, οἱ δὲ βίοι καὶ ὁ λόγοι τῶν γερόντων φωτίζουσι τὴν ψυχήν.

554. Γέρων τοῖς κατέλαβεν ἐν Σκήτῃ ληστὰς συλούντας τὴν κέλλῃς αὐτοῦ καὶ λέγει αὐτοῖς· Ταχύνατε [f. 294r ] πρὸ τοῦ ἐλθὼν οἱ ἀδελφοὶ καὶ συλλέσσοις με πληρώσαι τὴν ἐντολὴν τοῦ Χριστοῦ τοῦ εἰπόντος· ἀπὸ τοῦ ἁρύνος τὰ σὰ μὴ ἀπαίτησ.
from him, but answered: “Yes, father, we laboured a little.” If ever from
time to time [a day] passed when he was not reviled, spat on or chased
away from the elder, he would go to his neighbour in the evening weeping
and saying: “Oh dear, today was a bad day for me, abba; I did not gain
anything, but passed the day in repose.” After another six years the brother
died and the spiritual elder affirmed: “I saw him there with the martyrs and
he was beseeching God with freedom of access on behalf of his elder,
saying: ‘Lord, as you were merciful to me on his account, do you now, of
your loving kindness and for your servant’s sake, have mercy on him too.’
Forty days later [God] took the elder also to himself in the place of repose.”
Now see what freedom of access have they who endure afflictions for
God’s sake!

N.552

An elder said: “Humility, even without toiling, has often saved many
people. The Publican and the Prodigal Son bear witness to this: all they
did was to speak a few words and they were saved. A man’s toiling will
bring him to perdition if it does not have humility, for many end up
arrogant because of the great toiling they accomplish, as did the Pharisee”
[cf. Lk 15: 11–32; 18:10–14].

N.553

Again he said: “Talking about the faith and reading doctrines dry up a
man’s sorrow for sin and obliterate it, whereas the lives and words of the
elders enlighten the soul.”

N.554

An elder at Scete encountered some robbers plundering his cell and he said
to them: “Be quick before the brothers come and prevent me from
fulfilling the commandment of Christ which says: ‘Do not ask somebody
who takes your things to return them’” [Lk 6:30].
555. Ἡρωτήθη γέρων: Τί ἐστί τὸ ὑπέρ ἄργου ῥήματος διδόναι λόγον; Καὶ ἀπεκρίθη: Οἰοσδήποτε λόγος περὶ σωματικοῦ πράγματος λαλούμενος ἁργολογία ἐστὶ. Μόνον δὲ τὸ λαλεῖν περὶ σωτηρίας ψυχῆς, τοῦτο οὐκ ἔστιν ἁργολογία. Πλὴν τὸ ἔξ ὅλων σκοπῆσαι καὶ σιωπῆσαι κάλλιον ἔστιν; ὡς γὰρ λαλεῖς τὸ καλὸν, ἔρχεται εἰς μέσον καὶ τὸ κακὸν.

556. Γέροντι τινὶ μεγάλῳ συνώκει ἄδελφως ἀμελέστερος καὶ ὁρῶν τὸν γέροντα διὰ τῆς ἐβδομάδος ἀπάς ἐσθίοντα λέγει αὐτῷ: Ἀββᾶ, λέγουσι τινὲς ὅτι ἡ μεγάλη ἄσκησις φέρει τινὰ εἰς ὑπερηφάνειαν. Λέγει αὐτῷ ὁ γέρων: Οὐ[f. 294v]κοῦν, τέκνον, ἐὰν διὰ τῆς ἀμελείας ἔρχεται ἡ ταπείνωσις, ἀπελθόντες ἄρωμεν ἐαυτοῖς καὶ γυναῖκας καὶ φάγωμεν κρέα καὶ οἶνον πίωμεν. Οὕτα ἡμῖν, τέκνον, πῶς ἐμπαιζόμεθα καὶ οὐκ οἴδαμεν, οὐκ ἀκούομεν τοῦ Δαβίδ λέγοντος: Ἰδε τὴν ταπείνωσιν μου καὶ τὸν κόπον μου καὶ ἄρεσ πάσας τὰς ἀμαρτιάς μου; Ὁ γὰρ ἀμαρτήσας τῇ Θεοὶ ὁφείλει ἀποχωρῆσαι ἐαυτὸν ἀπὸ πάσης ἁγάτῃς ἀνθρώπου, ἐως οὐ πληροφορηθῆ  ὅτι ἐγένετο φίλος αὐτοῦ ὁ Θεός. Ἡ γὰρ ἁγάτης τῶν ἀνθρώπων πολλάκις χωρίζει ἡμᾶς τῆς ἁγάτῃς τοῦ Θεοῦ.


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1 πράγματος λαλούμενος] λαλούμενος πράγματος S
2 Μόνον δὲ] om S
3 τοῦτο οὐκ] τοῦτο μόνον οὐκ S
4 ὁ γέρων] om S
5 ὁ γάρ ἀμαρτήσας κ.τ.λ. = 707
6 Ἐπίτευν ὁ γέρων... ὀφειλήτας ἡμῶν] om C
7 βούλει] βούλη S
N.555

An elder was asked: “What does it mean ‘to give an account for an idle word’?” [cf. Mt 12:36] and he answered: “Whatever word is spoken concerning a physical matter is idle talk; but to speak of a soul’s salvation, that alone is not idle talk. For all that, it is better to look on and keep silent, for while you are speaking what is good, that which is bad comes along in the midst of it.”

N.556

A rather negligent brother was living with a great elder and, seeing the elder eating once a week, he said to him: “Abba, some say that severe self-discipline brings one to arrogance.” The elder said to him: “Then, my son, if humility comes through negligence, let us go and get ourselves wives; let us eat flesh and drink wine. Woe betide us, my son; how deluded we are and know it not. We do not hear David saying: ‘Look upon my humility and my toil and forgive all my sins’ [Ps 24:18]. For he who has sinned against God ought to withdraw himself from all human love until he is convinced that God has become his friend, for the love of humans often separates us from the love of God.”

N.557

A Libyan brother once came to Abba Silvanus at Mount Panepho and said to him: “Abba, I have an enemy who has done me great harm, for he seized my field when I was in the world. He often plotted against me and now he has incited sorcerers to harm me; I want to hand him over to the magistrate.” “Do what might give you relief, my son”, the elder said to him. “Yes, abba,” said the brother; “naturally his soul will benefit greatly if he is punished.” “Do as you will, my son”, said the elder. Then the brother said to the elder: “Stand up, father; let us offer a prayer – then I am going off to the magistrate.” The elder stood up and, as they were saying the Our Father, when they came to say: “And forgive us our trespasses as we forgive those who trespass against us” [Mt 6:12] the elder said: “as we do not even forgive those who trespass against us.” “Not like that, father”, said the brother to the elder, and he said: “How else, my son? Because, naturally, if you want to go to the magistrate for him to vindicate you, Silvanus is not offering any other prayer for you.” The brother prostrated himself and pardoned his enemy.
558. Ἡρωτήθη ὁ ἀββᾶς Λογγίνος· Ποιά ἄρετή ἔστι μείζων πάντων, πάτερ; Καὶ εἶπεν ὁ γέρων· Λογίζομαι ὅτι ἡ ὑπερηφανία χείρω πάντων ἐστίν, ὡς καὶ εἰ αὐτῶν τῶν οὐρανῶν ἔρριψε τινάς, πάντως καὶ ἡ ταπεινοφορσύνη ἵσχύει εἰς αὐτῶν τῶν ἁβύσσων ἄνενεγκαι ἀνθρωπόν κἂν ὡς δαίμον ἐστίν ὁ ἁμαρτωλός, ὄθεν καὶ ὁ Κύριος μακαρίζει τοὺς πτωχοὺς τῷ πνεύματι.

559. Εἶπεν πάλιν ὁ θεῖος οὐκ ἐσθείει, οὕτως ὁ ταπεινόφρον οὐ δύναται κρίνει ἀνθρωπόν, κἂν ἵδη αὐτὸν προσκυνοῦντα εἰδολοὶς.

560. Εἶπεν πάλιν· Ἡ νηστεία ταπεινοῖ τὸ σῶμα, ἡ ἀγρυπνία καθα[ἑφ. 293]ριζεῖ τὸν νοῦν, ἡ ἡσυχία φέρει τὸ πένθος, βαπτίζει τὸν ἀνθρωπὸν καὶ ποιεῖ ἀναμάρτητον.

561. Εἶχε δὲ ὁ ἀββᾶς Λογγίνος κατάνυξεν πολλὴν ἐν τῇ εὐχῇ καὶ τῇ ψαλμῳδίᾳ αὐτοῦ καὶ λέγει αὐτῷ ἐν μιᾷ ὁ μαθητής αὐτοῦ· Ἀββᾶ, οὕτως ἐστίν ὁ πνευματικός κανόνων, τὸ κλαίειν ἐν τῇ λειτουργίᾳ αὐτοῦ τὸν μοναχῶν; Καὶ λέγει ὁ γέρων· Ναί, τέκνων, οὕτως ἐστίν ὁ κανών διὸ χρησίμον ὁ Θεός. Ο γὰρ Θεός οὐκ ἐποίησε τὸν ἁμαρτωλόν ἐν κλαυθμοῖς ἄλλοις εἰς χαράν καὶ εὐφροσύνην, ἵνα δοξάζῃ Αὐτὸν καθάρως καὶ ἀναμάρτητος ὡς οἱ ἄγγελοι, ἄλλα πεσόν εἰς τὴν ἁμαρτίαν ὁ ἁμαρτωλός ἐδεήθη τοῦ κλαυθμοῦ. Ὅπου γὰρ ἁμαρτία οὐκ ἐστίν, ἐκεῖ οὐ χρεία κλαυθμοῦ.

562. Εἶπεν γέρων· Ἡνίκα θέλει παραβαλεῖν ἀδελφός πρὸς ἀδελφόν, ὁ δαίμων [ἑφ. 295β] τῆς καταλαλίας ἢ προλαμβάνει αὐτὸν ἐκεῖ ἢ μετ᾽ αὐτοῦ ἔρχεται πρὸς τὸν ἀδελφὸν.

563. Εἶπεν πάλιν· Οὐδὲν χαλεπώτερον συνθείας κακῆς· χρόνον γὰρ χρησίμον ὁ τις ὁτιότοις πρὸς τὸ ἐκκόψῃ αὐτήν· ἐκτὸς γὰρ χρόνον καὶ πόνον ἐκκόψῃ συνθείαν. Τὸν μὲν οὖν πόνον πολλοὶ ἔσχον ἐν τῇ ἡμερᾷ τῆς κρίσεως, καὶ ὁ Θεός μόνος οἶδεν τὸ τί μέλλει ποιεῖν μετ᾽ αὐτῶν ἐν τῇ ἡμέρᾳ τῆς κρίσεως.

1 ὃς ἢ] ὃς εἰ ἢ S
Abba Longinus was asked: “Which virtue is greater than them all, father?” and the elder said: “If arrogance is worse than all [other sins], to the point that it cast some out of the very heavens, I think that humble-mindedness is certainly strong enough to lift a man out of the very abyss, even if the sinner is like a demon. Thus the Lord pronounces ‘the poor in spirit’ ‘blessed’” [Mt 5:3].

Again he said: “Just as a corpse does not eat, so he who is humble in mind is unable to judge a man, even if he sees him worshipping idols.”

Again he said: “Fasting humbles the body; watching by night purifies the mind; ἡσυχία produces sorrow, baptises the man and makes him sinless.”

Abba Longinus used to experience intense sorrow for sin at prayer and in his psalm-singing. One day his disciple said to him: “Abba, is this the spiritual rule that a monk should weep at his liturgy?” “Yes, my son,” said the elder; “this is the rule that God requires. For God did not create man in weeping but for joy and gladness, to glorify him in purity and sinlessness, as do the angels. But, having fallen into sin, man needed weeping. Where there is no sin, there is no need of weeping there.”

An elder said: “When a brother wants to encounter a brother, the demon of backbiting either precedes him there or comes to the brother with him.”

He also said: “There is nothing more serious than a bad habit. A person [who has one] requires time and great effort to eradicate it, for without time and effort it is impossible to eradicate a habit. Many made the effort but few took the time, while others were soon cut short by death; and God alone knows what he is going to do with them at the Day of Judgement.”
564. Ἀδελφός ὁίκων ἐν κελλίῳ καθ' ἐαυτὸν πολλάκις ἠρχέτο εἰς ῥαθυμίαν — ἵνα γὰρ πεσών εἰς βαρὺ ἀμάρτημα. Λοιπὸν πενθῶν καὶ μὴ γινώσκων τι ποιῆσαι, ἔλεγεν· Τὸ γενόμενον ἐγένετο, καὶ ἀπεκρίνατο αὐτῷ [f. 295v²] ἡ συνείδησις αὐτοῦ· Ἀλλὰ κακῶς ἐγένετο. Καὶ οὕτως ἐπένθη ἑώς βανάτου.

565. Ἐλεγον περὶ τοῦ ἀββᾶ Σεραπίωνος ὅτι οὕτως ἐγένετο ὁ βίος αὐτοῦ ὡς ἕνὸς τῶν πετεινῶν, μὴ κτησάμενος ἄλος πράγμα τοῦ αἴώνος τούτου μηδὲ εἰς κελλίον καρτηρήσας, ἀλλὰ σινδόνα φορῶν καὶ μικρὸν εὐαγγέλιον ἔχων, οὕτως ἐγύρευεν ὡς ἀσώματος. Πολλάκις οὖν εὐρίσκον αὐτοῦ ἐξωθὴν κόμης ἐν τῇ ὁδῷ καθήμενον καὶ δεινῶς κλαίοντα καὶ ἥρωτάντων αὐτοῦ· Διατὶ οὕτως κλαίεις, γέρων; Ἐλεγεν ἀπεκρίνατο αὐτοῖς· Ὁ δεσπότης μου ἔπιστευσε μοι τὸν πλοῦτον αὐτοῦ καὶ ἀπώλεσα αὐτὸν καὶ βουλεῖται με τιμωρήσασθαι. Ἐκεῖνοι ἀκοῦσαντες ἐνόμιζον περὶ χρυσοῦ αὐτοῦ λέγει, καὶ πολλάκις ἐπέστησαν αὐτῷ μή [f. 295v²] κρόνον ἄρτου ἔλεγον· Δέξαι, ἀδελφε, φάγε καὶ περὶ τοῦ πλοῦτος οὗ ἀπώλεσας, δυνατός ἐστίν ὁ Θεὸς πέμψαι σοι αὐτόν. Καὶ ἀπεκρίνατο ὁ γέρων· Ἀμήν.

566. Ἀλλοτε πάλιν ἐν Ἀλεξανδρείᾳ συνήντησε ῥίγώντι πτωχῷ καὶ στάς καθ' ἐαυτὸν ἐλογίζετο· Πῶς ἔγω ὁ δοκῶν ἀσκητής εἶναι φορῶν χίτῶνα καὶ οὕτως ὁ πτωχὸς — μάλλον δὲ ὁ Χριστός — ἀπὸ ρίγανος ἀποθήκευες; Φύσει εὰν ἀφῆσο αὐτόν ἀποθεμεῖν, ὡς φονεύς κρίνομαι εἶν τῇ ἡμέρᾳ τῆς κρίσεως. Καὶ ἀποδυσάμενος ως καλὸς ἀθλητής δέδωκε τὸ ἰμάτιον ὁ ἐφόρη τῷ πτωχῷ, καὶ ἐκάθετο ἔχων εἰς τῇ μάλῃ αὐτοῦ τὸ μικρὸν εὐαγγέλιον ὑπὲρ αἰεὶ ἐξάσταζεν. Παρερχόμενος οὖν ὁ λεγόμενος ἐπὶ τῆς εἰρήνης, ὡς εἶδεν αὐτὸν γυμνὸν, λέγει πρὸς αὐτὸν· Ἀββᾶ [f. 296r²] Σεραπίων, τίς σε ἀπέδυσεν; Καὶ ἔξενέγκω τὸ μικρὸν εὐαγγέλιον λέγει πρὸς αὐτὸν· Οὕτος ἀπέδυσε με.

Καὶ ἀναστὰς ἐκείθεν ὑπαντὰ τινὶ ὑπὸ ἄλλου κρατουμένου διὰ χρέος καὶ μὴ ἔχων τῷ δοῦναι, πωλήσας τὸ μικρὸν εὐαγγέλιον ὁ ἀθάνατος οὕτως Σεραπίων δέδωκεν εἰς τὸ χρέως τοῦ βιαζομένου ἀνθρώπου, καὶ εἰσήλθεν εἰς τὸ κελλίον αὐτοῦ γυμνὸς. Ὡς οὖν εἶδεν αὐτὸν ὁ μαθητής αὐτοῦ γυμνὸν λέγει αὐτῷ· Ἀββᾶ, ποῦ τὸ μικρὸν κολόβιον; Καὶ λέγει αὐτῷ· ὁ γέρων·

1 γέρων cor] γέρων C  2 πέμψαι cor] πέμψε C
N.564

A brother living in a cell by himself often became indolent, for he would fall into a grave sin. Then, grieving and not knowing what he was going to do, he would say: “What is done is done.” “But it was badly done”, his conscience answered him back, and thus he grieved until he died.

N.565/15.116

They used to say of Abba Serapion that, such was his life that it was like that of one of the birds. Not a thing of this world did he possess, nor did he remain in a cell. He used to go around like an incorporeal being, wearing a sheet and carrying a little gospel [book]. They would often find him sitting by the roadside outside a village, weeping bitterly. They would ask him: “Why are you weeping like this, elder?” and he would answer them: “My Lord-and-master entrusted me with his wealth; but I have lost and squandered it and he wants to take vengeance on me.” As they listened to this they used to think that he was talking about money and often, throwing him a little bread, they would say: “Take this and eat it brother; and, regarding the wealth you lost, God is powerful enough to send it [back] to you”, to which the elder answered: “Amen.”

N.566/15.117

Another time he met a pauper in Alexandria shivering with cold. Coming to a standstill, he thought to himself: “How can I who am supposed to be a monk be wearing a smock while this pauper (or rather, Christ) [Mt 25.35–45] is dying of cold? If I leave him to die, naturally I shall be judged to be a murderer at the Day of Judgement.” Like a good athlete, he took off the tunic he was wearing and gave it to the pauper. Then he sat down with the little gospel [book] he always carried tucked under his arm. When the so-called “guardian of the peace” came by and saw him naked, he said to him: “Abba Serapion, who stripped you?” – producing the little gospel [book], he said to him: “This one stripped me.”

Getting up from there, he met a person who was being seized for debt by somebody else, because he had nothing to give him. This immortal Serapion sold his little gospel [book] and, giving [the proceeds] for the debt of the man who was being violated, went naked into his cell. When his disciple saw him naked, he said to him: “Abba, where is your little
Προεπέμψα αὐτό, τέκνον, ὧνα χρήζομεν αὐτοῦ. Λέγει πρὸς αὐτὸν ὁ ἀδελφὸς· Ποῦ τὸ μικρὸν εὐαγγέλιον; Ἀπεκρίθη ὁ γέρων· Φύει, τέκνον, αὐτὸν τὸν λέγοντά μοι καθημέραν παώλησον σου τὰ ὑπάρχοντα καὶ [f. 296gr] δός πτωχοῖς, Αὐτὸν ἐπώλησα καὶ ἐδωκα Αὐτῷ, ἵνα ἐν ἡμέρᾳ κρίσεως εὐρώμεν περισσότεραν παρρησίαν πρὸς Αὐτόν.

567. Ἕλεγον οἱ πατέρες περὶ τοῦ ἀββᾶ Μαρκελλίνου τοῦ τῆς Θηβαίδος ὡτι πολλάκις εἶπεν ὁ μαθητής αὐτοῦ ὧτι μέλλουν τῇ κυριακῇ ἐξέρχεσθαι εἰς σύναξιν ἑυτρέπτειν ὡτι αὐτὸν καὶ μέρος τῶν ἁγίων Γραφῶν ἀπεστήθιζεν, ἐως ἠλθῃ ὧτι τὴν ἐκκλησίαν, καὶ οὕτως αὐτῶς μελετῶν τὰ χείλη αὐτοῦ οὐκ ἐκινοῦντο, ἵνα μη τὸς αὐτοῦ ἀκοὐσῃ. Καὶ ὡτι ἦστατο ὧτι τὴν σύναξιν, τὸ στήθος αὐτοῦ ἐβρέχετο ἀπὸ τῶν δακρύων. Ἐλεγε γὰρ ὧτι τῆς συνάξεως ἑπιτελούμενης θεωρῶ ὅτι ἐκκλησίαν ὡς πῦρ καὶ, ὧταν ἀπολύσῃ ἡ σύναξις, πάλιν ἀναχωρεῖ τὸ πῦρ.

568. Ἀδελφὸς [f. 296va] ἠρώτησε τὸν ἀββᾶν Ἀρσένιον λέγων· Διατί εἰσὶ τινες καλοὶ ἀνθρώποι καὶ ἐν τῷ ἀποθυμῆσαι αὐτοὺς μετὰ ἑπτῆμιας τινὸς πλησσόμενοι εἰς τὸ σῶμα αὐτῶν κοιμῶνται; Καὶ ἀπεκρίθη ὁ γέρων ὧτι, ὃστε ἐν ὀλίσθητες ἑνταύθα καθαροὶ ἀπέλθωσιν.

569. Ἀδελφὸς παρέβαλε γέροντι καὶ ἠρώτησεν αὐτοῦ· Πῶς ἔχεις, πάτερ; Καὶ ἀπεκρίθη ὁ γέρων· Κακὸς. Λέγει αὐτῷ ὁ ἀδελφὸς· Διατί, ἀββᾶ; Λέγει ὁ γέρων· ἦδον δεκακτῶ χρόνων ἐχω ἐνώπιόν του Θεοῦ παριστάμενος καὶ καθημέραν καταρώμενος ἐαυτὸν καὶ λέγων· Ἐπικατάρατοι οἱ ἐκκλησίαν ἀπὸ τῶν ἐντολῶν σου. Καὶ τούτο ἀκούσας ὁ ἀδελφὸς ἐξῆλθε πάνω ὡφεληθεὶς εἰς τὴν ταπείνωσιν τοῦ γέροντος.

1 ἑυτρέπτειν cor γι' εὐτρέπτειν C
smock?" The elder told him: “I sent it on to where we shall need it, my son.” “And where is the little gospel [book]?” he said. The elder replied: “Well, naturally, he being the one who says to me every day: ‘Sell all that you have and give to the poor’ [Mt 19:21], I sold him and gave the proceeds to him, so that we shall enjoy greater freedom of speech with him at the Day of Judgement.”

N.567/18.19

The fathers used to say about Abba Marcellinus of the Thebaid that his disciple often said that when he was going to set out for worship on a Sunday, he would prepare himself and repeat from memory a passage from the Scriptures until he came to the church. As he meditated on them [those words] in this way, his lips did not move, so that nobody might hear him. And when he was standing in the service, his breast was being sprinkled with tears. He used to say: “While the service is in progress I perceive the entire church like fire and, when the congregation is dismissed, the fire recedes again.”

N.568/10.6

A brother asked Abba Arsenius: “Why are there some good men who, at the time of death, fall asleep stricken with a kind of punishment to their bodies?” The elder replied: “It is so they may go away there pure, as though salted with salt” [Mk 9:49].

[N.603 and N.604 follow here in Sinaï 448.]

N.569

A brother visited an elder and asked him: “How are you, father?” “Badly”, the elder replied. “Why is that, abba?” said the brother to him. “Look,” the elder said, “for eighteen years I have been standing before God, cursing myself every day and saying: ‘Cursed are those who turn from your commandments’ [Ps 118:21].” Having heard this, the brother went out greatly edified by the humility of the elder.
570. Εἶπεν ὁ ἀββᾶς [f. 296v] Ζήνων ὅτι λόγου διδεῖ ὁ μοναχὸς τῷ Θεῷ ὑπὲρ ὧν λαμβάνει ἀγάπην.

571. Ἡλθε ποτε εἰς τὴν Ῥαϊθοῦ ἀνθρωπος πλούσιος ἀπὸ τῆς ξένης καὶ ἔδωκεν ἀγάπην τοῖς ἁλεφοῖς πρὸς νόμισμα· ἐπεμερε δὲ καὶ τινὶ ἠσυχαστῇ καθεξομένῳ ἐκεῖ ἐν κελλίῳ. Καὶ τῇ νυκτὶ ἐκείνῃ θεωρεῖ ὁ γέρων ἄγρων μεμεστωμένον ἀκανθῶν καὶ τινα λέγοντα αὐτῷ· "Ἐξέλθε θέρισον εἰς τὸν ἄγρον τοῦ δόντος τὴν ἀγάπην. Καὶ πρωἰς μετεστέλατο ὁ ἡσυχαστής τὸν ἀποστείλοντα αὐτῷ τὸ νόμισμα φιλόχριστον καὶ δίδωσιν αὐτῷ χρυσίον λέγων· Δέξαι σου, ἀδελφέ, τὸ νόμισμα· οὐ γὰρ ἀπαντᾷ μοι ἀλλοτρίας ἀκάνθας θερίσαι· εἴθοις τὰς ἐαυτοῦ ἀναστάσας.

572. Εἶπεν γέρων ὅτι ἀνθρωπος καθήμενος ἐν τῷ κελλί [f. 297r] ὁ αὐτοῦ καὶ μελετῶν ἐν τοῖς ψαλμοῖς ὁμοίως ἔστιν ἀνθρώπῳ ζητοῦντι τὸν βασιλέα· ὁ δὲ προσευχόμενος συνεχῶς ὁμοίως ἔστι τῷ λαλοῦντι τῷ βασιλεί· ὁ δὲ μετὰ κλαυθμοῦ αὐτῶν τοὺς πόδας κρατεῖ τὸ βασιλέως ζητῶν ἔλεος παρά αὐτοῦ, ὥσπερ ἡ πόρνη πεποίηκεν.

573. Εἶπεν γέρων· Ἐὰν κάθη ἐν ἐρήμῳ ἡσυχάζων, μὴ λογίζου ἐν ἐαυτῷ ὡς μέγα τι ποιῶν, ἀλλὰ μᾶλλον ἔχει ἐαυτὸν ὡς κύνα ἔξορισθέντα απὸ ὅχλον καὶ δεδεμένον δίᾳ τὸ δάκνειν καὶ ἐπιχειρεῖν τοῖς ἀνθρώποις.

574. Εἶπεν πάλιν· Ἐν Σκήτει ἦν τῆς ἁδελφῶς, σπουδαῖος μὲν εἰς τὴν λειτουργίαν αὐτοῦ ἀμελής δὲ εἰς τὰ λοιπά. Καὶ ἐν μία φαίνεται ὁ Σατανάς τινὶ τῶν γερόντων καὶ λέγει αὐτῷ· Ὁ θαῦμα, ὁ δεῖνα ὁ θαῦμα [f. 297r] νοσχός ἐν τῇ μάλη αὐτοῦ σφίγγει με, ἵνα μὴ ἄναχωρησῇ ἐξ αὐτοῦ ποιῶν τὰ θελήματά μου, καὶ ὅτι ᾧραν λέγει τῷ Θεῷ. Κύριε, ὅμοιοι με ἀπὸ τοῦ πονηροῦ.

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1 διδε] διδωσιν S 2 ἀδελφέ, τὸ νόμισμα| τὸ νόμισμα, ἀδελφέ S 3 εἴθοις] εἴθος C 4 καὶ| om S
Abba Zeno said that the monk gives his promise to God and receives love in return for it.

There once came to Raithou a rich man from a foreign land who made an offering to the brothers of a gold piece; he also sent [one] to a solitary who lived in a cell there. That night the elder perceived a field filled with thistles and somebody saying to him: “Go out and reap the field of the one who made the offering.” In the morning, the solitary summoned the Christ-loving man who sent the gold piece to him and gave the gold to him, saying: “Take your gold piece brother, for it behoves me not to reap another’s thistles; if only I could eradicate my own!”

An elder said that a man remaining in his cell and meditating on the psalms is like a man searching for the king, but he who prays continuously is as one who speaks to the king, while he who intercedes with weeping is holding the king’s feet, begging for mercy from him, as did the prostitute [Lk 7: 37–8].

An elder said: “If you are living in hesychia in the desert, do not think to yourself that you are accomplishing some great deed. Think rather of yourself as a dog banished from company and tied up for biting and attacking people.”

Again he said: “There was a brother at Scete who was diligent in his performance of his liturgy but negligent so far as the rest was concerned. One day Satan appeared to one of the elders, saying to him: “O, wonder! The monk so-and-so is squeezing me under his arm to prevent me from parting from him. He is carrying out my wishes and says to God all the time: ‘Lord, deliver me from the evil one’ [Mt 6:13].”

[An Armenian version adds: “God took pity on the monk and sent his forces to expel Satan from him, but, by the care he took of his body, the monk would not allow Satan to go out of himself” – Regnault, Anonymes p.209.]
575. Εἶπεν γέρων: Συνήθισον κατὰ μικρὸν τὴν καρδίάν· σου περί ἕνου ἐκάστου τῶν ἀδελφῶν λέγειν. Ἡ ἀληθεία οὕτος προάγει μου κατὰ Θεόν, καὶ πάλιν· οὕτος σπουδαιότερος μου ἐστίν. Καὶ οὕτως λοιπῶν ἕχει εἰς τὸ ἔχειν ἑαυτὸν ὑπὸ κάτω πάντων καὶ οἴκει τὸ πνεῦμα τοῦ Θεοῦ ἐν σοί. Ἐὰν δὲ ἐξουδενώσῃ ἄνθρωπον, ἀναχωρεῖ ἡ χάρις τοῦ Θεοῦ ἀπὸ σοῦ καὶ παραδίδει σε εἰς μολυσμοὺς σαρκός, καὶ σκληρύνεται σου ἡ καρδία καὶ κατάνυξις οὐδεμία εὐρίσκεται ἐν σοί.

576. Ἀδελφὸς σπουδαῖος ἐκαθέζετο ἐν κελλίῳ καὶ ἄκουόν τάς [f. 297v] ἅρτας τῶν ἁγίων ἐστευδει νομίζων αὐτὸς ἑκτὸς μεγάλου πόνου καὶ ἁγίων κατορθώσαι. Ἀπελθὼν οὖν ἀνήγγειλε τινι μεγάλῳ γέροντι περί τούτου, καὶ ἀπεκρίθη αὐτῷ ὁ γέρων· Εἴ θέλεις, ὑπαγε γενοῦ ὡς παιδίον λαμβάνον μαθήματα παρὰ διδασκάλου καὶ ἐν ἑν ἀποστηθίζουν. Οὕτως καὶ σὺ δος ἑαυτῷ τὸν ἑισαυτὸν τοῦτον πολεμῆσαι, ἔως οὗ κατορθώσῃς μὴ χορτάζῃς κοιλίαν, καὶ πάλιν κοπιάσου, ἔως οὗ μισήσῃς ὡς ἔχρων τὴν κενοδοξίαν. Καὶ ὡς ταῦτα καλὸς ἀπαγγείλῃς, ἀγώνισαι ρίγαι τῇ ὑλῇ καὶ ἐμπιστεύσαι τῷ Θεῷ τὴν φροντίδα σου καὶ θάρσεις ὅτι, ἔχω τὰ τρία ταῦτα κατορθώσῃ ἄνθρωπος, μετὰ χαρᾶς ἀπαντᾷ τῷ Ἰησοῦ, ὅταν ἔλθῃ.

577. Εἶπεν γέρων· Φύσει ἔαν ἐστίν [f. 297v] ἄνθρωπος ἀγωνιστής, ἀπαίτει ὁ Θεὸς παρ᾿ αὐτοῦ ἵνα μὴ ἔχει προσπαθεῖν εἰς ὕλην σωματικὴν ἕως μικρὰς ῥάφιδος. Δύναται γὰρ ἐμποδίσαι αὐτοῦ τὸν λογισμὸν ἐκ τῆς ἀδολεσχίας τοῦ Ἰησοῦ καὶ τοῦ πένθους.

578. Εἶπεν πάλιν· Ἀνθρώπος γευσάμενος τῆς γλυκύτητος τῆς ἀκτη- μοσύνης βαρεῖται καὶ εἰς αὐτὸ τὸ ιμάτιον ὁ φορεῖ, καὶ εἰς τὸ βαυκάλιον τοῦ ὑδατος· ὁ γὰρ νοῦς αὐτοῦ λοιπὸν ἄλλαχοι ἀδολεσχεῖ.

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1 τὴν καρδίαν· [ἐν τῇ καρδίᾳ S] 2 λέγειν· [ἐπὶ S] 3 οὕτως λοιπῶν· λοιπὸν οὕτως S
4 ἑκτὸς· [ἐκ τοῦ S] 5 λαμβάνον· [μαθάνον S] 6 ἑαυτῷ· [ἑαυτὸν S]
7 ρίγαι τῆς· [ῥίγαι πᾶσαν τὴν S] 8 πάλιν· [πάλιν ὅτι S]
N.575

An elder said: “Accustom your heart, little by little, to say of each one of the brothers: ‘Truly, this one is ahead of me in godliness,’ and again: ‘That one is more zelous than I am.’ In that way then you will come to think of yourself as inferior to everybody – and the spirit of God will dwell in you. But if you belittle a man, the grace of God will depart from you and deliver you over to the defilement of the flesh. Your heart will be hardened and no sorrow for sin will be found in you.”

N.576

A conscientious brother was living in a cell. He enthused on hearing of the virtues of the saints, thinking that he could acquire them without toil and struggle. He went and spoke to a great elder about this and the elder gave him this reply: “If you want [to acquire virtue], go and become as a child, taking lessons from a teacher, and learn them, one by one. Set yourself this very year to wage war until you have succeeded in not eating to satiety; then toil away again until you hate vainglory as though it were an enemy. And when you can recite these [lessons] well, fight to cast off material [possessions] and entrust God with caring for you. Then rejoice, because if a man is successful on these three counts, he will meet Jesus with joy when he comes.”

N.577

An elder said: “Of course, if a man is truly a fighter, God requires of him that he have no attachment to material goods, not even to a needle, for it can impede his mind in its intercourse with Jesus and its sorrowing.”

N.578

Again he said: “A man who has tasted the sweetness of indifference to possessions [aktémosyné] is even weighed down by the garment he is wearing and the jar of water, for his mind is occupied elsewhere.”
579. Εἴπεπν πάλιν ὅτι ὁ τὴν ὕλην μὴ μισήσας πότε δύναται μισήσαι τὴν ἐαυτοῦ ψυχήν, κατὰ τὴν ἐντολὴν τοῦ δεσπότου.

580. Εἴπεπν πάλιν ὅτι, ἐὰν κάμη ἀνθρωπος εἰς τὸ διαπαντὸς ἐλέγχειν καὶ ἐπιτιμάν καὶ ἐξομείνυ τοῦ κρυπτῶς τὴν ἐαυτοῦ ψυχῆν, πειθεὶς αὐτὴν ὅτι ἀτιμωτέρα1 τῶν κυνόν καὶ τῶν τοῦ ναυτος2 θηρίων ἐστίν· ἐκεῖνα γὰρ οὖν παρώργισαν τὸν ποιῆσαν αὐτὰ οὖν εἰς κρίσιν ἔρχονται. Πολλῷ οὖν κάλλιον μου ἐστὶν μὴ ἀναστήσαι εἰς κρίσιν ἢ ἀναστήσηη2 καὶ αἰωνίως κολασθήναι.

581. Εἴπεπν πάλιν· Ὑοὐά σοι, ψυχή, ὅτι ἐσπυκήσας ἔρωταν μόνον τὸν λόγον τοῦ Θεοῦ καὶ ἄκουειν, μηδὲν δὲ ποιεῖν ἢ ἐν αὐτοῖς. Οὐαί σοι, σῶμα, ὅτι ἐγγύος τὰ μολύνασαι καὶ πάντοτε αὐτὰ ζητεῖς, τὴν χορτάσασαι καὶ τὴν τροφήν. Ὑοὐά τῷ νεωτέρῳ πληροῦντι γαστέρα αὐτοῦ καὶ πιστεύοντι τῷ θελήματι αὐτοῦ, ὅτι εἰς μάτην ἡ ἀποταγή αὐτοῦ.

582. Ἀδελφῷ οἰκόν εἰς τὰ Μονίδια πολλάκις εἰς ἐνεργείας τοῦ διαβόλου ἐπιπεπτεν εἰς πορνείαν· καὶ ἔμοεν βιαζόμενον ἐαυτὸν μὴ καταλείψαι τὸ σχῆμα [ἑ. 298β], ἀλλὰ βάλλων τὴν μικρὰν αὐτοῦ λειτουργίαν παρεκάλει τὸν Θεοῦ μετὰ στεναχυμον λέγων· Κύριε, καὶ θέλω καὶ μὴ θέλω, σῶσόν με, ὅτι ἐγὼ ὡς πηλὸς τὴν ἀμαρτίαν ποθῶ, ἀλλὰ σὺ ὡς Θεὸς δυνατός κόλασον με. Ἐαν γὰρ τὸν δίκαιον ἐλεήσῃ, οὐδέν μέγα, καὶ ἔαν τὸν καθαρὸν σώσῃ, οὐδὲν θαυμαστὸν ἀξίοις γὰρ τοῦ ἐλεηθήναι εἰσίν. Εἰς ἐμὲ, δέσποτα, ἐρμασάτωσον τὰ ἔλεγη σου καὶ εἰς τοῦτο δεῖξῃ τὴν φιλανθρωπίαν σου, ὅτι σοί ἐγκαταλέλειπται ὁ πτωχός. Ταῦτα οὖν καθημέραν, ἐπὶ ἐπιπεπτεν ἐπε οὐκ ἐπιπεπτε, ἔλεγεν. Ἐν μιᾷ οὖν τεσσάρων εἰς τὴν κατὰ συνήθειαν ἀμαρτίαν νυκτὸς, ἀνέστη εὐθέως καὶ ἔξουσι τοῦ κανόνος. Ὁ δὲ δαίμονι θαυμάσας τὴν ἐλπίδα καὶ τὴν ἀναίδειαν αὐτοῦ [ἑ. 298ν] τὴν ἀγαθὴν πρὸς τὸν Θεοῦ, φανεῖται αὐτῷ ὀρθαλμοφάνως καὶ λέγει αὐτῷ· Ἐν ὅσῳ γάλλαι, πῶς οὐκ ἐρυθρίας ὅλως στήτι ἐνώπιον τοῦ Θεοῦ ἢ ὀνομάζει τὸ ὅνομα αὐτοῦ· Λέγει αὐτῷ ὁ ἀδελφός· Τὸ κελλίον τοῦτο χαλκεῖν ἐστίν· μίας σφύραν διδεῖ καὶ μίαν λαμβάνεις. Ὑπομένων οὖν ἔως θανάτου πρὸς σὲ παλαιόν καὶ ὅπου λοιπὸν φθασόν τῇ ἐσχάτῃ ἡμέρᾳ. Καὶ ὅρκος σε πληροφορεῖ· μᾶ τὸν ἐλθόντα σῶσαι αμαρτωλούς εἰς μετάνοιαν· οὐ μὴ παύσωμαι κατὰ σοῦ προσευχόμενος τῷ Θεῷ, ἐως σὺ παῦσῃ καὶ σὺ πολέμεις. Καὶ ἔσωμεν τὰς νίκας, σὺ ὡς ὁ Θεὸς· Ταῦτα ἀκόουσαι ὁ δαίμονι λέγει αὐτῷ· Καὶ ὅτως λοιπὸν οὐκέτι πολεμῶ σε, ἵνα μὴ διὰ τῆς ὑπομονῆς

1 ἀτιμωτέρα | ἀτιμωτέρα S 2 ἀναστήσηη | ἀναστασιντα S
He also said that he who has not come to hate material goods is incapable of hating his own soul, as the commandment of the Lord-and-master requires [Jo 12:25].

N.580

He also said that if a man continually strive to condemn, to discipline and to belittle his own soul in secret, he convinces it that it is less honourable than dogs and wild beasts, for they did not anger their Creator, neither do they come to judgement. It is far better for me not to rise again for judgement than to rise again to be punished eternally.

N.581

He also said: “Woe betide you, soul, for you are in the habit of merely asking for and hearing the word of God, but of doing nothing of what you hear. Woe betide you, body, for knowing the things that defile you, you are always looking for them: satiety and delight. Woe betide the young person who fills his belly and trusts in his own will, for his renunciation [of the world] is in vain.”

N.582/15.118

There was a brother living at Monidia who used to fall into porneia but stayed on, constraining himself not to abandon the monastic habit. When he was offering his private act of worship, he would beseech God with groans, saying: “Lord, save me whether I want it or not. Because I am but dust, I long for sin; but you, being a mighty God, restrain me. If you have mercy on the righteous, that is no great thing; and, if you save the pure, small wonder! – for these are worthy to receive mercy. But to me, Lord-and-master, ‘perform the wonder of your mercy’ [Ps 16:7] and show your loving kindness, for ‘The life of the poor has been left in your hands’” [Ps 9:35]. These things he would say every day, whether he was falling or not falling. On one occasion, however, falling into his habitual sin by night, he promptly got up and began [reciting] the canon [of psalms]. But the devil, amazed at his hope and his admirable confidence in the face of God, appeared to him visibly and said to him: “When you are singing, how is it that you are not utterly ashamed to stand before God or to utter
Χριστόκατδέσποτα, ἒφανέμου· ἐδαίμων ὁ ἱὴρ, ἐπεπορωμένη ὡς κούφισόν μοι ἐπεπορωμένη, ἐν θυσίᾳ τήν παλάμην αὐτοῦ· Καὶ ἔγειρα τὸν σκοτών, ἐκείνης τοῦ κάλεσεν αὐτὸν· ὃς τοῖς ἱερεῖς, μοι ἐπετέλησεν τῇ ἱεραρχήσει. Τότε τοίς ἀνδρεύστηκαν αὐτοῖς ὁ Χριστός, ὁ λόγος τῆς κατανύξεως τοῦ μικροῦ τοῦ Κυρίου.
his name?” The brother said to him: “This cell is a forge; you give a hammer-blow and you receive one. I am going on wrestling with you until death and I finally arrive at the last day. And I assure you with oaths by him who came ‘to save sinners who repent’ [Lk 5:32] that I shall not desist from praying to God against you until you too stop fighting against me. Let us see who will triumph: you or God.” When the demon heard this, he said to him: “Indeed I will fight with you no longer, for fear that I might procure a crown for you as a reward for your perseverance”, and the demon retreated from him from that day on.

See what a good thing it is to persevere and not to despair of oneself, even though it often happens that we fall into fights, sins and temptations! When the brother experienced sorrow for sin, he stayed on, weeping for his sins. When the thought came to him that his weeping was good, he said to the thought: “A curse on that good, for what good does it do God if a man ‘loses his own soul’ [Mt 16:25] but goes on weeping for it, whether he saves it or not?”

**N.583/15.119**

There was a brother living in isolation at the same monastery, Monidia, whose constant prayer was: “Lord, I do not fear you; but send a lightning-strike, some other catastrophe, a sickness or a demon and thus may my adamantine soul come to fear [of you].” This is what he said and begged God: “I know it is impossible for you to forgive me, for I have gravely sinned against you, Lord-and-master. But do you forgive me, if it is possible, by virtue of your great mercy. If, however, that is not possible either, then punish me here and now, Lord-and-master, and do not punish me there. If that cannot be done, then give me a part of my punishment here and reduce my affliction there a little. Only please do begin punishing me from right now, but not in your anger [Ps 37:2] Lord-and-master.” He persisted in this way for a whole year, praying continuously, entreat- ing God, with tears, with fasting and true humility of mind, saying to himself: “What could be the meaning of that saying of Christ: ‘Blessed are they who mourn, for they shall be comforted’ [Mt 5:4]?” Then one day, as he was sitting on the ground, lamenting as usual, worn out by discouragement, he fell asleep and, here was Christ, standing beside him and speaking to him with a cheerful voice and countenance: “What is the matter, man? Why are you weeping so?” The brother said to him: “Because I have been falling, Lord.” The apparition said to him: “Stand up then!” “I cannot
584. Ἀδελφὸς χολούμενος ὑπὸ λογισμὸν πονηρῶν ἐθλίβετο καὶ ἐκ πολλῆς ταπεινώσεως ἔλεγεν ὅτι ἐγὼ τοιαύτα λογιζόμενος μέτρον σωτηρίας [f. 299v⁵] οὐκ ἔχω. Ἀπελθὼν οὖν πρὸς γέροντα μέγαν παρεκάλεσεν αὐτὸν ἵνα εὐχηθῇ καὶ κουφισθῇ αὐτὸς λογισμοὶ ἀπ’ αὐτοῦ. Λέγει αὐτῷ ὁ γέρων· Οὐ συμφέρει σοι, τέκνο. Ὁ δὲ ἔτεμεν βιαζόμενος τὸν γέροντα καὶ δεηθέντος αὐτοῦ τῷ Θεοῦ, ἥρε⁴ τὸν πόλεμον ἐκ τοῦ ἀδελφοῦ, καὶ εὐθέως ἐνέπεσεν εἰς υψηλοφροσύνην καὶ ὑπερφανείαν. Καὶ ἀπελθὼν παρεκάλεσε τὸν γέροντα, ἵνα ἔλθωσιν αὐτῷ πάλιν οἱ λογισμοὶ καὶ ἤν ἔσχε πρῶτον ταπεινώσην.

585. Ἄλλος τίς τῶν πάνω ἃσκητῶν οἰκών εἰς τὸ Ἐνατον⁵ Ἀλεξανδρείας ἐπέσεν εἰς μέγα ἀμάρτημα καὶ ἀπὸ βαθμίας ἤνεγκαν αὐτόν εἰς ἀπόγνωσῖν οἱ δαίμονες. Ἰδὼν οὖν ἐαυτὸν νικώμενον ὑπὸ τῆς λύπης, ὡς ἐμ[φ. 300r⁶]πείρας ἱστρός ἔδωκεν ἐαυτῷ ἑλπίδα ἀγαθὴν καὶ ἔλεγεν· Πιστεύω εἰς τοὺς οἰκτιρμοὺς τοῦ Θεοῦ, ὅτι πάντως ποιεῖ μετ’ ἐμοῦ ἔλεος. Ὅτε οὖν ἔλεγε τούτῳ, ἔλεγον πρὸς αὐτὸν οἱ δαίμονες ὅτι πάντως ποιεῖ σοι ἔλεος. Ἀπεκρίνατο καὶ αὐτὸς πρὸς αὐτούς· 'Ὑμεῖς γὰρ τίνες ἐστε, κἂν ποιήτερ κάν μὴ ποιήτερ, ἀπαξ ὑμεῖς υἱοὶ τῆς γεέννης καὶ τῆς ἄπωλείας ἐστε. Εἰ οὖν ὁ Θεός ἀγαθός, ὑμεῖς τί πράγμα ἔχετε; Καὶ οὕτως αἰσχυνόμενοι ἄνεχόμεν.
unless you give me a hand”, replied the one lying on the ground, whereupon the other stretched out his hand and raised him up, joyfully saying again to him: “Why are you weeping, man? What is distressing you?” “Do you not want me to weep and be grieved,” said the brother, “I who have so grieved you?” Then the apparition stretched out his hand and, placing his palm on the man’s head, anointed it, saying to him: “Do not torture yourself; may God help you and, because you were distressed, I am not being distressed on your account any more. I gave my blood for you; how much more so then shall I give my loving kindness to each repenting soul?” When the brother came to himself, after the vision, he found his heart all replete with joy and he realised that God had dealt mercifully with him [Lk 10:37]. He ever remained in great humble-mindedness, giving thanks to God.

N.584

A brother assailed by lascivious thoughts was deeply troubled; in his great humility he said: “Entertaining such thoughts, I am not good enough to be saved.” He went to see a great elder and asked him to pray for the thoughts to be removed from him, but the elder told him: “That would be of no advantage to you, my son.” But he went on importuning the elder and, when he did pray to God, [God] relieved the brother of the battle – but he promptly fell into pride and vainglory. So he went and begged the elder for the thoughts to come back to him and the humility that he had before.

N.585

Another of the advanced ascetics living at the Ninth [milestone from] Alexandria fell into grave sin and, playing on his indolence, the demons caused him to despair. So, seeing himself overcome by distress, like an experienced physician, he gave himself good hope, saying: “I believe in the mercies of God and that he will certainly deal mercifully with me.” He having said this, the demons said to him: “Of course he will deal mercifully with you!” – and he answered them: “Who do you think you are? Whether he takes pity on me or not, you are once and for all sons of Gehenna and of perdition, so what has it got to do with you whether God is good?” Put to shame like that, they went away.
586. Ἄλλοτε ἐφάνετο αὐτῷ ὁ Σατανᾶς καὶ λέγει αὐτῷ: Ὅψι, εἰ Χριστιανός, Ἀπεκρίθη ὁ γέρων. Εἰ τις ἐὰν εἰμί, τέως προάγω σου. 1 Λέγει αὐτῷ ὁ Σατανᾶς Λέγω σοι, εἰς τὴν κόλασιν ὑπάγεις. Ἀπεκρίθη ὁ γέρων. Ὅψι, εἰ σὺ ὁ κρίτης μου, οὐδὲ ὁ Θεός μου. 2

587. Ἀδελφὸς παρέβαλε τινὰ τῶν πατέρων 3 ἐν τῇ λαύρᾳ τοῦ Δουκᾶ ἄνωθεν ἵεριχω καὶ λέγει αὐτῷ: Τί ἔνι, πάτερ; Πῶς ἔχεις; Ἀπεκρίθη [Ἑ. 300b] ὁ γέρων; Κακῶς. Λέγει ὁ ἄδελφος; Διατί, ἄββα; Ἀπεκρίθη ὁ γέρων ὅτι ἰδοὺ τριὰκοντα χρόνους ἔχω καθήμεραν ιστάμενός 4 ἐνώπιον τοῦ Θεοῦ ἐν τῇ εὐχή μου καὶ ποτὲ μὲν καταράμα μαία ἐαυτὸν καὶ λέγω τῷ Θεῷ. Μὴ οἰκτείρῃς τόν τοὺς ἐργαζόμενοις τὴν ἁμοῖαν, καὶ ἑπικατάρατοι οἱ ἐκκλίνοντες ἀπὸ τῶν ἐντολῶν σου, καὶ πάλιν υευθείαν καθήμεραν τῷ Θεῷ λέγω 5. Ἀπολεῖς πάντας τοὺς λαλοῦντας τὸ μεθόδος, καὶ μνησικακῶν τῷ ἄδελφῳ μου λέγω τῷ Θεῷ. Αφες ἡμῖν ὡς καὶ ἡμεῖς ἀφίεμαι, καὶ πάσαιν τὴν μέριμναν ἔχων εἰς τὸ φαγεῖν λέγω ὅτι ἐπελαθόμην τοῦ φαγεῖν τὸν ἀρτὸν μου, καὶ κοιμώμενοι ἐς προὶ ψάλλων μεσονύκτικον ἔσεγερμόν [Ἑ. 300b] τοῦ ἐξομολογήσασθαι σοι. Κατάνυξεν ὅλος οὐκέκτημαι καὶ λέγω: Ἐκοπίασα ἐν τῷ στεναγμῷ μου καὶ ἐγενήθη τὰ δάκρυα μου ἐμοὶ ἁρτὸς ἡμέρας καὶ νυκτός. Καὶ ἐν τῇ καρδία μου λογιζόμενος πονηρὰ λέγω τῷ Θεῷ ὅτι ἡ μελέτη τῆς καρδίας μου ἐνώπιον σου διαπαντὸς. Καὶ νηστείαν ὅλος μὴ ἔχων λέγω: Τὰ γόνατα μου ἠσθίησαν ἀπὸ νηστείας. Καὶ ὅλως γέμων ὑπερηφανίας καὶ ἀνεσίν παρκός ἐσεύτων ἐμπαίξαν κῦλλων. ἰδεὶ τὴν ταπείνωσιν μου καὶ τὸν κόπον μου καὶ ἄφες πάσας τὰς ἁμαρτίας μου. Καὶ ἀνέτοιμος ὑπάρχων λέγω: Ἐτοίμη ἡ καρδία μου ὁ Θεός. Καὶ ἀπλῶς πᾶσα ἡ λειτουργία μου καὶ ἡ εὐχή μου εἰς ἔλεγχον καὶ αἰσχύνην μου κατεστάθη. Λέγει ὁ ἄδελφος [Ἑ. 300b] τῷ γέρωντι: Νομίζω, πάτερ, περὶ αὐτοῦ ὁ Δαβίδ τοῦτα 7 τῶν ἡμέρας ἐξηκεν. Τότε στενάξας ὁ γέρων εἶπεν: Τί λέγεις, ἄδελφε; 8 Φύσει ἐὰν μὴ φυλάξωμεν ἀπέρ ἐνώπιον τοῦ Θεοῦ ψάλλομεν, εἰς ἀπάλλειαν ὑπάγωμεν.

588. Ἀδελφὸς ἠρώτησε γέρωντα λέγων: Πῶς, πάτερ, ἡ γενεὰ ἡμῶν ὃς δύναται κρατήσαν κή ἐσκάνης τῶν πατέρων; Καὶ εἶπεν ὁ γέρων ὅτι ὁ θεός ἀγαπᾷ τὸν Θεόν, οὐδὲ φεύγει τοὺς ἀνθρώπους, οὐδὲ μισεῖ τὴν ἡλικίαν τοῦ κόσμου. Ἀνθρωπος γὰρ φεύγων τοὺς ἀνθρώπους καὶ τὴν ἡλικίαν ἀρ᾽ ἐσυντοῦ 9 ἐρχεται αὐτῷ ἡ κατάνυξις καὶ ἡ ἁσκήσις. 10 Ὑστερο γὰρ ὁ θελών

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1 καὶ λέγει αὐτῷ... τέως προάγω σου] οἱ C
2 Add. Synopsis 1.1.5.3: καὶ μὴ δεῦν ἄνωθεν ο ἁγιασμὸς τοῦ Σατανᾶς ἁνεχώρησεν ἐνώπιον τοῦ Θεοῦ λέγω πρὸς Σατάν C
3 Πατέρων] γερώνων S
4 οἱ διατάμενοι C οἱ διατάμενοι τῷ Θεῷ λέγω] λέγω τῷ Θεῷ S
5 Αὐτοῦ] ἐαυτοῦ S
6 τοῦτα] οἱ S Τί λέγεις, ἄδελφε; ἀδελφε, τί λέγεις S
7 ὥλην ἁρ᾽ ἐσυντοῦ ὥλην μισοῦν ἁρ᾽ ἐσυντοῦ S
8 ἐρχεται αὐτῷ ἡ κατάνυξις καὶ ἡ ἁσκήσις] εὑρίσκει τὴν κατάνυξιν καὶ τὴν ἁσκήσιν S
N.586

Another time Satan appeared to him and said: “You are not a Christian.” “Whatever I am, I am worth more than you are”, the elder answered him. Satan said to him: “I am telling you, you are going to punishment”, to which the elder replied: “You are neither my judge nor my God.”

N.587/15.120

A brother visited one of the fathers at the Lavra of Doukas above Jericho and said to him: “What then, father, how are you doing?” “Badly”, the elder replied. The brother said: “Why is that, abba?” The elder replied: “Look, for thirty years, every day, I have stood before the Lord in my prayer. Sometimes I curse myself, saying to God: ‘Do not be merciful to all those who do wickedness’ [Ps 58:6] and: ‘Cursed are they who stray from your commandments’ [Ps 118:21]. Then again each day I lie, saying to God: ‘You destroy all those who speak lies’ [Ps 5:7]. I who hold a grudge against my brother say to God: ‘Forgive us as we forgive them’ [Mt 6:12]; I whose entire concern is with eating say: ‘I forget to eat my bread’ [Ps 101:5]; I who sleep until dawn sing: ‘At midnight I used to rise to confess to you’ [Ps 118:62]. I have no grief for sin at all and yet I say: ‘I became weary in my groaning’ [Ps 6:7] and: ‘My tears have been my meat day and night’ [Ps 41:4] and, while entertaining evil thoughts in my heart, I say to God: ‘The meditation of my heart is ever before you’ [Ps 18:15]. A stranger to fasting, I say: ‘My knees became weak through fasting’ [Ps 108:24]; replete with pride and bodily repose I mock myself, saying: ‘Consider my humility and toil and wash out all my sins’ [Ps 24:18] and being unprepared I say: ‘My heart is ready O God!’ [Ps 56:8]. In brief, my entire act of worship and my prayer have become my reproof and shame.” The brother said to the elder: “Father, I think it was of himself that David spoke all those things”, then the elder groaned and said: “What are you saying, brother? It stands to reason that we are going to perdition if we do not observe the things we sing in the presence of God.”

N.588/15.121

A brother asked an elder: “How is it that this generation cannot maintain the discipline [askēsis] of the fathers?” The elder said: “Because it neither loves God nor flees from men nor hates the material goods of the world. Sorrow for sin and spiritual discipline come naturally to the man who flees
589. Γέρων τις ἐκάθετο μέγας ἐν Συρία ἐν τοῖς ὀρίοις Αντιοχείας. Εἰχὲ δὲ ἄδελφον πρὸχειρον εἰς τὸ κρίνα, ἐὰν ἐβλεπε τινὰ πταίοντα. Πολλάκις οὖν ἐνουθέτει αὐτὸν ὃ γέρων περὶ τούτου λέγων· Φύσει, τέκνον, πλανᾶσαι καὶ μόνος ἀπόλλεις σου τὴν ψυχήν, ἐπεὶ οὐδεὶς οἶδε τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεύμα τὸ ἐνοικοῦν ἐν αὐτῷ. Καὶ γὰρ πολλοὶ πολλάκις ἐνόπτων ἀνθρώπων πολλὰ κακὰ ἐργαζόμενοι κρυπτῶς τὸ Θεός μετενόησαν· καὶ τὴν μὲν ἀμαρτίαν ἡμεὶς εἶδομεν, τὰ δὲ ἁγαθὰ ἀπερ ἔπραξε μόνος ὁ Θεὸς ἐπίσταται. Πλὴν ὅτι πολλοὶ [f. 301b] πάσαν τὴν ζωὴν αὐτῶν κακῶς ζήσαντος πολλάκις περὶ τὸν ἄνισταν καὶ τὰ τέλη αὐτῶν εἰς μετάνοιαν εὑρέθησαν· ἐστὶ δὲ ὅτε καὶ δι’ εὐχής ἀγίων ἀμαρτωλοὶ ἐβέβησαν. Διὰ τούτο καὶ αὐτοῖς τοῖς ὀφθαλμοῖς αὐτοῦ ὅθη ἀνθρώπους, μηδαμῶς κρίνει ἀνθρωπον· εἰς ἐστὶν ὁ κριτὴς, ὁ υἱὸς τοῦ Θεοῦ. Πᾶς δὲ ἀνθρώπος ὁ ἄνιστος τῖν πίνα ὡς κατάδικος καὶ ἀντίθεος τοῦ Χριστοῦ εὑρίσκεται, ὅτι τὸ ἀξίωμα καὶ τὴν ἔξουσίαν, ἢν ἐδωκεν αὐτῷ ὁ πατὴρ, ἠρπασε κριτῆς γενόμενος.

590. Εἶπεν πάλιν ὅτι ὁ κλέπτων ἢ ὁ ψευδόμενος ἢ ὁ ἀλλήν ἀμαρτίαν ποιῶν, πολλάκις εὐθεός τὸ τελέσα τὴν ἀμαρτίαν, στενάζει ἢ μέμφεται ἑαυτοῦ καὶ ἔρχεται εἰς μετάνοιαν. Ὅ τε μνησικακίαν κρατῶν ἐν τῇ ψυχῇ [f. 301v] εἶτε τρόγγει, εἶτε πνεῖ, εἶτε καθεύδει, εἴτε περιπατεῖ, ὡστε ὅδε κατεσθίει αὐτοῦ. Ὁ θεὸς μάνταστον τὴν ἀμαρτίαν ἐξεὶ καὶ ἔνατ ἑαυτοῦ κατάρα αὐτοῦ γίνεται καὶ δὸς ὁ κόπος αὐτοῦ, κἂν τὸ ἄιμα αὐτοῦ ἐκχύσῃ ὅ τι νῦν ἤτοι, ἤτοι ἤτοι μετάνοιαν τὸν Χριστὸν, ἀπρόσδεκτος γίνεται.

591. Ἀδελφὸς ἀποταξάμενος ζῶσην εἰς τὸ ὅρος τῆς Νιτρίας. Ἡν δὲ τὸ κελλίον αὐτοῦ πλησίον ἄλλου ἀδελφοῦ καὶ ἦκουν αὐτοῦ καθημέραν πάντως κλαίοντος τὰς ἁμαρτίας αὐτοῦ. Ὅτε οὖν δίὰ χρόνου πολλάκις ὅν ἡρχοτ αὐτοῦ δάκρυα, ἔλεγεν τῇ ἑαυτοῦ ψυχῇ· Οὐ κλαίεις, ταλαίπωρε, οὐδὲ ὑπηνεῖς· Πίστευσον, ἐὰν μὴ θέλης κλαῦσαι, ἐγὼ ποιῶ σε κλαῦσαι. Καὶ ἀνιστάμενος εἶχε μάστιγα ἀπὸ σχοινίου στερεοῦ [f. 301b] καὶ λαμβάνων

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1 αὐτοῦ | om S  2 μόνος | μόνον C  3 εἰδομεν | ἔδομεν C  4 κρίνεις | κρίνη C  5 ἦν | om S  6 εὐθέως τὸ τελέσα τὴν ἁμαρτίαν | ἄμα τὰ τελέσα ἁμαρτίαν S  7 δὸς | δῶς C  8 ἐκχύσῃ | ἐκχύσει C  9 Νιτρίας | Νιτρίας S
from human company and from material goods. For just as one who wants to put out a fire burning in his field will not extinguish it unless he gets ahead of the fire and cuts away the brush in front of it; so too, unless a man go to a place where he gains his very bread with toil, he cannot attain spiritual discipline; for if the soul cannot see, neither does it speedily desire.”

N.589/15.122

There was a great elder living in Syria, in the region of Antioch, who had a brother who was prone to pass judgement if he saw somebody lapsing. The elder often exhorted him about this, saying: “My son, you are really going astray and you alone are losing your soul, for nobody knows a man’s situation other than the Spirit which dwells within him [cf. 1 Cor 2:10,11]. For there are many people who would often perform many evil deeds in the sight of men but who then repented in secret before God. We saw the sin; but God alone knows the good deeds he did. There are moreover many who, having lived their whole life badly, were often found repenting in the hour of death, at their end, and were saved. And sometimes sinners also found acceptance through the prayer of the holy ones. This is why one man must not in any way judge another, even if he sees with his own eyes. There is one judge: the Son of God. Every man who judges another is found guilty and a rival god to Christ for, becoming a judge, he usurped the dignity and authority that God the Father gave to [Christ].”

N.590/15.124

He also said: “Often, as soon as he has committed the sin, the thief, the liar or some other kind of sinner sighs or reproaches himself and comes to repentance. But a man who carries rancour in his soul, whether he is eating or drinking, sleeping or walking, it consumes him like a poison. Thus he can never rid himself of the sin; his prayer becomes a curse to him and his entire toil becomes unacceptable, even if he sheds his blood for Christ.”

N.591

A brother who had renounced the world went to live at the mountain of Nitria. His cell was adjacent to another brother’s and every day he used to hear him weeping mightily for his sins. Eventually, when often no tears came to him, he said to his own soul: “Are you not weeping, wretch? Not
ἐστιν ἀστυνὸι ικανῶς, ἔως οὐ πονέσας ἐκλαιει. Θαυμάζας οὖν ὁ μένων πλησίον αὐτοῦ παρεκάλεσε τὸν Θεὸν ἀποκαλύψαι αὐτῷ εἰ ἄρα καλὸς ποιεῖ βασανίζων αὐτοῦ. Καὶ ἐν μία ὑποί θεωρεῖ τὸν ἀδελφὸν κατ’ ὄναρ φοροῦντα στέφανον καὶ στήκοντα εἰς τὸν χορὸν τῶν μαρτύρων, καὶ τίνα λέγοντα αὐτῷ θεωροῦντι: Ἰδε ὁ καλὸς ἁλθητής, ὁ διά τὸν Χριστὸν ἀστυν βασανίζασα, πῶς μετὰ τῶν μαρτυρῶν ἐστεφανώθη.

592.1. Γέρων τὸς ἐκάθετο ἐπὶ τὸν κόλπον τοῦ μακρίου Ἀντωνίου ἐκείθεν τοῦ Κλάσματος. Καὶ ἐν μία ἀπήλθεν εἰς Ἀἰγυπτον διὰ χρείαν αὐτοῦ λαβὼν καὶ τὸν μαθητὴν αὐτοῦ. Κατελθόντων οὖν εἰς πόλιν λεγομένην Κυμίῳ ἔμειναν εἰ [Ἑρ. 302α]· Καὶ ἐκεῖ μίαν ἐβδομάδα, καὶ ἔθεδρον εὐθέως ἀπὸ ὄρθρου ἀνδρας καὶ γυναῖκας ἐξερχομένους εἰς τὰ μνήματα καὶ θηρινοῦντας ἐκαστὸν τὸν νεκρὸν αὐτοῦ ᾦς ὄρας τρίτης. Λέγει οἱ γέρων τῷ μαθητῇ αὐτοῦ: Ἰλέτεις, ἀδελφέ, εἰς τὸ νυκτερεύουσιν οὔτοι; Πιστεύε μοι ὅτι εἰ μὴ καὶ Ἰμεῖς οὕτως πείσησωμεν, εἰς ἀπώλειαν υπάγομεν. Καὶ ὑποστρέφομαις εἰς τὸ κελλίουν Εκτίσταιν καὶ αὐτοὶ εὐθέως τὰ μνήματα ἐαυτῶν ἀπόμηκα ἀλλήλων καὶ καθημέραν παρακαθημένοι ἀπὸ προί Εκλαιεν ἐκαστὸς τὴν ἴδιαν πυχὴν ὡς νεκρῶν. Ἐξιπτε οὖν περὶ τὴν προῖαν ἀπεκοιμήθη ὁ μαθητὴς αὐτοῦ ἀπὸ κανόνου ἔκραζεν αὐτὸν ὁ γέρων λέγων ἀδελφέ, ἐγείρου, ἐκεῖνοι λοιπῶν ἔχουσιν ὃραν εἰς τὰ μνήματα καὶ εἰς τὸ ἔργον αὐτοῦ [Ἑρ. 302β]· Τῶν. Λέγει οὖν ἐν μία ὁ ἀδελφὸς τῷ γέρωντι Ἀββᾶ, σελήνιο ἔστιν ἡ πυχὴ μου καὶ οὐ δύναμαι κλαίσας. Ἀπεκρίθη οἱ γέρων· Πύκτευσον, τέκνον ὁλίγον χρόνον καὶ πόνεσον, καὶ θεωρῶν ὁ Θεὸς τὸν πόνον σου διδεῖ καὶ αὐτός τὸ πένθος εἰς σὲ καὶ οὐκέτι κοπιάς. Λέγω γὰρ σοι, τέκνοι, ὅτι ὀστέρο, ἐὰν λάβῃ σαγίταν ἡ καρδία οὐκέτι ἔχει ἰασίν, οὕτως καὶ, ἐὰν ὁ Θεὸς πλῆξῃ αὐτὴν εἰς τὸ πένθος, οὐκέτι υπάγει εἰς αὐτῆς ὁ πόνος, ἀλλὰ μένει πεπληγμένη ἡς θανάτην, καὶ, ὅπου δ’ ἂν υπάγεις ὁ τοιοῦτος, μετ’ αὐτοῦ ἐστιν ἐσωθεὶν αὐτοῦ τὸ πένθος. Ἐν μία οὖν τῶν ἡμερῶν θεωρήσας ὁ γέρων τῶν ἀδελφῶν βαρηθεὶνα ἀπὸ δρομάτων — ἦσον γὰρ τινες τὴν ἐσπέραν παραβαλόντες αὐτῶς —, λέγει αὐτῷ κατιδίαν. Οὐκ οἶδας ὅτι τὸ πένθος λυχναρίῳν [Ἑρ. 302δ] ἔστιν ἀπίττον καὶ, ἐὰν μὴ ἁσφαλῶς σκεπάσῃ αὐτὸ, εὐθέως σβέννυται καὶ υπάγεις; Ὅτως καὶ τὰ πολλὰ βρομάτα σβεννύουσιν αὐτό, καὶ ὁ πολὺς ὑπνός ἐμποδίζει αὐτῷ, καὶ ἡ καταλαλία σβεννύει αὐτό, καὶ ἡ πολυμαγία ἀπόλλει αὐτῷ, καὶ ἀπλῶς πάσα ἀνάπαυσις σαρκὸς κωλύει αὐτό. Χρὴ οὖν τὸν ἀγαπῶντα τὸν Θεὸν εἰς ἐκαστὸν πράγμα αὐτοῦ ποιεῖν μέρος τοῦ Χριστοῦ.

lamenting? Believe me, if you do not want to weep, I will make you weep.” He possessed a scourge of thick cord; getting up, he took it in hand and flogged himself for some time until he wept with pain. In his amazement the neighbouring brother begged God to reveal to him whether the other was acting rightly in torturing himself. Then one night, in a dream, he saw that brother wearing a crown and standing up in the chorus of the martyrs. There was somebody saying to him as he saw this: “See how the fine athlete who tortured himself for the sake of Christ has been crowned with the martyrs.”

N.592.1

An elder was living on the Gulf of the Blessed Antony since called Clysma. One day he went away into Egypt on business, taking his disciple too. They came to a city named Kymo and stayed there for a week. They would see men and women going out to the tombs, each one mourning his dead, immediately after dawn until the third hour. Said the elder to his disciple: “Do you see how those people spend the night, brother? Believe me, unless we also do likewise, we are heading for perdition.” When they returned to the cell they immediately constructed their own tombs a little distant from each other and, each day, sitting by them from early morning, each of them wept for his own soul as though it were dead. If ever his disciple fell asleep at dawn after the psalms, the elder would shout at him, saying: “Up, brother, for those people have put in an hour at the tombs and at their task.” Then, one day, the brother said to the elder: “Abba, my soul is obdurate and I cannot weep.” “Battle on for a short while, my son and try hard,” the elder replied, “and when God sees your effort he himself will give you sorrow, then you will toil no more. I tell you, my son, that just as there is no longer a cure when the heart receives an arrow, so too if God wounds it to bring on sorrowing, the pain never goes out of it; it remains wounded until death. And wherever such a person goes, sorrow is with him, within him. One day the elder noticed that the brother had overeaten (for some people had visited them the previous evening). He said to him privately: “Do you not know that sorrow is a lighted lamp and that, if you do not protect it carefully, it is immediately extinguished and goes out? Thus excess of food extinguishes it; much sleep obstructs it; slander puts it out and talking too much destroys it. In brief, all physical relaxation impedes it. So he who loves God must take the part of Christ in each one of his undertakings.”
592.2. Λέγει ο άδελφός Πός ἔστιν ὁ λόγος, πάτερ; Λέγει ο γέρων: "Οταν ἐμπέσῃ ἄρτος καθαρός, ἄρες αὐτὸν λόγῳ ἄλλου καὶ φάγε σὺ τὸν ῥυταρδόν διὰ τὸν Χριστὸν. Ἐὰν ἐμπέσῃ σοι οἶνος καλός, μίξου εἰς αὐτὸν1 μικρὸν ὄξος καὶ εἶπε: Διὰ τὸν Χριστὸν τὸν πίνατα ὄξος, μὴ2 χορτασθῆς ἀλλ’ ἄρες μικρὸν λέγων ἵδου καὶ τὸ μέρος τοῦ Χριστοῦ. Ἐὰν εὑρήσῃ προσκεφάλιον ἐπάταλλον, ἄρες αὐτὸ καὶ βάλε λίθον διὰ τὸν Χριστὸν. Ἐὰν κοιμώμενος ρίγατης, ύπόμεινον λέγων ὅτι ἄλλοι οὐδὲ ὄξως κοιμώμεναι. Ἐὰν ύπρισθηθῇ, σιώπησον λέγων διὰ τὸν Χριστὸν ὅτι καὶ αὐτὸς3 ὑψίστη δι’ ἡμᾶς. Ἐὰν ποιήσῃς εαυτῷ ἐμφάνεια,4 ἀφάνισον αὐτὸ μικρὸν λέγων ὅτι ἄλλοι δίοι άρτον οὐ τρώγουσι, πόσῳ μᾶλλον5 ἔγω γάρ ἄνάξιος καὶ ἐμφάσιμα ἐσθίω, ὁφείλων ἐσθίειν σποδόν καὶ τέφραν.6 Καὶ ἀπλῶς εἰς ἐκαστὸν πράγμα σου μίξους μικράν τλίψειν, καὶ εἰς τὸ φαγεῖν, καὶ εἰς τὸ ὑπνώσαι, καὶ εἰς τὸ ἐργάσασθαι μετὰ ταπεινώσεως ζῆσον πάντοτε,7 ἐνθυμόμενος πῶς ἔχθεν οἱ ἄγιοι, καὶ ίνα ἔλθῃ ἡ ὀρὰ καὶ εὐρή ἡμᾶς εἰς τλίψαι καὶ εἰς στένωσιν καὶ εὐρίσκωμεν8 ἕκει τὴν ἀνεσίν.

592.3. Μὴ ἔχεις ἐν τῷ [Ἑ. 303ε8] κελλίῳ σου ιμάτιον κρεμάμενον ἄργον, ὅτι θάνατός σοι ἔστιν, διότι ἄλλοι ρίγώσι δικαιότεροί σου καὶ σὺ ὁ ἄμαρτωλὸς περισσά ἔχεις. Μὴ κτήσῃ σκεύος περισσόν ἄργον κείμενον, ἐως ἕνως μυαλίου, ἐπεὶ λόγον διδεῖς ύπερ αὐτοῦ.

592.4. Μὴ κτήσῃς χρυσίου ἐν τῇ ὁληείᾳ σου, ἐπεὶ οὐκέτι φροντίζεις σου ὁ Θεός. Ἀλλὰ καὶ εὰν ἐμπέσῃς σοι, εἰ μὲν δέεσαι εἰς ἀνάγκην σου ἢ εἰς ἐνδυμα ἢ εἰς τροφήν, εὐθὺς ἀγώρασον αὐτό, εἰ δὲ οὐ χρήζεις, μὴ κοιμηθῇ μετὰ σοῦ.

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The brother said: “What is the meaning of the saying, father?” The elder said: “When fresh bread comes your way, leave it for somebody else and eat stale bread for the sake of Christ. And if good wine comes your way, mix a little vinegar with it and say: ‘For the sake of Christ who drank vinegar.’ Do not drink your fill, but leave a little saying: ‘Look, Christ’s share too.’ If you come across a soft pillow, put it aside and place a stone for the sake of Christ. If you are cold when you sleep, endure it, saying that others do not even sleep at all. If you are upbraided, remain silent saying that this is for Christ who was himself upbraided for us. If you are cooking yourself something, spoil it a little, saying that others who are worthy eat no bread; how is it that I, the unworthy one, am eating cooked food instead when I ought to be eating dust and ashes? Briefly, mix a little affliction into every undertaking. Live with restriction and humility in eating, sleeping and working, always mindful of the way the saints lived, so that the [last] hour may come and find us in affliction and straitened circumstances here, that we might find repose there.”

You do not have a spare garment hanging in your cell because it is death to you since you, a sinner, have a superfluity and others more righteous than you are shivering with cold. Do not keep a superfluous vessel lying around unused, not even a small spoon, since you [shall] give an account for it.

Do not possess gold in your lifetime or God will no longer take care of you. But if [gold] comes your way and if you lack something necessary to you, either clothing or food, buy it right away. But if you are not in need, do not let it sleep with you.*

* i.e. do not keep it overnight; “Give it to the poor before evening” adds Regnault, Anonymes p. 217.
Ἐὰν ἐπιτη σοι ὁ λογισμός εἰς ἐκτήνῃ ποιήσαι διάφορα βρώματα, μὴ ἀκούσῃ αὐτοῦ, ἐπει δια οὐδαίκως ἐφτάζεις ἑκείναι γάρ ἐτοιμάζουσι ταῦτα. Μοναχοῦ δὲ τροφή ἀγαθῇ τὸ πένθος καὶ τὰ δάκρυα.

Ἐὰν ἀκούσῃ περὶ τίνος μισοῦντος σε [f. 303r] καὶ λοιδοροῦντος, πέμψον ἢ δοὺς αὐτῷ μικράν εὐλογίαν κατὰ τὴν δύναμίν σου, ἵνα ἔχεις παρεχθήναι εἰπεῖν ἐν τῇ ὥρᾳ τῆς κρίσεως. Ἀφεῖ ἡμῖν, δέσποτα, τὰ όφειλήματα ἡμῶν, ός καὶ ἡμεῖς ἀφήκαμεν τοῖς όφειλέταις ἡμῶν.

Ἐὰν ἔχεις κελλίον χωροῦν μόνην τὴν κεφαλήν σου, μὴ κτίσῃς ἀλλον τὸ σύνολον, ἵνα ἔκει εὕρης τὴν εὕρῳραν.

Ἐὰν ξέλῃς ἐκ τοῦ κελλίου καὶ παραβάλῃς ποὺποτε καὶ μικρὸν χαυνωθῇ τὸ πένθος σου, ὑπόστρεψον ταχὺ καὶ ἀναλαβῶν εὕρες τὴν πρώτην σου τάξιν.

Ἐὰν παράβαλωσίς σοι τινὲς καὶ ἱδεῖς αὐτοὺς ἀπὸ μήκοθεν, στήθε 1 εἰς εὐχὴν καὶ εἰπέ: Κύριε Ἰησοῦ Χριστέ, ρῦσαι ἡμᾶς ἀπὸ καταλαλίας καὶ λοιδορίας καὶ μετ’ εἰρήνης ἀπένεγκε 4 στὴν τό[π. 303v] σου τούτου.

Ἐὰν πένθος κτήσασθαι θέλῃς, ἀγώνισαι ἵνα ὁλα τὰ σκεύη σου καὶ τὰ πράγματα σου πτωχὰ εἰσίν, οἰα τῶν καθημένων ἑν τῇ ἀγορᾷ συναδέλφων.

Ἐὰν κτήσῃ βιβλίον, μὴ κοσμίσῃς τὸ ἐνδύμα αὐτοῦ καὶ μὴ κτήσῃ ἀπλώμα πολύτιμον ἑν τῷ προσκυνήματι σου.

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If your mind tells you to make a variety of dishes for a feast, do not listen to it, since you are celebrating the feast in the Jewish way; for they prepare such things. Sorrow and tears are good food for a monk.

If you hear of somebody hating and reviling you, send or offer him a small gift, so much as you are able, so that in the hour of judgement you will be able to say: “Lord-and-master, forgive us our debts as we have forgiven our debtors” [Mt 6:12].

If you have a cell with only just enough space for your head, do not under any circumstances build another one to have plenty of room in it.

If you leave your cell to go visiting somewhere and your sorrowing relaxes a little, return in haste and immediately resume your former state.

If some people come visiting you and you see them from afar, stand to pray and say: “Lord Jesus Christ, deliver us from backbiting and reviling; bring them away from this place in peace.”

If you wish to acquire sorrow, strive to have all your pots and things pitiable like those of your brothers sitting in the public square.

If you possess a book, do not decorate its binding; do not possess an expensive vestment [to wear] in your worshipping.
592.12. Σκεύος ἀργυροῦν ἢ χρυσοῦν μηδὲ ψηλαφήσωσιν αἱ χεῖρες σου ἐν τῷ κελλίῳ σου, ἐὼς μικροῦ τινὸς.

592.13. Ἰμάτιστον κενὸν ἢ μὴ ἀνέλθῃ εἰς τὸ σῶμα σου, ἐὼς κουκουλίου πιθανοῦ.

592.14. Ἐγχείριον μὴ κρεμάσῃς εἰς τὴν ζώνην σου· ταῦτα γὰρ πάντα κωλύουσι τὴν κατάνυξιν καὶ τὸ πένθος ἀπὸ σοῦ.

592.15. Καὶ ἀπλῶς πάντα, καὶ ἡ στρωμνὴ σου καὶ τὰ σκεύη σου καὶ τὰ ύποδήματα καὶ ἡ ζώνη σου, τοιαύτα ἵνα ἐσούνταί, οἶαν ἢ καὶ τινὲς [Ἑ. 303ν ἃ] ἔλθωσι συλήσας, μὴ ἀρέσοσιν αὐτοῖς ἀραὶ τίποτε ἀπὸ τῶν δύντων ἐν τῷ κελλίῳ σου.

592.16. Ἐὰν ἴδης σκεῦος ἢ ἐργαλεῖον οἰονδήποτε τοῦ ἄδελφοῦ σου, μὴ ἐπιθυμήσῃς αὐτὸ, ἐπεὶ εἰς μέγα κακόν ἐμπίπτεις. Ὁ γὰρ ἐπιθυμῶν τὸ μικρόν καὶ κακὸν πράγμα, ἔαν ἴδη, ἐπιθυμεῖ αὐτὸ.

592.17. Ἐὰν ἴδης σκεῦος ἢ μάχαιραν ἢ σκαλίδα ἢ ἄλλο οἰονδήποτε καὶ ἴδης ὅτι ὁ λογισμὸς σου ἀγαπᾷ αὐτὸ, ρίψω τὸν ἀπὸ σοῦ, ἵνα διδάξῃς σου τὸν λογισμὸν μηδὲν ἄλως ἀγαπᾶν εἰ μὴ μόνον τὸν Χριστὸν.

592.18. Ἐὰν ὁνομήσῃς ἀναστήμα πῇ νυκτὶ εἰς τὴν λειτουργίαν σου, μὴ δώσῃς τὴν τροφὴν αὐτοῦ τῷ σώματι σου. Εἶπεν γὰρ Ἦ Γραφὴ ὁ θαύματος μηδὲς ἐσθίεται. Λέγω γὰρ σοι ὅτι ὅσπερ ἐν τῷ κόσμῳ ἐὰν τὶς κλέψῃ, μέγα κρίμα ἔχει τοῖς [Ἑ. 304ρ] οὕτων κρίμα λογίζεται ὁ Θεὸς πιστὶ μὴ ἀνισταμένω ἐν τῇ λειτουργίᾳ αὐτοῦ χωρὶς ἀσθενείας καὶ κόπων μεγάλου. Πλὴν καὶ ἐκ τοῦ νοοῦντος καὶ κοπίωντος ἀπαίτει ὁ Θεὸς λειτουργίαν ψυχικὴν – ἐκείνῃ γὰρ καὶ χωρὶς τοῦ σώματος δύναται προσφέρεσθαι τῷ Θεῷ.
N.592.12
Let your hands not even touch a vessel of silver or gold in your cell, not even a small one.

N.592.13
Let not a new garment come upon your body, not even a cowl that fits.

N.592.14
Do not hang a dagger on your belt for all such things distance sorrow for sin and grief from you.

N.592.15
Briefly, everything: your bed, your vessels, your footwear and your belt, they should be such that if persons came to steal, they would not be pleased with them to the point of taking any of the things that are in your cell.

N.592.16
If you see a vessel or any kind of implement of your brother’s, do not desire it since you will fall into great evil; for he who desires in a small way, even if he sees an evil thing, will desire it.

N.592.17
If you have a vessel, a sword, a hoe or anything else whatsoever and you realise that your mind delights in it, cast it from you – to teach your mind to take delight in nothing at all except Christ alone.

N.592.18
If you are reluctant to get up in the night for your act of worship, do not give your body its food, for Scripture says: “If any will not work, neither let him eat” [2 Thes 3:10]. For I tell you that, just as, in the world, if someone steals, he has great condemnation, so, except in cases of illness or of hard labour, God considers that for every person failing to get up for his act of worship there is a similar condemnation. But God also demands from the sick and the labourer a spiritual act of worship, for that can be offered to God regardless of the body.
Ἐὰν καταλαλήσῃς τοῦ ἄδελφοι σου καὶ πλήξῃ σε τὸ συνειδὸς σου, ἀπελθε βάλε αὐτῷ μετάνοιαν καὶ εἶπέ ὅτι κατελάλησά σου, καὶ ἁσφάλισαι μηκέτι ἐμπαιχθῆναι. Θάνατος γὰρ ἐστὶ τῆς ψυχῆς ἢ καταλαλιά.

Ἐὰν ἐνέγκῃ σοι τίς ἄγαπην καὶ οἶδας ὅτι πτωχὸς ἐστί, δός αὐτῷ πλέον ὅ ᾳ ἦμεγκεν. Εἰ δὲ οὐκ ἔχεις, βάλε αὐτῷ μετάνοιαν λέγων: Συγχωρήσον μοι, ἀδελφέ, διὰ τὸν Κύριον, ὅτι πτωχὸς εἶμι, ἀλλ’ ὁ Θεὸς τὸν μισθὸν δῶ[£. 304r]σει σοι.

Ἐὰν ἀκούσῃς τάς μεγάλας πολιτείας τῶν ἁγίων πατέρων, ἐπιχείρησον καὶ σὺ ἐπικαλούμενος τὸ ὄνομα τοῦ Κυρίου, ἵνα ἐνισχύῃ σε εἰς τὸ ἐργὸν ὅ ἐπεχείρησας. Καὶ ἐὰν τελειώσῃς, τῷ Θεῷ ἔχε τὴν χάριν, εἰ δὲ μὴ τελειώσῃς, μέμψαι τὴν ἑαυτοῦ ἁσθένειαν καὶ ἐπίγνωσθαι τὴν ἑαυτοῦ ἀδυναμίαν, καὶ ταπείνωσθαι σου τὸν λογισμὸν ἐως ἥμερος θανάτου, ὡς ἀνίκανος καὶ πτωχὸς καὶ ἀνυπομόνητος, ἐλέγχων τὴν ἰδίαν ψυχὴν πάντοτε ὡς ἀρξαμένην καὶ μὴ τελειώσασαν.

Ἐὰν πράξῃς ἁμαρτίας σωματικὰς, μὴ λογίζου πῶς ἔπραξας αὐτάς, ἐπεὶ μολύνεται ἡ ψυχή σου, ἀλλ’ εὖχου λέγων· Κύριε, σὺ γινώσκεις αὐτάς, ὡς θέλεις ἐξάλειψον αὐτάς. Ἐγὼ γὰρ σοῦ τολμῶ ἐνθυμηθῆ[£. 304v]ναι αὐτάς.

Ἐὰν εἰς ἐρημον οἰκῆς καὶ ἤδης ὅτι φροντίζει σοι ὁ Θεός, μὴ ψυχῆν ἡ καρδία σου, ἐπεὶ αἴρει ὁ Θεὸς τὴν βοήθειαν αὐτοῦ ἀπὸ σοῦ. Ἀλλὰ μᾶλλον εἶπε ὅτι διὰ τὴν ὀλγωρίαν καὶ ἁσθένειαν μου ποιεῖ ὁ Θεὸς ἔλεος μετ’ ἐμοῦ, ἵνα ὑπομείνω καὶ μὴ ἄκηδιάσω.

1 αὐτῷ πλέον] αὐτῷ πολλῷ πλέον S  
2 ἡ ψυχή σου] σου ἡ ψυχή S
If you slander your brother and your conscience troubles you, go, prostrate yourself before him and say to him: “I slandered you”, and make sure you are not led astray again. To slander is death to the soul.

If somebody brings you an offering and you know that he is poor, give him more than he brought. But if you have nothing [to give him] prostrate yourself, saying: “For the Lord’s sake, forgive me brother, for being poor; but God will give you the reward.”

If you hear the great ascetic practices of the holy fathers, do you too attempt them, calling upon the name of the Lord to give you strength to accomplish the task you have attempted. If you complete it, give thanks to God. If you do not complete it, blame your own frailty and acknowledge your weakness and humble your thinking until the day of death as inadequate, poverty-stricken and lacking in endurance, always condemning your soul for starting something and not completing it.

If you commit sins of the body, do not wonder about how you committed them since your soul will be soiled; rather, pray, saying: “Lord, you are aware of them; blot them out as you will, for I dare not reflect on them.”

If you are living in the desert and you realise that God is caring for you, let not your heart become exalted since God will remove his help from you; rather, say that God is being merciful to me because of my negligence and frailty, so that I may persevere and not fall into accidie.
592.24. Ἐὰν πορνεία πολεμεῖ τὸ σῶμα σου ἢ τὴν καρδίαν, ἢ ἱεροπόλην πάντως σοι ἐκινήθη ὁ πόλεμος καὶ διόρθωσαί εὰν ἀπὸ τρυφῆς ἢ ὑπνοῦ ἢ ψυχλοφορούσης ἢ ἔξος ἢ καθότως κάλλιον τινός, ἢ ἔκρυας πιὰ ἀμαρτήσαντα. Χωρὶς γὰρ τούτων οὐ πολεμεῖται ἀνθρώπως εἰς πορνείαν.

592.25. Ἐὰν δῶσῃς ἄγαπην καὶ θλιβήν ὁ λογισμὸς ὅτι πολύ αὐτῶ ἔδωκας, μὴ πρόσχες τῷ λογισμῷ, σατανικός γὰρ ἐστίν. Πλὴν ὅσον δύνασαι με [f. 304v] τὰ πτωχείας καὶ τατεινώσωςς ζῆσον, ἵνα μᾶλλον σὺ χρῆς σε λαβεῖν πάντοτε ἀγάπην. Ὁ γὰρ διδὼν χαίρεται ἡ καρδία αὐτοῦ λογιζόμενος ὅτι καλὸν ἔργον ποιεῖ, ὁ δὲ μηδὲν ἔχων, ἀλλ’ ἐν πτωχείᾳ διάγων εἰς μεγάλην τατεινώσωςς ἔρχεται λογιζόμενος ὃτι οὐδὲν ἀγαθὸν ποιῶ, οὐδὲ τινὶ διδῶ, ἀλλὰ μᾶλλον καὶ ἐντολὴν ζητῶ. Οὕτως ἔζησαν οἱ πατέρες ἡμῶν, οὕτως εὗρε τὸν Θεὸν ὁ ἀββᾶ Άρσενίου.

592.26. Ἐν παντὶ ἔργῳ σου, ἐν πάσῃ ὥρᾳ ἵνα λέγης ὃτι ἐὰν ἐπισκέψῃτας με ὁ θεός, τί γίνεται καὶ βλέπει τί ἀποκρίνεται σοὶ ὁ λογισμὸς. Καὶ ἐὰν κατακρίνῃ σε, ἄρεσ εὐθὺς καὶ ρίγον τὸ ἔργον σου, ὁ κρατεῖς, καὶ λάβε ἄλλῳ, ἵνα θαρρῆς φθασθήναι εἰς αὐτό· δει γὰρ τὸν ἐργάτην ἐν πάσῃ ὥῃ [f. 305r] ἢ ὁτι ἐτοιμῶν εἶναι τοῦ πορευθῆσαι τὴν ὅδον αὐτοῦ. Καὶ εἰς ἐργάχειριν κάθη, καὶ ἐν ὅδῳ πορεύῃ, καὶ ἐπιθῆς, τοῦτο πάντοτε ἵνα λέγῃς, ὅτι ἀρτι, ἐὰν καλέσῃς ἡμῶς ὁ Θεός, τί ἄρα γίνεται, καὶ βλέπει τί ἀποκρίνεται ἡ συνείδησις σου, καὶ τὰχυνὸν τοῦ ποιήσας εἴτε λέγει σοι. Καὶ ἐὰν θέλῃς μαθεῖν εἰ ἐγένετο ἔλεος μετὰ σοῦ, ἔρωτησαν τὴν συνείδησιν σου, καὶ μὴ παύσῃ τοῦτο ποιῶν, ἐως ὅτι πληροφορηθῇ ἡ καρδία σου καὶ ἡ συνείδησις σου εἴπῃ σοι ὃτι πιστεύσους εἰς τοὺς οἰκτιρμοὺς τοῦ Θεοῦ, ὃτι πάντως ποιεῖ μεθ’ ἡμῶν δωρεάν ἔλεος. Πρόσεξε δὲ τῇ καρδίᾳ σου μήπως μετὰ δισταχμοῦ λέγει τὸν λόγον. Καὶ ἐὰν δυσπιστῇ ὡς τριχὸς μιᾶς, μακρὰν ἐστίν ἀπὸ σου τὸ ἔλεος.

1 σου ἢ τὴν καρδίαν] ἢ τὴν καρδίαν σου S
2 σὺ χρῆς σε λαβεῖν πάντοτε] σὺ πάντοτε χρῆς σε λαβεῖν S
3 διδὼν χαίρεται... ἔργον ποιεῖ] διδώσε χαίρε τῇ καρδίᾳ ὅτι καλὸν ἔργον πεποίησε λογιζόμενος S
4 ὃτι] om S
If *porneia* assails your body or your heart, seek to discover whence the attack arose and correct it: from self-indulgence, from sleep or haughtiness, or if you hold yourself to be better than somebody else or passed judgement on somebody who sinned; because, in the absence of these things, a man is not assailed by *porneia*.

* N.592.25 in Guy, *Recherches*.

If you give alms and the thought troubles you that you gave him [too] much, pay the thought no attention for it is of Satan. But, insofar as you are able, live in poverty and humility, so that it is rather you who are always in need of receiving alms. For the giver rejoices in his heart, thinking that he is doing a good deed, while he who has nothing but lives in poverty achieves great humility with the thought: “I am doing nothing good nor am I giving to anybody; but, instead, I am searching [for your] commandment.” That is how our fathers lived; that is how Abba Arsenius found God.

* N.592.24 in Guy, *Recherches*.

In every task you do, at every hour, you should say: “What will happen if God inspects me?” and see what your mind replies. If it condemns you, leave the task you are engaged in at once; cast it aside and take up another so you can be sure to complete it, for the worker must be ready at all times to go his way. Whether you are sitting working with your hands, travelling the road or eating, you should always be saying: “What then will happen if God calls us now?” and see what your conscience replies, then make haste to do whatever it says to you. And if you wish to find out whether there was mercy for you, ask your conscience, and do not stop doing so until your heart is fully assured and your conscience tells you that we believe in the compassion of God; that he undoubtedly deals with us in mercy, freely given. But pay attention to your heart that it not speak its message with hesitation; for if it is disbeliefing by so much as a hair’s breadth, mercy is a long way from you.
592.27. [f. 305r] Ἐὰν ἐπιλάβῃς ἁσκησιν καὶ χαυνώσης, πάλιν ἐπιχειρήσων καὶ μὴ παύσῃ ἐως θανάτου τοῦτο ποιῶν· ὅπου γὰρ φθασθῇ ἄνθρωπος, ἐκεῖ ὑπάγει, ἐὰν εἰς ἁμελείαν, ἐὰν εἰς ἐγκράτειαν. Καθέκαστην ἥμεραν καὶ ἐναυτόν καὶ ἐβδομάδα ἐρευνήσων ἐαυτοῦ εἰς τὶ ἐπρόκοψας 1 εἰς προσευχήν, εἰς νηστείαν, ἐς ἱσσυχίαν, πλεῖον δὲ πάντων εἰς ταπείνωσιν. Ἀὕτη γὰρ ἔστιν ἢ ἀληθῆς προκοπῆ τῆς ψυχῆς, ἵνα ἥμεραν καθημέραν ταπεινοτέραν ἔχει ἐαυτὴν λέγονσα· ὅτι τὰς ἄνθρωπος βελτίων 2 μου ἐστίν. Χωρὶς γὰρ τοῦ λογισμοῦ τούτου, κἂν σημεῖα ποιήσῃ, κἂν νεκροὺς ἀναστήσῃ ἄνθρωπος, μακρὰν εὐρίσκεται ἀπὸ τοῦ Θεοῦ.

592.28. Ἐὰν παραβάλης γέροντι καὶ γένεται εὐχὴ καὶ ἐπιτρέψῃ σοι καθήσαι [f. 305v] εἰπὲ αὐτῷ· Πάτερ, εἰπὲ ἡμῖν λόγον ᾧς, πῶς εὑρίσκομεν τὸν Θεόν. Καὶ εὑςι μοι ὧτι πολλὰς ἔχω ἀμαρτίας. Καὶ ἔως τοῦτον καὶ μὴ λαλήσῃς ἐτέρων λόγων, ἐὰν μὴ ἐρωτηθῆσι.

592.29. Ἐὰν εἰπῇ σοι ἀδελφὸς μυστήριον καὶ ἄλλος ὥρκίσῃ σοι τοῦ εἰπεῖν αὐτῷ τὸ πράγμα, μὴ ἔξαῃς τὸ μυστήριον τοῦ ἀδελφοῦ σου, καὶ μὴ φοβηθῆς τὸν ὅρκον αὐτοῦ· αὐτὸς γὰρ ἔχει τὸ κρίμα τοῦ ὅρκου.

592.30. Ἐὰν μὴ ἔχης κατάνυξιν, γίνωσκε ὧτι κενοδοξίαν ἔχεις; 3 αὕται γὰρ οὐκ ἀφίουσι τὴν ψυχὴν κατανυγηθῆναι.

592.31. Ἐὰν λείψῃ σοι ἢ χρεία τοῦ σώματος, μὴ εἰπῇς ἄνθρωποις δοῦναι σοι, ἀλλὰ μᾶλλον ἐπίρρησον ἐπὶ Κύριον τὴν μέριμνάν 4 σου, καὶ αὐτὸς σὲ διαβρέψει, ἐπεὶ ὃ ἀφεῖς τὸν Θεόν καὶ ζητῶν παρὰ ἄνθρωποις ὑπὲρ στείρει ὧτι δύναται 5 ὁ Θεὸς φροντὶς[f. 305v] σοι αὐτοῦ.

592.32. Ἐὰν ἄφ’ ἐαυτοῦ δῶσῃ 6 σοι ἄνθρωπος ἄγαπην καὶ χρησῆς, λάβε. Εἶ δὲ οὐ χρησῆς, μηδὲ ὅλως δέξῃ. Τάχα γὰρ ὁ Σατανᾶς πειράζει σε, ἵνα λάβῃς εἰ τι οὐ χρησῆς.

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1 ἐπρόκοψας | προέκοψας S  2 βελτίων | βελτίων C  3 ἔχεις] καὶ γαστριμαργηθαίν add S  
4 μέριμνάν] φροντίδα C  5 ὧτι δύναται | ὧτι οὐ δύναται C  6 δῶσῃ cor| codd δῶσει
If you undertake some spiritual discipline and then give it up, take it in hand again and do not stop doing so until death, for a man is travelling towards the goal where he would arrive, whether to negligence or towards self-control. Every day, every year, every week enquire of yourself whether you have made any progress, in prayer, in fasting, in ἰσχια (phericity) and, most of all, in humility. For this is the true progress of the soul, that day-by-day it holds itself yet more humble, saying that every man is better than I am. Without this thought, even if a man perform miracles and even raise the dead, he is found a long way from God.

If you visit an elder, prayer is offered and he allows you to sit down, say to him: “Father, speak a word of life to us about how we are to find God—and pray for me, because I have many sins” – say that much and not another word, unless you are asked a question.

If one brother tells you a secret and another [brother] charges you to tell it to him, do not divulge your brother’s secret and do not fear the other’s swearing; it is he who is responsible for the swearing.

If you have no sorrow for sin, be aware that you have vainglory and that you delight in food, for these will not permit the soul to feel sorrow for sin.

If you are lacking in physical necessities, do not tell men to give to you, but rather “Cast your care upon the Lord and he will nourish you” [Ps 54:23], since he who has abandoned God and is seeking [what he needs] from men does not believe that God is capable of taking care of him.

If a man gives you alms of his own free will and you are in need, then take it; but do not take it under any circumstances if you are not in need, for it could be that Satan is tempting you to take something you do not need.
592.33. "Εάν ἐπαινέσῃ σε ἄνθρωπος εἰς πρόσωπόν σου, ἐννόησον εὐθὺς τάς ἄμαρτίας σου καὶ παρακάλεσον αὐτόν λέγων· Διὰ τὸν Κύριον, ἀδελφέ, μὴ ἐπαινέσῃς με ὅτι ταλαίπωρός εἰμι καὶ οὐ βαστάζω. Εἰ δὲ μέγας ἄνθρωπός ἐστιν, εὑξά τῷ Θεῷ λέγων· Κύριε, σκέπασόν με ἐκ τοῦ ἐπαινοῦ καὶ ἐκ τοῦ ψόγου τῶν ἄνθρωπων.

592.34. Συνήθισον τούς ὅφθαλμους σου μὴ βλέπειν εἰς σῶμα ἀλλότριον· εἰ δυσανόμοι εἰς τὸ ἱδιον.

592.35. "Εάν χαρίσεται σοι ὁ Θεὸς πένθος, μὴ νομίσῃς ὅτι μέγας ποιεῖς· μακάριος γὰρ ἐστιν ὁ μὴ χρήζων τὸ πένθος. Πλὴν ἐ[σ. 3061]ὲν ἱδιὴ ὁ Θεὸς ἄνθρωπον ὅτι καυχᾶται ἢ καρδία αὑτοῦ ἐπὶ τῶν δακρύων, ἀφεί αὐτό ἀπ' αὐτοῦ καὶ λοιπὸν μένει ἡ καρδία αὐτοῦ ἑκκληρά καὶ ἀπόλλυται.

592.36. "Εάν πολεμῇ σε ἡ ψυχή σου εἰς πολλὰ βρώματα, στένωσον αὐτὴν καὶ εἰς αὐτὸν τὸν ἄρτον, ἵνα παρακαλέσῃ κἂν ἄρτου χορτασθῆται.

592.37. "Εάν ἐρωτᾷς τοὺς πατέρας καὶ ἀκούσῃς παρ' αὐτῶν καὶ παρά της Γραφῆς τὸν λόγον τοῦ Θεοῦ, στείχοσον ποιήσατε ἐὰ τὶ ἄκουες. Κἂν πρός χρόνον ῥαθυμήσας μὴ ἐργάσῃς, μὴ παύσῃς διὰ τούτο τὸ ἐρωτάν' ὁ γὰρ ἐρωτῶν καὶ ἀκούων καὶ παρακούων, κἂν κατακρίνει ἐαυτὸν καὶ ταπεινωθῇ καὶ εὐρίσκων ἐκ τούτου μικρὸν ἔλεος, ὃ ἀπὸ μὴ ἐρωτῶν οὔδε ἄκουες, οὔδε παρακούες, οὔδε ταπεινωθῆς, οὔδε εὐρίσκει ἔλεος[σ. 3061]. ὃς ὀπαταὶ γὰρ ἀρρωστὸς ποιῶν τὸν ἑαυτὸν στόμαχον καὶ πολλῶν βρωμάτων διδομένων αὐτῷ ἀπῆδεται, ὑστερου δὲ εὐρίσκεται ἐν βρώμα καὶ δέχεται αὐτὸ ἡδέως, καὶ φαγὼν ὑγιαίνει, οὕτως ἐστὶ καὶ ψυχή ὄντη καὶ πολλάκις ἀκούουσα παρακούει, ἀλλὰ πάντως διὰ τὸν χρόνον αἰσχύνεται καὶ εἰκός εὐρίσκει ἐν πράγμα καὶ ἀρέσκει αὐτῇ καὶ ποιεῖν ἄρτο καὶ σώζεται δι' αὐτοῦ.

1 μέγας τι add S
2 αὐτοῦ ὅς λίθος ἐπί add S
3 ἐρωτῶν ἐρωτῶν C
4 αὐτὸς αὐτὸς C
5 σώζεται σώζεται S
If somebody praises you to your face, immediately reflect on your sins and entreat him in these words: “For the sake of the Lord, brother, do not praise me for I am a wretched fellow and cannot bear it.” But if it is a person of importance, pray to God saying: “Lord, shelter me from the praise and the censure of men.”

Accustom your eyes not to look at another’s body, not even at your own, if possible.

If God grants you grief, do not think you are doing a great thing, for blessed is he who is in no need of grief. But if God sees somebody whose heart exults in tears, he will take them away from him, his heart remaining obdurate in future – and he is lost.

If your soul is campaigning against you for many kinds of food, restrict it to bread alone, so that it begs to be satisfied even with bread.

If you ask of the fathers and hear the word of God from them and from the Scripture, make haste to perform whatever you hear. And even if for a time you have become neglectful and are not working, do not cease asking because of that. For he who asks, hears and yet disobeys, will still find a little mercy from that, provided he condemn and humble himself, whereas he who does not ask, neither hears, nor disobeys, nor humbles himself, nor finds mercy. Just as a sick person suffering with his stomach is nauseated when given many kinds of food, but later, once one food is found which he can assimilate comfortably, having eaten it, recovers: so too, the timid soul that often hears and disobeys but is of course put to shame from time to time, probably discovers one activity that it delights in, performs it and is saved through it.
592.38. Ἐὰν πέσῃς εἰς πορνείαν καὶ ἔστιν ἐγγύς τοῦ τόπου τὸ πρόσωπον ὧν ἔπεσας, ἀναχώρησον ἐκ τοῦ τόπου ἐκείνου, ἐπεὶ οὐ μετανοεῖς.


592.40. Ἐὰν καταλαλήσῃ ἀδελφός ἀδελφόν ἐμπροσθεὶς σου, βλέπῃ μὴ διατραπῆς αὐτόν καὶ ἔπτης· Ναί, οὐτὸς ἔστιν, ἄλλα ἢ σῶπα, ἢ εἰπὲ αὐτῷ ὅτι ἐγώ, ἀδελφέ, κατακεκριμένος εἰμὶ καὶ οὐ δύναμαι κρίναι ἄλλον, καὶ σώζεις καὶ ἐστὸς καὶ ἐκείνον.

592.41. Ἐὰν ἀσθενήσῃς καὶ σείζης πράγμα λαβεῖς παρὰ τῖνος εἰς χρείαν σου, καὶ μὴ δώσῃς σοι, μὴ θλιβῆς κατ᾿ αὐτοῦ, ἄλλα μᾶλλον εἰπέ· ὅτι, εἰ ἣμιν ἄξιος λαβεῖν, ἐπηρεοφόρει ὁ Θεὸς τὸν ἀδελφὸν δοῦναι μοι ἀγάπην. Γίνωσκε δὲ ὅτι τρεῖς τάξεις εἰς τρεῖς τάξεις εἰς πέρι τοῦ λαβεῖν ἀγάπην· οἱ τέλειοι ἀσκηταὶ οὐ ταχὺ ἐξέχοντο πράγμα παρὰ τῖνος τὸ σύνολον, οἱ δὲ μέσοι οὐ λέγουσι τινὶ δοῦναι τίποτε, εἰ δὲ [f. 306v5] ἀφ᾿ ἐστῶν τῆς δώσῃς δέχονται ὡς ἀπὸ Θεού πεμφθέντα, εἰ δὲ ἀσθενεῖσας ἐσμέν καὶ οὐκ ἰσχύσῃς ἐργάσασθαι τὴν χρείαν ἑαυτῶν, αἴτησομεν μετά πολλῆς ταπεινώσεως μεμφόμενοι ἑαυτοὺς διαπαντός.

592.42. Ἐὰν ἰδης ὅτι ὁ Θεός πρὸς χρόνον ἐχαρίσατο σοι κατάνυξίν, τῷ καιρῷ ἐκείνῳ καταφένησαν καὶ τοῦ ἐργοχείρον σου ὧτι ἔδω ἵδης ὅτι συμφέρει σοι, καὶ σχόλασαν εἰς τὸ πένθος, μὴ τῶς ἐγγύς ἔστιν ἢ ἡμέρα τῆς ἐξόδου σου καὶ διὰ τοῦτο ἐχαρίσατο σοι ὁ Θεός τὸ τοῦτο πλαίσιν, ἵνα δι᾿ αὐτοῦ ἐὕρῃς μικρὸν ἔλεος. Ὅσπερ γὰρ ὁ Σατανᾶς εἰς τὰ τέλη τοῦ ἀνθρώπου στεύδη ἅπαλλασι αὐτὸν, οὕτως καὶ ὁ Θεὸς πολλάκις ἐπὶ τὰ τέλη τοῦ ἀνθρώπου διὰ προφάσεως σώζει αὐτὸν.

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1 τοῦ om S  2 σώζεις S  3 πράγμα λαβεῖς λαβεῖν πράγμα S  4 δώσῃ δώσει S  5 δώσῃ δώσει S  6 στεύδῃ στεύδει S  7 σώζει σώζει S
N.592.38

If you fall into porneia and the person with whom you fell is near the place, get away from that place; otherwise, you will not repent.

N.592.39

If you are an eye-witness of your brother falling [into sin], say without hesitation: “A curse on you, Satan! My brother is not to blame”, and strengthen your heart against judging your brother, or the Holy Spirit will withdraw from you.

N.592.40

If one brother speaks ill of another in your presence, see that you do not turn [the slandered brother] away saying: “Yes, it is so.” But either keep silent or say to him: “Brother, I myself am being condemned and cannot judge another.” Thus you are saving both yourself and the other person.

N.592.41

If you are sick and you ask to receive something from somebody for your need and he does not give it to you, do not get distressed against him, but rather say: “If I were worthy to receive it, God would have convinced the brother to give me charity.” Be aware that there are three categories relating to the receiving of charity. Consummate ascetics do not readily accept anything at all from anybody; average ones never tell anybody to give them anything, but if somebody does [give them something] of his own free will, they receive it as though sent from God. But if we are sick and incapable of working to supply our own needs, let us ask, in great humility, ever reproaching ourselves.

N.592.42

If you see that God has granted you sorrow for sin for some time, disregard your manual labour at that time if it seems advantageous to do so and devote yourself to grief, in case the day of your departure is near and, for that reason, God granted you [time] to weep, so that through [weeping] you might find a little mercy. For just as Satan hastens to bring about the loss of a man at the end of his life, so too God often provides the occasion to save a man at the end of his life.
592.43. Ἀνιστάμενος ὁ [f. 307r9]πό τοῦ ὑπνού σου εὐθέως πρῶτον λόγον δοξάσει τὸ στόμα σου τὸν Θεόν καὶ ἀφεται εἰς ὑμῖν καὶ ψαλμοῦς. Εἰ τί γὰρ προλάβῃ ἀπὸ πρῶι τοῦ νοὸς, ὡσπερ μῦλος αὐτὸ ἀλήθει δὴν τὴν ἡμέραν· εἶτε σιῖν, εἰτε ζιζάνια. Διὸ προλάμβανε πάντοτε καὶ βάλτε τὸν σιῶν, πρὶν ὁ ἐχθρός σου βάλη τὰ ζιζάνια.

592.44. Ἐὰν δὲ ἰδῆς φαντασίαν γυναικῶν ἐν τοῖς ὑπνοῖς, ἀγώνισαι μὴ ἐνθυμεῖσθαι αὐτὰ τὴν ἡμέραν· θάνατος γάρ εἰσι τῆς ψυχῆς καὶ ἀφανισμός.

592.45. Ἀνακείμενος ἐν τῇ κλίνῃ σου μημόνευσον τοῦ τάφου σου λέγων ὅτι ἄρα ἐγείρομαι εἰς τὴν αὐριον ἡ σοῦ. Καὶ εὐξαί πρὸ ὑπνοῦ ἐκτενῶς καὶ ἀνιστάμενος καὶ ἀνακείμενος σεαυτῷ πρόσεχε μὴ λογίσῃ ποτὲ ρυπαρὸν [f. 307v9] ἡ ἐνθυμηθῇ ὅλως γυναικὸς κἂν ἁγία ἔστιν, ἀλλὰ μᾶλλον εὐχόμενος ἀφύπνωσον. Εἰ τί γὰρ λογίζεται ἄνθρωπος, τὸ αὐτὸ καὶ τῇ νυκτὶ ἐργάζεται, εἰτε ἀγαθῶ, εἰτε κακόν. Πάντα γὰρ εἰσίν ἐπὶ τὸ αὐτό ἐν τῇ κλίνῃ. Παρακάθηναι γὰρ αὐτῷ ἐν τῇ κλίνῃ μνήμα γυναικῶν, καὶ εἰσὶν ἀγγελοὶ προσκαρποῦντες τῷ μοναχῷ, καὶ εἰς αὐτὸ τοῦτο τεταγμένοι εἰς τὸ φυλάττειν αὐτὸν. Ἐὰν οὖν ἑπτῇ σοι ὁ καρδία σου ἐν νυκτὶ ἡ ἐν ἡμέρᾳ· Ἀνάστα εὐξαί, γίνωσκε ὅτι ὁ ἄγγελος ὁ παριστάμενος σοι αὐτὸς ἔστιν ὁ λέγων σοι, καὶ σοῦ ἀνισταμένου αὐτός συμπαρίσταται καὶ συνεύχεται σοι ἀποδιώκων ἀπὸ σοῦ τοὺς δαίμονας βρύχοντας κατὰ σοῦ τοὺς ὀδόντας. Εἰ δὲ [f. 307v10] παρακούσεις αὐτοῦ καὶ ὁκνήσεις ἀναστήναι, λοιπὸν καὶ αὐτὸς ἀναχωρεῖ ἀπὸ σοῦ, καὶ τότε ἐμπίπτεις εἰς χεῖρας τῶν ἐχθρῶν σου.

592.46. Ἐὰν μὴ ἔχεις ταπείνωσιν πνευματικῆς ἡ προσευχὴν πνευματικῆ, κτίσεις αὐτὰ κἂν σωματικὰ· καὶ διὰ τῶν σωματικῶν ἐρχονται σοι καὶ τὰ πνευματικά, ἐπεὶ μάτην κοπίας.

592.47. Ἐὰν ἐργάζῃς ἐργόχειρων ἐν τῷ κελλίῳ σου καὶ ἔλθῃ ἡ ὀρα τῆς εὐχῆς σου, μὴ ἑπτῆς πληρόσω τὰ μικρὰ θαλλία μου ἡ τὸ μικρὸν μαλάκιν καὶ εἰδ' οὕτως ἐγείρομαι, ἀλλ' ἀνάστα ἐκάστῃ ὀρα καὶ ἀπόδος τῷ Θεῷ τῷ χρέως τῆς εὐχῆς, ἐπεὶ κατὰ μικρὸν συνηθίζεις ἀμελεῖν τῆς εὐχῆς καὶ τῆς
When you rise from your sleep your mouth will immediately glorify God with its first words, breaking out in hymn and psalms. For whatever the mind encounters first thing, it grinds it like a mill all the day long, whether it be wheat or tares. So always be the first to throw in wheat before your enemy injects tares.

If you see a vision of women when sleeping, make an effort not to call those things to mind during the day, for they are death and extermination to the soul.

Remember your tomb when you are lying in your bed, saying: “Shall I rise up tomorrow or not?” Pray fervently before sleeping and on getting up; when you lie down, take care never to think an unclean thought; call no woman at all to mind, even if she is a holy one, but rather fall asleep praying. For whatever thought a man entertains, the same is at work during the night, whether good or bad; for all things are for the same purpose when one is in bed. Memories of women sit beside [the monk] in bed, yet there are angels dancing attendance on him, expressly charged with preserving him. When your heart says to you: “Get up and pray”, by night or by day, know that it is the angel standing beside you who is speaking to you and that, when you get up, he is standing beside you, praying with you, chasing away from you the demons who are gnashing their teeth at you. But if you are going to pay no heed to him and are going to delay rising, in future he too will depart from you and you shall fall into the hands of your enemies.

If you do not have spiritual humility or spiritual prayer, acquire the corporal [version] and through the corporal, the spiritual ones will come to you too; otherwise you are labouring in vain [cf. Ps 126:2].

If you are employed at handiwork in your cell and the time for your prayer arrives, do not say: “I will just finish the few fronds or the small basket then I will get up,” but stand up every hour and render God the prayer owing
καταλύσθεωρηταπείνωσιν ο προθυμία σου περάμεινον σαρκός καὶ 308

πικαλέσηται άνοίξας καὶ ἀνοίξας ἀνθρώπους τὸν πολέμου κἀκεφαλύνονται σε τινές, μή μελήσῃ σοι.

592.49. Εάν ἔστι τὸ σῶμα σου ἀσθενεῖς, πρὸς αὐτὸ ποίησον καὶ τὴν χρείαν σου, μῆτις πέσῃ εἰς ἀσθενείαν καὶ μέλλεις ζητεῖν βρώματα καὶ βαρεῖ τὸν διακονοῦντά σοι.

592.50. Εάν ὀχλώσῃ σε ῥυπαροί λογισμοί, μή κρύψῃς αὐτοὺς, ἀλλ’ εὐθέως εἰπέ αὐτοὺς τῷ πνευματικῷ σου πατρί καὶ ἔλεγξον αὐτοὺς. Ὅσον γὰρ κρύβει ἄνθρωπος τοὺς λογισμοὺς αὐτούς, τοσοῦτον πληθύνονται καὶ λαμβάνουσι δύναμιν. Ὅσπερ γὰρ ὅψι [Ἑ. 308β'] ἐὰν ἔξελθῃ ἀπὸ τοῦ φωλεοῦ, εὐθὺς φεύγει, οὔτως καὶ ὁ πονηρὸς λογισμὸς φανεροῦμεν εὐθέως ἀπόλυται’ καὶ ὥσπερ σκάλης εἰς ξύλον οὔτως πονηρὸς λογισμὸς ἀφανίζει καρδίαν. Ὁ φανερῶν τοὺς λογισμοὺς αὐτοῦ ταχὺ θεραπεύεται, ὃ δὲ ἀποκρύπτων αὐτοὺς ύπερφανίαν νοσεῖ. Ἐὰν γὰρ οὐ πληροφορήσῃ εἰς τινά τοῦ ἀναγγείλαι αὐτῷ τοὺς πολέμους σου, σημεῖον ἔστι τοῦτο ὅτι ταττείνωσιν οὐκ ἔχεις’ ὁ γὰρ τατηνόφρων πάντας ἁγίους καὶ καλοὺς θεωρεῖ, ἐσευτὸν δὲ μόνον ἀμαρτωλον βλέπει. Πλὴν ὅτι, ἐὰν εἴς ὅλης καρδίας ἑπικαλέστηται ἄνθρωπος τὸν Θεόν, καὶ ἀπελθὼν ἑπερωτήσῃ ἄνθρωπον περὶ τῶν ἑαυτοῦ λογισμῶν, ἀποκρίνεται αὐτῷ ὁ ἄνθρωπος, μάλλον δὲ [Ἑ. 308β’] ὁ δίᾳ τοῦ ἄνθρωπου τὰ συμφέροντα Θεὸς ὁ ἀνοίξας τὸ στόμα τῆς ὄνου ἔπὶ τοῦ Βαλαάμ, κἂν ἀνάξιος ἔστι καὶ ἀμαρτωλός ὁ ἑρωτάμενος.

592.51. Ἐὰν εἰσίν ἐν τῷ τόπῳ ὁ ὅπου οἰκεῖς μιμήματα, ἀνέρχους συνεχός καὶ κατανόει τοὺς κειμένους ἑκεῖ, μάλιστα ἐν τῷ καιρῷ τοῦ πολέμου τῆς σαρκός. Καὶ ὅταν μάθῃ ὅτι ἄδελφός ὑπάγει πρὸς Κύριον, πορεύου καὶ παράμεινον ἑκεῖ, ὡς ἂν θέασθι πῶς ἡ ψυχὴ τοῦ σώματος χωρίζεται.

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1 οἴτως ὁ οίτως C 2 ὅτι om S 3 ὁ ἀνοίξας k.t.l. ὁ τοῦ τῆς ὄνου στόμα διανοίασε ἐπὶ τοῦ Βαλαάμ καὶ δηλοῖ τὸ ἐρώτημα S 4 εἰσίν εν τῷ τόπῳ ὃς εὶν τῷ τόπῳ S
him, since [otherwise] you will gradually get used to neglecting prayer and your worship; your soul will become destitute of any task, spiritual or corporal; for it is early in the morning that your eagerness is apparent.

N.592.48

If you are visiting somewhere, do not intentionally reveal your ascetic way of life or [say]: “I do not eat oil or cooked food or fish”, only do not compromise so far as wine is concerned if you fear the battle; and if some people reproach you, do not let it trouble you.

N.592.49

If your body is unwell, act in its regard and for your need, lest it become really sick and you are likely to seek [various] foods, thus imposing upon your attendant.

N.592.50

If unclean logismoi are troubling you, do not hide them, but tell your spiritual father about them without delay and castigate them. For as long as a man conceals his logismoi, so they multiply and gain power. For just as a snake immediately takes flight if it emerges from its lair, so an evil logismos is eliminated as soon as it is brought to light. An evil logismos disappears into the heart just as a worm disappears into wood. He who reveals his logismoi is quickly healed; he who conceals them suffers with pride, for if you do not have confidence in someone to declare your battles to him, this is an indication that you do not possess humility. For the humble-minded person regards everybody as holy and good, seeing himself alone as a sinner. Except that if a person calls upon God with all his heart and consults a man about his own logismoi, the man (or rather, through the man, God – who opened the mouth of the ass in the case of Balaam) [Nm 22:28] will give him an appropriate reply, even though the one who is being asked is unworthy and a sinner.

N.592.51

If there are tombs in the place where you are living, go there continually and meditate on those who are lying there, especially in time of war against the flesh. And when you learn that a brother is going to the Lord, go and stay there so you can see how the soul is separated from the body.
592.52. Ἐὰν αἰτήσῃ σε ἀνθρωπός εὐξασθῇ ύπέρ αὐτοῦ εἰπὲ ὅτι ὁ Θεός, ἄδελφε, δι᾽ εὐχῶν τῶν ἁγίων αὐτοῦ καὶ με καὶ σε ἐλεησεί ὡς κελεύει.

592.53. Ἐὰν ἀκούσῃς περὶ τινος ύβρίσαντός σε καὶ ἐλθῇ πρὸς σέ, μή δείξῃς αὐτῷ ὅτι ἔμαθες, ἀλλὰ χαρίειν[ἦν 308ν] τίσθητι μετ’ αὐτοῦ καὶ ἀγάθουν τὸ πρόσωπόν σου πρὸς αὐτόν, ἵνα ἔχῃς παρρησίαν ἐν τῇ εὐχῇ σου.

592.54. Ἐὰν βαρηθῆς πρὸς ὄραν ἀπὸ βρωμάτων, ἐπίδος ἑαυτόν εἰς μόχθον τοῦ σώματος, ἵνα πρὸ τῆς νυκτὸς ἐλαφρυνθῶσιν ἀπὸ σοῦ, καὶ μὴ ἱδῆς φαντασίας κακᾶς, καὶ γενοῦ ὡς παλαιστρίτης καλὸς πρὸς τὸν διάβολον. Ἐὰν τύψῃ σε ἐν θείῳ, τύψαν αὐτὸν καὶ σὺ ἐκείθεν. Ἐὰν κρατήσῃ σε διὰ βρωμάτων, κράτησον αὐτὸν δι’ ἀγρυπνίας καὶ, ἐὰν βαρηθῇ σε ὑπνώω, σύντριψαι αὐτὸν κόπω σωματικό. Εἰ δὲ πλανήσῃ σε εἰς κενοδοξίαν, ποίησον πράγμα ἢ σχῆμα ἐνώπιον τῶν ἀνθρώπων, ἵνα ἀτιμάσωσί σε. Τούτῳ γὰρ γίνωσκε, ὅτι εἰς οὐδὲν ἄλλο θλίβεται ὁ Σατανᾶς, ὡς ὅταν ἀνθρωπός τῷ τα[ἦν 308ν] ἐπίστρωσε καὶ τὴν ἀτιμίαν ἑπιποθήσῃ.

592.55. Ἐὰν ἀκμὴν νεότερος εἰ, φεύγε τόν οἶνον ώς δοῖν. Κἂν ἦ ἀγάπη πτής μικρόν, παῦσον, κἂν ὀρκίζωσι σε οἱ καλέσαντες σε καὶ ποιῶσί σοι μετάνοιαν, μὴ πρόσχησ τοὺς ὄρκους αὐτῶν. Πολλὰκις γὰρ ὁ Σατανᾶς ὑποβάλλει τοὺς μοναχοὺς ἀναγκάσαι τοὺς νεωτέρους εἰς οἰνον· οἶδε γὰρ ὅτι οἶνος καὶ γυναῖκες χωρίζουσιν ἀπὸ τοῦ Θεοῦ. Ἐὰν εὐρεθήσῃ ἐπὶ ξένης καὶ μηδεὶς σε ὑποδέχηται, μὴ λυπηθῇς, ἀλλὰ λέγε· Ἐγὼ ἦμι ἄξιος, ὁ Θεός ἐποίη ἐμοὶ ἀνάπτασιν.

592.56. Ἐὰν κρατηθῆς εἰς ἀγάπην καὶ βάλωσι σε εἰς τὸν ἑλάχιστον τόπον, μὴ γογγύσῃ ὁ λογισμός σου, ἀλλὰ λέγε ὅτι οὔδε ὡδε ἦμι ἄξιος. Τούτῳ γὰρ λέγει σοι, ὅτι οὐδέμια θλίψις ἐρ[ἦν 309ν] χεῖται τῷ ἀνθρώπῳ, εἰ μὴ ἄνωθεν ἐκ τοῦ Θεοῦ πρὸς δοκιμήν καὶ πρὸς τὰς ἁμαρτίας αὐτοῦ. Καὶ ὁ μὴ κρατῶν οὕτως οὐ πιστεύει ὅτι ὁ Θεός κρίτης δίκαιος ἐστίν.

1 θλίβεται οὗτος add S 2 ἦν C
If someone asks you to pray for him, say: “By the prayers of his saints, brother, God will have mercy on me and on you according to his will.”

If you hear that somebody has been reviling you and he comes to you, do not reveal to him that you learnt of it, but deal kindly with him and put on a good face for him, so you can speak freely in your prayer.

If you are weighed down for a time after food, labour that it may be lightened from you before night and you not see evil visions. Become like a good wrestler, facing the devil: if he strikes you here, strike him yourself there. If he has got a hold on you through food, get a hold on him by night watches. If he is weighing you down with sleep, trip him up by physical toil. If he is leading you astray into vainglory, do something to put on an appearance before men to make them despise you, for realise this: that nothing afflicts Satan more than when a man earnestly desires humility and dishonour.

If you are still young, flee from wine as from a serpent. If you drink a little at a love feast, desist. If your hosts bind you with an oath and even prostrate themselves before you, pay no attention to their oaths. Satan often gives monks the idea of pressing the young ones to take wine, for he knows that wine and women separate [us] from God. If you find yourself in unfamiliar territory and nobody invites you home, do not distress yourself, but say: “If I were worthy, God would provide refreshment for me.”

If you are obliged to attend a love feast and they put you in the lowest place, let not your mind complain but say: “I was not worthy to be even here.” This I am saying to you because no affliction comes upon a man except from above, from God, to test him and because of his sins; and he who does not hold fast to that does not believe that God is a just judge [cf. Ps 7:12].
592.57. 'Εάν εἰς ἔρημον κάθη, βλέπε μὴ χλευάσωσί σε οἱ λογισμοί καὶ οἱ
dαίμονες ὅτι καλῶς κάθη καὶ ἰδοὺ ἀπηλλάγης τῆς καταλλαίας καὶ
tῶν ἀνθρώπων καὶ τοῦ λαλείν μάταια καὶ ποιεῖς τὸ μικρὸν τῆς λειτουργίας
σου. 'Εάν οὖν ταῦτα ἐνθυμηθῆς, ἀπαντεῖ ὁ Θεὸς τὴν βοήθειαν αὐτοῦ ἀπὸ
σου, καὶ τότε γινώσκεις τὴν ἰδίαν ἀσθενείαν. Ἀλλὰ μᾶλλον πάντοτε2 λέγει:
>Oὐαὶ μοι, ὅτι τῷ σώματι εἰμὶ ἐν τῇ ἔρημῳ, τῷ3 δὲ πνεύματι ἐν τῷ κόσμῳ
πελάζομαι. Καὶ οἱ μὲν ἀνθρώποι νομίζουσιν ὅτι τὴν πολιτείαν τῶν
πατέρων κρά[ής. 309α] τῷ μὴ γινώσκοντες πῶς καθημέραν ἐν λογισμῷ
ὀπταροίς καὶ ἀμελεία ἀσχημονῶ τρώγων καὶ κοιμώμενος.

592.58. 'Εάν ὑπάγης ἐρωτήσαι πατέρα περὶ τῶν λογισμῶν σου, εῦξαι
πρῶτον τῷ Θεῷ καὶ εἶπέ· Κύριε, εἶ τι κελεύεις, δὸς εἰς τὸ στόμα τοῦ
γέροντος, ἵνα εἴπῃ μοι. Ἔγω γὰρ ὡς ἐκ τοῦ στόματός σου ἀκούω,4 Κύριε,
tά παρ' αὐτοῦ. Στήριξον αὐτόν, Κύριε, εἰς τὴν ἀληθείαν σου, τοῦ ἀκούσαι
με δι' αὐτοῦ τὸ βέβαιο μου. Καὶ οὐτός 5 εἶναι ἐπὶ σοι ὁ πατήρ φύλαξ
μετὰ ἀσφαλείας6 καὶ φόβου.

592.59. 'Εάν παραβάλῃ σοι ἀδελφός, ἐπαρν τὸ πένθος τοῦ προσώπου
σου7 καὶ κρύψων αὐτὸ ἐν τῇ καρδίᾳ σου, ἔσω σοι ἀπολύσεις τὸν ἀδελφόν.
Καὶ τότε πάλιν βάλε τὸ πένθος ἐν τῷ προσώπῳ8 σου, ὅτι φεύγουσιν οἱ
[f. 309ν9] δαίμονες θεωροῦντες αὐτὸ9 μετὰ σοῦ.

592.60. 'Εάν λογισμὸς ὑπερηφανίας ὀχλήσῃ σοι,10 εἴπε τῷ δαίμονι ὅτι
εἴπεν ὁ Θεὸς· ὅτι ὁ υἱός ἐαυτοῦ ταπεινωθῆσαι. 'Εάν γὰρ οὐκ ἐνδώσῃ11
tοῦ λέγειν μοι ὅτι καλὸς εἶμι, πληροφοροῦμαι ὅτι ἀλλότριος τοῦ Θεοῦ εἶμι.
Κύριος γὰρ ὑπερηφάνοις ἀντιτάσσεται.

592.61. 'Εάν πέσῃς εἰς ὁμαρτιάν καὶ ἐπιστρέψῃς ἐς αὐτὴς καὶ ἄρξῃ εἰς
λύπη12 καὶ εἰς μετάνοιαν, βλέπε μὴ παύσῃ λυπουμένους καὶ στεναχῶν
πρὸς Κύριον ἔως ἡμέρας θανάτου σου, ἐπεὶ ταχὺ πάλιν εἰς αὐτὸν τὸν
βόθρον ἐμπέπτεις. Ἡ γὰρ κατὰ Θεόν λύπη χαλινὸς ἐστὶ τῆς ψυχῆς, μὴ ἐὼν
αὐτὴν πεσεῖν.
N.592.57
If you are living in the desert, see to it that your logismoi and the demons do not lead you astray [saying]: “You are living well; look, you have distanced yourself from backbiting, from men, from idle chatter and you are performing your little act of worship.” If you have those thoughts, God will remove his assistance from you and then you will realise your own frailty. You should rather always be saying: “Woe betide me, for I am in the desert in the body but being drawn into the world in the spirit. People think that I am maintaining the way of life of the fathers, unaware how I disgrace myself each day with impure logismoi and laxity, eating and sleeping.”

N.592.58
If you are going to ask a father about your logismoi, first pray to God and say: “Lord, if you are commanding [me to do] something, put it into the elder’s mouth that he might speak to me, for I will hear what he says as though it were from your mouth, Lord. Strengthen him in your truth Lord, that I might hear your will through him.” Then observe whatever the father says to you with steadfastness and fear.

N.592.59
If a brother visits you, remove grief from your face and hide it in your heart until you bid the brother farewell. Then put grief back in your face – for the demons take flight when they see it on you.

N.592.60
If a logismos of high-mindedness trouble you, say to the demon: “God has said: ‘He that exalts himself shall be humbled’ [Lk 14:11 and 18:14]. If you do not refrain from telling me that I am good, I will be convinced that I am alienated from God, for ‘the Lord resists the proud’ [cf. Prv 3:34, Jas 4:6, 1 Pt 5:5].”

N.592.61
If you fall into sin then turn your back on it, beginning to lament and repent, see that you do not cease lamenting and sighing to the Lord until the day of your death. Otherwise you will quickly fall into the same ditch again. Godly lamentation is a bridle for the soul, not allowing it to fall.
592.62. Ὅσαν ἵδη ὁ Ἱερέας τῶν Θεῶν ἐλεοῦντα σε καὶ διδόντα κατάνυξιν τῇ ψυ[. 309b]χῇ σου, τότε ὑποβάλλει σοι ἔργον εἰς τὸ κελλίον σου ἀναγκαίον λέγων: Κάμε τούτο σήμερον ὅτι χρεία αὐτοῦ ἔστιν ἢ ὅτι ὑπάγει παράβαλε πρὸς τὸν δείνα, ὅτι ἀσθενεῖ. Πάντα δὲ ταῦτα ποιεῖ, ἵνα μὴ ἀφήσῃ σε σχολάσαι καὶ ἀπολαύσῃ τῆς γλυκύτητος τοῦ τένυθες. Ἔαν δὲ νοῆσῃς τὸν δόλον του Ἱερέας καὶ φυλάξῃς ἐαυτὸν 5 καὶ σχολάσῃς τῇ εὐχῇ μετὰ κατανύξεως, εὐθέως προσδόκησον τειρασμόν ἢ ἐὰν ἀνθρώπων ἢ ἐκ δαιμόνων. Ὁ γὰρ Ἱερέας τότε πολεμεῖ τὸν ἀνθρώπον κακός, ὅταν πολεμεῖ ὁ ἄνθρωπος καλός. Ὁ θυμὸς δὲ πλεῖον πάντων ἀφαινεῖ τὴν κατάνυξιν καὶ τὴν ταπείνωσιν τῆς ψυχῆς. Ἔστι δὲ ὅτε καὶ καθεξομένου σου περικυκλοῦσι σε οἱ λογισμοὶ καὶ οἱ δαί[. 310b]µονες, εὐθὺς ἀνάστα εὐξαί καὶ περιπάτησον ἐπὶ τά ἔξω, κέκεινοι σκορπίζονται ἀπὸ σοῦ.

592.63. Ἀγάπησον τὴν πτωχείαν 2 πολὺ καὶ μὴ θέλει ἔξειν λεπτᾶς ὀλας ἐν τῷ κελλίῳ σου. Ὅτε γὰρ Ἰησοῦς 3 πράγμα ἡ ψυχή καὶ μὴ εὐρίσκῃ, 4 στενάζει καὶ ταπεινοῦται, καὶ τότε παρακαλεῖ αὐτῆς ὁ Θεὸς καὶ διδεῖ αὐτῆς 5 κατάνυξιν. Καὶ ἕτοι γεύσηται ἡ ψυχή τῆς γλυκύτητος τοῦ Θεοῦ μισεῖ λοιπὸν σχεδόν καὶ αὐτὸ τὸ ἱμάτιον ὁ φορεῖ καὶ αὐτὸ τὸ σῶμα αὐτῆς.

592.64. Τούτῳ γὰρ λέγω σοι, τέκνοι, ὅτι, ἐὰν μὴ μισήσῃ ἄνθρωπος τὸ ἱδίον σῶμα ὡς ἐχθρὸν καὶ ἀντίδικον ἐν µηδενὶ ποιῶν τὴν θεραπείαν 6 αὐτοῦ ἔως μικροῦ, οὐ µὴ δυνηθῇ ἐλευθερωθῆναι ἐκ τῆς παγίδος τοῦ διαβόλου. Ὁ γὰρ παγίς τοῦ διαβόλου πρὸς τὸν [. 310b] ἄνθρωπον καὶ μάλιστα νεώτερον τὸ σῶμα ἡµῶν ἔστιν, καθὼς καὶ ὁ ἀβάς Ἡσσίας παραγγελεῖ λέγων. Μὴ κρατήσῃς χείρα τινός, μηδὲ ἐγγύσης σῶμα ἄλλοτριον ἐκτὸς ἀσθενείας μεγάλης καὶ τούτῳ μετὰ φόβου, μηδὲ προσεγγίσῃς χείρα ἄλλοτρια, μηδὲ προσκυνήσῃς 9 σε, μηδὲ εἴπῃς ποτὲ τινὰ ἄραι φθείρα ἀπὸ τοῦ πάροικον ἡ ἡ φεράλης σου ἢ ἐκ τοῦ ιματίου σου, μηδὲ συγκοιμήσῃς πλησίον τινὸς τὸ σύνολον ἐν ὄλῃ τῇ ἐως σου, μηδὲ δώσῃς ἀστασάμον παιδίον 10 μὴ ἔχοντι γένειον, μηδὲ ἐν αὐτῇ τῇ ἐκκλησία μηδὲ ἐρχομένῳ ἀπὸ ἐξίνης, μηδὲ συγγελάσῃς παιδίον, ἵνα µὴ σου ἀπόληται 11 ἢ ψυχῇ. Μὴ πλησίον αὐτοῦ καθίσῃς ἢ περιπατήσῃς [. 310a] ἡ ἐγγίσεται ἄλλολος, μηδὲ ἐν ταῖς χρείαις τής γαστρός σου καθίσῃς ὅλως μετὰ ἐτέρου ὁ γὰρ ἀληθῖνος εὐλαβῆς αἰσχύνεται καὶ ἐσταυροῦσι. Πολλοὶ γὰρ καταφρονήσαντες τῶν πραγμάτων τούτων ὡς µηδαμινῶν ἔπεσον ἐξ αὐτῶν εἰς βοῦρον καὶ

1 καὶ φυλάξῃς ἐαυτὸν| om S 2 πτωχείαν] πτωχείαν C 3 Ἰησοῦς Ἰησοῦς S 4 εὐρίσκῃ| εὐρίσκει S 5 διδεῖ αὐτήν] διδώσων αὐτή S 6 θεραπείαν] θεραπείαν C 7 ἐκ τῆς C 8 χείρα| χείρ S 9 προσκυνήσῃ| προσκυνήσῃ C (προσκυνήθη, scratch?) 10 δώσῃς ἀστασάμον παιδίον] δώσεις ἀστασάμον παιδίον S 11 ἀπόληται] ἀπώληται C
When Satan sees God being merciful to you and granting sorrow for sin to your soul, then he proposes some necessary task to you in your cell, saying: “Do this today for there is need of it”, or “go and visit so-and-so for he is ill.” All these things he does to deny you the free time to enjoy the luxury of grief. But if you are aware of the guile of Satan and are on your guard, persisting in prayer with sorrow for sin, then expect temptation immediately, either from men or from demons, for Satan fights bitterly against a man at the moment when the man is fighting manfully. Anger eliminates sorrow for sin and humility of the soul more than all other things. There are times when logismoi and demons are swirling around you while you are sitting [in your cell]. Get up at once and pray; walk around outside and they will be scattered away from you.

Be in love with poverty and do not desire to have the slightest material object in your cell. When the soul seeks for some object and does not find it, it groans and is humbled. At that point God comforts it and grants it sorrow for sin. And once the soul tastes the sweetness of God, it almost hates the very garment it is wearing and even its own body.

I am telling you this, my son, because unless a man hate his own body like an enemy and an adversary, not caring for it in any way, not even a little bit, he is incapable of being liberated from the snare of the devil. For the snare of the devil for [catching] a man (and especially a younger one) is our body, just as Abba Isaiah proclaims, saying: “Do not hold hands with anybody; do not go near another’s body, except in the case of severe illness – and then with fear. Let not another’s hand approach you or caress you and never tell anybody to remove lice from your beard, your head or your clothing. Never in your life sleep at all close to anyone; do not give a kiss to a beardless youth, neither in the church itself nor to one coming from abroad. Laugh not with a youth lest your soul be lost; do not sit beside him or go for walks with him or get close to each other. In attending to the necessities of your belly, definitely do not sit with another person, for the truly devout is even ashamed of his own person. For many who spurned these considerations as of no account have fallen into the ditch.
ἀπώλοντο. Ὅσκαστον γὰρ μέγα κακὸν ἀπὸ μικροῦ ἄρχεται καὶ τότε γίνεται μέγα. Ὅ δὲ Κύριος συνετίσει ἡμᾶς εἰς τὸν φόβον αὐτοῦ.

593. Εἶπεν γέρων ὃτι γέγραπται περὶ Σολομώντος ὃτι φιλογύναιος ἦν. Καὶ πάνω μὲν ἄρεν φιλεῖ τὸ θῆλυ ἄλλα ἀναγκάζομεν τοὺς λογισμοὺς ἡμῶν καὶ βασανίζομεν τὴν φύσιν εἰς ἀγνείαν μᾶλλον καὶ μὴ εἰς ἐπιθυμίαν τοιαύτην ἐμπεσεῖν.

594. Εἶπεν γέρων. Ἐὰν θῆλη τὶς ἡσυχάσαι, ἢ εἰς ἔρημον οἰκήσει ἢ εἰς λαύραν [F. 31ον] ἐν μέσῳ πολλῶν ἀδελφῶν· ἐὰν δὲ οἰκήσῃ εἰς τὸ ποτὸν ἔγγυτον, καὶ παραμέρος εὐρίσκει πολλὴν ὀχλησίν· ὅταν γὰρ τὶς ἐλήθε εἰς τὸν τόπον, ἀνάγκην ἔχει ὑπαντῆσαι αὐτῷ· οὐ γὰρ ἔχει ποῦ ἀναπαυθῆναι ἄλλη· ἐὰν δὲ εἰς τὸν μέγαν ἢς, κἂν σὺ μὴ δέξῃ αὐτόν, οὐ θλίβεται σοῦ ὁ λογισμός· εὐρίσκει γὰρ ἀλλαχοῦ ἀνάπαυσιν καὶ τὸ πλῆθος τῶν ἀδελφῶν γίνεται σοι σκέπη καὶ δύνη ἀναπαυθῆναι. ̣

595. Εἶπεν γέρων. Ἐπαρον τοὺς πειρασμούς καὶ οὐδεὶς ἄγιος· ο γὰρ φεύγων πειρασμοῦ ἐπωφελῆ φεύγει τοὺς αἰώνιοι. Τοὺς γὰρ στεφάνους τοῖς ἄγιοις οἱ πειρασμοὶ προεζήσασιν.

596.1 Διηγήσατο ὁ ἀββᾶς Δανιὴλ ὁ Σκηπτιώτης ὃτι ἀδελφὸς ποτὲ ἐν Αἰγύπτῳ διάγων περιπέτει τε ἐν ὅδῷ καὶ ἐσπέρας αὐτὸν [F. 311ον] καταλαβοὺσης εἰσῆλθεν εἰς μνημεῖον κοιμηθήναι διὰ τὸ ψύχος καὶ παρερχομένων δαιμόνων λέγει ὁ εἰς πρὸς τὸν ἔτερον· Βλέπεις ποῖον θάρσος έχει ὁ μοναχὸς οὗτος, ὃτι εἰς τὸ μνημεῖον κοιμᾶται· Δεύε, σιάνωμεν αὐτόν. Καὶ ἄπεκριθη ὁ ἄλλος· Τι θέλωμεν σιάναι αὐτόν; οὗτος ἡμέτερός ἐστι ποιῶν τὰ θελήματα ἡμῶν, τρώγων καὶ πίνων καὶ καταλαλῶν καὶ τῆς συνάξεως ἀμελῶν. Μᾶλλον ἀνθής οὐ ἐξαργοῦμεν εἰς τοῦτον, ἄγωμεν ἃς θλίψωμεν τοὺς θλίβοντας ἡμᾶς καὶ διὰ τῆς εὐχῆς πολεμοῦντας ἡμᾶς νῦκτα καὶ ἡμέραν.

because of them and have been lost. Each great evil sets out as a small one and then becomes great, but the Lord will instruct us in his fear.”

N.593

An elder said: “It is written of Solomon that he loved women and many a male loves the female but we suppress our logismoi and coerce our nature towards purity and not to fall into that kind of desire.”

N.594

An elder said: “If someone wishes to practise ἑσύχια, he will live either in the desert or at a lavra, among many brothers. If he dwells in a less remote place, he will have many distractions on a daily basis, for when somebody comes there, he must take him in because that person has nowhere else to lay his head. If you were in a large place, your logismos would not be distressed even though you did not take him in yourself, for he would find a place to sleep elsewhere. The numerous brothers become your protection and you can be at rest.”

N.595

An elder said: “Take away temptations and nobody is holy, for he who flees from beneficial temptation flees eternal life. It was temptations that procured crowns for the saints.”

N.596.1

Abba Daniel the Scetiote told how there was once a brother living in Egypt who was walking in the way. When evening overtook him he went into a tomb to sleep because of the cold. Demons came by and one said to the other: “Do you see what audacity this monk has who is sleeping in the tomb? Come, let us do him a mischief.” “Why would we want to do him a mischief? He is ours already, doing our will, eating, drinking, backbiting, neglecting his act of worship”, the other replied. “Rather than waste our time on him, let us go torment those who torment us, fighting against us by day and by night with their prayers.”
596.3 Βίος τοῦ ἀββᾶ Δανίηλ τοῦ Σκητιώτου

"Ἡν τὶς γέρων ἐν Σκῆτει ὁ νόματι Δανίηλ καὶ εἰχε μαθητήν. Συνώκη [f. 311r\(^b\)] σὲ δὲ τὸ μαθητή αὐτοῦ ἀδελφός ὁ νόματι Σέργιος ὁλίγον χρόνον καὶ ἐκοιμήθη ἐν Κυρίῳ. Μετὰ δὲ τὴν τελευτήν τοῦ ἀδελφοῦ Σεργίου ἐδώκεν ὁ ἀββᾶς Δανίηλ τῷ μαθητῇ αὐτοῦ παρρησίαν, ἡγάτα γὰρ αὐτὸν. Εἰς μία ὁμον τὸν ἡμερῶν λαμβάνει ὁ γέρων τὸν μαθητὴν αὐτοῦ καὶ ἀνέρχονται ἐν Ἀλεξανδρείᾳ — ἔθος γὰρ ἐστὶ τὸ ἡγουμένῳ τῆς Σκῆτεως ἀνέρχεσθαι πρὸς τὸν πάπαν τῇ μεγάλῃ ἑορτῇ. Καὶ ἔφθασαν εἰς τὴν πόλιν περὶ ὅραν ἐνδεκάτην καὶ ὡς περιπατοῦσιν εἰς τὸν δρόμον, βλέπουσαν ἀδελφὸν γυμνὸν περιεξωσμένον καμψαρικὸν ἔπι τῶν ψωόν\(^1\) αὐτοῦ. Ἡν δὲ ὁ ἀδελφὸς ἐκεῖνος προσποιούμενος σαλὸν καὶ ἴσαν μετ’ αὐτοῦ ἄλλοι σαλοὶ. Καὶ [f. 311v\(^a\)] περιήγην ὁ ἀδελφὸς ὡς σαλὸς καὶ ἐξηχεύουμενος καὶ ἀρτάζων τὰ τῆς ἁγουρᾶς καὶ παρέχων τοῖς ἅλλοις σαλοῖς. Εἶχε δὲ καὶ ὁνόμα Μάρκος ο ὁ τοῦ ἱππου — δημώσιον δὲ ἐστὶν ὁ ἱππός: ἔκει ἐκαμμεν ὁ Μάρκος ο σαλὸς καὶ κατέλυεν ἐκατὸν νουμία τῆς ἡμέρας, ἐκεὶ\(^2\) ἐκοιμάτο εἰς τὰ σκαμνία. Ἐκ τὸν ἐκατόν\(^3\) δὲ νουμίων ἡγόρασαν ἐαυτῷ ἀνοῦν δώδεκα νουμίων καὶ τὰ ἄλλα παρείχε τοῖς ἅλλοις σαλοῖς.

Πάσα δὲ ἡ πόλις ἐγνώριζε Μάρκον τὸν τὸν ἱπποῦ διὰ τὴν ἐξήλιαν αὐτοῦ. Λέγει δὲ ὁ γέρων τῷ μαθητῇ αὐτοῦ: "Ὑπαγε ἰδὲ τοῦ καταλύει ὁ σαλὸς ἐκεῖνος. Ὁ δὲ ἀπελθὼν ἠρώτησε καὶ λέγουσιν αὐτῷ: Εἰς τὸν ἱπποῦ σαλὸς γὰρ ἐστὶν. Μετὰ δὲ τὸ συντάξασθαι τὸν πάπα ὁ γέρων, τῇ [f. 311v\(^b\)] ἄλλῃ ἡμέρᾳ κατ’ οἰκουμένην Θεοῦ ἔμερε Μάρκον τὸν σαλὸν εἰς τὸ τετράπυλον τὸ μέγα. Καὶ δραμὼν ὁ γέρων ἐδράζατο αὐτοῦ καὶ ἠρέστα κράζειν λέγων: Ἀνδρες Ἀλεξανδρεῖς, βοηθεῖτε. Ο δὲ σαλὸς κατέπαιζε τοῦ γέρωντος. Συνήχθη δὲ πλήθος πολὺ ἔπι αὐτοῦς, ὁ δὲ μαθητής ἐγνώριζες ἀπὸ μακρὸθεν ἐστηκέν, καὶ πάντες ἐλέγον τῷ γέρωντι: Μὴ πάσχε ὑβριν, σαλὸς ἐστί. Λέγει αὐτοῖς ὁ γέρων: Ὕμεις ἐστε σαλοὶ. Σήμερον γὰρ ὑπὸ εὐφρον ἀνθρώπον ἐν τῇ πόλει ταύτῃ εἰ μὴ τοῦτον. Ἐφθασαν δὲ καὶ κληρικοί τῆς ἐκκλησίας γνωρίζοντες τὸν γέρωντα καὶ λέγουσιν αὐτῷ: Τίποτε σοι ἐποίησαν ὁ σαλὸς αὐτοῖς; Λέγει αὐτοῖς ὁ γέρων: Ἀρατε μοι αὐτὸν πρὸς τὸν πάπαν. Καὶ ἔλαβον αὐτοῦν. Καὶ λέγει ὁ γέρων [f. 312r\(^b\)] τῷ πάπα: Σήμερον ἐν τῇ πόλει ταύτῃ σκέυος τοιοῦτον ὑπὸ ἐστὶν. Ὁ δὲ πάπας γνοὺς ὅτι ἀπὸ τὸν Θεοῦ ἐπιπληροφόρησεν καὶ ἀντὶ ᾽γερών, ὄπιτε ἐσεύτω εἰς τοὺς πόδας τοῦ σαλοῦ καὶ ἠρέστα ἐννορκίζειν αὐτοῦν φανερῶσαί ἐσεύτων αὐτοῖς τῆς ἐστίν. Ὁ δὲ ἔλθων εἰς ἐσεύτων ὁμολόγησε λέγων ὅτι μοναχὸς ἤμην καὶ κατεκυριεύθην ὑπὸ τοῦ δαίμονος τῆς πορνείας ἐπὶ δεκαπέντε. Καὶ ἔλθων

1 ψωόν|ψωόν C  2 ἐκεί|καὶ ἐκεί S  3 ἐκατόν|ἐκατόν C
There was an elder at Scete named Daniel and he had a disciple. A brother named Sergios lived with Daniel’s disciple for a little time; then he fell asleep in the Lord. After the death of brother Sergios, Abba Daniel permitted his disciple to speak freely, for he loved him.

One day the elder took his disciple and came up to Alexandria, for it is customary for the higoumen of Scete to come up to the pope [of Alexandria] at the great feast [of Easter]. They arrived in the city towards the eleventh hour and, as they were walking along the way, they saw a naked brother wearing a bath-attendant’s loincloth about his loins. It was that brother who used to pretend to be insane and there were other insane persons with him. The brother went around as one who is insane, uttering senseless sounds, snatching away things in the marketplace and giving them to the other insane persons. He had the name of “Mark of the Hippos”, for the Hippos is a public building; that was where Mark the insane toiled away, making one hundred noumia a day, and that was where he slept, on the benches. Out of his hundred noumia, he bought provisions for himself with twelve noumia; the rest he gave to the other insane persons.

The entire city knew Mark of the Hippos because of the senseless sounds he made. The elder said to his disciple: “Go and see where that insane fellow is lodging”, so he went and asked and they told him: “At the Hippos, for he is insane.” Next day, after paying his compliments to the pope, by the providence of God, the elder found Mark the Fool at the great Tetrapylon [gate]. The elder ran up and laid hands on him and began to call out: “Oh, men of Alexandria, help! The insane one was mocking the elder.” A large crowd gathered around them (the disciple was discreetly standing some distance away) and everybody was saying to the elder: “Do not take offence: he is insane.” The elder said to them: “It is you who are insane, for I have not found a man in the city today other than this one.” Then some clergy of the church who recognised the elder arrived and they said to him: “What on earth has this insane fellow done to you?” The elder said to them: “Take him to the pope for me”, and they took him.
ἐίς ἑαυτὸν λέγω· Μάρκε, δεκαπέντε ἔτη ἐδούλευσας τῷ ἔχθρῷ, δεύρῳ τὰ ὁμοία δούλευσον τῷ Χριστῷ. Καὶ ἀπήλθον εἰς τὸ Πέπττον καὶ ἐκεῖ ἐμείνα ὁκτὼ ἔτη. Καὶ μετὰ τὰ ὁκτὼ ἔτη λέγω ἐν ἐμαυτῷ· Δεύρῳ ἐξελθεῖ εἰς τὴν πόλιν καὶ ποίησον ἑαυτὸν σαλῶν ἄλλα ὁκτὼ ἔτη. Καὶ ᾠδοὺ [f. 312v] σήμερον ἐπηροῦται μου τὰ ὁκτὼ ἔτη του σαλῶν. Καὶ ἐκλαυσαν ὁμομαθημαν πάντες.

'Εκοιμήθη δὲ ὁ Μάρκος εἰς τὸ ἐπισκοπεῖον μετὰ τοῦ γέροντος καὶ ὅτε ἐγένετο ἡμέρα,1 λέγει ὁ γέρων τῷ μαθητῇ αὐτοῦ· 'Αδελφε, φώνησον μοι τὸν ἄββαν Μάρκον, ὥστε ποιήσαι ἡμῖν εὐχήν τοῦ ἀπελθεῖν εἰς τὸ κέλλιον ἡμῶν. Καὶ ἀπελθὼν ὁ μαθητὴς εὗρεν αὐτὸν κοιμηθέντα ἐν Κυρίῳ, καὶ ἐλθὼν ἀνήγγειλε τῷ γέροντι ὅτι ὁ ἄββας Μάρκος ἐτελειώθη. 'Ο δὲ γέρων ἀνήγγειλε τῷ πάπας καὶ ὁ πάπας τῷ στρατηλάτῳ καὶ κελεύει ἄμαρτα γενέσθαι ἐν τῇ πόλει. Καὶ πέμπτει ὁ γέρων τὸν μαθητήν αὐτοῦ ἐν τῇ Σκήτη λέγων· Κρούσατε κρούσιμα καὶ συνάξατε τοὺς πατέρας καὶ ἐπίστευτης αὐτοῦ· [f. 312v] "Ελθετε καὶ εὐλογήσητε παρὰ τοῦ γέροντος. Καὶ ἀνεβὴ πάσα ἡ Σκήτης ἀστροφοροῦντες μετὰ κλάδων καὶ βασών, ὀμοίως καὶ τὸ "Ἐνατον" καὶ τὰ Κελλία καὶ οἱ εἰς τὸ δρός τῆς Νιτρίας, καὶ πάσας αἱ λαύρας αἱ κατὰ Άλεξάνδρειαν, ὥστε τὸ λείψανον ἐπὶ πέντε ἡμέρας μὴ ταφῆναι καὶ ἀναγκασθῆναι αὐτούς συμφεράνει τὸ λείψανον τοῦ μακαρίου Μάρκου. Καὶ πάσα ἡ πόλις μετὰ κλάδων καὶ κηρῶν καὶ δακρύων τὴν μέσην ραντίζοντες ἐξεκόμισαν τὸ λείψανον3 τοῦ μακαρίου Μάρκου τοῦ σαλῶν δοξαζοῦντες καὶ αἰνοῦντες τὸν φιλάνθρωπον Θεόν τοῦ διδόντας τοσοῦτον χάριν καὶ δόζαν τοῖς ἀγαπᾶσιν αὐτοῦ καὶ4 νῦν καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

596.4 [f. 312v] Περὶ τοῦ μακαρίου συναδελφοῦ τοῦ ἀπὸ ὀμματῶν

'Ἀλλοτε πάλιν ὁ ἄββας Δανίηλ μετὰ τοῦ μαθητοῦ αὐτοῦ ἄνεβη ἐν Ἀλεξάνδρεια καὶ θεωρεῖ ὁ γέρων ἀνθρωπὸν ἀπὸ ὀμματῶν γυμνόν, καθήμενον εἰς τὴν πλατείαν καὶ λέγοντα· Δότε, ἐλεεῖτε. Καὶ λέγει ὁ γέρων τῷ μαθητῇ αὐτοῦ· Βλέπεις τὸν ἀπὸ ὀμμάτων τοῦτον; Λέγω σοι ὅτι μεγάλων μέτρων ἐστίν. Θέλεις οὖν ὑποδοθεῖν σοι τὰ περὶ αὐτοῦ· Μείζον ἐντάθα. Καὶ ἀπέρχεται ὁ γέρων καὶ λέγει αὐτῷ· Ποίησον ἀγάπην εἰς εμέ, ἀδελφέ, ὥστε οὐκ ἔχω πόθεν ἀγοράσασαι μοι βαῖνα τοῦ καμείν καὶ τραφῆναι. Καὶ λέγει αὐτῷ· ὃ ἀπὸ ὀμμάτων· Τί εἶδες εἰς εμέ, ἀββά; Βλέπεις μὲ γυμνὸν καὶ

1 Ἐγένετο ἡμέρα | ἡμέρα ἐγένετο S
2 τὸ λείψανον | τὸ τίμιον λείψανον S
3 'Ἐνατον | 'Ἐνατον C
4 καὶ | ὅτι αὐτοῦ ἐστίν ἡ δύναμις καὶ ἡ βασιλεία S
[Then] the elder said to the pope: “There is no such vessel [of grace] in this city today.” Knowing that the elder had been informed by God concerning the insane man, the pope threw himself at the feet of the insane and began adjuring him to reveal to them who he was. He, coming to his senses, confessed, saying: “I was a monk, and the demon of porneia lorded it over me for fifteen years. Coming to my senses, I said: ‘Mark, you have served the enemy for fifteen years; come now, serve Christ in the similar way.’ I went to the Fifth [milepost] and stayed there for eight years; then, after eight years, I said to myself: ‘Come now, go into the city and make yourself insane for another eight years’, and behold, this day the eight years of my insanity are complete.” They all wept with one accord.

Mark slept at the episcopal residence and so did the elder. When it was day, the elder said to his disciple: “Brother, call Abba Mark for me, to offer a prayer on our behalf so we can depart for our cell.” The disciple went and found that [Mark] had fallen asleep in the Lord, so he came and announced to the elder that Abba Mark had died. The elder reported it to the pope and the pope to the general officer commanding, ordering no work to be done in the city. The elder sent his disciple to Scete saying: “Sound the signal, gather the fathers together and say to them: ‘Come and be blessed by the elder.’” The whole of Scete rose up, wearing white, carrying branches and palm fronds, together with [the monks] of the Ninth [milepost] and of The Cells and of the mountain of Nitria and all the lavras throughout Alexandria; which meant that the remains were five days unburied, so they had to embalm the relics of the blessed Mark. Then the entire city, with branches, candles and tears, sprinkling the main street, carried out the venerable remains of the blessed Mark the insane, glorifying and praising God, the lover of men, who endows those who love him with such grace and glory, now and unto the ages of ages. Amen.

N.596.4 BHG 2102, *de mendico ceco*

The blessed brother who was blind

On another occasion when Abba Daniel went up to Alexandria with his disciple, the elder observed a blind man who was naked, sitting in the square and saying: “Give; be merciful.” The elder said to his disciple: “You see that blind man? I tell you, he is a person of great stature. Would you like me to show you what kind of a man he is? Wait here.” The elder went
προσαίτην καὶ λέγεις δός ἃ 

1 ὃς] om C 
2 αὐτοῦ] om C 
3 ῥόας] ῥοιᾶς S 
4 παραφαίνεται cor] παραφέρετ C and S (φαίνεται in ed. Britt Dahlman) 
5 τὸν] τῶν C 
6 καὶ εἰ ἐδέχετο ἀγάπην, ἡγόραζεν ἢ εἰ αὐτῶν μήλα, σταφίδας, ῥόας ὁ ἔρρογευε δι᾽ ἄλλου τινὸς ἐν τοῖς ξενοφαίνουσιν τοῖς ἀρρωστοῖς κατὰ Κυριακὴν. Ἀποσαίτηται ὁ δὲ ἡκτήσατο τῆς ἀρετῆς ταύτην τῆς διακοινίας εἰς δόξαν Θεοῦ.
and said to him: “Do me a favour brother, for I have nowhere to buy palm leaves to work and feed myself.” “What did you see in me?” the blind man said to him. “You can see that I am naked and a beggar, yet you are saying to me: ‘Give me [some money] that I may buy palm leaves and work?’ Nevertheless, wait” – and the elder signalled his disciple to follow. They went off to Saint Mark’s, outside the city, for there he had his cell. Saying to the elder: “Wait for me abba”, he went in and brought the elder a basket containing raisins, pomegranates, dried figs and three pieces of small change. He took one-third of a gold piece out of his mouth and gave it to the elder, saying: “Pray for me, abba.” Coming to his disciple, the elder wept, saying: “How many hidden [servants] God has! As the Lord lives, I shall not refuse any of [this] gift because it is charity.”

Some days later, after they had left him, they heard that the Great Oikonomos was suffering painfully with his liver and that he was laid up at Saint Mark’s. The holy apostle and evangelist Mark appeared to him and said: “Send and bring that blind man; he will lay his hand on the place where the pain is and you will be healed.” Sending his own slaves, he seized him with entreaty and coercion. When he had prayed and layed on his hand, suddenly the pain was dispelled – and this became known in the whole city. When the pope heard of it, he went to see the blind man, and found him asleep in the Lord. This became known at Scete and throughout the whole city. The elder went up with his disciple and many of the fathers went up with them and they received a benediction from the blessed confrère. Almost the entire city went out and when they had received a benediction, they carried out his venerable remains with [hymns of] thanksgiving and glory. They set him on top of [those of] Abba Mark the Fool. Such was [the brother’s way of] life: whenever he received charity, he would buy apples, raisins and pomegranates with it and these he would distribute (by another’s hand) each Sunday among the sick people in hospices. He kept up this virtuous service for forty-eight years, to the glory of God.
596.5 Περὶ ἃγίας τινός καὶ σώφρονος κόρης

Ὁ αὐτὸς ἀββᾶς Δανιὴλ ἀνέβη μετὰ τοῦ μαθητοῦ αὐτοῦ ἐν Ἀλεξανδρείᾳ καὶ διατριβῶντων αὐτῶν ἐκεῖς γέγονεν προ[F. 313v]γύμα τοιοῦτον. Ἀββᾶς τις τοῦ Ὀρθωκαθεδίκτου Ἀλεξανδρείας έσχεν ύιόν καὶ οὐ ύιόν αὐτοῦ ἐσχε γυναῖκα κόρην ὡς ἐτῶν δεκακοῦτα καὶ έμενεν μετὰ τοῦ ύιοῦ αὐτοῦ. Ἡν δὲ ὡς ύιὸν αὐτοῦ ἀλιεύσ. Ὁ δὲ ἔχθρος τῶν ψυχῶν ἡμῶν διάβολος ἤγειρεν πόλεμον σαφείκιν τῷ ἀββᾶ πρὸς τὴν νύμφην αὐτοῦ καὶ ἐξήπει εὐκαιρίαν τοῦ συγγενεύσθαι μετ’ αὐτῆς καὶ οὕς εὐρίσκειν. Ἡράστατο οὖν καταφιλεῖν αὐτῆς σωνέχος καὶ ἡ κόρη ἤνειχετο αὐτοῦ ὡς πατρός.

Ἐν μιᾷ οὖν τῶν ἠμερῶν ἦλθον ἁλιεῖς ἐννύχιοι καὶ κράζουσιν τὸν νεώτερον, ἵνα ἀπελθόντες ἀλιεύσωσί. Μετὰ δὲ τὸ ἀναχωρήσας τοῦ νεώτερου ἀνέστη ὁ πατήρ αὐτοῦ κατὰ τῆς κόρης καὶ λέγει αὐτῷ ἢ κόρη; Τί ἦστι τοῦτο, πάτερ; Ἕττε γὰρ ἔστιν τοῦ[F. 314r]τό τὸ ἔργον. Ὁ δὲ οὖν ἤνειχετο ἀπελθεῖν καὶ πολλά πυκτεύσας οὐκ ἦνειχετο αὐτοῦ ἢ κόρη. Ἐκρέματο οὖν ἐπάνω τοῦ κραββάτου τὸ σπάθιον τοῦ ύιοῦ αὐτοῦ καὶ θέλων αὐτὴν φοβεριάς γινομεῖ τὸ σταθερα καὶ εὐρίσκειν. Ἐάν μὴ ἀκούσης μου, μετὰ τοῦ σπάθιου τοῦτοῦ διδῶσε σε. Ἡ δὲ εἴπεν αὐτῷ; Ἐάν δεῖ με μέλος μέλος γενέσθαι, τὸ παράνομον πράγμα τοῦτο οὐδέποτε παγιώσει. Καὶ ὁργίσθεις μετὰ θυμοῦ πέμπεις ἄφνω τὸ σπάθιν՝ τὸ κατακυριεύεις ὑπὸ τοῦ διαβόλου – καὶ καταστάτη τὴν κόρην κατὰ τῶν αὐτῆς ψυχῶν καὶ διχοτομεῖ αὐτὴν. Καὶ εὐθέως ἐτύφλωσεν αὐτὸν ὁ Θεός καὶ περιήγη ἄθτων τὴν θύραν καὶ οὕς εὐρίσκειν.

Ἐρχόμενα οὖν ἀλλοι ἁλιεῖς ζητοῦντες τὸν νεώτερον τὸ [F. 314r]διάφαυμα καὶ βαλόντες αὐτῶ φωιὴν ἀπεκρίθη ὁ πατήρ αὐτοῦ. Ὡρώγει ἁλιεύσαι. Ποῦ οὖν ἦστι ἡ θύρα ὅπου οὐ βλέπας; Καὶ λέγουσιν αὐτῷ; Ωδὲ ἦστι. Καὶ ἀνοίξαντων αὐτῶν καὶ ἀποθέρνων βλέπουσι τὸ πτῶμα τὸ γεγονός. Καὶ λέγει αὐτῶς· Κρατήσατε με καὶ παράδοτε ὁ φόνον πεποίηκα. Καὶ παραλαβόντες αὐτὸν παρέδωκαν τῷ ἄρχοντι τῆς πόλεως. Καὶ ὁ ἄρχων ἑξετάσας καὶ γνῶς ἐξ αὐτοῦ πᾶσαν τὴν ἁλῆθειαν βασανίσας ἐκόλασεν αὐτῶν.

1 Περὶ ὁ Τοῦ αὐτοῦ περὶ S 2 μέλος] semel S 3 μετὰ θυμοῦ πέμπεις ἄφνω τὸ σπάθιν] πέμπεις ἄφνω μετὰ θυμοῦ τὸ σπάθιν S 4 ψυχὸν] ψυχὸν C 5 ζητούντες τὸν νεώτερον τὸ διάφαυμα] τὸ διάφαυμα ζητούντες τὸν νεώτερον S
The same Abba Daniel went up to Alexandria with his disciple and something like this happened whilst they were staying there. There was an abba at [the monastery at] the Eighteenth [milepost] from Alexandria who had a son, and his son had a young woman of about eighteen years old who lived with his son as his wife. Now the son was a fisherman. The devil, the enemy of our souls, incited the abba to physical desire for his daughter-in-law. He began looking for a chance to be [alone] with her but he did not find one. Then he began kissing her frequently, and the young woman accepted that, as she would from her own father.

Then one day some fishermen came by night, calling for the young man to go fishing. After the young man had left, his father made advances to the young woman. “What are you doing, father?” she said to him. “Go and make the sign of the cross, for what you are doing is devilish.” He refused to leave and, even though he struggled, the young woman refused him. Now his son’s sword was hanging above the bed. Wishing to frighten her, the father drew the sword on her, saying: “I will let you have it with this sword if you do not fall in with my wishes.” She said to him: “Even if I have to be torn limb from limb, I will never do that iniquitous deed.” Enraged with anger, all of a sudden, he plunged the sword in (he was under the control of the devil) and drew it down the girl from her loins, cutting her in two. God instantly struck him blind; he groped around looking for the door, but he could not find it.

Some other fishermen came at daybreak in search of the young man; when they shouted to him, his father replied: “He has gone fishing; but where is the door, for I cannot see?” “It is here”, they said as they opened it and went in. Then they saw the calamity that had occurred. He said to them: “Arrest me and turn me in, for I have committed murder.” They took him and handed him over to the governor of the city. The governor examined him and learned the whole truth from him, whereupon he tortured him and put him to death.
Μετά ταύτα λέγει ὁ ἄββας Δανιήλ τῷ μαθητή αὐτοῦ· Ἀπέλθωμεν καὶ ἤδωμεν τὸ λείψανον τῆς κόρης. Καὶ ἐλθόντων αὐτῶν εἰς τὸ Ὄκτωκαιδέκατον Ἀλεξανδρείας ἦκουσαν περὶ αὐτοῦ οἱ πατέρες τοῦ Ὅκτωκαιδεκάτου [f. 314v] καὶ οἱ μοναχοὶ ὅτι ἔρχεται ὁ ἄββας Δανιήλ καὶ ἐξῆλθον εἰς συνάντησιν αὐτοῦ. Καὶ λέγει αὐτοῖς ὁ γέρων· Ποίησατε εὐχήν, πατέρες. Οὐ γὰρ θάπτεται τῆς κόρης ταύτης τὸ λείψανον εἰ μὴ μετὰ τῶν πατέρων. Καὶ τινὲς εἰς αὐτῶν διεγόγγυζον ὡς ὅτι γυναικὸς λείψανον ἐπιτρέπετε θάπτεσθαι 1 μετὰ τῶν πατέρων καὶ αὐτῆς φονευθείσης. Καὶ λέγει αὐτοῖς ὁ γέρων· Ἀὕτη ἡ κόρη ἀμμᾶς μου καὶ ὑμῶν ἔστιν 2 καὶ γὰρ περὶ 3 σωφροσύνης ἀπέθανεν. Τότε λοιπὸν οὔδεὶς ἡμαντίωθε 4 τῷ γέρῳ καὶ ἔθαψαν αὐτὴν μετὰ τῶν πατέρων. Καὶ ἀστπασάμενος τοὺς πατέρας ὑπέστρεψεν ὁ γέρων σὺν τῷ μαθητῇ αὐτοῦ εἰς τὴν Σκῆτιν.

Ἐν μιᾷ ὑπὸ τῶν ἡμερῶν ἀδελφὸς ἐπολεμήθη ἐν τῇ αὐτῇ Σκῆτει 5 ὑπὸ [f. 314v 6] τοῦ δαίμονος τῆς πορνείας καὶ ἐνοχλούμενος ἠφελθεν ἄνηγγειλε τῷ γέρωντι. Καὶ λέγει αὐτῷ ὁ γέρων· Ὑπαγε εἰς τὸ Ὅκτωκαιδέκατον Ἀλεξανδρείας καὶ παράμεινεν ἐπάνω τοῦ κοιμητηρίου τῶν πατέρων καὶ εἶπε· Ὄ Θεός Ὁμοίως δειβήθησον μοι καὶ ῥύσαι με ἐκ τοῦ πειρασμοῦ τῆς πορνείας· καὶ ἐπτίξω εἰς τὸν θεὸν ὅτι ἀπαλάσῃ ἐκ τοῦ γέρου τοῦ τούτου. Ὁ δὲ ἀδελφὸς λαβὼν τὴν εὐχήν καὶ τὴν ἐντολήν τοῦ γέρου τοῦ ἐρχεται εἰς τὸ Ὅκτωκαιδέκατον καὶ ἐποίησε καθὼς προσέταξεν αὐτῷ ὁ γέρων. Καὶ ἐπανελθόντος αὐτοῦ εἰς τὴν Σκῆτιν μετὰ τρεῖς ἡμέρας προσπέπτετε εἰς τοὺς πόδας τοῦ γέρου τοῦ γέρου καὶ λέγει αὐτῷ· Διὰ τοῦ Θεοῦ καὶ τῶν εὐχῶν σου, δέσποτα, ἠλευ[. 315r] θέρωθην τοῦ πολέμου τῆς πορνείας. Λέγει αὐτῷ ὁ γέρων· Πῶς ἠλευθερώθη; Λέγει αὐτῷ ὁ ἀδελφός· Μόνον ἐποίησα δώδεκα μετανοίας καὶ ἑθηκα ἐμαυτῶν ἐπάνω τοῦ κοιμητηρίου καὶ ἀφυπνώσα καὶ ἔρχεται μία κόρη καὶ λέγει μοι· Ἄββα, ἄββα, λάβε τὴν εὐλογίαν ταύτην καὶ ὑπάγε ἐν εἰρήνη εἰς τὸ κελλίον σου. Καὶ λαβὼν τὴν εὐλογίαν καὶ εὐθέως ἐκουφίσθην τοῦ πολέμου καὶ ἔγνων ὅτι ἠλευθερώθην. Τί δὲ ἢ ἡ εὐλογία ὅτι εἰδα. Καὶ λέγει αὐτῷ ὁ γέρων· Τοιαύτην ἔχουσι παρρησίαν παρὰ Θεῷ οἱ ἄγωνίζομενοι ὑπὲρ τῆς σωφροσύνης.

Some time later Abba Daniel said to his disciple: “Let us go and see the relics of the young woman”, so they went to the Eighteenth [milestone] from Alexandria. The fathers of the Eighteenth and the monks heard of him; that is, that Abba Daniel was coming, and they went out to meet him. The elder said to them: “Offer a prayer, fathers, for the remains of that young woman are not to be buried except with the fathers.” Some of them began to grumble about the relics of a woman being permitted burial with the fathers – and she the victim of a murder! But the elder said to them: “That young woman is my spiritual mother [amma] and yours, for she died in the cause of chastity.” Then nobody opposed the elder and they buried her with the fathers. When he had embraced the fathers, the elder returned to Scete with his disciple.

Epilogue
One day, a brother of that same Scete was being assailed by the demon of porneia. In his severe affliction he came and confessed it to the elder. The elder said to him: “Go to the Eighteenth [milepost] from Alexandria and wait before the cemetery of the fathers and say: ‘Oh God of Thomaïs, help me and deliver me from the temptation of porneia.’ My hope is in God that you will be relieved of this temptation.” Having received the prayer and the directive of the elder, the brother came to the Eighteenth and did as the elder had instructed him. When he returned to Scete three days later, he fell at the elder’s feet and said to him: “Thanks to God and to your prayers, lord-and-master, I have been released from the assault of porneia.” The elder said to him: “How were you released?” The brother said to him: “I had only just made twelve prostrations and lain down before the cemetery [of the fathers] when I awoke and a young woman came and said to me: ‘Abba, abba; receive this gift and go in peace to your cell’ and, when I had received the offering, the assault was stilled and I knew that I was free of it. I have no idea what the gift was.” The elder said: “Ah, they have such freedom of access to God, those who strive in the cause of chastity!”
596.2 Περί τῆς πατρικίας τῆς μετονομασθείσης εὐνοῦχου

Εὐνοῦχος ἔμεινεν εἰς τὴν ἐσωτέραν ἐρήμον τῆς [f. 315riv] Σκήτεως εἶχε δὲ τὸ κελλίον ὡς ἀπὸ μιλιῶν 2 δέκα καὶ ὀκτὼ τῆς αὐτῆς Σκήτεως. "Απασ οὖν τῆς ἐβδομάδος παρέβαλε τῷ ἅββα Δανιήλ υπκτός, μηδενὸς γινώσκοντος εἰ μὴ τοῦ μαθητοῦ αὐτοῦ καὶ μόνου. Παρήγγειλε δὲ ὁ γέρων τῷ μαθητῇ αὐτοῦ ἵνα γεμίζῃ κεράμιον ὕδατος τῷ αὐτῷ εὐνοῦχῳ ἀπασ τῆς ἐβδομάδος καὶ ἀποφέρων καὶ τιθῶν τὸ κεράμιον πρὸς τὴν θύραν 3 ἔξω. Κρούε μόνον καὶ ἀνασώκει, μηδὲ ὀλὼς ὠμλῶν μετ’ αὐτοῦ, ἀλλὰ μόνον ἐπισκέπτου. Καὶ ἐπίστευε εὐρίς δόστακον ἐξήγιστα τῆς θύρας τοῦ σπηλαίου γεγραμένον φέρε αὐτὸ μετὰ σοῦ. Οὕτως οὖν ἐποίει ὁ μαθητής ἐκεῖνος. Ἐν μιᾷ οὖν τῶν ἡμερῶν εὐρίσκει δόστακον ὁ μαθητής ἐπιγεγραμένον [f. 315rv2] Φέρε τὰ ἐργαλεῖα καὶ δεύρο μόνον ἀλλὰ καὶ ὁ μαθητής σου. Καὶ ἀναγνώσεις τό γέρων τοῦ δόστακον τῆς ἐπιγραφῆς ἐκλαυσε κλαυσμένος κέραμον καὶ λέγει πρὸς τὸν μαθητήν. Ἀβάλε τῇ ἐσωτερικῇ ἐρήμῳ ποῖον στῦλον ἐξαφίες σήμερον. Καὶ λέγει τῷ μαθητῇ αὐτοῦ. Βάστα ταῦτα τὰ σκεῦα καὶ δεύρο ἀκολούθει 4 μοι. Οὐαί, ἄγωμεν συντόμως φάσωμεν τῶν γέροντα, μήτητε στρητήσωμεν τῶν εὐχῶν αὐτοῦ πρὸς τὸν Κύριον γὰρ ὁδεύει. Καὶ κλαύσαντες αἴμορτεροι ἀπῆλθον καὶ οὐρίσκουσιν αὐτὸν πυρηνηκωμένον. Καὶ κρυύτε ἐς αὐτοῦ ὁ γέρων εἰς τὸ στήθος αὐτοῦ καὶ ἐκλαυσε πολλὰ καὶ εἶπεν· Μακάριος εἰ ὑπ’ ὅ τὴν ὅραν ταύτην φοντίζουν κατεφίλεις [f. 315rvb] βασιλείας ἐπηγείεις καὶ πάντων ἀνθρώπων. Καὶ λέγει αὐτῷ ὁ εὐνοῦχος· Μακάριος εἰ σὺ, νέε Ἀβραὰμ καὶ ξενοδόχει Χριστοῦ, ὅτι πόσιςς καρποῦς δέχεται ὁ Κύριος δία τῶν χειρῶν σου. Καὶ λέγει αὐτῷ ὁ γέρων. Ποίησον ἡμῖν εὐχήν, πάτερ. Λέγει αὐτῷ ὁ εὐνοῦχος· Ἐγὼ χρείαιν ἔχω πολλῶν εὐχῶν ἐν ταύτῃ τῇ ὅρᾳ. Λέγει αὐτῷ ὁ γέρων. Εἰ προέλαβον ἔγω εἰς τὴν ὅραν ταύτην εἶχον παρακάλεσαι ὑπὲρ σοῦ. Καὶ ἀνακάθισεν ἐπὶ τὸν ψαθίου ὁ εὐνοῦχος περιλαμβάνει τὴν κεφαλὴν τοῦ γέροντος καὶ κατεφίλει τῇ λέγων. Ὁ Θεὸς ὁ οἰδήψας με ἐν τῷ τόπῳ τοῦτο, αὐτὸς πληρώσει μετὰ τοῦ γῆρως 5 σου ως μετὰ Ἀβραὰμ. Καὶ λαβὼν τὸ γέρων τὸν μαθητὴν αὐτοῦ ἔρριψεν αὐτὸν εἰς τὸ γῆρως C τὴν θύραν ὅταν εἰς τῷ εὐνοῦχῳ λέγων· Εὐλόγησον τὸ τέκνον μου, πάτερ. Καὶ καταφιλήσας αὐτὸν λέγει αὐτῷ· Ὁ Θεὸς ὁ παρεστικός μοι ἐν τῇ ὅρᾳ ταύτῃ τοῦ χωρίσαι με ἐκ τοῦ σώματος τοῦτού, ὁ εἰδώς 6 πόσα βήματα ἔβαλεν εἰς τὸ κελλίον τοῦτο ὁ

7 εἰδὼς [ F. 315rvb] εἰδώς S εἰδών C
There was a eunuch living in the inner desert of Scete: he had his cell about eighteen miles from Scete itself. Once a week he came to Abba Daniel by night, unbeknown to anybody except to Daniel’s disciple alone. The elder told his disciple to fill a pot with water for that same eunuch once a week, to take the pot and set it down outside the door. “Knock, but no more, then leave and certainly do not speak to him. But if ever you find a potsherd with writing on it at the door of the cave, bring it with you.” And that is what the disciple used to do. Then, one day, the disciple did find a potsherd on which was written: “Bring your implement and come alone, except for your disciple.” When the elder read the writing on the potsherd he broke down into loud weeping and said to the disciple: “Woe to the inner desert that it is losing such a pillar today!” And he said to his disciple: “Carry the vessels and follow me right away; woe! – may we reach the elder in time and not be deprived of his prayers, for he is going to the Lord.”

Setting out both of them with tears in their eyes, they found [the eunuch] burning with a high fever. The elder threw himself down on his breast and wept a great deal, saying: “Blessed are you who, focussing your attention on this hour [of death] took no account of an earthly kingdom and of all men.” The eunuch replied: “Blessed are you, a new Abraham and a guest-master of Christ; how many fruits God receives at these hands!” The elder said: “Offer a prayer for us.” The eunuch said to him: “I am in need of many prayers at this hour.” The elder said to him: “If I had already come to this hour, then could I have interceded for you.” Sitting up on his mat, the eunuch took the elder’s head [in his hands] and kissed him, saying: “The God who led me into this place, he will grant you long life, as he did for Abraham.” The elder took the disciple and set him down at the eunuch’s knees, saying: “Bless my child, father.” Kissing him, [the eunuch] said to him: “The God who is standing beside me at this hour to separate me from this body, he knows how many steps this disciple took to this cell for your namesake. May the spirit of his fathers rest upon him, even as the spirit of Elijah came to rest upon Elisha.” Then the eunuch said to the elder: “For the sake of the Lord, do not strip me of what I am wearing, but rather send me to the Lord as I am. And do not ever let anybody other

Καὶ κλαύσαντες οἱ ἀμφότεροι ὁρυξαν ἐμπροσθεν τοῦ σπηλαίου καὶ ἀποδυσάμενος ὁ γέρων αἱ ἐφορεῖ, λέγει τῷ μαθητῇ αὐτοῦ: Ἐνδυσον αὐτὸν ἐπάνω ὑπὸ φορεῖ. Ἐφορεῖ δὲ διὰ τοῖς σεβεντίους ἐσωθεν καὶ κεντόνιν. Ἐνδύων δὲ αὐτὸν ὁ ἀδελφὸς προσέχει καὶ βλέπει ὅτι τὰ βιζία αὐτοῦ γυναικὸς εἰσίν καὶ ὡς ἐπὶ φύλλων δύο ἔχειν καὶ οὐκ ἔλαβεν. Καὶ τὰ βιζία αὐτοῦ ἐποίησαν εὐχήν. Καὶ λέγει ὁ γέρων τῷ μαθητῇ αὐτοῦ: Καταλύσωμεν σήμερον τὴν [f. 316v8] νηστείαν καὶ ποιήσωμεν ἁγάπην ἐπάνω τὸ γέροντος. Καὶ κοινωνήσαντες εὐρον ἔχουντα αὐτόν ὀλίγας παθαξαμάθας καὶ βρεκτά.

Καὶ ποιήσαντες ἁγάπην ἐπάνω αὐτοῦ καὶ βαστάζαντες τὴν σειρὰν ἴν ἔκαμεν, ἠθλὸν εὐχαριστοῦντες τῷ θεῷ εἰς τὸ κελλῖον ἐσωθεν. 8 Λέγει ὁ μαθητής τῷ γέροντι: Οἶδας, πάτερ, ὅτι ὁ εὐνοῦχος έκεῖνος γυνή ἴν: Ἐνδύων γὰρ αὐτὸν τὰ βιζία αὐτοῦ εἶδον καὶ γυναικὸς ἔσαν ὡς φύλλα μεμαρμαρένα. Λέγει αὐτῷ ὁ γέρων: Οἶδα, τέκνον, ὅτι γυνή ἐστίν. Θέλεις οὖν ἐξηγήσομαι σοι τὰ περὶ αὐτῆς; Ἀκουσον. 9 Αὕτη πρώτη πατρικία ἴν τοῦ παλατίου καὶ ὁ βασιλεὺς ἦν οὐσινιανός ἠθέλησε λαβεῖν αὐτήν ἐν τῷ παλατίῳ διὰ τὴν πολ:[f. 316vb9]λὴν σύνεσιν αὐτῆς. Μανθάνει οὖν ἡ Θεοδώρα καὶ ἀγανακτεῖ καὶ ἐβουλεύετο ἐξορίσασα αὐτήν. Γνωστὸν δὲ αὐτῇ ἐγένετο περὶ τούτου καὶ μισθοῦται πλοῖον καὶ νυκτὸς ἐμβαλομένη τινὰ τῶν αὐτῆς πραγμάτων καὶ φυγῇ χρησαμένη καταλαμβάνει τὴν Ἀλεξάνδρειαν καὶ κατοικεῖ εἰς τὸ Πέμπτον Ἀλεξάνδρειαν, ἐν οἷς καὶ συνετήσατο ἐκεῖ μοναστήριον, καὶ10 λέγεται έως τῆς σήμερον τῷ Τῆς Πατρικίας. Καὶ

4 οὗτος om C 5 οὗτος C 6 οὗτος C 7 ο Θεός om S
8 ἀμαθουσίας om C 9 αναβλέπει[eiς ανατολάς καὶ add S 10 ἐκεῖ] ὁ Θεός om S
10 ἐκεῖ μοναστήριον, καὶ] μοναστήριον ἐκεῖ ο ἕκαστο S
than the two of you know about me.” Then he said to the elder: “Give me communion.” When he had communicated, he said: “Give me the [sign of] love in Christ and pray for me”, then looking to the right, he said: “You are welcome; let us go.” With his face shining like fire, he made the sign of the cross on his mouth and said: “Into your hands, oh God, I commend my spirit” [Lk 23:46], and thus he surrendered his soul to the Lord.

They both wept, then they dug a grave before the cave. The elder took off what he was wearing and said to his disciple: “Dress him in this on top of what he is wearing” – he was wearing an undergarment of palm fibre and a patched cloak. While the brother was dressing him, he looked and saw that he had the breasts of a woman, like two dried-out leaves, but he said nothing. When they had buried him they offered the prayer and the elder said to his disciple: “Let us break our fast today and hold a love feast in the presence of the elder.” After receiving communion they discovered that [the eunuch] had a few dry loaves and some lentils. They held the love feast in his presence and, carrying the rope he had fashioned, they came to their own cell, with thanksgiving to God.

“Father, do you know that this eunuch was a woman?” the disciple said to the elder. “I saw his breasts when I was dressing him and they were a woman’s, like withered leaves.” The elder said to him: “I do know that it is a woman, my son. Do you want me to tell you all about her? Listen. She was the first lady of patrician rank in the palatine order. The emperor Justinian wanted to have her in the palace on account of her fine intelligence but, when Theodora learnt of this, she was angry and wished to send her into exile. When [the lady] got wind of this, she hired a vessel, put some of her things aboard by night and fled. She reached Alexandria and took up residence at the Fifth [milestone] where she built a monastery, known to this day as Patricia’s [monastery]. After Theodora died, again she learnt that the emperor wished to summon her [to his presence]. Again she fled by night from Alexandria. She came here, close by me, all alone and begged me to give her a cell outside Scete, explaining the whole situation to me in minute detail. I gave her that cave and she changed into man’s clothing. This day she has already been at Scete twenty-eight years and nobody knows about her except for you, one other brother and me, the elder. Whenever I went elsewhere, I used to ask the brother to fill the pot with water for her. Nobody but you ever learnt who she was. Oh, how many secret agents the emperor Justinian sent in search of her! And not
μετά τὸ ἀποθανεῖν τὴν Θεοδώραν πάλιν μανθάνει ὃτι βούλεται ὁ βασιλεὺς μεταστέλλοντας αὐτὴν καὶ πάλιν ἐφυγε νυκτὸς ἀπὸ Ἀλεξαν-
δρείας καὶ ἤλθεν ἐνταῦθα ἐξαγιστὰ μου μόνη καὶ παρεκάλεσε με δοῦναι αὐτὴν κελλίον ἔξω τῆς Σκήτους [F. 317α] καὶ ἀνέθετο μοι πάντα τὸ κατα-
λεπτόν τοῦ ἀλῆματος καὶ ἕδωκα αὐτῇ τὸ σπῆλαιον τούτο καὶ μετημφιάσατο εἰς τὸ ἀνδρικὸν σχῆμα. "Ἡ δὲ οὖν σήμερον ἔκοσι ὀκτὼ ἔτη ἔχει ἐν τῇ Σκήτῃ καὶ οὐδεὶς ἔγνω αὐτὴν εἰ μὴ σὺ καὶ ἄλλος εἰς ἄλλο χρόνον καὶ ἐγώ ὁ γέρων. Ὅτε γὰρ ἀπηρχόμην ἐν τόπῳ τούτῳ, παρηγγέλαν τῷ ἀδελφῷ ἕνα γεμίζῃ ἀυτῇ τὸ κεράμιον τοῦ ὑδάτος. Οὐδεὶς δὲ ἔμαθε τὸ ἔστιν, εἰ μὴ σὺ ἤδη μόνος. Πάσοις οὖν μαγιστριανοὺς ἔπεμψεν ὁ βασιλεὺς Ἰουστινιανὸς εἰς ἀναζήτησιν αὐτῆς, οὐ μόνον δὲ αὐτὸς ἀλλὰ καὶ ὁ πάπας Ἀλεξανδρείας καὶ τάσσει ἡ πόλις, καὶ οὐδεὶς οἶδε τὸ ἐν πολὺ τόποτε διάγει ἔως τῆς σήμερον ἡμέρας. "Ἰδε ὃν πῶς οἱ βασιλικῶς ἂ[1] ἱστρωφέντες ἀγωνίζονται κατὰ τοῦ διαβόλου καὶ συντρίβουσι τὸ σῶμα αὐτῶν, ἡμεῖς δὲ ἐν τῷ κόσμῳ γενόμενοι ἄρτον οὐκ εὑροῦμεν χροστάθηναι καὶ εἰς τὸ μοναχικὸν ἐλθόντες σπατάλωμεν καὶ μίαν ἁρπήν κτίσσασθαι οὐ δυνάμεθα. Εὐθύμεθα οὖν ὁ Ἰουστινιανὸς καὶ ἡμᾶς ἄξιόστις τοῦ αὐτοῦ δρόμου τυχεῖ καὶ μετά τῶν ἁγίων πατέρων ἡμῶν εὑρεῖ έλεος ἐν ἐκείνῃ τῇ ἡμέρᾳ, καὶ μετὰ τοῦ ἄββα Αναστασίου τοῦ εὐνοῦχου — Ἀναστασία γὰρ ἐλέγετο, εὐχαῖς καὶ προσβείας τῆς δεσποίνης ἡμῶν τῆς Θεοτόκου καὶ πάντων τῶν ἁγίων καὶ τοῦ ἄββα Δανιὴλ ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

596.10 Περὶ ἀργυροπράτου τινός ἡμῶν καὶ τῆς γυναικὸς αὐτοῦ

"Ἡν τις ἀργυροπράτης [F. 317α] ἐν Ἀντιοχείᾳ τῇ μεγάλῃ νεώτερος ὅνόματι Ἀνδρόνικος. Ἐλαβε δὲ γυναῖκα θυγατέρα ἀργυροπράτου ὅνόματι ἱωάν-
νου, τὸ δὲ ὅνομα αὐτῆς Ἀθανασία, ὄντως γὰρ ἀθανασία τοῖς ἔργοις καὶ τῷ λογισμῷ. Ἡν δὲ ὁ Ἀνδρόνικος εὐλαβῆς πάνυ καὶ καλῶν ἔργων μεμεστωμένος, ὁμοίως δὲ καὶ ἡ γυνὴ αὐτοῦ. Ἡσαν δὲ πλούσιοι σφόδρα. Οὕτως δὲ ἦν αὐτῶν ὁ βίος τὰ τοῦ ἀργυροπρατείου καὶ τῆς περιουσίας αὐτῶν εἰς τρία μέρη διεῖλον, ἐν μὲν μέρος εἰς λόγον τῶν πτωχῶν καὶ τὸ ἄλλο εἰς λόγον μοναχῶν καὶ τὸ ἔτερον εἰς λόγον τῆς περιουσίας καὶ τοῦ ἐργαστηρίου. Πάσα δὲ ἡ πόλις ἡγάτα τὸν κύριν Ἀνδρόνικον διὰ τὴν ἐπιπείκειαν αὐτοῦ. Ἐγνω δὲ τῇ γυναικῇ αὐτοῦ καὶ συλλαβοῦσα ἔτεκεν υἱὸν καὶ [F. 317β] ἐπισνομάσων αὐτοῦ ἱωάννην. Ἐτι δὲ ἐν γαστρὶ λαβοῦσα

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only him, but also the pope of Alexandria and the entire city, yet nobody knew in what place she was living until today.”

“So see how they who live in palaces are stressed in fighting with the devil, how they are afflicted in their bodies. Yet we, who, in the world, could scarcely find a way of being filled with bread, now we are come to the monastic life, live in excessive comfort without being able to cultivate a single virtue. So let us pray that the Lord will make us too worthy of his path, and grant us the good fortune to find mercy in that day at the fearful judgement-seat of our Lord Jesus Christ, together with our holy fathers, also with Abba Anastasius the Eunuch (for she was called Anastasia), by the prayers and intercession of our Lady the Mother of God and of all the saints and of Abba Daniel.”

N.596.10 BHG 121 et seq. Andronicus et Athanasia

A silversmith and his wife

There was a silversmith in the great city of Antioch, a young man named Andronicus. He took for his wife the daughter of a silversmith named John; her name was Athanasia, for she truly was “deathless” in her deeds and in her thinking. Andronicus was very God-fearing, full of good works and his wife was likewise; they were very rich. This was their way of life: they divided the profits of the business and of their personal fortunes into three portions: one portion for the good of the poor, one destined for the monks, the other for their subsistence and the expenses of the workshop. The entire city loved Master Andronicus for his gentleness. He knew his wife; she conceived and bore a son and she named him John. Then she conceived again and bore a daughter, whom they called Mary, but Andronicus did not proceed to have intercourse with his wife any more after that; all his concern was with devotion to good works, together with some other Christ-loving silversmiths. On Sunday, Monday, Wednesday and Friday, from evening to dawn, Andronicus used to go to the bathing of the men of the brotherhood; likewise, his wife to the bathing of the women by way of good works.

After a space of twelve years, one day Mistress Athanasia coming at first light from performing her good works, went to see her children and found them groaning. In her distress she got up into her bed and held them both
ἐτέκε θυγατέρα καὶ ἔπανομόσεον αὐτὴν Μαρίαν. Καὶ οὐκέτι προσέβετο προσεγγίσαι αὐτὴν ὁ Ἀνδρόνικος, ἀλλὰ ἦν αὐτοῦ ὡς σπουδὴ εἰς τὰς φιλοτοπίας μετά καὶ ἄλλων φιλοχριστῶν ἄργυροπρατῶν. Κατὰ κυριακὴν καὶ δευτέραν καὶ τετάρτα καὶ παρασκευὴν ἀπὸ ἑσπέρας ἐξ αὐτῶν ὑπῆρξεν ο Ἀνδρόνικος εἰς τὰ λουσματα τῶν ἀνδρῶν τῶν ἄδελφων, ὡμοίως δὲ καὶ ἢ γυνὴ αὐτοῦ εἰς τὰ λούσματα τῶν γυναικῶν τῆς φιλοτοπίας ἐνεκεῖ. Ἡ δὲ ταραχθέσα ανέβη ἐν τῇ κλίνῃ αὐτῆς καὶ ἐθῆκεν ἀμφότερα ἐπὶ τὸ στήθος αὐτῆς. Ὅ δὲ μακάριος Ἀνδρόνικος εἰσέλθη ἡράτω κατακράζειν τῆς γυναῖκας αὐτοῦ ὡς πολλὰ κοιμομένης. Ἡ δὲ ἐπεν: Μή ὅργιζο, κυρίε μου, τὰ παιδία γάρ ἀσθενοῦσιν. Καὶ ἀψάμενος αὐτῶν εὑρεν αὐτὰ πυρέτῳ συνεχόμενα καὶ στενόξεος λέγει: Τὸ θέλημα Κυρίου γενέσθω. Καὶ ἐπῆλθεν ἐξω τῆς πόλιος προσεύξασθαι εἰς τὸν ἁγίον Ιουλιανὸν — ἐκεῖ γὰρ κεῖται εἰς γυναῖς αὐτῶν. Ἑποίησε δὲ ἐκεὶ ἐκπυρετιζόμενος ὡς καὶ ὑποστρέψας ἀκούει ὀλολυγμοῦ καὶ θορύβου γυμνοῦν ἐν τῇ οἰκίᾳ αὐτοῦ. Οἱ δὲ ταραχθέσεις ἐδραμε καὶ εὐρίσκει σχέδων πᾶσαν τὴν πόλιν ἐν τῇ οἰκίᾳ [f. 318b] αὐτοῦ καὶ τὰ παιδία ἀπαθανότα. Καὶ ἱδὼν τὰ νήπια ὅμως κείμενα ἐν τῇ κλίνῃ εἰσέλθων ἐν τῷ εὐκηρῷ αὐτοῦ ἐρριψεν ἐκεῖνον ἐμπροσθε τοῦ Σωτῆρος καὶ κλαῖος ἐπεν: Ἐκεῖνος γυμνὸς ἐξήλθον ἐκ κούλια μητρὸς μου, γυμνὸς καὶ ἀπελεύσαμαι ἐκεῖνος Κύριος ἐδωκεν, ὁ Κύριος ἀφείλατο· ὡς τῷ Κυρίῳ ἔδωκεν, οὗτος καὶ ἐγένετο· εἰς τὸ ὄνομα Κυρίου εὐλογημένον ἀπὸ τοῦ νῦν καὶ ἐως τοῦ αἰῶνας. Ἡ δὲ γυνὴ αὐτοῦ ἐξῆτα πινίζα ἐστι αὐτὴν λέγουσα ὅτι μετὰ τῶν τέκνων μου ἀπαθαναίμαι. 

Συνήλθε δὲ πᾶσα ἡ πόλις εἰς τὸ ἐξόδιον τῶν παιδίων ὡστε καὶ τὸν πατριάρχην συνόλῳ τῷ κλήρῳ ἔλθειν. Καὶ κατέθηκαν αὐτὰ ἐν τῷ μαρτυρίῳ τοῦ ἁγίου Ἰουλιανοῦ ἐπάνω τῶν πάπ[ες τῶν αὐτῶν. Λαβὼν δὲ τὸν μακάριον Ἀνδρόνικον ὁ πατριάρχης εἰς τὸ ἐπίσκοπεον εἰσῆλθεν, ἢ δὲ γυνὴ αὐτοῦ ὁ ἱερέως ἔθηκεν εἰς τὸν ὁκόν αὐτῆς ἀπελεύσαν, ἀλλὰ εἰς τὸν μαρτυρίον οἰκομηθῆν. Μεσούσις δὲ τῆς νυκτὸς παραφαίνεται αὐτή ὁ μάρτυς ἐν σχήματι μουσαχοῦ λέγων αὐτήν· Τί οὖν ἀφίεις; Ἡ δὲ ἐπεν· Κύριε μου, μὴ λυπηθής κατ' ἐμοῦ, ἔπειθεν πονοῦσα εἰμὶ δύο γὰρ τέκνα ἐξηκόμισα ὅμοι. Ὅ δὲ λέγει:

1 ἐνεκα] om C and S, add. mss nonulli 2 ἀφίεις] ἀφίς C
to her breast. When the blessed Andronicus came in, he began to upbraid his wife for sleeping too long but she said to him: “Do not be angry with me my lord, for the children are unwell.” He touched them and found that they were in the grip of a fever. He heaved a sigh, saying: “The will of the Lord be done” and went out of the city to pray at Saint Julian’s, for that was where their parents were buried. He stayed there until the sixth hour then, when he returned, he heard a wailing and a disturbance in his house. In his distress he ran and found almost the whole city at his house – and the children dead. When he saw the children lying together in the bed, he went into his oratory, threw himself down before the Saviour and, weeping, said: “Naked came I out of my mother’s womb and naked shall I return there. The Lord gave and the Lord has taken away. As it seemed good to the Lord, so has it come about. Blessed be the name of the Lord from now on and for ever more” [Jb 1:21 LXX, Psalm 112:2 LXX]. His wife tried to strangle herself saying: “I shall die with my children.”

The entire city congregated for the funeral of the children so that the patriarch came too with all the clergy. They buried them in the martyrion of Saint Julian, together with their grandparents. The patriarch took the blessed Andronicus and went into the episcopal residence; his wife was unwilling to return to her house, so she slept at the martyrion. In the middle of the night the martyr appeared to her in the guise of a monk and said to her: “Why do you not leave those that are here to their rest?” She said: “Oh my lord, do not be angry with me, for I am suffering; I had only two children and today I buried the two of them together.” He said to her: “What were the ages of the children?” She said to him: “One was twelve years old and the other ten”, and he said to her: “Then why are you weeping for them? Would that you were weeping for your sins! I tell you, woman, in the way that a man’s nature asks for food and it is impossible not to give it something to eat, so infants ask Christ on that day for the good things that are to come, saying: ‘Righteous judge, you deprived us of earthly pleasures; do not deprive us of the heavenly ones too.’” She was deeply moved on hearing this and converted her sorrow into joy, saying: “If my children are alive in heaven, why am I weeping?” She turned about, searching for the abba who had spoken to her; she went all around the church but did not find him. She knocked at the doorkeeper’s and said: “Where is the abba who came in here just now?” The doorkeeper said to her: “You can see for yourself that all the doors are fastened, and yet you are saying: ‘Where is the abba who came in here just now!’” But the doorkeeper took it with indifference, having realised that she had seen a
αὐτὴν· Πάσον ἠδέν υἱὸν γενεῖς σου; Λέγει αὐτῷ· Δόξικε χρόνων· ὁ εἰς καὶ τὸ ἄλλο δέκα. Ὅ δέ πρὸς αὐτὴν· Τί οὖν ὑπέρ ἐκείνων κλαίεις, εἴθε ἐκλαίες τὸς ἀμαρτίας σου; Λέγω σοι γὰρ γῦν. [f. 318b] καὶ ὁ πρὸ τῶν ἀπαίτει ἡ φύσις τοῦ ἀνθρώπου τὴν βρούσιν, καὶ ἀδύνατον μὴ δοῦναι αὐτὴν φαγεῖν, οὔτως καὶ τὰ νήπια ἀπαιτοῦσι τὸν Χριστὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ τὰ μέλλοντα ἀγαθὰ λέγοντα· Δικαιοκρίτη, ἐστέρησας ἡμᾶς τῶν ἐπιγείων, μὴ στερήσῃς ἡμᾶς καὶ τῶν ἐπιτυμπανῶν. Ἡ δὲ ἀκούσασα κατευγύγη καὶ μετέβαλε τὸ πένθος εἰς χαράν λέγουσα· Ἐι ἀρα ὅζω τὰ τέκνα μου ἐν οὐρανοῖς, τί κλαῖς; Καὶ στραφεῖσα ἐξήτησε τὸν λαλήσαντα αὐτὴν ἀββᾶν, καὶ περιέλθουσά ὄλον τὸν ναὸν ὑμῶν εὐρέας. Καὶ κρούει τῷ θυρωρῷ λέγουσα· Ποῦ ἔστιν ὁ ἀββᾶς ὁ εἰσελθὼν ὅδε ἄρτι; Λέγει αὐτῇ ὁ θυρωρός· Βλέπεις ἡσαφισμένος τὰς θύρας πόροις καὶ λέγεις πού ἔστιν ὁ εἰσελθὼν ὁ [f. 319b] ἀββᾶς ἄρτι; Καὶ ἐπιστράφησέν τὸ παραμυθείος γνώς ὅτι ὁ πταίσας εἶδεν. Ἡ δὲ φῶρα ἑυσχεθείσα παρεκάλεσεν ἀπελευθεροῦσε εἰς τῶν οἰκῶν αὐτῆς. Καὶ λαβὼν αὐτὴν ὁ θυρωρός ἐστίνα ἀπελευθεροῦσε εἰς τῶν οἰκῶν αὐτῆς. Καὶ διηγήσατο τῷ ἄνδρι αὐτῆς ἄρτι. Τότε λέγει πρὸς αὐτὸν ἡ μακαρία Ἀθανασία· "Οὗτος, κύριε μου, καὶ ἐν τῇ ἱστῷ τῶν ἡμερῶν ἡμελημένος σοι ἐστίναι καὶ ἡμελημένος, ἵδοδον καὶ μετὰ τὸν θάνατον αὐτῶν λέγω σοι· ἄραν ἀνάσις μου, καὶ ναός μου, ναὸς ὑμῶν καὶ οἰκῆς ἡμῶν μοι. Καὶ λέγει αὐτῇ "Ὑπαγε, δοκίμασον τὸν λογισμὸν σου μίαν ἐβδομάδα, καὶ ἔχειν ἐπιμελείαν στὸ σκοτάπτωτο τούτο λαλοῦς μεν. Ἡ δὲ πάλιν ἐλθοῦσα τὰν αὐτὸν λόγον ἐπέκειν καὶ μετα-[f. 319b] καλεῖται ὁ μακαρίος Ἀνδρόνικος τῶν μεθυβρούντων, παραδιδοὺς αὐτῷ πάσαν τὴν οὐσίαν αὐτῶν λέγων αὐτῷ· Ἐις τό σημαίας τότους ὑπάγους εὐθανασια. Ἐάν οὖν συμβῇ ἡμᾶς τὸ ἀνθρώπινον, ἔχεις πρὸς τὸν Θεόν τὸ ποῦς ποιήσαις μετὰ τῆς οὐσίας ταύτης. Παρακαλῶ σε οὖν καλῶς ποιήσαις μετὰ τῆς παρακείμενος σου καὶ νοσοκομείον ποιήσας τῷ ἔως καὶ ἐξοδοχείου μοναχῶν. Καὶ ἐλευθερώσας τὰ ἀνδράποδα αὐτοῦ ἐδώκες αὐτοῖς λεγάτα καὶ λαβὼν μικρὰν εὐλογίαν καὶ δύο ἀλογα ἐξῆλθε ἔκτος ἐκ τῆς πόλεως αὐτῶς καὶ ἡ γυνὴ αὐτῶς μόνη. Ἡ δὲ μακαρία Ἀθανασία μακρόθεν εἶδε τῶν οἰκῶν αὐτῆς καὶ ἀναβλέψας εἰς τὸν οὐρανὸν εἶπεν· ὁ Θεὸς ὁ εἰπὼν τῷ Ἀβραάμ καὶ τῇ Σάρρᾳ [f. 319f] ἐξῆλθεν τῆς γῆς σου καὶ ἐξῆλθεν τῆς συγγενείας σου καὶ δεῦρο εἰς γῆν εἰς ἃν σοι ἐδόθη, αὐτὸς τὰ τῶν οὖν ὑδρόν ημᾶς εἰς τὸν φόβον σοῦ. Ίδο γὰρ εἰσάσας τὸν οἶκον ἡμῶν ἀνεωμένον διὰ τὸ ὄνομά σου, μὴ κλείσῃς ἐμπροσθεν ἡμῶν τῆς βουλής σου σου. Καὶ κλαύσαστες οἱ ἀμφότεροι ἀπῆλθοι.
vision. The woman was stricken with fear and asked to return to her house. The doorkeeper took her and led her to her house and she told her husband what she had seen. Then the blessed Athanasia said to him: “In truth, my lord, I wanted to say this to you even when the children were alive, but I was ashamed. Now I am even saying it to you after their death: if you heed me, put me in a monastery and let me weep for my sins.” He said to her: “Go, test out your mind for a week and, if you are still of the same opinion, we will discuss it.” But she came back and said the same thing. The blessed Andronicus summoned his father-in-law and handed all his wealth over to him, saying: “Let us go to pray at the Holy Places. If we suffer the common fate of human kind, it is between you and God how you dispose of these assets. I beg you to benefit your soul by building a hospital here and a hospice for monks.” He freed his slaves, giving them legacies. Then, taking a small sum of money and two horses, he left the city by night: he and his wife, alone. When she saw her house from afar off, the blessed Athanasia looked up to heaven and said: “Oh God, who did say to Abraham and to Sarah: ‘Leave your own country and your kinsmen and go to a country that I will show you’ [Gen 12:1]; now guide us in fear of you for, look, we have left our house open for your name; do not close the door of your kingdom in our faces”, and, having wept, they both went on their way.

When they reached the Holy Places, they made their devotions and then, meeting up with many fathers, they reached Saint Menas’ at Alexandria where they benefited from the martyr’s relics. Andronicus looked out about the ninth hour and saw a monk disputing with a secular person. He said to the secular: “Why are you insulting the abba?” and he said to him: “Lord-and-master, he hired my beast to go to Scete and I said to him: ‘Let us go now and travel all night and tomorrow until the sixth hour so we can arrive before the great heat of the day’, but he does not want to leave now.” Master Andronicus said to him: “Have you one other beast?” “Yes”, he replied. “Go and fetch it then; come, let me take one beast, the abba the other – for I too want to go down to Scete.” Andronicus said to his wife: “Stay here at Saint Menas’ while I go down to Scete to be blessed by the fathers and return.” “Take me with you”, his wife said

Μετὰ δὲ ταῦτα παρεκάλεσε τὸν γέροντα ἀπολύσαι αὐτὸν ἐπὶ τοὺς ἁγίους τόπους. Ὁ δὲ ποιήσας αὐτῷ εὐχὴν ἀπέλυσεν. Ὁ δὲ ἄββας Ἀνδρόνικος κατὰ τὴν Ἀἰγιαπτοῦν ὀδεύσας ἐκάθισεν ὑπὸ κάτω ἀκανθάσιας, ἵνα λάβῃ ψυχὴν ἐκ τοῦ καύματος. Καὶ ἰδοὺ κατ’ οἰκονομίαν θεοῦ ἡ γυνὴ αὐτοῦ ἐρχομένη ἐν ἀνδρικῷ σχήματι ἀποζύσασα καὶ αὐτῇ ἐπὶ τοὺς ἁγίους τόπους. Καὶ ἀστάσαμενοι ἀλλήλους ἐγνώρισας ἡ περιστερά τῶν ὀμόσυχων. Αὐτὸς δὲ πῶς εἴχε γνωρίσας τοιούτῳ κάλλος μαρανθῆναι καὶ ὡς Αἰθίοπας φαινομένην; Λέγει οὖν αὐτῷ: Ποῦ ἀπέρχῃ, κύρι ἄββα; Λέγει αὐτῇ: Ἐπὶ
to him; “But a woman does not go to Scete”, he said. In tears she cried: “You will have to answer to Saint Menas if you stay [there] and do not return to put me in a monastery.” They embraced each other and parted.

Down he went to Scete; after he had paid his respects to the fathers at each lavra, he heard of Abba Daniel. He continued his way and, with great difficulty, was able to meet him. He explained his whole situation to the elder and the elder said to him: “Go, bring your wife. I will write a letter for you and you will take her to the Thebaïd, to the Monastery of the Tabennesiotes.” Andronicus did as the elder told him; he went and brought her to the elder and he spoke the word of salvation to them [both]. He wrote a letter and sent them to the Monastery of the Tabennesiotes. When Andronicus returned, the elder gave him the monastic habit and taught him the monastic [customs]. He stayed with him for twelve years.

After that [Andronicus] begged the elder’s permission to go to the Holy Places; the elder offered a prayer for him and sent him on his way. Now as Abba Andronicus was travelling through Egypt, he sat down beneath an acanthus tree to gain some relief from the heat of the day when, by the providence of God, his wife came by dressed in a man’s habit: she also was on her way to the Holy Places. They embraced each other and the dove recognised her mate, but how could he recognise such wasted beauty and one that looked like an Ethiopian? She said to him: “Where are you going, abba sir?” He said to her: “To the Holy Places.” She said to him: “I too want to go there”, and he said to her: “Would you like us to travel together? But let us travel in silence as though we are not together.” “As you wish,” Andronicus said, and she said to him: “Are you not in fact the disciple of Abba Daniel?” He said he was, and she continued: “Is your name not Andronicus?” and he said it was. “May the prayers of the elder travel with us”, she said to him and Andronicus said: “Amen.”

Συνοδεύσαντες οὖν καὶ προσκυνήσαντες τοὺς ἁγίους τότοις ἐπανέλυσαν ἐν Ἀλεξάνδρει καὶ λέγει ὁ ἅββᾶς Ἀθανάσιος τῷ ἅββᾷ Ἀνδρόνικῳ: Θέλω δὲ πρὸ τοῦ ἀπελθεῖν καὶ λαβεῖν τὴν εὐχήν τοῦ γέροντος. Λέγει αὐτῷ ὁ ἅββᾶς Ἀθα[ f. 320v]νάσιος: Ὅπως καὶ μὲν εἰς τὸ Ὄκτωκαιδέκατον, καὶ ἐὰν ἐρχῃ, ὡς ὁδεύσαμεν; τῇ σιωπῇ μένομεν, ἔτει, ἐὰν μὴ βαστάζῃς, μὴ ἔλθης. Ἑγὼ γὰρ εἰς τὸ Ὅκτωκαιδέκατον μεῖναι ξὼ. Ὅ δὲ ἀπελθὼν ἡστάσατο τὸν γέροντα καὶ ἀνήγγειλεν αὐτῷ τὰ περὶ τούτου. Ὅ δὲ γέρων λέγει αὐτῷ: Ὅπως καὶ ἀγάπτα τὴν σιωπήν καὶ μεῖνοι μετὰ τοῦ ἀδελφοῦ μοναχὸς γάρ ἔστιν, ὡς δὲ εἶναι. Ἐπαναλύσατος δὲ αὐτόι καὶ ὕπερ ὑπὸ τῶν ἄββαν Ἀθανάσιον ἔμειναν ὅμοι ἐν φόβῳ Θεοῦ τειχιζομένει ἄλλα δώδεκα ἐκκαὶ οὐκ ἐγνωρίσθη τῷ ἅββᾷ Ἀνδρόνικῳ ὅτι ἡ γυνὴ αὐτοῦ ἔστιν.

Πολλάκις οὖν ὁ γέρων ἀνέβαινεν εἰς ἐπίσκεψιν αὐτῶν διαλεγόμενος αὐτοῖς τὰ πρὸς ὁφελείαν. Ἀπασ οὖν ἂ[ f. 311r]πελθῶν ὁ γέρων καὶ συνεπάλατον καὶ πρὸ τοῦ φθάσαι αὐτόν ὁ ἅγιος Μηνᾶν, κατέλαβεν αὐτὸν ὁ ἅββᾶς Ἀνδρόνικος καὶ λέγει αὐτῷ: Ὅ ἅββᾶς Ἀθανάσιος πρὸς Κύριον ὑπάγει. Καὶ ἐπαναλύσασας ὁ γέρων εὐρέων αὐτῶν συνεχόμενοι καὶ ἦρετο κλαίειν ὁ ἅββᾶς Ἀθανάσιος. Λέγει αὐτῷ: Ὅ γέρων ἂντι τοῦ χαρῆναι σε, ὡς ἀπέρχη ἀπαντήσατι τῷ Κυρίῳ, κλαίεις; λέγει αὐτῷ ὁ ἅββᾶς Ἀθανάσιος. Οὐ κλαίω εἰ μὴ διὰ τῶν ἄββαν Ἀνδρόνικων. Ἀλλὰ ποίησαν ἑκατὸν καὶ μετὰ τὸ θάψας με, εὐρήσεις πιττάκιον πρὸς κεφαλῆς μου ἀνάγνωσι αὐτῷ καὶ δός τῷ ἅββᾷ Ἀνδρόνικῳ. Καὶ ποιησάντων εὐχήν ἐκοινώνησε καὶ ἐκοιμήθη ἐν Κύριῳ. Ἡλθον δὲ τοῦ κηδεύσας αὐτῶν καὶ ἱδοῦ τῇ φύσει εὐρέθη γυνὴ καὶ ἦ[ f. 311v]κοσύρθη εἰς ὄλην τὴν λαύραν. Καὶ πέμψας ὁ γέρων ἀνήγγεικεν ὄλην τὴν Σκήτην καὶ τὴν ἐσωτέραν ἑρμον. Καὶ ἀνήλθον πᾶσαι αἱ λαύραι Ἀλεξάνδρειας, καὶ πᾶσα ἡ πόλις συνήλθε καὶ οἱ

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1 ante Ὁντως C add Τό 2 ὁνομάζεις | ὁνομάζησ | ὅδευσαμεν | ὅδευσαμεν C 3 ὁνομάζεις | ὁνομάζησ | ὅδευσαμεν | ὅδευσαμεν C 4 ἄλλος | ἀλλος | ἀλλος | ἀλλος Θεο C 6 ὁ γέρων ἀνέβαινεν | ἀνέβαινεν | ὁ γέρων | ὁ γέρων Θεο C

452 Sayings of the holy elders
When they had travelled together and had made their devotions at the Holy Places, they returned to Alexandria and Abba Athanasius said to Abba Andronicus: “Would you like us to live together in a cell?” Andronicus said: “Yes, if you want; but first I would like to go and receive the prayer of the elder.” Abba Athanasius said to him: “Go then, and I will wait for you at the Eighteenth [milestone] and, if you come, we will live together as we journeyed together: in silence. Otherwise, if you cannot tolerate this,* do not come; for my part, I shall remain at the Eighteenth.” He went and greeted the elder then declared the situation to him. The elder said to him: “Go, devote yourself to silence and remain with the brother, for he is what a monk ought to be.” He returned and, finding Abba Athanasius, they lived together, fortified in the fear of God, for another twelve years and it was not known to Abba Andronicus that it was his wife.

The elder often went up to visit them, speaking beneficial words to them. Once when he went up and had taken leave of them, Abba Andronicus caught up with him before he got as far as Saint Menas’ and said to him: “Abba Athanasius is going to the Lord.” The elder returned and found him in pain. Abba Athanasius began to weep and the elder said to him: “You are weeping rather than rejoicing that you are going to meet the Lord?” Abba Athanasius said to him: “I am only weeping for Abba Andronicus; please will you do this favour for me: after my burial, you will find a note under my pillow. Read it and give it to Abba Andronicus.” When they had offered a prayer and he had received the communion he fell asleep in the Lord. They came to bury him and, behold, his sex was found to be female – and the news of this travelled around the whole lavra.

The elder sent and brought up the whole of Scete and of the inner desert; all the lavras of Alexandria went up too. The entire city congregated; those of Scete were dressed in white, for that is the custom of Scete. They buried the venerable remains of the blessed Athanasia with boughs and palms, glorifying God who had granted such perseverance to the woman.
Και ἐμείνεν ὁ γέρων τὰ ἐβδομα τῆς μακαρίας Ἀθανασίας καὶ μετά ταύτα ἠθέλησεν ὁ γέρων λαβεῖν μεθ' ἑαυτοῦ τὸν ἀββᾶν Ἀνδρόνικον καὶ οὐκ ἤνεσχέτο λέγων. Μετὰ τῆς κυρίας μου τελευτῆσαι. Καὶ πάλιν συνταξαμένου τοῦ γέρωντος πρὸ τοῦ φθάσας αὐτὸν τὸν ἄγιον Μη[σ. 321vα]ναν φθάνει αὐτὸν ὁ ἀδελφός λέγων. Ὁ ἀββᾶς Ἀνδρόνικος συνέχεται. Καὶ πάλιν ὁ γέρων ἔπεμψεν ἐν τῇ Σκήτη καὶ λέγων· Δεῦτε ἀνέλθετε, ὅτι ὁ ἀββᾶς Ἀνδρόνικος ἀκολουθεῖ τὸν ἀδελφὸν Ἀθανάσιον. Οἱ δὲ ἀκούσαντες ἀνήλθον καὶ κατέλαβον αὐτὸν ζῶντα. Καὶ εὐλογηθέντων αὐτῶν παρ’ αὐτοῦ ἐκοιμήθη ἐν Κυρίῳ.

Πάλιν δὲ οὖν ἐγένετο μετοξύ τῶν πατέρων τοῦ Ὀκτωκαϊδεκάτου καὶ τῶν Σκητιωτῶν λεγόντων· Ἡμέτερός ἐστιν ὁ ἀδελφός καὶ λαβεῖν αὐτὸν ἔχομεν εἰς τὴν Σκήτην, ἵνα βοηθῶσιν ἡμῖν αἱ εὐχαί αὐτοῦ. Καὶ οἱ τοῦ Ὀκτωκαϊδεκάτου ἔλεγον· Μετὰ τῆς ἀδελφῆς αὐτοῦ καταθήσαμεν αὐτὸν. Οἱ δὲ Σκητιώται περισσοὶ ἦσαν καὶ λέγει ὁ ἀρχιμανδρίτης τοῦ Ὀκτωκαϊδεκάτου· Εἴ τι εἶπτε ὁ γέρων [σ. 321vβ] ποιούμεν. Ὁ δὲ ἀββᾶς Δανιήλ ἔλεγεν εἰκεν αὐτοῦ παρακαλέω, οἱ δὲ οὐκ ἦκουν αὐτὸν λέγοντες· Ὁ γέρων ἀνώ ἐστι καὶ οὐκέτι φοβεῖται πόλεμον σωματικόν, ἡμεῖς δὲ νεώτεροι ἐσμέν καὶ θέλωμεν τὸν ἀδελφὸν, ἵνα βοηθῶσιν ἡμῖν αἱ εὐχαί αὐτοῦ. Ἀρκεῖ γὰρ ὑμῖν ὅτι εἰάσασθε ὑμῖν τὸν ἀββᾶν Ἀθανάσιον. Ἡδον δὲ ὁ γέρων ὅτι ταραχὴ μεγάλη γίνεται λέγει τοῖς ἀδελφοῖς· Φύσει εἶναι μὴ ἀκοῦστε με, καίγω ὡδε μένω καὶ μετὰ τοῦ τέκνου μου βάπτομαι. Καὶ τότε ἦρχασαν καὶ ἐξέκομισαν τὸν ἀδελφὸν Ἀνδρόνικον. Λέγουσιν οὖν τὸ γέροντι· Ἀγωμεν εἰς τὴν Σκήτην. Λέγει αὐτοῖς ὁ γέρων· ἀφέτε ποιήσοντα τὰ ἐβδομά τοῦ ἀδελφοῦ καὶ οὐκ εἴσασαν αὐτῶν μεῖναι. Ταύτα ἔθαρρισεν ὁ ἀββᾶς [σ. 322r] Δανιήλ τῷ μαθητῇ αὐτοῦ. Εὐξόμεθα οὖν καὶ ἡμεῖς ἐλθεῖν εἰς τὰ μέτρα τοῦ ἀββᾶ Ἀθανασίου καὶ τοῦ ἀββᾶ Ἀνδρόνικου, εὐχαίσι πάντων τῶν ἀγίων. Ἄμην.

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1 οὗτος, οὗτος C 2 Σκήτης, Σκήτα C 3 ἀφετε ποιήσω, ἀφετε με ποιήσαι S 4 εὐχαίσι corr, εὐχαίσ (????) S εὐχαί C
The elder stayed for the seventh day [commemoration] of the blessed Athanasia after which he wanted to take Abba Andronicus with him, but he would not. He said: “I will die with my lady.” Again the elder took his leave but, before he reached Saint Menas’, the brother came to him saying: “Abba Andronicus is in pain.” Again the elder sent to Scete saying: “Come on up for Abba Andronicus is following brother Athanasius.” They went up when they heard this and they reached him still alive; after they had received a blessing from him he fell asleep in the Lord.

A contention then arose between the fathers of the Eighteenth and those of Scete, [the latter] saying: “The brother is ours and we are going to take him to Scete so that his prayers might assist us”, while those of the Eighteenth said: “Let us bury him with his sister.” Those of Scete being more numerous, the archimandrite of the Eighteenth said: “We will do whatever the elder says.” Abba Daniel said he was to be buried there but they didn’t heed him, saying: “The elder is advanced in age and no longer fears the war against the body, but we are younger and we want the brother so his prayers can assist us. It is enough for you that we left you Abba Athanasius.” When the elder saw what a great disturbance was happening he said to the brothers: “Of course, if you will not listen to me, I will stay here and be buried with my son.” They quietened down then and carried brother Andronicus to his grave. Now they said to the elder: “Let us go to Scete.” Said the elder to them: “Let me keep the seventh day for the brother”, but they would not let him stay. These things Abba Daniel entrusted to his disciple. We will pray that, by the prayers of all the saints, we too might attain the stature of Abba Athanasius and of Abba Andronicus. Amen

* Or, “If [the elder] will not allow you [to do this]” – Sinaï 448.
596.7 Τοῦ αὐτοῦ περὶ τῆς προσποιομένης μεθύειν

Ἀνέβη ὁ ἀββᾶς Δανιὴλ ἀπὸ τῆς Σκήτεως μετὰ τοῦ μαθητοῦ αὐτοῦ ἐν Ἡθβαϊδῆ τῇ ἀνωτέρα1 εἰς τὴν μνήμην τοῦ ἀββᾶ Ἀπολλὼ καὶ ἐξήλθον οἱ πατέřες ὅλοι2 εἰς συνάντησιν αὐτοῦ ὡς ἀπὸ σημείων3 ἐπτά. Ἡσαν δὲ ὡς4 πεντακασχλίοι καὶ ἦν ἰδεῖν αὐτοὺς ἐπὶ τῆς ἁμου ἡπλωμένους ἐπὶ κοιλίαν, ὡς ἐν τάξει ἀγγέλων μετὰ φόβου δεχομένων τῶν Χριστόν. Οἱ μὲν γὰρ τὰ ἱμάτια αὐτοῦ ἐστρώνυμον ἐμπροσθεν αὐτοῦ, ἄλλοι δὲ τὰ κουκουλια αὐτῶν, καὶ ἦν [f. 322v5] ἰδεῖν τὰ ἐκχυόμενα5 δάκρυα ὡς πηγὰς βρωούσας. Καὶ ἐξελθὼν ὁ ἄρχιμανδρίτης προσεκύνησεν πρὸ τοῦ ἐλθεῖν αὐτὸν ἐπτάκις6 πρὸς τὸν γέροντα καὶ ἀσπασάμενοι ἀλλήλους ἐκάθισαν. Τότε παρεκάλεσαν αὐτὸν ἀκοῦσαι λόγον παρ' αὐτοῦ—οὐ ταχέως γὰρ ἐλάλει τινί. Ὡς οὖν ἐκάθισαν ἔξω τοῦ κοινοβίου ἐπὶ τῆς ἁμου διά τὸ μὴ χαρεῖν αὐτοὺς τὴν ἐκκλησίαν, λέγει ὁ ἀββᾶς Δανιὴλ τῷ μαθητῇ αὐτοῦ· Γράψον· εἰ θέλετε σωθῆναι, διώξτε τὴν ἀκτημοσύνην καὶ τὴν σιωπήν. Εἰς γὰρ τὰς δύο ἁρτές ταύτας ὅλος ὁ βίος τοῦ μοναχοῦ κρέμαται. Καὶ ὁ μαθητὴς αὐτοῦ ἐδώκε τινὶ τῶν ἀδελφῶν τὰ γράμματα καὶ μεθηρμήνευσαν αὐτὰ σιγυππιστί. Καὶ ὡς ἄνε [f. 322v4] γνώσθησαν τοῖς πατράσιν, ἀκλασαν πάντες καὶ προσέπησαν τὸν γέροντα—οὖδεὶς γὰρ ἔτολμα εἰπέτει αὐτῷ· Ποίησον ἀγάπτην.

Καὶ ἐλθὼν εἰς Ἐρμόπολιν λέγει τῷ μαθητῇ αὐτοῦ· Ὑπάγε κρούσουν εἰς τὸ μοναστηρίον ἑκεῖνο τῶν γυναικῶν καὶ εἰπέ τῇ ἡγουμένῃ ὅτι ὁδε εἰμί. Ἡν γὰρ ἐκεῖ μοναστηρίον γυναικῶν λεγόμενον τοῦ ἀββᾶ Ἰερεμίου καὶ οἰκοῦν εἰς τριακόσια ἀδελφαί. Καὶ ἀπῆλθεν ὁ μαθητής καὶ ἐκρουσε καὶ λέγει αὐτῷ· θυρωρὸς λεπτῆ φωνῆ· Σωθείς. Καλῶς θλήσε. Τί κελεύεις; Λέγει αὐτῷ· Φώνει μοι τὴν ἁμάμ τὴν ἀρχιμανδρίτην. Θέλω γάρ αὐτή λαλῆσαι. Ἡ δὲ εἴπεν· Οὐ συνυγχάνεις τινὶ ποτέ, ἀλλ’ εἴπε μοι τί κελεύεις καὶ λέγω αὐτῇ. Ὅ δὲ εἴπεν· Εἴπε αὐτῇ [f. 322v2] μοναχὸς τις θέλει σοι λαλῆσαι. Ἡ δὲ ἀπελθοῦσα εἶπεν αὐτῇ καὶ ἐλθοῦσα ἡ ἡγουμένη λεπτῆ φωνῆ λέγει τῷ ἀδελφῷ· Ἡ ἁμαμς ἐπεμείωνε λέγουσα τί κελεύεις. Λέγει ὁ ἀδελφός, ἴνα ποιήσητε ἀγάπτην καὶ κοιμηθῶ ὡς μετὰ ἕνος γέροντος, ὅτι ἐσπέρα ἐστί καὶ7 μὴποτε φάγωσιν ἡμᾶς τὰ θηρία. Λέγει αὐτῷ· ἡ ἁμαμς· Οὐδέποτε ἀνήρ εἰςέρχεται ὁδε. Συμφέρει γὰρ8 ὑμῖν ὑπὸ θηρίων βρωθῆναι τῶν ἔξω καὶ μὴ τῶν ἔσω. Λέγει ὁ ἀδελφός· Ὅ ἀββᾶς Δανιὴλ ἐστιν ὁ τῆς

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1 ἀνωτέρα | ἀνωτέρω S  
2 οἱ πατέρες ὅλοι | ὅλοι οἱ πατέρες S  
3 σημείων | σημείων C  
4 ὡς | ὡσι S  
5 ἐκχυόμενα | ἐκχυόμενε S  
6 πρὸ τοῦ ἐλθεῖν αὐτῶν ἐπτάκις | ἐπτάκις πρὸ τοῦ ἐλθεῖν αὐτῶν S  
7 καὶ | om C  
8 γὰρ | δὲ S  


Together with his disciple, Abba Daniel went up from Scete to the Upper Thebaïd for the commemoration of Abba Apollo and all the fathers came out about seven miles to meet him. There were about five thousand of them and, lying face down in the sand, they looked like an order of angels receiving Christ with fear. Some were spreading their garments before him, others their cowls; and the tears they were shedding were like flowing springs. The archimandrite came forward, prostrating himself seven times before approaching the elder, then they embraced each other and sat down. Then they begged him to let them hear a discourse from him (for he did not readily speak to anybody). When they sat down on the sand outside the coenobion (for the church could not accommodate them) Abba Daniel said to his disciple: “Write [this] down: If you wish to be saved, pursue poverty and silence, for on these two virtues depends the entire monastic life.” His disciple gave what he had written to one of the brothers and he translated it into Egyptian. When it was read out to the fathers, they all wept; and they escorted the elder [on his way] for nobody dared to say to him: “Have the goodness [to stay with us?]”.

When he came to Hermopolis, he said to his disciple: “Go and knock at that women’s monastery and tell the higoumenê that I am here”, for there was in fact a women’s monastery there known as “Abba Jeremiah’s” with about three hundred sisters living in it. The disciple went and knocked; the doorkeeper said to him in a small voice: “May you be saved! Welcome, what do you want?” He said to her: “Call the mother archimandrite for me; I wish to speak with her.” She said: “She never meets with anybody; but tell me what you want and I will tell her.” He said: “Tell her that a certain monk wishes to speak with her.” She went and told her; then the higoumenê came and said to the brother in a small voice: “The amma sent [me] to ask you what you want.” The brother retorted: “[I request] that you would do us the favour of letting me and another elder sleep here, for it is evening and the wild beasts might devour us.” The amma said to him: “No man ever comes in here; it is better for you to be devoured by wild beasts outside than by those inside.” The brother said: “[The other elder] is Abba Daniel of Scete.” When she heard this, she opened the two doors and
Σκήτεως. Ἡ δὲ ἀκούσασα ἤνοιξε τοὺς δύο πυλῶνας καὶ ἔξηλθε τρέχουσα, ὡμοίως δὲ καὶ πάσα ἡ συνοδία, καὶ τὰ μαφρία αὐτῶν ἔστρωσαν ἀπὸ τοῦ πυλῶνος ἔως κάτω ὅπου ἦν ὁ γέρων κυλόμενα εἰς τοὺς πόδας αὐτοῦ καὶ ἔλειψε [f. 323r²] σαί τὸ πέλματα αὐτοῦ. Καὶ εἰσελθόντων αὐτῶν ἐξ οἷος εἰς τὸ κρύσταλλον ἤγειρεν ἡ κυρία ἡ μεγάλη λεκάνη καὶ ἐγέμισεν αὐτὴν χλιαροῦ καὶ βοτανῶν καὶ ἔστησε τὰς ἄδελφας δύο χοροῦς καὶ ἔνισε τοὺς πόδας τοῦ γέροντος καὶ τοῦ μαθητοῦ αὐτοῦ καὶ λαβόνας καυκόν ἐφέρε τὰς ἄδελφας καὶ ἔλαμβανεν ἐκ τῆς λεκάνης καὶ ἐπέχειν εἰς τὰς κεφαλὰς αὐτῶν. Ὁ στέρον δὲ ἔξεχεν εἰς τὸν κόλπον ἑαυτῆς καὶ εἰς τὴν κεφαλὴν.

'Ἡ δὲ ἰδεῖν αὐτὰς πάσας ὡς ἐπὶ λίθων ἀκινήτων ἀλάλως, διὰ κρούσματος δὲ πᾶσα ἡ ἀπόκρισις αὐτῶν ἐγίνετο — αὐτὴ ἡ κίνησις αὐτῶν ἡ ἀγγελική. Λέγει οὖν ὁ γέρων τῇ ἡγουμένῃ: Ἡμᾶς εὐλαβοῦνται ἢ οὕτως εἰσὶ πάντοτε αἱ ἄδελφαι. Ἡ δὲ εἶπεν: Πάν [f. 323b] τοτε οὕτως εἰσὶν αἱ δουλαὶ σου, δέσποτα, ἀλλ’ εὗξα ὑπὲρ αὐτῶν. Λέγει ὁ γέρων’ Εἴπε τῷ μαθητῇ μου ὅτι ὃς γότθος μοι ἐπέρχεται. Μία δὴ ἐξ αὐτῶν ἐκεῖνο εἰς τὸ μέσαστον κοιμώμενη περισχισμένη καὶ βαφοφόροσσα καὶ λέγει ὁ γέρων’ Τίς ἐστιν αὐτὴ ἡ κοιμώμενη; Λέγει αὐτῷ: Μία τῶν ἄδελφων. Μεθύστρια ἐστίν καὶ τί ποιῆσαι αὐτῇ οὐκ οἴδαμεν, καὶ ἐκβάλας αὐτὴν τοῦ μοναστηρίου διὰ τὸ κρίμα φοβούμεθα καὶ ἐὰν αὐτὴν ἐάσωμεν, ἐκβολίζει τὰς ἄδελφας. Λέγει ὁ γέρων τῷ μαθητῇ αὐτοῦ: Λάβε τὴν λεκάνην καὶ βάλε ἑπάνω αὐτῆς. Τοῦ δὲ ποιῆσαντος οὕτως ἀνέστη ὡς ἄπο ἀνέθη. Λέγει οὖν ὁ ἁμας: Δέσποτα, πάντοτε οὕτως ἐστίν.

Καὶ λαβόνας ἡ ἡγουμένη τὸν [f. 323v³] γέροντα εἰσῆγεν αὐτὸν εἰς τὸ ἀριστήριον καὶ ἐποίησαν δεῖπνον ταῖς ἄδελφαις λέγουσα: Εὐλόγησον τὰς δουλὰς σου, ἵνα ἐμπροσθέν σου γεύσονται. Ὁ δὲ εὐλόγησεν αὐτῶς. Αὐτὴ δὲ καὶ ἡ δευτεραία μόναι ἐκαθέσθησαν μετ’ αὐτῶν καὶ παρέθηκε καυκόν τῷ γέροντι ἔχον βρεκτά καὶ ὠμᾶς λάχανα καὶ φοινικία καὶ ύδωρ, τὸ δὲ μαθητή αὐτοῦ παρέθηκε φακῆν ἐκεστίν καὶ μικρὸν ψωμίον καὶ ἐύκρατον, ταῖς δὲ ἄδελφαις παρετέθησαν φαγία πολλὰ, ἰκάθε καὶ οὖν εἰς πλησιμονήν. Καὶ ἐφαγον πάνω καλῶς καὶ οὕδεις ἐλάλησεν. Μετὰ δὲ τὸ ἀναστήματος αὐτῶν λέγει ὁ γέρων τῇ ἡγουμένῃ: Τί ἐστιν ὁ ἐποίησας, ὃτι ἡμεῖς ὁφείλομεν φαγεῖν καλῶς καὶ ύμεῖς [f. 323v] τὰ καλὰ ἔφαγες; Λέγει αὐτῷ ἡ ἁμας: Σὺ μοναχὸς εἰ καὶ τροφῆν μοναχοῦ παρέθηκα σοι καὶ ὁ μαθητής

1 λέγουσαν| Λέγουσαν S 2 αὐτῶν| ἡμῶν S 3 μοναστηρίου διὰ τὸ κρίμα φοβούμεθα| μοναστηρίου φοβούμεθα τὸ κρίμα C 4 ἀριστήριον| ἀριστήριον C 5 ὁμᾶ| ὁμᾶ C 6 ύμεῖς| ἡμεῖς S
went out at a run and so did the entire community. They spread their
shawls all the way from the door down to where the elder was, grovelling at
his feet and licking his soles.

When they came into the monastery, the lady [archimandrite] brought a
large basin and filled it with warm water and herbs. She drew up the sisters
two choirs and she washed the elder’s feet, also the disciple’s. Then,
taking another vessel, she brought the sisters forward and, scooping [water]
from the basin, she poured it on their heads. Finally she poured some on
her own breast and head. All the sisters could be seen speechless as if on
unmoved plinths and all their business took place by means of a striking
[of the signal for worship]; this movement of theirs was angelic. Then the
erald said to the higoumenê: “Are they honouring us or are the sisters
always like this?” She said: “Your servants are always like this, lord-and-
master, but pray for them.” The elder said: “Tell my disciple that he
harasses me like a Goth.” Now one [of the sisters] lay sleeping in the
forecourt dressed in tattered rags. The elder said: “Who is this, sleeping
here?” [The higoumenê] said: “It is one of the sisters; she is a drunkard and
we do not know what to do with her. We are afraid to throw her out of the
monastery because of the responsibility; yet if we leave her here, she
corrupts the sisters.” The elder said to his disciple: “Get the basin and
throw [some water] on her.” When he had done this, she stood up as
though from a drunken stupor. The amma said: “She is always like this,
lord-and-master.”

Then the higoumenê took the elder and led him into the refectory
where she had set out a meal for the sisters, saying: “Bless your handmaids
that they might eat in your presence”, and he blessed them. Only she and
the second in command sat with them; she set before the elder a dish of
soaked pulse, raw vegetables, dates and water. Before his disciple she set
boiled pulse, a little bread and some watered wine. Many dishes were set
before the sisters: fish and wine, as much as they liked. They ate very well,
and nobody spoke. When they had got up, the elder said to the higou-
menê: “What is this you have done? It is we [guests] who ought to have
eaten well, but it is you who ate good things.” The amma said to him:
γέρων ἢ ὅ ἐκελίον αὐτοῦ. Καὶ ἀπέρχεται καὶ βλέπει καὶ ἐξακολουθεῖ καὶ λέγει αὐτῷ. Κατὰ τὴν ἐκβασία τῶν σωτηρίων. Καὶ λέγει ὁ γέρων τῷ μαθητῇ αὐτοῦ. Γρηγόρησον μετ’ ἐμοῦ τὴν νύκτα ταύτην. Καὶ ὁ ἀνεπάτησαν πάσας οἱ ἁ[f. 324r]δελφαὶ, λαμβάνει ὁ γέρων τὸν μαθητὴν αὐτοῦ καὶ κατέρχονται ὑπὸ τοῦ σιφαρίου καὶ θεωροῦσιν τὴν μεθώστητα ὁτι ἀνέστη καὶ ἐπέτασε τὰς χεῖρας αὐτῆς εἰς τὸν οὐρανὸν καὶ τὰ δάκρυα αὐτῆς ὡς ποταμός καὶ τὰ χείλη κινούμενα καὶ τὰς μετανοίας ἀναπέμπουσα καὶ καταπίπτουσα εἰς τὸ ἐδαφὸς. Καὶ ὁ ἡσθάνετο μίαν τῶν ἄδελφων ἀπερχομένην εἰς τὰς ἀναγκαίας, ἔρριπτεν ἑαυτὴν χαμαί ἡπάγουσα. Οὕτως διετέλει πάσας τὰς ἡμέρας αὐτῆς. Λέγει οὖν ὁ γέρων τῷ μαθητῇ αὐτοῦ. Φώνησον μοι τὴν ἡγομένην εὐφύος. Καὶ ἀπελθὼν ἐφώνησεν αὐτὴν καὶ τὴν διεταρακά καὶ ὄλη τὴν νύκτα ἐξελέπτον καὶ ἐποίει. Ἡ δὲ ἡγομένη ἡρῆστο κλα[f. 324v]ειν λέγουσα. Ὅ πόσα κακὰ ἐνεδιεξάμιν αὐτῇ.

Καὶ ὁ ἐκρούσε τὸ κρούσαμα, θρύλος ἐγένετο περὶ αὐτῆς εἰς τὴν ἀδελφότητα. Καὶ ἢσθάνθη καὶ ἀπέρχεται εὐφύος ὅπου ἦν κοιμώμενος ὁ γέρων, καὶ κλέττη τῷ ραβδίν αὐτοῦ καὶ τὸ ἐπεριπτάριον καὶ ἀνύγαι εὐφύος τὴν θύραν τοῦ μοναστηρίου καὶ γράφει πιττάκι καὶ βάλλει εἰς τὸ κλείδωμα τῆς θύρας λέγουσα. Ἐξεδάσθαι περὶ ἐμοῦ καὶ συγχωρήσατε μοι, εἰ τι ἐπταῖσαι εἰς ὑμᾶς καὶ ἀφανῆς ἐγένετο. Καὶ ὁ ἡμέρα ἐγένετο, ἐξήτησαν αὐτὴν καὶ οὐχ ἑυρόν. Καὶ ἀπέρχονται εἰς τὸν πυλώνα καὶ εὑρίσκουσιν ἀνεῳγμένην τὴν θύραν καὶ τὸ πιττάκιν γεγραμμένον οὕτως καὶ γίνεται κλαύσθην μέγας ἐν τοῦ μοναστηρίῳ. Καὶ λε[f. 324v] γει ὁ γέρων ἢ ἐν διὰ ταύτην ἦλθον ὡδε. Τοιοῦτος γὰρ μεθυστὰς ἄγατα ὁ Θεός. Καὶ πᾶσα ἡ συνοδίᾳ ἐξομολογεῖτο. τῷ γέρων τῷ ἐπηράξαν εἰς αὐτὴν. Καὶ ποιήσας ὁ γέρων εὐχὴν ταῖς ἀδελφαῖς ἀνεχώρησαν εἰς τὸ κελλίον αὐτῶν δοξάζοντες καὶ εὐχαριστοῦντες τῷ Θεῷ τῷ γινώσκοντι μόνῳ πόσους κρυπτοὺς ἔχει δούλους.
“You are a monk and I set monastic fare before you. Your disciple is a monk’s disciple so I set disciple’s food before him. But we are all novices and we were eating novices’ food.” Then the elder said to her: “May your love be remembered; we have indeed been edified.”

As they were going to bed, Abba Daniel said to his disciple: “Go and see if the drunkard is sleeping where she was lying in the forecourt.” He went and looked then came and said to him: “[She is] by the entrance to the toilets”, and the elder said to his disciple: “Watch with me this night.” When all the sisters had gone to bed, the elder took his disciple and went behind the screen; they saw that the “drunkard” had got up and stretched her hands to heaven. Her tears flowed like a river; her lips were moving and she was offering up prostrations, falling down on the pavement. When she detected one of the sisters coming to the privy, she threw herself to the ground, snoring. She continued like that all her days. Then the elder said to his disciple: “Discreetly call the higoumenê for me.” He went and summoned her and the second in command; then, all night long, they observed what she was doing. The higoumenê began to weep saying: “Oh, what badness we have showed her!”

When the signal [for prayers] was given a rumour about her spread through the sisterhood. She detected this and slipped away discreetly to where the elder was sleeping, stole his staff and his cowl then discreetly opened the monastery gate and wrote a note which she thrust in the keyhole of the door that said: “Pray for me and forgive me any offence I have given you”; then she disappeared.

When it was day they searched for her but they did not find her. They came to the porch and found the door open, also the written note; then there was great lamentation in the monastery. The elder said: “I came here because of her; God loves drunkards like her.” The whole community confessed to the elder what they had done to her and, when he had offered a prayer for the sisters, they went to their cells giving glory and thanks to God who alone knows how many hidden servants he has.
596.9 Περί τοῦ λατόμου

Γέγονε κατά τὴν Θηβαίδα ὁ ᾠββάς Δανιῆλ ὁ πρεσβύτερος τῆς Σκήτεως ἐχὼν μεθ’ ἐαυτοῦ καὶ τινὰ τῶν μαθητῶν αὐτοῦ. Καὶ κατερχομένων αὐτῶν πλέοντες τὸν ποταμὸν παρέβαλον ἑις ἐν κτήμα, τοῦ γέροντος ἐπιτρέψαντος τοῖς ναύταις. Καὶ λέγει ὁ γέρων· Ὡδὲ ἔχομεν μεῖναι τὴν σήμερον. [f. 324v] Καὶ ἦρατο ὁ μαθητής αὐτοῦ γογγύζειν λέγων· Ἔως πότε γυρεύσιμον; Ἀγωμεν λοιπὸν εἰς τὴν Σκήτιν. Ὅ δὲ γέρων φησίν· Ὠχῖ, ἀλλ’ ὠδὲ μένομεν σήμερον. Καὶ ἐκάθισαν εἰς τὸ μέσον τοῦ χωρίου ὡς ἤνεοι καὶ λέγει ὁ ἀδελφὸς τῶν γέροντι· Ἀρα ἀρέσκει τῷ Θεῷ ὑπ’ ὑμᾶς συναδελφοί καθήμεθα ὡδὲ· Ἀγωμεν κἀν εἰς μαρτύριον. Λέγει ὁ γέρων· Ὠχῖ, ἀλλ’ ὠδὲ καθεζόμεθα. Καὶ ἔμειναν ἐκεῖ καθεζόμενοι μέχρις ἐστέρας βαθείας. Καὶ ἦρατο ὁ ἀδελφὸς μάχην ποιεῖν μετὰ τοῦ γέροντος λέγων· Διὰ σὲ ἐχὼ ἀποθανεῖν κακῶς.

Αὐτῶν δὲ λαλοῦντων ἦλθε γέρων τῆς κοσμικῆς, μακρός, ὁλοπόλιος καὶ ἰδὼν τὸν ᾠββάν Δανιῆλ ἦρατο τοὺς πόδας αὐτοῦ καταφιεῖν μετὰ κλαυθμοῦ. Ἡσπάσατο δὲ [f. 325r] καὶ τὸν μαθητὴν αὐτοῦ καὶ εἶπεν αὐτοῖς· Κελεύσατε ἐν τῷ οἴκῳ. Ἐβάσατε δὲ καὶ φανόν· περιήγη τὰς ρύμας τοῦ χωρίου ζητόν πέπουσ. Λαβὼν δὲ τὸν γέροντα καὶ τὸν μαθητὴν αὐτοῦ καὶ ὡς εὑρέν ξένους ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ καὶ βαλὼν ὑδρῷ εἰς νηπίτρια ἐνισχύει τῶν πόδας τῶν ἀδελφῶν καὶ τοῦ γέρουντος. Οὐκ εἶχε δὲ τινὰ ἄλλον εἰς τὸν οἶκον αὐτοῦ ἰδίου, οὔδὲ γάρ ἐν ἄλλῳ τόπῳ, εἰ μὴ μόνον τὸν Θεόν. Καὶ παρέθηκεν αὐτοῖς τράπεζαν καὶ μετὰ τὸ γεύσασθαι αὐτοὺς λαβὼν τὰ περισσευθέντα κόλαστα τοῖς κυναρίοις τοῦ χωρίου ἐβάλει· οὕτως γὰρ εἶχεν ἔθος ποιεῖν· καὶ οὐκ ἦρας ἀπὸ ἐστέρας εἰς τὸ πρωί μίαν ψιχάν. Καὶ λαβὼν αὐτοῦ κατιδίαν ὁ γέρων [f. 325v] ἔως σχεδὸν διεραυνεῖν ἐκαθεζότο λαλῶν αὐτῷ τὰ πρὸς σωτηρίαν μετὰ δακρύων πολλῶν. Καὶ τῷ πρωί ἀπασχόρεαν ἀλλήλους ἀνεχώρησαν.

Γενομένων δὲ αὐτῶν κατὰ τὴν ὅδον ἐβαλείν ὁ μαθητής μετάνοιαν τῷ γέροντι λέγων· Ποίῆσον ἀγάπην, πάτερ, καὶ εἶπεν μοι τίς ἔστιν ὁ γέρων αὐτοῦ καὶ πόθεν αὐτὸν γινώσκεις; καὶ οὐκ ἠθέλησεν εἶπεν ὁ γέρων τῷ μαθητῇ αὐτοῦ. Καὶ πάλιν ἔποιήσεν αὐτῷ ὁ ἀδελφὸς μετάνοιαν λέγων· Ἀλλα μοι πολλὰ ἐθάρρησας καὶ τὰ τοῦ γέρουντος τοῦτο ὡς προφίλε τόι; Ἡν γάρ ἀθανάτος αὐτῶ ἀρετῶς πολλῶν ἀγίων. Ὅ δὲ γέρων οὐκ ἠθέλησεν

1 περι[ περὶ Εὐλογίου S 2 ἐπιτρέπεται S ἐπιτρέπεσθαι αὐτῷ S 3 εἶπεν ὁ γέρων· ὁ γέρων εἶπεν S
Abba Daniel, the priest of Scete, had been in the Thebaïd accompanied by one of his disciples. On the return journey, sailing down the river, they visited an estate, as the elder had directed the sailors. Then the elder said: “We are going to stay here today”, and his disciple began to complain, saying: “How much longer are we going to travel around? Let us get to Scete.” But the elder said: “No; we are staying here today.” They sat down in the centre of the village like strangers and the brother said to the elder: “Is it pleasing to God that we are sitting here like club-members? Let us at least go into a martyr’s shrine.” The elder said: “No; we are sitting here”, and they remained sitting there until late in the evening. The brother began to quarrel with the elder, saying: “I am going to die a miserable death on your account.”

While they were speaking, an elderly wordling came by; tall and completely grey. On seeing Abba Daniel he began kissing his feet, weeping all the time. He embraced his disciple too, then said to them: “Make [my] house your home.” He was carrying a lantern and he was going around the alleys of the village looking for strangers. He took the elder, his disciple and as many strangers as he found and went to his house. Pouring water into a bowl he washed the brothers’ feet and the elder’s. He had no one else at his own house and not in any other place, other than God alone. He set a table before them and, after they had eaten, he took the crumbs that remained and threw them to the village dogs. He was in the habit of doing that; he would not allow a single crumb to remain from evening to dawn. Taking him aside, the elder sat talking to him with many tears about the way of salvation [and continued] until it almost grew light. At dawn they embraced each other and went their separate ways.

When they were on their way, the disciple prostrated himself before the elder and said: “Of your charity, father, tell me who that old man is and where you know him from”, but the elder did not want to tell his disciple. Again the brother prostrated himself, saying: “You have entrusted many other things to me, and now will you not confide in me the things concerning this old man?” He had indeed shared the virtues of many saints with him in confidence but the elder was unwilling to tell the
λαλήσας τῷ ἄδελφῳ τὰ περὶ τοῦ γέρουντος τοῦτου ὡστε\(^1\) τὸν ἀδελφὸν χολέσαι καὶ μὴ λαλήσαι τῷ [f. 325v\(^3\)] γέροντι ἐως τῆς Σκήτεως. Ἐλθὼν δὲ ὁ ἄδελφός εἰς τὸ κελλίον τὸ ἵδιον οὐκ ἀπήγαγε τῷ γέροντι τὸ μικρὸν τοῦ φαγίου κατὰ τὸ σύνθεσιν τῆς ἐνδεκάτης γὰρ ὦραν ἐφύλαττεν ὁ γέρων πάσας τὰς ἁμέρας τῆς ζωῆς αὐτοῦ. Ἐσπέρας δὲ γενομένης ἦλθεν ὁ γέρων εἰς τὸ κελλίον τοῦ ἀδελφοῦ καὶ λέγει αὐτῷ· Διατί τέκνου εἰσάς τὸν πατέρα σου ἀποθανεῖν ἀπὸ λιμοῦ; Ὅ δὲ φησὶ πρὸς αὐτὸν Ἡγὼ πατέρα οὐκ ἔχω. Εἰ γὰρ εἶχον πατέρα, ἡγάπα ἂν τὸ ἵδιον τέκνον. Καὶ λέγει ὁ γέρων· Ὅυκοῦν, εἰ μὴ ἔχεις\(^2\) πατέρα, παράθου. Καὶ δραχμημένον αὐτοῦ τῆς θύρας ἀπελθεῖν φάνει αὐτὸν ὁ ἄδελφος καὶ κρατεῖ, καὶ ἠρκάτο καταφελεῖν αὐτὸν καὶ λέγειν· Ἡ Κύριος, οὐκ ἀπολύω σε, ἔδω μὴ μοι [f. 325v\(^b\)] εἴπης τῆς ἢν ὁ γέρων ἐκεῖνος. Οὐκ ἦδυνατο γὰρ ὁ ἄδελφος ἰδέει τὸν γέροντα τιθέμενον ποτὲ· ἡγάπα γὰρ αὐτὸν πάνω. Τότε λέγει αὐτῷ ὁ γέρων· Ποιήσων μοι τὸ μικρὸν φαγίον πρῶτον καὶ οὕτως λέγω σοι. Καὶ μετὰ τὸ γεύσασθαι λέγει τῷ ἄδελφῳ· Μή ἵνα ἢς σκληροτάχησο, διὰ γὰρ τὸ ἀντιλέγεσθαι σε ἐὰν τὸ χωρίον καὶ γογγύζειν οὐκ ἀπήγγειλά σοι τὰ περὶ τοῦ γέρουντος, καὶ νῦν βλέπε μηδενὶ δευτερώσης ἂ ἀκούεις. Ὅυτος ὁ γέρων Εὐλύγιος λέγεται, τῇ δὲ τέχνῃ λατόμου ἐστί. Καὶ καταλύει οὖν ἐκ τοῦ ἐργοχείρου ἡμερίου\(^3\) ἐν\(^4\) κεράτιον νουμίων, ἐως ἐσπέρας μὴ γενόμενος τινός καὶ τῇ ἐσπέρα ἐξέρχεται εἰς τὸ κτήμα καὶ ὄσους εὐρήν ἔννοις λαμβάνει [f. 326r]·νει αὐτοὺς εἰς τὸν οἶκον αὐτοῦ καὶ τρέφει αὐτοὺς, καὶ τὰ περὶσεύματα τῶν κλασμάτων παραβάλλει τοῖς κυναρίοις, καθὼς εἴδες. Ἐχει δὲ τὸ ἐπιτήδευμα τοῦ λατόμου ἐκ νεότητος μέχρι τῆς σήμερον. Ἐστὶ δὲ σήμερον ἐκατὸν ἑτῶν πλεῖον ἢ ἔλαττον καὶ χορηγεῖ αὐτῷ ὁ Χριστὸς δύναμις καὶ καταλύει ἡμερήσιον τὸ αὐτὸ κεράτιον τῶν νουμίων.

Ὅτε δὲ ἦμην νεότερος, ὡς πρὸ ἐτῶν τεσσάρακοντα, ἀνέβην πωλήσας τὸ ἐργόχειρὸν μου εἰς τὸ κτήμα ἐκεῖνο καὶ τῇ ἐσπέρα ἥλθε καὶ ἐλαβε με καὶ ἄλλους σὺν ἔμοι ἀδελφοὺς κατὰ τὸ εἰσφόρας καὶ εξενοδόχωσας ἡμᾶς. Ἐγὼ δὲ ἔλθὼν ἐνταῦθα καὶ ἰδὼν τὴν ἀρετὴν τοῦ ἀνδρὸς ἡράμην νηστεύειν ἔβδο [f. 326v\(^b\)]·μάδας συναπτᾶς καὶ παρακαλεῖν τὸν θεὸν χορηγηθῇ αὐτῷ περισσον ἀνάλωμα, ἵνα ἔχει\(^5\) καὶ εὐφρετήται καὶ ἄλλους πλεῖον. Καὶ νηστεύεσας τρεῖς ἐβδομάδας ἐκείμην ἀπὸ τῆς ἀσκήσεως ἡμιανής. Καὶ βλέπω τινὰ ἔλθοντα ἕγχυστα μου ἱεροπετη τῷ ὅ σχήματι καὶ λέγει μοι· Δανιήλ, τί ἔχεις; Καὶ λέγω αὐτῷ· Λόγον, δέσποτα, δέσποτα τῷ Χριστῷ, μὴ γεύσοσθαι θρόνον, ἔως οὗ ἀκούσῃ μου περὶ Εὐλύγιου τοῦ λατόμου, ἵνα ἐπιχορηγηθῇ αὐτῷ εὐλογίαιν, ἵνα καὶ ἄλλους πλεῖονες εὐφρετήσῃ. Καὶ

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1. ὡστε\(^1\) οὐστε καὶ S
2. ἔχεις\(^2\) ἔχεις C
3. ἡμερίσιον\(^3\) ἡμερίσιον C
4. ἐν\(^4\) om S
5. ἔχει\(^5\) ἔχει C
6. τῷ\(^6\) τὸ C
brother the things concerning that old man, with the result that this upset
the brother and he would not speak to the elder until they came to Scete.

Coming to his own cell the brother did not bring him the usual little bit
of food (for the elder was in the habit of fasting until the eleventh hour all
the days of his life). When evening fell, the elder came to the brother’s cell
and said to him: “Why did you let your father die of hunger, my son?” He
said to him: “I have no father; for if I had a father, he would love his own
son.” The elder said: “Very well then, if you have no father, provide for
yourself.” He already had his hand on the door to leave when the brother
overtook him and held him back. He began to kiss him, saying: “As the
Lord lives, I will not let you go unless you tell me who that old man was”,
for, on account of his great love for him, the brother could never bear to
see the elder afflicted. Then the elder said to him: “First make me a little
food and then I will tell you.” When he had eaten, he said to the brother:
“I did not tell you about the old man because you argued in the village
and complained, so you would not be stiff-necked; now, make sure that you do
not repeat what you are hearing to anybody.”

“This old man’s name is Eulogius and he is a stonemason by trade. By
the work of his hands he earns each day the sum of one *keration* and he eats
nothing until evening. In the evening he comes out to the estate and he
takes home with him as many strangers as he finds. He feeds them and
throws the remains of the broken loaves to the dogs, as you saw. He has
followed the occupation of stonemason from his youth until this day. He is
now about a hundred years old. Christ gives him the strength to earn the
same daily sum of a *keration*. When I was a young man, about forty years
ago I went up to sell my handiwork on that estate and, when it was
evening, he came and took me and other brothers with me (as was his
habit) and entertained us as his guests. Coming here after seeing the virtue
of the man, I began to fast a whole week at a time, beseeching God that he
would provide him with a larger income so that he could receive and
benefit yet more people. After fasting for three weeks, I lay half dead from
my asceticism. Then I saw a person of sacrosanct form coming very close
to me and saying to me: ‘What is the matter with you, Daniel?’ I said to
him: ‘Lord-and-master, I have given my word to Christ that I will not taste
bread until he hears me concerning Eulogius the stonemason; to provide
him with a blessing for him to benefit many others.’ And he said to me:
‘No, it is well as it is’, and I said to him: ‘You should rather give to him, sir,
so that everybody might glorify your holy name through him.’ He said to
λέγει μοι· Ὅψι, καλῶς ἔστιν. Λέγω αὐτῶ· Μᾶλλον, Κύριε, δός αὐτῶ, ἵνα πάντες δι’ αὐτοῦ δοξάζωσι τὸ ὄνομά σου τὸ ἄγιον. Καὶ λέγει μοι· Ἑγώ σοι λέγω καλῶς ἔστιν οὕτως. Εἰ [f. 326v2] δὲ θελείς ἵνα χορηγήσω αὐτῶ, ἐγγύηςαι περὶ τῆς ψυχῆς αὐτοῦ, ὅτι σώζεται ἐν τοῖς πλείσσοι, κακῶς παρέχω αὐτῷ. Λέγω δὲ πρὸς αὐτόν· Ἐκ τῶν χειρῶν μου ἐκτίθησον τὴν ψυχὴν αὐτοῦ. Καὶ βλέπω ὅστις ἐν τῶν ἄγιον ἀνάστασιν ἐστῆκαμεν καὶ μειράκιοι ἐκάθητο ἐπάνω τοῦ ἄγιου λίθου καὶ τὸν Εὐλόγιον ἐκ δεξιῶν αὐτοῦ παριστάμενου. Καὶ τείμητε πρὸς μὲ τινά τῶν παριστάμενων αὐτῶ καὶ λέγει μοι· Ὅψις ἔστιν ὁ ἐγγυητάσαμεν Εὐλόγιον; Καὶ λέγονσι πάντες· Ναὶ, δέσποτα. Καὶ πάλιν λέγει· Εἶπτατ αὐτῷ ὅτι τὴν ἐγγύην ἀπαιτήσαι ἔχω; Καὶ λέγω αὐτῶ· Ναὶ, δέσποτα, πρὸς ἐμέ. Μόνον δος αὐτῶ. Καὶ βλέπω ὅτι ἐκένων εἰς τὸν κόλπον Εὐλόγιον χρήματα πολλὰ πάνυ καὶ ὅσον ἐκείνοι ἐκένων [f. 326v3], τοσοῦτον ὑπεκέχετο ὁ κόλπος Εὐλόγιον. Καὶ διυπνισθεὶς ἔγνων ὅτι εἰσηκούσθη ἐν ἐξελθείσα καὶ ᾑδόξασα τὸν θεόν. Εὐλόγιος δὲ ἐξελθὼν εἰς τὸ ἐργόχειρον αὐτοῦ κρούει εἰς πέταν καὶ ἀκούει ὑπὸ-κουφὸν τος ψόφῳ. Καὶ πάλιν κρούει καὶ εὐρίσκει τρυμαλιάν μικράν. Καὶ πάλιν κρούει καὶ εὐρίσκει σπῆλαιον μεστὸν χρυσάτων. "Εκθαμβῶς δὲ γενόμενος ὁ Εὐλόγιος λέγει ἐν ἐαυτῷ· Τὰ χρήματα ταῦτα τῶν Ἰσραήλιτῶν εἰσίν. Τὸ δὲ ποιήσας· Ἐὰν λάβω αὐτὰ εἰς τὸ κτήμα, ἀκούει ὁ ἄρχων καὶ ἔρχεται καὶ λαμβάνει αὐτόν κάγωitamin κινδυνεύα. Μᾶλλον οὖν εἰς τὴν ἔξω χώραν, ὅτε οὐδείς με γινώσκει, ἀπέλθω. Καὶ μισθωσάμενος ζῇ, ὡς ἴνα κουβαλήσῃ λίθους, νυκτός ἐκουβαλήσας τὰ χρήματα παρὰ [f. 327r] ποταμῶν καὶ κατέλυσε τὸ καλὸν ἐργόν ἐκείνῳ ὦ ἐποίει ἰμερήσιον. Καὶ βαλὼν εἰς πλοῖον τὰ χρήματα καταλαμβάνει τὸ Βυζάντιον. Ἐβασίλευε δὲ τὸτε ἵουστῖνος ὁ γέρων. Καὶ δίδωσι χρήματα πολλὰ τῷ βασιλεί τοῦ τοῖς μεγιστάσιν αὐτῶν, ὡστε γενεσθαι αὐτῶν ὑπαρχὼν τῶν ἱερῶν πραιτορίων. Καὶ οἰκίαν ἡγάρασε μεγάλην καὶ λέγεται ὁ Αἰγύπτιον μέχρι τῆς ἁμερίαν. Καὶ μετὰ δύο ἐπὶ ἐσπάπα ὁ ἔξω χώραν καὶ μετὰ δύο ἔχει τὸν ἐαυτὸ· Ἅρα ποτε ἔστιν ὁ Εὐλόγιος; Καὶ μετὰ μικρὸν βλέπω τὸν Εὐλόγιον συρόμενον ὁπὸ προσώπω του μεσαίου ὑπὸ ἐνός Αἰθίοπος. Καὶ διυπνισθεὶς λέγων ἐν ἐμαυτῷ· Ἀβάλε μοι τῷ ἀμαρτωλῷ, ἀπόλεσαίτομι τοῦ ψυχῆς. 4 Καὶ λαβὼν τὴν πτη [f. 327r] ὁμού οὕτως αὐτῶς παῖδι ὁ ἐργόχειρον. Καὶ προοδο-κόινος μοι εὐρεῖτο τὸν Εὐλόγιον ἐστέρα πάνυ ἐγένετο καὶ οὐδεὶς μὲ προετρέψατο. Ἐγείρομαι οὖν καὶ ἐπερωτῶ μίαν γραῦν καὶ λέγω αὐτῇ:

1 κάγωτο] εγὼ δὲ Σ  
2 | κουβάλησα... ἐκουβάλησα... ἐκουβάλησε...  
3 ἀπόλεσα... ἀπόλεσα...  
4 μου τῆς ψυχῆς] τῆν ψυχῆς μου Σ  
5 με] μοι C
me: ‘I am telling you that it is all right as it is. But if you want me to provide him [with more], guarantee that his soul will be saved while having more – and then I will supply him.’ So I said to him: ‘Require his soul at my hands.’

“And then I see as though we are standing in the Holy Sepulchre and a young man sitting on the Holy Stone and Eulogius was standing at his right hand. And he sent to me one of those standing by him and said to me: ‘Is this he who stands warranty for Eulogius?’ and they all said: ‘Yes, Lord-and-master.’ Again he spoke: ‘Tell him that I have to require the guarantee’, and I said to him: ‘Yes, Lord-and-master, – of me; only give to him.’ Then I saw that they were pouring a large amount of money into Eulogius’ lap and the lap of Eulogius received as much as they poured. On awakening I knew I had been heard and I glorified God.

“Eulogius went off to his work; striking a rock, he heard a rather hollow sound. He struck it again and found a small aperture; struck again and discovered a cave that was filled with money. Flabbergasted, Eulogius said to himself: ‘This is the Israelites’ money; what am I to do? If I take it onto the estate, the governor will hear about it; he will come and seize it and I will be in jeopardy. Let me rather go to a distant country where nobody knows me.’ So he hired some beasts as though he were going to transport stones and carried the money along the river by night, abandoning that good work that he used to perform day by day. Putting the money aboard ship, he reached Byzantium.

“Now Justin the Elder was reigning at that time. [Eulogius] gave large amounts of money to the emperor and to his grandees, with the result that he became commander of the sacred Praetorian Guard. He bought himself a grand mansion that is known to this day as ‘The Egyptian’s’. Two years later, in a dream, I saw that youth at the Holy Sepulchre again and I said to myself: ‘Now where on earth is Eulogius?’ and, shortly after, I saw Eulogius being dragged away from the presence of the young man by an Ethiopian. On awakening, I said to myself: ‘Ah! Woe to me the sinner! I have lost my soul!’ I took my pack and went off to the estate as though I were selling my handiwork. I was expecting to find Eulogius but it got to be very late in the evening and nobody took me in. So I got up and I asked an old woman, saying to her: ‘Surely you, mother, will get me three dry crusts so I can eat, for I have not eaten today.’ She went and brought me a little cooked food and set it before me. She sat down and began speaking
"Οντως συ," ἀμια, λάβε μοι τρία παξαμάτια, ἵνα φάγω, ὅτι οὐκ ἔφαγον σήμερον. Ἡ δὲ ἀπελθοῦσα ἤγεγκε μοι ὅλιγον ἐψήτων καὶ παρέθηκε μοι. Καὶ παρακαθίσασα ἦρεστο λαλεῖν μοι ὡφελεῖς ᾑρετὰ λέγουσα· Κύρι ἀββά, ὅτι αὕτης ἔφορες εἰ καὶ οὐκ ὁφείλεις εἰς κτῆμα ἀπέρχεσαι; Ἡ οὐκ ὁφείλεις ὅτι τὸ μοναχικόν σχήμα ἤσυχίαν θέλει καὶ ἄλλα τινά. Καὶ λέγω αὐτῇ· Τί οὖν κελεύεις ἵνα ποιήσω, ὅτι τὸ ἐργόχειρὸν μου ἔβαλον πωλῆσαι. Ἡ δὲ εἶπεν· Καὶ τὸ ἐργόχειρὸν σου πωλῆση, μὴ ὄψυξ [f. 327v] οὕτως εἰς κτῆμα. Ἐὰν γὰρ θέλῃς μοι ὁμοιὸς γενέσθαι ὑπάγε εἰς Ἐκαθην. Καὶ λέγω αὐτῇ "Οντως σὺ" ἀφές με μὴ τὰς ὀμίλιας ταύτας, οὐκ ἔστιν εἰς τὸ κτῆμα τὸτε ἄνθρωπος φοβοῦμενος τὸν θεὸ καὶ ἐπιτυχώνον τοὺς ἔξους. Καὶ λέγω μοι· Ὡ, τί ἑλάλησας, κύρι ἀββά. Εἶχομεν ὡδε λατόμον τινά καὶ πολλά καλὰ ἐποίησε εἰς τοὺς ἐξους. Καὶ ἢδον ὁ Θεὸς τὰ ἔργα αὐτοῦ ἐδωκεν αὐτῷ χάριν καὶ ἔστιν ὡς ἀκούομεν πατρίκιος σήμερον. Ἄκούσας δὲ ἐγὼ ταύτα λέγω ἐν ἐμαυτῷ· Ἕγω τὸν φόνον τοῦτον εἰργάσαμην. Καὶ ἐμβάς εἰς πλοῖον καταλαμβάνω τὸ Βυζάντιον. Καὶ περιέργασάμενος τὴν οἰκίαν Ἐυλογικοῦ τοῦ Ἀγιουπτίου καθέζομαι εμπροσθε τοῦ πυλῶνος αὐτοῦ, ἔως ὅτι προῆλθεν. Καὶ ἥξιοι αὐτὸν εἰς φαντα [f. 327v] ἰσα πολλή καὶ κράζω αὐτῷ· Ἐλέησόν με, τίποτε θέλω σοι ἱδίασαι, καὶ οὐ προσέσχε μοι, ἀλλὰ τὸ ὠφείλον αὐτοῦ ἐπέττητε μοι. Καὶ προελάμβανεν καὶ πάλιν ἐκκαυσον καὶ πάλιν ἐτυπωσεν με. Καὶ ἐποίησα αὕτως χειμαζόμενος τέσσαρας ἐβδομάδας καὶ οὐκ ἤδυνθήναι αὐτῷ συντυχεῖν. Τότε ὁλιγωρθήσας ἀπῆλθον καὶ ἔρριπον ἐμαυτὸν ἐμπροσθε τῆς εἰκόνος τῆς Παναγίας Θεοτόκου μετὰ κλαυμοῦ καὶ λέγω πρὸς τὸν Σωτῆρα· Κύριε, ἢ λύσον τὴν ἐγγύτην τοῦ ἀνθρώπου τοῦτον ἀπ’ ἐμοῦ ἢ κάγω ὑπάγω εἰς τὸν κόσμον. Καὶ ταύτα μοι ἐν τῇ διανοίᾳ λαλοῦντος ἀπενυστάζα. Καὶ ιδοὺ θύρωμα πολὺς ἤχρηκε καὶ λέγουσι· Ἡ αὐγούστα προέρχεται καὶ προῆλθον ἐμπροσθεν αὕτης μυρίάδες καὶ χιλιάδες ταχυμάτων. Καὶ ἐκραζα [f. 328r] ἐγὼ καὶ εἶπον· Ἐλέησόν με, δέσποινα· μου. Ἡ δὲ ἐστὶ καὶ λέγει μοι· Τί ἐστίν ὁ ἔχεις; Καὶ λέγω αὐτῇ· Εὐλόγιον τὸν ὑπαρχον ἐνθυγυσσάμην καὶ κέλευσαν αὐτῶ ἐκλυτρώσαι με τῆς ἐγγύτης ταύτης. Ἡ δὲ εἶπεν μοι· Ἕγω πράγμα οὐκ ἔχω, ὥς θέλεις πλήρωσον τὴν ἐγγύτην. Καὶ διυπνισθεὶς λέγω ἐν ἐμαυτῷ· Ἐὰν δει με ἀποθανεῖν, οὐκ ἀναχωρῶ τοῦ πυλῶνος, εἰ μὴ συντυχω αὐτῷ. Καὶ ἀπῆλθον πάλιν ἐμπροσθῇ τοῦ πυλῶνος καὶ ὡς προέρχεται ἐκράζη καὶ ἐπιτρέχει μοι ὁ ὀστιάριος καὶ δίδωσι μοι βέργας, ἔως οὖ κατέπεσεν ὅλον τὸ

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1 σὺ] σοι C  
2 λαλεῖν μοι] μοι λαλεῖν S  
3 Κύρι ἁββά] om S  
4 ὡφείλεις] ὡφείλεις S  
5 Καὶ[ ἀν S  
6 σὺ cor] σοι C and S  
7 λέγουσα] ησσιν add C  
8 δεσποινα] δεσποτά C
beneficial words to me saying: ‘Abba, do you not realise, sir, that, being a young man, you ought not to have gone off to an estate? Or do you not know that the monastic life requires silence?’ – and other things. I said to her: ‘But what do you bid me to do, for I came to sell my handiwork?’ She said: ‘Even if you are selling your handiwork, do not stay late like this on an estate. If you want to be a monk, get off to Scete.’ I said to her: ‘Really, spare me these admonishments. Is there not a God-fearing man on this estate who gathers up the strangers? And she said: ‘Ah, abba, what did you say, sir? We used to have a stonemason here who did many good things for strangers. God saw his deeds and was gracious to him: from what we hear, he is now a noble.’ On hearing this I said to myself: ‘It is I who committed this murder.’

“I boarded a ship and reached Byzantion. After enquiring about the mansion of Eulogius the Egyptian, I sat down before his gateway until he should come. I saw him with a numerous retinue and cried out to him: ‘Have mercy on me: I want to say something to you in private’, but he paid no attention to me and his attendants beat me. I caught up with him and cried out again, but again they beat me. I spent four weeks suffering grievously like that and was unable to contact him. Discouraged, I went and threw myself down before the icon of the all-holy Mother of God. With weeping I said to the Saviour: ‘Lord, either release me from the guarantee I made for that man, or I too will return to the world.’

“As I was saying these things in my mind, I was overcome by sleep and, behold, an uproar began and they said: ‘The empress is approaching’, and there went before her myriads and thousands of ranks [of angels]. I cried out saying: ‘Have mercy on me, my Lady.’ Coming to a halt she said to me: ‘What is the matter with you?’ I said to her: ‘I stood warranty for Eulogius the commander; if it please you, bid him redeem me from that guarantee.’ She said to me: ‘This is not my affair; fulfil your guarantee the best you can.’ When I awoke, I said to myself: ‘If it costs me my life, I will not leave this gateway unless I contact [Eulogius].’ I went before the gateway again and, as he approached, I called out but the doorkeeper ran at me and gave me blows until every part of my body was broken. Then, in despair, I said to myself: ‘Let us go to Scete and, if God wills it, he will save Eulogius too.’

“Off I went in search of a ship and found one of Alexandria. No sooner was I on board but I lay down from exhaustion and fell asleep. Yet again
ὁ Ἰδομένιος ὁ βασίλευς καὶ δύο τῶν παρισταμένων αὐτῶν καὶ κρεμνόσι με ὀπίσθαγκών καὶ ἔλεγε μοι: Μή ὑπέρ τὴν δύναμιν σου ἐγγύω καὶ μὴ ἀντίλεγε Θεῷ. Καὶ οὐκ ἠδυνάμην ἀνοίξει τὸ στόμα μου κρεμάμενος καὶ ιδοὺ φωνὴ ἐλέγουσα: Ἡ αὐγοῦστα προέρχεται. Καὶ ἕκαστο καὶ ἰδοὺ δύο τῶν παρισταμένων αὐτῶν καὶ κρεμνόσι με ὀπίσθαγκών καὶ ἔλεγε μοι: Μή ὑπέρ τὴν δύναμιν σου ἐγγύω καὶ μὴ ἀντίλεγε Θεῷ. Καὶ οὐκ ἠδυνάμην ἀνοίξει τὸ στόμα μου κρεμάμενος καὶ ἔλεγε μοι: Μή ὑπέρ τὴν δύναμιν σου ἐγγύω καὶ μὴ ἀντίλεγε Θεῷ. Καὶ οὐκ ἠδυνάμην ἀνοίξει τὸ στόμα μου κρεμάμενος καὶ ἔλεγε μοι: Μή ὑπέρ τὴν δύναμιν σου ἐγγύω καὶ μὴ ἀντίλεγε Θεῷ. Καὶ οὐκ ἠδυνάμην ἀνοίξει τὸ στόμα μου κρεμάμενος καὶ ἔλεγε μοι: Μή ὑπέρ τὴν δύναμιν σου ἐγγύω καὶ μὴ ἀντίλεγε Θεῷ. Καὶ οὐκ ἠδυνάμην ἀνοίξει τὸ στόμα μου κρεμάμενος καὶ ἔλεγε μοι: Μή ὑπέρ τὴν δύναμιν σου ἐγγύω καὶ μὴ ἀντίλεγε Θεῷ. Καὶ οὐκ ἠδυνάμην ἀνοίξει τὸ στόμα μου κρεμάμενος καὶ ἔλεγε μοι: Μή ὑπέρ τὴν δύναμιν σου ἐγγύω καὶ μὴ ἀντίλεγε Θεῷ. Καὶ οὐκ ἠδυνάμην ἀνοίξει τὸ στόμα μου κρεμάμενος καὶ ἔλεγε μοι: Μή ὑπέρ τὴν δύναμιν σου ἐγγύω 

I saw myself at the Holy Sepulchre and that young man sitting upon the Stone. He turned a threatening face towards me, so that I trembled like a leaf for fear of him and could not open my mouth, for my heart had turned to stone. ‘You are not going to honour your guarantee?’ he said to me. He gave orders to two of his attendants who hanged me up with my hands behind my back and he said to me: ‘Do not offer guarantees which are beyond your power to fulfil; do not contradict God’, and I could not open my mouth as I hung there.

“Then, behold, a voice saying: ‘The empress is approaching!’ When I saw her, I took courage and, falling down before her, I said to her in a tiny little voice: ‘Have mercy on me, lady-and-mistress of the world.’ She said to me: ‘Now what do you want?’ I told her: ‘I am hanging here because of the guarantee I gave for Eulogius’, and she said: ‘I am going to intercede for you.’ I saw how she went and kissed the feet of that young man. Then he said to me: ‘Do not ever do such a thing again.’ ‘I will not, Lord-and-master’, I replied, beseeching him to deal gently with me, not unkindly. ‘I have sinned, lord-and-master’, I said; ‘forgive me.’ At his command they let me down; then he said to me: ‘Get to your cell and do not seek to know how I will bring Eulogius [back] to his first state.’ I awoke and rejoiced with exceeding great joy at having been released from such a guarantee; I sailed on, giving thanks to God.

“Three months later I heard that the emperor Justin [518–27] had died and that Justinian [527–65] was reigning. Then, shortly afterwards, Hypates, Dexikraites, Pompey and Eulogius the proconsul too rebelled against him. Three of them were executed; all their belongings were plundered, as was the property of Eulogius, but he fled by night from Constantinople. Justinian ordered that wherever Eulogius were found, he was to die. In his flight he came to his village, where he exchanged his clothes for those of peasants. The entire estate assembled to see Eulogius and they said to him: ‘Welcome; we heard that you had become a noble.’ He said: ‘Well, and if I had become a noble, would I be looking you in the face? No, that is another Eulogius from this region, for I was at the Holy Places.’ Now he came to himself and said: ‘Wretched Eulogius, get up! Resume your stonemasonry and get to work. There is no palace here in which you can lose your head.’ So he took his stonemason’s tools and went
φιλανθρωπίαν λύσαι α κα μιμνήσκεσαι τ Κα ἐδακρύσας ἐτ Θε ὁ τεκνόν ἐργόχειρόν μου ἕπος ἐποίησας μικρᾷς τονατὸν κα μειράκιον κα ἡ δέσποινα ἡμῶν ἢ θεστόκος εἰς τὴν προτέραν τάξιν αὐτοῦ. Οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαμβάνεται τῶν πρώτων αὐτοῦ καμάτων.

Μετὰ δὲ ὁλίγου χρόνου ἀνέβην εἰς τὸ χωρίον ἐκεῖνο πωλῆσαι τὸ ἐργόχειρόν μου [f. 329r3] καὶ ἵδον ἐσπέρας ἔθηκα κατὰ τὸ πρῶτον ἔθος αὐτοῦ κα ἔλαβέ με. Καὶ ὡς ἔδωκαν αὐτὸν ἐκ τοῦ κοινορτοῦ ἀνεστένοξα καὶ δακρύσας ἔπον· Ὄς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε· πάντα ἐν σοφίᾳ ἐποίησας. Τὸς Θεὸς μέγας ὁ Θεὸς ἡμῶν· σὺ εἰ ὁ Θεὸς ὁ ποιῶν θαυμάσια μόνος. Ὁ ἐγείρω ἀπὸ γῆς πτωχῶν καὶ ἀπὸ κοπρίας ἀνυψών πέντε. Κύριος πτωχίζει καὶ πλουτίζει, ταπεινοὶ καὶ ἀνυψοί. Τὰ θαυμαστὰ σου ἢ τὰ κριμάτα σου τίς ἐξιχνιάσας. Ἐγὼ δὲ ὁ ἀμαρτωλὸς ἐπεχείρησα καὶ παρά βραχὺ παρώκησα τὸ ἄδει ἡ ψυχή μου. Καὶ λαβὼν με ἔβαλεν ὕδωρ καὶ ἐνίψε μου τὸν πόδας, ὦμολος δὲ καὶ τῶν ἄλλων ἦσαν τὸτές τὸ ὃς, καὶ παρέθηκεν ἡμῖν τράπεζαν. Καὶ μετὰ τὸ γεύσοσθαι ἡμᾶς λέγω αὐτῶ. Πῶς ἔχεις, ἄβ [f. 329v3] βα Εὐλόγιε; Ὁ δὲ λέγει μοι· Εὔξας ὑπέρ ἐμοῦ, κύρι ἄββα, ὅτι ταπεινὸς εἰμὶ μὴ ἔχων μετὰ χειρᾶς τίποτε. Λέγω αὐτῶ· Ἐθεὶ καὶ ἂ ἔχεις μὴ ἔχες. Λέγει μοι· Δικί, κύρι ἄββα, τίποτε σε ἐκανθάλισα; Λέγω αὐτῶ· Τί γὰρ οὐκ ἐκανθάλισας με; Τότε ἀνεθέμην αὐτῶ ἀπαντά τὰ γενόμενα καὶ κλαυσάντων ἀμφιτέρων ἡμῶν λέγει μοι· Εὔξας, κύρι ἄββα, ἴνα τέμυρεν ὁ Θεὸς τὴν χρείαν καὶ ἀπὸ τοῦ νῦν διορθοῦμαι. Καὶ λέγω αὐτῶ· ἴπτες τέκνω, μὴ προσδοκήσῃς ἐτι πιστευθῇς παρὰ τοῦ Χριστοῦ ἄλλο τίποτε, ὅσον εἰ ἐν τῷ κόσμῳ τούτῳ, εἰ μὴ τὸ κεράτιον τοῦτο τοῦ καμάτου σου. Καὶ ἤδον τοιούτους χρόνους ἔχορηγήσεν αὐτῶ ὁ Θεὸς τὴν δύναμιν κατάλειπεν τὸ κεράτιον τοῦ χειρεργοῦ αὐτοῦ. Ἰδοὺ οὖν εἶπον σοι καὶ πόθεν αὐτὸν γνωρίζω, τέκνω. Καὶ λοιπῶν τούτῳ δε τευτερώσῃς ταῦτα τινί.

Ταῦτα ἐθάρρησεν ὁ ἄββας Δανιὴλ τῷ μαθήτῃ αὐτοῦ μετὰ τὸ ἔπαναλύσαι αὐτοὺς ἀπὸ Θηβαίδος. Θεσμάζας δὲ ἔστιν τὴν τοῦ θεοῦ φιλανθρωπίαν, πῶς δι’ ὅλιγου ψυχεῖ τοῦ Εὐλόγιου καὶ πάλιν ἔταπείνωσε

1 ἴνα] ὁμ C
out to the rock where he found the money, thinking he might find some
more. He struck away until the sixth hour but found nothing. Then he
began to recall the escorts, the treachery, the prestige, the food and drink
and again he said to himself: ‘Up, wretched Eulogius, to work! – for here it
is Egypt’ and, little by little, the holy young man and our lady-and-
mistress, the Mother of God, restored him to his former condition, for
God was not so unjust as to forget his former labours.

“A little while later I went up to that village to sell my handiwork and,
behold, in the evening, he came and took me [in] as he used to do at first.
I sighed to see him covered with dust and, in tears, I said: ‘Oh Lord, how
marvellous are your works: in wisdom have you made them all’ [Ps 103:24],
‘Who is so great a god as our God? You are the only God who does
wonders’ [Ps 76:14], who ‘takes up the poor from the earth and lifts the
needy from the dung-heap’ [Ps 112:7]. ‘The Lord makes poor and makes
rich; he brings low and lifts up’ [1 Sm 2:7]; ‘Who will track down your
wondrous works and your judgements?’ [cf. Sir 18:4b, 6b] I, the sinner,
undertook [to do so] and ‘My soul almost dwelt in Hades’ [Ps 93:17].

“He took me and, putting water in a bowl, washed my feet and the feet
of the other guests in the customary way; then he set a table before us.
When we had eaten I said to him: ‘How is it with you, Abba Eulogius?’ He
said to me: ‘Abba, pray for me sir, for I am a wretched man with nothing
[gained] by my hands.’ I said to him: ‘Would that you did not even have
that which you now possess.’ ‘Abba, why do you say that, sir?’ he rejoined.
‘Have I offended you in some way?’ ‘In what did you not offend me?’
I exclaimed, and then I told him everything that had happened. We both
of us broke into weeping and he said to me: ‘Abba, pray, sir, that God may
send [me] need and from now on I will correct myself.’ I told him:
‘Indeed, my son, do not expect ever to be entrusted by Christ with
anything again as long as you are in this world, other than this keration
[earned] by toiling’, and behold, for so many years God has furnished him
with the strength to earn his keration by the labour of his hands. Look, my
son, now I have told you from where I know him; and you are not to
repeat it to anybody.”

This is what Abba Daniel entrusted to his disciple after they had
returned from the Thebaïd. Wondrous indeed is the love of God for
men, how in a short space he raised Eulogius up and then so humbled
him for his own good. Let us pray that we too might be humbled so that
τοσοῦτον πρὸς τὸ συμφέρον. Ἐνδοξομεθα όν καὶ ἡμεῖς ταπεινωθήναι, ἵνα ἐν τῷ φοβερῷ βῆματι τοῦ Κυρίου ἡμῶν ἦςοη Ἑρωδιώτης εὐρωμεῖν ἐλεός ἑνώπιον τῆς δόξης Αὐτοῦ. Ἀὕτω ἡ δόξα εἰς τοὺς αἰῶνας. Ἄμην.

597. Ἐπεν γέρων ὁ Ηκουσάμης παρὰ τινῶν ἁγίων τὸν Χριστὸν ἐχόντων ἐν ἑαυτοῖς λαλοῦντα περὶ συμφωνίας τεσσάρων πρεσβυτέρων ἁγίων, οὕτινες δεξιά ἐδοκοῦσιν ἄλληλοις, ἵνα ὁμοφύλους καὶ ὁμοφρόνους ζήσαντες ἐν τῷ αἰῶνι τούτῳ, ὑμᾶς πάλιν [f. 330r1] ἐν οὐρανοῖς εὑρέθωσι, τῇ δεσποτικῇ φωνῇ πιατεύσαντες τῇ λεγομένῃ Ἐὰν δύο ὡμῶν συμφωνῆσωσιν ἐτί τῶν Αὐτοῦ. Ἀὕτω ἡ δόξα εἰς τοὺς αἰῶνας. Ἄμην.
we find mercy before the awful judgement seat of our Lord Jesus Christ, in the presence of his glory. To him be the glory, for ever and ever. Amen.

N.597

An elder said: “From some holy men who had Christ speaking within themselves we have heard about an agreement of four holy priests who, having lived [together] of one soul and mind in this world, contracted with each other to be reunited in heaven, for they trusted in the Lord’s statement that says: ‘If two of you agree on earth about any request you have to make, that request will be granted by my heavenly father’ [Mt 18:19]. Three of them devoted themselves to the ascetic life, living in ἡσυχία in the desert, while the other attended to their needs. It came about that two of them died in Christ and departed this life; they were borne away to a single place of repose, while two of them were left on earth: the attendant and one living in ἡσυχία. By the machination of the evil demon, the attendant fell into πορνεία. It was then revealed to one of the holy elders who had second sight that the two who had died were beseeching God for the attendant, saying: ‘Grant that the brother be eaten by a lion or by some other beast so that, having washed away his sin, he may come to the place where we are and our agreement not fall apart.’ Now the [attendant-]brother happened to go on his customary service and, as he was returning to the one in ἡσυχία, a lion encountered him and sought to kill him. The one in ἡσυχία was aware of what was taking place (for it was revealed to him) and he stood in prayer, interceding with God on the brother’s behalf, with the result that the lion immediately desisted. The two fathers who were already dead prayed to God saying: ‘We beg of you, Lord-and-master, to let him be devoured in order that he might come with us into blessedness. Holy one, do not listen to the one who is praying for him on earth.’ With all fervent prayer and tears the elder in the cell prayed to God to have mercy on the brother and to deliver him from the lion. God heard the cry of the elder and said to the fathers who were in heaven: ‘It is right to hear him. You are here in comfort, set free from the labour and sweat of life, while he is wearied in the distress of the flesh and in conflict with the spirits of evil. It is more just to be gracious to him than to you.’ The lion promptly left the brother alone and he, coming into the cell, found the elder weeping for him. He told him everything that had
598. Ἀλλος πάλιν ἀποκρισίαριος κοινοβίου μεγάλου ἦν καὶ εν τῷ τὰς ἀποκρίσεις ποιεῖν αὐτὸν τοῦ κοινοβίου συνεβή αὐτὸν ἐμπεσείν εἰς τὸν τῆς ἀκολασίας βόρβορον. Ἐγένετο τοῖνυν τελευτῆσαι αὐτὸν καὶ γίνεται τὸ πρόσωπον αὐτοῦ ὡσεὶ ἄσβολη ἄπω1 χύτρας. Ὅ οὖν τὸν μοναστηρίου πατήρ πνευματικὸς ὄν [f. 331r] ὡς εἰδε τὸ γεγονός συνήγαγε πάσαν τὴν ἀδελφότητα λέγων· ὁ ἀδελφὸς οὗτος ὑπεξῆλθεν τὸν βίον καὶ οἶδατε ὅτι διὰ τὴν ὑμετέραν ἀνάπαυσιν καὶ ἁσυχίαν ὀλοφυρόμενοι ἔκαμεν ἐν τοῖς ἀποκρίσεις καὶ ὑποσκέλισθη ὡς ἀνθρώπος ἐκ τοῦ πονηροῦ. Καὶ ἐπειδὴ τῇ προφάσῃ ἡμῶν ἀμαρτίασε περιπέσεσαν, δεῦτε κάμωμεν ἐκείνως ὑπὲρ αὐτοῦ καὶ παρακαλέσωμεν τὸν φιλάνθρωπον Θεόν· οἱ γὰρ οἰκτιρμοὶ αὐτοῦ ἐπὶ πάντα τὸ ἔργα αὐτοῦ. Ἡρξαντο οὖν μετὰ δακρύων νηστευεῖν καὶ ἠκτεύειν τὸν Θεὸν ἔλεησαι αὐτὸν.  
Καὶ ἐποίησαν τρεῖς ἡμέρας καὶ τρεῖς νύκτας ἀστικοὶ πάντες μηδὲν ἐσθίοντες, ἀλλὰ θηριοῦντες καὶ ὀλοφυρόμενοι τὴν ἀπόλειαν τοῦ ἀδελφοῦ. Καὶ γίνεται ὁ ἅβετος βασὶ τῆς μονῆς ἐν ἐκστάσει καὶ θεωρεῖ τὸν Ὀστήρα συμπαθοῦντα τῷ κόσμῳ τῶν ἄδελφων. Ὁ δὲ διάβολος ἦρξατο κατηγορεῖν καὶ λέγει· Δόστιστα, ἐμὸς ἔστιν οὗτος, δέομαι σοι τῶν ἠμετέρων ἐργῶν ἐστίν. Ἐγὼ συνήγησα αὐτῷ εἰς τὸ ἀμαρτάνειν. Δικαιοκρίτης οὖν, Κύριε, δικαίως κρίνον. Ἀπεκρίθη οὖν ὁ Ὀστήρ λέγων· Δικαιοκρίτης εἰμὶ ἀλλὰ καὶ ἔλεημον, καὶ πέρας τῆς δικαιοσύνης ἔλεημοσύνη καὶ ἡ φιλανθρωπία μου τυχάναι. Καὶ ἐπεὶ ἐλέημοι εἰμὶ καὶ φιλάνθρωποι, εὐλογοῦν ἐστί μὴ παριδεῖν τοσοῦτων ἄγιων ἄνδρῶν· ἵκεσιν ύπὲρ ἐνὸς τραυματισθέντος προσαγομένην μοι. Καὶ ταῦτα δι᾽ ἐκεῖνος αὐτοῦς τοὺς παρακαλοῦντας πεσόντος αὐτοῦ ἐν τῇ ἀμαρτίᾳ ἡδύνατο γὰρ καὶ οὕτως [f. 331v] ἐν ἡσυχίᾳ μένειν ὀσπερ πάντες ἐν τῷ μοναστηρίῳ καὶ ἀπροέτος διαφυλάχθηκαν ἀπὸ τῶν βελῶν σου, πονηρῶς, ἀλλὰ προφάσει τῆς ἀποκρίσεως τῶν ἄδελφων ὡς ἀνθρώπως

1 ἐξωμολογήσατο κυρίε / ἐξωμολογήσατο C and S
2 ἐφεσάστα / ἐφήσαστα C
3 ὡσεὶ ἄσβολη ἀπό / ὡς ἄσβολη ὡς ἀπό C
4 νηστεύειν καὶ / οἵ S
5 ἔλεησαι αὐτῶν / δεόμενοι μετὰ νηστείας τοῦ ἔλεησαι τὸν ἄδελφόν S
6 δικαίως / δικαίως C
7 ἄγιων ἄνδρῶν / ἄνδρων ἄγιων S
8 σοῦ, πονηρῶς] τοῦ πονηροῦ C
happened to him, confessing his sin. Realising that God had spared him, he repented and, in a short time, regained his former state. Eventually they both died and completed their lives in Christ. It was revealed to the holy one with the second sight mentioned above that the four are in one place, in accordance with the unfailing promises of our Lord Jesus Christ.”

N.598

Again, there was another steward of a large coenobion who, in conducting the affairs of the convent, happened to fall into the slough of debauchery. Then it came about that he died and his face became like the soot on a pot. When the father of the monastery, a spiritual person, saw what had happened, he called the entire brotherhood together and said: “This brother has departed from life. As you know, he laboured wholeheartedly for your comfort and tranquillity in his affairs as steward and, being human, he was tripped up by the evil one. Since it was on our account that he fell into sins, come: let us apply ourselves fervently on his behalf, interceding with God, the lover of men, for ‘His mercies are over all his works’ [Ps 144:9].” So they tearfully began fasting and supplicating God to have mercy on the brother. Three days and three nights they did this without food, everybody eating nothing, mourning and lamenting the loss of the brother. The abba of the monastery fell into a trance and beheld the Saviour sympathising with the brothers’ effort, but the devil began accusing, saying: “Lord-and-master, he is mine! I beg of you, he performs as one of us; I cooperated with him in sin. As you are a just judge, judge justly, Lord.” The Saviour replied, saying: “A just judge I am, but also merciful; my justice is limited by mercy and by my love of mankind. As I am merciful and a lover of mankind, it would be unreasonable for me to spurn the request brought forth by so many holy men on behalf of one wounded person; and that too for one who, on account of the very people who are interceding, fell into sin himself. He could not dwell in ἑσυχία as do all those in the monastery and be kept unharmed by your weapons, O evil one. It was because he was conducting the business of the brothers that, being human, he slipped up. Can you not see how they have all given themselves to [the possibility of] death on his account and are all dying for the sake of the one [brother]? Yet, persuade them to desist from
ψυχα τγενομέν ἐπροσφερομένην ἀταὶ 478 ἀσφόδρα καὶ ἐπλήθους καὶ τελευταίᾳ ἐννέργειαν χάρησαν ἐλογόν ὅπάντες ἤκολον και φιλάνθρωπος χαρίσματος τοῖς μεταστασίας ἀμαρτήσαντος τοῦ ἀδελφοῦ, ἀλλὰ κατά συναρπαγήν πεσόντος ἐν τῇ ἁμαρτίᾳ ὡς ἀνθρώπου, οὐκ εὐλογον ἐστὶν ἀπολαύσαι αὐτοὺς τῆς αἰτίσεως αὐτῶν; Εἰ γὰρ τοῖς ἑπὶ γῆς βασιλεύσιν, ἐὰν πόλεις ὀλόκληρος ἤδη κατάδικόν τινα ἀπαγόμενον ἐπὶ τὸν θάνατον, ἀνακαλεῖται τὴν βασιλικὴν ψῆφον ἢ ἱκεσίαν τοῦ πλῆθους καὶ ἡξαρπάζει τῶν τοῦ δημίου χειρῶν τῶν ὑπεύθυνων, πόσῳ μάλλον ἐγὼ ὁ βασιλεὺς ὁ δινώς δίκαιος καὶ πλήθους χαρίσματος τοῖς ἔμοις στρατιώταις τὴν ὑπέρ του ἐνος αἰτίσην καὶ ἱκετήριον μοι προσφερομένην. Ταῦτα τοῦ Κυρίου εἰπόντος κατηχουνθῆ ὁ διάβολος καὶ ἀφανής ἐγένετο. Ὡς δὲ ἐπανη[. 332b]θεν ἀπὸ τῆς ἐκστάσεως ὁ ἅββας τῆς μονῆς διηγήσατο πάντα τοῖς ἀδελφοῖς καὶ ἐχάρησαν ἵνα μεγάλην σφόδρα καὶ ήξαρτα τὸ πρόσωπον τοῦ ἀδελφοῦ κατὰ μικρὸν ἀποκαθαίρεσθαι τῆς μελανίας καὶ γέγονεν ὄλον καθαρὸν. Καὶ πληροφορθέντες ὅτι έταξεν ὁ Θεὸς τὴν ψυχήν αὐτοῦ ἐν τῷ κλήρῳ τῆς ζωῆς συνεκόμισαν τὸ λείψανον καὶ ἔθαψαν αὐτὸν καὶ ἡγαλλίσαστο ἐπὶ τῇ γενομένῃ παραδόξῳ σωτηρίᾳ τοῦ ἀδελφοῦ, ότι ἐγγὺς Κύριος πάσι τοῖς ἐπικαλουμένοις αὐτῶν ἐν ἀληθείᾳ.

599. Διηγήσατο ὁ μακάριος Παύλος ὁ ἀπλοῦς ὅτι ἔσχον μαθητὴν καὶ περιέπτετεν ἐν διαφόροις ἁμαρτίαις ἐμοῖ μὴ εἰδότος. Συνβῆ ὡν τούτον τελευτῆσαι καὶ ἐδέχθην τοῦ Θεοῦ ἐκτενῶς καὶ [f. 332r] παρεκάλεσα τὴν ἄγιαν Θεοτόκου δειχθῆναι μοι ἐν ποίοις ἐστὶ μετὰ τὴν ἔξοδον τοῦ σώματος. Καὶ προσκαρτηρήσαντος μου τῇ προσευχῇ ἡμέρας οὐκ ὅλγας ἐγενόμην ἐν ἐκστάσει καὶ θεωρῶ τὸν ἐμὸν μαθητὴν βασταζόμενον ὑπὸ δύο τινῶν, γεγενήμενον ὄλον διστακόν ἀπὸ κεφαλῆς ἤως ποδῶν καὶ μηδεμίαν ἐνέργειαν ἠξούντα μήτε ψυχήν μήτε σωματικήν, μήτε λαλοῦντα ὅλος ἀλλ’ ὀσπερ ἀπολιθωθέντα. Ἐγὼ δὲ λίαν ἄγωνιν καὶ ὀσπερ ἐνθοὺς γεγενόμενος ἐμφάνισθην τοῦ ῥήματος τοῦ Κυρίου εἰρήκοτος· Τὸν μὴ ἐνδεδυμένον ἐνύμωμα γάμου δησαντες αὐτοῦ χεῖρας καὶ πόδας ἐκβάλετε εἰς τὸ σκότος τὸ

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1 ἀπολέσθαι λιμῷ 2 τοσοῦτον πλήθος παρακάλει 3 τὸν ἵκεσία 4 μιοι προσφερομένην 5 ἐχάρησαν 6 ψυχήν 7 ζωῆν
interceding with me and take him. For if so many souls are putting themselves in danger of dying of hunger for three days and three nights, interceding for him and beseeching me with tears, not desisting from their prayers offered with groans and prostrations and ashes sprinkled on their own heads; if such a host is interceding too, and that not for a brother who sinned intentionally or by contemplating apostasy but [for one] who fell into sin swept away as a man, is it not reasonable that they should benefit from their request? If, among the kings of the earth, an entire city sees somebody unjustly condemned being led to death, the intercession of the multitude invokes the royal prerogative and snatches the accused from the hands of the executioner, how much more so shall I, the truly just king and the lover of mankind, grant my soldiers the intercession and request they offer me on behalf of one [of them]?” The devil was put to shame when the Lord said this and disappeared. Returning from his trance, the abba of the monastery told everything to the brothers and “they rejoiced with exceeding great joy” [Mt 2:10] and, little by little, the brother’s face began to be cleansed of its blackness and became entirely clean. Assured that God had set his soul in the lot of life, they gathered up his remains and buried them, rejoicing in the miraculous salvation of the brother, because “The Lord is near to those who call upon him” [Ps 144:18].

Blessed Paul the Simple related [this]: “I had a disciple who, unknown to me, used to fall into diverse sins. In due course he died; I earnestly besought God and called upon the holy Mother of God to show me what state he was in after leaving the body. After persevering in prayer for a considerable number of days, I fell into a trance and beheld my disciple borne by two persons; he had become completely hard like a shell from head to feet. There was no sign of activity, mental or corporal, no speech whatever; he was as though petrified. I was deeply distressed and, becoming as though inspired by God, I recalled the word of the Lord which says: ‘Bind the one without a wedding garment hand and foot and cast him into outer darkness; there shall be weeping and gnashing of teeth’ [Mt 22:13]. To be bound hand and foot signifies nothing other to us than to be snuffed out [cf. Is 42:3] and to remain inactive as regards every evil thought and
600. Εἶπεν ὁ ἄββας Ἀθανάσιος ὁ ἐπίσκοπος Ἀλεξανδρείας ὃτι πολλάκις λέγει τίς ὑμῶν; Ποῦ ἔστι διωγμὸς εἰς τὸ μαρτυρῆσαι; Μαρτύρησον τῇ [F. 3331b] συνειδησίᾳ, ἀπόδουσι τῇ ἀμαρτία, νέκρωσον τὰ μέλη τὰ ἑπὶ τῆς γῆς, καὶ γέγονας μάρτυς τῇ προσοφήσει. Ἐκεῖνοι πρὸς βασιλεῖς καὶ ἀρχούντας ἐμάχοντο, ἔχεις καὶ σὺ ἀντίπαλον διάβολον τὸν βασιλέα τῆς ἀμαρτίας καὶ ἀρχοῦται τοὺς δαίμονας. Οὕτω γὰρ καὶ τότε ἐκεῖνος βωμὸς καὶ θυσιαστήριον προέκειτο καὶ βδηλογείται τῆς εἰδωλολατρείας ψεκτὸν εἴδωλον. Νόησον ἐν τῇ ψυχῇ τιθέμενον, ἐνι καὶ σήμερον βωμὸς καὶ θυσιαστήριον καὶ ψεκτὸν εἴδωλον νοητόν ἐν τῇ ψυχῇ βωμὸς μὲν τῆς

1 τοῦ ἀδελφοῦ διαπαντῶν διαπαντῶς τοῦ ἀδελφοῦ S
2 διάβολον τὸν βασιλέα τῆς ἀμαρτίας τὸν βασιλέα τῆς ἀμαρτίας διάβολον S
intention that did not advance in this world according to the will of God. When I returned from the trance, I began to be very sad and troubled. To the best of my ability, I started making charitable donations and offerings on his behalf, beseeching the holy Mother of God to have pity on him and to intercede with God, the lover of mankind, on his behalf. I began to wear myself out at Scete and to eat dry food, even though I had come to so great an age. Some days later, I saw the all-holy Mother of God saying to me: ‘Why are you causing yourself grief and trouble, grandfather?’ I said: ‘Because of the brother, my Lady, for I saw him in a bad way.’ In answer she said: ‘But did you not beseech [me], wanting to see him? See, your wish was fulfilled.’ I said: ‘Yes, I did beseech [you] but I did not want to see him like that. What good did it do me to see him then to weep and lament?’ The holy Mother of God said to me: ‘Go on, then; for the sake of your toil, your humility and your love, I will show him to you to prevent you from being sad.’ The following day I saw the brother again, coming to me all joyful, walking of his own accord and laughing. He said to me: ‘Father, your prayers have propitiated the all-holy Mother of God, for she loves you greatly. She pleaded with the Saviour and he loosed me from my fetters, for I was tightly bound by the chains of my sins.’ I was filled with joy when the brother said this. At once I saw the all-holy Mother of God and she said to me: ‘Are you satisfied now, old man?’ ‘Yes, I am, my Lady,’ I said, ‘and great joy it gave me to see him at rest.’ ‘Off you go now,’ she said, ‘and ever be mindful of the brother in prayers, almsgiving and offerings, for almsgiving and offering of itself secure mercy for one who has died.’”

Abba Athanasius, bishop of Alexandria, said: “One of you often says: ‘Where is the persecution so I can be martyred?’ Suffer martyrdom in your conscience; die to sin; ‘Mortify your members which are upon the earth’ [cf. Col 3:5] and you will have become a martyr by intention. Those [former martyrs] fought with emperors and rulers; you have the devil, the emperor of sin, for adversary and demons for rulers. For at that time a shrine and an altar stood before them and an abomination of idolatry, an execrable idol. Take careful thought; even today there is an altar and a sanctuary and a virtual execrable idol in the soul. An altar, that is luxurious gluttony; a sanctuary, the longing for delights; an idol, the spirit of covetousness. For he who is a slave to porneia and spends his time on the delights of the flesh has denied Jesus and is an idol-worshipper, having
γαστριμαργίας τὸ λίχνον, θυσιαστήριον δὲ τῶν ἡδονῶν ἢ ἐπιθυμία, ἐδώλων δὲ τῆς ἐπιθυμίας τὸ πνεῦμα. Ὁ γὰρ πορνεῖας δουλεύων καὶ ἡδοναῖς σχολαζόν τῶν Ἡσιοῦ ἡρήνσατο [f. 333v4] καὶ εἰδωλων προσκυνεὶ· ἔχει γὰρ ἐν ἐαυτῶ τῆς Ἀφροδίτης τὸ ὀγάλμα τῆς σαρκὸς τῆς αἰσχρᾶν ἡδονῆς. Πάλιν ὅργη καὶ θυμὸν ἤττώμενος καὶ μὴ ἐκκόπτων τοῦ πάθους τοῦτο τῆς μανίας τὸν Ἡσιοῦ ἡρήνσατο καὶ τὸν Ἀρεά ἐν ἐαυτῷ θεόν ἔχει; ὑπέκυψε γὰρ τῇ ὀργῇ ὡτέρ ἐστι μανίας εἰδώλων. Ἐπερος φιλάργυρος ὄν καὶ φιλήδονος κλείων τὰ στηλάγχαν ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ καὶ μὴ ἐλεῶν τοῦ πνεύμον τῶν Ἡσιοῦ ἡρήνσατο καὶ εἰδώλως λατρεύει· ἔχει γὰρ ἐν ἐαυτῷ τῇ Ἐρμῷ εἰδωλῷ, ἔτι δὲ καὶ ζήσει λατρεύει παρά τὸν κτίσαντα ῥίζα γὰρ πάνω τῶν κακῶν ἄστιν ἢ φιλαργυρία. Ὄστε τούτων ἦν ἔγκρατευσα καὶ φιλάξει τῶν μανικῶν παθῶν ἐπάτησας τὰ εἰδώλα καὶ ἡρνη[f. 333v]5ώς τὴν δεισιδαιμονιαν καὶ γέγονας μάρτυς ὀμολογήσας τὴν καλὴν ὀμολογίαν.

601. Εἶπεν ὁ ἀββᾶς Μακάριος· Τί κρίνεις τοὺς φονεῖς καὶ μοιχοὺς καὶ τυμβωρύχους καὶ εἴ τινα δήποτε τῶν παρανόμων; έχουσιν ἰδιον διδάσκαλον καὶ κριτὴν. Μάλλον δὲ μὴ μονομερῶς ἐξέτασε τὰ πράγματα, ἀλλὰ καὶ τὰ σεαυτοῦ πταίσματα πολυτραγμόνε καὶ εὑρῆσεις ἀείων πολλάκις ἐκείνων χείρω. Καὶ γὰρ σὺ2 πολλάκις εἶδες ἀκόλουθοις ὕφθαλμοῖς τοῦτο δὲ καὶ αὐτὸς οἶδας ὅτι μοιχιὰ ἀπερτομένη ἄστιν. Καὶ πολλάκις ἐλλοιδορήσας τὸν ἀδελφὸν σου· οὐκ ἄγνοες δὲ ὁτι3 καὶ περὶ τούτου ὁ Κύριος ἀπεφήνατο ὅτι ὁ εἰπὼν τὸν ἀδελφὸν αὐτοῦ μωρόν, ἑνοχὸς ἄστιν εἰς τὴν γένεναν τοῦ πυρὸς. Τὸ [f. 334r4] δὲ πάντων φρικιδέστερον ἰσως αναλόγως προσέρχη τοῖς ἄγιοι μυστηρίοις καὶ ἑνοχος γίνῃ τοῖς σώματοι καὶ4 αἵματος τοῦ Χριστοῦ. Καὶ δὲ παρὰ κρίνεις εὑρίσκεται ὅτι ψιλὸν ἄνθρωπον ἐφόνεσαν, σὺ δὲ εὐρίσκῃ5 αὐτόν τὸν Χριστόν φανεῖν καὶ τῆς ἐκείνου σφαγῆς ὑπεύθυνον ὄν, ἄνοιξις μετέχου τοῖς ἀκράτους σώματοι καὶ αἵματος. Ὁ γὰρ ἀναξίως, φησιν, ἐσθίων καὶ πίνων ἑνοχὸς ἄστι τοῦ σώματος καὶ6 αἵματος τοῦ Χριστοῦ καὶ κρίμα ἐαυτῶ ἐσθίει καὶ πίνει, τούτεστιν ὅσπερ ἐκεῖνοι οἱ λοιαί τοῖς σταύρωσαν αὐτῶν, οὕτως καὶ οἱ ἀναξίως μετέχοντες τοῖς σώματοι καὶ αἵματος Αὐτοῦ, τὸ αὐτὸ ποιοῦσι καὶ μάλα εἰκότως ὁ γὰρ διαρρήξεις παραφύλλων βασιλείαν καὶ ὁ ρυπώσας τὸν αὐτῶν θάνατον ὕπο[f. 334v]7μενύσας. Ὅστε οὖν καὶ οἱ κατασταμένοις τὸ σῶμα Αὐτοῦ τότε καὶ οἱ νῦν ῥυποτοῦντες αὐτὸ ἐν ἄκαθάρτῳ ψυχῇ μεταλαμβάνοντες αὐτὸ τὴν αὐτὴν τοῖς σταυρώσασιν αὐτῶν ὑποστήσονται δίκην κατὰ τὴν τοῦ ἀποστόλου ἀπόφασιν.

1 ὁ | 2 ὁτι σὺ C S | σὺ γὰρ tesp V 3 ὁτι post τοῦτο τesp V 4 καὶ | 5 εὑρίσκηκε | εὑρίσκε | 6 καὶ | 7 καὶ τοῦ S
within himself the effigy of Aphrodite, i.e. the shameful pleasures of the flesh. Or again, he who is the slave of anger and wrath and does not extirpate the madness of this passion, he has denied Jesus, having Ares within himself for a god, for he is still worshipping wrath which is an idol of madness. Somebody else who loves money and pleasure but who ‘shuts up his bowels of compassion’ against his brother [cf. 1 Jo 3:17] and is not merciful to his neighbour, he has denied Jesus too and serves idols, for he has the effigy of Hermes within himself, worshipping the creature rather than the Creator, ‘For the love of money is the root of all evil’ [1 Tm 6:10]. So if you achieve self-control and guard yourself against these raving passions, you have trodden the idols underfoot, denied superstition and become a martyr by making a good confession.”

Abba Macarius said: “Why do you pass judgement on murderers, adulterers, robbers of tombs and anyone of all the iniquitous? They have their own teacher and judge. Instead, do not examine their actions from one point of view but concern yourself with your own faults and you will often find yourself worse than them, for you often looked with licentious eyes, knowing yourself that this is committing adultery. You often derided your brother; but are you not aware that, concerning this, the Lord declared that he who says his brother is a fool ‘is in danger of hell fire’ [Mt 5:22]? But perhaps the most terrible of all is that you approach the holy mysteries unworthily and become guilty of the body and blood of Christ (cf. 1 Cor 11:27). He whom you judge turns out only to have murdered a man – while you are discovered to be murdering Christ himself and being responsible for his slaughter, partaking unworthily of the spotless body and blood. For, it says: ‘He who eats and drinks unworthily is guilty of the body and blood of Christ’; he eats and drinks his own condemnation (cf. 1 Cor 11:27 and 29). That is: just as those Jews crucified him, so too do those who partake of his body and blood unworthily do the same – and very reasonably, for he who has torn or defiled imperial purple [fabric] suffers the same death. So those who cut up his body then and they who defile it now by partaking of it with an unclean soul will undergo the same punishment as those who crucified him, according to the apostle’s declaration.”
602. Εἶπεν γέρων. Τὸν ὀκνηρὸν καὶ τὸν ἄργον οὐ θέλει ὁ Θεός.1

603.2 Εἶπεν ὁ ἀββᾶς Ἀντώνιος. Οἱ ἁρχαίοι πατέρες ἐξήλθον εἰς τὴν ἔρημον καὶ ἱάθησαν καὶ γεγόνασιν ἵστροι καὶ ἀνακάμψαντες ἄλλους ἱάσαντο. Ἡμεῖς δὲ ἀμα τοῦ ἐξελθεῖν ἐκ τοῦ κόσμου, πρὸ τοῦ ἱάθησαν, ἄλλους ἠθέλουμεν θεραπεύειν καὶ ἁναλύσαμεν ἐπ᾽ ἡμᾶς ἡ νόσος καὶ γίνεται τὰ ἔσχατα χείρονα τῶν περῶτων καὶ ἀκούομεν παρὰ Κύριον ἵστρε, θεράπευσον σεαυτὸν πρῶτον.

604.3 Εἶπεν [ἠ. 334 ν] γέρων. ὁ Θεός ἀνέχεται τὰς ἄμαρτίας τοῦ κόσμου, τὰς δὲ ἁμαρτίας τῆς ἔρημον οὐκ ἀνέχεται. Ὅρας, ἀδελφέ μου, πῶς οὖ κατὰ τὴν κόσμου ἀναλογίαν καὶ ὁ τοῦ κόσμου ἀναχωρήσας ἀπαίτεται; Ἐξει γὰρ ἐκείνοις προφάσεις πολλάς, ἡμεῖς δὲ ποίας προφάσεις εὑρήσωμεν προσενέγκαι; Ἀληθῶς δεινὸν πῦρ καὶ πολλάι αἱ κολάσεις τῶν ἐγνωκῶν τὸ θέλημα τοῦ Κυρίου καὶ τοῦτο παριδόντων τῶν ἐστῶν θελήματι ἀκολουθοῦντων. Τρυφώντες γὰρ καὶ συνηδόμενοι εἰς τὰ μάταια καὶ πρόσκαιρα λέγουσιν ὅτι διὰ τὴν χρείαν τοῦ σώματος κτῶμαι χρυσῶν καὶ ύλας, ἵνα κυβερνήσω τὸ σῶμα. Καλῶς πάνυ αὐτός ὁ λόγος τὴν ἀλληθείαν δείκνυσιν. Εἴ ἄρα τῆς χρείας μόνον [ἠ. 334 ν] προφτίζουσιν ἐν γὰρ τῷ εἰπεῖν ὅτι τὴν χρείαν προφτίζω τοῦ σώματος, οὐ χρὴ λοιπόν, εάν προσενεχθῶσιν ἐν τῷ μονάζοντι χρήματα ἢ πολυτελῆ βρώματα τούτοις συναπάγεσθαι, ἀλλὰ τῆς χρείας μόνον τοῦ σώματος προνοεῖσθαι ἀθορυβῶς. Καὶ ποῦ οἱ τὰ τοσαῦτα κτῶμενοι καὶ πάλιν ἀλλὰ ζητοῦντες, καὶ οἱ τοσαῦτα ζητοῦντες καὶ πάλιν μείζονα βρώματα ἐπιθυμοῦντες. Εἰ μὲν ἐργάζῃ, μὴ δέχου χρήματα, εἰ δὲ δέχῃ, μὴ ἐργάζου, ἵνα μὴ περι-στάσαι. Ἀλλὰ καὶ τοῦτα κάκεινα θέλομεν. Προφτιγκαμενοι σοι γὰρ τὰ αἵτια τὰ γινόμενα τῶν παθῶν, δι᾽ ὅν ὁ δοκῶν εἰναι μονοχῶς χείρα τῶν κοσμικῶν κρίνεται, πολλάν γὰρ κοσμικῶν σεμνῶς βιούντων καὶ ἔλεημον [ἠ. 335 ν] σύνασι ποιοῦντων, τούτου δὲ μηδὲ ἐλεῶντος τὸν εαυτῶν ἀδελφῶν ἄλλα καὶ σταταλώντος καὶ ποιοῦντος τὸν οίκον τοῦ Θεοῦ οἰκον ἐμπορε- είου μᾶλλον δὲ ἐργαστήριον κατηφείσεσθαι, περὶ ὧν κατὰ μέρος εἶπομεν τὰ συνεινόντα εἰς ματαιότητα, ἵνα γνώντες ἀποφύγωμεν καὶ σῳδωμέν. Δοκῶμεν γὰρ οἱ πολλοὶ ὅτι ἐν τῷ περιβεβληθοῖ τὸ σχῆμα καὶ ἐν τῷ λέγειν Κύριε Κύριε καὶ ἐν τῷ ἀκοῦειν μονάξοντες ἐστὶ τὸ ἐπάγγελμα τοῦτο. Ἀληθῶς, ἀδελφοί μου, ἐὰν μὴ εαυτοὺς προσέχωμεν, χείρα τῶν κοσμικῶν συμβαίνει ἡμᾶς ἐμπεσεῖν εἰς λάκκον, ἵνα μηδὲ βοησία τοῦ λοιποῦ

1 Hic N. 605 invenitur apud S
2 item 603 om V
3 item 604 om V
An elder said: “God does not want the reluctant and the idle person.”

Abba Antony said: “The fathers of old time went out into the desert. They were healed and became healers; they came back and healed others. But we want to treat others as soon as we come out of the world, before being healed. The illness returns to us; the last state is worse than the first (cf. Mt 12:45, Lk 11:26) and we hear from the Lord: ‘Physician, first heal yourself’ [cf. Lk 4:23].”

An elder said: “God tolerates the sins of the world but the sins of the desert he does not tolerate. Do you see, my brother, how what is demanded from the one who has withdrawn from the world does not follow the reckoning of the world for [the worldling] has many excuses, but what excuses will we find to offer? Truly, atrocious is the fire and many the chastisements for those who knew the will of the Lord and disregarded it, following their own will. Delighting and luxuriating in vain and transient [pleasures] they say: ‘It is for needs of the body that I am acquiring money and material goods, so I can master my body.’ The saying itself very well demonstrates the truth, for if they were only concerned with need in saying: ‘I am taking thought for the need of the body’, it would no longer be necessary to be carried away if money or expensive foods are set forth in front of one who is living the solitary life, but only quietly to think ahead for the needs of the body. And where are they who acquire such things and seek again for others; who eat such things and again long for yet greater foods? If you work, do not receive money. If you receive [money, then] do not work, in order not to be distracted; but we want both [money] and [to work]. We have set before you the causes of the passions for which he who seems to be a monk is judged worse than the worldlings, for many of them live decent lives and give alms, while [the monk] has no pity even for his own brother but lives in excessive comfort, making the house of God a house of commerce [cf. Mt 21:13] or rather the shop of a retailer. We have said something of the things that tend towards vanity so that, recognising them, we can flee from them and be saved. Many of us think that this [monastic] profession consists of putting on the habit, saying: ‘Lord,
πρὸς Θεον δυνηθώμεν. Φόβου οὐν χρεία καὶ ταπεινώσεως ὀληθινῆς. Οἱ γάρ πλείστοι τῶν ἄρη[. 335β]δελφῶν ἡμῶν ἐν ταπεινώσει δοκοῦντες εἶναι καὶ μοναχικῷ ἀναστρέφονται, τῶν ἱδίων θελημάτων ζητοῦντες ἀνα-
στρέφονταί τῷ τοῦ Θεού θελήματι οὐχ ὑποτάσσονται; ἀλλ’ ἐν τοῖς ίοὶς
θελήμασιν ἀλλοκοῦνται καὶ ἐν ματαίοις περιστασιον καὶ φροντίσιν ἀπό-
λουσι τοῦ καιροῦ τὸν δοθέντο αὐτοῖς εἰς μετάνοιαν, ὅποια ἡ ζητήσαντες
μετ’ ὀλίγον οὐχ εὐρίσκομαιν.

605. Ἡρωτήθη γέρων περὶ τοῦ ἐνυπνιάζεσθαι ὡςανι μιᾷ γυναικις ἢ
καθ’ ἐαυτὸν μόνον καὶ ἀπεκρίθη λέγων. Μὴ προσποιεῖσθαι ὅλως ἀλλὰ
νομίζειν ἐαυτὸν ἀπομύσσεσθαι. Ἐὰν γάρ περιπατῶν δημοσίᾳ ἴδης κατη-
λομαγειρεῖν καὶ πλησίασας ἐν τῷ παρέρχεσθαι σε μεταλάβῃ [εφ. 335να]
τῆς τῶν κρεῶν ἀναθυμιάσεως, ἐφαγες ἢ οὐ; Πάντως ἑρεῖς ὅτι οὐ. Οὕτως
οὔτε τὸ ἐνυπνιάζεσθαι μολυσμὸν σοι παρέξει. Ἐὰν γάρ σε ἴδῃ ὁ ἐναντίος
ἀδελφὸς δεῖλον, πλέον σοι ἐπέμβαινε. 3 Παρατήρει δὲ ὅπως μὴ ἐν αἰσθήσει ἐλθῶν
συγκαταβῇς τῇ ἐπιθυμίᾳ.

606. Ἀδελφὸς συλούμενος ἔλεγε τῷ ληστῇ. 4 Τάχυνον πρὶν ἐλθεῖν τούς
ἀδελφοὺς.

607. Ἐτερος πρεσβύτερος ἐπιστάντων κακούργων κατὰ τὸν καιρὸ
τῆς συνάξεως ἔφη τοῖς ἀδελφοῖς. Ἐάσατε αὐτοὺς ποιεῖν τὰ ἐαυτῶν ἐργα
καὶ ἡμεῖς τὸ ἡμέτερον ποιήσωμεν. 6

607bis (S and V). Ἀλλος κακούργων αὐτῷ ἐπιστάντων νιπτήρα
προσέφερε καὶ ἤξιον τοὺς πόδας αὐτῷ νῦπτειν κάκεινοι αἰδευσθέντες μετέ-
βαλον τὸν τρόπον.

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1 ὡσανι V 2 σε] σοι V 3 σοι ἐπέμβαινει] ἐπέμβαινει σοι V
4 τῷ ληστῇ] τῷ συλούντι S 5 ἔφη] εἶπε S
6 τὸ ἡμέτερον ποιήσωμεν] ποιήσωμεν τὸ ἡμέτερον S
Lord...’ and in being known as monastics. In truth, my brothers, if we do not pay attention to ourselves, it will be worse for us to fall into the lake than for the worldlings, we being no longer able even to call out to God. So there is need of fear and genuine humility, for the majority of our brothers who think they are in humility and living the monastic life, living [in fact] in search of their own wills, are not subject to the will of God. They are caught up in their own desires, in vain distractions and concerns, wasting the time given to them for repentance which, having sought for many things, they will not find.”

N.605

An elder was asked about having a wet dream, as if it were sexual intercourse with a woman or with oneself alone and he answered: “Pay no attention to it whatsoever, but think of yourself as having wiped your nose. For if while you are walking around in public you see a cook-shop and come near to it as you are passing and get something of the smell of the meat, have you eaten it or not? Of course not, you will say. Likewise, neither will a wet dream impose any defilement on you. If, however, the enemy sees you apprehensive, he will attack even more. But take care not to give in to the desire when you return to consciousness.”

N.606

A brother being burgled said to the robber: “Make haste before the brothers come.” [Cf. N.554.]

N.607

Another priest said to the brothers when evil doers were arriving at the time for the synaxis: “Let them perform their own tasks and let us do ours.”

N.607bis [S only]

Another brought out a washbowl when evildoers were arriving and began washing their feet with it and they were so impressed that they changed their way of life.
608. Δύο ἄδελφοιν συνοικοῦντων ἄλλοις συνέβαινε τὸν τάς χρείας οἰκονομοῦντα τα ἔλαττον. κομίζειν τῶν κατά συνήθειαν. Ὡς ἐκ τούτου τὸν ἐνδον καθεξῆς μενον λογίζεσθαι ἢ καὶ ἡμπαί [f. 335v] ἐσθαι αὐτὸν ἢ παρά λόγον ἀναλίσκειν. Τοῦτο δὲ καὶ μαθεῖν βουληθεῖς ἐπικολουθήσεν αὐτῷ. Τοῦ δὲ εἰς τὸν ἄσεμων εἰσελθώνθος τόπον καὶ αὐτὸς προσποιήσατο προσεισελθέναι καὶ οὕτως προσπεσών αὐτῷ παρεκάλει μετανοεῖν. Ἀλλά πολλάκις παρακαλούντος τοῦ μὴ ἀμαρτήσαντος τὸν ἀμαρτήσαντα εὐχεσθαι ὑπὲρ αὐτοῦ ὡς ἡμαρτηκότος καὶ προτρεπομένου εἰς μετάνοιαν, συνέβη κληθῆναι τὸν μὴ ἀμαρτήσαντα. Μέλλοντος δὲ αὐτοῦ τελειοῦσθαι ὡμολόγησε τῷ ἄδελφῳ λέγων. Καθαρός εἰμί ἀπὸ τῆς ἀμαρτίας ἠ νομίζεις, ἀλλὰ διὰ σὲ τοῦτο πεποίηκα, ἕνα μετανοήσης. Καὶ τοῦτο κοιμηθέντος ἐπέτεινε τὴν ἄσκησιν τῆς μετανοίας ὁ ἡμαρτηκός.

608bis. Ἀλλὸς ἐπὶ τῆς [f. 336r] παιδίσκης τῆς κομίζουσης αὐτοῖς τὰς χρείας τοῦτο καταμαθῶν, οὐκ ἔλεγξε τὸν ἄδελφον, ἀλλὰ ἐπέτεναξε σιωπῶν καὶ τὴν δέσιν ἤδειναν ἄξιων τῶν συνόντων εὐχεσθαι ὑπὲρ αὐτοῦ καὶ ἐπιλέγων πολλὰ ἡμαρτηκέναι καὶ θέλειν πρὸ τῆς τελευτῆς τῶν ἁμαρτημάτων ἔλευθρωθῆναι. Τοῦ δὲ ἀμαρτήσαντος θαυμάζοντος καὶ συντρέχοντος αὐτῷ συνέβη κληθῆναι τὸν μὴ ἀμαρτήσαντα, καὶ οὕτως κατὰ τὸν καιρὸν τῆς τελευτῆς τὸ πράγμα τῷ ἄδελφῳ ἀπεκάλυψεν.

609. Ἀλλὸς τοῦ ἄδελφοῦ αὐτοῦ καταλείψαντος τὴν μοναδικὴν πολιτείαν καὶ ἐπὶ τὰ κοσμικὰ στραφέντος, προσποιήσατο καὶ αὐτὸς τὴν αὐτὴν πρόθεσιν ἐχεῖν καὶ οὕτως πάλιν τοῦ Κυρίου ἐλέησαντος μετανοησαντες ἐπανέλα [f. 336v] θει αὐτὴν παλαιάν ἄσκησιν μειόνως.

610. Ἀδελφοῦ ὑδεύοντος καὶ πλανηθέντος τῆς ὅδου ἥρωτης τυνάς ὡστε μαθεῖν. Οἱ δὲ ἐτύγχανον κακοὐργοι καὶ ἀπεπλάνησαν αὐτὸν εἰς ἐρήμους τόπους. Ἐπακολουθήσαντος δὲ ἑνὸς ὡστε ἀποσυλλῆκας καὶ παρακελευσμένου διελθεῖν διώρυγα, ἀρχομένων αὐτῶν διαβαίνειν κροκόδειλος...
Of two brothers who were living together, the one who provided the necessities happened to provide less than usual. Prompted by this, the [brother] who remained within wondered whether [the other] was being cheated or was spending unreasonably. Wishing to know this, he followed him. When the one entered a place of ill repute, the other pretended to enter and, having done so, fell down before his brother and begged him to repent. But while the one who had not sinned frequently besought the one who had sinned to pray for him as one who had sinned and was being impelled to repentance, the sinless one happened to receive his call; and when he was about to depart, he confessed to his brother, saying: “I am clean of the sin that you impute to me; I did this for your sake, so you would repent.” When he had died, the one who had sinned applied himself to the discipline of repentance.

Another, learning that his brother [had sinned] with the servant-girl who provided them with the necessities, did not reprove him, but sighed in silence and increased his entreaty, asking his companion to pray for him, adding that he had sinned greatly and wished to be set free of his offences before he died. While the one who had sinned was amazed and went along with this, it happened that the sinless one received his call and thus, at the hour of death, revealed the matter to the brother.

Another, when his brother abandoned the monastic way of life and returned to the world, pretended that he too had the same intention and thus, the Lord yet again having mercy, they repented and resumed their original discipline yet more vigorously.

A brother who was travelling lost his way and asked some people so as to find out but they were evildoers and set him a-wandering in desert places, one of them following closely in order to rob him. They obliged him to cross a canal and, just as they were beginning to cross, a crocodile rushed at the robber. The servant of God did not look the other way, but cried out to
611. Ἑκούσαμεν περὶ τινὸς ἀδελφοῦ ἐνδεεοῦς καὶ χρηζοντος ὅτι μετά τὸ ἐνεχθήναι αὐτῷ τῶν βρωμάτων τὴν χρείαν, εἶ ἐτυχεν ἄλλον ἐνεγκεῖν, οὐκ ἐδέχετο ταύτα λέγων: Ἡ[f. 336v] δὴ διεθρεψε με ὁ Κύριος μου καὶ ἀρκεῖ μοι.

611bis (S and V). Εἶπε γέρων ὁ διάβολος τῷ ἐλαττώματι τοῦ μοναχοῦ ἐπιτίθεται: έθος γάρ διὰ μακροῦ χρόνου βεβαιωθὲν φύσεως ἰσχύν λαμβάνει μάλιστα δὲ ἐν τοῖς ἀμελεστέροις. Πάν ὦν βρώμα, δι κατὰ κινάσαν ζητούσιν, μὴ θελήσης δοῦναι τοῖς ἀδελφοῖς καὶ μάλιστα ὑγιαίνουσιν.

611ter (S and V). Ἀδελφὸς ἡρώτησε γέροντα λέγων: Τί ποιήσω ὅτι ἡγάπησα τὴν δόξαν καὶ παράσει με; Λέγει αὐτῷ ὁ γέρων: Καλῶς σὺ ἔτοιμός τὸν οὐρανὸν καὶ τὴν γῆν; Καὶ ἐξενισθη ὁ ἀδελφὸς εἰς τὸ ῥήμα τοῦτο καὶ ἔβαλε μετάνοιαν λέγων: Συγχώρησον μοι, ἄββα, ὅτι οὐδὲν τῶν τοιούτων ἐποίησα. Καὶ εἶπεν αὐτῷ ὁ γέρων: Εἶ ὦν ὁ ποιήσας ταύτα ἐν ταπεινώσει ἤλθεν εἰς τὸν κόσμον, σὺ ὁ δοῦλος διατὶ ὑπερηφανεύῃ;

612. Ἡρωτήθησαν οἱ γέροντες τῆς Σκῆτεως διὰ τὴν πορνείαν καὶ ὃς ἐνθρωπως πρόσωπον, ἐκθαμβοῦται εἰς αὐτό ἢ ἐνθύμισις αὐτοῦ, καὶ ἀπεκρίθησαν ὅτι τὸ πράγμα τοῦτο ἐοίκε τραπέζῃ πεπληρωμένῃ ἐδενμά
tων, κἂν γὰρ θέλῃ τίς καὶ ἐπιθυμῇ τού φαγεῖν εἰς αὐτῶν, μὴ ἐκτείνῃ δὲ τὴν χεῖρα αὐτοῦ λαβεῖν εἰς αὐτῶν – ξένος αὐτῶν γίνεται.

613. Ἀδελφὸς ἡρώτησε γέροντα λέγων: Καλὸν τὸ παραβάλλειν γέρου-
σιν ἢ τὸ ἡσυχάζειν; Λέγει αὐτῷ ὁ γέρων: Ὁ παραβάλλειν τοῖς γέρουσιν ἦν ὁ κανὼν τῶν ἀρχαίων πατέρων.

1 καὶ ὁ Β 2 Λέγει αὐτῷ ὁ γέρων om V 3 Hic invenitur N.428 apud S V
the evildoer, indicating the onslaught of the beast, with the result that when he was saved, [the robber] gave thanks to him and wondered at his love.

**N.611**

We heard about a poor and needy brother that when the food he needed was brought to him, if it happened that another person brought some, he would not accept it, saying: “The Lord has fed me already and that is enough for me.”

**N.611bis**

An elder said: “The devil attacks a monk’s weakness. A habit that has been established over a long time takes on the strength of nature, and this is the case especially with the less careful. For this reason, refuse to give the brothers any food they seek for its savour, especially when they are healthy.”

**N.611ter (cf. N.483)**

A brother asked an elder: “What am I to do, for I loved glory and it troubles me?” Said the elder to him: “Fine; was it you who made the heaven and the earth?” The brother was amazed at this saying; he prostrated himself saying: “Forgive me, abba, for I did nothing of the sort”, and the elder said to him: “So then if he who made these things came into the world in humility, why are you, the servant, high-minded?”

**N.612**

The elders of Scete were asked about porneia and when a man sees somebody and his thinking is taken aback by that. “This situation resembles a table filled with dishes, for if someone wishes and desires to eat of them but does not stretch out his hand to partake of them, he is a stranger to them”, they replied.

**N.613**

A brother asked an elder: “Is it a good thing to visit the elders or to remain in hēsychia?” The elder said to him: “To visit the elders was the rule of the fathers of old time.”
614. Ἀπῆλθον ποτὲ ἀδελφοὶ εἰς τὸ ὅρος τῆς Διόλκου καθίσαι καὶ ἔμαθον ἐργάζεσθαι τὸ πλάγιον χαρτίν, 1 καὶ εἰργάζοντο ἔτι μισθῷ. Καὶ ε Ἐ[337] 2πει οὐκ ἦσαν τεχνίται οὐδεὶς παρείχες αὐτοῖς ἐργον. Παρέβαλε δὲ αὐτοῖς εἰς γέρων καὶ λέγει αὐτοῖς: Διατί οὐκ ἐργάζεσθε; Οἱ δὲ εὐλαβεῖς ὄντες ἀπεκρίθησαν: Ἐπειδή κακὰ ἐργαζόμεθα. Ὅ δὲ γέρων ὤδει τινὰ ἐργάτην θεού καὶ λέγει αὐτοῖς: Ὑπάγετε πρὸς τὸν δεῦν 2 γέροντα καὶ παρέχει υἱῶν ἐργον. Ἀπῆλθον οὖν καὶ μετὰ χαράς παρείχεν αὐτοῖς ἐργον. Οἱ δὲ ἀδελφοὶ ἐλεγον αὐτοῖς: Κακὰ ἐργαζόμεθα, πάτερ. Ὅ δὲ γέρων ἐλεγεν 3 Πιστεύω τῷ Θεῷ ὅτι διὰ τοῦ υἱῶν ἐργοχείρου καὶ τὸ ἄλλα προχωροῦσιν. Καὶ τῇ ἀγγειλα τὸ πλεονάζων ὁ γέρων προευθυμιάν 4 αὐτοῦ τοῦ ἐργάζεσθαι. Ἡδοῦ οὖν ἀληθῶς ὅτι 6 βιαστά ἀρπάζουσι τὴν βασιλείαν τῶν οὐρανῶν.

Some brothers once went off to live on the mountain of Diolcos and they learnt how to work at paper-making and they worked for wages. But since they were not skilled, nobody gave them work. Then one elder encountered them and he said to them: “Why are you not working?” As they were respectful, they answered: “Because we do bad work.” But the elder knew a godly workman and he said to them: “Go to such-and-such an elder and he will provide you with work”, so they went and he gladly provided them with work. But the brothers said to him: “We do bad work, father”, and the elder said: “I trust in God that, because you are working with your hands, the rest will follow” and, overflowing with love, the elder encouraged them to work. It is true, you see, that the violent take the Kingdom of Heaven by force. [Cf. Mt 11:12.]

[The meaning of this passage is unclear.]

One of the Egyptian fathers related this: “I once took it into my head to go abroad. I got on board a ship and reached Athens. As I was about to go into the city I saw an elderly monk wearing a cloak. He had a small, closed Babylonian bag; he was running and others [came running] after him. As he came to the city a large crowd met him and conveyed him to the theatre. I asked somebody who this was and he said to me: ‘This man is greater than all the philosophers among the Greeks; he became a Christian, made himself a monastery and became a monk. After fifteen years he has come to the city and that is why we are running, to hear what he says.’ I went off with them too and when the magistrates came they prayed him: ‘Tell us what you have to say’, and he said: ‘There is no race under heaven like the race of Christians and moreover there is no order like the order of monks. But there is just this that spoils them: that the devil brings on them resentment towards each other so that they say: “He said to me and I said to him; he has his impurities before him and does not see them.”’ When they had all heard this they spoke very highly of him and thus he went away.”
616. Εἶπεν γέρων· Ἐμίσησα τῶν νεωτέρων τὰς κενοδοξίας, ὅτι καμνουσι καὶ μισθὸν οὐκ ἔχουσιν ἀποβλέποντες εἰς τὰς δόξας τῶν ἀνθρώπων. Λέγει αὐτῷ ἄλλος γέρων γνωστικότατος· Ἐγὼ καὶ τάνυ αὐτοὺς ἀποδέχομαι. Συμφέρει γὰρ τὰ νεωτέρω κενοδο[6. 337v]ζεῖν καὶ μὴ ἀμελεῖν. Πάντως γὰρ κενοδοξίαν ἀνάγκη καὶ ἐγκρατεύεται καὶ ἐγκρυπνεῖ καὶ γυμνητεύει, ἀγάπην κτάται, τὰς θλίψεις βαστάζει διὰ τὸν ἐπανο. Μετὰ οὖν τὸ πολιτεύεσθαι οὕτως ἔρχεται αὐτῷ ἡ χάρις τοῦ Θεοῦ λέγουσα αὐτῷ· Διατὰ τούτως καὶ ἐμὲ ἀλλὰ διὰ τοὺς ἀνθρώπους; Τότε πειθεῖται μὴ προσέχειν δόξη ἀνθρωπινῆ ἀλλὰ τοῦ Θεοῦ. Καὶ ἀκούσαντες εἶπον· Ἑοιτως ἀοιτως ἔχει. 9

617. Ἀδελφὸς ὑπὸ λύπης κρατοῦμεν ἡνάγκαζε τὸν ἀββᾶν Νόνον λέγων· Τί ποιήσω τὸν ἀββᾶ; Καὶ μὴ δύναμαι τὰ πρᾶγμα τοιοῦτον ὑπὸ τὸν ἀββᾶν ἢ καταστάζω, ὑπὸ τὴν γῇ τῆς ἐπαγγελίας, συμφέρει ἑνὶ τὰ κάλα ἡμῶν πέσῃ ἐν τῇ ἐρήμῳ ἢ ὑποστρέψαι εἰς Αἰγυπτον. 10

An elder said: “I hated the arrogance of the young because they toil away and have no reward, looking towards human distinctions.” Another elder, one of greatest knowledge, said to him: “For my part I entirely approve of them. It is advantageous for a younger person to be arrogant and not neglectful; for indeed he who is arrogant must be in control of himself, must watch and exercise; acquire love and endure affliction [in order to acquire] praise. After he has lived like this, the grace of God comes to him, saying to him: ‘Why do you not toil for me, but for men?’ Then he is persuaded not to pay heed to human distinction, but to that of God.” And having heard, they said: “Indeed, it is so.”

A brother in the grip of grief was importuning Abba Nonos saying: “What am I to do, for my thoughts subvert me, saying: ‘You renounced the world at the wrong time: you cannot be saved?”’ The elder said to him: “Even if we cannot enter the land of promise, it is better that our bones fall in the wilderness than to return to Egypt.”

An elder said that there was someone living in the inner desert for a long time and he possessed the gift of foresight, so that he conversed with the angels. Then something like this happened. Two brother monks heard about him; they longed to see him and to benefit from him. Coming out of their cells, they journeyed to him in faith and they were seeking the servant of God in the desert. After many days they approached the cave of the elder and, from afar, they saw somebody like a man dressed in white standing on one of those hills near to the holy one, about three miles away and he called to them, saying: “Brothers, brothers”, and they answered, saying: “Who are you and what do you want?” and he said to them: “Say to that abba whom you are about to encounter: ‘Remember the intercession.’” Coming and finding the elder, they embraced him and, falling before him, they asked to hear a word of salvation from him. And, taught by him for some time, they received benefit. And they reported to him about the man whom they had seen while coming to him and what he had revealed. He knew who it was when he heard, but pretended not to know anything about him. He said that no other man was living there, but they
ήν καὶ προσεπτήσατο ἁγνεῖν περὶ αὐτοῦ καὶ ἔλεγεν ὦτι οὐδεὶς ἀνθρώ-
πος ἄλλος οἰκεῖ ἐνταῦθα. Οἱ δὲ ἴμαγακαζόν αὐτὸν εἶπεν αὐτοῖς τίς ἐστὶν ὁ ὄραθεὶς αὐτοῖς, βάλλοντες αὐτῷ συνεχῶς μετανοίας καὶ κρατοῦντες τοὺς πόδας αὐτοῦ. Ὅ δὲ ἤγειρεν αὐτοὺς λέγων· Δό[φ. 338h]τε μοι λόγον, ἵνα 
μηδειν περιφημισθῇ με ὡς τινά τῶν ἁγίων, ἄχρις ἂν ἀπέλθω πρὸς Κύριον, 
καὶ ἀναγγελώ ὑμῖν τὸ πράγμα. Οἱ δὲ ἐποίησαν καθὼς εἶπεν αὐτοῖς καὶ 
λέγει πρὸς αὐτούς· Ὑπὸς γὰρ ὃν ἐωράκατε ἀπροφοροῦντα ἄγγελος 
Κυρίου ἐστίν, ὅς καὶ ἐθὼν ἐνταῦθα παρεκάλει τὴν ἀσθενείαν μου λέγων· 
Δεήθητι τοῦ Κυρίου περὶ ἐμοῦ, ἵνα ἀποκατασταθῶ εἰς τὸν τόπον μου, ὦτι 
πεπλήρωται λοιπὸν ὁ χρόνος ὁ ὀρισθεὶς κατ’ ἐμοῦ παρὰ τοῦ Θεοῦ. Ἐμοῦ 
δὲ ἐπερωτήσαντος αὐτὸν τίς ἡ αἰτία τῆς ἐπιτιμήσεως σου, λέγει μοι· 
Συνέβη ἐν τινὶ κώμῃ πολλοὺς ἀνθρώπους ἐν ἀμαρτίαις ἐπὶ πολὺ παρορ-
γίζειν τὸν Θεὸν καὶ ἀπέστειλε μετ’ ἐλέους παιδεύσαι αὐτοὺς. Ἐγὼ δὲ 
θεσαμένος αὐτοὺς σφόδρα [φ. 338v] ἀσεβοῦντας, πλεοῦσα τὴν πληγὴν 
ἐπήγειρα αὐτοῖς, ὡστε πολλοὺς ἀναλώθηκαί. Καὶ διὰ τοῦτο ἀπὸ ὄνεος 
γένοι τοῦ ἀποστείλαντος με Θεοῦ. 3 Ἐμοῦ δὲ λέγοντος· Καὶ πῶς εἰμὶ 
ἰκανὸς4 παρακαλέσαι τὸν5 Θεὸν ὑπὲρ ἄγγέλου; ἐπὶ οἰκεῖν; Εἰ μὴ ἦδον ὦτι 
εἰσακούει ὁ Θεὸς τῶν γυναικῶν δοῦλων6 αὐτοῦ, οὐκ ἄν ἤρχομην καὶ 
ὠχλον σοι.7 Ἐγὼ δὲ ἐν ἑαυτῷ ἐμνήσθην τοῦ ἁρφάτου ἑλέους Κυρίου καὶ 
tῆς ἀπείρου αὐτοῦ8 ἀγάπης πρὸς τὸν ἀνθρώπων, ὦτι κατηχίσας καὶ9 
λαλεῖς καὶ βλέπεις αὐτόν, καὶ τοὺς ἁγγέλους αὐτοῦ διακοινεῖς αὐτοῖς καὶ 
ὀμιλεῖς, ὡς τοὺς μακαρίους αὐτοῦ δοῦλους πεποίηκεν, Ζαχαρία καὶ Κορνη-
λίῳ καὶ Ἠλίᾳ τῷ προφήτῃ καὶ τοῖς λοιποῖς ἁγίοις, καὶ ἐδόξασα τὴν 
eὐσπαλαγχύναν αὐτοῦ ἐκπλαγεῖς ἐπὶ τούτοις. Καὶ μετὰ τὸ δι [φ. 338v]η-
γήσασθαι ταῦτα τὸν μακαριώτατον ἡμῶν πατέρα ἀνεπαύσατο. Καὶ 
ἔθαψαν αὐτὸν οἱ ἄνδροι ζητόμεθα μετὰ ὑμῶν καὶ προσευχῶν. Οὐ ταῖς 
ἀρετοῖς10 καὶ ἴμασι σπουδάσωμεν μιμητὰ γενέσαι διὰ τῆς ἵσχυος τοῦ 
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ θέλοντος πάντας ἀνθρώπους σωθῆναι 
καὶ εἰς ἐπίγνωσιν ἁληθείας ἐλθεῖν.

prevailed upon him to tell them who it was that had appeared to them, repeatedly prostrating themselves before him and holding his feet. But he raised them up, saying: “Give me [your] word that you will not talk about me as one of the saints to anybody until I go to the Lord, and I will tell you the matter.” They did as he said to them and he said to them: “He whom you have seen wearing white is an angel of the Lord who, coming here, was fortifying my weakness, saying: ‘Beseech the Lord for me to be restored to my place, for the time set by God for me has now been fulfilled.’ When I asked him: ‘What [was] the reason for your punishment?’ he said to me: ‘It happened that in a village many men greatly angered God with sins and he sent me to chastise them with mercy. But when I saw them behaving very wickedly, I inflicted the blow more heavily on them, with the result that many perished. For that I was removed from the sight of God who sent me.’ When I said: ‘And how am I competent to intercede with God on behalf of an angel?’ that one said: ‘Had I not known that God pays heed to his known servants, I would not have come troubling you.’ Within myself I brought to mind the unspeakable mercy of the Lord and his boundless love for man, so that he has condescended to speak to and look on him, and has made his angels to wait upon them and to speak to his blessed servants Zacharias and Cornelius and Elijah the prophet and the rest of the saints, and I glorified his tender mercy, amazed at these things.” After he had narrated these things our most blessed father went to his rest and the brothers, with hymns and prayers, honourably buried him, of whose virtues let us too strive to be imitators, through the strength of our Lord Jesus Christ, who wills all men to be saved and to come to knowledge of truth. [Cf. 1 Tm 2:4.]
619. Ἀββᾶς τις ἀνεχώρησε σὺν τινὶ ἄδελφῳ εἰς τὴν ἐσωτερικὸν ἐρήμον καὶ ἦσαν τὰς μὲν ἐς ἡμέρας ἀπ᾽ ἀλληλῶν χωριζόμενοι, τῇ δὲ ἐβδομή συνερχόμενοι ὁμοί ἐπετελέου τὰς εὐχὰς καὶ ἐγεύωντο, μιθὲν πλέον ἀλληλοῖς διαλεγόμενοι. Ἀπερχόμενοι οὖν οἱ δαίμονες πρὸς τὸν ἕνα αὐτῶν, ἡπάτων αὐτῶν ἐν πολλοῖς καὶ προσῆμαιναι αὐτῷ εἰσόδους ἄδελφον καὶ τὰ γε [f. 339v] εὑόμενα ἐν πολλοῖς τόποις. Ταῦτα ὁρῶν καὶ ἂκοuniversal text here
N.619

An abba retreated to the inner desert with a brother and they were apart from each other for six days, but they came together on the seventh, offered prayers and ate, saying nothing more to each other. Taking off against one of them, the demons began deceiving him in many things and showing him beforehand the arrivals of brothers and what was happening in many places. Seeing these things and hearing them happening, he began believing in [the demons], thinking that they were holy powers. They prevented him from going away to the brother on the appointed day. As was his wont, he went off to visit a sick brother and suggested to some members of the monastery (as though speaking of somebody else) that it was possible to know some things in the world. When they heard that, thinking that it was himself who was being led astray, they rebuked him, saying: “If you are spending your time on things like that, do not visit us any more”, and he repented immediately and renounced all those things. When he had retreated [into the desert] again the demons approached to lead him astray but he began calling them liars; their persons were immediately transformed into beasts and, after threatening him, they went away.

N.620 BHG 1450x, de monacho superbo, excud. J. Wortley, AB 100 (1982) 351–63

Somebody once told of a monk who used to beseech God to make him worthy to be as Isaac, one of the patriarchs of those times. After his many intercessions, a voice came to him from God saying: “You cannot be like Isaac”, and the monk said: “If not like Isaac, then like Job”, and again the divine voice [came] to him saying: “If you can wrestle with the devil as that one did, you can be [like him].” The monk then agreed and he heard from the divine voice: “Go away to your cell.” Then some days later the devil transformed himself into a soldier and presented himself to the monk, saying: “Abba, I beseech you of your holiness to have mercy on me who am being pursued by my king. Take these two hundred pounds of gold and this maiden and the slave and keep them safe by you in a hidden place,” he said, “for I will be going away into another country.” Unaware of the devil’s snare, the monk said to him: “Son, I cannot hold onto those

1 τὸ γεγονός 2 τὸ γεγονός V 3 τελειοσάμενος[ τελειοσάμενος] τοῦ ἐπήρμην V 4 παραγίνεται ὁ add V 5 τοῦ add V 6 τοῦ ἐπηρμήνητον τῶν διάμορφον στρατιῶτη τῆς ἀτιμίας αὐτῶν S 7 ὁ ἐπηρμήνητος V 8 τοῦ ἐπίθετον τοῦ ἐπιθέτου τῆς ἀτιμίας αὐτῶν ἡ ἀπενίκησεν V 9 τοῖς ἐπιθέτους τοῦ τῶν λογισμῶν τοῦ λογισμῶν τῆς ἀτιμίας τοῦ λογισμοῦ τῶν λογισμῶν S 10 ὑποευελήθη ὁ ἀρχηγός τῆς τοιαύτης V 11 ὑποευελήθη ὁ δημορία τοῦ ὅτι ἐγκλήματος V 12 ὑποευελήθη ὁ δημορία τοῦ ὅτι ἐγκλήματος V 13 τοὺς ὁ δημορία τοῦ ὅτι ἐγκλήματος V 14 τοὺς τοῦ τοῦτον τοῦ τοῦ τοῦτον V 15 ὁ δημορία τοῦ τοῦ ὅτι ἐγκλήματος V 16 ὁ δημορία τοῦ τοῦ ὅτι ἐγκλήματος V 17 ὁ δημορία τοῦ τοῦ ὅτι ἐγκλήματος V 18 ὁ δημορία τοῦ τοῦ ὅτι ἐγκλήματος V
things for I am a lowly man and incapable of safeguarding them.” Then the one disguised as a soldier coerced the monk and the monk said to him: “Son, go and hide them in the adjacent rock.” The next day the monk was persuaded; deceived by the demon he took the gold, the maiden and the slave. Some days later a battle raged in the monk concerning the maiden. He ravaged her then, in remorse at what had happened, he killed her. Then his conscience said to him: “Kill the slave too, so he cannot betray what has taken place”, so he killed the slave. Again his conscience spoke to him: “Take the gold left with you and run away to another place [to escape] the importuning of him who left it with you.” So he went to another country and built an oratory out of the money. When he had completed his task here there came the devil under the appearance of a soldier and he began crying out, saying: “O, violence, help! This monk raised up this edifice out of the money left with him by me” and, whipped up by the guileful soldier, the local people drove him out with utter disdain. Emboldened by their threats [the “soldier”] departed saying he would do those things to the monk that had never entered his mind and, withdrawing, he went away. The monk now knew no peace by day or by night, fighting with his logismoi, until his conscience convinced him to depart from the place, saying: “So he succeeded in revealing my situation. I am taking the rest of the money that remains and going to a distant city where that soldier cannot come.” Now he went off to the city and there he came across a maiden who was the daughter of an executioner. He spoke to her father and took her for his own wife. After a while there arrived the recently appointed regional magistrate and, since the maiden’s father had died, he enquired of the department who should serve justice as an executioner. Those in the department said: “The custom prevails among us that he who marries the wife of the dead executioner or his daughter should enter into his office, even if he is unwilling.” The governor said to them: “Is there such a person among you?” “There is,” they said; “he who seems to have the status of a monk”, and he said: “Go and bring that one to me.” So they brought him to the governor and, under coercion, he
ἐξετασμένοις. ἔν τῷ οὖν ταῦτα ποιεῖν τὸν νέον δῆμιον, ἵδοι ὁ Σατανᾶς εἰς σχήματι στρατιώτου παραγίνεται καὶ ἠρέστατο κράζειν τοιαῦτα, ὡστε καὶ λαὸν συνα[. 340v] ἥχθηκαν πολὺν διὰ τὰς ἐκείνου φωνὰς καὶ πρὸς ἐκδίκησιν τοῦ ἥδικημένου καταβοῶντος τοῦ ἄρχοντος. Ὄπολαβοῦν οὖν ὁ ἄρχων ἔφη πρὸς τὸν στρατιώτην· Κατάστα, ἀνθρώπε, καὶ γενοῦ σαυτοῦ καὶ νουνεχοὺς τά κατὰ σὲ ἀναδίδαξον καὶ μὴ οὕτωσι ἐκφώνει ὡσπερ κύων ὀλάσσων. Καὶ ὁ στρατιώτης πρὸς τὸν ἄρχοντα φησίν: ὁ δήμιος οὕτως μοναχὸς ἦν ποτὲ, καὶ ὑπὸ τινῶν ἔχθρων καταδικομένου μου παρεθέμην αὐτῶ χρυσόν πολύ, πρὸς δὲ καὶ παίδα δούλων μου καὶ παιδίσκην παρθένον, καὶ κελεύσατε τὴν παραθήκην ἄναλαβείν με. Τοῦ δὲ ἄρχοντος ἡδέως τὴν τοῦ πράγματος ὑψήλην προσδεξαμένου κέρδους ἔνεκα, ἡρώτα τὸν ποτὲ μοναχόν, νῦ[. 341r] νὶ δὲ δήμιον, εἰ τὰ τοῦ στρατιώτου όμιλα ἄληθείας εἶναι δοκοῦσιν αὐτῷ. Τοῦ δὲ συνθεμένου καὶ ἀπατούμενου τὴν τούτων ἀποκατάστασιν καὶ στενοθέτος περὶ τὴν ἀπολογίαν τῆς παραθήκης, ὥστερον ὡμολογήσαι καὶ μὴ βουλόμενος τὴν ἀναίρεσιν τοῦ παιδός καὶ τῆς παιδίσκης τοῦ τε χρυσοῦ τὴν ἐξανάλωσιν. Καὶ μὴ εὐρίσκων ὁ ἄρχων τί κομίσασθαι παρ᾽ αὐτοῦ, ἐκέλευσε τὴν ἔπι τάνατον ἀπαχθῆναι τὸν ἄθλιον δήμιον. Ἀπερχομένου δὲ αὐτοῦ ἔπι τὸν τοῦ τέλους τόπον, ιδοῦ καὶ στρατιώτης καὶ κατήγορος ύπαντὰ αὐτῷ κατὰ τὴν ἁγοράν καὶ φησὶ πρὸς αὐτόν· Οἶδας, ἀββᾶ, τίς εἰμί; Ὁ δὲ πρὸς αὐτὸν· Νομίζω, φησίν, ὅτι σὺ ὁ στρατιώτης ύπάρχεις, ὃν [f. 341v] ἐγνώρισα κακῶς, ὃ καὶ παραθήκους μοι τὸν παιδὰ καὶ τὴν παιδίσκη καὶ τὰ χρήματα. Ὁ δὲ πρὸς αὐτὸν ἔφη· Ἔγω εἰμί, φησίν, ὁ Σατανᾶς, ὁ τὸν πρωτόπλαστον ἀπατήσας Ἀδὰμ καὶ τοῖς ἀνθρώποις πολεμοῦν καὶ μὴ συγχωρῶν ὅσον τὸ ἐπ᾽ ἐμοὶ σωθῆναι τινα ἡ γενέσθαι ὡς τὸν Ἰσαὰκ ἡ τὸν Ἰὼβ, ἀλλὰ πάντας στειῤῥοὺς ποιῆσαι ὡς τὸν Ἀχίτωφελ ἐκεῖνον καὶ ἱούδαν τὸν Ἰσαριώτην, Καίν τε καὶ τοὺς ἐν Βαβυλώνι πρεσβυτέρους καὶ πάντας τοὺς ὁμόλογος αὐτῶν. Ἄπαθι οὖν καὶ σὺ τὸν δόλον ὑπομείνας παρ᾽ ἐμοῦ καὶ μὴ μεμαθήκως πολεμεῖν τὸν ἀδόταν πόλεμον, μὴ ἀλαζονεύους θρασυνόμενος ύπέρ ἐκ περίσσου πολαίειν καὶ ἱστασθαι. Καὶ ἐπὶ τοῦ Ἰὼβ γὰρ ἐκεῖνον [f. 341r] οὐδὲν τῆς τέχνης παρελίπειν τῆς πολεμικῆς ταύτης τῆς παρ᾽ ἐμοῦ πάντοτε τοῖς ἀνθρώποις κινουμένης. Καὶ ταύτα εἴπων καὶ τούτων πλείονα γέγονεν αὖνατος. Καὶ ὑπέμεινεν ὁ ἄθλιος τὸν διὰ τῆς ἄχχονς τάνατον ὑπὸ δαιμόνων χλευασθεῖς διὰ τὴν αὐτοῦ ὑψηλοφροσύνην. Καὶ ἡμεῖς τοίνυν φυλαξόμεθα τὰ ὑπὲρ ἡμᾶς αἰτεῖν

agreed to serve justice. When some persons fell guilty of accusations, the
former monk, now executioner, was ordered – (if you can believe me, my
natural feelings do not allow me to continue the story without tears) – [the
former monk] was ordered by the magistrate to apply pitch or some other
torture to those being investigated. While the new executioner was doing
this, look – Satan disguised as a soldier came by and started shouting such
things that a large crowd gathered because of the man’s shouts, calling on
the magistrate for vengeance for the man wronged. So, taking up [the case]
the magistrate said to the soldier: “Calm down, man; and, when you are
yourself again, instruct me sensibly about your case and stop yelling in that
way like a barking dog.” Then said the soldier to the magistrate: “This
executioner used to be a monk and when I was being pursued by some
enemies I left much gold with him, together with my young slave and a
virgin handmaid; give an order that I get my deposit back.” The magistrate
gladly accepted the explanation of the matter for the sake of gain. He asked
the former monk, now executioner, whether what the soldier [said] seemed
to him to be words of truth. When he agreed they did and was asked to
restore the [goods], being deficient in the explanation of the deposit, he
eventually and reluctantly confessed the murder of the slave and of the
maiden, also the entire squandering of the gold. Finding that there was
nothing to be gained from him, [the magistrate] ordered the wretched
executioner to be taken away to [his] death. But as he was going off to the
place of his end, here the soldier and accuser met him in the marketplace
and said to him: “Do you know who I am, abba?” “I think that you are the
soldier,” he said, “whom I had the misfortune to know, the one who left
the slave, the handmaid and the money with me.” But he said to him:
“I am Satan,” he said, “the one who led astray Adam, the first one made;
I am at war with men and, so far as I am able, I do not permit anybody to
be saved or to become like Isaac or Job, but strive to make them all like
that Achitophel and Judas Iscariot; like Cain and the elders in Babylon and
all those like them. Away with you too then, who have not withstood my
guile and have not learnt how to fight the unseen warfare. Avoid boasting
with excessive audacity of your ability to wrestle and withstand. In the case
of Job I neglected none of that military skill which was ever mobilised by
me against mankind.” This said and much more, he became invisible and
παρά τοῦ Θεοῦ καὶ συντάσσεσθαι ποιεῖν ἀπερ eἰς ἔργον ἁγαγεῖν μὴ ἐξισχύωμεν. Καλὸν δὲ μᾶλλον τὴν βασιλικὴν ὁδεῖν ὁδὸν, δι’ Ἡ δυναμόμεθα μὴ ἐκκλίνοντες εἰς δεξία ἢ εἰς ἁριστερὰ σωθῆναι ἐκ τοῦ ἐνεστῶτος πνευμοῦ αἰῶνος ἔχοντες τὴν εἰς πάντα ταπεινοφροσύνην.

621. Ἐλεγε τες τῶν γερόντων ὅτι ἐν τῇ χώρᾳ ἡμῶν κατὰ τινα [f. 341v b] καὶ ἐν συνήγοντο πρὸς ἀλλήλους οἱ γέροντες ὄφελείας χάριν. Καὶ ἀναστάς εἰς εἴς αὐτῶν, λαβών τὸ μικρὸν κερβάκιριον τὸ ἐπικείμενον τῷ καθίσματι ἐξισχύομεν εἰς μέσῳ πάντων κατὰ ἀνατολάς βλέπων καὶ εὐξατό λέγων. 'Ὁ Θεὸς ἐλήησον με. Καὶ ἀπεκρίνετο ἑαυτῷ λέγων. Εἴ θέλεις γίνα σε ἐλήησον, θές ὑπὲρ βαστάζεις καὶ ἐλεῶ σε. Καὶ πάλιν ἐλέγεν. 'Ὁ Θεὸς ἐλήησον με. Καὶ ἀπεκρίνετο ἑαυτῷ. Ἡκουσας. Θές ὑπὲρ βαστάζεις καὶ ἐλεῶ σε. Τούτῳ δε ἐπὶ πολὺ ποιήσας ἐκάθισας καὶ λέγουσιν αὐτῷ οἱ πατέρες. Εἰπέ ἢμιν τί ἔστιν ὁ ἐποίησας. Καὶ φησί πρὸς αὐτούς. 'Τὸ κερβάκιριον ὑπὲρ ἐβάσταζον ἐπὶ τῶν ὁμών μου, τὸ θέλημα μου ἔστιν. Καὶ τα[ f. 342a] ρ-εκάλου τὸν Θεὸν γίνα μετ’ αὐτοῦ ἐλήησθα με καὶ εἴπην μοι 'Ἀρεῖ βαστάζεις καὶ ἐλεῶ σε. Καὶ ἡμεῖς οὐν, φησίν, ἐὰν θέλωμεν ἐληηθῆναι ὑπὸ τοῦ Θεοῦ, ἀφήσωμεν τὸ ἰδίον θέλημα καὶ τυγχάνομεν ἑλέουσ.

622. Ποτέ δύο ἀδελφοὶ συνεφώνησαν καὶ ἐγένοντο μοναχοί. Καὶ ώς κατῴρθωσαν ἐδοξεῖν αὐτοῖς οἰκοδομήσας δύο κελλία ὑπὸ διαστήματος καὶ ἐκαστὸς αὐτῶν ἀνεχώρησε καθ’ ἑαυτὸν ἡσυχίας χάριν. Καὶ ἐπὶ τολλά ἐτη οὐκ ἔδωκαν ἀλλήλους διὰ τὸ μὴ ἐκβαινεῖν εἰς τὸ κελλίον. Συνέβη δὲ τὸν ἕνα αὐτῶν ἄσθενησαι καὶ ἤλθον οἱ πατέρες ἐπισκέψασθαι αὐτῶν καὶ συνεβῇ ἐκλέψασθαι αὐτῶν καὶ πάλιν ἀνένιπτεν. Καὶ ἐπηρώτησαν αὐτὸν οἱ πατέρες λέγουσιν. 'Τί ἐδώρακας; Ὁ δὲ ἐπιπέπεν Ἀγγέλους [ f. 342v] τοῦ Θεοῦ ἐδώρακα ἐλθόντας καὶ ἐλαβόν με καὶ τὸν ἀδελφόν μου καὶ ἀπῆγαγον ἡμᾶς εἰς τὸν οὐρανόν. Καὶ ἀπῆτυχαν ἡμῶν ἀντικείμεναι δυνάμεις καὶ οὐκ ἓχουσαν καθ’ ἡμῶν. Καὶ ἐγένετο ώς παρῆλθομεν αὐτάς, ἦρξατο λέγειν. Μεγάλη παρασθήσα ἢ ἀγνισ. Καὶ τούτῳ εἰπὼν ἐκοιμήθη. Καὶ ἑδόντες οἱ πατέρες ἀπέστειλαν ἀδελφὸν δηλώσαι τῷ ἀδελφῷ αὐτοῦ ὅτι ἐκοιμήθη. Καὶ ἀπελθὼν ἑὕρεν καὶ αὐτὸν κοιμηθέντα, καὶ πάντες ἐθαύμασαν καὶ ἐδόξασαν τὸν Θεόν.
the wretch suffered death by strangulation, reviled by demons for his arrogance. So let us guard against asking of God for more than we can handle and agreeing to do what we are in fact incapable of delivering. For it is better to travel the royal road by which (deviating neither to right nor to left) [cf. Nm 20:17] we will be able to be saved from this present wicked age, having humble-mindedness in all things.

N.621

One of the elders used to say: “In our region, the elders met together one time for [their] benefit and one of them stood up and took the little cushion that was lying on his seat and placed it on his shoulders. Holding it with his two hands, he stood in the midst of them all looking towards the east and prayed, saying: ‘God have mercy on me’, and he answered himself, saying: ‘If you want me to have mercy on you, put down what you are carrying and I will have mercy on you.’ Again he said: ‘God have mercy on me’, and he answered himself, saying: ‘You heard; put down what you are carrying and I will have mercy on you.’ When he had done this many times, he sat down and the fathers said to him: ‘Tell us what this is that you have done’, and he said to them: ‘The little cushion I was carrying on my shoulders is my will. I was beseeching God to have mercy on me and he said to me: “Leave what you are carrying and I will have mercy on you.” And we (he said) if we wish to be treated mercifully by God, let us abandon our own will and we shall receive mercy.’”

N.622

Two brothers once agreed together and became monks; having achieved that, they thought it best to build two cells at some distance apart and each one withdrew on his own for ἡσυχία. They did not see each other for many years as they did not exit from the cell. Then one of them chanced to fall sick and the fathers came to visit him. He happened to lose consciousness then he began to come around then awoke again. The fathers asked him: “What did you see?” “I saw angels of God coming”, he said. “They took my brother and me and led us into heaven. Adverse powers met us but they were unable [to prevail] against us. And it came about that as we passed by them he began to say: ‘Purity [confers] great freedom of access’” and, with those words, he died. When the fathers saw, they sent a brother to reveal to his brother that he had died and [that brother] found him dead too; they were all amazed and glorified God.
623. Ἡρωτήθη γέρων· Καλὸν ἦστι μεσάσαι ἀντιλογίαν ἀδελφῶν; Καὶ ἀποκριθεὶς εἶπεν Φεῦγε τὰ τοιαῦτα. Γέγραπται γὰρ Βαρύνων τὰ ὡτα αὐτοῦ τοῦ μὴ ἄκουσαι κρίσιν ἁματος καὶ τοὺς ὀφθαλμοὺς αὐτοῦ καμμῶν [f. 342v\(^{3}\)] τοῦ μὴ ἰδεῖν ἄδικιαν.

624. Ἡρωτήθη γέρων· Πῶς δύναται ἀνθρώπως οἰκήσαι κατὰ μόνας; Καὶ ἀποκριθεὶς εἶπεν· Ὁ ἀθλητὴς ἦν μὴ πυκτεύσῃ μετὰ πολλῶν, ὥς δύναται μαθεῖν τὴν τέχνην τῆς νίκης, ἵνα οὐτὸς\(^{4}\) δυνηθῇ μετὰ τοῦ ἀντιδίκου μονομαχῆσαι. Οὕτως καὶ ὁ μοναχὸς, ἦν μὴ παιδευθῇ μετὰ ἀδελφῶν καὶ μάθη τὴν τῶν λογισμῶν τέχνην, ὥς δύναται οἰκήσαι κατὰ μόνας, οὐδὲ ἀντιστήματος τοῖς λογισμοῖς.

625. Εἶπεν γέρων· Δός πρόθεσιν καὶ λαμβάνεις δύναμιν.

626. Ἡρωτήθη γέρων· Καλὸν ἦστιν ἐκλαβεῖν τὰς ἀγίας Γραφάς; Ὁ δὲ εἶπεν· Τὸ πρόβατον λαμβάνει πταρά τοῦ ποιμένος καλὴν βοτάνην φαγεῖν, ἐσθεὶ δὲ καὶ τὴν τῆς ἐρήμου ὕλην. Ὅταν οὖν καῖπερ\([f. 342v\(^{5}\)]\) ται ἀπὸ τῶν ἀκανθῶν, ἀναμαρυκᾶται τὴν βοτάνην καὶ καταγλυκαίνεται\(^{2}\) τὸ στόμα αὐτοῦ καὶ παύεται ὁ ὁπὸς τῶν ἀκανθῶν. Οὕτως καὶ τῷ ἀνθρώπῳ καλῇ ἢ τῶν ἀγίων Γραφῶν μελῆτι πρὸς τὴν τῶν δαιμόνων ἐπιβουλὴν. Καὶ γὰρ, ἦν τις εὐκαρπὴς ἔστε μετὰ πολλῶν ἔστε μετὰ ὁλίγων εἰς τὴν ψυλλωδίαν καὶ φράζῃ τὸ στόμα αὐτοῦ τοῦ μὴ βασιν πρὸς τὸν Θεόν, ἐκείνου δαιμόνων ἔργον ἐργάζεται. Καὶ γὰρ οἱ δαίμονες μὴ δυνάμενοι ἀκούσαι τὸν ἐπαινοῦ τοῦ Χριστοῦ καὶ τοὺς ψάλλοντας καταργοῦσιν.

627. Ἡρωτήθη γέρων\(^{3}\)· Διατί οὐ δύνασαι οἰκήσαι μετὰ ἀδελφῶν; Ὁ δὲ\(^{4}\) εἶπεν ὅτι· Τὸν Θεόν οὐ φοβεῖσαι. Εἰ γὰρ ἐμνημόνευες τὸ γεγραμμένον ὅτι ἐν Σοδόμω οἰσσὸθη ὁ Ἑλτ [f. 343r\(^{5}\)] μηδένα κατακρίνας, καὶ σὺ ἀν εἰς μέσον θηρίων ἐβαλες ἔστειλον οἰκήσαι.

\(^{1}\) οὕτως\(\text{οὐτῶς C}\)  
\(^{2}\) καταγλυκαίνεται\(\text{γλυκεῖται V}\)  
\(^{3}\) γέρων\(\text{παρὰ ἀδελφῷ add V}\)  
\(^{4}\) Ὁ δὲ\(\text{καὶ S}\)  
\(^{5}\) ὁ ὀμ V
An elder was asked: “Is it good to intervene in a dispute between brothers?” and in answer he said: “Flee from such things, for it is written [that the righteous man] ‘stops his ears to hear nothing of bloodshed and closes his eyes to the sight of evil’ [Is 33:15].”

An elder was asked: “How can a man live alone?” and in answer he said: “Unless an athlete spar with many, he cannot learn the skill of winning so that in this way he may be able to fight in single combat with the adversary. So too the monk; unless he be trained with brothers and learn the skill of [counteracting] bad thoughts, he cannot live alone nor can he withstand his bad thoughts.”

An elder said: “Give the intention you receive strength.”

An elder was asked: “Is it good to draw upon the Holy Scriptures?” but he said: “The sheep receives good grass from the shepherd to eat but it also grazes on the stuff of the desert. When it is burning from the thorns, it grazes on the grass; its mouth is sweetened and the juice of the thorns is arrested. Likewise, meditating on the Holy Scriptures is good for the man against the onslaught of the demons. For it is the case that if somebody devotes himself to psalm-singing, either together with many or with few, and he blocks his mouth so as not to call out to God, that man is doing the work of demons, for the demons, being incapable of hearing the praise of Christ, hinder those who are singing psalms.”

An elder was asked: “Why am I unable to live with brothers?” “Because you do not fear God”, he said. “If you would call to mind how it is written that, in Sodom, Lot was saved for having judged nobody, then you could set yourself to live amid wild beasts” [Gen 19:29].
628. Χώρας τινὸς ἐτελεύτησεν ὁ ἐπίσκοπος καὶ ἔρχονται οἱ ἐγχώριοι πρὸς τὸν ἀρχιεπίσκοπον ἀιτοῦντες ἵνα χειροτονηθῇ αὐτοῖς ἐπίσκοπον ἀντὶ τοῦ τελευτήσαντος. Καὶ ἐπίην αὐτοῖς ὁ ἀρχιεπίσκοπος: Δότε μοι ὅσο δὲδατε ὅτι δόκιμος ἐστι τοῦ ποιμάντος τὸ ποιμάντος τοῦ Χριστοῦ κἀγὼ χειροτονοῦ ὑμῖν. Οἱ δὲ ἐπίην: ὤ, ὦκ ἔχουμεν, εἰ μὴ ᾧ ὁ ἁγγελὸς σου' παράσχοιτο ἡμῖν. Καὶ ἐπίην αὐτοῖς ὁ ἀρχιεπίσκοπος: Πάντες ὦδε ἐστέ; Καὶ ἐπίην· Οὐ. Καὶ ἐπίην αὐτοῖς ὁ ἀρχιεπίσκοπος: Ἀπέλθετε καὶ συναθροίσθητε πάντες καὶ ἔλθετε πρὸς με, ἵνα ἐκ συμφωνίας πάντων γένηται ὁ ψηφιζόμενος υἱόν ἐπίσκοπος. Οἱ δὲ ἀπελθόντες συ[ζ. 343]1 νηθροίσθησαν καὶ ἥλθον πάντες δεόμενοι χειροτονηθῆναι αὐτοῖς τὸν ἐπίσκοπον. Καὶ ἐπίην αὐτοῖς· Δότε μοι εἰς ὁν πληροφορεῖσθαι καὶ χειροτονῶ υἱόν. Οἱ δὲ ἐπίην· ὦκ ἔχουμεν, εἰ μὴ ᾧ ὁ ἁγγελὸς σου' χειροτονήσεται ἡμῖν.2 Καὶ ἐπίην αὐτοῖς· Πάντες ὦδε ἐστέ; Καὶ ἐπίην· Οὐδεὶς ὑμῶν παραλέλειπται; Καὶ ἐπίην· Οὐδεὶς παραλέλειπται, εἰ μὴ ᾧ κατέχων τὸν υἱὸν τοῦ πρωτεύοντος ἡμῶν. Καὶ ἐπίην αὐτοῖς ὁ ἀρχιεπίσκοπος· Πληροφορεῖσθαι εἰς ἀν δώσω υἱόν εἰς ὁν ἐγὼ πληροφοροῦμαι· Καὶ ἐπίην· Πληροφοροῦμεθα. Καὶ ἐκελεύσαν ὁ ἀρχιεπίσκοπος ἐνεχθῆναι τὸν κατέχοντα τὸν υἱὸν τοῦ πρωτεύοντος καὶ ἐξειροτόνησαν αὐτοῖς αὐτὸν ἐπίσκοπον. Καὶ λαβόντες [ζ. 343]4 αὐτὸν μετὰ χαρᾶς μεγίστης ἀπέπέλευσαν εἰς τὴν ἐαυτῶν χώραν.

Ἐγένετο δὲ εἰς τὴν χώραν αὐτῶν ἀβροχία πολλή καὶ παρεκάλεσε τὸν Θεόν ὁ γενόμενος ἐπίσκοπος περί αὐτῆς. Καὶ ἐπίην αὐτῷ ὁ Θεὸς· Ἀπελθεῖς εἰς τὴν πόρταν τῆς πόλεως ἀπὸ τοῦ ὅρθου καὶ, δὲν ἄν ἵδης ἐρχόμενον πρῶτον αὐτὸν κάτεχε3 καὶ εὑρεταὶ δὴ ἐρχεθαὶ ὁ υἱός. Ὁ δὲ ἐπιηθεὶς δὲ ὁ ἀποτίσῃ αὐτῷ καὶ ἐκάθισεν καὶ ἕκαθι· εἰς τὸν Θεόν ἄθικτον τῆς πολίν. Καὶ ἄναστας ὁ ἐπίσκοπος κατέχεν τὸν καὶ εὐθὺς ἀπέθετο τὸ φορτίον τῶν ἄνδρων ὁ γέρων. Καὶ παρεκάλεσαν αὐτὸν ὁ ἐπίσκοπος λέγων· Εὐχαίρε, ἀββᾶ, ἵνα ἔλθῃ ὁ υἱός. Ὁ δὲ ἐπιβάτης καὶ ἐπιθύμησαν καὶ ἐπιβάτης καὶ ἐπιβάτης· Ποίησον ἀγάπην, ἀββᾶ, καὶ ὀφειλέσοι χάριν εἰπῇ ἡμῖν τὸν βίον σου, ἵνα καὶ ἡμεῖς ζηλώσωμεν. Καὶ ἐπίην ὁ γέρων· Συναθροίσθησον μοι, κύριε, ἢδε, καθὼς βλέπετε με, ἐξέρχομαι καὶ κόπτω ἐμαυτῷ τὸ μικρὸν φορτίον τὸν ἐμὸν καὶ εἰσέρχομαι καὶ πωλῶ αὐτὸ. Καὶ περισσὸν τῶν δύο ψωμῶν ὃν ἐσθίω ὦ γενέτθησαν καὶ κοίμησαι εἰς τὴν ἐκκλησίαν καὶ πώλη καὶ εἰσέρχομαι τῇ ἐξής καὶ ὁμίλωτος ποιῷ. Ἐὰν δὲ γένηται χειμῶν, μένει ἢ δύο ἡμέρας

1 σου] σοι S 2 υἱόν V 3 αὐτῶν κατέχευ] κράτησαν αὐτῶν V 4 Ἠπιθύμησα δὲ] ὁ ἐπιθύμησε V 5 εἰσέρχομαι rote γέρων ersp V
The bishop of a place died and the people of that place came to the archbishop asking him to ordain them a bishop to replace the dead man. The archbishop said to them: “Give me the one whom you know who is proven capable of being a shepherd of Christ’s flock and I will ordain him.” They said: “We don’t have one, unless one your angel would provide for us.” “Are you all here?” the archbishop said to them. “No”, they said and he said to them: “Go, everybody be gathered together and come to me, so that your chosen bishop be agreeable to you all.” They went and were all gathered together and came begging for a bishop to be ordained for them. “Give me the one in whom you have confidence,” he said to them, “and I will ordain him for you.” “We don’t have one unless someone your angel will bestow on us.” He said to them: “Are you all here?” “We are all here”, they said and he said: “There is not one of you left out?” And they said: “Nobody has been left out, except the fellow tending our mayor’s ass.” Then the archbishop said to them: “Do you have confidence if I give you the one in whom I have confidence?” and they said: “We have confidence”, and the archbishop ordered the fellow who was tending the mayor’s ass to be brought in and he ordained him bishop for them. They accepted him with great joy and sailed back to their own place.

In their place a severe drought ensued; the one who had become bishop interceded about it and God said to him: “Go out to such-and-such a gate of the city first thing in the morning and stop whoever you see coming in first. He will pray – and the rain will come.” He did so; going out with his clergy he took a seat and – behold! There came in an aged Ethiopian carrying a load of wood to sell in the city. The bishop stood up and stopped him, whereupon the old man promptly set down his load of wood. The bishop begged him, saying: “Abba, pray that the rain might come!” He prayed and here, straightaway, there was rain like an outpouring of the heavens; and the rain would not have stopped had he not prayed again. The bishop besought the old man, saying: “Of your charity, abba, for [our] benefit tell us about your life that we too might emulate it.” The elder said: “Forgive me reverend sir; look, as you see, I go out and cut myself the little load of wood [then] come in and sell it. I do not retain more than [enough for] the two little loaves on which I feed. I sleep at the

629. Διηγήσατο μαθητής μεγάλου γέροντος περὶ τοῦ ἀββᾶ αὐτοῦ ὅτι ποτὲ γενομένης τῆς ἐνάτης ὡρας ἐπείνασε καὶ ἠθέλησε γεύσασθαι. Καὶ θέντες τὴν τράπεζαν ἐστήμεν εἰς εὐχήν καὶ ἐμάλλοις δύο ψαλμούς. Καὶ ἦραστο ὁ γέρων λέγειν ἀπὸ στήθους καὶ ἐγένετο ἐστίρα καὶ ἐγένετο[Π. 345.11] προϊ καὶ ἐγένετο ὡρα ἐνάτη καὶ οὕτως κατέτασαν. Ὁ γὰρ νοῦς αὐτοῦ ἀνω ἐθεώρει μυστήρια.

630. Ἀλλοτε πάλιν ὅδευντων ἡμῶν κατὰ μικρὸν ἔστατο ὁ γέρων καὶ εἰπον αὐτῷ: ἀββᾶ, ἔλασον ὅλιγον. Ὁ δὲ ἀποκρίθηκε εἰπέν μοι. Οὐκ ἄκουες; Καὶ εἶπον [Π. 344.11]: Τί ἀββᾶ; Καὶ εἶπεν: Οἱ ἄγγελοι ψάλλουσιν εἰς τὸν οὐρανόν. Χρῆς οὖν νηφεῖν καὶ ἡμᾶς. Καὶ γὰρ ὁ ἀββᾶς Ἀντώνιος εἶπεν ὅτι μοναχὸν οὐ δει ἄλλο φρονίζειν, εἰ μὴ τὴν σωτηρίαν τῆς ψυχῆς αὐτοῦ.

631. Παρεκάλεσε τὸν Θεόν τῆς τῶν πατέρων ἴνα αὐτοῦ πληροφόρηση ἐις τοὺς μέτρους καὶ ἀπέκλαψεν αὐτὸ ὁ Θεὸς ὅτι εἰς τὸδε τὸ κοινῷ ἐστίν ἀδελφός σου βελτίων. Καὶ ἀναστάς ὁ γέρων ἐπήθε τοῦ κοινοβιον καὶ ἀπήγγεις αὐτῷ ό θυγατέρας μετὰ χαράς — ἐν γὰρ μέγας καὶ ὄνομαστός. Καὶ εἶπεν αὐτοῖς ὁ γέρων Θέλω ἢδειν ὅλους τοὺς ἀδέλφους καὶ ἀντάσσασθαι. Καὶ κελεύσαντος τοῦ ἠγομένου ἠλθον οἱ ἀδελφοί καὶ οὐκ ἠλθεν περὶ οὗ ἐπιληφθη ὁ γέρων7. Καὶ ἀποκριθηκε εἰπεν [Π. 344.11]: ἔστιν ἀλλος ἀδελφός. Λέγουσιν. Ναι, ἀλλὰ σαλὸς ἐστι καὶ εἰς τὸν κήπον ἀσχολεῖται. Λέγει ὁ γέρων: Καλέσατε αὐτὸν. Καὶ ἐκάλεσαν καὶ ἐγένετο ὡς εἶδεν αὐτὸν ὁ γέρων ἀναστάς ἠστάσατο αὐτὸν καὶ λαβὼν αὐτὸν κατέδιαν ἐπηρώτησεν αὐτοῦ. Τὸ ἐστίν ἡ ἐργασία σου ἀνάγγειλον μοι. Ὁ δὲ ἀποκριθῆς εἰπεν ἢγὼ ἀνθρωπός εἰμι σαλὸς. Καὶ πολλὰ παρακληθηκες ὑπὸ τοῦ γέροντος εἶπεν αὐτῷ ὅτι τὸν βοῦν τῆς μηχανῆς ὁ ἀββᾶς εἰς τὸ κελλίον μου βάλλει μετέ ἔμοι καὶ καθημέραν τὰ σχοινία τοῦ ψιθρίου οὗ ἐργάζομαι κόπτει. Καὶ ἰδοὺ τρίακοντα ἔτη τοῦτο ὑπομενόω καὶ οὐδέποτε συνεχώρησαν τὸν λογισμὸν μου ἔχειν τι κατὰ τοῦ ὀμ βοῦν ἤδειρα ποτὲ, ἀλὰ μετὰ μακρο

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church then I go out again next day and do likewise. If the weather is inclement, I remain fasting one or two days until the weather is nice again and I can go out and cut [wood].” The bishop and his clergy, having benefited [from this], glorified God and said to him: “You have really fulfilled that which is written: ‘I am a stranger on earth’ [cf. Ps 38:13].”

N.629

A disciple of a great elder related of his abba: “Once when it got to the ninth hour he was hungry and wanted to eat. Having set the table, we stood in prayer and we sang two psalms. The elder began reciting by heart. Evening came, dawn came, the ninth hour came and then he desisted, for his mind was contemplating mysteries on high.”

N.630

“Another time, when we were travelling again, the elder kept stopping every so often and I said to him: ‘Abba, go forward a little’, but in answer he said to me: ‘Do you not hear?’ and I said: ‘[Hear] what, abba?’ and he said: ‘The angels are singing in heaven; we too must be on the alert, for Abba Antony said that a monk should have no concern other than the salvation of his soul.’”

N.631

One of the fathers pleaded with God to inform him what stature he had achieved and God revealed to him: “In such-and-such a coenobion there is a brother better than you.” The elder got up and went to the coenobion and the leading monks [hégoumenoi] met him with joy, for he was great and famous. The elder said to them: “I want to see all the brothers and to greet them.” The brothers came at the command of the higoumen, but the one about whom the elder had been informed did not come. In response he said: “Is there another brother?” “Yes,” they said, “but he is mad and spends his time in the garden.” “Call him”, the elder said. They called him and he was as the elder had seen him. [The elder] got up and embraced him then took him aside and asked him: “Declare to me what your labouring is” and, in answer, he said: “Me, I am a madman.” Having been pleaded with at some length by the elder, he told him: “The abba puts the ox [that works] the machine in my cell with me and each day it tears apart the cords of the rush mat on which I am working. Here, I have put up
632. Καθημενου ποτε τινος των πατερων εις το ιδιον κελλιον ήλθε δαιμων και εισελθων εις το κουτωναριον του γεροντος απεστηθιζε τους Αριθμους το βιβλιον. Και ολιγωρηςας ο δαιμων μετεσχηματιζη εν σχηματι πτωχου και εξηλθε προς τον γεροντα χωλαιυν μετα ραβδου και σπυριδιου. Και λεγει αυτοι ο γερων Οιδατε αποστηθιζειν 'Ο δε ειπεν Ναι, την Παλαιαν Διαθηκην. Λεγει αυτω ο γερων Ουκ οιδατε την Καινην; Ως δε ήκουσεν ο δαιμων την Καινην αφαντος εγενετο.

633. Αδελφος ηρωτησε γεροντα λεγων [f. 345r]: Τι έστι το θελημα και τι έστι το βιαζεσθαι εαυτων; Λεγει αυτοι ο γερων 'Οταν η ψυχη σπουδαση ιδειν το παθος οπου ο λογισμος πολεμεται, τοτο έστι το θελημα. 'Οταν δε αναγκασωσι σε οι λογισμοι, ινα βλεψης εις το παθος το ρολων τη λεγοντες: Τι γαρ έστιν, έαν προς αυτο ιδης ι βλεψης εις αυτο συ δε μη καταδεξη, τοτο έστι το βιαζεσθαι εαυτων.

634. Ειπεν γερων ητι η ερις παραδιδει τον ανθρωπον τη όργη και η όργη παραδιδει αυτον τη τυφλωσει και τη τυφλωσις ποιει αυτον παν κακον εργαζεσθαι.

635. Αδελφως της παρεβαλε γεροντι διακριτικω και παρεκαλεσεν αυτων λεγον: Ενεξαι υπερ έμου, πατερ, ητι άσθενης ειμι. Και άποκριθεις ο γερων ειπεν αυτω: Τη λοιπον ποτη των πατερων ειπεν οτι ο λαμβανον εις τη σοι βλεψης μεταξυ ουδενοντα, αυτως πρωτος μετεχει της πιστητικης του ελαιου αλλοι και ο ευχομενος υπερ αδελφους κοπιωντος προ του έκεινου οφειλεθηναι αυτοις της οφειλεσι μετεχει δια της προαριστης της αγαπης. Ενεξωμεθα ουν υπερ αλληλους, αδελφους μου, ητως ιασθομεν. Τοτο γαρ και ο Θεως ήμιν δια του αποστολου παρεκδελευστο.
with this for thirty years and never allowed my mind to have anything against my abba. Nor did I ever beat the ox, but always rebraided the cords with long suffering, giving thanks to God.” The elder was amazed for this revealed [to him] the rest of his keeping of the commandments too.

N.632

Once when one of the fathers was staying in his own cell, a demon came and got into the elder’s bed then began reciting the book of Numbers by heart. Discouraged, the demon transformed himself into the form of a pauper and went limping out to the elder with a staff and a little basket. The elder said to him: “Do you know how to recite by heart?” “Yes,” he said, “the Old Testament.” The elder said to him: “Do you not know the New [Testament]?” When the demon heard “the New [Testament]” he became invisible.

N.633

A brother asked an elder: “What is the will and what is it to do violence to one’s self?” The elder said to him: “When the soul is anxious to see the passion when the mind is under assault, that is the will. When your thoughts coerce you to look at the passion afflicting you, saying: ‘What harm is there if you look at it or see it?’ and you do not concede, that is doing violence to oneself.”

N.634/10.180

An elder said that strife betrays a man to anger, anger to blindness and blindness makes him do all manner of evil.

N.635/12.14

A brother visited a discerning elder and pleaded with him, saying: “Pray for me, father, for I am ill.” In answer the elder said to him: “One of the fathers once said that he who takes oil in his hand to anoint a sick person, first himself partakes of the riches of the oil through his hand. Likewise, he who prays for a suffering brother, even before that one benefits from the prayer, himself partakes of benefit through his propensity to love. Let us then pray for each other, my brothers, so we might be healed, for God commanded us [to do] this through the Apostle” [Jas 5:16].
636. Ηρωτήθη γέρων. Πώς δύναται ο’ ἀνθρωπος λαβεῖν τὸ χάρισμα τοῦ ἀγαπῶν τοῦ Θεοῦ; Ὁ δὲ ἀποκριθεὶς εἶπεν' Ἑάν τις ἰδὴ τὸν ἀδελφὸν ἐν πλημμελείᾳ καὶ βοήθησε περὶ αὐτοῦ εἰς βοήθειαν, τότε λαμβάνει ἐπίγνωσιν πῶς δεῖ ἀγαπᾶν τὸν [f. 345v] Θεοῦ. 2

637. Εἶπεν γέρων. Ἡ εὐχαριστία πρεσβεύει ὑπὲρ τῆς ἀδυναμίας ἐναντιοῦ τοῦ Θεοῦ.

638. Ἐλεγε γέρων. Καλὸν τὸ ἐξομολογεῖσθαι τοῖς πατράσι τοὺς λογισμοὺς. Ἰδοὺ γὰρ δύο τινὲς ἦλθον πρὸς τινὰ γέρωντα, εἰς γέρων καὶ εἰς νεότερος. Καὶ ὁ μεῖζων ἐνεκάλει κατὰ τοῦ νεωτέρου πάνυ. Ὁ δὲ ἄγιος προσέχω τὸ νεωτέρῳ ἔλεγεν αὐτῷ· Ἀληθῆ λέγει περὶ σοῦ. Ὁ δὲ συνετίθετο λέγων' Ναὶ, ἀληθῆ πολλὰ γὰρ αὐτὸν θλίβω. Εἶτα ὁ ἀδελφὸς ἐπίπλειον κατηγορεῖ. Ὑπογυγύσας δὲ ὁ νεότερος εἶπε ψιθυρίσας' Σιώπα, μη ἄλληθη νομίζῃ ὁ ἄγιος τὰ παρὰ σοῦ. Ὁ δὲ ἄγιος γέρων ἀκούσας ἤνεκραζεν. Τῶν δὲ ἀδελφῶν ἐρωτώτων αὐτῶν´ Διατὶ ἀνέκραζας· Ἀπεκρίθη λέγων [f. 345v]. Εἰσελθόντων τῶν δύο ἀδελφῶν τούτων ἐγγὺς μου εἰς μαύρος βαστάζων τόξον παρειστήκει καὶ κατὰ κατηγορίαν τοῦ μείζονος βέλος ἔπειτε κατὰ τοῦ νεωτέρου· τὸ δὲ βέλος οὐδὲ τῶν ἰματίων αὐτοῦ ἐπετύχανεν. Τελευταίων ὑπογυγύσαντος τοῦ νεωτέρου ὁ μαύρος πέμψας κατ’ αὐτοῦ τὸ βέλος ἐμελλεν5 πλήσσειν αὐτόν, ἵνα οὐ μή πληγή, ἐκραζα. Τῶν οὖν δύο ἀδελφῶν παρακαλοῦντων λαβεῖν θεραπεῖαν τοῦ πάθους, εἶπεν ὁ γέρων· Ὑσταν ἐμπέποτε εἰς φιλονεικίαν, ἀναμιμνήσκεσθε τοῦ μαύρου καὶ παυσέσθε. Καὶ ποιήσαντες οὕτως ἐθεραπεύθησαν.

639. Διηγεῖτο τις περί τινος ἐπισκόπου ὅτι παρεγένετο ἐν χωρίῳ τινὶ ἐν τῇ ἁγίᾳ Κυριακῆ καὶ λέγει [f. 346r] τοῖς διακόνοις αὐτοῦ· Ζητήσατε τὸν πρεσβύτερον τοῦ χωρίου, ἵνα ποιήσῃ ἡμῖν τὴν ἁγίαν τῶν θείων μυστηρίων ἀναφοράν. Καὶ ζητήσαντες εὐρὸν τὸν πρεσβύτερον χωρικοῦ6 πάνυ, ὡς εἶπεν7 ἀπλαστον. Καὶ προτραπέντος αὐτοῦ παρὰ τοῦ ἐπισκόπου προσκομίσατε, θεωρεῖ ὁ ἐπίσκοπος τὸν πρεσβύτερον ἐμα ὁ τῶ8 παραστῆσαι τῇ θείᾳ τραπέζῃ ὁλὸν ἐν τῷ πυρὶ ὄντα καὶ μὴ φλεγόμενον. Τῆς οὖν ἀναφορὰς πληρωθείσης ἄγιε ὁ ἐπίσκοπος τὸν πρεσβύτερον ἐν τῷ λεγομένῳ διακονικῷ καὶ φησί πρὸς αὐτὸν· Εὐλόγησον με, ἄξει τοῦ Θεοῦ δούλε. Ὁ δὲ πρεσβύτερος πρὸς αὐτὸν.9 Καὶ πῶς δυνατὸν ἔστι, φησίν,

1 οὶ om V 2 Θεοῦ] καὶ ἀποκριθεὶς εἶπεν add C sed non sequitur
3 μη μή καὶ S] καὶ μή V 4 ἀκούσας om V 5 ἐμελλεν] ἐβάλε V
6 χωρικοὶ] χωρικοὶ C 7 εἰπείν] καὶ add V 8 τῶ] τὸ C
9 Εὐλόγησον με, ἄξει τοῦ Θεοῦ δούλε. Ὁ δὲ πρεσβύτερος πρὸς αὐτὸν] om S
An elder was asked: “How can a man acquire the spiritual gift of loving God?” In answer he said: “If someone sees his brother living sinfully and calls for help on his behalf, then he acquires understanding of how one should love God.”

An elder said: “Thanksgiving intercedes for our impotence before God.”

An elder said: “It is good to confess our logismoi to the fathers. Look, there were two who came to an elder, one old, one younger. The older one complained bitterly about the younger but, turning towards the younger one, the holy one said to him: ‘Is he speaking the truth about you?’ and the other agreed, saying: ‘Yes, the truth, for I offend him greatly.’ Then the brother redoubled his accusations. Muttering to himself, the younger one said in a whisper: ‘Be quiet or the holy one will think it is true what you are saying.’ On hearing this, the holy elder cried out; when the brothers asked him: ‘Why did you cry out?’ he answered, saying: ‘When these two brothers came in and approached me, one black man carrying a bow stood by and at each accusation by the elder he let fly an arrow at the younger, but the arrow did not even reach his clothes. Finally, when the younger one was muttering to himself, the black man let fly an arrow at him that was going to hit him; it was to prevent him being hit that I cried out.’ When the two brothers begged to receive healing for their passion, the elder said: ‘When you fall to quarrelling, remember the black man – and stop.’ They did so – and were healed.”

Somebody told of a certain bishop who arrived at a place on the holy Sunday and he said to his deacons: “Search for the priest of the place so he can celebrate the holy offering of the divine mysteries. They sought and found the priest, very rustic – uncultured, so to speak. When he was bidden by the bishop to offer [the gifts], the bishop saw the priest all in flames when he was standing at the holy table and not burnt. When the offering was complete, the bishop took the priest into what is called the
ἐπὶσκόπον ὑπὸ πρεσβύτερου εὐλογηθῆναι τοῦ ὑπ’ αὐτοῦ χειρο [f. 346v3]τονομέουν; Ἀλλὰ σὺ με εὐλόγησον, πάτερ. Ὁ δὲ ἐπίσκοπος· Οὐ δύναμαι, φησίν, εὐλογηθῆναι τὸν ἐν πυρὶ ἑστάμενον καὶ προσκομίζοντα τὰ ἁγία δῶρα τῷ Θεῷ παντὶ γὰρ τρόπῳ τὸ ἐλαττον ὑπὸ τοῦ κρείττονος κατὰ τὸν ἀπόστολον3 εὐλογεῖται. Καὶ ὁ πρεσβύτερος φησὶ4 κατὰ τὸ τῆς χώρας ἰδίωμα προσκυνῶ· ὁλῶς5 ἔστιν ἐπίσκοπος ἀν πρεσβύτερος τοῖς ἁγίοις παριστάμενος μυστηρίων καὶ μὴ ἑστάμενος εἰς τὸ θείον πῦρ· Καὶ τούτῳ ἀκούσας ὁ ἐπίσκοπος ἔθαμβασε σφόδρα εἰς τὸ καθαρὸν τοῦ ἀνδρὸς καὶ εἰς τὸ ἀπλοῦν τῶν τρόπων, καὶ ὠφεληθεὶς ἄνεχώρησεν.


641. Ἡν τις μονοχός14 ἐν Θηβαίδι ἀκροτάτην ἁσκησιν καὶ πολιτείαν ἐχὼν. Ἐν πολλαῖς δὲ15 ἀγρυπνίαις καὶ προσευχαις καὶ δήσεις προσκαρτερῶν ἀκτημοσύνην16 παντελῆ μετὰ νηστείας καὶ κόπων τὸ σῶμα κατατρύχων.17 Καὶ18 τὸ μὲν πρῶτα ὀστρείοις βρεκτοῖς19 τῇ μιᾷ χειρὶ καθ’ ἐστήραιν περιλαμβάνων ἠσθιεν20, ἐπείτε μετὰ χρόνον τινὰ μίαν

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1 ἐπίσκοπον… υπ’ αὐτοῦ χειροτονουμένου] πρεσβύτερου εὐλογηθῆναι ἐπίσκοπον τὸν χειροτονοῦντα αὐτὸν; S
2 ἑστάμενον καὶ om S
3 κατὰ τὸν ἀπόστολον om C
4 φησὶν; post ᾧνομα τερπ S // φησὶν] ἐφή V
5 Ὁλῶς] Καὶ ὁλῶς S
6 τὴν εἰρκτὴν] φυλακὴν S
7 Ἐφη] Καὶ ἐφή S V
8 ὁτι om V
9 ἐρρηπίζει omnipert ἐρρηπίζει C S V
10 δεικνύων] δεικνύων C
11 καὶ om S
12 ἀνεχομένην καὶ ἐπεξερχομένην] μὲν ἀνεχομένην ἐπεξερχομένην S
d
13 δι’ οὔς ἐπίσταται τῶν κριμάτων αὐτοῦ λόγους] δι’ ὅν ἐπίσταται λόγων τῶν κριμάτων αὐτοῦ S
14 μονοχὸς om V
15 δι’ om S
16 ἀκτημοσύνην] τῇ add S
17 κόπων τὸ σῶμα κατατρύχων] κόπων σωματικῶν ἐχὼν κατατρύχων τὸ σῶμα παντοδιάθοις S
18 καὶ om S
19 βρεκτοῖς] χρόμενος καὶ τούτοις add S
20 καθ’ ἐστήραιν περιλαμβάνων ἠσθιεν] καὶ οὕτως εὐλαβεῖς αὐτῶν μετέλαβεν S
vestry and said to him: “Bless me, servant worthy of God”, but the priest said to him: “How is it possible for a bishop to be blessed by a priest, one who has been ordained by him? Rather, do you bless me, father.” Said the bishop: “I am unable to bless one who stands in flames while he is offering the holy gifts to God. In any case, the lesser is blessed by the better, according to the Apostle.” The priest said: “I worship according to the custom of the place; is there anywhere a bishop or priest who assists at the holy mysteries without standing in the divine fire?” On hearing this, the bishop was greatly amazed at the purity of the man and at the simplicity of his ways and he went his way benefited.

N.640

They said of a certain deacon of the church of Constantinople that, while he was deacon, he denied Christ, studying magic and poisoning. Some time later his practices became known; he was arrested and thrown into the gaol of the one called the praetor. While he was being examined, asked by the praetor to say how he dared to stand beside the divine altar, fanning the holy offering like the rest of the deacons, he said: “As soon as I take hold of the sacred fan there comes an angel of the Lord and takes it from me and pushes me out of the place, fanning the spotless gifts instead of me and presenting himself as me. At the communion too, the angel of God communicates instead of me and all think they are seeing me communicating.” So we see the long-suffering patience of God who puts up with such things and prosecutes their chastisement to the end, on account of the words of his judgements which he knows.

N.641 BHG 1450\textsuperscript{y}, de monacho ad superbiam propenso

There was a monk of the highest discipline and way of life in the Thebaïd, persevering with total indifference to worldly goods in many nightwatches, intercessions and petitions, exhausting his body with fasting and toils. At first he took one handful of steeped pulse and ate it each evening then, later on, he was satisfied with this ration every second day. When he had followed this regime for a long time, he reached the point of having one eating day in the week, which was a Sunday. So, he lived a long time making use of the pulse that came to hand or plants growing wild from Sunday to [next] Sunday evening, marking off the weeks. But the devil, the originator of evil, was jealous and tried to bring this one down by the same fall by which he had himself fallen: through pride. He approached
καὶ ταύτην ἄγων ἐπὶ πολὺ τὴν διαίτην ἦλθεν εἰς τὸ μίαν κατασχέσειν ἡμέραν εἰς βρῶσιν τῆς ἐβδομάδος, ἢτις ἦν κυριακὴ. Ἀπὸ κυριακῆς οὖν εἰς κυριακὴν τῇ ἔστέρᾳ τοῖς παρατυχοῦσιν ὀσπρὶ [f. 347v] η τ βοτανίας αὐτοφυές χρώμενος ἐπὶ πολὺν διετέλεσε χρόνον ἐλκών τὰς ἐβδομάδας. ἀλλὰ ὁ τῆς κακίας ἑωρεθῆς διάβολος ζηλώσας, ὅπερ πτώματι ἔπεσεν ἐκεῖνος διὰ τῆς ὑπερηφανίας καὶ τοῦτον κατεγεικεν ἐπειράθη. Ὑπεισέρχεται οὖν αὐτῷ καὶ εἰσβάλει οὖν αὐτὸν λογισμοῦ οἰήσεως, ώς ὅτι ἀκροτάτην μετέρχη πολιτείαν, καὶ νηστείαν ἦν οὐδείς τῶν ἀνθρώπων, δεῖ δὲ σὲ σημείον ἐπίεσει τοι δυνάμεις, ἵνα καὶ σὲ προθυμότερος περὶ τὴν ἀσκησιν γένη καὶ τοὺς ἀνθρώπους οἰκοδομήσῃς ὀρῶντας τὰ θαυμάσια τοῦ Θεοῦ καὶ δοξάζοντας τὸν πατέρα ἡμῶν τὸν ἐν τοῖς οὐρανοῖς. Αἰτήσομεν οὖν τὴν τῶν σημείων ἑνέργειαν, αὐτὸς γὰρ ὁ Σωτήρ ἐξηκεν: Ἀπείτει καὶ δοθήσεται ύμῖν. Ὁ μὲν οὖν μοναχὸς τὴν τοιαύτην [f. 347r] δέχθι μετὰ αἰτήσεως ἐκτενεστάτης προσήχῃ τὸ Θεό. Ὁ δὲ φιλάνθρωπος καὶ ἁγαθὸς Θεὸς ὁ θέλων πάντας ἀνθρώπους σωθῆναι, ἰδίων την πλάνην αὐτοῦ καὶ μυρηθεὶς τοῦ κόπου αὐτοῦ καὶ τῆς ἀκραθεσιοῦ, οὐ συνεχώρησε τὸ ἐχθρῶν τελείων πειράσαι αὐτὸν καὶ ρίψαι εἰς τὸ τῆς ὑπερηφανίας πτώμα τὸ πάντων χαλεπῶτερον, διὸ καὶ τὸ ψαλμικὸν ἐπ’ αὐτῷ εὐχέρως ἀρμόσει λόγιον τὸ ὅταν πέσῃ οὐ καταφραχθήσεται, ὅτι Κύριος ἀντιστηρίζει κέφα αὐτοῦ. Ἔρχεται οὖν αὐτῷ ἐνοικα ὧτι φησιν ὁ ἀπόστολος οὐχ ἰκανοὶ ἔσμεν εἰς εαυτῶν τὸ λογισθῆναι. Εἰ οὖν τὸ τοιοῦτο ἐπέτε οὐχ ἰκανοὶ εἰμί, πόσῳ μᾶλλον εἰς διδασκαλίας δέομαι; Ἀπελθὼν οὖν πρὸς τόνδε τὸν ἀναχωρητήν καὶ ἐξ ἔαν εἴπῃ μοι καὶ [f. 347v] συμβουλεύσῃ, ὡς ἐκ Θεοῦ δέξομαι ὅδηγίαν εἰς τὸ σωθῆναι με. Ἡν δὲ ὁ ἀββὰς πρὸς δὲ ὑπῆγε μέγας καὶ ὄνομαστός, προκόψας εἰς θεωριαν καὶ δυνάμεσοις ὕψη τοὺς ἐντυγχάνοντας καὶ τοὺς ἐπερωτώντας ἁμαρτίων οἰκοδομεῖν. Καὶ δὴ ἐξελθὼν τῆς κέλης ἦλθε πρὸς αὐτόν. Εἰσελθόντος δὲ αὐτοῦ πρὸς αὐτόν, εἶδεν ὁ γέρων δύο πιθήκους εἰς τοὺς ὁμοὺς αὐτοῦ καθεξομένους καὶ ἀλώπει τὸν τράχηλον αὐτοῦ.

1 ἡμέρας εἰς βρώσιν τῆς ἐβδομάδος] ἡμέραν τῆς ἐβδομάδος ἐσθίειν S // ἡμέρας C
2 τῇ ἐστέρᾳ ὁ μ Χρώμενος καὶ... ἡμών ἐστέρας ἐκχαίροντο S
3 διετέλεσε χρόνον ἐλκὼν τὰς ἐβδομάδας] γοῦν αὐτῶς τὰς ἐβδομάδας διατιθέλον παραίνει τὸν χρόνον S
4 ὅπερ ὁ μ C
5 ὅπερ πτώμα... ὑπερηφανίας εἰς ἑκένωσε τούτῳ S
6 ἐπειραθῆ] ἐπειράσασθαι S
7 ὑπεισέρχεται οὖν αὐτῷ καὶ οἱ S
8 καὶ εἰσβάλει οὖν αὐτῶν λογισμὸν λογισμοῦ V τῶν ὁμ S
9 ὅπερ ὁ μ C
10 Αἰτήσαμεν] Αἰτήσαμεν V ἑνέργειαν ἐργαὶ V τοῦ κόπου τῶν κόπων S
11 ὑπενίσχυσεν V θεῖοι ἐργα S
12 τοῦτον ἐντυγχάνοντα... ἁμαρτίων τοὺς ἐντυγχάνοντας καὶ τοὺς ἐπερωτώντας S
13 δὲ δὲ V θεῖοι αὐτὸν οἱ S
14 πρὸς αὐτόν
him and a thought of self-conceit came into his mind: “You are practising as high a way of life as possible and fasting such as no other man, but you must make a demonstration of miracles so you can be more enthusiastic in discipline and benefit the men who see the wonders of God and glorify our father who is in heaven [Mt 5:16]. So let us ask for the power [to do] the miracles, for the Saviour himself has said: ‘Ask and it shall be given to you’ [Mt 7:7].” So the monk offered such a petition to God with most fervent requesting. But when God who is good and the lover of mankind and wishes “all men to be saved” [1 Tm 2:4] saw how he was led astray and remembered his toil and discipline, he did not suffer the adversary to seduce him altogether and to throw him [down] with the fall of pride, the most serious fall of all. Hence, the verse in the psalms will fit him well: “Though he fall, he shall not be cast away for the Lord upholds his hand” [Ps 36:24]. Then a thought came to him that the Apostle says we are insufficient to think anything of ourselves [cf. 2 Cor 3:5]. “So if a person like him said: ‘I am not sufficient’, how much more am I in need of teaching? So let me go to that solitary and whatever he says to me or counsels me, I shall receive it as guidance from God towards my salvation.” Now the abba to whom he was going was great and renowned; greatly advanced in contemplation, he could be beneficial to those who appealed to him and edify appropriately those who asked him questions. [Our monk] came out of the cell and went to him and when he went in to him the elder saw two monkeys sitting on his shoulders controlling his neck with a chain, each one pulling to draw it to himself. When the man saw this and realised the reason for it (he was “taught of God”) [1 Th 4:9], he sighed and wept in silence. After the prayer and the usual greeting, they sat there for an hour without speaking, for that was the custom of the fathers in that place. After that, the visiting monk said: “Father, do me a favour; give me instructions in the way of salvation.” The elder answered: “I am not sufficient for that, my son, but am myself in need to be led by the hand.” But he said to him: “Abba, do not decline to do me a favour sir, for I have confidence in you and have set my mind to receive your counsel”, but he shook his head, saying: “You are not listening to me and that is why I am declining.” Again the monk pledged himself and gave his word: “If you speak to me, I will listen to you as though to an angel.” Then the elder said to him: “Take this purse of money; get off to the city and buy ten loaves of bread, ten measures of wine and ten pounds of meat then bring them [here].” He began to be very sorrowful but he took [the purse] and went. On the way he tossed around many thoughts: “What was in this elder’s mind? How am I to purchase these things? The worldlings
κατέχοντας' καὶ πρὸς έαυτὸν ἐκάτερος ἔλκειν ἐβίαζότο. Καὶ θεασάμενος τούτο καὶ γυνοῦ τὴν αἰτίαν (ἢ γὰρ θεοδίκας ὁ ἀνήρ), στενάζας ἐξάκρυσεν ἥσυχῇ, καὶ μετὰ τὴν εὐχὴν καὶ τὸν συνήθη ἀστάσιμον ἐκαθέσθησαν ἐπὶ ὠραν μίαν μὴ λαλοῦντες 'τούτο [f. 347v\textsuperscript{14}] γὰρ σύνηθες τοῖς ἐκέισα πατράι. Μετὰ δὲ ταῦτα λέγει ὁ παραγενόμενος μοναχὸς: \textsuperscript{3} Πάτερ, ὥφελησον με καὶ δός μοι ὑποθήκας ὁδοῦ σωτηρίας. 'Ἀπεκρίθη δὲ ὁ γέρων. Οὐχ ικανός εἰμι, τέκνον, εἰς τούτο· καὶ γὰρ αὐτὸς χρῆσθω' χειραγωγίας. Ὁ δὲ φησὶ πρὸς αὐτῶν· Μὴ παρατοῦ, κύρι, ἀββά, τοῦ ὥφελησαι με· πεπληροφορήμαι γὰρ εἰς σέ, καὶ ἔδωκα τὸν λογισμὸν μου δεξασθαί τὴν συμβουλίαν σου. Ὁ δὲ ἀνένευ ἐλέγῳ ὅτι οὐκ ἀκούεις μου καὶ διὰ τούτο παρατοῦμαι. Πάλιν οὖν ὁ μοναχὸς διεβεβαίωτο καὶ ἔδωκεν αὐτῷ λόγον ὅτι, ἐὰν εἴητε μοι, ἀκοῦσω σου ὑπὸ ἀγγέλου. Τότε λέγει αὐτῷ ὁ γέρων· Λάβε τὸ βαλάντιον\textsuperscript{6} τοῦ κέρματος τούτο καὶ ὑπάγει εἰς τὴν πόλιν καὶ ἀγόρασαν [f. 348r\textsuperscript{3}] δέκα ἄρτους καὶ δέκα ἔστασαν ὅπου καὶ δέκα λίτρας κρεῶν καὶ φέρε. Ἡρετὸν οὖν περιλυπο- ποι γίνεσθαι, ὃς λαβὼν ἐπορεύετο. Καὶ ἐν τῇ ὁδῷ πολλοὺς λογισμοὺς ἀνεκίνηε ὅτι τί ἐξέδότο τὸ γέρων τούτῳ καὶ πῶς ἀγόρασας ταῦτα, σκανδαλίζοντας οἱ κοσμικοὶ ἐμὸς τοῦτα λαμβάνοντος. Κλαίων καὶ δακρύων ἀπήλθεν καὶ αἰσχυνόμενος διὰ ἅλλου μέν τινος τοὺς ἄρτους, διὰ ἅλλου δὲ τὸν οἶνον ὑώνησατο. Καὶ ἔλεγεν· Οὐαί μοι τὸν ἀθλίω, πῶς κρέα ἀγοράσω, ἢ δὲ ἐαυτοῦ ἢ δὲ ἅλλου; Πλὴν μετὰ αἰσχύνης ἡρέμων εὐρίων τών κοσμικῶν ἔδωκε τὸ κέρμα καὶ ἀγόρασας ἔδωκεν αὐτῷ. Λαβὼν δὲ ὁ μοναχὸς ἤγεικεν πρὸς τὸν γέροντα. Καὶ λέγει αὐτῷ ὁ γέρων· ὁ ἔμψησον τὰ κρέα. Ὁ δὲ ἐρήψε, σκυθρωτάζων, τότε λέγει αὐτῷ ὁ γέρων.\textsuperscript{12} Μὴ [f. 348r\textsuperscript{14}] ἐπιλάθη ὅτι δδώκας μοι λόγον, ἡ ἐὰν εἴπω σοι, ὑπακούσαι. Λάβε οὖν ταῦτα καὶ ὑπάγει εἰς τὸ κέλλιον σου καὶ εὐχὸν μεταλάμβανε ἄρτον ἕνα καὶ ξέστην οἶνου καὶ λίτραν κρεῶν ἡμερίαν καὶ μετὰ δέκα ἡμέρας ἐλθὲν ἐνθάδε. Ὁ δὲ ἀκούσας καὶ μὴ τολμῶν ἀντεπιθε λαβῶν ἀπῆλθεν κλαίων καὶ ἀνίσωμος ἐπὶ τὸ ὀργάνῳ πράγματι, ὅτι ἐκ ποίας νηστείας εἰς τὸ ἔθσασα, λέγων: \textsuperscript{14} ποιήσω, μὴ ποιήσω, ἔμπνεο, τὸν Θεὸ ὅτι λόγον δδώκας οὕτως ὅτι δὲ ἐὰν εἴπῃ μοι ως ἀπὸ Θεοῦ δέχομαι. Καὶ νῦν, Κύριε, ἐπιδε ἐπὶ τὴν ἀθλιότητα μου καὶ ἐλέησον με συγχωρήσας τὰς ἀμαρτίας μου ὅτι ἱδού καὶ νῦν ἀναγκάζομαι πράξαι παρὰ προθε[f. 348v\textsuperscript{3}] σιν ἐκὸν τῆς ἔγκρατείας μου.

\textsuperscript{1} κατέχοντας' περιέχοντας S \textsuperscript{2} ἐκάτερος ἔλκειν ἐβίαζότο S \textsuperscript{3} μοναχὸς ἀδελφὸς S \textsuperscript{4} νὲ μοι τὸν λόγον ὅτι δὲ ἐρήψε, σκυθρωτάζων, τότε λέγει αὐτῷ ὁ γέρων] om C \textsuperscript{5} τὸν τὸς C \textsuperscript{6} λέγων] ἔλεγεν οὗν V \textsuperscript{7} ἔμψησον τὰ κρέα. Ὁ δὲ ἐρήψε, σκυθρωτάζων, τότε λέγει αὐτῷ ὁ γέρων] om C \textsuperscript{8} τὸν τὸς C \textsuperscript{9} λέγων] ἔλεγεν οὗν V
will be offended by my taking them!” He went his way weeping and wailing; then, in shame he purchased the loaves from one person, the wine from another. And he said: “Woe is me, wretch that I am; how am I to buy meat myself or through somebody else? Shamefacedly he surreptitiously found a worldling and gave him the money; he bought it, and gave it to him. Then the monk took it and brought it to the elder and the elder said to him: “Consume the meat.” Reluctantly, he consumed it; then the elder said to him: “Do not forget; you have given me your word that you will obey whatever I say to you. So, take these things, go into your cell, offer a prayer and partake of one loaf of bread, a measure of wine and a pound of meat each day; then come here after ten days.” Having heard and not daring to protest, taking [the provisions] off he went, weeping and grieving over the matter, saying: “What have I come to after such fasting? Shall I do it, or shall I not? If I do it not, I am at odds with God, having given my word to the elder that whatever he said to me I receive it as from God. Lord, look upon my wretchedness and have mercy on me now, having pardoned me my sins. For look: now I am obliged to act contrary to the purpose I had for my continence.”

Weeping like this he came to his cell and did as the elder commanded him. He applied himself to prayer yet more fervently and watered the food with tears when he was about to eat, interceding and saying: “Lord, were you trying to abandon me?” So God was attentive to his repentance and humility. He gave comfort to his heart and he, coming to a recognition of the reason why it came about that he was indifferent [to food], as he thought, gave thanks to God and freely assented to the saying of the Prophet: “All man’s righteousness is as a filthy rag” [Is 64:6] and “Unless the Lord build a house and keep a city, the guardian stayed awake in vain” [cf. Ps 126:1]. So he came back to the elder weighed down in body and worn out more than when he used to go for weeks without food. Seeing him so humbled, the elder received him with a smiling face and, when they had offered a prayer, they sat in silence. Then the elder said: “My son, God, the lover of mankind, watched over you and did not let the adversary get the better of you – for he is ever accustomed to lead astray those directed towards virtue with fine-sounding words and to bring them to the presumptuous state of mind. He also coerces them and leads them on to undertake high degrees of righteous activity in order to bring them down this way. There is no sinful passion so abominable in the sight of God as pride and no righteous activity more honourable with him than that of humility. See both the examples of the Pharisee and the Publican: the
Καὶ οὕτως δακρύων ἦλθεν εἰς τὴν κέλλιαν καὶ ἐποίησε καθὼς ἐνετείλατο αὐτῷ ὁ γέρων. Σφοδρότερον δὲ μᾶλλον τῇ εὐχῇ ἐκέχρητο καὶ ἐν τῷ μέλλειν αὐτὸν ἐσθίειν ἔβρεχε τοῖς δάκρυσι τὰ σίτα ἐνυγγάνων καὶ λέγων· Κύριε, ἐγκατέληπτες με; Οὕτως οὖν ὁ Θεὸς προσέχων τῇ μετανοίᾳ αὐτοῦ καὶ τῇ ταπεινώσει ἐμνῄει παράκλησιν εἰς τὴν καρδίαν αὐτοῦ καὶ εἰς ἐπίγνωσιν τῆς αἰτίας ἐλθῶν διὸ ἦν συνέβη αὐτὸν ἀδιαφόρησαι, ὡς ἐνόμιζεν, εὐχαριστήσας τῷ Θεῷ καὶ ἀνθωμολογεῖτο τὸ προφητικὸν λόγιον ὅτι πάσα δικαιοσύνη ἀνθρώπου ὡς ῥάκος ἀποκαθημένης καὶ τὸ ἐὰν μὴ Κύριος οἰκοδομήσῃ οἶκον καὶ φυλάξῃ πάλιν εἰς μᾶ[. 348v] τὴν ἡγύπτησαν οἱ φυλάσσων. Οὕτως ἐπανέρχεται πρὸς τὸν γέρωντα κατατεπηνομένους τῷ σώματι καὶ ἐκτετρυχωμένους πλεῖον ἢ ὅτε τὰς ἐβδομάδας διετέλει ἄστιος. Ἰδὼν δὲ αὐτὸν ὁ γέρων οὕτως ταπεινωθέντα φαίνεται τὸ προσώπῳ ὑπεδέξατο αὐτὸν, καὶ ποιήσαντες εὐχὴν ἐκάθισαν σιωπώντες. Εἶτα λέγει ὁ γέρων· Τέκνοι, ὁ φιλάνθρωπος Θεὸς ἐπεσκέψατο σας καὶ ὄψιν εἰς τὸν ἐξήρθην κατακυριεύσασι σου. Ἀεὶ γὰρ ὡς δι’ εὐλογοφανῶν εἰσώθης τοὺς τὴν ἀρετήν μετιόντας ἀπατᾶν καὶ εἰς τὸ τῆς οἰσέως φρόνημα φέρειν, ἀναγκάζει τα αὐτοῦ καὶ προτρέπεται μεγάλα μέτρα μετελθεῖν κατορθωμάτων, ἵνα οὕτως αὐτοὺς κατενέγκῃ. Οὐδὲν γὰρ παρὰ θεὸν ἀμαρτίας πάθος οὕτως [φ. 349r] βδελυκτόν ὡς τὸ τῆς ὑπερηφάνειας, καὶ οὐδὲν παρ’ αὐτοῦ κατόρθωμα τίμιον ὡς τὸ τῆς ταπεινώσεως. Καὶ ὁρὰ ἀμφότερα ἐκ τοῦ Φαρισαίου καὶ τοῦ τελόντος τὰ ὑποδείγματα αἱ ἀκρότετες τοῖν ὀὐτῶς ἐπισφαλεῖς ἐκατέρως μερῶν. Καὶ γὰρ τῆς τῶν γερόντων φησιν ὅτι τὰ ὑπερέμετρα τῶν δαιμόνων ἐστίν. Ὁδῷ οὖν βασιλικῇ πορεύου κατὰ τὴν Γραφήν, καὶ μὴ ἐκκλίνῃς δεξία ή ἀριστερά, ἀλλὰ μεσότητι κέχρησον εἰς τὴν μεταλημείται, μέτρῳ ἐσθίων τὸ ἀκαθαρσίας ἐντός καθ’ ἐσπέραν. Εἰ δὲ γένηται χρεία, ἀδιακριτῶς μετέρχον τῶν καρδίων, κἂν διὰ πάθος ἢ διὰ ἀλλήν τινὰ αἰτίαν λύσαι δέξῃ τὴν ὀρισμένην ὄραν. Κἂν τὸ πάλιν μεταλαμβάνεις γένηται παρ’ ἡμέραν, μὴ διακριθῆς, [φ. 349v] οὐ γὰρ ὑπὸ νόμον ἀλλ’ ὑπὸ χάριν ἐσμέν. Ἐσθίων γε μὴν, μὴ θέλει κορέσας αὐτῷ, ἀλλ’ ἔπεχε σαυτοῦ εἰς ἐγκράτειαν, μάλιστα ἀπὸ τῶν λυχνουτέρων βρομάτων. Τὰ εὐτελέστερα δὲ ἀσπαζόμενο τὰ πάντως καὶ τὴν καρδίαν σου τῆρε παντοῦς ἀσκῶν τὴν ταπεινοφροσύνην, θυσία γὰρ τῷ Θεῷ, ὃς φησίν ὁ προφήτης, πνεύμα συνετριμμένων, καρδίαν συνετριμμένην καὶ τεταπεινωμένην ὁ Θεὸς οὐκ ἐξουδενώσει. Καὶ πάλιν αὐτὸς ὁ ἄγιος Δαβίδ φησίν· ἐταπεινωθεὶς καὶ ἐσωθεὶ με. Καὶ διὰ τοῦ προφήτου Ἡσαΐου φησὶν ὁ Κύριος· ἔτι τίνα

extremes of both sides are so precarious, for one of the elders said excess is of the demons. Follow then the royal way (as the Scripture says), deviating neither to left nor to right [cf. Nm 10:17] but use moderation in feeding, eating a little each evening. But if need arise, do not scruple to break the time-limit; for suffering, or any other reason, you should set aside the appointed hour. And if it happens that you are eating again in the day [i.e. twice a day] do not scruple, for we are not under laws but under grace [Rom 6:14]. When eating, do not desire to fill yourself, but hold yourself in check, especially with the more tasty dishes. Always go for the more frugal ones and keep your heart putting into practice humility in every way for, as the Prophet says, ‘The sacrifice of God is a troubled spirit; a broken and contrite heart God will not despise’ [Ps 50:19], and again holy David himself says: ‘I was humbled and he saved me’ [Ps 114:6] and, through the Prophet Isaiah, the Lord says: ‘With whom shall I take my rest other than with him that is lowly and of a contrite heart and trembles at my words?’ [Is 66:2] So, cast all your hope on the Lord, my son; go your way in peace [Lk 7:50, 8:48] and ‘He shall uphold you’ [cf. Ps 54:23] and ‘he shall bring forth your righteousness like light and your just-dealing as the noon-day’ [Ps 36:3].”

Having benefited the brother like this and supported him with what had been found, he dismissed him, rejoicing in the Lord. As he went along like this, he said: “Let such as fear you turn me back; even they that know your testimonies” [Ps 118:79] and: “The Lord has chastened and corrected me; but he has not given me over to death” [Ps 117:18] and: “The righteous will smite me in mercy and reprove me” [Ps 140:5] and to himself he said: “Turn again then unto your rest, O my soul, for the Lord has dealt bountifully with you” [Ps 114:7]. Returning in this manner to his cell, he lived according to the elder’s instructions, passing all the rest of his life in humility and sorrow for sin until he came “unto a perfect man, unto the measure of the stature of the fullness of Christ” [Eph 4:13].
ἀναπαύουσαι ἀλλ' ἢ ἐπὶ τὸν πράξιν καὶ ἱσόχιον καὶ τρέμοντά μου τοὺς λόγους. Πᾶσαν οὖν τὴν ἐλπίδα σου, τέκνον, ἐπιρρήψας ἐπὶ Κύριον, πορευόμενον εἰς εἰρήνη τὴν ὀδὸν σου καὶ αὐτὸς ποιήσει καὶ [Ἑ. 349 ν'] ἐξοίσει ὡς φῶς τὴν δικαιοσύνην σου καὶ τὸ κρίμα σου ὡς μεσημβρίαν.

Οὔτος οὖν ἀφελήσας τὸν ἀδέλφον καὶ στηρίξας καὶ τοῖς εὐρέθεσιν, εὐωχθεῖς μετ' αὐτοῦ ἀπέλυσεν ἀγαλλίωντα ἐν Κυρίῳ. Καὶ οὔτως πορευόμενος ἔλεγεν· Ἐπιστρεψάτωσαν με οἱ φοβοῦμενοι καὶ οἱ γινώσκοντες τὰ μαρτύριά σου καὶ παιδεύουν ἐπαίδευσε με ὁ Κύριος, τῷ δὲ θανάτῳ οὐ παρέδωκέ με καὶ τὸ παιδεύσει με δίκαιον ἐλέει καὶ ἐλέγχει με. Καὶ πρὸς ἐαυτὸν φησίν· Ἐπιστρεψον γυμνὸ μου εἰς τὴν ἀνάπαυσιν σου, ὅτι Κύριος εὐπροέτεισθαι σε καὶ τὰ ἔξης. Καὶ οὔτως ἔλθων ἐν τῷ κελλίῳ ἐβίωσε κατὰ τὰς ὑποθηκὰς τοῦ γέρωντος μετὰ τατεινώσεως καὶ κατανύξεως διατελῶν τὸν ἀπαυγᾶ ὑπὸ τῆς ζωῆς αὐτοῦ, [Ἑ. 349 ν'] ἔως ἐφθασεν εἰς ἀνάρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ.

642–3. Περὶ τοῦ ἀββᾶ Δούλα

Διηγήσατο ὁ ἀββᾶς Δανιήλ ὡτι ἐγένετο τις μοναχὸς Δουλᾶς ὑνόματι, ὡς καὶ ἐν τοῖς μεγάλοις τῶν πατέρων ἐλογίσθη. Ὁ οὔτος ὁ Δανιήλ τὰ πρῶτα ἐν κοινοβίῳ ἔκαθισεν ἐπὶ ἐτὶ τεσσαράκοντα καὶ ἔγγρα ὅτι διαφόρος δοκιμάσας εὗρον ὃτι εἰς τοῖς κοινοβίοις πλεῖον μᾶλλον καὶ ταχύτερον προκόπτουσι εἰς ἐργασίαν ἀρετῶν, εάν ἐξ ἀληθεῖς καρδίας ὠσιν ἐν τῶπῳ. Ἐγένετο γὰρ φησιν ἀδελφὸς τις ἐν κοινοβίῳ τῷ μὲν σχήματι τατείνος καὶ ἐξουθενωμένος, τῇ δὲ διανοίᾳ μέγας καὶ ἐντιμὸς. Οὔτος οὖν πάντων ἐξουθενοῦντων αὐτῶν καὶ ἀτιμαζόντων ἔχαρεν καὶ ἡγαλλίατα, τῶν ἀδελφῶν ἐς ἐπιβολής τοῦ ἀλλοτρίου πικραιωμένων πρὸς αὐτὸν καὶ τῶν μὲν τυπτόντων αὐτῶν τῶν δὲ ἐμπτυντῶν, ἄλλων λοιδορίας πλουνόντων αὐτῶν. Καὶ τάτα ἐπὶ εἰκοστὸν ἔτος ἐν οἷς μὴ φέρων ὁ ἐχθρὸς τὸ εὕψυχον τῆς ὑπομονής αὐτοῦ, ὑποτίθεται τίνι ἀδελφῷ καὶ, τῶν ἀδελφῶν ἱσχυρῶν, εἰσελθὼν ἐν τῇ ἐκκλησίᾳ, πάντα τὰ ἱερατικὰ σκεύη ἀποσυλλήσας, λαθῶν ἐξηλθεν τὸν κοινοβίον. Ὡς δὲ ἐγένετο ὁ κοιropolis τῆς συνάξεως, εἰσελθὼν ὁ κανονάρχης βαλείν τὸ θυμίαμα, εὐρέν πάντα ἀφαιρεθέναι καὶ ἀπελθὼν ἀπῆγγειλε τὸν ἀββᾶ καὶ κρούει τὸ ξύλον καὶ συνάγονται οἱ ἀδελφοὶ πάντες καὶ ἠρξαντο παράττεσθαι καὶ λέγουσιν· ὁὔδεὶς ἔλαβεν αὐτὰ εἰ μὴ ὁ δείνα ἀδελφὸς καὶ δὶα τοῦτο οὔδε εἰς τὴν

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1 οὖν om V 2 τέλειον] καὶ add V 3 tit. om V 4 ἐλογίσθη τῶν πατέρων τοῦ τορ 5 οὔτος] οὔτος C 6 τὸ μὲν σχήματι τὸ μὲν σχήμα V 7 οὔτος] οὔτος C 8 Hic incipit lacuna apud C; → S solus 9 πικραιωμένων V
Abba Daniel told how there was a monk named Doulas who was counted among the great ones among the fathers. At first this Daniel lived in a coenobion for forty years and he used to say: “Having employed various tests I found that those [living] in coenobia make rather more and more rapid progress in practising virtues if they are in the place with a true heart. There was a brother in a coenobion”, he said, “of a humble and despised mien but of great and noble mentality. He rejoiced and was glad when they all set him at naught and looked down on him, when the brothers were embittered against him (at the instigation of the adversary), some striking him, some spitting, others covering him with abuse. When this had gone on for twenty years, the enemy, unable to tolerate the persistence of his endurance, proposed to some brother that, while the brothers were taking their siesta, he go into the church, carry off all the priestly equipment [i.e. vestments, vessels etc.] and secretly leave the coenobion. When it was time for the service, the master of ceremonies came to put the incense on and found everything removed. He went and reported it to the abba and sounded the semantron. All the brothers were gathered together and they began to be troubled and said: ‘Nobody but such-and-such a brother took them and that is why he did not come to the service. If he did not do it, he would have come first, now as always.’ They sent and found him standing in prayer. Having knocked, they went in and dragged him forcibly. But he besought them saying: ‘What is the matter, fathers?’ but they, hurling insults and abuse at him, said: ‘Plunderer, unworthy even of living, are you not satisfied with having troubled us for so many years that now you have wounded our souls?’ He just said: ‘Forgive me, I did wrong.’ They carried him to the abba and said to him: ‘Abba, this is he who has been disrupting the coenobion from the beginning’, and one by one they began to say: ‘I know he eats the cabbages in secret’, another: ‘He used to steal loaves and give them away outside’, another: ‘I came upon him drinking the best wine.’ All who were lying were believed while that one who was telling the truth was not heard. The abba took away his [monastic] habit saying: ‘Those are not [the deeds] of a Christian.’ They put him in irons and handed him over to the steward of the lavra; he stripped him
ὁ δὲ παρεκάλει, λέγων ἢ τί ἦστι τὸ πράγμα, πατέρες; Οἱ δὲ λοιδορίας καὶ ᾠτίμαις βάλλοντες αὐτὸν, ἔλεγον ἵερόσυλε, ἀνάζει καὶ τοῦ ζήν, οὐκ ἀρκεῖ σοι ὅτι τοσαῦτα ἐπὶ ἐπεταφίες ἡμᾶς, ἀλλὰ καὶ νῦν εἰς τὰς ψυχὰς ἡμῶν ἐπηαξάς; ὦ δὲ ἔλεγε Συγχωρήσατε μοι ὅτι ἐσφάλην, καὶ φέρουσιν αὐτὸν πρὸς τὸν ἄββαν καὶ λέγουσιν αὐτῷ: Ἄββα, αὐτὸς ἔστιν ὁ ἀπὸ ἀρχῆς στρέφων τὸ κοινόβιον, καὶ ἠρέμθων εἰς καθ' εἰς λέγειν ὅτι οἶδα αὐτὸν λάθρα τα λάχανα φαγόντα, ἀλλὰ ὅτι τὰ ψωμία κλέπτων ἑδίδει· ἐξὼ καὶ ἀλλὸς ὅτι τὸν κάλλιστον ὅπλον ἐφάσασα αὐτὸν πίνοντα, καὶ πάντες ἦς ψευδομένοι ἐπιστεῦοντα, κάκεινος ἄλλης ὅπλος· ἔταιρει οὖν ὁ ἄββα τὸ σχῆμα αὐτοῦ λέγων ὅτι ταῦτα οὐκ εἰσὶ χριστιανοὶ καὶ σιδηρώσαντες αὐτὸν, παραδίδουσιν τῷ οἰκονόμῳ τῆς λαύρας κάκεινος, γυμνώσας καὶ βουνευρός τυπτήσας, ἐπιστυφάνετο εἰ ἀλήθεις εἰσὶ τὰ περὶ αὐτοῦ λεγόμενα. ὦ δὲ γελῶν ἔλεγεν Συγχωρήσατε μοι ὅτι ἐσφάλην. Ἀγριωθεὶς δὲ ἐπὶ τῷ λόγῳ, κελεύει αὐτὸν βλήθηστε εἰς τὸ κολαστήριον, ἔξων ἐν τῇ φυλακῇ τούς πόδας αὐτοῦ ἀσφαλισάμενος καὶ γράφει τῷ δουκὶ τά τοῦ πράγματος. Καὶ παρ' αὐτά ἔρχονται προάξιμοι καὶ λαμβανοῦσιν αὐτὸν ἐπὶ τῆς ἀστρωτοῦ ἄγων (ἐξοντα σίδηρον βαρών κατά τοῦ προχήλου) εἴλκον αὐτόν μέσον τῆς πόλεως. Καὶ προσαξθεὶς τῷ δίκαζοντι, ἠρωτάτο τήν ἄν λέγοιτο καὶ πόθεν εἶπ καὶ τίνος χάριν μονάζων γέγονεν· ὁ δὲ πλέον οὐδὲν ἔρθην ὅτι ἠμαρτον, συγχώρησόν μοι. Ἐκμανεὶς οὖν ὁ δοῦς κελεύει αὐτὸν τατηκεῖ καὶ βουνεύροις όμοις διαρρεχήσει αὐτοῦ τοῦ νότον. Ταθεὶς οὖν ἐκ τεσσάρων καὶ τοῖς βουνεύροις ἀνηλεώς μαστίζομενος, μειδιῶν τῷ προσώπῳ, λέγει πρὸς τὸν δούκα· Ἵππε, τύππε, τὸ ἀργύριον μου λαμπρότερον ἀπεργάζῃ· ἄκακεινος φησίν ἔγω σου ύπερ χιόνα ἀναδείξαστης τῆς μωρίας, καὶ κελεύει πῦρ ὑποστροφῆναι τῇ κοφίνῃ αὐτοῦ καὶ ἀλας δεῖ συμπράσαντας ἐπιχύσει τοῖς μώλωσιν αὐτοῦ. Οἱ δὲ παρεστῶτες ἐθαύμαζον ἐπὶ τὴν τοσαύτης καρτερίας καὶ ἔλεγον πρὸς αὐτοῦ· Ἐπὶ ἡμῖν ποὺ ἐβαλες τὰς ἱερατικὰς σκευάς καὶ ἀπολύει. Ὁ δὲ ἔλεγεν ὅτι οὐκ ἔχω πράγμα. Μόλις δὲ ἀνεθηκεῖ αὐτὸν τῇ βασάνῳ κελεύσας, εἰς τὸ δεσμήθηριον προστάτευε ἀνταχθῆναι καὶ άστιτον καὶ ἀνεπιμέλητον φυλαχθῆναι. Καὶ τῇ ἔξης πέμψας ἐν τῇ λαύρᾳ κελεύει ἀχθῆναι τοὺς τοῦ κοινοβίου καὶ τὸν ἄββαν. Καὶ ἐλθόντων αὐτῶν λέγει πρὸς αὐτοῦ ὁ

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1 πρώτος] καὶ add V 2 ἑδίδει V
3 παραδίδουσιν] παραδιδοῦσιν S| παρέδωκαν V 4 πλέον] ἐρωτηθεὶς add V
5 Hic desinit lacuna apud C 6 ἀπολύει] ἀπολύῃ S V
7 φυλαχθῆναι] διαφυλαχθῆναι S V
and thrashed him with ox tendons, trying to find out whether the things being said of him were true. Laughing, however, he just said: ‘Forgive me for I did wrong.’ Angered by the saying he ordered him to be thrown into a place of correction having secured his feet with wood[-en stocks] in the prison, and he wrote to the duke concerning the matter. Thereupon came commissaries who took him and set him on an ass without a saddle (he had a heavy iron [collar] round his neck) and dragged him into the city centre. Brought before the justice he was asked what he was called, where he was from and why he had become a monk, but he said nothing other than: ‘Forgive me for I have done wrong.’ Furious, the duke ordered him to be stretched out and for his back to be torn with raw ox tendons. He was stretched out to four points and mercilessly whipped with tendons, but with a smiling face he said to the duke: ‘Lay on, lay on; you are making my silver brighter’, and [the duke] said: ‘I shall demonstrate your madness [yet brighter] than snow.’ He ordered fire to be spread out under his belly: salt mixed with vinegar to be poured into his wounds. Amazed at such endurance, those who were standing by were saying to him: ‘Tell us where you put the priestly equipment and we will let you go’, but he said: “Not my affair.” No sooner had [the duke] ordered him to be released from torture than he commanded him to be brought to the gaol, to be imprisoned without food and untended. Next day he sent to the lavra and ordered the [members] of the coenobion and the abba to be brought. When they came the duke said to them: ‘I have done a great deal and subjected him to much punishment but have not been able to discover anything more.’ The brothers said to him: ‘My lord, he did many other evil things and we put up with him for the sake of God, expecting him to reform and, look, instead he has come to even worse [behaviour].’ ‘What am I to do with him?’ he said to them, and they said: ‘What is in accordance with the laws?’ He said to them: ‘The law executes those guilty of sacrilege’, and they said: ‘Let him be executed.’ He dismissed them and brought up the brother. He sat on the judgement seat and said to him: ‘Confess, wretch, and be delivered from death.’ The brother said: ‘If you are telling me to say what is not [true] I will say it’, and he [said]: ‘I do not want you to perjure yourself’, but the brother said: ‘I am not aware of having ever done any of the things concerning which I am being questioned.’ Realising that he was saying nothing, the duke ordered him to be beheaded; the executioners took him and led him away to behead him.

“While he was being led away, the one who had taken the treasures began to be sorry for his sin and said to himself: ‘Whether now or at some
δούς· Πάνω πολλά ποιήσας καὶ πολλαῖς τιμωρίαις αὐτὸν ὕπο[F. 350v3]βαλ-λῶν, οὐδὲν πλέον ἡδυνηθήνεν εὕρειν. Καὶ λέγουσιν αὐτῷ οἱ ἄδελφοι ὦτι δέποτα, καὶ ἄλλα πολλὰ κακὰ ἐποίησεν καὶ διὰ τὸν Θεὸν ἐβαστάσαμεν αὐτὸν προσδοκώντες αὐτὸν ἐπιστρέφειν καὶ ἵδου εἰς χείρονα μάλλον ἤλθεν. Λέγει αὐτοῖς· 'Τι οὖν ποιήσω αὐτῷ; [3]3 Λέγουσι· Τὰ δοκοῦντα τοῖς νόμοις. Λέγει αὐτοῖς· 'Ὁ νόμος τοὺς ἱεροσύλους φονεύει. Λέγουσι· Φονευθήτω. Καὶ ἀπολύει αὐτούς καὶ φέρει τὸν ἄδελφον, καὶ καθίσας ἐπὶ τοῦ κριτηρίου λέγει πρὸς αὐτοῖν· Ὀμολογήσουν, ἄλλε, καὶ ρύσητι τὸν θανάτον. Λέγει ὦ ἄδελφός· Εἰ κελεύεις ἵνα εἴπω τὸ μή ὃν, λέγω. Ὁ δὲ· Οὐ θέλω σε5 καταγευσάσθαι ἄσωτον. Ὁ δὲ ἄδελφος εἴπεν· Οὐδὲν ὃν ἐρωτῶμαι3 ποιήσαντα ἐμαυτῷ οἶδα ποτὲ. 4 ἰδὼν οὖν ὦ δούς ὦτι οὐδὲν λέγει, [F. 350v3] κελεύει αὐτὸν ἀποκεφαλισθῆναι. Καὶ λαβόντες αὐτὸν οἱ δήμοι διῆγαγον τοῦ ἀποκεφαλίσαι.

Ἀπαγομένου δὲ αὐτοῦ, εἰς κατάνυξιν ἐλθὼν ὁ ἐπάρας τὰ κείμηλα, λέγει πρὸς ἑαυτὸν1· Κἂν6 ἄρτι κἂν τε ὀπεκέφαλος, γνωσθήναι ἔχει τὸ πράγμα. Εἰ δὲ καὶ ὧδε λάθης, τί ποιήσης2 ἐν τῇ ἡμέρᾳ ἐκείνῃ, πῶς ἀπολογήσῃ περὶ τοιούτων πράξεων; Καὶ ἔρχεται πρὸς τὸν ἄββαν καὶ λέγει αὐτῷ· 'Ταῦτα πέμψων, ἵνα μὴ ἀποθάνῃ ὁ ἄδελφός· εὐρέθησαν γὰρ τὰ ἰερατικὰ3 σκεῦα. Πέμπει οὖν καὶ ἀναφέρει τὸ δοκιμον καὶ ἀπολύεται ὁ ἄδελφος καὶ φέρουσιν αὐτὸν εἰς τὸ κοινόβιον καὶ ἱρακίντῳ πάντες προσπίπτειν αὐτῷ καὶ λέγειν ὦτι ἡμάρτομεν4 εἰς σε, συγχώρησον ἡμῖν. Ὁ δὲ ἡραξάτο κλαί[F. 350v3] εἰν καὶ λέγειν ὦτι5 συγχωρήσασθε μοι ὦτι μεγάλας ὑμῖν χάριτας ὀμολογῶ ὦτι διὰ τῶν μικρῶν τούτων πόνων μεγάλοις ἀξιοῦμαί ἄγαθον. Μεγάλοις γὰρ πάντοτε ἔχαριμόν,6 ὅτε ἦκουν τὰ ύπ’ ὑμῶν λεγόμενα ἀποτα περὶ ἔμοι, ὦτι διὰ τῶν ὁλίγων τούτων ἐξουδε- νώσεοι τῶν μεγάλων τίμιων κατὰ τὴν φοβερὰν ἡμέραν ἡξιωθήσασθαι ἐμελλόν. Πλέον δὲ ὧν ἔχαριον ὦτι τοῦτο μοι ἐποίησατε, εἰ μὴ7 ὦτι ἐλέησες μοι ἢ δι’ ὑμᾶς13 προεώρων γὰρ τῆς14 διὰ τούτων τῶν πιερα- σμῶν προσδοκωμένης ἀναπαύσεως ἐν τῇ τῶν ὀυρανῶν βασιλείᾳ τὴν ἀντίδοσιν.

Ἐπιζήσασα δὲ ὦ ἄδελφος τρεῖς ἡμέρας ἀπῆλθε πρὸς Κύριον. Καὶ ἑλθὼν εἰς τῶν ἄδελφῶν ἰδείν πῶς ἔχει,15 εὐρίσκει αὐτὸν ἐπὶ γόνατα κεῖμενον— ἤν γὰρ με[F. 351r] τάνοιοι ποιῶν καὶ προσευχόμενος— καὶ οὕτως ἀπέδωκε

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time or other the matter is going to be known; and if you are undetected here, what are you to do at that day? How are you to explain your deeds?’ He came to the abba and said: ‘Send quickly so the brother does not die, for the priestly equipment has been found’, so he sent and reported [this] to the duke. The brother was set free and they brought him to the coenobion and everybody began to fall down before him and say: ‘We sinned against you, forgive us.’ He, however, began to weep and to say: ‘Forgive me, for I owe you great thanks because, through these small torments, I deserve great benefits. I was always very happy on hearing the outrageous things said by you about me because, through these few belittlings, I was going to deserve great honours at the awful day. I would be rejoicing even more that you did this to me, if I were not afflicted on your account, for I foresee the rest laid up for me in the Kingdom of Heaven, the reward for these trials.’

“The brother lived three days more then he went to the Lord. When one of the brothers came to see how he was, he found him down on his knees (he was making [an act of] repentance and praying) and that is how he surrendered his soul: the body remaining still in repentance. The brother went and told the abba and [he] ordered his body to be brought into the church to be buried there. When they had placed him before the altar, [the abba] ordered the semantron to be struck so that the entire lavra could be assembled and his body be honourably interred. When they were assembled, each one was wanting to take a relic of him so when the abba saw, he set his body in the sanctuary and, having secured the keys, waited for the abba of the lavra so they might bury him publicly. When the father of the lavra came with the clergy and they had offered a prayer, they said: ‘Abba, open up and bring out the body so it can be buried, for it is already the ninth hour.’ He opened and found nothing there except for his clothing and sandals. They were all astounded and began glorifying God with tears and saying: ‘Brothers, just look what long-suffering and humility procure for us, as you have seen. Struggle on yourselves like that, enduring being set at naught and tested, which he knows procures the Kingdom of Heaven through the grace of our Lord Jesus Christ.’”
Sayings of the holy elders

A brother was living in submission at a coenobion and was gaining benefit, becoming humble in every way. He was making gains on nine points but disappointed in one. He went out to another coenobion and was defeated on one: he was making gains on eight but disappointed in two. He went out from there and came to another coenobion and again he was making gains on seven and disappointed in three, and out he went again, doing the same. When he realised that he was making gains on five points and disappointed in five, he wished to enter another coenobion once and for all. But before he went in, he took a scrap of paper, sat down and said to himself: “If you believe your own mind the entire world is not sufficient for your moving around. But get it into your head that you are staying and write on this note: ‘You came out of this coenobion because you were distracted and [out of] that one because of such and such...’ and set down all the factors that drove you out of the coenobion.” Then he writes after that: “If you find all these factors here, will you remain?” – then he writes: “In the name of Jesus Christ, the son of God, I am remaining.” He rolled it up, thrust it into his girdle, offered a prayer and went into the coenobion. When he had been there for some time, he began to notice some of the things happening which he observed with concern. When he started getting concerned he would privately take that note and, as he read it, he would find: “In the name of Jesus Christ, the son of God, I am remaining”, then he would be relieved and would say to himself: “You renounced [the world] for God; ask him for aid.” Likewise when he saw something else [that caused him concern] he would do the same and be relieved. But the evil one could not bear the brother’s patient endurance. He gave the brothers occasion to notice how the brother was made well [with] reading and they said: “He is a magician and [with] reading he is not distressed when we are distressed.” They came to the abba and said to him: “We cannot remain with this brother for he is a sorcerer and his sorcery is in his girdle. If you want to have him [here] then let us go.” Now the abba was a spiritual person and he was aware of the brother’s humility. He knew that the allegation arose from the malice of the devil and he said to the brothers: “Go and pray; I will pray too and after three days I will tell you the answer.” So while the brother was sleeping, the abba loosened his girdle, read the note, put it back again and regirdled him. Three days later the brothers came and said to the abba: “Take pity on us; tell us what you
Sayings of the holy elders

661. [f. 311v]

Andelphos ἰρώτησε γέροντα λέγων: Διὰ τὶ ἐπιτελέων τὰς μικρὰς μου λειτουργίας, ποτὲ μὲν ὅρω ἐμαυτον μὴ ἐχοντα ἐν τῇ καρδίᾳ μου λιπόττητα, ποτὲ δὲ προθυμίαν; Λέγει αὐτῷ ὁ γέρων: Πῶς οὖν φανηται ἀνθρώπος ὦ ἄγατα τὸν Θεὸν; Εἶπε δὲ πάλιν ὁ γέρων: Ἑμοῦ τέως ὦκ ἐβάσταζε τὸ σῶμα πείσαι πᾶσαι μου τὴν προαίρεσιν.

1 to corr] τὸ CV 2 θερα... → lacuna apud C 3 ἡμάρτωμεν V 4 λιπόττητα] λειπόττητα S
are doing.” He said: “Call the brother”, and the abba said to him: “Why are you upsetting the brothers?” and he answered: “I have sinned, forgive me and pray for me”, and the abba said to the brothers: “What did you say this brother is doing?” and they said: “He is a sorcerer and his sorcery is in his girdle”, and the abba said: “Get his sorcery out.” When he would not allow them to loosen his girdle, the abba gave the order and they cut it. Then the piece of paper was found; the abba committed it to one of the deacons and ordered him to stand in an elevated place and read it, saying: “This is so that, in this also, the devil shall be put to shame, he who teaches sorcery to men.” Then the piece of paper was read to the brothers, and the [phrase]: “In the name of Jesus Christ, the son of God, I am remaining.” The brothers (or rather, the devil) were put to shame; they prostrated themselves before the abba, saying: “We have sinned.” The abba said to them: “Are you prostrating yourselves before me? Prostrate yourselves before God and before the brother”, while to the brother the abba said: “Let us pray God to forgive them”, and they began praying for them.

A brother asked an elder: “Why is it that, when I am performing my little acts of worship, sometimes I am aware that there is no fatness* in my heart, sometimes no eagerness?” The elder said to him: “How will it become apparent to a man that he loves God?” – and then the elder said: “My body never yet accepted to obey all I required of it.”

* Cf. N.673.
662. Εὐρέων τις Σκητιώτης ἦμενεν καὶ ὁ ὄρος τοῦ Παῖσιου καὶ [S. f. 311] ἤνεχθη αὐτῷ τις τοῦ παλατίου δαμονιζόμενος καὶ ἔθεραπευσεν αὐτόν. Καὶ προσήγευκαν αὐτῷ 埽 δαλίν meστον χρυσοῦ. Ὅ δὲ γέρων οὐκ ἢθελε δέξασθαι. Ἰδὼν δὲ αὐτόν λυποῦμενον ἔκρατησε τὸ δαλίν κούφον καὶ λέγει αὐτῷ: Τὸ χρυσίον δὲ δός τοις πτωχοῖς ἀγάπην. Καὶ ἑποίησεν ὁ γέρων τὸ δαλίν κολόβιν — ἢν γὰρ τρίχινον καὶ σκληρόν — καὶ ἐπὶ χρόνον πολλόν ἐφόρεσεν αὐτῷ, ἵνα κατατρίπη τὰς σάρκας αὐτοῦ.

663. Ὄδελφος τις ἄπτηθεν ἄγορασαι λινάρια ἀπὸ χήρας τινὸς [V. f. 2741] καὶ ὥς πωλεῖ αὐτῷ ἀνεστέναξε. Λέγει αὐτῷ Ὅ Θεός ἐπεμψε σε σήμερον οἰκονομῆσαι τοὺς ἄδελφούς σου καὶ ὀρφανοὺς μου. Καὶ ὥς ήκουμεν ὧς ἄδελφος ἐκεῖνος ἐλπιηθή καὶ ἔλαβε λινάρια ἐκ τοῦ πλαγίου αὐτοῦ καὶ ἔρριψεν εἰς τὸν κόλπον τῆς χήρας, καὶ οὕτως ἑποίησε πρὸς αὐτὴν χάριν.

664. Ὅρωτήθη γέρων· Τί ἔστιν ἡ ζωή τοῦ μοναχοῦ; Καὶ ἀπεκρίθη· Στόμα ἀληθινὸν [f. 3111v], σῶμα ἁγίον, καρδία καθαρά.

665. "Εἰς ἑκατέρας ὅτι οἱ πατέρες τῇ ἁπατομίᾳ εἰσήλθον ἔσω· ἡμεῖς δὲ, ἐὰν δυνηθῶμεν, τῇ χρηστότητι εἰσέλθωμεν."

666. Εἶπεν ὁ ἄββας Ὅπερέχιος· μοναχὸς ἀγρυπνος παρεδρεύων εὐχαῖς καὶ δέησεν ἡμέραν τὴν νύκτα ἀπεργάζεται, νύσσων δὲ καρδίαν αὐτοῦ προχέει δάκρυν καὶ οὐρανόθεν προκαλεῖται ἔλεος.

667. Εἶπε πάλιν· Ἐκρον ὑπὸ νηστείας σῶμα μοναχοῦ ψυχὴν ἐκ βυθῶν ἀνιμᾶται, καὶ ξηραῖει ὄχετος ἡδονῶν νηστεία μοναχοῦ.

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There was an elder of Scete dwelling at the mount of [Abba] Paesios; a person from the palace was brought to him possessed of a demon and he healed him. The person offered him a basket full of gold, but the elder did not want to accept it. Seeing the person distressed, he retained the empty basket, telling him: “Give the gold as relief for the poor.” The elder made a tunic of the basket – it was hard and hairy – and wore it for a long time so it would wear down his flesh.

A brother went to buy flax from a widow; she sighed as she sold it to him. “What is the matter with you?” the brother said to her. “God has sent you today to minister to your brothers, my orphans”, the widow said to him – and that brother was distressed to hear this. Taking some flax out of his shoulder-bag he tossed it into the widow’s lap; in this way he gave her joy.

An elder was asked: “What is the life of a monk?” and he replied: “It is a mouth that speaks the truth, a holy body and a pure heart.”

An elder said that the fathers entered within by harshness, but we enter by gentleness if we are able to do so.

Abba Hyperechios said: “The monk who keeps watch and is fervent in prayer and intercessions turns night into day. By piercing his heart he pours forth tears and calls down mercy from heaven.”

He also said: “The monk’s body, dried up by fasting, raises the soul up from the depths; fasting dries up a monk’s channels of delight.”
668. Εἶπε γέρων: Τὸν τῆς γαστριμαργίας δαίμονα ὑπερτίθου λέγων αὐτῷ. ¹ Μείνον, οὖ γὰρ πεινᾶσεις. ² Σεμινῶς μᾶλλον ἔσθιε, καὶ ὅσον ἐπείγει, πλέον σὺ μᾶλλον ὑμελῶς ἔσθιε. Οὕτω γὰρ ἐπείγει τινὰ ὡς θέλειν ⁴ ἀπὸ μιᾶς πάντα φαγεῖν.

669. Εἶπεν ὁ ὀββᾶς Ἐπερέχιος: “Ὑμνὸς πνευματικὸς ἦτω ἐν στόματί σου καὶ μελέτη ἐπικουφιζέτω σοι τὸ βάρος τῶν ἐπερχομένων πειρασμῶν [f. 311v]”. Ὑπόδειγμα δὲ τούτου σαφές, ὁδιπότος βαρυαχθῆσας καὶ ἁσματί κλέπτων τῆς ὁδιπορίας τὸν κόπον.

670. Εἶπε τάλιν: Δέον ἐστίν ἡμᾶς ⁵ πρὸ τῶν πειρασμῶν ἑαυτοὺς καθοπλίζειν ἥξουσι γάρ. Οὕτω γὰρ ἐν ἐπερχομένων αὐτῶν δόκιμοι ἀναφανησόμεθα.

671. Εἶπεν ὁ ὀββᾶς Ποιμὴν: Πάντως ὁ ἐπιδικαζόμενος [V f. 274b] τῆς φιλίας τῶν ἀνθρώπων ἀφίσταται τῆς φιλίας τοῦ Θεοῦ. Οὐκ ἐστίν οὖν ⁶ καλὸν τὸ πᾶσιν ἀρέσκειν’ Ὑσία, γάρ φησιν, ὅταν καλῶς εἴπωσιν ὑμᾶς πάντες οἶ ἀνθρώποι.

672. Ἔλεγον περὶ τῶν Σκητιωτῶν ὁτι, εἰ ⁸ κατελάμβανε τις τὴν ἀρετὴν αὐτῶν, οὐκετὶ ἃς ἀρετὴν εἶχον αὐτῆς, ἀλλὰ ὡς ἅμαρτιαν.

673. Εἶπε γέρων: Τὸ ἀνθρώπινον ⁹ φρόνημα πᾶσαν τὴν πιότητα τοῦ ἀνθρώπου ἀναίρει καὶ ἀφίστην αὐτὸν ἐξηρόν.

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An elder said: “Get the better of the demon of gluttony, saying to him: ‘wait, for you will not be famished’, and eat with restraint. The more he coerces you, do you consistently eat with restraint. This is how he coerces a person into wanting to eat everything from the first hour [of the day].”

Abba Hyperechios said: “Let there be a spiritual hymn in your mouth and let meditation lighten the weight of the temptations that assail you. A clear example of this is one who toils along heavily laden and relieves the weariness of the journey with a song.”

He also said: “We must arm ourselves prior to temptations, for they will come, and in this way we will be clearly seen to be ready for them when they come upon us.”

Abba Poemen said: “Certainly he who seeks exclusively the friendship of men distances himself from the friendship of God, so it is not a good thing to please everybody. ‘Woe unto you’, he says ‘when all men shall speak well of you’ [Lk 6:26].”

They said of the Scetiones that, if anybody took cognisance of their virtue, they would no longer regard it as virtue but as sin.

674. Ἐλεγε γέρων περὶ τοῦ Μωυσῆ ὅτι, ὅτε ἐπάταξε τὸν Αἰγύπτιον, προσέσχεν ὡδε καὶ ὡδε καὶ οὐδένα ἔβλεπε, τούτεστι τοῖς λογισμοῖς ἔσπερος καὶ εἶδεν ὅτι οὐδέν [f. 312r4] κακὸν βλέπει ἐσώτερον ποιοῦντα, ἀλλὰ διὰ τὸν Θεόν ἢ ποιῶν, καὶ οὕτως ἐπάταξε τὸν Αἰγύπτιον.

675. Ἐλεγε γέρων περὶ τοῦ ῥητοῦ τοῦ ἐν τῷ Ῥαλμῷ. Καὶ ἥσομαι ἐν βαλάσσῃ χεῖρα αὐτοῦ καὶ ἐν ποταμῷ δεξιὰν αὐτοῦ, τούτεστι περὶ τοῦ Σωτῆρος· ἢ ἀριστερὰ αὐτοῦ ἐπὶ τὴν ἐβάλλασαν τούτεστιν ὁ κόσμος, τὸ δὲ ἐν ποταμῷ δεξιὰν αὐτοῦ, οὕτω εἰσὶν οἱ ἀπόστολοι οἱ ποτίζοντες τὸν κόσμον διὰ τῆς πίστεως.

676. Εἶπε τὶς τῶν πατέρων. Τὸ καθαρὸν ζωον, φησί, ἀναμαρυκᾶται τὴν τροφὴν καὶ διώνυχον ἐστίν. Οὕτω καὶ ἀνθρώπως ὁ καλὸς πιστεύων καὶ δεχόμενος τὰς δύο διαθήκας, ἀπερ ἐν τῇ ἄγια ἐκκλησίας εὐρίσκεται, ἐν δὲ ταῖς αἱρέσεσι διαφόρως ἔλλειπε. Ὅφειλε δὲ ἀνθρώπως τὴν μὲν καλὴν τροφὴν ἀναμαρυκᾶσθαι, τὴν δὲ φαύλην οὐχὶ. "Εστὶ δὲ ἢ ἐπωφελῆς τροφὴ λογισμοὶ ἁγαθοὶ, παράδοσις διδασκάλων ἁγίων καὶ εἰ τι ἔτερον, ἢ δὲ πονηρὰ τροφὴ λογισμοὶ φαύλοι [f. 312r] ἐν διαφόροις ἀμαρτίαις καὶ σφάλμασιν ἀνθρώπων [V f. 274v end].

677. Εἶπε γέρων ὅτι ἐὰν ρήμα ἀνέλθη4 ἐπὶ καρδίαν ἀδελφοῦ καθημένου ἐν τῷ κελλίῳ καὶ ἑπιδράμῃ τῷ ρήματι ὁ ἀδελφὸς μὴ φθάσας εἰς τὸ μέτρον μηδὲ ὑπὸ Θεοῦ ἐλκόμενος, ἵστανται οἱ δαίμονες καὶ δεικνύουσιν αὐτῷ τὸ ῥητὸν ὡς βουλεῖται.

678. Εἶπεν ὁ ἁβδας Ποιμὴν ὅτι ἡ ἀρχὴ καὶ τὸ τέλος ἐστίν ὁ φόβος τοῦ Θεοῦ. Οúdeι γὰρ γέγραπται Ἀρχὴ σοφίας φόβος Κυρίου. Πάλιν Ἀναράμ, ὅτε ἔτελεσε τὸ θυσιαστήριον, οἶπεν αὐτῷ ὁ Κύριος· Νῦν οἶδα ὅτι φοβή σὺ τὸν Θεόν.

An elder said concerning Moses: “When he slew the Egyptian, he looked this way and that and he saw no man (that is, he looked into his thoughts and perceived that he was doing nothing wrong, but was acting on behalf of God), then ‘he slew the Egyptian’ [Ex 2:12].”

An elder said concerning the saying written in the Psalms: “I will establish his hand in the sea and his right hand in the rivers” [Ps 88:26] that this refers to the Saviour. His left hand in the sea, that means the world; “and his right hand in the rivers” – those are the Apostles who water the world by faith.

One of the fathers said: “It says [Lv 11:3–4] that the clean beast chews its food and has a cloven hoof. So it is for the man who believes well and accepts the two Testaments, [believing] what is found in the holy church but is left aside in various ways among the heresies. A man should ruminate on the good food, not at all on the bad. The beneficial food is good thoughts, the tradition of the holy teachers and anything else [like that]. The bad food is bad thoughts involved in various sins and men’s iniquities.”

An elder said: “If a saying suggests itself to the heart of a brother residing in a cell and the brother makes light of it, neither able to measure up to it nor drawn by God, the demons are at hand and show him the saying in the sense he wishes.”

Abba Poemen said that the fear of God is the beginning and the end, for so it is written: “The beginning of wisdom is the fear of the Lord” [Ps 110:10] and again when Abraham had completed the altar, the Lord said to him: “Now I know that you fear God” [Gen 22:12].
679. Εἴπετε ὁ ἄββας Ὄπερέχιος· Ἡ ἐνθύμησις σου διαπαντὸς ἔστω ἐν τῇ βασιλείᾳ τῶν οὐρανῶν καὶ ἐν τάχει κληρονομήσεις αὐτήν.

680. Εἴπετε πάλιν· Ζωὴ μοναχοῦ κατά μίμησιν ἀγγέ[κε. 352vβ]λοι γινέσθω· καταφλέγουσα ἀμαρτίας.

681. Εἴπετε γέρων· Σπούδασον ἐπιμελῶς μὴ ἀμαρτάνειν, ἵνα μὴ τὸν συνοικοῦντα σοὶ Θεὸν ὑβρίσης καὶ διώξης ἀπὸ τῆς ψυχῆς σου.

682. Ἐλεγε γέρων· Ωσπερ ὁ στρατιώτης καὶ ὁ κυνηγὸς ἀπερχόμενοι εἰς τὸν ἀγώνα οὐ φροντίζουσιν εἰ τιτρώσκεται ἄλλος ἢ σώζεται, ἀλλὰ ἐκαστὸς ὑπὲρ ἑαυτοῦ μόνου ἁγωνία, οὕτως χρὴ εἶναι τὸν μοναχὸν.

683. Εἴπετε γέρων· Ἀδελφοί, νήψωμεν, γρηγορήσωμεν, προσευχᾶς σχολάσωμεν, ἵνα σωθῶμεν, τὰ ἁρεστὰ τῷ Θεῷ ποιοῦμεν. ὁ στρατιώτης εἰς ἐν πολέμῳ μόνῳ τῆς ψυχῆς αὐτοῦ φροντίζει· ὁμοίως [κε. 352vα] καὶ ὁ κυνηγὸς. Ὁμοιοθάντων οὖν αὐτῶν· ὁ κατὰ Θεὸν ἁμαρτίας σὺν αὐτῶν ζη· Ἐνοικὴς γάρ, φησίν, ἐν αὐτῶις καὶ ἐμπεριπατήσω καὶ ἠσομαι αὐτῶις Θεός καὶ αὐτοὶ ἔσονται μοι λαὸς.

684. Εἴπετε γέρων· Ἀπὸ μικροῦ ἔως μεγάλου ἃν πράττω, ἐννοοῦ εἰς τὸν καρπὸν αὐτοῦ τί τέξεται, εἴτε ἐν τοῖς λογισμοῖς, εἴτε ἐν ταῖς πράξεσιν.

685. Εἴπετε γέρων· Ἀδελφοί, νήψωμεν, γρηγορήσωμεν, προσευχᾶς σχολάσωμεν, ἵνα σωθῶμεν, τὰ ἁρεστὰ τῷ Θεῷ ποιοῦμεν. ὁ στρατιώτης εἰς ἐν πολέμῳ μόνῳ τῆς ψυχῆς αὐτοῦ φροντίζει· ὁμοίως [κε. 352vα] καὶ ὁ κυνηγὸς. Ὁμοιοθάντων οὖν αὐτῶν· ὁ κατὰ Θεὸν ἁμαρτίας σὺν αὐτῶις ζῆ· Ἐνοικὴς γάρ, φησίν, ἐν αὐτῶις καὶ ἐμπεριπατήσω καὶ ἠσομαι αὐτῶις Θεός καὶ αὐτοὶ ἔσονται μοι λαὸς.

1 γινέσθω C S | γενέσθω V
Abba Hyperechios said: “Let your thought be always of the Kingdom of Heaven and you will soon inherit it.”

He also said: “Let the life of a monk be in imitation of an angel, incinerating sins.”

An elder said: “Make a diligent effort not to sin, to avoid offending the God who lives with you and driving him out of your soul.”

An elder said that one should “take no thought” [cf. Mt 6:23ff] for anything other than the fear of God. And he said: “If I were compelled to ‘take thought’ for some bodily necessity, I never gave it a thought before I had to.”

An elder said: “From a small to a large task I perform, I consider its product and what is going to be brought forth, whether in thoughts or in deeds.”

An elder said: “Brothers, let us be sober, vigilant [cf. 1 Pt 5:8] and attentive to prayers so that, doing the things that are pleasing to God, we may be saved. The soldier going to war is only concerned for his own life, the hunter likewise; let us be like them. He who lives according to God lives with him, for he says: “I will dwell in them and walk in them and I will be their God and they shall be my people” [2 Cor 6:16].
686. Ἡλθεν ποτε ἀδελφὸς οἰκῶν εἰς Ἄγριον πρὸς ἕνα τῶν πατέρων [S f. 312 v] καὶ εἶπεν αὐτῷ λογισμὸν ὅτι ἔθλιβετο. Καὶ λέγει αὐτῷ ὁ γέρων. Σὺ ἄφηκας τὸ μέγα ἐργαλεῖον1 χαμαί, ὃ ἐστιν ὁ φόβος τοῦ Θεοῦ,2 καὶ ἔλαβες σεαυτῷ κατέχεις καλαμίνην ράβδουν, τούτους λογισμοὺς πονηρῶς. Μᾶλλον λάβε σεαυτῷ πῦρ,3 ὃ ἐστιν ὁ φόβος τοῦ Θεοῦ καὶ ἀνικά ἔρχεται4 σοι ἐγγύσα, ως καλάμα καίεται ψυ τοῦ πυρὸς. Οὐ γὰρ ἰσχύει πονηρία κατὰ τοῦ ἔχοντος τὸν φόβον τοῦ Θεοῦ.


688. Εἴπε τοις γέροντι Ἡ γῆ ἐν ἡ ἐνετεί[5] [S f. 313r] ατο Κύριος θυσίας ποιεῖν, αὐτὴ ἔστιν ἡ ταπεινοφροσύνη.

689. Ἀδελφὸς εἰπε τοις γέροντι: Ἐάν ἀδελφὸς εἰς αὐτῷ λόγους ἐξωθεν πρὸς με, θέλεις, ἄββα, εἰπῶ7 αὐτῷ, ἵνα μὴ μοι αὐτοῦ8 φέρει;10 Λέγει αὐτῷ ὁ γέρων, Μή, καὶ εἶπεν ὁ ἀδελφὸς Διατι; Λέγει ὁ γέρων. Καθότι οὐδὲ ἡμεῖς ἡδυνήθημεν τοῦτο φυλάζει μήποτε λέγουτε [C f. 353r] τῷ πλησίον μὴ ποιεῖν τοῦτο, εὐρεθῶμεν ἡμεῖς μετὰ ποιοῦντες αὐτό. Λέγει ὁ ἀδελφὸς Τί οὖν δεῖ ποιεῖν; Λέγει αὐτῷ ὁ γέρων Ἐάν θέλωμεν τὸ σιωπᾶν, ὁ τρόπος ἀρκεῖ11 τῷ πλησίον.

690. Ἡρωτήθη γέρων: Τί ἐστι ταπεινώσας; Ὁ δὲ12 εἶπεν Ἐάν ἀμάρτη13 εἰς σὲ ὁ ἀδελφὸς σου καὶ συγχωρήσῃς αὐτῷ πρὸ τοῦ σοι μετανοῆσαι.14

691. Εἴπε τοις γέροντι Ἐν παντὶ πειρασμῷ μὴ μέμφοι ἀνθρωπὸν ἄλλα σεαυτὸν λέγων ὅτι διὰ τὸς ἀμαρτίας μου ταῦτα μοι συμβαίνει.
A brother living at The Cells once came to one of the fathers and told him about a thought by which he was troubled. Said the elder to him: “You left the great implement, the fear of God that is, [lying] on the ground and elected to keep for yourself a reed (wicked thoughts, that is) for a rod. Do you rather take for yourself fire (the fear of God, that is) and when [an evil thought] comes to approach you it is burnt up by the fire like a reed; for evil has no power against him who possesses fear of God.”

A travelling trouble-maker once found an elderly monk living alone in a cell so the trouble-maker began offering prayers for him and to say: “God have mercy on this wretch”, not knowing who it was. He did it again on the way back and, for this, he was justified. The elder narrated this on account of some visitors saying to the elders: “God protect you for us sinners”, that they might be assured that they have their reward on this account.

An elder said: “The ground which the Lord commanded [us] to till [Gen 3:23], that is humble-mindedness.”

N.686 = N.654/11.117
N.687 = N.655
N.688 = N.656/15.55
N.689 = N.657 [N.303]; N.690 = N.658 [N.304]; N.691 = N.659 [N.305]
692. Εἴπε γέρων· Οὐδέποτε τὴν τάξιν μου παρέβην εἰς ὤγος περιπατήσαι, οὔτε καταχθεὶς εἰς ταπείνωσιν ἐταραχθῆνεν [S f. 313r3]. Ἡ γὰρ φροντὶς μου πᾶσα δέσθαι με τοῦ Θεοῦ ἔως ἐξαγάγῃ με τοῦ παλαιοῦ ἀνθρώπου.

693. [S lacunosa] Ἀδελφὸς ἡρωτήσει τὸν ἄββαν Ποιμένα διὰ τὰ πάθη τὰ [f. 333r7] σωματικά. Λέγεις αὐτῷ· Οὕτωι εἰσιν οἱ ἁδοντες5 τὴν εἰκόνα5 Ναβουχοδονόσωρ,6 εἰ μὴ γὰρ οἱ αὐλοῦντες ἐσαμβύκησαν7 τοῖς ἀνθρώποις, οὐκ ἂν προσεκύνησαν τῇ εἰκόνι. Οὕτω καὶ ἡ ἔχθρα ἰδεῖ τῇ ψυχῇ ἐν τοῖς παθήσαιν, εἰ ἄρα ἀπατήσειν αὐτὸν ἐν τοῖς πάθεσε τοὺς σωματικοῖς.

694. Εἴπεν ὁ ἄββας Παλλάδιος· Δεῖ τὴν κατὰ Θεὸν ἄσκουμεν νηψιν ἄτακαν προσκυνεῖε καὶ τοῦ θρόνος ἐκεῖνον καὶ ἄνθρωπος λόγου,8 ὅπερ αἰνεῖ ἡ ψυχή τοῦ φιλοθεοῦ.

695. Εἴπε γέρων· Ἐὰν ἵδης ἀδελφόν ἀμαρτήσαντα, μὴ εἰς αὐτὸν λαβῆς τὴν αἰτίαν, ἀλλὰ εἰς τὸν πολεμοῦντα αὐτὸν καὶ λέγεσται [C f. 353v3]· ὅς οὔτος9 ἠττήθη, οὔτως κἀγώ, καὶ κλαίει καὶ ἵθητι τὴν βοήθειαν τοῦ Θεοῦ καὶ συμπάθει τῷ ἀκούσιοι παθοῦντε.10 Οὐδέσις γὰρ θέλει ἀμαρτήσει εἰς τὸν Θεόν, ἀλλὰ πάντες ἀπατώμεθα.

696.11 Εἴπεν ὁ ἄββας Εὐάγγελος· ἔδω12 ἄθυμης, προσεύχου καθὼς γέγραπται· προσεύχου δε ἐμφόβως, ἐντρόμως,13 ἐμπόνως, νησαλέως τε καὶ γρηγορότως οὔτως προσεύχεσθαι δεῖ,14 μάλιστα διὰ τοὺς κακοτρόπους καὶ κακοσχόδους τοὺς15 ἐπηρεάζειν ἡμᾶς θέλοντας ἐν τούτῳ τοὺς ἀοράτους ἦμῶν λέγω16 ἔχθρους.
N.692 = N.660/15.80
An elder said: “I have never stepped out of my rank to give myself airs nor was I troubled when sunk in humiliation; for my entire concern is for me to pray to God until he draw me out [of the reach] of the old man.”

N.693 = N.661/10.84
A brother asked Abba Poemen about physical passions. He said to him: “These are they who sing at the statue of Nebuchadnezzar, for if the flute-players had not fluted for the people, they would not have adored the statue [cf. Dn 4:5]. Thus the enemy sings to the soul in the passions, [to see] whether he can lead it astray through physical passions.”

N.694 = N.662/10.96
Abba Palladius said: “The soul which is in training for God must either faithfully learn that which it does not know or teach plainly what it does know. If it wants to do neither, it is suffering from a derangement, for the beginning of apostasy is disdain for teaching and lack of appetite for [the] word – the things for which the God-loving soul ever pines.”

N.695 = N.663/11.114
An elder said: “If you see a brother who has sinned, do not blame him for it, but [blame] the one who fights against him, and say: ‘As he was defeated, so too could I be.’ Weep and seek the help of God. Nobody wants to sin against God but we are all led astray.”

N.696 = N.664/12.4
Abba Evagrius said: “If you become despondent, pray as it is written: ‘Pray with fear and trembling; with effort and sobriety and with watchfulness’ [cf. 1 Pt 5:8]. That is how one should pray, especially against the malignant and mischievous ones who wish to treat us spitefully in this way: I mean our invisible enemies.”
697. Εἶπε πάλιν· ὅταν λογισμὸς ἑπιστῆ τῇ καρδίᾳ πολέμιος, μὴ ἄλλα ἀντ’ ἄλλων δι’ εὐχῆς ζήτει, κατὰ δὲ τοῦ πολεμίου τὸ ἐξίφος τῶν δακρύων ἀκόνα.

698. Εἶπε γέρων· ἀδελφοί, ἀρχὴν τῶν μαθητῶν ὁ ᾽Ομών [C f. 333v\b]ψιν καὶ στενοχωρίαν ἔσχεν. Ὁ δὲ τὴν ἀρχὴν φεύγων, ἐφυγε γνώσιν Θεοῦ. Ὡς γὰρ τὰ γράμματα ἀρχὴν παιδεύσεως τοῖς παιδίοις δίδωσι τοῦ εἰδέναι ἑπιστήμην, οὕτως καὶ ὁ μοναχὸς ἐν κόποις καὶ θλίψεσιν ὑπακοὴν ἔχων, γι[S, f. 313v\b]νεται Χριστοῦ συγκληρονόμος καὶ υἱὸς Θεοῦ.

699. Εἶπεν ὁ ἀββᾶς ᾽Υπερέχιος· Δένδρον ζωῆς εἰς ὑψός ἐγειρόμενον εἰς ταπεινοφροσύνη.

700. Εἶπε γέρων· Θέλω διδαχθῆναι διδάξαι.

701. Εἶπε πάλιν· Μὴ δίδασκε πρὸ καιροῦ, εἰ δὲ μὴ ὄλον τὸν χρόνον σου ἐστὶ ἑλαττούμενον ἐν συνέσει.

702. Εἶπεν ὁ μακάριος ᾽Ιωάννης ὁ Χρυσόστομος· Καθεζομένου σου ὑπὸ εἰς ἀνάγνωσιν λογίων Θεοῦ, πρῶτον ἐπικάλεσαι αὐτὸν ἵνα διανοίξῃ τοὺς ὕψωσιν τῆς καρδίας σου εἰς τὸ μὴ μόνον ἀναγινώσκειν τὰ γεγραμμένα ἀλλὰ καὶ ποιεῖν, ἵνα μὴ εἰς κρίμα ἐαυτῶν· τοὺς τῶν ἀγίων βίους καὶ λόγους διεξερχόμεθα.

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1 μαθητῶν S V (C illegible) 2 Εἶπε γέρων: Σωτήρ θλι [non habet C]
3 οὕτως C οὕτω S V 4 εἰς ὑψός ἐγειρόμενον C S ἐγειρόμενον εἰς ὑψός V
tacet C; Codd SV
Again he said: “When an adverse thought arises in the heart, do not seek some things through prayer to replace others but sharpen the sword of tears against the adversary.”

An elder said: “Brothers, the Saviour had affliction and tribulation as the beginning of his teachings. He who flees from the beginning was fleeing from knowledge of God. Just as, to begin instruction, they give letters to children so they can become educated, likewise the monk, acquiring obedience through labours and afflictions, becomes co-heir with Christ and a son of God.”

Abba Hyperechios said: “Humble-mindedness is a tree of life raised up on high.”

An elder said: “I would rather be taught than teach.”

Again he said: “Do not teach before [it is] time otherwise you will be of limited understanding all your time.”

The blessed John Chrysostom said: “When you are sitting to read the sayings of God, first call upon him to open the eyes of your heart so as not only to read what is written but to do it too lest it be to our own condemnation. Let us go through the lives and sayings of the saints in detail.”
703. Ἐπειν ὁ ἀββᾶς Μαῦσης: Ὁ ἔχων ἐγγίστα αὐτοῦ τὸν ἤσον καὶ ἀδολεσχῶν εἰς αὐτὸν καλῶς ποιεῖ μὴ εἰσφέρων ἀνθρώπων εἰς τὸ κελλίον αὐτοῦ.

704 = 500

705. Ἀδελφὸς ἡρώτησε: 'Τί ἔστιν ἡ γεωργία τῆς ψυχῆς ἵνα καρποφορήσῃ [f. 314r\(\text{a}\)]; Καὶ ἀπεκρίθη ὁ γέρων: 'Ἡ γεωργία τῆς ψυχῆς ἔστιν ἡ ἱσυχία τοῦ σώματος καὶ πολλῆ εὐχὴ σωματικὴ καὶ τὸ μὴ προσέχειν πταίσμασιν ἀνθρώπων ἄλλα τοῖς ἐαυτοῦ μόνοις. Ἐάν ὁ ἀνθρώπως ὑπομείνῃ ἐν τούτοις, οὐ χρονίζει· ἐως οὐ καρποφορήσῃ αὐτὸ ἡ ψυχή.

705bis. Ἀδελφὸς ἡρώτησε: 'Τί ἔστιν ἡ προκοπή τοῦ ἀνθρώπου; Καὶ ἀπεκρίθη ὁ γέρων: 'Ταπείνωσις: ἅλλη γὰρ προκοπὴ οὐκ ἔστιν. Ἐν ὅσῳ γὰρ καταγίνεται εἰς ταπείνωσιν, ἀνάγεται εἰς ύψος.

706. Ἡρωτήθη γέρων: Πῶς κτάται ἡ ψυχὴ ταπείνωσιν; Ἀπεκρίθη: 'Εάν τὰ ἐαυτῆς καὶ μόνα μεριμνήσῃ κακά.

707. Ἐίπε γέρων ὅτι ὁ ἄμαρτήσας τῷ Θεῷ ὧν ὠφέλει ἀποκαθίστασιν ἐαυτῶν ἀπὸ πάσης ἁγάτης ἀνθρώπου, ἔως οὐ πληροφορήσῃ ὅτι ἐγένετο φίλος αὐτοῦ ὁ Θεός. Ἡ γὰρ ἁγάπη τῶν ἀνθρώπων καλύει ἡμᾶς τῆς ἁγάπης τοῦ Θεοῦ.

708. Ἐλεγον περὶ τοῦ ἀββᾶ Λογγίνου ὅτι διεξήθη αὐτῷ ποτὲ τις τῶν μαθητῶν αὐτοῦ, ἵνα δί[.] ὁ ἀββᾶ Θεόδωρον, εἶπον αὐτῷ· Ἀββᾶ, ἀκούομεν περὶ τοῦ ἀδελφοῦ τοῦτου τι ποτὲ πράξαι καὶ κελεύεις λαμβάνομεν αὐτὸν ἀπὸ σοῦ καὶ βάλλομεν σοι καλλίως; Ὁ δὲ γέρων εἶπεν αὐτοῖς· Οὐ διόκοι αὐτῶν· ἀναταπαύει με γὰρ. Ὡς δὲ ἠκούσε τὴν αἰτίαν ὁ γέρων, εἶπεν· Οὐκσί μοι, ὅτι ἐρχόμεθα ὀδε γενέσθαι ἀγγελοὶ καὶ γινόμεθα ἄλογα ἀκάθαρτα.

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1 χρονίζει[.] χρονίζει V 2 Ἀδελφὸς] om S 3 ὁ om V
4 καταγίνεται SI] κατάγεται V 5 ταπείνωσις καὶ add V 6 τῷ] om S
7 οἱ] γέρωντες add V
Abba Moses said: “He who is very close to Jesus and interrelates with him does well not to bring anybody into his cell.”

A brother asked: “What is the husbandry of the soul that it might bear fruit?” and the elder answered: “The husbandry of the soul is the ἑσυχία of the body and much physical prayer and to pay no attention to the faults of men, only to one’s own. If a man persists in these, it will not be long before his soul bears fruit.”

A brother asked: “What is the progress of man?” and the elder replied: “Being humbled. There is no other progress. To the extent that one is brought low in humility one is raised on high.”

They used to say of Abba Longinus that one of his disciples was once slandered to him so he would send him away. Those associated with Abba Theodore came and said to him: “Abba, we are hearing such-and-such about this brother; do you bid us to take him away from you and make things better for you?” But the elder said to them: “I am not sending him away, for he gives me repose.” When the elder [Theodore] heard the reason, he said: “Ah me! We come here to become angels and we are becoming unclean beasts.”
709. Ἔλεγον πάλιν περὶ αὐτοῦ ὅτι τίς ποτε ναύκληρος ἦνεγκεν αὐτῷ χρυσίον ἐκ τοῦ πόρου. Ὁ δὲ οὐκ ἦθελε δέξασθαι ἄλλ' εἶπεν αὐτῷ. Τόν τοιούτων ὥδε οὐκ ἦντι χρεία, ἀλλὰ ποίησον ἀγάπην. Ἀνελθε τὸ ζῷον σου καὶ σπουδάσου καταλαβεῖν τὴν διαβάθμιαν τοῦ ἄγιου Πέτρου καὶ εὑρήσῃς νεώτερόν τινα φοροῦντα ἱμάτια τοιάδε, καὶ ὅλων αὐτῷ δός το χρυσίον καὶ ἐρωτήσων αὐτὸν. 'Τι ἐστιν ὁ ἐξει [f. 314v]; Σπουδάσας οὖν ὁ ναύκληρος καὶ ἀπελθὼν εὑρέ καθώς εἶπεν ἡ γέρων. Καὶ ἠρώτησεν αὐτὸν· Ποῦ ἀπέρχητι, ἀδελφέ; Καὶ ἀπεκρίθη [f. 314v]. Ἐν τῷ Ἐννάτῳ ἡμέρᾳ πρὸς τὸν ἀββᾶν Λογγίνον καὶ αὐτὸς ἔπεμψε με πρὸς σέ, ἵνα δῶσω σοὶ τὸ χρυσίον τούτο. Τότε ο νεώτερος ἀκούσας καὶ τὰ περὶ τοῦ ἀββᾶ Λογγίνου, διηγήσατο αὐτῷ τὴν θλίψιν αὐτοῦ· ὅτι ἔγι τις χρήματα πολλὰ σύρομαι καὶ μὴ εὐπορῶν ἔξερχομαι ἐξ ἐς τῆς πόλεως ἀγχόνη χρήσασθαι. Ἰνα δὲ πιστεύσῃς, ἰδοὺ καὶ τὸ σχοινίον ὁ ἐβάστασα, καὶ ἐξενέγκας ἐκ τοῦ κόλπου αὐτοῦ, ἔδειξεν αὐτῷ. Καὶ δοὺς αὐτῷ τὸ χρυσίον ὁ ναύκληρος ἐπέτρεψε αὐτὸν ἀπελθεῖν εἰς τὴν πόλιν. Ὡποστρέφα δὲ πρὸς τὸν ἀββᾶν Λογγίνον, διηγήσατο αὐτῷ τὸ πρόγλυμα καὶ λέγει αὐτῷ ἡ γέρων Πίστευσον, ἀδελφέ, εἰ μὴ ἐπούδασας καὶ ἐβάσας αὐτὸν, ἔγω καὶ σὺ κριθήναι εἴχομεν περὶ τῆς ψυχῆς αὐτοῦ.

710. Ἀλλοτρὶ πάλιν [f. 314v] καθεζόμενος ἐν τῷ κελλίῳ αὐτοῦ, πατέρων παραβαλόντων αὐτῷ, ἄθροίς ἀναστὰς μηδεὶς μηδὲν εἰρηκώς, ἔξηλθε τοῦ κελλίου αὐτοῦ καὶ ὄρμησεν ἐπὶ τὴν λίμνην. Καὶ ὁ ἤγιος ἐπὶ τῇ λίμνῃ, ἰδοὺ ἔγγίζει τῇ γῇ πλοῖον ἐρχόμενον ἀπὸ τῶν μερῶν τῆς Αἰγύπτου, ἐν ὧν ἦν τὰς γέρων ἄγιος παραβαλεῖν αὐτῷ θέλων. Καὶ ὁ ἡπάσαυτον ἄλλης τῷ ἀγίῳ πνεύματι ἐστησαν εἰς εὐχήν. Καὶ ἔλεγον ὁ Αἰγύπτιος πρὸς τὸν Θεόν· Κύριε, παρεκάλεσά σε ἵνα μὴ γνωστὸν γένηται τῷ γέρωντι περὶ ἑμοῦ καὶ κόσμον ὑπομείνῃ. Καὶ ἐλθόντες εἰς τὸ κελλίον τοῦ ἀββᾶ Λογγίνου μετὰ ταύτην τὴν ἡμέραν ἐκοιμήθη ὁ Αἰγύπτιος γέρων.

711 = 559

712. Ἐπεν ὁ ἀββᾶς Ποιμὴν· Ποίησον τὴν δύναμιν σου μὴ κακοποιησάι τινα τὸ σύνολον καὶ ἄγνην τὴρησον τὴν καρδίαν σου μετὰ παντὸς ἀνθρώπου.

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They also said of [Abba Longinus] that a certain shipmaster once brought him some gold [acquired] from plying his vessels and offered it to him. The abba was unwilling to receive it and said to him: “There is no need of such as this here, but do me the favour of mounting your beast and going in all haste to Saint Peter’s Stairs. You will find a young man there wearing such-and-such. Give him all the gold and ask him what is the matter with him.” The shipmaster took off without delay and found [the young man] just as the elder had told him. He asked him: “Where are you going, brother? For I was at the Ninth [milestone] with Abba Longinus and he sent me to you to give you this gold.” When the young man heard about Abba Longinus, he told [the shipmaster] of his trouble. “I am up to my eyes in debt and, since I am not a man of substance, I have come out here to hang myself, outside the city. So you will believe [me] look, here is the rope I brought” and, taking it out of his cloak, he showed it to him. The shipmaster gave him the gold and prevailed on him to go back into the city. When he returned to Abba Longinus and told him of the affair, the elder said to him: “Believe me, brother, if you had not moved quickly and got to him, both you and I would have had to stand trial for his soul.”

Once when [Abba Longinus] was sitting in his cell with some fathers who were visiting him he suddenly got up and, without a word to anyone, left the cell and hastened down to the shore. As he drew near to the shore a boat coming from Egypt put in. On board was a holy elder who wished to visit him. They greeted each other in the Holy Spirit then stood in prayer. The Egyptian said to God: “Lord, I have asked you that my circumstances not be revealed to the elder and that he not be inconvenienced.” They went into Abba Longinus’ cell and next morning the Egyptian elder died.

Abba Poemen said: “Do your best to do no evil to anybody at all and keep your heart pure with every man.”
713. Μοναχοὶ τινες [f. 315v] ἐξελθόντες ἐκ τῶν κελλίων αὐτῶν συνήχθησαν ἐπὶ τὸ αὐτὸ καὶ λόγον ἐκίνουν περὶ ἀσκήσεως καὶ εὐσεβείας καὶ πῶς δεί ἀφέσαι τῷ Θεῷ. Τούτων λαλουμένων ὤφθησαν ἄγγελοι δύο τισὶ γέρουσιν ἐξ αὐτῶν, ἐπωμίδας κατέχοντες καὶ εὐφημοῦντες ἐκαστον τῶν λεγόντων περὶ θεοσεβείας καὶ σιωπῶσιν οἷς ἀπεκαλύφθη τὸ ὅραμα. Τῇ ἡ εὕρησιν συναχθέντες ἐν τῷ αὐτῷ τόπῳ λόγον ἐκίνησαν περὶ τινος ἀδελφοῦ ὡς ἀμαρτήσαντος καὶ ἠρέσαντο διαβάλλειν αὐτόν. "Ὄφθη οὖν τοῖς αὐτοῖς γέρουσι χοίρος δυσωδίας ἀποτπενών ὀλος ἀκάθαρτος. Γινόντες δὲ τὸ πταῖσμα οἷς ἀπεκαλύφθη τὸ θέαμα διηγῆσαν τοῖς ἄδελφοῖς καὶ τὴν τῶν ἀγγέλων εὐφημίαν καὶ τὸ τοῦ χοίρου θεώρημα. Ἐλεγον οὖν οἱ γέρουντες ὅτι ὦφελεὶ ἐκαστός τὰ τὸν πλησίον οἰκειούσθαι, ὅπως ἄν ἔχῃ, καὶ ὀστερ ἐνδυσθῇ αὐτὸν μετὰ τὸ σώματος καὶ ὄλου φορεῖν τὸν ἀνθρωπον καὶ [f. 315r] συμπάσχειν αὐτῶ ἐν ἄπασι καὶ συγχαίρειν καὶ συγκλαίειν αὐτῷ καὶ ἀπλῶς διακείσθαι, ὅτι τὸ αὐτὸ φορεῖ σῶμα καὶ τὸ αὐτὸ πρόσοπον ἔχει καὶ τὴν αὐτὴν ψυχὴν καὶ ὄσον ἄστατον ἐθέρεσθαι, εἰ ποτε αὐτῷ συμβῇ θλίψις. Οὕτως γὰρ καὶ γέγρασσιν ὅτι "Ἐν σωμάτι ἔσμεν ἐν Χριστῷ καὶ οὓς πλῆθος τῶν πιστευόντων ἢ καρδία καὶ ἡ ψυχὴ μία καὶ τὸ τοῦ ἀγίου δὲ ἀσπασμοῦ τούτῳ δηλοῖ.

714. Περὶ τοῦ πῶς δεῖ καθίσαι ἐν τῷ κελλίῳ καὶ περὶ θεωρίας·κατ’ ἐρωτησιν καὶ ἀπόκρισιν

1.

Ἑρ.: Ἡρώτησαν ἀδελφὸς γέροντα· Τί δεί ἄσκειν ἐν τῷ κελλίῳ καθήμενον; Ἀπ.: Τῷ μὴ ἔχειν ἀνθρώπων μνήμην ἐν τῷ κελλίῳ καθεζόμενον τῷ σύνολον.

2.

Ἑρ.: Ποιαν οὖν ἐργασίαν ὦφελεὶ ἔχειν ἐν καρδίᾳ; Ἀπ.: Αὐτῇ ἔστιν ἡ τελεία ἐργασία τοῦ μοναχοῦ· τὸ προσέχειν τῷ Θεῷ διὰ παντὸς ἀπερισπάστως.

3.

Ἑρ.: Πῶς οὖν ὦφελεὶ ἐκδιώκειν ὁ νοῦς τοὺς λογισμοὺς; Ἀπ.: Οὐ δύναται ὄλως [f. 315v] ἄφ’ ἀστατοῦ οὗτε γάρ ἔχει ἵσχυν, ἀλλ’ ἤνικα λογισμὸς περιπέτειας τῇ ψυχῇ, φεύγειν ὦφελεὶ πρὸς τὸν ποιήσαντα αὐτὴν μετὰ δέησεως κάκεινος αὐτοῦ διαλύει χρὸν’ ὁ γὰρ Θεὸς ἠμῶν πῦρ καταναλίσκοιν.

1 Τῇ συν πᾶν add Vmg 2 αὐτοῖς | om V 3 συμβῇ αὐτῷ τῇ esp V 4 καθεζόμενον | καθήμενον V 5 περιπέτειας V 6 καταναλίσκοιν V
Some monks, coming out of their cells, met together and began to discuss the ascetic life, piety and how one must please God. As they were speaking, two angels appeared to some of the elders among them. They were holding stoles and applauding each of those speaking of godliness, while those to whom the vision was revealed were keeping silent. Next day, meeting together in the same place, when they discussed a certain brother on the grounds that he had sinned, they fell to accusing him. To the same elders there appeared a hog exhaling a bad smell, totally filthy. Those to whom the vision was revealed, realising the fault, described for the brothers the angels’ applause and the spectacle of the hog. So the elders said that each one ought to be compassionate concerning his neighbour, no matter what his case might be. One should put him on together with the body and wear the whole man [cf. Eph 4:24]; one should be sympathetic with him in all things; weep with him and rejoice with him. In short, be of the same state of mind with him, for he wears the same body, has the same face, the same soul. [One should] be afflicted as if on one’s own account whenever affliction comes to him, for thus it is written: “We are one body in Christ” [Rom 12:5] and “The multitude of them that believed were of one heart and one soul” [Acts 4:32] and the practice of the holy kiss declares this.

N.714 BHG 1449rb, dialogus de contemplatione cet.

On how one ought to remain in his cell and concerning contemplation, by question and answer

1.

Q: A brother asked an elder: How should one practise asceticism while staying in his cell?
A: He who stays in his cell should have no memory whatsoever of a man.

2.

Q: What kind of activity ought he to have in [his] heart?
A: This is the perfect activity of the monk: always attending to God without being distracted.

3.

Q: How ought the mind to chase out the distracting logismoi?
A: Of itself it absolutely cannot for it has not the strength. But when a logismos occurs in the soul, he must flee in supplication to him who made it and that one will melt [the logismoi] like wax, “For our God is a consuming fire” [Heb 12:29].
4.
'Ερ.: Πῶς οὖν ὁι πατέρες τῆς Σκῆτεως τῷ ἀντιφρητικῷ λογισμῷ ἔχοντο; 
Απ.: Κάκειν μὲν ἡ ἐργασία μεγάλη καὶ ἐξαίρετος, κόπον δὲ ἔχουσα καὶ 
οὐ πάσιν ἀσφαλῆς· ἐκτασιν φρενῶν ἔχει.

5.
'Ερ.: Πῶς;
Απ.: "Ὅταν λογισμὸς ἐπέλθῃ τῇ ψυχῇ καὶ δυνηθῇ πολλά ἀγωνισμένη 
ἐκβαλεῖν αὐτὸν, ἄλλος ἐπελθὼν περιλαμβάνει αὐτήν, καὶ οὕτως ἡ 
ψυχὴ ἀντιλέγουσα τοῖς λογισμοῖς οὐδέποτε σχολάζει τῇ τοῦ Θεοῦ 
θεωρίᾳ.

6.
'Ερ.: Ποία οὖν τέχνη ὁ λογισμὸς καταφεύγεται πρὸς τὸν Θεόν;
Απ.: 'Εάν σοι λογισμὸς πορείας προσγένῃται, εὐθὺς ἀποσπάσας τὸν 
νοῦν σου ἄνω αὐτὸν ἀνενεγκαίον μετὰ σπουδῆς, μὴ χρονίσῃς· τὸ 
γὰρ χρονίσαι συγκαταβάσεως [f. 315v] ὁρὸν ἔχει.

7.
'Ερ.: 'Εάν οὖν κενοδοξίας λογισμὸς ἐπέλθῃ τῇ ψυχῇ διὶ κατώρθωσας, οὐκ 
ὀφειλεὶ αντιλέξαι οἱ λογισμοί;
Απ.: οἰαδῆτοτε γὰρ ὅρα ἀντιλέγει, ἐκείνος ἱσχυρότερος καὶ ῥαγδαῖος 
γίνεται· πλέον γὰρ σοι ἐκείνος εὐρίσκει ἀντιλέγειν καὶ οὐ τοσοῦτον 
τὸ Πνεύμα ἀντιλαμβάνεται· εὐρίσκει γὰρ ὡς λέγων ὅτι ἐμωτῶν 
ἐπαρκοῦμαι μαχεσάσθαι πρὸς τὰ πάθη. Ὡσπερ γὰρ ὁ πατέρα 
ἔχων πνευματικὸν πάσαν τὴν φροντίδα αὐτῷ παραχωρεῖ καὶ 
ἀμεριμνὸς ἔστι κατὰ πάντα καὶ κρίμα οὐκέτι ἔχει παρὰ Θεῷ, οὖτως 
καὶ ὁ Θεὸς ἐκείνον ἐκδεδωκέν τούτῳ ὁ οὕτως οὐκ ὁ πατήρ 
ποιήσασθαι λογισμὸν ἢ αντιλέξαι ἢ ὅλως τοῦτον ἀφιέναι εἰσελθέιν. 
'Εάν καὶ εἰσέλθῃ, ἀνω πρὸς τὸν πατέρα σου ἄρων αὐτῶν καὶ 
ἔχειν ἔχων πράγμα, ἵνα ὁ πατήρ μου, αὐτῶς ὁδεῖ. Καὶ 
ἐπὶ σοῦ ἀναφέροντος μέσον τῆς ὁδοῦ καταλείψας σε φεύγει· οὐ 
γὰρ δυνηθὲσαι μετὰ σοῦ πρὸς ἐκεῖνον ἐλθεῖν. Ταύτης τῆς ἐργασίας 
[f. 316a] οὐκ ἔστι μείζον οὕτως ἀμεριμνώτερον ἐν ὁλῃ τῇ ἐκκλησίᾳ.

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1 οὖν om V 2 ἐξαίρετος] ἐξαίρετοι καὶ V
3 ὁταν] ὁταν o V 4 ὁ λογισμὸς καταφεύγεται] καταφεύγεται ο λογισμὸς V
5 οἱ] οἱ om V 6 ἱσχυρότερος om V 7 εὐρίσκει V 8 μαχεσάσθαι] μαχεσάσθαι V
9 οὐκέτι] οὐκ έχει V 10 ἔχω] δι add V 11 εἰπεῖ ο V 12 ἔχων πράγμα ἵνα ο V
4.

Q: So what use did the fathers at Scete make of the contrary logismos?
A: That activity is enormous and exceptional, demanding great effort and not safe for everybody; it puts one at risk of losing one’s wits.

5.

Q: How is that?
A: When a logismos occurs in the soul and she is able (by making a great effort) to expel it, another one comes and occupies [her] and, in this way, the soul opposing the logismoi never has any time for the contemplation of God.

6.

Q: By what procedure can a logismos be referred to God?
A: If a logismos of porneia comes upon you, immediately detach your mind [from it] and vigorously offer it up without hesitation, for hesitation is where conceding begins.

7.

Q: If a logismos of conceit that one has done very well overcomes the soul, ought not the mind to contradict it?
A: No matter when one contradicts it, [that conceit] becomes stronger and more violent. It finds more than you do to refute with and the [Holy] Spirit does not supply aid to that extent. You find yourself in the situation of one who says: “I am sufficient in myself to fight against the passions.” Just as he who has a spiritual father casts all his concern upon him and is without care in all things and no longer in fear of judgement by God, so he who has dedicated himself to God ought not to be concerned about logismoi, to refute them or to allow them any place whatsoever to come into. And if [one] should get in, lift it up to your Father and say: “I have no trouble with this; look, [there is] my Father; he knows”, and while you are still lifting it up half way it has left you and runs away, for it will not be able to come to him with you. In the whole church there is not activity greater than this one or more carefree.
8.

Ἐρ.: Καὶ πῶς οὖν οἱ Σκητιώται τῷ ἀντιφρητικῷ λογισμῷ εὐπρέπησαν τῷ Θεῷ;
Απ.: Ἐπειδή ἐκεῖνοι ἀπλότητι καὶ φόβῳ Θεοῦ ἐποίησαν, διὰ τούτο ὁ Θεὸς ἀντελάβετο αὐτῶν, καὶ ύστερον ἥι ἐργασίᾳ τῆς θεωρίας ἦλθεν εἰς αὐτούς, τοῦ Θεοῦ βουληθέντος διά τὸν πολὺν κόπον αὐτῶν καὶ φιλοβείαν. Λέγει δὲ ὁ μέγας ὁ καὶ ταῦτα διδάσας ὅτι γενομένου μου ἐν τῇ Σκήτῃ παρέβαλον ἐνι ἰγίῳ χρονίζασιν ἐκεῖ καὶ μόνον ἡστάσατο με. Καὶ καθίσαντες οὐδὲν ἔθερον ἀπεκρίθη μοι· ἀλλὰ καθήμενος ἐγὼ καὶ τῇ θεωρίᾳ σχολάζων κάκεινος τῇ σειράν ἐργαζόμενος οὐκ ἀνένευσεν ὅλως προσέχειν μοι οὐδὲ φαγεῖν ἐπέτρεψε καίτοι ἐχον ἑξ ἡμέρας μὴ φαγών, ὅλην τὴν ἡμέραν ἐργαζόμενος, πλέκων. Καὶ ὡς ὄψιά ἐγένετο πάλιν θαλλία βρέχας, τῇ νύκτα ζείειν πλέκων. Καὶ τῇ ἐξῆς ἡμέρᾳ περί ὀραν δεκάτην [f. 316b] ἀπεκρίνατο μοι λέγων· Ἀδελφέ, πόθεν εὑρεῖς τὴν ἐργασίαν τάυτην; Ἐγὼ δὲ εἶπον· Πόθεν σοι· εὑρείς αὐτήν; Ἡμεῖς γὰρ παιδόθεν τάυτην εὐδιάχθησαν παρὰ τῶν πατέρων ἡμῶν. Καὶ ἐφὴ ὁ Σκητιώτης γέρων· Ἐγὼ μὲν τοιαύτα διδασκαλίας οὐ παρέλαβον παρὰ τῶν πατέρων μου, ἀλλ` ὡσπέρ ὄρας με, οὕτως ἔμεινα ὅλον τὸν χρόνον μου· μικρόν ἐργόχειρον καὶ μικράν μελέτην, μικράν εὐχήν καὶ τὸ κατὰ δύναμιν καθαρέσαν τῶν λογισμῶν καὶ ἀντιλέγειν τοῖς ἐπερχομένοις· καὶ οὕτως τὸ τῆς θεωρίας πνεύμα ἦλθεν, ὑμοὶ μὴ εἰδότος, μηδὲ ὅλως μαθόντος ὅτι τοιαύτην ἐργασίαν τινὲς ἔσχον.

9.

Ἐρ.: Καὶ ἀπεκρίθην ἐγὼ· Πόθεν οὕτως ἐδιάχθη; Ποίω τρόπῳ ο τοιούτος ὅρελεί προσέχειν τῇ θεωρίᾳ;
Απ.: Αἱ Γραφαι ἐδήλωσαν τὸ πῶς.

10.

Ἐρ.: Πῶς;
Απ.: Ὁ μὲν Δανιὴλ ὃς πολαῖον ἤμερῶν ἔθεωρε, ὁ δὲ Ἰεζεκιήλ ἔπι ἄρματος χερουβίμ, ὁ δὲ Ἡσαΐας ἔπι θρόνου [f. 316v] ὑψηλὸν καὶ ἐπηρμένου, ὁ δὲ Μωυσῆς τὸν ἀόρατον ὅς ὀρῶν ἐκαρτέρει.

11.

Ἐρ.: Πῶς δύναται ὁ νοῦς ἰδεῖν ὁ οὐδέποτε εἶδε; Ἐπὶ τοῦ ἔθιμου ὀσπέρ ἔπι τῶν εἰκόνων:
Απ.: Βασιλέα οὐδέποτε εἶδες καθήμενον ἐπὶ θρόνου ὀσπέρ ἔπι τῶν εἰκόνων;

1 Καὶ om V 2 εὐπρέπησαν V 3 Πόθεν τρόπῳ V
8.

Q: How were the men of Scete well pleasing to God with the contrary \textit{logismoi}?

\textbf{A}: Because they acted in simplicity and in the fear of God, for that reason God came to their aid and, in due course, with the help of God, the very activity of contemplation came to them through their copious labour and love of God. The great one who taught these things says: “When I was at Scete I visited a holy man who had been there a long time and he did no more than embrace me; we sat there and he answered me not another word. I stayed there spending my time in contemplation while he, working at rope \textit{[making]}, did not lift his head at all to notice me, nor did he – who had gone six days without eating – invite me to eat. He worked all the day, braiding \textit{[rope]}. When evening fell, he wet some fronds and remained braiding during the night. Next day, about the tenth hour, he answered me, saying: ‘Brother, where did you learn that activity?’ but I said: ‘Where did you learn your \textit{[activity]}? We were taught this from childhood by our fathers.’ The elder of Scete said: ‘For my part I did not receive such teachings from my fathers but, as you see me, so I have remained all the time of my life: a little manual labour, a little meditation, a little prayer and, so far as I am able, purging the \textit{logismoi} and arguing with those that enter in – and thus the spirit of contemplation came without me knowing or having ever learnt that there are some who have practised such an activity.’”

9.

Q: I answered: “Where was there teaching like this? In what way ought a person to apply himself to contemplation?”

\textbf{A}: The Scriptures revealed how.

10.

Q: How so?

\textbf{A}: Daniel envisioned \textit{[the Lord]} as the Ancient of Days \textit{[cf. Dan 7:9, 13, 22]}, Ezekiel as cherubim in a chariot \textit{[cf. Ez 9:3, 10:1–22]}, Isaiah as on a throne, high and lifted up \textit{[cf. Is 6:1]}, but Moses persevered as though seeing the invisible \textit{[cf. Ex 3:4–6]}.

11.

Q: How can the mind see what it never saw?

\textbf{A}: You never saw an emperor sitting on a throne as in the icons?
12. Ἕρ: Καὶ ὥρισεν διαγράψαι τὸ θεῖον; Ἀπ.: Κάλλιον ἔστι διαγράψαι τὸ θεῖον ἢ τοῖς ἀκαθάρτοις λογισμοῖς συγκατατίθεσθαι.

13. Ἕρ: Μῆπος ὡς άμαρτία λογισθῇ; Ἀπ.: Κράτει τούτῳ ὡς οἱ προφῆται εἴδον ἵστορικός καὶ ἑαυτῷ τὸ τέλειον ἔρχεται, καθὼς ὁ ἀπόστολος φησίν. Βλέποι γάρ ἂρτι ὡς ἐν ἐσόπτρῳ καὶ ἐν αἰνίγματι, τότε δὲ πρόσωπων πρὸς πρόσωπον. Τὸ δὲ τότε δηλοῖ, φησίν, ὅταν ὁ λογισμὸς τελειωθῇ, παρρησία βλέπει.

14. Ἕρ: Οὐκ ἔχει οὖν ἐκκατασκονθῆναι φρενῶν τοῦτο ὡς τὸ σύνολον, έαν τις ἐν ἀληθείᾳ ἀγωνίζηται; Ἀπ.: “Ελεγε δὲ ὦτι δὴν τὴν ἐβδομάδα ἐποίουν καὶ οὐκ ἐμημόνευον ἀνθρωπίνης μνήμης. Ἀλλάς ἐφι μοι! Ἡμὴν περιπτατῶν ἐν ὁδῷ ποτὲ καὶ εἴδον δύο ἄγγέλους” περιπατοῦντας μετ’ ἐμοῦ ἔνθεν καὶ ἔνθεν καὶ οὐ πρὸ [f. 316v] θεὸν οὐτοῖς.

15. Ἕρ: Διατί; Ἀπ.: Ἐπειδὴ γέγραπται οὖτε ἄγγέλοι οὔτε δυνάμεις δυνατοῦνται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ.

16. Ἕρ: Πἄντοτε δύναται ὁ λογισμὸς θεωρεῖν; Ἀπ.: Εἰ καὶ μὴ πάντοτε, ἀλλ’ ὅταν ὁ νοὸς καταδυναστευθῇ ὑπὸ τῶν λογισμῶν καὶ μὴ χρονίζῃ τοῦ προσφυγεὶν Θεῶ οὐκ ἀποστερεῖται τῆς θεωρίας. Λέγω γὰρ ὦτι, ἐὰν τελειωθῇ ὁ λογισμὸς εἰς τοῦτο, εὐκοπιτέρως θεωρεῖ, εἰ μὴ κινηθῇ τὸν λογισμὸν κατενέκρις ἄνωθεν. Ἡστερ γάρ κατάδικος εἰς σκότος φυλακισθεῖς, ἡνίκα δὲν ἀπολυθῇ καὶ τὸ φῶς ἰδῆ, οὐκέτι Θεῖος μυθομενεύει τοῦ σκότους, οὐτω καὶ ὁ λογισμὸς ὅταν ἀρξῇ τὸ ἱδον φέγγος ὑπάν. Ἐλεγε δὲ τῆς τῶν ἁγίων ὦτι ποτὲ θέλων τὸν λογισμὸν ἄγξαι, ἐλεγον Ἔαν ἀπολύσω αὐτὸν, ὑπάγει μεμβεται εἰς τὸν κόσμον καὶ ἀπολύσας αὐτὸν ἔστάθη".

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1 τοῦτοι ὄλως add V 2 ἄγγελοι δύο trsp V 3 Θεός Ὑστοῦ V 4 μή V 5 ἔστάθη] ἔστάθη καὶ V
12.

Q: Ought the mind to depict the divine?
A: It is better to depict the divine than to associate with impure *logismoi*.

13.

Q: In case it be considered a sin?
A: Prevail in this as the prophets literally saw and perfection comes to oneself, as the Apostle says: “For now we see darkly as in a glass, but then, face to face” [1 Cor 13:12]. The “then” reveals (he says) that when the intellect is made perfect, it will see with unimpeded vision.

14.

Q: Is there no danger of losing one’s wits altogether if one fights the good fight in truth?
A: “I used to spend a whole week,” he would say, “and would not recollect a human remembrance.” Another said to me: “Once I was walking along the road and I saw two angels walking with me, one on either side, and I paid no attention to them.”

15.

Q: Why was that?
A: Because it is written: “Neither angels nor principalities will be able to separate us from the love of God” [cf. Rom 8:39].

16.

Q: Can the intellect contemplate all the time?
A: If not all the time, and yet, when the mind is dominated by *logismoi* and does not delay to take refuge in God, it is not deprived of contemplation. For I tell you, if your *logismos* attains perfection in this regard, it is easier to move a mountain than to fall back. Just as when a condemned person imprisoned in darkness is released and sees the light he no longer wishes to recall the darkness, so it is with the intellect when it begins to see its own splendour. One of the holy ones used to say: “Once, wishing to put my intellect to the test, I would say: ‘If I release it, it will go
Ἐπὶ τὸ αὐτό, μὴ εἰδὼς ποῦ ἀπέλθη, ἐως οὐ 1 πάλιν ἢρα αὐτὸν ἄνω.


17.

Ἐρ.: Λέγω αὐτοῖς· Καὶ πῶς δύναται πάντοτε προσεύχεσθαι· ἀσθενεί γάρ τὸ σῶμα πρὸς λειτουργίαν.

Ἀπ.: Οὐ μόνον τὸ στήναι ἐν καιρῷ προσευχῆς ἐκείνη λέγεται προσευχὴ ἄλλα πάντοτε.

18.

Ἐρ.: Πῶς πάντοτε;

Ἀπ.: Εἴτε ἐσθίεις, εἴτε πίνεις, εἴτε ἔργον τι ποιεῖς, μὴ ἀποστῆναι ἀπὸ τῆς προσευχῆς.

19.

Ἐρ.: 'Εὰν οὖν μετὰ τινὸς λαλῆ, 4 πῶς δύναται πληρόσαι τὸ πάντοτε προσεύχεσθαι;

Ἀπ.: Δίᾳ τούτῳ εἴπεν ὁ ἀπόστολος· Διὰ πᾶσης προσευχῆς καὶ δεήσεως. "Ὅταν γὰρ μὴ σχολάζῃς μετὰ τινὸς ὁμιλῶν προσεύχεσθαι, διὰ δεήσεως προσεύχου.

20.

Ἐρ.: Ποία εὐχὴ ὁφείλει προσεύχεσθαι;

Ἀπ.: Τὸ Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς 5 καὶ τὰ ἐξῆς.

21.

Ἐρ.: Πόσον μέτρων ὁφείλει ἔχειν;


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wandering into the world’ and, when I released it, it stood still in the same place, not knowing where to go – until I raised it up again. For it knew that, if it went a-wandering, I would have to restrain it. Ἡσυχία with prayer sets this activity on the right track. They used to say that to pray continually quickly brings progress to the mind.”

17.

Q: I say to them: “How can one pray all the time? The body grows weary at the liturgy.”
A: It is not only standing at the time of prayer that is called praying, but all the time.

18.

Q: How can it be all the time?
A: By not desisting from praying, whether you are eating or drinking or performing a task.

19.

Q: If you are speaking with somebody how can you fulfil [the commandment] to pray all the time?
A: This is why the Apostle said: “[Praying always] with all prayer and supplication” [Eph 6:18]. When you are not at liberty to pray because you are speaking with somebody, then pray with supplication.

20.

Q: What kind of prayer ought one to pray?
A: The “Our Father, which art in heaven etc.” [Mt 6:9].

21.

Q: What limit should there be?
A: He did not reveal a limit. To say: “Pray without ceasing” sets no limit, for if it is only when he is standing at prayer that a monk prays, such a [monk] is not praying at all. He said that such a [monk] should see all men as one and refrain from backbiting.
715. Διηγήσατο τις γέρων περί τινος ἐπισκόπου, ἵνα μάλιστα καὶ ἐξ ἐκείνου τὸ θάρσος λαβόντες τῆς ἕαστων γενώμεθα σωτηρίας αἴτιοι. Ἡγγέλλετο παρά τινων τὸ παρ’ ἡμῖν ἐπισκόπων, ὡς αὐτὸς ταύτα ἔφασκε, τινάς τῶν κοσμικῶν δύο ἐλευθερίας γυναίκας πιστῶς ὡς μὴ σωφρόνως βιοῦν. Ὁ δὲ ἐπίσκοπος ὑπὸ τῶν ἀπαγγειλαντῶν παθῶν τι ὑποτοπάσας4 δὲ καὶ περί ἑτέρων, τούτο ἐπὶ παράκλησιν Θεοῦ ἦς ἐκείθεν τὸ ἀκριβεῖς ἄξιῶν μαθεῖν, ὀσπέρ καὶ ἔτυχεν. Μετὰ γὰρ τὴν θείαν καὶ φοβερὰν ἐκείνην προσκομίδην τῶν προσιόντων εἰς μετάληψιν τῶν ἄγιων μυστηρίων τὰς ψυχὰς ἕως διὰ τῶν ὅμελων, ὅποιας ἐκάστος ὑπόκειται ἀμαρτίας καὶ τῶν ἀμαρτιῶν ἕως τὰς ὅμελες καθόπερ ἀσβόλην, τινὰς δὲ αὐτῶν δίκην κακόματος τὸ πρόσωπον ἔχοντας, τοὺς τε ὀφθαλμοὺς πυρώδεις [Ἑ. 317ν5] καὶ ὑφαίμους, ἔτεροὺς δὲ αὐτῶν λαμπροὺς μόνον τὴν δώσι λευκοῦς δὲ τὴν ἐσθήτα, καὶ τοῖς μὲν ἄλλοις ὡς μετελάμβανον τὸ τοῦ Κυρίου σῶμα6 γίνεσθαι περιφέργων καὶ διακαῖον,7 τῶν δὲ ὀσπέρ φῶς6 [γινόμενον καὶ διά τοῦ στόματός εἰσίν, ἀπαν τὸ σῶμα αὐτῶν καταλάμπειν. Ὅσως δὲ ἐν αὐτοῖς καὶ τῶν τοῦ μονηρί βιόν ἐπανημερεμένων καὶ τῶν ἐν συζυγίαις οἱ ἔπασχον ταύτα. Εἴτε φησιν ὁμιδα καὶ τάς γυναίκας αὐτὸς μεταδόθην ὅπως ἂν γνώ ὅποιας καὶ αὐτάς τυγχάνουσιν τῇ ψυχῇ. Καὶ ὁρᾷ τὸν ὅμοιον τρόπον καὶ αὐτάς γινόμενα, τά πρόσωπα7 μέλανα τε καὶ [Ὑ. 281i] ὑφαίμα καὶ πυρώδη8 καὶ λευκᾶ.] Ἔν ταύταις δὲ παραγίνονται καὶ αἱ δύο γυναίκες ἐκεῖναι ἃς διέβαλον τῷ ἐπισκόπῳ, δι’ αὐτὴς καὶ μάλιστα ἐπὶ τὴν τοιαύτην εὐχήν ἐλήμυθεν ὁ ἐπίσκοπος. Καὶ ὁρᾷ καὶ αὐτάς ἐν τῇ προσελεύσει τῶν ἄγιων τοῦ Χριστοῦ μυστηρίων λαμπρὸν μὲν ἐχούσας τὸ πρόσωπον [Ἑ. 317ν5] καὶ ἐντιμον, λευκήν δὲ τὴν ἐσθήτα περιβεβλημένας εἶτα καὶ9 μεταλαμβοῦσας αὐτὰς10 τῶν τοῦ Χριστοῦ μυστηρίων γενέσθαι τὸ δόρον περιαστράπτον αὐτάς.11 Ο δὲ πάλιν ἐπὶ τὴν συνήθη τοῦ Θεοῦ ἱκεσίαν ἐτρέπτετο μαθεῖν ἄξιῶν τῶν δεδιδαγμένων12 αὐτῶν ἀποκαλυθὲς τῶν τρόπον. Παραστάς δὲ αὐτῷ ἄγγελος Κυρίου περὶ ἐκάστου ἐρωτῶν ἐκέλευεν. Ο δὲ ἄγιος ἐπίσκοπος εὐθέως περὶ τῶν δύο ἑκείνων ἤρετο13 γυναίκων, εἰ ἄρα ἀλήθης ὑπάρχει ὁ προτέρα αὐτῶν διαβολή ἢ ψευδῆς. Ὁ δὲ ἄγγελος ἀπεφήνειν ἀλήθη εἶναι τά περὶ αὐτῶν ἀπαντά τα14 λεχθέντα, καὶ ὁ ἐπίσκοπος ἔφη πρὸς τὸν ἄγγελον ταῖς πόσω ἐν τῇ μεταλήψει τῶν τοῦ

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1 αἴτιοι] om SV, supplevi e Guy 2 παθῶν τι] παθόντι V
3 ὑποτοπάσας|ὑποτοπότασας S
4 ὡς μετελάμβανον τὸ τοῦ Κυρίου σῶμα] τοῦ τοῦ Κυρίου σῶμα ὡς μετελάμβανον V
5 γίνεσθαι περιφέργων καὶ διακαίον] ὁδὸς αὐτοῖς φησι περιφέργειν καὶ διακαίοι V
6 [... ] S non legibile; V solus 7 τὰ πρόσωπα] in marg. V
8 ὑφαίμα καὶ πυρώδη] πυρώδη καὶ ύφαίμα V 9 καὶ om V 10 αὐτάς] καὶ αὐτάς V
11 γενέσθαι τὸ δόρον περιαστράττων αὐτᾶς] ἐγενέτο ὡς ὑπὸ φωτός καταλαμπθήσει V
12 δεδειγμένον V 13 ἡρετο] ἡρώτα V
14 τὰ περὶ αὐτῶν ἀπαντᾶ τὰ] ἀπαντᾶ τὰ περὶ αὐτῶν λεχ. V
N.715/18.46 BHG 1444j, de episcopo & communicantibus

An elder told this about a certain bishop so that, drawing confidence especially from it, we might become responsible for our own salvation: “It was reported by some people to our local bishop (as he himself told it) that among the laity there were two certain pious ladies of the upper class who were not living decent lives. Somewhat troubled by the tale-tellers and suspecting that this might be true of others too, he went to entreat God, asking to learn the exact [truth] and in this he succeeded. After that divine and fearful Eucharist, through the faces he beheld the souls of those approaching to partake of the holy mysteries as to what kind of sins each one was in thrall to; and he saw the faces of the sinners [black] as soot. Some of them had faces that looked burnt and fiery with bloodshot eyes. [He saw] others of them with not only shining faces but white clothing. When they partook of the Lord’s body, for some it became fiery and as though it was aflame while for the others it became like a light and, entering through the mouth, lit up their whole body. Among them there were some who had taken up the monastic life and some who were married who experienced these things. Then (he said) he hastened to communicate the women himself so he might know what kind of women they were in their souls and the same thing happened for them too: he saw some black in the face, bloodshot and fiery, [others] white. Among [the women] there came those two women whom they had accused before the bishop and on whose account the bishop had especially gone [to offer] such a prayer. At the approach of the holy mysteries of Christ he saw them possessed of a shining, respectable face and clad in white raiment. Then, when they had received the mysteries of Christ, the gift became dazzling for them. For his part, again he had recourse to his customary intercession with God, wishing to learn the manner of the revelations vouchsafed to him. An angel of the Lord presented himself and told him to ask about each matter. The holy bishop immediately inquired about those two women, whether the former accusation against them was true or false, but the angel declared that everything said about them was true. So the bishop said to the angel: ‘How then, in receiving the mysteries of Christ, were they shining in the face, having white clothing and shedding no small light?’ Said the angel:
Χριστοῦ μυστηρίων λαμπραὶ μὲν τὴν ὄψιν ὑπήρχον, λευκὴν δὲ τὴν ἑσθήτα εἶχον, φωτὸς δὲ ἀπέστηλβον οὐκ ὄλγου: Ἡφι ὁ δὲ ὁ ἄγγελος ὀπτεπερ εἰς ἀσθησιν ἔλθετοι πέντεν τῶν πεπραγμένων αὐτῶν καὶ ἀποστάσαι τοῦτον διάκρισα καὶ στεναγμοῖς καὶ ἐλεημοσύναις πενήτων, δὲ ἐξομολογήσεως [S F. 318r] τῶν δεῖων ἔτυχον καταλλαγῶν, τοῦ λοιποῦ μηκέτι τοῖς αὐτῶις κακοῖς περιπτίπειν ἐπαγγελέμεναι, εἴπερ ἔπι τοῖς προτέροις ἀμαρτήμασι τύχων συγγνώμης, καὶ τετυχήσασι δὲ διὰ τοῦτο τῆς θείας καταλλαγῆς καὶ τῶν ἐγκλημάτων ἀπελύθησαν. Ζῶα δὲ τοῦ λοιποῦ σωφρόνους καὶ δικαίως καὶ ἐσέβεσι. Ὅ δὲ ἐπίσκοπος θαυμάζειν ἐφησεν ὡς τὴν μεταβολὴν τῶν γυναικῶν τοσοῦτον – τοῦτο γὰρ πολλαῖς συνέβη γενέσθαι, ἀλλὰ τῆς τοῦ Θεοῦ δωρεᾶν ὃς οὐ μόνον αὐτάς τιμωρίας οὐχ ὑπηγάγετο, ἀλλὰ καὶ τοσαύτῃς ἤξισα χάριτος. Καὶ ὁ ἄγγελος ἔφη πρὸς αὐτοῦ. Δικαίως θαυμάζεις τούτο. Ἀνθρώπος γὰρ εἰς. Ὅ δε δεσπότης ἦμων τε καὶ ὑμῶν Θεὸς φύει δὲν ἁγαθὸς καὶ φιλάνθρωπος τοὺς παυμένους4 τῶν οἰκείων ἀμαρτημάτων καὶ δι’ ἐξομολογήσεως προσπέπτοντας5 αὐτῷ οὐ μόνον εἰς κόλασιν οὐ πέμπτει, ἀλλὰ καὶ τὴν ὄργην παῦει καὶ τιμῆς ἄξιοί[318b]. Καὶ γὰρ οὕτως ἁγαθὸς ὁ Θεὸς τὸν κόσμον ὡστε τὸν ὑπὸ αὐτοῦ τὸν μουγγεῖ δοῦναι ύπὲρ αὐτῶν. Ὁ τοίνυν ἔχθρῶν ὄντων ἀποθαγείν ύπὲρ αὐτῶν ἐλόμενοι οὐ πολλόν ἀικείους αὐτῷ γινομένους6 καὶ μεταμολομένους7 ἐφ’ οίς διεπράβατο, λύσει μὲν τῆς τιμωρίας, ἀξίωσε δὲ καὶ9 τῶν10 παρ’ αὐτοῦ ἐντρεπθημένοις ἁγαθῶν11 τὴν ἀπόλαυσιν; Τοῦτο τοίνυν ἔσο εἰδός, ὡς οὐδὲν τῶν ἀνθρωπίνων ἀμαρτημάτων νικᾷ τὴν τοῦ Θεοῦ φιλάνθρωπίαν, μόνον έκα τῆς μετανοίας ἡ πρότερον ἐπέτρεξε τις ἀπαλείψῃ κακά. Φιλάνθρωπος γὰρ ὅν ὁ Θεὸς ἐπίσταται τὴν ἁσθενείαν τοῦ ἡμετέρου γένους καὶ τῶν παθῶν τὴν ἱσχύν καὶ τοῦ διαβόλου τὴν δύναμιν καὶ κακοουργίαν. Καὶ πέπτουσι μὲν τοῖς ἀνθρώποις εἰς ἀμαρτίαν ὡς υἱὸς συγγενῶς; 13 ἢ14 καὶ ἀναμένει μακροθυμῶν τὴν διαδρομήν15 ἐπὶ αὐτοῖς, μεταμολομένους δὲ καὶ τῆς αὐτοῦ δεομένους ἁγαθότητος ὡς ἀπαθεῖσθαι συμπάθει καὶ ἔχεις παραστάσις τοῖς τιμωρίας [F. 318v] καὶ χαρίζεται αὐτοῖς τα ἥτοιμα σεμένα τοῖς δικαιοὶς ἁγαθά. Ἡφι δὲ ὁ ἐπίσκοπος τῷ ἁγγέλῳ. Λέσον μοι λοιπόν καὶ τὴν τῶν προσώπων διαφόρων δεόμαι σοῦ. ἐπὶ ποιοὶς ἀμαρτήσαι ξέκαστος αὐτῶν διάκειται ἵνα καὶ περὶ τούτων μαθῶν πάσης ἁγνωσίας ἀπαλλαγῶ.16 Ὅ δὲ ἁγγελός Κυρίου λέγει πρὸς αὐτῶν. Οἱ μὲν

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‘It is because they had come to a realisation of the deeds committed by them and had desisted from them with tears, sighs and with penitential almsgiving. By confession they have attained the divine reconciliation, having firmly declared never again to fall into the same evil [ways] if they could obtain pardon for their former sins. And through this they have attained the divine reconciliation and been set free from the accusations. They are living the rest [of their lives] soberly, righteously and devoutly.’

The bishop professed himself amazed, not so much at the transformation of the women (for that happened to many of them) as at the generosity of God since he not only refrained from subjecting them to punishment, but also deemed them worthy of such grace. ‘You have good reason to wonder at this, for you are a man,’ said the angel to the bishop; ‘but our Master and your God, being good by nature and the lover of mankind, not only does not send to punishment those who desist from their own sins and fall down before him in confession, but withholds [his] anger and deems them worthy of honour. For God so loves the world as to give his only begotten son for them [cf. Jn 3:16]. He then who chose to die for those who were his enemies, will he not even more so release from punishment those who have become his friends (they having undergone a change of heart concerning the deeds they had done before) and deem them worthy of the enjoyment of the good things prepared for them by him? So be well aware of this: nothing of human transgressions overcomes the love of God for mankind, if only a person by repentance abandon the evils he formerly committed. For because God is the lover of mankind he understands the feebleness of our race, the strength of the passions, the power and malignity of the devil. He forgives men falling into sin like sons or patiently awaits their self-correction, their change of heart, their supplication of his goodness. Since he is compassionate with the feeble, he immediately sets aside the punishments and grants them the good things prepared for the righteous.’ Then the bishop said to the angel: ‘Now tell me about the difference in the faces, I beg you; to what kinds of transgressions each of them is subject so that, learning about these, I might be released from all ignorance.’ The angel of the Lord said to him: ‘Those with bright and shining faces are living in sobriety, purity and righteousness; they are modest, compassionate and merciful. Those who have black faces are the
Sayings of the holy elders

716. Εἶπεν ὁ ἀββᾶς Ἡσαίας διὰ τὴν ταπεινοφοροῦσθαι ὅτι γλώσσαν οὐκ ἔχει λαλῆσαι πρὸς τινα ὡς ἀμελοῦντα οὕτε πρὸς ἄλλον ὡς καταφρονοῦντα, οὕτε ὀρθολομόν ἔχει ἄλλων ἐλαττ.: τῶι [v. 319] τόμασι προσέχει, οὕτε ὡς ἔχει ἀκούσαι τὰ μὴ ὄρθυλουτα τῇ ψυχῇ αὐτοῦ καὶ οὐκ ἔχει μετά τινος πράγμα πλὴν τῶν ἀμαρτιῶν αὐτοῦ, ἀλλὰ πρὸς πάντας ἄνθρωπος ἔστιν εἰρηνικός διὰ τὴν ἐντολὴν τοῦ Θεοῦ καὶ οὐ διὰ τινα φιλίαν. Ἐάν γάρ τις νηστεύῃ ἐκ κάθε ἀστικῶς ἐνέχει καὶ ἐντολάς ἐκτὸς τῆς ὁδοῦ ταύτης, μάταιοι πάντες εἰσίν οἱ κόποι αὐτοῦ.  

workers of *porneia*, licentiousness and other [kinds of] profligacy and wantonness. Those who appear bloodshot and fiery are living in knavery and wrongdoing; they are abusers, blasphemers: treacherous and murderous.’ And again the angel said to him: ‘So now help them, if you desire their salvation, for this (he said) is why you attained your own prayers, so that, learning by seeing the sins of those under instruction, you may, by counsels and exhortations, make them better through repentance in Jesus Christ our Lord who died and rose from the dead for them. Inasmuch as you have strength, zeal and love from your Lord-and-master Christ, take every care of them to turn them away from their own transgressions, towards God, persuading them of what kind of transgressions they are subject to and let them not despair of their own salvation. For from this there is both salvation of the soul for those repenting and turning towards God and enjoyment of the good things to come. And there is a great reward for you in having imitated your own Lord-and-master who, for the salvation of men, left the heavens and made a sojourn on earth.’”

**N.716/15.23**

Abba Isaiah said concerning humble-mindedness that it has no tongue with which to say to anybody that he is negligent or to another that he belittles. Nor does it have eyes to take note of the shortcomings of others, nor ears to hear things not advantageous to its soul. Nor does it have to do with anything other than its own sins. But it is peaceable to all men according to the commandment of God [cf. Jas 3:17] not because of some friendship. For if someone fasts six days at a time and devotes himself to severe labour and to commandments extraneous to this path, all his labours are in vain.
717. Εἶπεν ὁ ἀββᾶς Μάξιμος ὀσπέρ γὰρ ὁ κασσῖτέρος μελαινόμενος λαμπρύνει ταύλιν, οὖτος καὶ οἱ πιστεύοντες, κἂν μελαινώνται ἀμαρτάνοντες, λαμπρύνουσι πάλιν μετανοοῦντες· δι’ ἥν αἵτινα καὶ κασσιτέρῳ τυχόν ἡ πίστις παρεικάσθη.

718. Εἶπε γέρων· Μνημονεύσωμεν τοῦ μὴ ἔχοντος ποῦ τὴν κεφαλὴν κλίνῃ. Ἄνοησώμεν, καὶ μὴ μεγάλα φρονεῖ· τὸν μὲν τί γέγονε διὰ σὲ ὁ δεσπότης σου· ἔξων καὶ οἰκίαν οὐκ ἔχων, Ὡ τῆς ἀφάτου σου φιλανθρωπίας, Κύριε! Τί τοσοῦτον δι’ ἐμὲ [f. 319v], τὸ σὸν πλαστούργαμα, σαυτὸν ἔταπείνωσας! Εἰ ὁ τὰ πάντα λόγῳ ποιήσας οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ, ἐπιστάσαι, ταπεινε ἄνθρωπε, περὶ κτήματα, τί [πε]τυφλωσά τῇ ἀπίστιᾳ, τί φαντάζῃ, τί οὐ συνάγεσι καὶ τρυφᾶς τὸν ἐκέι ἀποκείμενον πλοῦτον; Τά πάντα γινώσκωμ, τὸ καλὸν κάτεχε.

719. "Ελεγεν," ὁ ἀββᾶς Ἰωάννης ὁ Κίλις, ὁ ἡγούμενος τῆς Ῥαΐθου τοῖς ἀδελφοῖς· Τέκνα, ὡς ἐρύγωμεν τὸν κόσμον, φύγωμεν καὶ τὰς ἐπιθυμίας τῆς σαρκὸς.

Εἶπε πάλιν· Μημησώμεθα τοὺς πατέρας ἡμῶν, μετὰ πολιάς σκληραγωγίας καὶ ἡσυχίας ἑκάτερας ὡδε. Εἶπε πάλιν· Μὴ ῥυπώσωμεν, τέκνα, τὸν τόπον τοῦτον ἡμῶν πατέρας ἑκάτερας ἑκάτερας ἀπὸ δαμόνων. Εἶπε πάλιν· Ὁ τόπος οὗτος ἀσκητῶν ἐστὶν οὐ πραγματευτῶν.


720. Δύο φιλόσοφοι παρέβαλον γέροντι καὶ ἐπιρωτήσαντα ἐκεῖνον εἶπεν αὐτοῖς λόγον ὥφελείας. Ὁ δὲ γέρων ἐστιότα. Πάλιν οἱ φιλόσοφοι εἶπον· Οὐδὲν ἡμῖν ἀποκρίνη, πάτερ; Τότε ὁ γέρων λέγει αὐτοῖς· Ὁτι μὲν φιλόλογοι ἐστε οἴδα, δι’ ὑμᾶς ἀλλείης φιλόσοφοι μαρτυρῶ. Μέχρι οὖν πότε μανθάνετε λαλεῖν οὖν εἰδότες; Γενέσθω οὖν ἡ φιλοσοφία ὑμῶν τὸ δεῖ μελετῶν τὸν θάνατον καὶ τῇ σιωπῇ καὶ τῇ ἡσυχίᾳ ἐσαύτος φυλάττετε.

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1 γάρ (φιλον V  κασσιτέρους coen.) κασσιτέρους S, κασσιτέρους V
2 κασσιτέρος coen. κασσιτέρους S, κασσιτέρους V
3 μελαινόμενοι μελαινοῦνται V 4 κασσιτέρος coen. κασσιτέρους S V
5 κλίνῃ coen in mg S] κλίναι S V 6 φρόνῃ V 7 κλίνῃ coen in mg S] κλίναι S V
8 κτήματα| κτήματων V 9 ἀπίστια| ἀπληστιὰ V 10 τρυφᾶς| τρυγάς V
11 "Ελεγεν" Εἶπεν V 12 Κίλις| Κίλης S 13 Εἶπε πάλιν... πραγματευτῶν| om V
N.717 PG 90: 536, no.32

Abba Maximus said: “Just as pewter that has become black shines again, so too believers, even if they are blackened by sinning, shine again when they repent. Perhaps this is why faith was compared to pewter.”

N.718

An elder said: “Let us be mindful of him who had ‘nowhere to lay his head’ [Mt 8:20]. Think of that, O man, and entertain no high thoughts. Being who he is, [look] what your Lord-and-master became for you: a stranger, not having a home. Ah! Your unspeakable love of mankind, Lord! Why did you so humble yourself for me, your creature? If he who made everything by his word has nowhere to lay his head, why distract yourself about possessions, wretched man? Why blind yourself by lack of faith? Why deceive yourself? Why not gather up and treasure the wealth lying there [above]? Knowing all, retain the good” [cf. 1 Thes 5:21].

N.719 = Pratum Spirituale 115

Abba John the Cilician, higoumen of Raithou, used to say to the brothers: “My sons, as we fled from the world, so let us also flee from the desires of the flesh.”

He also said: “Let us imitate our fathers who lived here in such hésychia and hardship. ” He also said: “My sons, let us not defile this place which our fathers cleansed of demons.” He also said: “This is a place of ascetics, not of tradesmen.”

He also said: “I came across elders who passed more than seventy years here eating only plants and dates.” The elder also said: “I have spent seventy-six years in this place, suffering many wicked and awful things from the demons.”

N.720

Two philosophers visiting an elder entreated him to say something beneficial to them but the elder remained silent. Again the philosophers spoke: “You are not giving us any answer, father?” Then the elder said to them: “On the one hand I am aware that you are men of letters while on the other hand I bear witness that you are not true philosophers. How long will it be before you learn, you who know not how to speak? Let your philosophy be always to meditate on death; keep yourselves in silence and hésychia.”
721. Εἴπε γέρων: Πολλοὶ τῶν μοναχῶν ἐσκόρτισαν χρήματα, κατέλη-πόν τε πατέρα καὶ μητέρα, ἀδελφοὺς καὶ συγγενεῖς διὰ τοῦ Θεον καὶ τὰς ἑαυτῶν ἁμαρτίας. Εἰσελθόντες δὲ ἐν κοινοβιῳ τὸς μέντοι1 μεγάλας ἀρετὰς κατώρθωσαν, ὑπὸ δὲ τῶν ἐλαχιστῶν καὶ μηδαιμόνων σκελεσθέντες γεγό [F. 310ν]νασι δαιμόνων ἐπίχαρα, διὰ τὸ περιτυπώσασθαί ἑαυτοὺς2 πήρας καὶ ἄρκλας ἔχοντας ἐν αὐταῖς ὀπώρας3 καὶ τραγήματα, βελόνας και ψαλίδας καὶ σμίλας καὶ ζώνας, οἶναι δὲ πῆλαυτοί ὑπὸ τῶν ὅρθως φρονοῦντων μὲν ὑλομασθήσαν,4 κατὰ δὲ τὴν θείαν Γραφὴν ὡς κατάρασιν5 εἰς τὸ ἐξώτερον σκότος πέμπονται. Ἐπικατάρατος γάρ, φησι, ὃ μετατιθεὶς δροῦς πατέρων, τῆς γὰρ μερίδος Ἰαννῆ καὶ Ἀνανία καὶ Σαπφείρας ἀξιωθῆσονται ὡς μύσται καὶ συμμέτοχοι.

722. Ἀδελφὸς ἠρώτησε γέρωντα λέγων: Πάτερ, εἴπε μοι τί ἄγαθόν ποιήσω, ἵνα ποιήσω τὸ θέλημα τοῦ Θεοῦ; Ὅ δὲ γέρων εἶπε· Τέκνον, εάν θέλῃς τὸ θέλημα τοῦ Θεοῦ ποιήσαι, ἀπέχου πάσης ἄδικιας, πλεονεξίας, φιλαργυρίας, καὶ μὴ ἁπαθώσεις κακὸν κακοῦ, ἢ λοιπόν ἄντι λοιπών, ή γρόνθον ἄντι γρόνθου, ἢ κατάραν ἄντι κατάρας. Μημένωνε τοῦ Κυρίου εἰρηκότος [S f. 320ις]: Μὴ κρίνετε καὶ οὐ μὴ κρίθητε, ἀφεῖ καὶ ἄφεθήσατε ύμῖν, ἐλεύθετε ἵνα ἐλευθεριζόμεθα, γινώσκοντες ἀκριβῶς ὅτι ἐκεῖνοι κυρίου μηροπλασίου ἠλίου φωτεινότεροι εἰσίν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώ-πων καὶ λέξικαν αὐτῶ τοῦ οὐδὲν, οὔτε λογισμός ὀὔτε ἐννοια ὀὔτε τι τῶν κρυπτῶν τῆς καρδίας. Καὶ πάντως δεὶ παραστήσαι τῷ βήματι τοῦ Χριστοῦ, ἵνα κοιμήσηται ἔκαστος κατὰ τὰς πράξεις αὐτοῦ. Διὰ τούτο οὖν, τέκνοι, ὁρεῖλομεν δουλεύσατε αὐτῶ μετὰ φόβου καὶ τρόμου καὶ πάσης εὐλαβείας καθὼς καὶ ἀπόστολοι ἐνετείλατο καὶ οἱ ὀπόστολοι ἐδίδαξαν, ἵνα νήσωμεν εἰς τὰς προσευχὰς καὶ προσκαρτερώμεν ἐν τῇ νηστείᾳ καὶ δεησείς, αἰτοῦμεν τὸν παντεπόπτην θεόν τοῦ μὴ εἰσενεγκείν11 ἡμᾶς εἰς πειρασμὸν.

1 πατέρα καὶ μητέρα] μητέρα καὶ πατέρα V 2 τῶν] om V 3 μέντοι] μὲν V
4 ἐαυτοὺς] ἐαυτοὺς V 5 ὀπώρας] ὀπώραν V
6 ὀρθῶς φρονοῦντω] μὲν ὑλομασθήσαν] ὀρθὰ φρονεῖν εἰσοδήμων τέλους θεοτοκία V
7 κατάρατοι] καταστροφῇ V 8 λογισμός] λογισμῶν V 9 ἐννοια] ἐννοιῶν V
10 καὶ] om V 11 εἰσενεγκεῖν] εἰσενέγκαι V
An elder said: “Many of the monks dispersed money, leaving father and mother, brothers and relatives, for the sake of God and their own sins. Entering a coenobion, they aligned themselves with the great virtues but tripped up at the small and insignificant ones and became the plaything of demons. This was because they fashioned themselves bags and chests containing fruits and sweetmeats, needles and scissors, knives and belts. These people were called self-centred by those who discern correctly; according to the sacred Scripture they are sent into outer darkness as accursed [cf. Mt 22:13, 25:30] for accursed it says is he who changes the rules of the fathers [cf. Gal 3:10]. They shall be deserving of the lot of Ananias and Sapphira [cf. Acts 5, 2 Tm 3:8] as [their] initiates and participators.”

A brother asked an elder: “Tell me, father, what good might I do in order to do the will of God?” Said the elder: “If you want to do the will of God, son, refrain from all wrongdoing, greediness and avarice. Do not repay evil with evil, railing with railing, [or render] blow for blow, curse for curse. Remember the Lord who said: ‘Judge not and you will not be judged’ [Lk 6:37], forgive and it will be forgiven you, be merciful in order to be treated mercifully, fully aware that ‘the eyes of the Lord, a myriad times brighter than the sun’ [cf. Sir 23:19] are on the sons of men and that nothing escapes him, not a thought, not an idea nor any of the secrets of the heart; that it is indeed necessary to stand before the judgement seat of Christ [cf. Rom 14:10] so that each one can be rewarded according to his deeds. For this reason, son, we must serve him with fear and trembling [cf. Ps 2:11] and all devotion as he himself stipulated and the apostles taught, so that we are constant in prayer [cf. 1 Pt 4:7], persevering in fasts and intercessions, beseeching the all-seeing God not to lead us into temptation [cf. Mt 6:13].”
723. Ὅ αὐτὸς εἶπεν ὅτι ὁ διδάσκων ἔτερος περὶ τῆς αὐτῶν ὁσιωδίας πρῶτος αὐτὸς δρέψασθαι τῆς διδασκαλίας [f. 320r\(2\)] τὸν καρπὸν. Ὅ γὰρ ἔστων μὴ σωφρονήσασθα πῶς δύναται ἄλλον σωφρονήσασθαι, καὶ ὃστις τῇ φιλαργυρίᾳ σφίγγεται καὶ ὑπὸ τοῦ ταύτης δαιμόνιος ἔλαυνεται, πῶς ἔτερος περὶ ἔλεημοσύνης διδάξατο δύνατα, καὶ ὁ εἰς τὸ δοῦναι καὶ λαβεῖν καὶ πρᾶσαι καὶ ἀγοράσαι ἐαυτὸν ἀσχολῶν καὶ εἰς τὸν γηνὸς φροντίδας τὰς ἡμέρας καὶ τὰ ἐτη αὐτοῦ δαπανῶν καὶ πλανῶμενος, \(3\) πῶς δύναται ἄλλους διδάξαν περὶ τῶν μελλόντων ἄγαθων, εἰ γὰρ αὐτὸς ὁ διδάσκων καταλιπὼν πᾶρ αὐτοὶ προσκαίρων καὶ παρερχόμενος ἑαυτὸν τέτηκεν; Εὐθύνην ὡς οἱ θεωροῦντες αὐτὸν καὶ οἱ \(5\) ὑπὸ αὐτοῦ διδασκόμενοι διασχίθησον μὲν παρορεῖ τὰ αἰώνια πάσαν δὴ τῇ φροντίδα ἐν τῷ παρόντι βίῳ κτῆσασθαι. Τῷ τοιούτῳ λέγει ὁ Θεὸς ἵνα ἐκείνη τὰ δικαίωματά μου καὶ ἀναλαμβάνησ\(6\) τὴν διαθήκην μου διὰ στόματός σου: [S. f. 320v\(3\) V f. 284v] σὺ δὲ ἐμιστήσας παιδείαν καὶ ξέβαλες τοὺς λόγους μου εἰς τὰ ὅπλα. Καὶ πάλιν Ὑπάτι δὲ οὗ τὸ ὅνομά μου ἡλικηθεῖται. Καλὸν τὸ διδάσκειν, ἐὰν ὁ λέγων ποιῇ, ἵνα δὲ ὁν λαλέῃ πράση ν καὶ δι᾽ ὧν σιγᾶ γινώσκεται. Μακάριος γὰρ οὗ ὁ διδάσας ὅλλ᾽ ὁ ποίησάς καὶ διδάξας.

724. Ἀδελφὸς ἠρώτησε γέροντα λέγων. Πῶς οἱ ἐν τῷ κόσμῳ βιωτικοὶ νηστείαι ὀμελοῦντες καὶ προσευχῆς καταφρονοῦντες, ἀγρυπνιῶν ἀπεχώμενοι, πάσης βρώσεως ἐμφοροῦμενοι κατὰ τὸς ἐπιθυμίας αὐτῶν ποιοῦμεν εἰς τὸ δοῦναι καὶ λαβεῖν ἄλληλος κατεσθίεστες, ὥρκοις καὶ ὀρκωμοσίαις τὸ πλέοντος τῆς ἡμέρας ἀναλίσκοντες, οὐ πίπτουσιν, οὐδὲ λέγουσιν ὅτι ἠμάρτωμεν, οὐδὲ τῆς κοινωνίας ἐαυτοὺς ἀφορίζουσιν, ἡμεῖς δὲ οἱ μοναχοὶ νηστείαις καὶ ἀγρυπνίας καὶ χαμαικοτίας καὶ ἐξοφλαγίας προσηλοῦμενοι καὶ πάσης ἀναπαύσεως σαρκικῆς ἐστηριμένοι πενθοῦμεν καὶ [f. 320r\(4\)] θερνοῦμεν καὶ λέγουμεν ὅτι ἀπολλωμένοι καὶ τῆς βασιλείας τῶν υἱῶν ἐκπεπτώκαμεν καὶ τῆς γενίσσις ὑπεύθυνοι ἔσμεν: Ὁ δὲ γέρων στενάξας ἐφ᾽ Ἐπάλος εἶπε, ἀδελφὲ, ὅτι οὐ πίπτουσιν οἱ κοσμικοὶ, πεσόντες γὰρ ἀπάξ ἐξαίσιον καὶ χαλέπων πτῶμα, οὕτω ἀναστήνην δύονται οὕτω ἐκουσιν οὐδεν πέσωσι. Ἐχὶ γὰρ ἔστι μέριμνα τῶν διαβόλῳ παλαίεσθαι τοῖς ἐκάτω κειμένοις καὶ μηδέποτε ἀνισταμένοις; Οἱ μοναχοὶ ποτὲ μὲν νικώμενοι ποτὲ δὲ νικώμενοι, πίπτομες ἐγειρόμενοι, θλίβομεν θλιβομένοι, πολεμοῦμεν πολεμοῦμενοι ἀντιπαλαίωσι τῷ διαβόλῳ, οἱ δὲ κοσμικοὶ τῇ
N.723

The same [father] said that he who teaches others about their salvation must first harvest the fruit of the teaching himself, for how can one who has not reformed himself reform another? How can one strangled by avarice and thrown aside by the demon of [avarice] teach other people about being merciful? And one who occupies himself with giving and receiving, buying and selling, spending and dissipating his days and years on earthly concerns, how can he teach others about the good things to come if he, the teacher, abandoning heavenly things, has wasted himself away on what is here today and gone tomorrow? Clearly those who see him and they who are taught by him will learn both to despise what is eternal and also to invest their entire concern in the present life. To such a one God says: “Why do you narrate my judgements and take my covenant in your mouth when you hate to be reformed and have cast my words behind you” [Ps 49:16–17], and again: “Woe to those through whom my name is blasphemed” [cf. Rom 2:24]. It is good to teach if he who speaks so act that his practice accords with his speech – and that he be known through things he passes over in silence. It is not he who taught who is blessed, but he who did what he taught.

N.724

A brother asked an elder: “How is it that those living in the world who are inattentive to fasts, indifferent to prayers, uninvolved in vigils, consume all kinds of food, devote themselves to giving and receiving just as they wish, consuming each other and spending the greater part of their days in oaths and affirmations, how is it they do not fall nor say: ‘We were sinning’ nor excommunicate themselves, whereas we monks are committed to fasts, vigils, sleeping rough and eating dry food, deprived of all physical comfort. We sorrow and lament and say that we are lost; that we have fallen out of the Kingdom of Heaven and that we are liable [candidates] for Gehenna?” With a sigh the elder replied: “Brother, you were right to say the worldlings are not falling for [their] single fall is serious and difficult; neither are they able to get up nor have they anywhere from which they fell. For what does it matter to the devil to wrestle with those who are always lying down and never getting up again? Monks wrestle with the enemy, sometimes winning, sometimes losing; falling, getting up; afflicting, being afflicted; attacking and being attacked, whereas the worldlings, content to remain in profound ignorance, at the first fall, do not even realise they have fallen. So
πρώτη πετώσει διὰ πολλήν ἄγνοιαν ἐναπομείνατες οὐδὲ γινώσκουσιν ὃτι πεπτώκασιν. Ἰνα δὲ μάθησις, τέκνον, ὃτι ὦ μόνον ἐγὼ τε καὶ σὺ, οἱ δοκοῦντες μὲν ἐγώ, μουχαῖοι μακρὰν δὲ ὄντες τῆς μουχακῆς πολιτείας χρῆσομεν πενθεῖν ἀεὶ καὶ θρηνεῖν ἄλλα καὶ οἱ μεγάλοι πατέρες χρῆσουσι τοὺ [f. 321r] πένθους, τουτέστιν οἱ ἁσκηταὶ καὶ οἱ ἄναχωρηταί. Ἀκούε γοῦν συνετὸς καὶ γνωῆι τὸ χεῦδος ἐκ τοῦ διαβόλου ἐιρήκη γίνεσθαι ὁ Ἐκεῖος καὶ τὸ ἐμβλέψει γυναικὶ πρὸς τὸ ἐπιθυμῆσαι, μοιχεῖαν ἐλογισάτο καὶ τὴν πρὸς τὸν πλησίον ὄργην φόνῳ παρείκασε καὶ ὑπέρ ἄργου ῥήματος λόγον διδόναι ἐφανέρωσε. Τις οὖν τοιοῦτος ἀνθρώπος καὶ ποῦ αὐτὸν ἐξηθήσομεν, ὁ καὶ ψεύδος ἀπείραστος καὶ πάσῃς κατ᾽ ὄρθιν ἐπιθυμίας ἅμυτος καὶ μηδέποτε ὁργισθεῖς τῷ πλησίον εἰκῆ, μηδὲ ἄργου ῥήματος ὑπαίτιος εὐρεθεὶς ὡστε μὴ χρῆσεις μετανοίας; Τοῦτο οὖν γνωῆι, τέκνον, ὃ ὦ ἐστὼν τελείωσας τῷ σταυρῷ, ἐπιδος ἐστὼν δηλαδὴ φρονήματι ταπεινώσεως καὶ ἐξουσιώσεως καὶ ρίψας ὑπὸ πάντων καταπατεῖσαι καὶ καταφρονεῖσαι, ἀδικεῖσαι τε καὶ καταγελάσθαι, καὶ ταῦτα πάντα μετὰ εὐχαριστίας καὶ χαρᾶς διὰ τὸν Θεὸν ὑπομενένως καὶ μὴ ἑκδικείν ὅλως [f. 321v ὁ] τὰ ἀνθρώπινα, τουτεστὶ δόξαν ἢ τιμήν ἢ ἔπαυν ἢ βρώσεως ἤδονην τε καὶ πόσεως ἢ ἐνδύσεως, χριστιανὸς οὔτος οὐ δύναται γενέσθαι ἀληθινός. Ταῦτα ἀκοῦσας ὁ ἀδελφὸς ἔφη Λοιπόν, πάτερ, περισσοτέρου κόπου καὶ μόχθου χρεία.

725. ὁ ἀββᾶς Εἰρηναίος ἐπεῖπρὸς τοὺς ἀδελφοὺς Ἑγγυνεσώμεθα καὶ ύπομείνωμεν πολεμούμενοι, στρατιώται γάρ ἐσμὲν τοῦ ἑπουρανίου βασιλέως Χριστοῦ. Καὶ ὅσπερ οἱ στρατιώται τοῦ ἔπειγείος βασιλέως ἔχουσι περικεφαλαίαν χαλκῆν, ἔχουμεν ἡμεῖς τὰ οὐράνια χαρίσματα, τᾶς [f. 285r] ἄρετας δηλαδή ἐκεῖνοι ἔχουσι θώρακα ἀλυσιδωτόν, ἡμεῖς πνευματικὸν τὸν τῆς πίστεως χαλκεύθηντα ἡμῖν ὑπὸ τῆς θέρμης του πνεύματος ἐκεῖνοι λόγχιν, ἡμεῖς προσευχὴν ἐκεῖνοι ἀστίδα, ἡμεῖς τὴν εἰς Θεὸν ἐλπίδα ἐκεῖνοι υπερῶν, ἡμεῖς τὸν Θεὸν ἐκεῖνοι ἐν τῷ πολέμῳ

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1 οὔδε γινώσκουσιν καὶ μὴ δὲ εἰδότας V
2 μὲν] om V
3 πατέρες χρῆσον... ἄναχωρηταί πατέρες, οἱ ἁσκηταὶ καὶ ἄναχωρηταί, χρῆσον τοῦ πένθους V
4 γοῦν] om V
5 Γινθήσα| om V
6 φῶς παρέκασε| φῶς παρέκασεν V
7 γοῦν] om V
8 τελείωσας] τελείους V
9 ἐστὼν δηλαδή... ἐξουσιώσεως V
10 ῥίψας] ἐστὼν add V
11 ἑκδικεῖν catt| ἑκδικεῖν codd
12 βρώσεως ἤδονην] ἤδονην βρώσεως V
13 τε καὶ] ὁ V
14 ἐπείν V
15 τοῦ ὀ. Ἐκτοῦ Ἐκτοῦ τοῦ ὀ. Ἐκτοῦ V
16 ἔχουμεν ἡμεῖς ἢ δὲ ἡμεῖς ἐπείνα στρατιώτα ἔχει περικεφαλαίαν V
17 τὰς ἀρετὰς δηλαδή] τὰς καλὰς ἀρετὰς V
18 ἀλυσιδωτὸν V
19 ἡμεῖς πνευματικὸν... τοῦ πνεύματος καὶ ἡμεῖς ἔχουμεν διώρακα πνευματικὸν πίστει χαλκεύθεντον V
20 ἐκεῖνοι] ἔχουσι add V
21 ἡμεῖς] ἢ δὲ τὴν add V
you might learn, my son, that not only I and you who seem to be monks (but are far removed from the monastic way of life) need to sorrow all the time and lament; the great fathers (meaning the ascetics and anchorites) need to sorrow [too]. So listen carefully and know that God has said that falsehood is of the devil and that to look at a woman lustfully is counted adultery [cf. Mt 5:28] and that anger against the neighbour is compared to murder [cf. Mt 5:22] and he revealed that account must be made for an idle word [cf. Mt 12:36]. So who is such a man and where do we look for him: inexperienced in falsehood, totally uninitiated into the satisfaction of a [pretty] face, never angered with his neighbour, never found responsible for an idle word so that he need not repent? Know this my son: that he who does not perfectly dedicate himself to the cross (to a mentality of humility and contempt) and does not cast himself before all to be trodden underfoot and despised, treated unjustly and laughed at – and endure all this with thanksgiving and gladness for the love of God and does not in the least lay claim to human things, meaning glory or honour or praise or delight in food, drink and clothing: he cannot be a true Christian.” On hearing this the brother said: “Ah well, father, there is need of more labour and toil.”

Abba Irenaeus said to the brothers: “Let us struggle and patiently endure as we fight, for we are soldiers of Christ, the heavenly king. And as the soldiers of an earthly king have a helmet of brass [1 Kg 17:38], we have the heavenly gifts, meaning the virtues. They have a breastplate of chainmail [1 Kg 17:5], we have a spiritual one, forged of faith for us by the warmth of the spirit. They have a spear, we prayer. They have a buckler, we hope in God. They have a large shield, we have God. They shed blood in the battle; we offer up the willingness [to do so]. For this reason the heavenly King allows the demons to make war on us in order that we not forget his benefits for, when things are quiet, often most men do not pray at all – or if they pray, they do not really pray but inattentively and absentmindedly – and this is not to be thought of as prayer since it is not to be considered to
αἵματα ἐκχυσάν, ἡμεῖς δὲ τὴν προαίρεσιν προσευχόμεθα. Διὰ τούτο γάρ καὶ ὁ ἐπουράνιος βασιλεὺς [S f. 321v⁴] παρεχώρησε τοῖς δαίμοσι πολεμεῖν ἡμῖν, ἵνα μὴ ἐπιλαθανόμεθα τῶν εὐφροσύνων αὐτοῦ. Ἔν γάρ τῇ ἀνέσει πολλάκις οἱ πολλοὶ τῶν ἀνθρώπων οὔτε ὅλως προσεύχονται, εἰ δὲ καὶ προσεύχονται, 4 οὐ προσεύχονται τὸ δύνη, ἐκβόλημεν τυχόν ἢ καὶ συνεχόμενοι τὴν διάνοιαν, ὃ οὖν προσευχὴν νομιστέου, ἔπει μὴ διέσοκουστέαν ἡγητέου. Οἱ γάρ μόνοι τοῖς χείλεσι προσαλούντες Θεῷ τοῖς δὲ κόσμοι καρδία διαλεγόμενοι, πῶς δήτα εἰςάκουσονται; Ὁταν δὲ θλιβόμεθα, τότε νηρόν προσευχόμεθα καὶ πολλάκις τοῖς χείλεσι μὴ φάλλοντες τῇ διανοιᾳ προσευχόμεθα, πρὸς αὐτὸν ἀναστέπομεν τὸ ἔριμα τῆς καρδίας καὶ στεναχυμοῦσαν ὧν ὀμιλοῦντες. Τοῖνυν καὶ ημεῖς, ἀδελφοί, μημοσώμεθα τοὺς τοῦ φθαρτοῦ βασιλέως στρατιῶτας καὶ προθυμῶς πολεμήσομεν. Μάλλον δὲ τοὺς τρεῖς παῖδας μημοσώμεθα καὶ τὴν κάμινον τῶν παθῶν ἅγυεις πατήσωμεν [S f. 321v⁴] καὶ τοὺς ἀνθρακάς τῶν πειρασμῶν τῇ προσευχῇ σβέσομεν καὶ τὸν νοτᾶν Ναβουχοδόνοσορ τὸν διάβολον αἰσχύνωμεν καὶ τὰ σώματα ἡμῶν θυσίαν ζώσαν τῷ Θεῷ παραστησόμεθα καὶ τὸ ἐσύμμετρον φρονήματι χὁ ὀλοκατυπμένα προσευχόμεθα. 726. Ἀδελφῶν ἠρώτησε τὸν ἄββαν Σιλουανὸν λέγων· Τί ποιήσω, ἄββα; Πῶς κτῆσομαι τὴν κατανύξιν; Πάντα γάρ πολεμοῦμαι ὑπὸ τῆς ἀκηδίας καὶ τοῦ ὑπνοῦ καὶ, ὅτε ἀνίσταμαι τῇ νυκτί, πολλά πυκτεύω καὶ χωρὶς τοῦ ἡξου χαλάμου οὔ λέγω καὶ οὐ δύναμαι περιγενέσθαι τὸν ὑπνοῦ. Καὶ ἀπεκρίθη ὁ γέρων· Τέκνο, τὸ λέγειν σε τοὺς ψαλμοὺς μετὰ ἡξου πρώτη ὑπερηφανία ἐστὶ καὶ ἐπαρισί, τούτεστα ἐγὼ πάλαι, ὁ ἀδελφός οὐ ψάλλει. Τὸ γάρ άσμα σκήπτεται τὴν καρδίαν καὶ πωρώνει καὶ οὐκ ἔξω τὴν ψυχὴν κατανυγήμας. Εἰ οὖν θελεῖς εἰς κατανύξιν ἐλθεῖν, ἀφεῖς τὸ ἄσμα καὶ, ὅτε ἱστασαι τάς εὐχὰς σου ποι[Σ f. 322r⁴]ον, ο νοῦς σου τὴν δύναμιν τοῦ στίχου ἀς ἐρευνᾶ καὶ λογίζου ὁτι ἐνώπιον τοῦ Θεοῦ παριστάσαι τοῦ ἐξετάζοντος καρδίας καὶ νεφροῦ. Καὶ, ὅτε ἀναστήσῃ ἐκ τοῦ ὑπνοῦ, πρὸ πάντων δοξάσῃ τὸν Θεόν τὸ στόμα σου, καὶ μὴ ἀρξῇ τοῦ κανόνος εὐθὺς, ἀλλ’ ἐξελθὼν ἐξω τοῦ κελλίου στιχολόγησον τὴν πίστιν καὶ τὸ πάτερ ἡμῶν

be heard. They who only speak to God with their lips while dialoguing with the world in the heart, how indeed might they be heard? But when we are afflicted, then we pray attentively and often we pray in our mind without our lips singing, sending up to him the word of our heart and speaking to him in sighs. So let us now imitate the soldiers of the mortal king and fight energetically. Let us rather imitate the Three Children and let us tread underfoot the furnace of the passions with purity and extinguish the coals of temptations by prayer and put to shame the devil, that virtual Nebuchadnezzar, and let us present our bodies as a living sacrifice to God and let us offer our pious sentiments as burnt offerings.”

N.726

A brother asked Abba Silvanus: “What shall I do, abba? How shall I acquire sorrow for sin? I am greatly afflicted by accidie and sleep and when I arise in the night I fight hard and do not recite a psalm without a tune and cannot resist sleep.” The elder answered: “My son, for you to recite the psalms with a tune is the highest pride and conceit, implying: I am offering psalms, the brother is not offering psalms – for the singing hardens and petrifies the heart, preventing the soul from feeling sorrow for sin. So if you want to attain sorrow for sin, abandon the singing and, when you are standing saying your prayers, let your mind contemplate the meaning of the verse and recall that it is standing before God who ‘searches the very heart and reins’ [Ps 7:10]. And when you rise from sleep, before all else, your mouth will glorify God and do not begin the canon at once, but come out of your cell and recite ‘I believe’ and ‘Our Father which art in heaven’ and then go in and begin the canon in a relaxed way, sighing and remembering your sins and the place of punishment in which you are going to be tortured.” The brother said: “Father, ever since I became a monk I have been singing the sequence of the canon and the hours and the [contents] of the Oktoêchos”, and the elder said: “That is why sorrow for sin and lamenting flee from you. Think of the great fathers, how simple
ὁ ἐν τοῖς οὐρανοῖς, καὶ τότε εἰσελθὼν ἀφῄ τοῦ κανόνος ἄνετος ἄνετος,1 στενάξων καὶ ἐνθυμομένος τάς ἀμαρτίας σου καὶ τήν κόλασιν ἐν ἣ μέλλεις βασανίζεσθαι εν αὐτῇ. Καὶ λέγει ὁ ἄδελφος Ἑγώ, ἀββά, εἰ οὐ εἴμι σαν τήν ἀκολουθίαν τοῦ κανόνος καὶ τάς ὀρας καὶ τάς τῆς ὁκτάχρησι ψάλλω. Καὶ λέγει ὁ γέρων: Διὰ τοῦτο καὶ ἡ κατάνυξι καὶ τέλειος φεύγει ἀπὸ σου. Ἐννόησον τοὺς μεγάλους πατέρας πῶς ἴδιώτα ὑπήρχον καὶ μὴ ἐπιστά-μενοι εἰ μὴ ὀλίγους ψαλμοὺς, καὶ οὕτε ἡχοὺς οὕτε τροπάριοι ἐγίνωσκαν καὶ δίκην φωστήρων ἐν κόσμῳ [S f. 322v5] ἔλαμψαν. Καὶ μαρτυρεῖ μου τῷ λόγῳ ὁ ἀββᾶς Παύλος καὶ ὁ ἀββᾶς Ἀντώνιος καὶ ὁ ἀββᾶς Παύλος [V f. 286r] ὁ ἄπλος καὶ ὁ ἄββας Παμβώ καὶ ὁ ἄββας Ἀπολλώς καὶ οἱ καθ' ἑξῆς, οἰκίσκες καὶ νεκροὺς ἠγείραν καὶ κατὰ δαιμόνων τήν ἐξουσίαν ἔδειξαν, οὐκ ἐν ἄρμασι καὶ τροπάριοι καὶ ἥχοις ἀλλ' ἐν προσευχῇ καὶ νηστείᾳ. Οὐ γὰρ ἡ καλλιέργεια τοῦ ἄσματος ὑπάρχει ἡ σῶζουσα τὸν ἄνθρωπον, ἀλλ' ὁ φόβος τοῦ Θεοῦ καὶ ἡ τήρησι τῶν τοῦ Χριστοῦ ἐντολῶν. Τὸ γὰρ ἁσμα πολλοὺς εἰς τὰ κατότατα τής γῆς κατήγαγεν οὐ μόνον κοσμικῶς ἀλλὰ καὶ ἱερεῖς εἰς πορνεῖα1 καὶ πάθη πολλά αὐτοῦς βοθρίσαν. Καὶ τὸ ἁσμα, τέκνον, τῶν κοσμικῶν ἐστι· διὰ τοῦτο γὰρ καὶ συναφρίζεται ὁ λαὸς ἐν ταῖς ἡκκλησίαις. Ἐννόησον, τέκνον, πόσα τάγματα εἰσίν ἐν τῷ οὐρανῷ, καὶ οὐ γέγραπται περί αὐτῶν ὅτι μετὰ τής ὁκτάχρησι ψάλλουσιν ἀλλὰ τάγμα ἐν ἀκαταπάυστος τό ἀλληλουία ἔδουσιν, ἔτερον [f. 322v3] τάγμα τὸ ἁγίος, ἁγίος, ἁγίος, Κύριος σαβαώθ, ἔτερον τάγμα εὐλογημένη ἡ δόξα Κυρίου ἐκ τοῦ τόπου καὶ ἐκ τοῦ οἴκου αὐτοῦ. Σὺ οὖν, τέκνον, ἡγάπησον τήν ταπείνωσιν τοῦ Χριστοῦ καὶ πρόσεχε σεαυτόν, 6 φυλάττων σου7 τὸν νοῦν ἐν τῇ ὀρα τῆς προσευχῆς, καὶ ὅπου δ' ἄν παραβάλης, μὴ δεικνυεῖς ἐσαυτόν ὡς ἁγιάνει καὶ καθῆκτης, ἀλλ' ἐσο ταπεινόφρων καὶ ὁ Θεὸς παρέχει σοι8 τήν κατάνυξιν.9

727. Ἡλθε πρὸς τὸν ἀββᾶν Παλλάδιον ὁ ἄρχων θέλων θεάσασθαι αὐτὸν ἐνθητήσα τά περὶ αὐτοῦ. Καὶ λαβὼν ταχυγράφον ἐνετείλατο αὐτῷ λέγων· Ἑγώ εἰσέρχομαι πρὸς τὸν ἀββᾶν, σὺ οὖν τά ὑπ' αὐτοῦ πρὸς μαλακούμενα σημείωσας εν τάσα ἀσφαλείας. Εἰσελθὼν δὲ ὁ ἄρχων λέγει τῷ γέρωντι· Εὐξαί ὑπὲρ ἑμοῦ, ἀββά, ὅτι πολλὰς ἔχω ἀμαρτίας.10 Λέγει ὁ γέρων· Μόνος ἀναμάρτητος ἤσους ὁ Χριστός· Λέγει ὁ ἄρχων· Ἄρα, ἀββά, περὶ ἐκάστης ἀμαρτίας ἔχομεν δούναι δίκας; Λέγει ὁ γέρων· Γέγραπται ὅτι σὺ ἀποδώσεις ἐκάστῳ [f. 322v1] κατὰ τὰ ἔργα αὐτοῦ.

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they were, knowing only a few psalms. They had no knowledge of tones or tropes and they shone like luminaries in the world – and witnesses to what I am saying are Abba Paul, Abba Antony, Abba Paul the Simple, Abba Pambo, Abba Apollo and so forth, those who raised the dead and received power over demons, not by tunes and tropes and tones, but in prayer and fasting. It is not the elegance of the tune that saves the man but the fear of God and keeping the commandments of Christ. Singing has led many down into the lowest parts of earth and not only worldlings but priests too; it entrenched them in porneia and many passions. Singing is for worldlings, my son; that is why people congregate in churches. Just think how many ranks [of angels] there are in heaven, my boy, and it is not written of them that they sing with the eight tones but that one rank unceasingly sings: ‘Alleluia’, another rank: ‘Holy, holy, holy Lord of Sabaoth’, another rank: ‘Blessed be the glory of the Lord from this place and from his house.’ So do you, my son, love the humility of Christ and watch over yourself, keeping watch over your mind at the time of prayer and, wherever you go, do not display yourself as one of ready wit and a teacher but be humble and God will grant you sorrow for sin.”

N.727

A governor came to Abba Palladius wishing to see him, for he had heard about him. Engaging a shorthand writer, he ordered him saying: “I am going in to the abba, so do you set down what he says to me with great accuracy.” The governor went in and said to the elder: “Pray for me, abba, for I have many sins.” The elder said: “Jesus Christ alone is without sin.” The governor said: “Abba, are we going to be punished for each sin?” [Ps 61:13] The elder said: “It is written: ‘You render unto every man according to his work’” and the governor said: “Explain that saying to me.” “It is self-explanatory”, said the elder, “but listen carefully. Have you afflicted your neighbour? Expect the same. Have you seized the goods of those in need? Have you struck a poor person? Have you given partial judgement? Put anybody to shame? Reviled a person? Blackmailed one? Borne false witness? Coveted others’ wives? Sworn oaths? Transformed the ordinances of the fathers? Encroached on orphans’ property? Oppressed
Λέγει ο ἄρχων· Ἐρμήνευσον μοι τὸν λόγον. Λέγει ο γέρων· Αὐτερμήνευτος ὑπάρχει. "Ομοι ἀκουσον λεπτομερῶς" Ἐθέλημα τὸν πλησίον; ἐκδέχου τὸ ἱσον. Ἡρπασας τὰ τῶν ὑποδεικτέρων; Κατεκουτύλισας πενήτα; Ἐλαβες πρόσωπον ἐν κρίσις; Κατηγορίας; Ἑλιοδόρημας; Ἐσυκοφάντησας; Κατευθείας; Ἀλλοτρίους ἐπεβουλεύσας γάμοις; Ἐπιώρκησας; ὁποιαν τατέρειας μετατέθηκας; Κτήμας ὀρφανῶν ἐπιθέλες; Χήρας ἐξεθιμίας; Τὴν παρούσαν ἡδονήν τῶν ἐν ἐπαγγελλίας ἄγαθῶν προετίμησας; Ἐκδέχου τούτων τὴν ἀντιμέτρησιν. Οἱ γὰρ σπείρει ἀνθρώποι, τοιαῦτα καὶ θεριζὲς. Καὶ μέντοι καὶ εἰ τα τῶν ἄγαθῶν πεπρακταί σοι, κάκεινων ἐκδέχου πολλαπλασίων τὰς ἀνταποδώσεις, ὑπὸ σὺ, φησίν, ἀποδώσεις ἐκάστω κατὰ τὰ ἔργα αὐτοῦ. Ταῦτας μεμυμηντὸν παρὰ πάντα τὸν βίον τῆς ὁποφάσεως διψαῖν τὰ πολλὰ τῶν ἀμαρτημάτων διαφυγεσίν. Λέγει ο ἄρχων· Καὶ τί δεῖ [f. 3231v] ποιεῖν, ἄββα; Λέγει ο γέρων· Λογίζου τὰ αἰῶνια καὶ ἀτελεύτητα καὶ ἀδιάδοχα ἐν ὦς ὦκ ἐν νυξίν, ὥστου ὦκ ἐνί οίνος, τοῦ τοῦ θανάτου μίμησα, ἐν ὃ ὦκ ἐνί βροίς, ὦκ ἐνί πόσι, τὰς τῇ ἀσθενείας ἡμῶν ὑποτεθήματα, ὦκ ἐν νόσος, ὦκ ἐνί ἀλγήματα, ὦκ ἑκατερία, ὁ δικαστήρια, ὦκ ἐμπορία, τῶν κακῶν ᾧ ἀρχή, τῶν πολέμων ἢ ὑπόθεσις, ἢ ρίζα τῆς ἐξήρας, ἀλλά χώρα λώτων, ὦκ ἀναθανάστων διὰ τῆς ἀμαρτίας, [v. 8.177] ἀλλὰ λώτων τὴν ἀληθινήν ζωήν ἐν Χριστῷ Ἰησοῦ. Καὶ στενάζας ὁ ἄρχων λέγει· Ἀληθῶς, ἄββα, ὦτος ἐστίν, ὦς ἐληθικα. Καὶ ὀφειλθείς πάνυ ἀπῆλθεν εἰς τὰ ἱδία εὐχαριστιῶν τῷ Θεῷ.

728. Ἀδελφὸς ἡρώτησε τῶν ἄββαν Μακάριον Πάτερ. Τί ἔστι τὸ καρτερεῖν καὶ εὐχεθαί; Καὶ ἐπείτε ο γέρων· Τὸ καρτερεῖν καὶ εὐχεθαί ἔστι τὸ ὑπομένειν πάντα πειρασμὸν ἐρωτών, εἴπτε παρὰ ἀνθρώπων εἴπτε παρὰ δαιμόνων καθὼς γέγραπται· Ἐκατέρτησα ὡς ἢ [S f. 3231v] τίκτουσα, τούτεστιν υπέμειναι ὡστε οὕν καλὴ ἡ ὑπομονή καὶ καλὸν τὸ καρτερικός προσευχεθαί. Ὁφείλομεν οὖν δέεσθαι τὸν Θεοῦ, ἐως οὐ συνεργηςθεῖ θετῇ ἡμῶν, ὡμος καταρθώσωμεν τὰ ἁθη ἡμῶν. Ξένον γὰρ μοναχὸν ἔζονος τὸ ὀργίζεσθαι τὸν ἀδελφόν αὐτοῦ καὶ πάλιν ἔζονον τὸ ὕπειρον τῶν πλησίων. Ἀλλὰ ἀληθῶς, κατὰ τὸ γεγραμμένον, ὁφείλομεν καὶ ποιεῖν καὶ λέγειν. Φησί γὰρ ὁ ἀπόστολος· Ὡσπερεὶ καθάρματα τὸν κόσμον ἐγενήθην τῶν περιήματα ἐως ὧρα καὶ τὸ ἠμεὶς μωροὶ διὰ Χριστοῦ καὶ ἠμεὶς δούλοι ὑμῶν διὰ Ἰησοῦν. Ὁφείλομεν χαίρεσθαι ὅταν ἀτιμαζόμεθα.
widows? Valued present delights over the good things in the promises? Expect the retribution for these things, for such as a man sows, such does he reap [cf. Gal 6:7]. On the other hand, if any of the good things have been done by you, expect the multiple rewards of those, for ‘You give to each one according to his works’ it says [Rom 2:6]. If you are mindful of this explanation throughout [your] life you will be able to escape the greater part of your offences.” “And what must one do, abba?” said the governor. The elder said: “Bear in mind the eternal, unending and perpetual things in which there is no night, where there is no sleep (the recollection of death), in which there is no food, is no drink (the props of our feebleness), no sickness, no pain, no surgery, no law courts, no markets, no money (the origin of evils, the premise of wars, the root of hostility), but a land of the living, of those who do not die on account of sin but are living the true life in Christ Jesus.” Sighing, the governor said: “Indeed abba, it is as you have said” and, greatly benefited, he went off to his own place, giving thanks to God.

N.728

A brother asked Abba Macarius: “What is it to stand fast and pray?” and the elder said: “To stand fast and pray is to endure every temptation that comes along, whether from men or from demons, as it is written: ‘I stood fast like a woman in travail’ [Is 42:14], meaning ‘I endured’, for endurance is good and it is good to pray steadfastly. So we are obliged to pray to God until he helps us by cooperation to correct our behaviour. For it is foreign for a monk, foreign for him to be angry with his brother and again foreign to distress his neighbour. But, as it is written, we are truly obliged to do and to speak [cf. Acts 1:1], for the Apostle says: ‘We are treated as the scum of the earth, the dregs of humanity to this very day’ [1 Cor 4:13], ‘We are fools for Christ’s sake’ [1 Cor 4:10] and ‘we ourselves are your servants for Christ’s sake’ [cf. 2 Cor 4:5]. We are obliged to rejoice when we are dishonoured and to consider the afflictions and injustices that happen to us for the Lord’s sake to be as good cheer. It is the Apostle Peter who says: ‘If you are reviled because of the name of the Lord, blessed are you, for the spirit of the glory of God is resting upon you’ [cf. 1 Pt 4:14]. So, when you
καὶ εὐφροσύναν ἥγεισθαι τὰς θλίψεις καὶ τὰς ἁδικίας τὰς διὰ τὸν Κύριον ἡμῖν γινομένας. Πέτρος ὁ ἀπόστολος ἐστιν ὁ λέγων· 'Ει ὠνείδισθε διὰ τὸ ὄνομα Κυρίου, μακάριοι ἐστέ, ὅτι τὸ πνεῦμα τῆς δόξης τοῦ Θεοῦ ἐφ’ ὑμᾶς ἀναπαύεται. "Ὅταν οὖν ἀτιμάζησθε διὰ τοῦ Θεοῦ, ἀγαλλιάζεσθε λέγουντες· Μακά [I. 323v]. Ἐρινοὶ ἐσμέν, ὅτι κατηρώθημεν ὑπὲρ τοῦ ὑδάματος τοῦ Θεοῦ ἀτιμασθήναι. Οὐκ οἴδατε ὅτι ὄφειλον σας τὰ τέκνα μιμεῖσθαι τοὺς γονεῖς; Ὅφειλομεν γνώσαντες ἀκριβῶς ὅτι τέκνα ἐσμέν τῶν ἀγίων ἀποστόλων. Παύλος γὰρ βοᾷ καὶ λέγει· Ἔν γὰρ Χριστὸν Ἰησοῦν διὰ τοῦ εὐαγγελίου ἑγὼ ὑμᾶς ἐγέννησα. Τούτων οὖν ὄνεσθε τῇ ὑποθεσίᾳ ὑμῶν ἐμοί, τοὺς αὐτῶν τρόπους καὶ τὰς πράξεις. Οὕτω γὰρ μαστιζόμενοι ἔχαρον, συκοφαντούμενοι ἀτάραχοι ἤσαν, καίπερ ἀκούοντες παρὰ Ἑλληνίους καὶ Ἰουδαίους ὃτι οὐκ οἴοτα εἰσίν οἱ τὴν ὄκουμενην ἀναστάτωτες ταῖς μαγείαις καὶ ταῖς φαρμακείαις αὐτῶν καὶ ἐν πάσι τούτοις, οὐ μόνον οὐκ ἐλπιτοῦτο ἄλλα καὶ καυχώμενοι ἔλεγον· Λαοδοροῦμεν εὐλογοῦμεν καὶ τὰ ἔξης. Διὰ τούτο γὰρ καὶ ἐγράφησαν, ἵνα καὶ ὑμεῖς μιμοσώμεθα καὶ ὑμεῖς οὖν ὃταν ὑβρίζησθε ἢ συκοφαντήσθε ἢ πληγάς λαμβάνητε, οὗτος ὁφείλετε διατίθεσθαι τῇ καρδίᾳ ὑμῶν, ὥς [S. F. 323v]. μεγάλα κερδήσαντες καὶ κοινωνοι καὶ συμμέτοχοι τῶν ἀποστόλων καὶ τῶν ἀγίων μαρτύρων γενόμενοι καὶ μείζωνα τῶν προσδοκῶν, ἵνα καὶ μείζων ὃσι τὰ κέρδη. Ταύτα ὁφείλουσιν οἱ χριστιανοὶ μελετάν, ἵνα γνωσθῶσιν ὅτι μαθηταί εἰσὶν τῶν ταύτα κηρυξάντων, ἐξαιρέτως δεὶ οἱ ταπεινοὶ μοναχοὶ, οἱ ἀποταμάζομενοι τῷ κόσμῳ καὶ πάσι τοῖς ἐν τῷ κόσμῳ.

729. Ὅς ἄββας Ἀπολλών, ὁ μαθητής τοῦ ἄββα Σισόν, διηγήσατο ἡμῖν λέγων ὅτι ἐν ἄρχῃ, ὅτε εἰσῆλθον πρὸς τὸν ἄββα Σισόν, ἐποίησα τρία ἑτη πολεμοῦμεν ὑπὸ τῶν παθῶν καὶ μὴ ἐξαγγέλλων τὸ γέροντι. Ἐξαιρέτως δὲ ἄχλομην ὑπὸ τοῦ ψεύδους καὶ τῆς καταλλαλίας καὶ τῆς κενοδοξίας. Ὅς δὲ γέρων οὐκ ἐπαύετο νουθετῶν με· ἢν δὲ ὁ πολύς μου πόλεμος περὶ ἱεροσύνης—καὶ ἐδεικνύει μοι ὅνειρα ὥς ὅτι ἐχειροτονημένη ἐπίσκοπος. Ὅς ὁ ἄββας Σισός οὐκ ἐπαύετο νουθέτων καὶ [V. F. 288r] ἐπιπλήττων με· ὡςτε με [S. F. 324v] ἐκ τῆς πολλῆς ὀχλήσεως καὶ νουθεσίας αὐτοῦ ἀποδράσαι ἐξ αὐτοῦ καὶ ἀπίεναι εἰς Ἀλεξάνδρειαν πρὸς τοὺς κατὰ σάρκα συγγενεῖς μου, ὅτι διὰ χειροτονηθηκότως καὶ γένωμαι πρεσβύτερος ἐν τῷ ναῷ τῆς Ἀγίας Θεοτόκου. Καὶ ἐν τῷ ἀπίεναι με ἐν τῇ ὁδῷ

1 καὶ om V  2 αὐτῶν om V  3 συκοφαντεῖσθε V  4 ἤ] καὶ V
5 ὁφείλετε διατίθεσθαι] ὁφείλεμον διακεκατάθαι V  6 ὑμῶν] ἡμῶν V
7 τῷ κόσμῳ] τὸν κόσμον V  8 πάσι τοῖς] τὰ V
9 νουθέτων καὶ ἐπιπλήττων] νουθητῶν με καὶ ἐπιπλήττων V  10 ἐνοχλήσεως V
are dishonoured for God’s sake, rejoice, saying: ‘We are blessed for we have been made worthy to be dishonoured on account of the name of God.’ Do you not know that the children are obliged to imitate the parents? We are obliged to be well aware that we are children of the holy apostles, for Paul cries out and says: ‘For you are my offspring in Christ Jesus through the gospel’ [1 Cor 4:15]. Being then children of these [apostles], we ought to imitate their way of life and their deeds, for they used to rejoice when they were flogged and were untroubled when slandered. And when they heard from Greeks and Jews that it was they who had turned the world upside down [cf. Acts 17:6] with their spells and poisons, in all these things not only were they not sorrowful, but spoke out, boasting: ‘Being reviled, we bless etc.’ [1 Cor 4:12]. This is why they wrote, so that we might imitate [them]. So when you are reviled or slandered or get wounded, you ought to have it in your hearts that you are acquiring great things, becoming companions and associates of the apostles and of the holy martyrs. And you should expect greater [afflictions] than these in order that the gains might be greater. Christians ought to contemplate these matters in order to know that they are disciples of those who preached these things, especially the humble monks who have renounced the world and everything in the world.”

N.729

Abba Apollo, the disciple of Abba Sisoes related to us: “At first when I went to be with Abba Sisoes, I spent three years under attack from the passions without confessing it to the elder. I was especially afflicted by lying, backbiting and arrogance. The elder did not desist from exhorting me (I was having a great struggle concerning the priesthood) and he caused me to dream that I was being ordained bishop. Abba Sisoes did not desist from exhorting and reprimanding me, with the result that I ran away from him because of the excessive annoyance and admonishing. I fled to my blood relations in Alexandria so that I could be ordained and become a priest in the church of the holy Theotokos. As I went away, on the road I saw a tall person, completely naked, with a black face, horrible to behold, with the head of a fish, small feet, disconnected, without knees, badly put
730. Ἀδελφὸς ἡμῶν ἠρώτησε τινὰ τῶν πατέρων περὶ τοῦ λογισμοῦ τῆς βλασφημίας λέγων. Θλίβεται ἢ ψυχή μου, ἄββα, ἀπό τοῦ δαίμονος τῆς βλασφημίας, ἀλλὰ ποιήσας ἔλεος, εἰπέ μοι πόθεν συνέβη μοι καὶ τί ποιήσας. Ἀπεκρίθη ὁ γέρων καὶ εἶπεν: ὁ τῆς βλασφημίας λογισμὸς ἐπισύμβαινε ἢμῖν ἐκ τοῦ καταλαλεῖν καὶ ἐξουδενοῦν καὶ ἐκ τοῦ κατακρίνειν, μᾶλλον δὲ δι᾽ ὑπερήφανον καὶ ἐκ τοῦ ποιητὸς τινὰ τὰ θελήματα αὐτοῦ καὶ ἀμελεῖν τῆς προσευχῆς αὐτοῦ καὶ ἐκ τοῦ ὀργίζεσθαι καὶ θυμοῦσθαι, ἀπερ

1 γυμνὸν... σαπρὶς Σ. f. 324 ν. 2 ἰγνοκεφαλὸν... ὀστίςν ὄνομα μετ᾽ ἀντίκες, ἀγώνιστον, ἀγάπητον, κακοστοίβαστον, σιδηρόνυμα, πυρὸςθάλμου, ἄλοχος συγχράσθη, ἀνδρόθηλης, ἀσβολίζουν, παχύξειλος, μαστεύς ἔχοντα γυναικός, μεγαλόρχημα, σώμα, ἔχοντα ὀστέρν ὄνομα. ή ἐπίσημον μοι τὸ αὐτοῦ, αἰδέοι καὶ δεικνύω μοι τὰ ὀπίσθια ὡς σώμα γυναικός. Ἔγω δὲ θεασάμενος αὐτοῦ καὶ σφόδρα φοβηθεὶς κατεσφράζησα ἐμαυτόν, αὐτὸς δὲ προσεγγίζοντος μοι πεπτικὸς λέγων. Τί κατασφραγίζη καὶ ἀποφεύ[σαι Σ. f. 324 θ. 3] γείς με. Πάντως ἐμὸς εἶ καὶ φίλος μου ὑπάρχεις ποίων τὰ θελήματά μου, διά τοῦτο κάθω ἠλθον συναυδοὶ πορησαί σοι, ἐως οὗ πληρώσω καὶ ποιήσω τὰ θελήματά σου. Διὰ τούτο καὶ ἀνδρόθηλος εἰμὶ, τὰ μὲν ἐμπροσθὲ μου κιχρὼ τοῖς ψεύταισι καὶ ἐπιφράκι καὶ καταάλοις, τὰ δὲ ὀπίσθιε τοῖς κενοδόχοις καὶ ὑπὲρηφάνοις. Ἐγὼ δὲ μὴ ὑποφέρων τὴν αὐτοῦ δυσσώδεια ἄρα τὸ ὄμως εἰς τοὺς οὖραν ζέρας λέγων. Ο Θεὸς διὰ τῶν ἑμῶν τοῦ ἄββας Σισόη λύτρωσαι με ἐκ τῆς ἀνάγκης ταύτης. Καὶ εὐθείως γέγονεν ὄστερν 9 γυνὴ πάντων ὁραίας καὶ εὐερήθης καὶ γυμνόσασα αὐτήν λέγει μοι. Ἀπάλαυσον τῶν ἐπιθυμιῶν σου, ἐπειδὴ πολλὰ μὲ ἀνέπαισας. Καὶ ἐγὼ σχοινοπλόκος εἰμὶ, ὅσον σὺ παρέχεις τὰ λώματα, τοσοῦτον κάθω πλέκω αὐτὰ, ἀλλὰ ἐπειδὴ αἱ εὐώχα τοῦ φαγοπόλου ἀπελάυνοις με, ἰδοὺ φεύγως ἀπὸ σου. Καὶ εἰπόσα ἄφαντο, [S. f. 324 ν. 4] γέγονεν ἄφαντος. Ἐγὼ δὲ ὑποστρέψας προσέπεσον τῷ γέροντι μου καὶ διηγησάμην αὐτῷ καὶ τοῖς ἀδελφοῖς τὰ συμβάντα μοι. Καὶ ποιήσας εὐχὴν ἐκαθέσθη τῷ λοιπῷ σὺν αὐτῷ.
together, with iron nails, fiery eyes, like a wild boar, androgynous, black as soot, with thick lips and a woman’s breasts and huge testicles and having the body like an ass. He was swinging his private parts at me and showing me his buttocks like [those of] a woman’s body. I was very frightened when I saw him and I made the sign of the cross but he approached me, embraced me and kissed me many times, saying: ‘Why do you make the sign [of the cross] and flee from me? For you are indeed my friend and exist doing the things I want; for that reason I came to travel along with you until I have fulfilled and performed the things you want. For that reason I am androgynous; I lend my forward parts to liars, cursors and backbiters, my hinder parts to the arrogant and supercilious.’ Unable to tolerate his stench, I lifted my eyes to heaven and cried out, saying: ‘O God, by the prayers of Abba Sisoes, deliver me from this peril.’ All at once he became as though he were a very beautiful and good-looking woman and, making herself nude, she said to me: ‘Satisfy your lusts for you have greatly pleased me. I am a rope-braider and to the extent that you provide rushes, to that extent I braid them; but since the prayers of the hoary old glutton are driving me away, see: I am running away from you’ and, saying this, she became invisible. I returned and fell before the elder. I told him and the brothers what had happened and, having offered a prayer, I remained with him thenceforth.”

N.730

A brother asked one of the fathers about the logismos of blasphemy saying: “Abba, my soul is afflicted by the demon of blasphemy. Be merciful and tell me whence it came upon me and what I am to do.” The elder answered him and said: “The logismos of blasphemy comes upon us subsequent to backbiting and belittling and passing judgement and especially arrogance; from somebody doing his own will, neglecting his prayer, being angry and enraged – all of which are a mark of pride. It is pride that predisposes us to fall into the aforementioned passions of backbiting, belittling and passing
731. Ἐπεί γέρων· Ὑστερ τες ἀποθανόν ἐν πόλει οὖτε τῆς φωνῆς τῶν ἑκεί ἀκούει οὖτε λαλίας· οὖτε ἤχου τινὸς, ἀλλὰ καθάπαξ ἀπέθανεν καὶ μετατίθεται ἐν ἐτέρῳ τόπῳ, ἐνθα οὐκ εἰσὶ φωναὶ καὶ κραυγαὶ τῆς πόλεως ἐκείνης, οὕτω καὶ ὁ μονάζων, ἐπάν ἐνδύσηται τὸ σχῆμα καὶ ἐξέλθη ἐκ τῆς πόλεως αὐτοῦ [V. f. 289r], ὅφειλε καὶ αὐτὸς καταλέγει τοὺς γονέως καὶ οἰκείως καὶ συγγενεῖς καὶ μή ἐκδοῦναι ἑαυτὸν εἰς τὰς μερίμνας τοῦ βίου καὶ εἰς τὸν περισπασμὸν καὶ μόχθον αὐτοῦ καὶ τὰς παραχὰς καὶ ζάλας τῆς ματαιότητος τοῦ ψυχοφθόρου κόσμου. Ἐάν δὲ μετὰ τὸ μο [f. 325r] νάσαι αὐτοῦ μή ἐξέλθοι ἐκ τῆς πόλεως ἢ τῆς κόμης αὐτοῦ, ἔοικε νεκρὸς κειμένῳ ἐν οίκῳ καὶ ὄζεκαντι, οὕτως πάντες ὁ σφανθέντες ἀποφεύγουσιν ἀπ’ αὐτοῦ.

732. Ὁ αὐτὸς Εἴπε· Μοναχὸς μετὰ τὸ ἀποτάξασθαι αὐτὸν ἐκδοῦς ἑαυτὸν εἰς τὸν περισπασμὸν καὶ μόχθον τοῦ δυστήνου βίου τούτου καὶ εἰς τὸ δούναι καὶ λαβεῖν, ὁμοίος ἐστι πτωχὸς ἐνδεές καὶ λειπομένων πάσαιν χρείαιν βιωτικὴν ἔτα ἀπὸ πολλῆς ἀθημίας κενεμβατοῦντι καὶ λογιζομένῳ πῶς τραφῇ καὶ ἐνδύσηται καὶ τὸν ὑπνὸν ἑαυτὸν ἐκδεδωκότι καὶ ὀρώντι κατ’ ὄναρ πλούσιον ἑαυτὸν ἀποβεβληκότα τοὺς ρυπαροὺς χιτώνας καὶ ἐνδεδώμενον ἰμάτια λαμπρὰ, καὶ ἐκ τῆς περιχαρείας ἐξυπνισθέντας καὶ ἐν χεραί πενίαιν εὑρόντα. Οὕτω καὶ ὁ μοναχὸς ἦν μὴ ἥψην, ἀλλὰ δαπανᾷ τὰς ἡμέρας αὐτοῦ ἐν περισπασμῷ χειροεξόμενος ὑπὸ τῶν λογισμῶν καὶ δαπανώμενος ἑπὶ τῶν δαιμόνων τῶν ἐμπαιζόντων αὐτῶν, ὅτι διὰ τὸν Θεὸν ἐστίν ὁ περισπασμὸς καὶ ὁ μόχθος αὐτοῦ, καὶ ἐν ὥρᾳ τοῦ χωρίσμου τῆς ψυχῆς ἐκ τοῦ σῶματος εὑρίσκει ἑαυτὸν ἐνδεή καὶ πτωχῶν καὶ πένητα, λειπομένου πάσης ἀρετῆς,
judgement, whence the *logismos* of blasphemy is generated. If it remain for some time in [a man’s] soul, the demon of blasphemy hands him over to the demon of *porneia* and to mental aberration. Moreover, unless a man come to his senses again, he is lost.”

**N.731**

An elder said: “Just as somebody who dies in a city hears neither the voice of those who are there nor the speaking nor the sound of anybody, but is transferred once he has died into another place where there are neither voices nor shouts of that city, so is he who lives the monastic life. Once he has donned the habit and gone out of his city, he too is obliged to abandon parents, friends and relations and not devote himself to the cares of life, to its distraction and distress; to the troubles and disturbances of the vanity of the soul-destroying world. If he does not come out of his city or his village when he starts to live as a monk, he is like a corpse lying stinking in a house, from which all who smell it run away.”

**N.732**

The same [elder] said: “A monk who, after renouncing [the world] devotes himself to the distraction and distress of this wretched life, to giving and receiving, is like an indigent pauper who, lacking every bodily need, yet leading a frivolous life through his carelessness and wondering how to feed and clothe himself, gives himself over to sleep. He sees himself in a dream as a rich man who has cast off his filthy rags and put on glorious vesture; then, awakening from his joyfulness, he finds the poverty that is his lot. So it is too with the monk if he does not take a hold on himself but wastes his days in distraction, ridiculed by *logismoi* and exhausted by the demons who deceive him into thinking that his distraction and distress are on behalf of
καὶ τότε νοήσει πόσων ἀγάθων χορηγὸς τὸ νήφειν ἤν καὶ προσέχειν ἐαυτῷ καὶ πόσων ἐκλάσεως ὁ περιπατῶν τοῦ βίου ἐγένετο.

733. Ἐίπε ταῦτα Ἡσεπτρ κρέας, ἐὰν μὴ ἐχῇ ἄλος, σήμεται καὶ πολλῆς δυσωδίας μεμέστωται, ὡστε πάντας ὑποστρέφειν αὐτῶν τὰς ὀφεις υπὸ τῆς κακίστης ὀσμῆς καὶ σκόληκας ἔρτουσιν ἐν αὐτῷ ἐμφωλεύουσα τε καὶ κατεσθίουσα καὶ κατανεμόμεναι, ἕπαν δὲ ἔλθῃ τὸ ἄλος, ἀναιροῦται καὶ αὐτῶν νεκρωθέντων ὦμοι καὶ ἡ δυσωδία πέπτωται τῆς τοῦ ἀλατος φύσεως ἀναιρετικῆς μὲν τῶν [Ἑ. 325ν] σκόληκας, ἀφανιστικῆς δὲ τῆς δυσωδίας ὑπαρχούσης, τὸν αὐτὸν τρόπον καὶ ὁ μοναχὸς ὁ ἐκδιδακτός ἐστὶν εἰς τὰ γῆνα πράγματα καὶ εἰς τοὺς περιπατούς, μὴ ἡμναχάζων δὲ ἐν τῷ κελλίῳ αὐτοῦ καὶ μὴ καθοπλίζων ἐαυτὸν τῷ φόβῳ τοῦ Θεοῦ καὶ μὴ μετέχων τῆς δυνάμεως τοῦ Θεοῦ, ἤτιτ ἐστιν ἡ εὐχή καὶ ἡ ἀγρυπνία καὶ ἡ νηστεία — τὸ πνευματικὸν ἀλασ-, σέσηπτος ὦτος καὶ δυσωδίας πολλῶν λογισμῶν ἐμπέπτηστοι πονηρῶν ὡστε ἀποστρέφεσθαι τὸ πρόσωπον τοῦ Θεοῦ καὶ τῶν ἀγγέλων ύπὸ τῆς δεινῆς τῶν ματαίων λογισμῶν δυσωδίας καὶ τοῦ σκότους τῶν παθῶν τῶν ἐν τῇ τοιαῦτῃ ψυχῇ ἐνεργοῦντων. Νόει τοινῦν σκόληκας τῶν πνευμάτα τοῦ πνεύματος καὶ τὰς δυνάμεις τοῦ σκότους, οἴτινες ἐμπεριττατοῦσι τοῖς λογισμοῖς ἡμῶν τοῖς πονηροῖς τε καὶ ρυπαροῖς ἡ [Ἑ. 325ν] ὦτος ὅλους κατανεμόμενους, ἔρποντες τε καὶ ἐμφωλεύοντες ἐν ἡμῖν καὶ αὐτὴν ἡμῶν διαφθείρουσα καὶ ἔξαφνίζουσα τὴν ψυχήν, ἐπάνω δὲ προσφυγή ὁ μοναχὸς πρὸς τὸν Θεόν καὶ ἀποστάσαι ἀπὸ τοὺς περιπατούς καὶ πιστεύσῃ ὅτι ὁ Θεὸς δύναται θρῆψαι αὐτὸν, τότε ἀποστελλεῖται αὐτὸ ὁ ἄλος τὸ πνευματικόν, τὸ ἀγάθον καὶ φιλάνθρωπον Πνεύμα καὶ ἐλθόντος αὐτοῦ φυγαδεύονται τὰ πάθη.
God. At the time of the separation of the soul from the body he finds himself indigent, poor and destitute, devoid of all virtue. Then will he think of how many good things it would provide [if one were] to get control of oneself and to pay attention to oneself – and of how many punishments the distraction of life became.”

N.733

Again he said: “Just as meat decays if salt is not added and it is filled with much stench so that all persons avert their faces because of the foul odour and worms wriggle in it, concealed in it and distributed through it, but when salt comes along, [the worms] are eliminated and, with them dead, the stench ceases too (the nature of the salt being both eliminative to the worms and eradicative to the stench), in the same way, the monk who has dedicated himself to earthly matters and to distractions, not remaining in ἰδεσχια in his cell, nor arming himself with the fear of God and not partaking of the power of God (prayer, vigil, fasting that is, – the spiritual salt) – this one has decayed and is filled with the stench of many wicked λογίσμοι so that the face of God and of the angels is turned away from the terrible stench of the vain λογίσμοι and the darkness of the passions at work in such a soul. Now think of the spirits of wickedness and the powers of darkness that walk about in our evil and filthy λογίσμοι as worms, eating us all up, wriggling and teaming in us, destroying and obliterating our very soul. But when the monk takes refuge in God, detaches himself from distractions and believes that God is able to heal him, then the spiritual salt is sent to him, the good and man-loving Spirit; and, when he comes, the passions take flight.”
734. Ἀδελφός ἦρώτησε γέροντα λέγων: Πάτερ, τι αἰνίττεται ὁ Προφήτης λέγων: Πολλοὶ λέγουσι τῇ ψυχῇ μου οὐκ ἔστι σωτηρία αὐτοῦ εἰν τῷ Θεῷ αὐτοῦ; Καὶ εἶπεν ὁ γέρον: Τοὺς ἀκαθάρτους λογισμοὺς αἰνίττεται, τοὺς ἀποστασιάζοντας ἀπὸ τοῦ Θεοῦ τὴν ψυχήν, ὅταν ἐν θλίψει γένωνται τῶν συμβαίνοντων.

735. Εἶπε γέρων: Χρῆ φυγεῖν ἀπὸ πάντων τῶν ἐργαζομένων τὴν ἀνομίαν, κἂν φίλοι ὅσι κἂν συγγενεῖς κἂν αξίωμα ἱερέων ἢ βασιλέων [f. 326r] ἔχωσιν. Ἡ γὰρ τῶν ἐργαζομένων τὴν ἀνομίαν ἀποστασία φιλίαν ἥμην Θεοῦ καὶ παραφιλοῦσαν χαρίζεται.

736. Εἶπε πάλιν ὁ γέρων: Κρείσσου οἰκεῖν μετὰ τριῶν φοβουμένων τὸν Θεὸν ὑπὲρ μυρίους μὴ φοβουμένους. Ἐν γὰρ ταῖς ἐσχάταις ημέραις ἐν τοῖς κοινοβίοις εἰς τοὺς ἐκατόν τὸ πολὺ εὑρεθήσονται ὀλίγοι οἱ σωζόμενοι, εἰς δὲ τοὺς πεντήκοντα λογίζομαι ὀλιγώτεροι. Πάντες γὰρ τραπέζονται φιλοῦντες τραπέζας καὶ τὴν γαστρίμαργλιαν. Πολλοὶ κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί. Φιλοῦσι δὲ πάντες καὶ τὴν φιλαρχίαν καὶ τὴν φιλαργυρίαν.


738. Εἶπε γέρων: Οὐδὲν πτωχότερον διανοίας ἐκτὸς τοῦ Θεοῦ φιλοσοφοῦσθε τὰ τοῦ Θεοῦ. Ὁφείλει γὰρ ὁ διδάσκων εἴτε ἐν ἐκκλησίᾳ εἴτε ἐν κελλίῳ ἵνα αὐτὸς ποιήσῃ πρῶτον ἡ λέγει καὶ διδάσκει. Τὸν κοπιῶντα γὰρ, φησὶ, γεωργὸν δεὶ πρῶτον τῶν καρπῶν μεταλαμβάνειν.

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N.734
A brother asked an elder: “Father, what does the prophet mean when he says: ‘Many say to my soul: His salvation is not in his God’ [Ps 3:3]?” The elder said: “He means the unclean *logismoi*, the ones that distance the soul from God when those upon whom they alight are in affliction.”

N.735
An elder said: “One must flee from all workers of iniquity, whether they be friends or relations or hold the ranks of priests or princes; for keeping apart from the workers of iniquity provides us with friendship and familiarity with God.”

N.736
Again the elder said: “It is better to live with three who fear God than with myriads who do not fear [him]. In the last days, in the coenobia of a hundred at the most, few will be found who are being saved, fewer in those of fifty I think for they will all be turned aside, in love with banquets and gluttony. ‘Many are called but few are chosen’ [Mt 22:14] but many are addicted to the pursuit of power and money.”

N.737
The same [elder] said: “It is not good to keep company with the iniquitous, neither in church nor in the marketplace; neither in the council nor in court nor anywhere else at all. One should totally abstain from the company of the iniquitous for every one of them deserves to be avoided and is a partaker of eternal punishment.”

N.738
An elder said: “There is nothing more poverty-stricken than a mind philosophising about God remote from God. For one who teaches, whether in church or in a cell, he must first himself perform what he says and teaches. ‘The husbandman that labours must be first partaker of the fruits’ [2 Tm 2:6].”
739. Εἴπε πάλιν ὃτι προσήκει τῷ μοναχῷ μὴ περὶ δένδρα1 εἶναι εὐκλώνα2 ἢ σύσκια καλλίροσα ἢ λειμώνας παμποικίλους ἢ πρὸς χοιτείους καὶ λαχάνοις παντοδαποῖς ἢ ἐν οἴκιας ὑπερπέται ἢ διαστριβῶν εὔθυμήσεις γυναικῶν, μὴ πανηγυρικῶν, μὴ μεμνήσθαι φιλοτιμιῶν, μὴ ποίμνης προβάτων μὴ δὲ περὶ βοῶν ἄγελας ἄγαλησθή τῶν νοῦν καὶ τῶν δειτίκτων τῶν ἀναγκαίων εὐχάριστων καὶ ἔξων ἤγείσθαι τῶν βίων ὠδὸν πάσης σαρκικῆς διαθέσεως ἔρημον [f. 326v3]. Ἤδη δὲ χαυνώσας ὁ μοναχὸς ἑαυτὸν τοῖς τοιούτῳς ἐμπλακῆ, οὕτε φίλος τοῦ Θεοῦ γενέσθαι ἦσον, οὕτε τοῦ ψόγου τῶν ἀνθρώπων ἀποδόθαι. Ἀπαιτεῖ γὰρ ἑαυτὸν μάχεσθαι περὶ ὀρῶν καὶ δῖα τὰς λαμπρὰς οἰκίας, μεγιστάνους υποδέχεται καὶ δῖα τοὺς κήπους ὑπὸ πάντων ὄχλειται καὶ δῖα τὰ ποίμνια δουλοῦται καὶ δῖα τοὺς βόσας μισθοῦται καὶ δῖα τὰς ἄρουρας καὶ τοὺς ἀγαθοῦς διαπληκτίζονται ἐπιχειρεῖ καὶ δῖα τοὺς ἀμπελώνας καὶ τὰς αὐτῶν ἁρδείας εἰς ἐγχύσας ἐμπλέκεται. Ἐλυσέ τις τῆς ἀμυτέλου τὸν τέρμονα4 καὶ τὸν οἴκειον προσεκλήρωσε, ἄλλος τῇ χώρᾳ προσφατή τῷ κτήνος, ἄλλος τῷ ὑδάτι ἐπιπρέπον τῷ κήπῳ μετήγαγεν. Οὐκόν γνωρίζει δεῖ καὶ μαχέσθαι καὶ τῶν μανιμενῶν χεῖρον διαπράξασθαι καὶ ἀρνοῦτας πρὸς ἐπικουρίαν μετακαλέσθαι. Τῇ γὰρ ὅφελεύται μοναχοῖς ἀποταξάμενος μὲν [f. 326v5] τῷ βίῳ καὶ τοῖς βιωτικοῖς πάλιν ἐμπλεκόμενοι πράγμασιν. Οὐδείς, φησὶ, στρατευόμενοι ἐμπλέκεται τοῖς τοῦ βίου πραγμάτειας. Οὐκόν ἄρξυμεθα ἀναχαιρεῖν τῶν πραγμάτων, καταφρονῆσαμεν χρημάτων, ἀποταξώμενοι ἐπάντων τῶν βυθιζόντων τὸν νοῦν καὶ ὑποβρύχιον ποιοῦντων αὐτῶν, ἀπορρίψουμεν τὸν πονηρὸν φόρτον, ἵνα μικρὸν ἀναπτυύθη τὸ πλοῖον, ἵνα καὶ ὁ κυβερνήτης τῆς ψυχῆς ἡμῶν νοῦς δυνηθῇ πάντως μετὰ τῶν συμπλεόντων αὐτῶ διασωθῆναι πώποτε λογισμῶν.

740. Διηγήσατο ἡμῖν ὁ ἀββᾶς Θεοφάνης περὶ τοῦ ἀββᾶ Μάρκελλου ὃτι ἦν ἡσυχῶν ὁ ἀββᾶς Μάρκελλος πλησίον κώμης μεγάλης, ἐν τοῖς μέρεσι τοῦ Λιβάνου ἐν σπηλαίῳ τινὶ ὑπὸ τὴν πόδωσιν τοῦ ὄρους. Ἡν δὲ ὁ ἀββᾶς Μάρκελλος πάνω πραζοῦ καὶ ἑπείκης καὶ εὐλαβῆς καὶ ἁγνός καὶ σώφρων. Πολλὴν δὲ πιστῶν καὶ πόθον ἔσχον οἱ ἄνδρες τῆς κώμης εἰς αὐτῶν, [f. 327v1] ὡστε καὶ πολλοὺς προστρέχειν αὐτῷ καὶ διδάσκεται ὑπ’ αὐτοῦ. Ποιήσας τὲ ἐν τῷ τοιούτῳ τόπῳ5 ἔτη ἐξ πολλῶν πειρασμοῦ ὑπὲσται ἠκεῖσθε ὁ γέρων, ὡς μια τεθαρρηκέν, ὑπὸ τῶν δαιμόνων6 θελόντων αὐτοῦ7 ἐξώσαι8 στὸν σπηλαίον καὶ τὴν ἡσυχίαν παρεμποδίσαι,9 ἀλλ’ οὐκ ἱσχυσαν.

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He also said: “It is inappropriate for a monk to be around trees with fine twigs, pretty shaded streams, well-flowered meadows or near gardens with all kinds of vegetables or in luxurious houses or to waste time remembering women. He should not be pompous or ambitious; not let his mind dwell on a flock of sheep or herds of oxen; not request a free gift of the necessities of life nor regard life in the desert as a way to all bodily satisfaction. If a monk lets himself go to the extent of becoming entangled in such things, neither is he capable of becoming a friend of God nor of fleeing the censure of men – for it is required of him to contend about property lines and sumptuous houses. He receives magnates; he is importuned by everybody concerning gardens; he is a slave to his flocks, occupied with his oxen and becomes involved in ploughland and fields; he gets into recriminations about vineyards and the irrigation of them. One person has moved the landmark of the vineyard and added [the difference] to his own patrimony; another has let his flock into the pasture while another has diverted the flow of water into his garden. Thus one is offended and has to fight; to devise stratagems worse than mad men’s and summon magistrates to back one up. What good does it do a monk who has renounced [this] life and the things of this life to be involved in affairs again? ‘No soldier on service entangles himself in the affairs of this life’ it says [2 Tm 2:4] so let us begin by withdrawing from affairs. Let us despise money and all the things that overwhelm the mind and completely submerge it. Let us cast aside the cargo so that the vessel can sail on a little and that the mind that holds the rudder can be saved, together with the logismoi that are sailing along with it.”

Abba Theonas told us [this] about Abba Marcellus: that Abba Marcellus was living in ἡσυχία near a large village somewhere in Lebanon, in a cave at the foot of the mountain. Now Abba Marcellus was very mild, reasonable, devout, chaste and self-disciplined. The men of the village had a great deal of faith in and attraction to him so that many went running to him to be taught by him. When he had been in that place for six years the elder underwent many temptations there, from demons wanting to expel him from the cave and to interrupt [his] ἡσυχία. But they were not successful for he easily tolerated every temptation brought against him by the demons. So in the end the demon disguised himself to look like the elder
Αὐτὸς γὰρ ἐπαντα περισαμένων ὑπὸ τῶν δαιμόνων αὐτὸ ἑπεισεφερόμενον ὢν ἐνέγκαι σῶς ἐγίνετο. Ἐσχάτως οὖν ἡμετασχηματισθεὶς δήθεν ὁ δαίμων ὡς εἰς τὸν γέροντα, ἤδη πρὶν ἄκουσας τῶν ἑν τῇ πόλει οἰκούντων πρωὶ ἐσπέρας ζητῶν συγγενέσθαι αὐτοῖς καὶ ὀμίλουν αὐταῖς ὦμηλίας ἀπετείξεις, πειθῶν αὐτάς ὦτι οὐκ ἔστι τὸ λάθρα πορνεύειν ἀμαρτία. Ταύτα οὖν ὁ δαίμων οὕτω ἀπαὶ οὐδὲ δίς ἄλλα καὶ πλειστάκης ποιῶν διετέλει. Ὅσποι δὲ ἄν ἑώρα γυναῖκα βαδίζουσαν κατὰ μόνας μετασχηματιζόμενον ὦμηλίας [f. 327r] αὐτή. Αὐτὸς δὲ γυναῖκες ἀπελθοῦσι τοῖς ἰδίοις ἀνήγγειλαν καὶ διεφημίσθη ὁ λόγος ἐν τῇ κόμῃ καὶ συνηδροίσθησαν οἱ τῆς πόλεως ἐν τῷ κυριακῷ καὶ προσκαλέσαμενος ὁ περιοδεύτης τὰς γυναίκας Ἰώκτα μαθεῖν ὑπὸ ἅλθες, εἰ ἄρα οὕτως ἔχει. Αὐτὸς δὲ γυναῖκες πλέον τῶν εἶκοσι ὑπήρχον ἀτίτης καὶ διεβασίαντο λέγουσαι. Οὕτω ἀπαὶ οὐδὲ δίς ἄλλα καὶ πλειστάκης ἐβιάζοντο ἡμᾶς πρὸς τὸ συγγενέσθαι ἢμιν. Ταύτα ἄκουσας ὁ περιοδεύτης σὺν τῷ κλήρῳ μὴ νοίης πανυπάργιαν εἶναι τοῦτο τοῦ δαιμόνος, ἀπέστειλε νεανίσκους πρὸς τὸ κακιγκάκως ἐκδίδοντο τὸν γέροντα. Ἀπελθοῦντες δὲ οἱ νεανίσκοι ροτάλοις αὐτῶν παίοντες τίλλοντες καὶ τὰς τρίχας τοῦ πώγονος αὐτοῦ ἀνέστασαν καὶ σύροντες τὸ στηλαίον ἐξεβάλον καὶ τύπανες αὐτὸν σφοδρώς κατέλιπον μέσον τῆς ὁδοῦ ἡμιθνητα γενόμενον. Παρερ[327v]χόμενοι δὲ τινες τῶν ὀπί τῆς Βηρυτοῦ εὐρον τὸν γέροντα ἐρριμένου καὶ τὸ σίμα ἐκ τῶν πληγῶν ποταμηδῶν περιηρέον αὐτῶ. Ἡρώτων δὲ μαθεῖν τὰ συμβάντα αὐτῶ. Ο ὁ γέρον παρεκάλει αὐτοὺς ὁπῶς βαστάσαντες αὐτῶν ἀπενέγκωσιν ἐν τῷ στηλαίῳ. Οἱ δὲ ἄνδρες εἰσανοικαν ἀνήγγειλαν βαστάσαντες αὐτῶν ἐνθα ἦν τῷ πρότερον. Οἱ δὲ τῆς κόμῃς ἄνδρες μαθόντες ὅτι ἐν τῷ στηλαίῳ ὑπάρχει, ἑρριμενοὶ ὑβρίζον καὶ ἐλοιδώρουν αὐτῶν. Ἐγὼ δὲ, φησίν, ὑπέμενον εὐχαριστῶν

1 γάρ| δὲ V 2 ἑπεισεφερόμενον| ἐπερχόμενον V 3 ἐνέγκαι σῶς ἐγίνετο V ὑπήγεγερ V 4 οὖν| δὲ V 5 δήθεν ὁ δαίμων| δῆθεν V 6 πρῳ V ἀπετείξας καὶ in marg V 7 αὐταῖς| αὕτας S 8 οὔδὲ δίς ἄλλα| ἀλλὰ δεῖς V 9 διετέλει V 10 μετασχηματιζόμενον V ὁ δαίμων V ὦμηλία V 11 νεανίσκοι V 12 κόμῃ V 13 πόλει V 14 περιοδεύσας = priest entranced with visiting and supervising of country districts (Lampe) καὶ om V 15 ἀπέστειλαν V 16 ἀπέστητεις ἐπεισεφερόμενον V 17 κακιγκάκως = wretchedly V 18 δαίμων V 19 κατέλιπον V ἀνέστασαν add V 20 ὠμηλίας V 21 σύροντες τοῦ στηλαίου ἐξεβάλον V 22 τύπανες αὐτῶν ἐξεβάλον τοῦ στηλαίου V 23 κατέλιπον V 24 ἡμιθνητα V 25 ἔρριμου V 26 ποταμηδῶν V 27 συμβάντας V 28 ἡρώτων V δὲ οἱ δὲ ἡρώτων V 29 βαστάσαντες om V
and began seducing the women living in the city, seeking morning and
evening to be with them and speaking indecently with them, persuading
them that it is not sin to commit *porneia* in secret. The demon succeeded
in doing these things not just once or twice, but many times. Whenever he
saw a woman going alone alone he would speak with her in his disguise.
The women went to their own husbands and reported [this] to them. The
word went round the village and they of the city congregated in the house
of the Lord. The peripatetic priest questioned the women to learn the
truth, whether it really was so and the women – there were more than
twenty of them – insisted, saying: “He coerced us to let him be with us.”
When the peripatetic priest (together with the clergy) heard this, unaware
that this was a cunning trick of the demon, he sent youths to expel the
elder with cruelty. Off went the youths and beat him with rods, pulling
out the hairs of his beard. They threw him out of the cave by dragging him
and, when they had given him a severe beating, they left him in the middle
of the road, half dead. Some people coming from Beirut found the elder
lying [there], blood flowing out of him like a river. They were asking to
find out what had happened to him but the elder begged them to carry
him and bring him to the cave; the men agreed to bear him off and to
bring him to where he was before. The men of the village came there
when they learnt that he was in the cave, insulting and reviling him, “But,”
said he, “I just went on giving thanks to God.” When he had spent
eighteen months in the cave, ridiculed and reviled by all and sending up
prayers to God that their souls might be saved, after that, the matter of the
deception was revealed to the peripatetic priest in dreams. The youths and
the women began to be demon-possessed and to froth at the mouth.
τῷ Θεῷ. Ποίησας οὖν ἐν τῷ σπηλαίῳ μήνας ἐπὶ πάντων χλευαζόμενος καὶ υβριζόμενος καὶ εὐχάς ύπὲρ αὐτῶν τῷ Θεῷ ἀναπέμπων ὅπως αἱ ψυχαὶ αὐτῶν σωθῶσι, μετὰ ταῦτα ἀπεκαλύφθη τῷ περιοδεύτῃ δι’ ὁνείρων τά τῆς φαντασίας. Ἡράκτων δὲ καὶ οἱ νεανισκοὶ καὶ οἱ [Ἑ. 291 V] γυναῖκες δαιμόνιαν καὶ ἀφρίζειν. Καὶ γυνότειν οἱ τῆς κώμης ἐξήλθον σὺν γυναιξὶ καὶ παίδιοις πρὸς τό εὐλογηθήναι αὐτοὺς παρ’ ἐμοῦ. Ἐγὼ δὲ ἀποδράσας εἰς αὐτῶν, ἐλθὼν κατώχησα ἐν τῷ ὁρεί τῆς Νητρίας. Ἐπεὶ ἐλεγέ μοι ὁ γέρων Ἀββά Θεωνᾶ, εἰ βουλεῖ ἀνενοχλήτως παρελθεῖν τᾶς ἡμέρας τῆς ζωῆς σου καὶ μή εὑρεῖν τοὺς δαιμόνιαν πρόφασιν κατὰ σοῦ, μή οἰκήσῃς πλησίον πόλεως ἡ κώμης καὶ ἀναπαύσῃ.

741. Ἀδελφός ἥρωτησε τὸν ἀββᾶν Παλλάδιον λέγων· Πάτερ, εἶπόν μοι τί ποίησο, ὅτι τρία ἔπει υπησεῖν ζευγάρια ζευγάρια καὶ οὐ δύναμαι ἀπαλλαγῆται τοῦ δαιμόνιος τῆς πορνείας; Καὶ εἶπεν ὁ γέρων· Τέκνον, Ἡσαίας πρὸς τοὺς Ἰσραηλίτας ὡτός εἶπεν· Ἀναβόθοσαν ἐν ισχύ καὶ μὴ φείσαι, καὶ ὅσα σάλπηγα σῶσον τὴν φωνὴν σου καὶ ἀνάγγελον τῶν λαῶν τάς ἀμαρτίας αὐτῶν καὶ τὸ ὀiculo Ἰακώβ τάς ἁμομίας αὐτῶν [Ἑ. 328\textsuperscript{a}]. Ἐμε ἡμέραν ἐξ ἡμέρας ἐτούτας καὶ εὐγείρειν τοῖς ἔθεοι ἐπιθυμοῦσιν λέγοντες· Τί ὁτι ἐνεπτεύσασμεν καὶ οὐκ ἔγνωσιν, ἑπατευσώσαμεν τάς ψυχάς ἡμῶν καὶ οὐκ εἶδες; Ἀπεκρίθη λέγων αὐτοῖς τάταται· Ὁτι ἐν ταῖς ἡμέραις τῶν νηστειῶν ὑμῶν εὐρίσκεσθε ποιούντες τά θελήματα ὑμῶν, καὶ τοὺς ὑποχείριοις ὑμῶν, κακοποιοῦντες καὶ πάντας τοὺς ὑπεναντίους ὑμῶν κατανύσσετε, καὶ νηστεύετε εἰς κρίσεις καὶ μάχας ὡστε ἀκουσθήσατε ἐν Κυρίῳ τήν φωνήν ὑμῶν. Οὐ ταύτῃ τήν νηστείαν ἐξελεξάμων λέγει Κύριος, οὐδ’ ἂν κάμυψης ὡς κρίκον τόν τράχηλον σου καὶ σάκκον καὶ σπαθόν ὑποστρώσῃς οὐδὲ οὕτως κληθήσατε νηστεία δεκτή. Σὺ οὖν, τέκνον, νηστεύων, πῶς διάγεις; Λέγει αὐτῶν· Ἐγὼ ἀπὸ πρῶτης βρέχοις θαλλία καὶ ἐργαζόμενός μελετῶ σαλμίως. Καὶ ὅτε τέλεσο μαλάκιον, εὑχόμαι. Καὶ πρὸς τῇ μεσημβρίᾳ ὅλιγον καθεύδω καὶ ἀναστάς ἐξέρχομαι τοῦ κελλίου καὶ [Ἑ. 328\textsuperscript{b}] πάλιν ἐργάζομαι ἐως ὅτι ποιήσω τρία μαλάκια. Καὶ ἑστέροις καταλαβούσῃς εὑχόμαι καὶ ποιήσαις ἐκατὸν μετανοίας κοιμώμαι καὶ εἰς τόν κανόνα ἑγείρομαι καὶ τῇ διευτέρᾳ ἡμέρα ὧραν ἑνάτην ὑπὸ ἐμπτών καὶ ἐσθίω κόρου. Καὶ λέγει ὁ γέρων· Τούτο, τέκνο, οὖν ἐστί νηστεία. Ἐδώ γὰρ νηστεύσας ἀπὸ

\textsuperscript{1} ἐπ ’ ἕκτωκαδεκα V 
\textsuperscript{2} Νητρίας corrupt 
\textsuperscript{3} Νητρίας S and V 
\textsuperscript{4} γέρων V 
\textsuperscript{5} Ἀββά Θεωνᾶ V Ἀββάς Θεωνᾶς V ὁτι add V 
\textsuperscript{6} πόλεως V 
\textsuperscript{7} ἀναπαύσατε V 
\textsuperscript{8} εἰπόν V 
\textsuperscript{9} ἐπὶ V 
\textsuperscript{10} κατανύσσετε V 
\textsuperscript{11} ἑνάτην V 
\textsuperscript{12} ἑστι V 
\textsuperscript{13} ἑνάτην V 
\textsuperscript{14} ἑστι V 
\textsuperscript{15} ἑστι V 
\textsuperscript{16} ἑστι V
“Aware [of what had happened] the people of the village came out with women and children for them to be blessed by me, but I fled from them. I came and dwelt in the mountain of Nitria.” And the elder said to me: “Abba Theonas, if you want to spend the days of your life untroubled without the demons picking a quarrel with you, do not dwell in proximity to a town or village – and you shall experience repose.”

A brother asked Abba Palladius: “Tell me what I shall do, father, because for three years I have fasted every second day and cannot rid myself of the demon of porneia.” The elder said: “My son, Isaiah spoke thus to the Israelites: ‘Cry aloud and spare not and lift up your voice like a trumpet and announce to the people their transgressions and to the house of Jacob their iniquities. They seek me day by day and desire to draw near to God, saying: ‘Why have we fasted and you know it not; why have we humbled our souls and you do not see it?’” He answered saying these things unto them: ‘Because in the days of your fasts you are found doing the things that please you and doing evil to those in subjection to you; you exasperate all your enemies. “You fast with strife and debate that your voice might be heard in the Lord.” “I have not chosen such a fast,” says the Lord, “Nor is it to bow down the head as a bulrush nor to spread sackcloth and ashes under him”’, – no such will be called an acceptable fast (cf. Is 58:1-5). So my son, when you fast, how do you do it?” He said to him: “From first thing I steep palms and recite psalms as I work and when I have completed a small basket, I pray. Towards midday I lie down a little then when I get up I come out of the cell and work again until I complete three baskets. When evening falls I pray and, after making a hundred prostrations, I go to sleep and get up for the canon [of psalms]. On the second day at the ninth hour I prepare some cooked food and eat as much as I want.” The elder said to him: “That is not fasting, my son. If you abstain from food and speak ill of somebody or condemn [him] or bear a grudge or willingly indulge in evil thoughts or desire anything of the kind in your mind, it were better for you to eat all day long and avoid [doing] these things than
Τινά ποταμό παρ 

λογισμός δέχεσαι ή κατ’ ἔννοιαν ἐπιθυμεῖς; τι τοιοῦτον, πολὺ συμφέρει σοι τὴν ἡμέραν πέμπτου ἐσθίειν καὶ τοῦτων φείσασθαι ἡ μὴ γευσάμενον ἐκεῖνων ἐμφορῆσαι. 2 Τὴς γὰρ ὥφελε θέλειν ἐμφορῆσαι καὶ τὸ ἐν δαίμονι ἀμέθυστον τὸ ὑπάρχοντα μὲν οὐκ ἐπιθυμεῖ, ἀλλὰ μάλακται καὶ ἐμπλήσας τὸν ὄμος καὶ ἐπέστρεψας. Τὸν ἄρτον καὶ ἅπασαν σαρκὸν ἀνεβάζεις πάνω σοι, ὅτι ἐπεάραν αὐτοῦ πληρών κατ’ ἔννοιαν καὶ ἐκτὸς τῶν ἐξωθην ὀρεμάτων ἢ δὴ περιέρχεσθαι καὶ μεθεύει; Ἀλλ’ ἐπεὶ τὸ γεγραμμένον καὶ ἐμπλήσως αὐτοῦ πληρῶν κατ’ ἔννοιαν καὶ ἐκτός τῶν ἐξωθην ὀρεμάτων ἢ δὴ περιέρχεσθαι καὶ μεθεύει; 

742. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Τί ποιήσω, ἀββά, ὅτι ὅταν ἰδώ τινὰ ἀμαρτάνοντα μισῶ ἄυτόν, καὶ ἔκει ἀκούσω περὶ ἀδελφοῦ ἁμελοῦς κατὰ κρίνων αὐτόν καὶ ἀπολλά ἡμᾶς τὴν ὑπόλην; Καὶ εἶπεν ὁ γέρων· Ὅταν ἀκούσῃς τι τοιοῦτον, ἀποπηδά ταχέως ἀπὸ τοῦ λογισμοῦ τούτου καὶ τρέχε ἐπί τὴν ἔννοιαν τῆς ἡμέρας ἐκείνης τῆς φοβερᾶς καὶ ἀναλογίζου παρά σεαυτῷ τὸ βήμα τὸ φρίκῶδες, τὸν δικαστήν τὸν ἀδικοῦσαν, τοὺς ποταμοὺς τοῦ πυρὸς, τοὺς πρὸ τοῦ βήματος ἑκείνου συρομένους καὶ

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1 ἐπιθυμείς]-ἡς V  2 ἐμφορῆσαι]-έσθησαι V  3 ἔνα] ὁ add V  4 μελέτα V  5 μόχθου] καὶ add V  6 μαλακὴ V  7 μισῶ αὐτόν, καὶ ἔκει ἀκούσω περὶ ἀδελφοῦ ἁμελοῦς κατὰ-] om V (line blank)
to be filled with them while fasting. For what benefit is it to abstain from foods and to satisfy all other desires? Do you not know that everyone who satisfies his desire in his mind is already gorged and intoxicated, apart from external nourishment? But if you want to be in control of yourself and to fast, in order for your fast to acceptable to God, above all be sure to abstain from every evil word, from all backbiting, grudge-bearing and condemning and from hearing evil. Cleanse your heart ‘from all filthiness of the flesh and spirit’ [2 Cor 7:1], from all rancour and sordid greed. And on the day when you are fasting, be satisfied with bread and water and vegetables, giving thanks to God. Calculate the cost of the meal you were going to eat that day and give it to a poor brother come from afar, to a widow and orphan, so that the one who receives it and fills his own soul will pray to the Lord for you. Subdue your body with numerous prostrations and vigils in silent meditation. Sleep sitting up and leave cushions aside too, using baskets [instead]. For unless youth disciplines itself with much labour and toil, fasts and vigils, lying on the ground and eating dry food, it cannot escape from the demon of porneia. This is why our fathers would not tolerate young men staying in cells or places of hêsychia, but in coenobia, not wearing soft clothing, but rough and ragged, to be held in complete security under the superiors. For laziness, relaxation, eating twice a day and sleep are in the habit of bringing upon us the demon not only of porneia, but also the [demon] of accidie, arrogance and of pride.”

N.742

A brother asked an elder: “What shall I do, abba? When I see somebody committing sin, I hate him. If I hear of a negligent brother I condemn him and I am losing my soul.” The elder said: “When you hear any such thing, distance yourself quickly from that logismos and run to the thought of that fearful day. Imagine the awful seat of judgement, the incorruptible judge, the rivers of fire, those being dragged before the seat of judgement and quickly blistering in the fire, the sharpened swords, the severe punishments, the unending chastisement, the gloom where there is no light, the outer darkness, the poisonous worm, the unbreakable fetters, the gnashing
ἔοπολείς δι χρημάτων δόσις ἵπτοταν ἁμάρτια τῶν ἡμῶν οὐτως ἐλθοι εἰς μέσον καὶ πρὸ τῶν ὁφθαλμῶν τῶν πεπλημμεληκότων στήσεται. Τότε οὐδείς ὁ ἐκπορεύομενος καὶ ἐξαιρήθηκε τῆς τιμωρίας, οὐ πατήρ, οὐχ οὐδὲ, οὐχ θυγάτηρ, οὐ μήτηρ, οὐκ ἀλλὸς τις συγγενής, οὐ γείτων, οὐ ψίλος, οὐ συνήγορος, οὐ χρήματος δόσις, οὐ πλούτου περιουσία, οὐ δυναστεία, ἀλλὰ ταύτα πάντα ὅσπερ κόσμος ἐκ ποιῶν ἐλαύνεται. 

Μόνος ὁ κριμόμενος ἀποτίσα τῶν αὐτῶν πεπραγμένων καὶ ἡ τὴν ἐλευθεροῦσαν ἢ τὴν καταδικάζουσαν εἰς ψήφον. Τότε οὐδεὶς ύπέρ ὧν ἄλλος ἐπλημμέλησε κρίνεται, ἀλλ᾽ ύπερ ὧν ἐκκατοστος. Ταύτα οὖν εἰδώς, ὁ τέκνον, μηδένα κατάκρινε καὶ ἔστη ἄταραχος μιθεύματι πτῶσιν φοβούμενος.

743. Ἐπεὶ γέρων. Μικρὸν ἀφανίζει κεράμιον μέλιτος καὶ ἀμαρτία σωματικῆς τῆς βασιλείας τῶν οὐρανῶν ἀπελαυνε καὶ τῇ γενένθη τοῦ πυρὸς παραπέμπει. Φεύγε, ὡς ταπεινό μοναχῇ, τὴν σωματικῆν ἁμαρτίαν.

of teeth and the weeping that cannot be comforted [cf. Mk 9:44–8, Mt 2:18]. Just think of those things and of the inevitable condemnations. That judge has no need of accusers, witnesses, evidence or charge-sheets, but as it was done by us, so will it come forward and stand before the eyes of those who have practised it. Then [there will be] nobody to negotiate or to pluck one out of punishment; not a father, a son, a daughter, a mother or any other relation, neighbour, friend or advocate; no gift of money or abundance of wealth, no lordship – all these things pass away as dust beneath the feet. Only he who is being judged will pay for the things done by him and undergo either the liberating or the condemning verdict. Then nobody is judged for the faults of another but for the [faults] of each one. Knowing these things, my son, judge nobody and you will be untroubled, afraid of no falling.”

N.743

An elder said: “A little absinthe will spoil a pot of honey and corporal sin draws [one] away from the Kingdom of Heaven and despatches [one] to Gehenna. Humble monk, flee from corporal sin.”

N.744 Pratum Spirituale 187

When we were coming away from Gethsemane on the Mount of Olives, there is a monastery of Abba Abraham. In that monastery the higoumen was Abba John of Cyzicus. One day we asked him: “Abba, how does one acquire a virtue?” The elder replied saying: “If somebody desires to acquire a virtue, he cannot acquire [it] unless he hates the vice which is the antithesis of it. If you wish always to have sorrow for sin, hate laughter. You long for humility? Hate haughtiness. If you wish to be temperate, hate gluttony. If you want to be pure, then hate lewdness. You wish to be indifferent to possessions? Hate the love of money. He who would live in the wilderness, let him hate cities on account of the scandals. He who wants to attain ἥσυχια, let him hate unrestricted speech. He who would be as a stranger, hate him hate ostentation. The one who desires to master
Τριάκοντα πολεμοὶ ἐκρατοῦσαν τὰ ὅτα αὐτοῦ μὴ ἀκοῦει πολλὰ. Ὁ θέλων τὸν φόβον τοῦ Θεοῦ ἔχειν αἰτὶ μισῆσαι τὴν σωματικὴν ἀνάπαυσιν καὶ ἀγαπῆσαι τὴν θλίψιν καὶ τὴν στενοχωρίαν.

745. Ἀδελφὸς ἦρωτησε γέροντα λέγων Πάτερ, πῶς λέγοντι τινὲς ὅτι βλέπουσιν ἄποκαλύψεις καὶ ὀπτασιάς ἀγγέλων; Καὶ εἶπεν ὁ γέρων Μάκαριος ἐστι, τέκνων, ὁ βλέ[φ. 329v b]πων τὰς αὐτοῦ ἀμαρτίας πάντοτε, διότι ὁ τοιοῦτος πάντοτε νήπει. Καὶ εἶπεν αὐτῷ ὁ ἄδελφος Ὁ γέως, πάτερ, εἶδον πρὸς ἡμέραν ἀδελφὸν τινα ἐκβαλόντα δαίμονα ἀπὸ ἀδελφοῦ. Καὶ εἶπεν αὐτῷ ὁ γέρων Οὐ θέλω δαίμονα ἐκβάλειν καὶ πάθη ἱάσαι, ἀλλὰ θέλω καὶ παρακαλῶ τὸν Θεὸν ἵνα μὴ εἰσέλθῃ εἰς ἐμὲ δαίμον, ἵνα καθαρίζω ἐμαυτὸν ἀπὸ ἀκαθάρτων λογισμῶν, καὶ ἰδοὺ μέγας γέγονα. Ἐὰν γάρ τις καθαρίσῃ τὴν ἑαυτοῦ καρδίαν ἀπὸ ἀκαθάρτων λογισμῶν καὶ ἀκόνως ἐπιτελέσῃ τὰς ἀράς καὶ τὴν ἀκολουθίαν τοῦ κανόνος αὐτοῦ, δηλοῦντι σὺν τοῖς σημειοφόροις πατράστι, τῆς βασιλείας τῶν οὐρανῶν ἀξιωθήσεται.

746. Διηγήσατο ημῖν ὁ ἀββᾶς Μηνᾶς ὡς ὅτι καθημένου μου ποτὲ ἐν τῷ κελλίῳ μου, ἦθε πρὸς με [f. 330r] ἄδελφος ἄπο τῆς παρακαλών με καὶ λέγων Λάβε με πρὸς τὸν ἀββᾶν Μακάριον. Καὶ ἀναστὰς ἐπορεύθην μετʼ αὐτοῦ πρὸς τὸν γέροντα. Καὶ ποιήσας ημῖν εὐχὴν ἐκαθάβησθιν καὶ λέγει ὁ ἄδελφος τῷ γέροντι Πάτερ, ἔχω τριάκοντα ἔτη μὴ φαγών κρέας καὶ ἂρτι πολεμοῦμαι εἰς αὐτό. Καὶ λέγει αὐτῷ ὁ γέρων Μή μοι εἴπης, τέκνων, ὅτι τριάκοντα ἔτη ἔχεις μὴ φαγών κρέας, ἀλλὰ τούτο με πληροφόρησον, τέκνων, καὶ εἴπε μοι τὴν ἀλήθειαν. Πόσας ἡμέρας ἔχεις ὅτι οὐ κατελάλησας τὸν ἀδελφὸν σου, οὐ κατέκρινας τὸν πλησίον σου καὶ οὐκ ἔξηλεν λόγος ἀργός ἀπὸ τοῦ στόματός σου; Καὶ βαλών μετάνοιαν ὁ ἄδελφος λέγει: Εὐδαί με, πάτερ, ἵνα βάλω ἄρχην.

1 καὶ om V 2 λέγουσι τινὲς ὅτι βλέπουσιν[ τινὲς βλέπουσιν V 3 δαίμονα] δαίμονας V 4 ἐκβάλονται codd ἐκβάλειν codd 5 ἱάσαι] ἱάσονται V 6 σημειοφόροις V 7 ἀλήθειαν] τὸ add V 8 οὐ κατελάλησας] οὐκ ἐκατελάλησας V 9 οὐ οὔτε V
[his] anger, let him hate contact with the crowd. He who would bear no grudges, let him hate recrimination; he who would be undisturbed, let him live alone. He who wants to master his tongue, let him seal his ears so that he does not hear much. He who wishes always to have fear of God, he will hate bodily repose and will love affliction and hardship.”

N.745

A brother asked an elder: “Father, how can some say that they see revelations and visions of angels?” The elder said: “Blessed is he, my son, who can always see his own sins, for a man like that is always on the watch.” The brother said to him: “Father, a few days ago I saw a brother casting out a devil from [another] brother”, and the elder said to him: “I have no wish to cast out demons and to heal sicknesses, but I wish and beseech God that no demon enter into me, so I can cleanse myself of unclean thoughts and – see – I have become great! For if one cleanse himself of unclean thoughts and unwaveringly perform the hours and the liturgy of his rule-of-life, it is clear that he will be reckoned worthy of the Kingdom of Heaven together with the wonder-working fathers.”

N.746

Abba Menas told us: “Once when I was staying in my cell a brother came to me from afar, begging me and saying: ‘Take me to Abba Macarius.’ I got up and went to the elder with him. When he had offered a prayer for us we sat down and the brother said to the elder: ‘Father, I have spent thirty years not eating meat and still have a fight not to do so.’ The elder said to him: ‘Do not tell me that you have spent thirty years not eating meat but inform me about this, my son, and tell me the truth: how many days have you lived when you did not speak against your brother, did not condemn your neighbour and when no vain word came out of your mouth?’ The brother prostrated himself, saying: ‘Pray for me, father, that I might make a start.’”
747. Ἀδελφοὶ ἡρώτησε τὸν ἀββᾶν Σισόν λέγων· Τί ποιῆσαι; Πώς σωθῶ; Πῶς εὐαρεστήσω τῷ Θεῷ; Καὶ εἶπεν αὐτῷ ὁ γέρων· Εἰ βούλει εὐαρεστήσασθαι τῷ Θεῷ, ἔκστηθί κόσμου, ἀπόστηθι τῆς γῆς, ἀφεῖ τὴν κτίσιν καὶ πρὸς τὸν κτίστην μετὰ [f. 330v]βηθηθί καὶ διὰ προσευχῆς καὶ πένθους σύναψον ἐωτὸν τῷ Θεῷ καὶ εὐρήσεις καὶ ἐν τῷ νῦν αἴωνι καὶ ἐν τῷ μέλλοντι ἀνάπαυσιν.

748. Ὁ αὐτὸς εἶπεν· Εἰςὶ τινὲς ἐν ἀμελείᾳ τὰς ἐαυτῶν ἡμέρας δισανωντες καὶ λόγῳ μὲν καὶ λογισμῷ [f. 295r] ἐτησθῆναι, ἔργῳ δὲ οὕκ ἐπιτιθείον, ἀλλὰ τοὺς μὲν βίους τῶν πατέρων ἀναγινώσκουσι, τήν δὲ ταπείνωσιν αὐτῶν καὶ ἀκτημοσύνην, εὐχὴν τε καὶ ἀγρυπνίαν, ἐγκρατεῖαν τὲ ἡσυχίαν, χαμαικοίτιαν καὶ γυναικισίαν οὐ μιμοῦνται, ἀλλὰ ψευδοποιοῦσι τοὺς τῶν πατέρων βίους τῇ αὐτῶν οἴησει, ἀδύνατον λέγοντες πινα τοιαῦτα ὑπομεῖναι, μὴ λογιζόμενοι ὅτι ὁποῖο ὁ Θεὸς κατοικεὶ διὰ τῆς τοῦ θείου βαπτίσματος χάριτος καὶ τῆς τῶν ἐντολῶν ἐργασίας ὑπὲρ φύσιν τὰ πράγματα καὶ τὰ χαρίσματα γίνεται.

749. Παρέβαλομεν ἐγὼ καὶ ὁ σοφιστὴς Σωφρόνιος τοῖς ἀββᾶ ἱωστὴ εἰς τὸ Ἐνατον, ὁ δὲ γέρων ἀσμένοις μετὰ πάσης προθυμίας ὀμιλεῖ ἡμῖν [f. 330v], ἦν δὲ ὁ γέρων πάση ἁρέτη κεκοσμημένος, ἔχων πείραν καὶ τῆς ἔξω παιδείας. Ἦμων δὲ καθεξομένων καὶ ὀμιλοῦντων περὶ ψυχωφελῶν πραγμάτων, ἰδοὺ φιλόχριστός τις ἔλθων ἀπὸ Ἁιλία διδώσι τῷ γέροντι νομίσματα τρία λέγων· Δέξαι ταῦτα, πάτερ τίμει, ὅπως εὐθυ ὑπὲρ τοῦ πλοίου μου, ὅτι ἐνθηκίσατα καὶ ὀπέλυσα αὐτό εἰς Ἀθηναίαν. Ὁ δὲ γέρων οὐδ’ ὅλως προσέσχεν αὐτῷ. Ὁ δὲ κύρις Σωφρόνιος λέγει τῷ γέροντι· Δέξαι αὐτά, πάτερ, καὶ δόσας ἀδελφό χρήζωντι. Καὶ λέγει ὁ γέρων· Διπλή αἰσχύνη ἐστὶ, τέκνων, Ίνα λάβω ἀπερ μὴ χρῆζω καὶ ἰδίαις χερσὶ θερίῳ ἀλλοτρίᾳ ἀκάνθας. Εἴθε τὰς τῆς ἰδίας ψυχῆς μου θερίῳ ἀκάνθας. ᾿Γέγραπται γὰρ· Ἐάν στείρης τὰ σά στείρησα, τὰ γάρ ἀλλότρια ὕπατεν πικρότερα. Καὶ μάλιστα, τέκνων, ὅτι οὔδε περὶ ψυχῆς ἢ αἴτησις. Καὶ λέγει αὐτῷ· Τί οὖν ὅσα ποιεῖς ἀνθρωπός ἐλεημοσύνην οὐ λογίζεται αὐτὰ ὁ Θεός; Καὶ λέγει μοι [f. 330v] ὁ γέρων· Τέκνων, πολλαὶ εἰς διάφορα καὶ ἔτη τοῦ σκοποῦ τῆς ἐλεημοσύνης. ᾿Εστὶ γάρ τις ποιῶν ἐλεημοσύνην διὰ τὸ εὐλογηθήναι τὸν οἶκον αὐτοῦ καὶ ὁ Θεὸς εὐλογεῖ τὸν οἶκον αὐτοῦ. ᾿Αλλὸς ποιεῖ

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1 χαμαικοίτιαν] τῆ add V
2 βαπτίσματος] καὶ add V
3 ἰδίας S] ἐμῆς V
4 μου om V
5 ἀκάνθας om V
6 οὔδε S] οὐκέτι V

N.747

A brother asked Abba Sisoes: “What shall I do? How am I to be saved? How shall I be pleasing to God?” The elder said to him: “If you wish to be pleasing to God get out of the world, get away from the earth, abandon creation and approach the Creator. Through prayer and sorrow for sin unite yourself with God and you will find repose both in the present age and in the age to come.” [Cf. Mt 11:29.]

N.748

The same [elder] said: “There are those who are wasting away their own days in negligence, who are seeking to be saved by thought and word but do not practise in deed. They are reading the Lives of the Fathers but not imitating [the Fathers’] humility, indifference to possessions, prayer, vigil, self-discipline, ἑσυχία, sleeping on the ground, kneeling down, – but are giving the lie to the Lives of the Fathers by their inactivity, saying that it is impossible for a person to tolerate such practices, never considering that, where God dwells through the grace of sacred baptism and performing the commandments, the [deeds] and the spiritual gifts exceed the natural ones.”

N.749

Sophronius the sophist and I visited Abba Joseph at the Ninth [milepost]; the elder readily spoke to us with all eagerness for the elder was decorated with every virtue, experienced in secular learning too. As we were sitting there speaking of matters beneficial to the soul, here there came a Christ-loving person from Aila and gave the elder three pieces of gold, saying: “Take these, honoured father, so you might pray for my vessel, for I have put a cargo on board and set it sailing to Ethiopia”, but the elder paid no attention to him at all. Master Sophronius said to the elder: “Take [the coins], father, and give them to a brother in need.” The elder said: “It is a double disgrace for me to take what I do not need and to reap others’ thorns with my own hands, my son. Would I could reap the thorns of my
ἐλεημοσύνην διὰ τὸ πλοίον αὐτοῦ καὶ ὁ Θεός ἔλεει τὸ πλοίον αὐτοῦ. 1 Ἀλλοσ ποιεῖ ἐλεημοσύνην διὰ τὰ τέκνα αὐτοῦ καὶ ὁ Θεός φυλάττει τὰ τέκνα αὐτοῦ. Ἀλλοσ ποιεῖ διὰ τὸ δοξασθῆναι καὶ ὁ Θεός δοξάζει αὐτῶν. Καὶ οὐκ ἀδετεῖ ὁ Θεός τινα, ἀλλ’ ὁ θὲλει ἐκαστὸς παρέχει αὐτῷ, ὡταν μὴ βλάπτηται ἐκ τούτου ἡ ψυχὴ αὐτοῦ. Ἀλλ’ οὗτοι πάντες ἀπέχουσι τῶν μισθῶν αὐτῶν, οὐδὲν γὰρ ἀπέθεντο ἐαυτοῖς παρὰ τῷ Θεῷ, ἐπειδὴ καὶ ὁ σκοπὸς τῆς ἐλεημοσύνης οὐκ ἦν διὰ τὴν τῆς ψυχῆς ὁφέλειαν. Ἐποίησας ἐλεημοσύνην διὰ τὸ εὐλογηθῆναι τὸν οἶκον σου; ὁ Θεός εὐλογήσε τὸν οἶκον σου. Ἐποίησας διὰ τὸ πλοίον; ὁ Θεός ἔσωσε τὸ πλοίον σου. 2 Ἐποίησας διὰ τὰ τέκνα; ὁ Θεός ἔσωσε τὰ τέκνα. Ἐποίησας διὰ τὸ δοξασθῆναι; ὁ Θεός ἔδοξασε σε [f. 331r]. Τί οὖν σοι χρεώστε τοῖσον γούν διὰ τὴν ψυχὴν σου καὶ σῶζεται ἡ ψυχή σου. Γέγραπται γάρ· Δώῃ σοι Κύριος κατὰ τὴν καρδίαν σου. Εἰς γὰρ πολλοὶ πλοῦσιοι καὶ δοκοῦντες ποιεῖν ἐλεημοσύνην παροργίζουσι τὸν Θεόν. Καὶ λέγομεν αὐτῷ· Σαφήνωσι ἡμῖν τὸν λόγον, πάτερ. Ὁ δὲ ἔφη 3 ὁ μὲν Θεός προσέταξε τὰς ἀπαρχὰς τῶν γεννήματων, σῖτον καὶ κριθῆς καὶ χεδρόπων, 4 οίνου τε καὶ ἔλαιου, ἑραίας καὶ ὀτράρας, καὶ ἀπὸ ἀνθρώπων τὰ πρωτότοκα καὶ ἀπὸ τῶν κτηνῶν τῶν καθάρων, ὥστε μὴ ἔχειν αὐτὰ μῶμον, τούτεστι μὴ εἶναι ὡτότμητον ἢ κολοβόκερον καὶ ἀπὸ τῶν καρτῶν τὰ διάφορα προσφέρειν Θεῷ ύπέρ ἀφέσεως ἀμαρτιῶν. Οἱ δὲ πλοῦσιοι τὸ ἐναντίον ποιοῦσι· τὰ μὲν χρήσιμα κατεσθίουσιν, τὰ δὲ ἀχρηστα τοῖς πτωχοῖς διαδίδουσιν, τὸν μὲν διάφορον οίνον πίνουσιν, τὸν δὲ ὀξίζοντα χήρας καὶ ὀρφανοὺς παρέχουσιν. Ἰναιτὶ ἄρακώδῆ καὶ πολύρραφα τοῖς πένησι δι[f. 331r]δόντες ὀπώρων βεβρωμένην καὶ σεσητησίαν ῥογευόντες καὶ τῶν Καίν μιμούμενοι, οἷς καὶ ἀπρόσδεκτα γίνεται τῷ Θεῷ τὰ ύπὲρ αὐτῶν προσφερόμενα. Καὶ ἕαν τις τῶν πλουσίων ἔχῃ υἱὸν καὶ θυγατέρας εὐμόρφους καὶ ὡραιότατους 5 περὶ προῖκας καὶ γάμους καὶ νεωτέρους εὐεδίδει καὶ πλουσίους τὸν ὀφθαλμὸν περιάγει τε καὶ περισκοπεῖ, 6 ὡς πανταχόθεν 7 φροντίδα ποιούμενος, καὶ δὲ κέκτηται υἱὸν θυγατέρα 8 ἔλεημολογοῦν, δὲ ἱεροσλώμοιν, εἰ μὲν ἄρρεν εἰς μοναστηρίον ἐυτρεπτείζει, εἰ δὲ θήλη εἰς παρθενώνα αὐτῇ 9 .

1 Ἀλλοσ ποιεῖ ἐλεημοσύνην διὰ τὸ πλοίον αὐτοῦ καὶ ὁ Θεός ἔλεει τὸ πλοίον αὐτοῦ ροστ δοξάζει
2 τῶν μισθῶν [S] τὸν μισθὸν [V] 3 σου ροστ ἔσωσε τὲρ V 4 ἔφη [S] θης V
5 χεδρόπων [S] χαλῳπῶν [V (LSJ)] τὰ χαλῳπτὰ = leguminous fruits, pulse; gen. χαλῳπῶν οἱ
6 κολοβόκερων [S] κολοβόκερων [V (LSJ)] κολοβόκερων; οἱ = with a docked tail)
7 ἀρακώδῆ coir (according to LSJ)] ἀρακώδῆ V S 8 οῖς καὶ om V
8 γίνεται [S] γίνονται V 10 τῷ Θεῷ τὰ ύπὲρ αὐτῶν [S] τὰ ύπ᾽ αὐτῶν Θεῷ V
11 ὡραιότατους [S] ὡραιότατας V 12 περιάγει τε καὶ περισκοπεῖ [S] σκοπεύσει περιάγει V
12 ὡς πανταχόθεν om V 14 θυγατέρα; μοναρθαμόν; ἢ add V
15 λειψάμελος [S] λειψάμελον V 16 αὐτήν om V
own soul! For it is written: if you sow, sow your own [seed] for the more relentless among weeds are another’s [cf. Mt 13:24–30]; and that especially, my son, because the request is not about the soul.” He said to him: “Why does God not take into account whatever acts of almsgiving a man performs?” The elder said to me: “My son, there are many differences in the purpose of almsgiving. There is one who gives alms for his house to be blessed and God blesses his house. Another gives alms for his vessel and God is merciful to his vessel. Another gives alms for his children and God protects his children. Somebody else does it to be honoured and God honours him. God rejects nobody but grants what each one desires, provided his soul is not damaged by it. But these all come short of their rewards for they set nothing aside for themselves with God – because the object of their almsgiving was not concerned with the benefit of the soul. You gave alms for your house to be blessed? God blessed your house. You gave for the vessel? God saved your vessel. You gave for the children? God saved the children. You gave to be honoured? God honoured you. So whatever you ought to do, do it for your soul’s sake and your soul is saved, for it is written: ‘The Lord grant you according to your own heart’ [Ps 19:5]. There are many rich persons who, although they appear to be giving alms, are angering God.” We said to him: “Explain the saying to us, father”, and he said: “God commanded [them] to offer to God the first-fruits of produce, wheat, barley, vegetables, wine, oil, wool, fruit, the first-born of men and of clean beasts such as are without blemish – that is, not having the ears cropped or the tail docked – and the best of fruits of the earth, for the remission of sins. But the rich do the opposite: they consume the serviceable [produce] and give the useless to the poor. They drink the best wine and supply widows and orphans with the sour. What is the point of them giving torn and worn out [clothing] to the poor, distributing rotten fruit, imitating Cain? For them that which is offered on their behalf becomes unacceptable to God too. And if somebody among the rich has
ἔτοιμαζει. Ἐχρὴν οὖν τοὺς τοιούτους εἰδέναι καὶ διαλογίζεσθαι νηρόντως ὅτι ἀνθρώπους θητούς καὶ φθαρτοὺς τιμᾶν βουλόμενοι τῶν πρωτείων καὶ τῶν ἐξαιρέτων αὐτοῖς παραχωροῦμεν κάκεινα προσάγειν σπουδάζουμεν ἐμάλιστα πάντων αὐτοῖς τιμώτερα εἶναι δοκεῖ, Ὁθεῷ δὲ πῶς οὖν ἔχρην τά τιμώτερα καὶ ἐξαίρετα προσάγειν; Φαίνεται γὰρ ὁ Θεός καὶ [f. 331ν] αὐτὴν τὴν διδάσκειν τὴν διὰ τῶν λόγων καὶ οἶον ἐυχαριστίαν ἅπατην οὖν ὡς τῶν ὁμήματιν χρηζῶν, ἀλλὰ ἕνα ἡμᾶς παιδεύση εὐγνώμονας εἶναι καὶ τὰ ἐκπορευόμενα διὰ τῶν χειλέων ἡμῶν μὴ ἀθετεῖν, ἤγον τὰ ἀπέρ συνεταξάμεθα ἢ ὀρίσαμεν δοῦναι Θεῷ μετὰ πολλῆς σπουδῆς καὶ προθυμίας φόβου τε καὶ πόθου διδόναι. Ὁσπέρ γὰρ καὶ ἢ τοῦ Νόε θυσία κυσία καὶ καπνὸς ὑπάρχων, ὁμίη εὐώδιας ἐνώπιον Κυρίου προσηνέχθη ὡς γέγραπται καὶ ὀσφάνθη, φησὶ. Κύριος ὁ Θεός ὁμίη εὐώδιας, οὕτω καὶ ἢ τῶν πονηρῶν ἄνδρων καρποφορία καὶ θυσία καὶ τὰ δώρα βδέλυγμα Κυρίῳ λογισθήσεται. Ἀκούε γὰρ τοῦ Προφήτου πρὸς Ἰουδαίους λέγοντος καίτοι λάδος αὐτοῦ ὑπάρχοντας τότε τὸ θυμίαμα ὑμῶν βδέλυγμα μοί ἐστι καὶ γὰρ τὸν προσαγόντων πονηρία τὸ θυμίαμα τὸ εὐώδες εἰς βδέλυγμα ὑφήναι παρασκεύασε. Χρή [f. 331ο] οὖν πάντα ἄνθρωπον τὸν θελόντα σωθῆναι οὐ μόνον τὰς εὐξάς καὶ ἐλεημοσύνας ἐν ἀπλότητι καὶ πάσῃ προθυμίᾳ ἐπιτελεῖν, ἀλλὰ καὶ ἅ προσφέρειν μέλλει τῷ Θεῷ τιμώτερα πάντων ἔχειν καὶ ἐνδοξότερα, ἢν μή ἢ προσευχή ἡμῶν εἰς κόπτων ἡμῶν μεταίσης ἀποστραφῆ καὶ ἡ θυσία ἡμῶν ἐπιτιμωσεύσει ἀπρόσδεκτος γένηται καὶ οἱ καρποὶ ἡμῶν σεστιπότες καὶ ἄξιον ως τὰ τοῦ Καίν δώρα λογισθήσεται. Ὑμεῖς δὲ πάλιν ἡρωτήσαμεν αὐτῶν· Ἀρα βλάπτεται ή ψυχή ἐκ τῆς τοῦ λογισμοῦ συνδυάσεως; Ὁ δὲ φησὶν. Εἶναι ἐκ τῶν αἰσχρῶν καὶ ἄκαθαρτων οὐ βλάπτεται οὔτε ἐκ τῶν ἁγιάθων καὶ καθαρῶν καὶ εὐσεβῶν καὶ φιλοθεῶν ὄφελεται. Ὑς γὰρ ταῦτα ὄφελουσιν, οὕτως καὶ έκείνα βλάπτουσι. Κάν γὰρ μυρίας εἰρήνης ἐξωθὲν ἀπολαύσωμεν καὶ θεραπείας ἐνδοθὲν δὲ τίκτηται ἡμῖν ἐκ τῆς τῶν λογισμῶν [f. 332α] παραχής ζάλη καὶ θάρυσος οὐδὲν ὄφελος τῆς ἐξωθην εἰρήνης. Ὁσπέρ οὐδὲ πόλεως καὶ μυρία τείχι καὶ περιχαρακώματα περιβεβληθεί
handsome and very beautiful sons and daughters, they are looking around and looking out for dowries and weddings and handsome, rich young men, making this their entire concern. But if one has a son or daughter missing a limb or ill-favoured, if a male, he is prepared for a monastery; if a female, he gets her ready for a coenobion. Such people should have known and have taken into sober consideration that, wishing to honour mortal men subject to decay, we concede of our top-quality and outstanding [goods] to them and strive to offer them things which especially seem to them to be most valuable; so how would it not be required to offer the most valuable and outstanding [gifts] to God? God is clearly demanding the very attitude [that is] in our words and just thankfulness, not as though he needs words, but in order to train us to be right-minded and not set aside what proceeds from our lips, that is: to give him with much eagerness and willingness, in affection and fear, that which we agreed and determined to give to God. Just as the sacrifice of Noah (consisting of savour and smoke) was brought before the Lord as a sweet-smelling odour, as it is written: ‘And the Lord God smelt a sweet savour’ [Gen 8:21], so the fruit-bearing and sacrifice and gifts of wicked men will be reckoned an abomination to the Lord. Just hear the prophet speaking to the Jews, and they his own people: ‘Your incense is an abomination unto me’ [Is 1:13], for the evil of those offerings caused the sweet-smelling incense to be seen as an abomination. So every man wishing to be saved should not only discharge prayers and almsgiving in sincerity and with all readiness, but also have what he is going to offer to God from the most precious of all and the most outstanding, that our prayer not return into our breast with shame and our sacrifice, found blameworthy, become unacceptable and our fruits be discounted as rotting and useless, like the gifts of Cain.”

We also asked him: “Is the soul damaged by harbouring a logismos?” He said: “If it is not damaged by shameful and impure [logismoi] neither does it benefit from good, pure, devout and godly [ones]. For just as these are beneficial, so those also are harmful. For even if we repose in endless peace
Ἀδελφοί παρέβαλε τῷ ἀββᾶ Βίκτορι τῷ ἡσύ [f. 332v] ἡστῇ εἰς τὴν λαύραν Ἐλιαγοῦ καὶ λέγει αὐτῷ· Τί ποιήσω, πάτερ, ὅτι κατακυριεύει μου τὸ πάθος τῆς ὁλιγωρίας; Ἀπεκρίθη ὁ γέρων· Ἀρρωστία ψυχῆς ἑστίν. Ὅσπερ οἱ ὀρφαλμιστὶς ἐπειδὴ πάσχουσιν μάλλον πιὸς δοκοῦσι βλέπετι, οἱ δὲ ψυχὰς ἀποκτένεται ὁλίγων, οὕτως καὶ οἱ ὀρφαλμιστὶς ὁμοίως μικρὰς ὁλιγωρίας ταχέως ἐξαπλαύονται καὶ νομίζουσιν πολλὴν εἶναι τὴν ὁλιγωρίαν, οἱ δὲ ψυχὰς ἀποκτένεται τὴν ψυχὴν μᾶλλον ἐν τοῖς πειρασμοῖς χαίρουσιν.

750. Διηγήσατο τις τῶν πατέρων ὅτι ἐν Θεσσαλονίκῃ ὑπῆρχεν ἀσκητήριον παρθένων. Μία δὲ ἐς αὐτῶν κατ' ἐνεργείαν τοῦ ἐξελθεῖν τῷ μοναστηρίῳ. Ἐξελθοὺσα δὲ ἔπεσε πορνεῖα ὑπὸ τοῦ χειλασάντος αὐτῆς ἀδίμονος εἰς τὴν ἔξοδον καὶ εἰς τοῦτο

751. Ἀδελφοί παρέβαλε τῷ ἀββᾷ Βίκτορι τῷ ἡσύ [f. 332v] ἡστῇ εἰς τὴν λαύραν Ἐλιαγοῦ καὶ λέγει αὐτῷ· Τί ποιήσω, πάτερ, ὅτι κατακυριεύει μου τὸ πάθος τῆς ὁλιγωρίας; Ἀπεκρίθη ὁ γέρων· Ἀρρωστία ψυχῆς ἑστίν. Ὅσπερ οἱ ὀρφαλμιστὶς ἐπειδὴ πάσχουσιν μάλλον πιὸς δοκοῦσιν βλέπετι, οἱ δὲ ψυχὰς ἀποκτένεται ὁλίγων, οὕτως καὶ οἱ ὀρφαλμιστὶς ὁμοίως μικρὰς ὁλιγωρίας ταχέως ἐξαπλαύονται καὶ νομίζουσιν πολλὴν εἶναι τὴν ὁλιγωρίαν, οἱ δὲ ψυχὰς ἀποκτένεται τὴν ψυχὴν μᾶλλον ἐν τοῖς πειρασμοῖς χαίρουσιν.

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and attention on the outside, yet disturbance and distress are being brought forth within from the disorder of the logismoi; the external peace is no advantage— as in the case of a city that, even if it be surrounded by a quantity of walls and defence-works, suffers betrayal by those living within. For if we guard ourselves from assenting to shameful logismoi, the Lord-and-master has promised us great and enormous [things] way beyond what we can imagine: the repose of the Kingdom I mean, possession of unspeakable good things; converse with angels; deliverance from Gehenna. These and their like and more beside understand no limit, admit no end and know no change, for they are firm and immoveable.”

When the elder saw us in doubt about what he had said, he stood up before us, raised his eyes to heaven and said in our hearing: “Jesus Christ our God, who made heaven, the earth and the sea, redeemer and saviour of our souls, if what I have said to the brothers is false, let this rock remain unharmed; if true, let it be shattered.” The words were scarcely out of his mouth when the rock was broken into five pieces (the “rock” was part of a column four cubits in length).

We were amazed and, having benefited, we departed. As he escorted us, the elder said: “Come to me next Saturday, my sons: I shall need you.” We came on Saturday at the third hour and found him dead. We buried him and went away giving thanks to God for finding us worthy to inter such a holy one.

N.750

A brother visited Abba Victor living in ἡσυχία at the Eliagou lavra and said to him: “What shall I do, father, for the passion of faint-heartedness is getting the better of me?” The elder replied: “It is a sickness of the soul. As those afflicted in the eyes seem, when they are suffering, to see rather more light whereas those who are whole see a little, so too are the faint-hearted quickly upset by a small reverse and think it is a large one, whereas those whose soul is in good health tend rather to rejoice in temptations.”

N.751 BHG 1450 xa, de silentio

One of the fathers reported: “In Thessaloniki there used to be a monastery [askētērion] of virgins, one of whom was forced by the working of the enemy to come out of the monastery [monastērion]. When she came out
πεσούσα ἐποίησεν ἰκανὸν χρόνον ἐν τῇ πορνείᾳ. Καὶ μεταμελήθησα ὑπὸ τοῦ ἁγαθοῦ Θεοῦ τοῦ συνεργήθη [f. 332v1]σαντός αὐτῆς εἰς τὴν μετάνοιαν, ἔλθοσα εἰς τὸ κοινόβιον αὐτῆς ἄφ᾽ ὦ μετενόησε, πεσοῦσα πρὸ τοῦ πυλῶν ἐτελεύτησε. Καὶ ἀπεκαλύφθη τινὶ τῶν ἁγίων ὁ θάνατος αὐτῆς καὶ εἶδε τοὺς ἁγίους ἀγγέλους παραλαβένη ἐλθόντας τῇ ψυχῇ αὐτῆς καὶ δαίμονας παρεπτομένους αὐτοῖς. Καὶ ὡς διάλογον γενόμενον μεταξὺ αὐτῶν τῶν μὲν ἁγίων ἀγγέλων λεγόντων ὅτι ἐν μετανοίᾳ ἦλθε, τῶν δὲ δαίμονων λεγόντων ὅτι ἦμεν δουλεύει τοσοῦτον χρόνον καὶ ἠμετέρα ἐστίν. Ἐπὶ πολὺ οὖν διαλεγομένοις αὐτῶν περὶ τούτων ἔλεγον οἱ δαίμονες ὅτι οὐδὲ ἐφθάσεν ἐλθέιν εἰς τὸ κοινόβιον,3 πῶς οὖν λέγετε ὅτι μετενόησαν; Ἀπεκρίθησαν οἱ ἀγγέλοι καὶ εἶπαν4 ὅτι ἐξότε ἐδει Θεὸς τὴν πρόθεσιν αὐτῆς εἰς τούτο κλίσασθαι, προσεδέξατο αὐτῆς τὴν μετάνοιαν. Καὶ τῆς μὲν μετανοίας αὐτῆς μὲν5 ἦν κυρία διὰ τοῦ σκοτοῦ οὐ προέθετο, τῆς δὲ ζωῆς ὁ πάντων δεσπότης [f. 333r6] καὶ Κύριος. Ἐν τούτοις οὖν καταπεισθέντες ὑπέχωρθησαν οἱ δαίμονες. Ὁ δὲ τὴν ἀποκάλυψιν ἐφορέσχος ἁγίους γέφυρον ὁ καὶ ἐπίσκοπος διηγήσατο αὐτά, φησί, ἐν ὧν καὶ ἠμεῖς ἠκούσαμεν καὶ ἀπηγγειάσαμεν υἱῶν. Τούτο οὖν εἰδότες, ἀδελφοί, πρῶτον ἀσφαλισόμεθα ἐαυτοὺς μετὰ τῆς βοηθείας τοῦ Θεοῦ μὴ ἐνδιδόναι τοῖς λογισμοῖς ἐν μηδενί ἀμαρτήματι, ἀλλὰ ἀντιλέγομεν καὶ ἀντιπολεμοῦμεν μᾶλτα δὲ περὶ τοῦ μὴ ἐξελθεῖν τοῦ ἱδίου μοναστηρίου. Οἴδαμεν γὰρ πόθεν ἀναχωροῦμεν, εἰς τί δὲ μέλλομεν πίπτειν ἀναχωροῦντες ἀναγουοῦμεν.

752. Ὅ μακάριος Σέριδος ἠχὼν κοινόβιον εἰς Θεοσῳθα εἶχεν ἀγαπητὸν τινὰ Διάγυπτον ὦκούντα ἐν Ἀσκάλωνι ἔχοντα καὶ μαθητήν. Συνέβη δὲ αὐτῶς χειμῶνος ὄντος πέμψα τὸν μαθητὴν αὐτοῦ μετὰ γραμμάτων πρὸς τὸν ἠββᾶν Σέριδον ἔπι τῶν ἐνεγκείν7 αὐτῶς σκυτάλην χαρτίων.8 Ἐρχομένου δὲ τοῦ νεωτέρου [f. 333r9] ἀπὸ Ἀσκάλωνος εὐχή γενέσθαι ὄμβρον πολύν, ὡστε καὶ τὸν ποταμὸν Θύαθον9 ἐλθέιν ἀγριώτερον. Ὅτε δὲ ἔδωκε τὸ γραμμάτα τῷ ἄββᾶ Σέριδῳ βροχή ἦν καὶ λέγει αὐτῷ ὁ νεωτέρος: Δός μοι τὰ χαρτία, ἄββᾶ, ἴνα ἀπέλθω. Ὅ δέ εἶπεν αὐτῶ.10 Βροχή ἔστι καὶ τοῦ ἔχεις ἄρτι ἀπέλθεις; Καὶ λέγει αὐτῷ ὁ νεωτέρος: Ἐνυπλήν ἠχὼ καὶ οὐ δύναμαι μείναι. Ὡς δὲ ἐπέμενεν όχλῶν αὐτῶς, δέδωκεν αὐτῶ τὰ χαρτία καὶ λαβὼν παράθειναι καὶ εὐχήν ἐκ τοῦ ἄββᾶ ἀπήλθε. Λέγει οὖν ὁ ἄββᾶς τοῖς συμπαροῦσιν αὐτῶν, ἐν οἷς ἦν ὁ ἄββᾶς

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1 παραλαβένη ἐλθόντας S| ἐλθόντας τῶν τερπ V 2 ἠμετέρα S| ἦμων V 3 ἐλθέων εἰς τὸ κοινόβιον S| εἰς τὸ κοινόβιον τερπ V 4 εἶπαν S| εἶπαν V 5 μὲν om V 6 ἠμεῖς ἠκούσαμεν καὶ om V 7 ἐνεγκείν S| ἐνέγκαι V 8 χαρτίων S| χάρτων V 9 Θύαθον S| Θύαθον V 10 Ὅ δέ εἶπεν αὐτῷ S| Ἀυτὸς δὲ εἶπεν V
she fell into *porneia* under the influence of the demon who had deceived her into coming out. Once she had fallen, she spent a considerable amount of time in *porneia*. After coming to regret this through the good God assisting her towards repentance, she came to her coenobion where she repented and, falling down before the gate, she died. Her death was revealed to one of the saints; he saw the holy angels coming to receive her soul and demons accompanying them. He saw a dialogue taking place between them, on the one hand the angels saying: ‘She came in repentance’, the demons on the other hand saying: ‘She was serving us for such a long time and she is ours.’ While they argued at length about these things the demons said: ‘She did not even arrive at the coenobion so how can you say she repented?’ The angels answered saying: ‘As soon as God saw her intention leaning in that direction, he accepted her repentance. She was mistress of repentance by virtue of her intended aim, [the master] of life is the Lord and master of all.’ The demons were put to shame by these arguments and retreated. The holy elder (he was a bishop too) who had seen the revelation reported these things, “meanwhile we heard them and reported them to you.” So, being aware of these things, brothers, let us first secure ourselves with the help of God against giving in to *logismoi* [to commit] any kind of sin but let us argue against and resist, especially in order not to come out of one’s own monastery. For we know from what we are withdrawing, but we do not know what we are going to fall into when we withdraw.

The blessed Seridos who directed a coenobion at Thavatha had a beloved Egyptian living at Ascalon who had a disciple. Once when it was winter time that person sent his disciple to Abba Seridos with a letter about bringing him a roll of paper. When the young man was coming from Ascalon there happened to be much rain, so that the River Thyathon became swollen. It was raining when he gave the letter to Abba Seridos and the young man said to him: “Give me the paper so I can go off”, but he said to him: “It is raining; where can you go now?” The young man said to him: “I have a commandment and I cannot wait.” As he went on insisting, [the elder] gave him the paper and he departed with the leave and the blessing of the abba. Then the abba said to those who were present with them (among whom was Abba Theodore, who is one of those with us): “Let us go and see what he does at the river”, for the rain was beating down. When he arrived at it, he went far from them, took off his clothes,
753. "Ελέγη τις τῶν πατέρων διὰ τὴν ταπεινοφορούσην παραβολήν, ὅτι αἱ κέδροι διήρνον τοῖς κάλαμοις. Πῶς ἦμεις ἀσθενεῖς δόντες καὶ ἀδύναμοι, οὐ κλάσθε ἐν [f. 333v] τῷ χειμώνι, ἦμεις δὲ τηλικαύται οὕσαι συντριβόμεθα, ἐστὶ δὲ ὅτε καὶ ἐκρηζόμεθα; Καὶ ἀπεκρίθησαν οἱ κάλαμοι λέγοντες, ἢμεῖς ὅταν ἔλθῃ ὁ χειμών καὶ φυσήσωσιν οἱ σκληροί ἀνέμοι, κλινόμεθα μετά τοῦ ἀνέμου ὡδὲ ὡδὲ καὶ διὰ τούτο οὐ κλανόμεθα; ὅμοιοι οἱ ἀνέμοι κινδυνεύετε. Τούτο δὲ ἔλεγεν ὁ γέρων ὃ δὲ παραχωρεῖν ὅταν λόγος ὑβρεώς γένηται ἢ ἀφορμὴ δοσιληψίας ἢ ἄλλο τι τῶν τοιοῦτος καὶ διδόναι τότον τῇ ὅργῃ καὶ μὴ ἐναυτοῦσθαι καὶ πίπτειν εἰς ἀτόπους λογισμοὺς καὶ πράγματα κατὰ τὸ εἰρημένον τῷ ἀγίῳ ἀποστόλῳ. Βάπτε ὁ ὅργῃ.

754. Ἐπεὶ πάλιν ὁ γερός ἐξοντες τὸν Χριστὸν ἐν ἑαυτοῖς καὶ τὰ ὡδὲ κληρονομοῦσιν διὰ τῆς ἀπαθείας καὶ τὰ ἐκεῖ, ἐπειδὴ καὶ τὰ ὡδὲ καὶ τὰ ἐκεῖ τοῦ Χριστοῦ ἔστιν, ἠγούν ὁ ἐχὼν αὐτόν ἐχει καὶ αὐτὸν καὶ τὰ αὐτοῦ. Ὅ γαρ ἔχων τὰ πάθη, καὶ τὸν κόσμον ὄλον ἐχει ὃς [f. 334v] δὲν ἐχει, εἰ μὴ τὰ πάθη κυριεύοντα αὐτοῦ.

755. Ἐπεὶ γέρων. Γνάθι τῇ πείρᾳ τοῦ ἀγαθὸν βιόν καὶ μὴ φοβηθῆς ως ἀδύνατον.

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1 Θεόδωρος S| Δωράθες V
2 Ἀπέλθωμεν V| Ἀπέλθωμεν V
3 καὶ om V
4 καὶ ἐντυλίξας τὰ χαρτί a τῆς ἰμάτια om V
5 προσεδόκων S| προσεδόκων V
6 εἴτε τοῖς S| εἴτε τοῖς V
7 τοῖς τοῖς (L.S.v. ὁ κάλαμος)
8 κλάσθε S| κλάσθαί V
9 δὲ om V
10 οἱ S| αἱ V
11 λέγοντες om V
12 κλανόμεθα sic codd; κλώμεθα?
13 ἀγίω om V
14 ἀγιοι om V
wrapped the paper in his clothes, put it on top of his head, tied [it] and said to them: “Pray for me”, – and threw himself into the river. When Abba Seridos assured his companions [of this] they could think of nothing else but to send to the sea and find his remains but [the young man] continued struggling and resisting the rushing water and, swept down-stream some distance, he arrived at the other bank of the river. Amazed at his obedience unto death, we glorified God. This is the obedience which the fathers say is unwavering, which bestows great confidence with God upon him who was deemed worthy of it. He will deem us worthy of the same grace too so that, passing our days care-free and peacefully, we may find mercy with our fathers in the presence of God.

N.753

One of the fathers told a parable about humble-mindedness. The cedars said to the reeds: “How is it that you who are feeble and frail are not broken in the storm while we, being so great, are shattered and sometimes uprooted?” The reeds replied, saying: “When the storm comes and harsh winds blow, we bend this way and that way with the wind and, for that reason, we are not broken, while you are in danger from withstanding the winds.” The elder said this because, when an insulting statement is made or the onset of a heated exchange or anything else of that kind comes about, it is necessary to give place to anger and not resist and fall into inappropriate logismoi and deeds, in accordance with the statement of the holy Apostle: “Give place unto anger” [Rom 12:19].

N.754

He also said: “The holy ones, having Christ within themselves, inherit both the things that are here through apatheia and those that are there, since both these and those are Christ’s; or rather, he that has [Christ] has both him and what is his. But he who has passions, even if he has the whole world, has nothing other than the passions that dominate him.”

N.755

An elder said: “Know the good life by experience and do not fear it as something impossible.”
756. Εἴπε τάλιν. Μή θαμάσῃς εἰ ἀνθρωπος ὃν ἀγγελος γενέσθαι δυνήσηται. Πρόκειται γάρ ἵσαγγελος δόξα καὶ ταύτην ὁ ἀγωνοθήτης τοῖς ἀγωνιζομένοις ἐπαγγέλλεται.

757. Εἴπε τάλιν ὁ γέρων. Οὐδέν οὖτως τούς μοναχοὺς προσάγει Θεός· ώς ἢ τὸ εὐσχημον καὶ εὐπάρεκδον τῷ Κυρίῳ ἀπερίσπαστον παρέχοσα· ἡ καλὴ καὶ σεμνὴ καὶ φιλόθεος ἀγνεία, καθάπερ μεμαρτύρηκεν αὐτῇ τὸ πανάγιον Πνεῦμα διὰ τοῦ φωστήρος Παύλου.

758. Ὁ ἀββᾶς Παμβώ ἀπέστειλε τὸν μαθητὴν αὐτοῦ ἐν Ἀλεξανδρείᾳ τῇ πόλει πρὸς τὸ πωλήσαι τὸ ἐργόχειρον αὐτοῦ. Ποιήσας δὲ ἡμέρας δέκα ἐξ ἐν τῇ πόλει, ὡς ἔλεγεν ἡμῖν, τὰς νύκτας ἐκάθευδεν ἐν τῷ ναῷ τοῦ ἀγίου Μάρκου. Καὶ ἰδὼν τὴν ἀκολουθίαν τῆς καθο[334v] ἀκίκης ἐκκλησίας ἀνέκαμψε πρὸς τὸν γέρωντα. Ἑμαθε δὲ καὶ τροπάρια. Λέγει οὖν αὐτῷ ὁ γέρων. Ὅρῳ σε, ὁ τέκνων, τεταραγμένων. Μή τι πεισαρμός σοι συνέβη ἐν τῇ πόλει; Λέγει ὁ ἀδελφὸς τῶν γέρωντα Φύσει, ἀββᾶ, ὡς ἀμελείς δαπανώμενης τὰς ἡμέρας ἡμῶν ἐν τῇ ἔρημῳ ταύτῃ καὶ οὕτε κανόνας οὗτε τροπάρια μανθάνομεν. Ἀπελθόντος γάρ μου ἐν Ἀλεξανδρείᾳ εἰδόν τὰ τάγματα τῆς ἐκκλησίας πῶς πάλινου καὶ ἐν λύπῃ γέγονα πολλής, διατήρησεν ὡς πάλινος καὶ τροπάρια. Λέγει οὖν αὐτῷ ὁ γέρων. Οὐαὶ ἡμῖν, τεκνωσίτες, ὅτι ἔφθασαν αἱ ἡμέραι ἐν αἰσιοδοξίασιν οἱ μοναχοὶ τὴν στερεάν τροφήν τὴν διὰ τοῦ ἀγίου Πνεύματος Ῥηθέθησαν καὶ ἔμαθον ἀποκόλλησιν ἀσκητά καὶ ἡχουσί. Ποία γὰρ κατάνυξις, ποία διάκριμα τίκτονται ἐκ τῶν τροπαρίων; Ποία κατάνυξις τοῦ μοναχοῦ ὅτε ἐν ἐκκλησίᾳ ἤ ἐν κελλίῳ ἱσταται [f. 334v] καὶ ὑψοῖ τὴν φωνήν αὐτοῦ ὡς οἱ βοις; Εἰ γὰρ ἐνωτίον τοῦ Θεοῦ παριστάμεθα, ἐν πολλῇ κατανύξει, ἐφελομένη ἱστασθαι καὶ οὐχὶ ἐν μετεωρισμῷ. Καὶ γὰρ οὐκ ἔξηλθον οἱ μοναχοὶ ἐν τῇ ἔρημῳ ταύτῃ ἵνα παριστώμαται τῷ Θεῷ καὶ μετεωρίζονται καὶ μελωδῶσιν ἃς καὶ κατανύξει ἄσματα καὶ ῥυθμίζονται ἡχουσί καὶ σείωσι καὶ χέριας καὶ μεταβάνωσιν τοῖς ποσίν, ἀλλὰ ἐφελομένη ἐν φόβῳ πολλῇ καὶ ἐν τρόώῳ, διάκρισι τε καὶ στεναχοίς, μετὰ εὐλαβείας καὶ εὐκατανύκτου καὶ μετρίας καὶ ταπεινῆς φωνῆς ταῖς προσευχαῖς τῷ Θεῷ προσφέρειν. Ἡδοὶ γὰρ λέγω σοι, τεκνώσι, ὅτι ἐλεύσονται ἡμέρας ὑπὸ φθείρουσιν οἱ Χριστιανοὶ.

1 τοὺς μοναχοὺς προσάγει Θεός S] προσάγει τῷ Θεῷ τοὺς μοναχοὺς V
2 παρέχομαι S] ἠγούσαι V 3 νάρθηκι τῆς ἐκκλησίας add V
4 ὅρῳ σε] there is a correction in the margin but it is difficult to read 5 τὶ S] τῆς V
6 διατὶ καὶ add V 7 ἐκαλούθησαιν S]-σωσιν S] V 8 μεταφράζονται S]-ονται V
9 μεταφράζονται S]-ονται V 10 σείσθαι S] ωσι V 11 μεταβάνωσι S]-ωσι V
12 τοῖς ποσίν S] πόδως V 13 καὶ οὐ V 14 τᾶς οὐ V 15 λέγω σοι S] λέγουσι V
16 φθείρουσι S] φθείρουσιν V
He also said: “Do not be amazed that, being a man, you can become an angel. Glory equal to that of the angels is set before you and the judge of the contests promises this to the contestants.”

The elder also said: “Nothing so brings the monks to God as that beautiful and becoming purity beloved of God, which bestows an unshakeable, seemly and constant attendance upon the Lord, as the all-holy Spirit has borne witness through Paul the luminary.” [Cf. 1 Cor 7:34–35.]

Abba Pambo sent his disciple into the city of Alexandria to sell his handiwork. Spending sixteen days in the city, as he told us, he used to sleep at night in the narthex of the church of Saint Mark. Having witnessed the rite of the Catholic Church, he returned to the elder. He had learned the troparia too. So the elder said to him: “My son, I see you troubled; perhaps some temptation befell you in the city?” The brother said to the elder: “You know, abba, we are wasting our days in negligence in this desert and we are learning neither canons nor troparia. When I went away to Alexandria I saw the ranks of the church and how they sing and I became very sorrowful because we do not sing canons and troparia.” The elder said to him: “Woe betide us, my son, for the days have arrived in which the monks will abandon the solid food spoken of by the Holy Spirit and go running after songs and tones. What kind of sorrow for sin, what tears are born of the troparia? What kind of sorrow for sin is there for a monk when, standing in church or cell, he raises his voice like the oxen? If we are standing before God, we ought to stand in great sorrow for sin, not being elated. For the monks did not come out into this desert to stand before God and be elated, to warble songs, shape tunes, wave their hands and prance around on their feet. Rather ought we to offer our prayers to God in great fear and trembling, with tears and sighs, with reverence, in a thoroughly repentant, moderate and humble voice, well disposed to
τὰς βιβλίων τῶν ἄγιων εὐαγγελίων καὶ τῶν ἄγιων ἀποστόλων καὶ
tῶν θεσπεσίων προφητῶν λειαίνοντες ἡ τάς ἄγιας Γραφάς καὶ γράφοντες
τροπάρια καὶ ἐλληνικοὺς λόγους καὶ χυθήσεται οὐ νόει εἰς τροπάρια καὶ
eἰς τοὺς λόγους τῶν Ἡλλήνων. Διὰ τούτο οἱ πατέρες [f. 334v\textsuperscript{b}] ἡμῶν
εἰρήκασιν ἵνα μὴ γράφασιν οἱ ἐν τῇ ἐρήμῳ ταύτῃ δίνεις καλλιγράφοι τοὺς
βίους καὶ λόγους τῶν ἄγιων πατέρων ἐν βεμβάνοις ἀλλ’ ἐν χαρτώισι.
Μέλλει γάρ ἡ ἐρχομένη γενεά λειαίνει τοὺς βίους τῶν ἄγιων πατέρων καὶ
γράφει πατρί τὸ θέλημα αὐτῶν. Καὶ εἶπεν αὐτῷ ὁ ἀδελφός: Ἐὰν οὖν
ἀλλαχθῆσαιν τὰ ἐθη καὶ αἱ παραδόσεις τῶν χριστιανῶν καὶ οὐκ ἔσονται
ἰερεῖς ἐν τῇ ἐκκλησίᾳ, ἵνα ταύτα γένηται; Καὶ εἶπεν ὁ γέρων: Ἐν τοῖς
tοιούτοις καιροῖς ψυγγήσεται ἡ ἀγάπη τῶν πολλῶν καὶ ἔσται θλίψις
οὐκ ὀλίγη, ἐθνῶν ἐπιθυμαί, λαῶν κινήσεις,\begin{footnote}{3} βασιλεῶν ἀκαταστασία, ἀρχόντων ἀταξία, ἱερεῶν σπατάλη, μοναχῶν ἀμέλεια. Ἐσονται οἱ ἠγούμενοι καταφρονοῦντες τῆς ἐσαύτων σωτηρίας καὶ τοῦ ποιμνίου, προθυμοὶ πάντες καὶ σπουδαῖοι εἰς τὰς τραπέζας καὶ μοχάμηρα, όνομαρχοί εἰς τὰς εὐχάς, ἔτοιμοι εἰς καταλαλίας, πρόχειροι τοῦ κατακρίνειν, [f. 335r\textsuperscript{b}] βίους γερόντων καὶ λόγους μήτε μιμούμενοι μήτε ἀκούμενοι, ἀλλά μάλλον ἡροῦντες λέγουσιν ὅτι εἰ ἦμεν ἐν ταῖς ἡμέραις αὐτῶν ἠγούσισμεθα ἐν ἤν καὶ ἡμεῖς. Οἱ δὲ ἐπίσκοποί τοῦ Καίσαρά των καιρῶν ἔσονται σάλιεςκορύφως δυνατῶν, κρίνοντες τὰς κρίσεις ἐν διώριοι μή ἐν κρίματι τῶν πτωχῶν ὑπερασπίζοντες, ἐλίβοντες χήρας, καταφρονοῦντες ὄργανοι. Εἰσελέφασται δὲ καὶ εἰς τὸν λαὸν ἀπιστία, ἁσωτία, μίσος, ἔχθρα, ζήλος, ἐρίθεια, κλοπαί, κώμοι, μέθαι, μοιχείαι, πορνείαι, φόνοι, διαρταγαί. Καὶ εἶπεν ὁ ἀδελφός: Τί οὖν ποίησες τις ἐν τοῖς τοιούτοις καιροῖς καὶ χρόνοις; Καὶ εἶπεν ὁ γέρων: Τέκνων, ἐν ταῖς τοιαύταις ἡμέραις σῶξ ὁ σῶζων τήν ἐσαύτου ψυχήν καὶ μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

759. Εἶπεν ὁ ἀββᾶς Ἁντώνιος: Οὐδέποτε ἐστιν ἀνθρωπος καλός, κἂν
θελήσῃ εἶναι καλός, ἐὰν μὴ ὁ Θεὸς οἱ [f. 335v\textsuperscript{b}]κήσῃ ἐν αὐτῷ. Οὐδεὶς γὰρ ἀγαθός, εἰ μὴ εἰς ὁ Θεὸς.
sorrow for sin. See, I am telling you, my son, the days will come when Christians will destroy the books of the holy gospels and of the holy apostles and of the divine prophets, smoothing away the holy Scriptures and writing *troparia* and pagan poems; and their mind will be besotted with *troparia* and pagan poetry. This is why our fathers have said that the scribes who are not to write the lives and sayings of the holy fathers on parchment but on paper, for the forthcoming generation is going to smooth away the lives of the holy fathers and write according to their own will.” The brother said to him: “What then, will the customs and traditions of the Christians be changed? And will there be no priests in the church that this might come about?” The elder said: “In those times the love of many will grow cold [Mt 24:12]; there will be affliction on no small scale, incursions of nations, displacement of people, the overthrow of kings, disorder among rulers, wantonness among priests, negligence among monks. Higoumens will think nothing of their own salvation and that of the flock, all eager and zealous about going to table, quick to pick a fight, slow to prayers, ready to bite back, standing by to condemn, neither imitating nor listening to the lives and sayings of the elders but rather foolishly saying: ‘If we had been in their days we would have fought the good fight too.’ And the bishops of those times will be respecters of powerful persons, giving their judgements according to bribery, not protecting the poor in court, afflicting widows, despising orphans. There shall come among the people unbelief, profligacy, hatred, enmity, jealousy, intrigue, thefts, carousings, drunkenness, fornications, murders and plunderings.” The brother said: “What shall one do in such times and seasons?” and the elder said: “In such days he who saves his own soul saves himself and he will be called great in the Kingdom of Heaven” [Mt 5:19].

Abba Antony said: “A man is never good, even if he wants to be good, unless God dwells within him: ‘There is none good but one: God’ [Mk 10:18].”
760. Εἶπε πάλιν ὁ ἀδικοúμενος ἐκουσίως καὶ συγχωράων τῷ πλησίον κατὰ φύσιν ἑστὶ τοῦ Ἰησοῦ, ὁ δὲ μηδὲ ἀδικῶν μηδὲ ἀδικοúμενος κατὰ φύσιν ἑστὶ τοῦ Αδάμ, ὁ δὲ ἀδικῶν ἢ τόκους ἀπαιτῶν ἢ κακοπραγμονῶν κατὰ τὴν τοῦ διαβολοῦ ἑστὶ.

761. Περὶ τῆς ἀλώσεως τῆς ἱερουσαλήμ

Ἐν τῇ λαύρᾳ τῆς Ἐπταστόμου ὡς ἀπὸ σταδίων δεκατέντες τῆς λαύρας τοῦ ἀγίου πατρὸς ἡμῶν Σάβα ἦν τὸς ἀναχωρήτης θαυμαστός ὁνόματι Ἰωάννης σὺν τῷ ἱδρῷ μαθητῇ καθεζόμενος. Ὁ δὲ μαθητής θεωρῶν τὴν παραχάν καὶ τὴν θλίψιν τὴν γινομένην καθ’ ἡμέραν υπὸ τῶν Περσῶν, τῆς ἀγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλεως ὡς ἐμμελλέ γίνεσθαι παρεκάλει τὸν αὐτοῦ πατέρα λέγων. Ἐπειδή πέπεισμα, πάτερ, ὅτι ὁ Θεός μέλλει ποιεῖν ὡς µὴ ἀποκρύψῃ ἀπὸ σοῦ, δέομαι σου εἰπεί μοι εἰ παρα [Ἑ. 335ν] λειψθήναι πέλες ἡμέραν. Ὁ δὲ γέρων λέγει αὐτῷ. Πάθει ἐγὼ ἐπίσταμαι περὶ τούτου ἀνθρώπου ἀμάρτωλος ὑπάρχων; Ὁ δὲ μαθητής ἐπέμενε παρακαλοῦν μαθεῖ θέλων. Τάτε δακρύσας ὁ γέρων λέγει: Ἐπειδή θεωρῶ σε ἐμπτώνως, ὡ τέκνων, μαθεῖ θέλοντα περὶ τούτου, ἐγὼ σοι ἔρω ὁ Θεός ἐδειξέ μοι. Πρὸ τῶν πέντε ἡμέραν πολίων ἡμῶν ἀδολεσχόν περὶ τούτου καὶ θεωρῶ ἐμαυτοῦ ἀρταγεντά ἐμπεμοθηκὼν τοῦ ἀγίου Κρανίου καὶ πάς ὁ λαὸς σὺν ὅλῳ τῷ κλήρῳ ἐκραζόν τὸ Κύριε ἐλέησον. Ἀτενίσας δὲ θεωρῶ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν προσηλμόμενον τῷ σταυρῷ καὶ τὴν παναγίαν Θεοτόκον τὴν δέσποιναν7 τοῦ κόσμου δυσωπούσαν ὑπὲρ τοῦ λαοῦ. Ὁ δὲ ἀπεστρέφετο τὸν λαὸν λέγον. Οὐ µὴ ἐπικούσαν αὐτῶν, ἐβεβήλωσαν γὰρ τὸ θυσιαστήριον μου. Μετὰ δὲ τὸ κράζει5 τὸ Κύριε ἐλέησον σὺν δάκρυσι καὶ στεναγμοῖς ἀπήλθαμεν ἐν τῷ ναῷ τοῦ ἀγίου [Ἑ. 335ν] Κωνσταντίνου. Κράζοντες κάκεισε τὸ Κύριε ἐλέησον συνεισήλθον δὲ κάγῳ μετὰ τοῦ ἰερατείου, ἦγον τοῦ κλήρου ἐν τῷ ἱερῷ. Ἐμοὶ δὲ ἀπελθῶντος προσκυνήσας ἐν τῷ τόπῳ ἐν ὧν ἦμηρνται τὰ τίμια ξύλα τοῦ ζωοποιοῦ σταυροῦ ὡρῶ βορβορὸν ἐξερχόμενον εἰς τὸν ναόν. Ἡσαν δὲ ἐκεῖ δύο γέρωντες ἱερεπτεῖς προστάσθηκαν καὶ λέγον ἀυτοὺς: Ὅτι φοβεῖσθε τὸν Θεόν ὅτι οὐδὲ εὔξασθαι δυνάμεθά εἰ τὸν βορβόρου; Πάθει δὲ δυσωδία ἐντούθα κεῖται; Οἱ δὲ λέγουσιν Ἐκ τῶν ἁμαρτιῶν τῶν κληρικῶν τῶν τόπου τούτου. Ἐγὼ δὲ εἶπον πρὸς αὐτοὺς: Καὶ οὐ δύνασθε αὐτὸ καθάρισαι ὅπως συγχωρήθωμεν εὐξασθαι; Οἱ δὲ

1 ἐστὶ SI ἐστὶν V] φύσιν add V
2 Tit, om V
3 παραλειψθήναι V] παραληθήσεται S
4 ὑπάρχων S] ὧν V
5 ὡ τέκνων om V
6 θέλοντα S] θελῶν τά V
7 δέσποιναν S] δέσποινα V
8 κράζει] ἡμῶς add V
9 ἀπήλθαμεν[σικερο] V
10 ηύρηται] εὖ-V
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He also said: “He who is gratuitously done an injustice and forgives his neighbour is of the nature of Jesus. He who neither commits nor suffers an injustice is of the nature of Adam. He who commits injustice or demands interest or wickedly conspires is of the demon’s nature.”

N.761 BHG 1448w, de anachoreta Ioanne a Persis occiso

On the taking of Jerusalem

In the lavra of Heptastomos, about fifteen furlongs from the lavra of our holy father Sabas, there lived an amazing anchorite named John with his own disciple. Seeing the trouble and affliction that was happening day by day from the Persians, the disciple besought his own father [to say] what was going to become of the holy city of Christ our God, saying: “Since I believe, father, that God will not hide the things that he is going to do from you, I beg you, tell me whether the city is going to be left”, but the elder said to him: “How would I know about that, being a sinful man?” The disciple, however, continued beseeching him, wishing to learn. Then, in tears, the elder said: “Since I see you diligently wishing to learn about this, I will tell you the things that God showed me. Five days ago I was pondering this matter and I observed myself being snatched away before the holy Calvary and all the people with the entire clergy were crying: ‘Lord have mercy.’ Gazing intently, I saw our Lord Jesus Christ nailed to the cross and the all-holy Mother of God, the Mistress of the world, importuning on the people’s behalf. But [Christ] turned away from the people saying: ‘I will not give ear to them for they have defiled my altar.’ When we had cried ‘Lord have mercy’ with tears and sighs, we went off to the church of Saint Constantine, crying ‘Lord have mercy’ there too. I went into the church together with the ordained; with the clergy, that is. I went off to worship in the place where the precious timbers of the life-giving Cross are found and I saw sludge coming out into the church. There were two reverend elders standing there and I said to them: ‘Do you not fear God, for we cannot even pray because of the sludge. From where comes the stench that lies here?’ They said: ‘From the irregularities of the clergy of this place.’ I said to them: ‘And can you not cleanse it so we may be allowed to pray?’ but they said: ‘Believe me, brother, things around here will not be cleansed other than by fire.’ And the vision [went] that far.”
ἐγώ οὖν εἰπών ὁ γέρων δακρύσας λέγει τῷ μαθητῇ αὐτοῦ: ἐκ τοῦ μόνου μοναστήριον ἐπισκέψεως χάριν. Ἡρώτων οὖν αὐτὸν πῶς ἔχουσιν οἱ πατέρες καὶ ἔλεγε μι᾽ ὁ λός διὰ τῶν εὐχῶν ὑμῶν. Ἡρώτησα οὖν αὐτὸν περὶ ἐνὸς ἀδελφοῦ κακῶς φήμην καὶ ὅμοος ἔχοντας καὶ λέγει μι᾽ καὶ αὐτός: Πιστευόν, πάτερ, οὕτω ἀπελλάγης τῆς φήμης ἔκεινης. Τούτῳ οὖν ἀκούσας ἔγγο εἶπον. Οὕνεκα! καὶ σὺν τῷ εἰπέν με οὕνεκα! καταφέρομαι ὡς ἐν ἐκστάσει ὑπὲρ καὶ θεωρῶ ἐμαυτὸν ἐμπροσθεὶς τῷ ἁγίῳ Κρανίου ἑσόμενον καὶ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν μέσῳ τῶν δύο ληστῶν ἑσταυρωμένου. Ὡρμήσα οὖν τοῦ προσκυνήσας καὶ πλησίασάς αὐτῷ [lacuna?] ὡς τῶν ἑθεσάστη ἐπέτρεψε μεγάλη τῆς φωνῆς τοῖς παρεστῶν αὐτῶν ἁγίως ἀγγέλως λέγων αὐτοῖς· Βάλλετε αὐτὸν ἔξω ὃτι ἀντίχριστός μου ἐστί. Πρὶν γὰρ ἔγω κρίνων, αὐτὸς κατέκρινε τὸν ἀδελφὸν αὐτοῦ. Διωκομένου οὖν μου, ὃς ἦλθον ἐξέβρεθεν τῇ θυρᾳ, ἐκρατήθη τὸ παπλίον μου ἀσφαλισθεῖσα αὐτῆς ὡς ἐσάσας αὐτό ἐκεῖς εὐθέως διαστίπτωσθαν. Καὶ λέγω τῷ παραβαλλόντι μοι· Πονηρὰ ἢ ἡμέρα [Petropolitanus 381, f. iv4] αὐτῇ ἔμοι. Καὶ λέγει μι᾽· Ποιος ἔνεκα, τάτε διηγησάμην αὐτῷ τῷ ὀραθήνα μαι καὶ εἰπά· Ὡς τὸ παπλίον μου ἢ σκέπη τοῦ Θεοῦ ἢ ἐπ᾽ ἔμοι ἢ καὶ ἐστήρησεν αὐτῆς. Καὶ ἐκ τῆς ἡμέρας ἐκείνης ὃς ἐπὶ Κυρίου τῆς δόξης ἐπὶ φρονίμων ἐποίησα πελαξάμοις εἰς τὰς ῥήμας, μήτε ἀρτοῦ γευόμενος, μήτε ὑπὸ στέγην εἰσελθὼν, μήτε ἀνθρώπως συντυχὼν, έχως οὐ ἐθεσαμόρις ὦμοιος τὸν Κύριον μου ἐπιτρέψαται ἀποδοθήσεαι μοι τὸ παπλίον μου. Ἡμεῖς δὲ ταῦτα περὶ τοῦ θυσίαν ήλθον ακούσαντες εἴπομεν ὃτι εἰ ὁ δίκαιος μώλις σώζεται, ὁ ὁσίως καὶ ἀμαρτωλὸς τοῦ φανεῖται;
Having said that, the elder spoke to his disciple in tears: “And I am telling you this, my son, a declaration went out that I should be decapitated. I insistently besought God to forgive me and he revealed to me that it certainly has to happen; and he alone knows that I never used to pour out blood on the earth.” And while they were saying these things, here the barbarians came upon them. The disciple fled in terror but they captured and killed the elder, then made off at speed. The disciple came and, seeing his elder dead, wept bitterly. He took him and buried him with the fathers.

N.761bis

The wondrous John the Sabaite related: “Once when I was living in the remotest desert,” he said, “a brother from the monastery called on me for a visitation. I began asking him how the fathers were and he told me: ‘They are well, thanks to your prayers’ so I asked him about one brother who had a bad name and reputation. He said to me himself: ‘Believe me, father, there is no change in that reputation.’ On hearing this I said: ‘Ah!’ – and as I said ‘ah!’ I was carried away by sleep as though in an ecstasy and observed myself standing before holy Golgotha and our Lord Jesus Christ crucified between the two thieves. I dashed forward to worship and, having got near him, [prostrated myself]. When he observed this, with a loud voice he ordered the holy angels standing by him, saying to them: ‘Throw him out for he is my antichrist: he was condemning his brother before I condemn him.’ Being pursued, as I was at the point of coming out of the door, my pallium caught and, leaving it there (as the door was firmly closed), I immediately woke up. I said to my visitor: ‘This is a terrible day for me’, and he said to me: ‘Why is that, father?’ and then I described to him what was seen by me and I said: ‘My pallium was the protection of God over me and I was deprived of it.’ And from that day I have spent seven years as though in the glory of the Lord, wandering in the deserts, neither tasting bread nor going under a roof nor meeting a man until in a similar way I observed my Lord ordering that my pallium be given back to me.” When we heard this about the wondrous John, we said: “If the righteous will scarcely be saved, where shall the ungodly and sinner appear?” [1 Pet 4:18].
Τὸν δὲ λοιπὸν ἀδελφὸν ἐκδεχομένων τῶν ἀδελφῶν — ὡς γὰρ ἦν τὸ ἔθος τῆς ἐπιστήμου κυριακῆς — οὐ γὰρ ἐποίουσα τὴν σύναξιν ἐώς ὅπερ πάντες ἦλθον. Ἐπιμενόντων δὲ αὐτῶν ἐπὶ πλεῖον καὶ ἐκεῖνου μὴ ἐρχομένου, ἀναστάντες ἔρχονται πρὸς αὐτὸν λέγοντες· Ἀρα μὴ ἀσθενεῖ· ὡς δὲ ἦλθον εἰς τὸ κελλίον τοῦ ἀδελφοῦ ἐπινυθάνοντο λέγοντες. Διὰ τὸς οὖν ήλθες εἰς τὴν ἐκκλησίαν, ἀδελφε; Ὁ δὲ ἀδελφὸς ἤσχυνεν ἀπαγγείλα αὐτοῖς. Ἐπιγινόντες δὲ οἱ ἀδελφοὶ τὴν τοῦ διαβόλου κακοβουλίαν καὶ τέχνην αὐτοῦ εἶναι, ἐβάλλον ἀὐτῶν μετάνοιαν ἕνα αὐτοῖς ὀμολογήσατο τὴν τοῦ διαβόλου κακοτεχνίαν. Ὁ δὲ ἀπῆγγειλεν αὐτοῖς λέγων· Ὑπεχωρήσατε μοι, πατέρες, ὅτι ἐν νυστὸ κατὰ τὸ ἔθος ἐλθέτες εἰς τὴν ἐκκλησίαν καὶ εἰπέν μοί ὅτι λογισμὸς ὅτι οὐκ ἔστι σῶμα καὶ αἷµα τὸ ὑπάγεις μεταλαβεῖν ἀλλὰ ἄρτος καὶ οἶνος. Εἰ οὖν θέλετε ἵνα ἔλθῃ μεθ’ ὑµῶν εἰς τὴν ἐκκλησίαν, ἑρατεύσατε µου τὸν λογισµὸν περὶ τῆς ἀγίας προσφορᾶς. Οἱ δὲ εἶπον αὐτῶ· Ἐθέλε µεθ’ ἡµῶν εἰς τὴν ἐκκλησίαν καὶ ἡµεῖς παρακαλοῦµεν τὸν Θεόν ἵνα σοι δείξῃ τὴν θείαν δύναµιν κατερχοµένην. Καὶ ἀναστὰς ἦλθε µετ’ αὐτῶν εἰς τὴν ἐκκλησίαν καὶ γενοµένης µεγάλης ἱκεσίας πρὸς τὸν Θεόν περὶ τοῦ ἀδελφοῦ ὡς ἔχαντο ἐπιτελεῖν τὴν σύναξιν τῆς λειτουργίας στήσαντες τὸν ἀδελφὸν ἐν µὲν τῇ ἐκκλησίᾳ καὶ µέχρις ὅτι ἀπέλυσεν ἡ ἐκκλησία οὐκ ἔτασεν ὁ ἀδελφὸς δάκρυς καταβρέχει τὴν ὑμῖν αὐτοῦ. Μετὰ δὲ τὴν σύναξιν προσκόλασαντεῖς τὸν ἀδελφὸν ἡµῶν ὑπὸ ὑµῶν λέγοντες· Εἰ τι σοι ἐδείξεν ο Θεός ἀπαγγείλην ἡµῖν ἵνα καὶ ἡµεῖς ὀφεληθῶµεν. Ὁ δὲ µετὰ πολλῶν δακρύων ἔχαρον ἐµα καὶ τρέµων ὑπὸ λέγειν ὅτι ὅτε ἀνεγνώσθη ἡ τῶν ἀποστόλων διδακτή καὶ ἀνήλθεν ὁ διάκονος ἀναγνώριζε τὸ ἄγιον εὐαγγελίου εἰδην ἐγὼ τὴν στέγην τῆς ἐκκλησίας ἀνεγνώμενη καὶ τὸν οὖρανον φαίνεται καὶ ἐκθάλησως τού ἄγιου εὐαγγελίου ὥσ πῦρ ἔγενετο ὁ διάκονος ὁ ἐστηκός εἰς τὸ

1 προσφοράς | ἀναφοράς V  
2 αὐτῶ | ὅτι add V  
3 μεταλάβης |-ῆς V  
4 ἐπιγινότοις |-ωσιν V  
5 Τῶν δὲ λοιπῶν ἀδελφῶν | Τῶν δὲ ἀδελφῶν τῶν λοιπῶν τερ V  
6 ἀσθενεῖς |-ῆς V  
7 Ἐπιγινότοις |-γενότοι V  
8 αὐτοῦ | τούτο add V  
9 ἐβάλον | ἐβάλον V  
10 ὀμολογήσατο | ἀπαγγελθή V  
11 ἀπῆγγειλεν | ἀπῆγγειλεν V  

761ter (= V f. 310v). Θεοφίλου ἀρχιεπισκόπου Ἀλεξανδρείας περὶ τῆς ἀγίας προσφορᾶς

624 Sayings of the holy elders
They used to say of a certain brother that, there being a service on a Sunday, he got up to go to church as usual and the devil deceived him, saying: “How is it that you are going off to church to partake of bread and wine and men say that it is body and blood of the Lord? Do not be deceived!” The brother was convinced by the logismos and did not go to church as usual. The rest of the brothers were waiting for the brother, for such was the custom on a special Sunday, for they used not to hold the service until everybody came. Since they were waiting for too long and he was not coming, they got up and went to him, saying: “He is surely not sick or has died, has he?” When they came to the brother’s cell they enquired, saying: “Why did you not come to church, brother?” but the brother was ashamed to answer them. Recognising the evil counsel of the devil and his craftiness, the brothers prostrated themselves [entreating] that he might confess the wickedness of the devil to them. He gave them an answer, saying: “Forgive me, fathers: I got up as usual to come to church and the logismos came to me that it is not body and blood you are going to partake of, but bread and wine. So if you want me to go to church with you, cure me of [this] thought concerning the holy sacrifice.” They said to him: “Come to church with us and we will beseech God to show you the divine dynamis descending.” He got up and went to church with them and with a great intercession to God on the brother’s behalf taking place, they began to celebrate the service of the liturgy, standing the brother in the midst of the church. And until the congregation was dismissed, the brother never stopped wetting his face with tears. After the service they called the brother and asked him, saying: “Declare [it] to us if God showed you anything, so that we also might gain some benefit.” With many tears, rejoicing and trembling at the same time, he began telling them: “When the teaching of the apostles was read and the deacon went up to read the
ἀναλογείον. Καὶ εἶδον πάλιν τὴν γῆν ἀνεωχθείσαν ἐν τῷ ἁγίῳ θυσιαστηρίῳ καὶ οἱ κατέχοντες τὴν τῶν θείων μυστηρίων δωρεάν ἱερεῖς μετὰ φόβου ἰσταντο. Εἴδον δὲ πάλιν τοὺς οὐρανούς ἀνεφομένους καὶ κατερχόμενον πῦρ καὶ μετὰ τὸ πῦρ πλήθος ἄγγελων καὶ εἰν μέσῳ αὐτῶν ἄλλα δύο πρόσωπα ἐνάρτατα δὲ οὐκ ἦν τὰ κάλλη αὐτῶν διηγήσασαί· ἥν γὰρ τὸ φέγγος αὐτῶν ὦσε ἀστραπῆ ἢ ἐν τῇ βροντῇ γινομένη. Καὶ οἱ μὲν ἄγγελοι ἐστάθησαν κύκλῳ τῆς ἀγίας τραπέζης καὶ παῖδιον μέσον αὐτῶν. Ὡς δὲ προσήγγισαν οἱ ἱερεῖς κλάσας τοὺς ἄρτους τῆς προθέσεως εἴδον ἐγὼ τὰ δύο πρόσωπα ἐπάνω τῆς τραπέζης πώς ἐκράτησαν τὰς χεῖρας καὶ τοὺς πόδας τοῦ παιδίου καὶ κατέχοντες μάχαιραν ἔσφαξαν τὸ παιδίον καὶ ἐξεκένωσαν τὸ αἷμα αὐτοῦ εἰς ποτήριον ὃν ἦν κείμενον ἐπάνω τῆς ἀγίας τραπέζης καὶ κατακόψαντες τὸ σῶμα αὐτοῦ ἐβέβακαν ἐπάνω τῶν ἄρτων καὶ ἐγένοντο οἱ ἄρτοι σῶμα. Καὶ ἔμνησθην τοῦ ἀποστόλου λέγοντος· Καὶ γὰρ τὸ Πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη Χριστός. Ὡς δὲ προσήγγισαν οἱ ἁγίοι μεταλαβεὶν τῆς ἀγίας προσφοράς ἐπεδίδοτο σῶμα καὶ ὦτε ἐπε- καλοῦντο λέγοντες· Ἅμην ἐγένετο πάλιν ἄρτος εἰς τὰς χεῖρας αὐτῶν. Ὡς δὲ προσήγγισα τοῦ μεταλαβεὶν ἐγὼ τῆς ἀγίας προσφοράς ἐπέδοθεν μοι σῶμα καὶ οὐκ ἠδυνάμην αὐτοῦ μεταλαβεὶν καὶ ἠκουσα φωνῆς λεγούσης εἰς τὰ ὄντα μου· Ἀνθρώπε, διατί οὐ μεταλαμβάνεις; Οὐκ ἐστί τοῦτο δὲ ἐξήτεις; Κάγω ἰδὼν εἶπον· ἰλεώς μοι γενοῦ, Κύριε, σῶμα οὐ δύναμαι μεταλαβεῖν καὶ ἄλλα πλεόνα ἐπέτειν μοι. Εἰ οὖν ἠδυνατο ἀνθρώπος σῶμα μεταλαβεῖν, σῶμα Θεοῦ ἡμίρισκετο, καθὼς ὦ ἔφεσι. Ἀλλὰ οὐ δύνασαι φαγεῖν σῶμα καὶ διὰ τοῦτο ὁ Κύριος καὶ Ἡθὸς ἡμῶν ἐταξεν ἄρτος τῆς προθέσεως. Ὁσπερ ἔξ ἀρχῆς ὁ Λαός διὰ τῶν χειρῶν τοῦ Θεοῦ ἐγένετο σάρξ καὶ ἐνεφυσώσαται αὐτῷ ὁ Θεὸς πνευματικὸς καὶ οὐς σάρξ ἐχωρίσθη εἰς τὴν γῆν τὸν δὲ πνεύμα ἐξεκοινώσατο, οὕτως καὶ ὁ Χριστός δίδει τὴν ἐκαλότα σάρκα σὺν τῷ Ἁγίῳ Πνεύματι καὶ οὐς σάρξ συνέκοινε σὰρκα τὸν Ἁγίῳ Πνεύματι καὶ οὐς σάρξ συνέκοινε. Καί ἐπετέινε καὶ τοῦτο εἰς τὸν Θεοῦ μετελαμβάνει τὴν ἀγίας προσφοράς. Ὡς δὲ ἡ συνάξεις προέκυψε καὶ ἤλθον οἱ ἱερεῖς ἐπὶ τὸ αὐτό, εἴδον πάλιν τὴν στέγην τῆς ἐκκλησίας ἀνεφυσώμενη καὶ τὰς θείας δυνάμεις ἀνυπομένων εἰς τοὺς οὐρανοὺς. Καὶ ταύτα ἀκούσαντες οἱ ἁγιοί καὶ πολλῆς κατανύξαν λαβόντες τῆς τῶν ἁγίων
holy gospel, I saw the roof of the church opened and heaven visible. And as 
the holy gospel spoke forth, the deacon, standing at the analogeion, became 
as fire. And again I saw the earth in the holy sanctuary opened and the 
priests holding the gift of the holy mysteries standing there in fear. Again 
I saw the heavens opened and fire descending and, with the fire, a 
multitude of angels and, in the midst of them, two other virtuous person-
ages whose beauty it is not possible to describe, for their brilliance was like 
the lightning when there is thunder. And the angels stood around the 
holy table with a child in the midst of them. When the priests approached 
to break the offering-loaves, I saw the two personages above the table, how 
they held the hands and the feet of the child and, holding a sword, slew the 
child and emptied out his blood into a cup set on top of the holy table and, 
cutting up his body, placed [it] on top of the loaves and the loaves became 
body. I remembered the apostle saying: ‘Christ our Passover was slain for 
us’ [1 Cor 5:7]. When the brothers approached to partake of the holy 
sacrifice there was body given to them and when they cried out saying: 
‘Amen’ it became bread again in their hands. But when I approached to 
partake of the holy sacrifice there was body given to me and I could not 
partake of it and I heard a voice saying in my ear: ‘Man, why are you not 
partaking? Is not this what you were looking for?’ I looked and said: ‘Be 
gracious with me Lord; I cannot partake of body’, and he said more to me: 
‘If a man were able to partake of body, it would be found to be body of 
God, as you found. But [man] cannot eat body and, for that reason, our 
Lord and God stipulated loaves for the offering. Just as, in the beginning, 
Adam became flesh at the hands of God and God breathed into him the 
breath of life and the flesh was separated into the earth but the spirit 
remained, so too Christ gives his own flesh with the Holy Spirit and: while 
the flesh rises into heaven, the body stays in our hearts. So if you have 
believed, partake.’ I said: ‘I believe, Lord’, and when I said this, the body in 
my hand became bread and, giving thanks to God, I partook of the holy 
sacrifice. As the service proceeded and the priests came together, again 
I saw the roof of the church opened and the divine powers being lifted up 
to the heavens.” After hearing these things and receiving great sorrow for
762. Περί Εὐλογίου

Διηγήσασθοι ἡμῖν οἱ μαθηταὶ τοῦ ἅββα Εὐλογίου ὅτι ὅτε ἀπέστειλεν ἡμᾶς ὁ γέρων εἰς Ἀλεξάνδρειαν πρὸς τὸ πωλῆσαι τὸ ἐργοχειροῦν, ἐδίδου ἡμῖν [f. 336v²] ἐντολὰς ἵνα πλεῖον⁴ τρεῖς ἡμέρας μὴ ποιήσωμεν. Ἐπεὶ δὲ πλεῖον τῶν τριῶν ἡμερῶν ποιήστηκε, φησὶ, ἄθος εἰμὶ ἐγὼ ἀπὸ τῆς ἁμαρτίας ὑμῶν. Ἡμεῖς δὲ ἠρωτήσαμεν αὐτὸν πῶς οἱ μοναχοὶ οἱ ἐν ταῖς πόλεις καὶ κώμαις μετὰ τῶν κοσμικῶν νύκτα καὶ ἡμέραν⁶ συναναστρεφόμενοι οὐ βλάπτονται. Ἀνοίξας⁷ δὲ τὸ ἀμευδεστάτον στόμα αὐτοῦ ὁ γέρων λέγει πρὸς ἡμᾶς: Πιστεύσατε μοι, τέκνα, ἀφ’ οὐ ἐμόνασα, ἐποίησα τρίακοντα ὁκτώ ἐπ’ ἡμέρας τῆς Σκήτους. Καὶ μετὰ τὸ τέλος τῶν τριάκοντα ὁκτῶ ξ’ ἐτῶν ἀπῆλθον μετὰ τοῦ ἅββα Δανιὴλ πρὸς τὸν πάπαν Εὐσέβιον ἐν Ἀλεξάνδρεις διὰ χρείας τινά καὶ εἰσελθόντων ἡμῶν ἐν Ἀλεξάνδρεια ἐθεσάμεθα πολλοὺς μοναχοὺς καὶ ἐθεώρουν τοὺς μὲν ἐξ αὐτῶν ὑπὸ κοράκων ῥαπτιζόμενοι, τοὺς δὲ γυναίκας γυμνὰς ἀγκαλιζομένας αὐτοὺς καὶ εἰς τὸ οὖς αὐτῶν ὑμίλουσας. Τοὺς [f. 336v³] δὲ ὑπὸ παιδαρίων ἄρρενων καὶ αὐτοὺς γυμνοὺς κοσίζοντας αὐτοὺς καὶ κόπτου ἀνθρώπινουν χρῶντας αὐτοὺς. Καὶ τοὺς μὲν κρέα ὁυ καὶ οἴνον καὶ σίκερα προσοφράνοντας αὐτοὺς, ἐνίους δὲ ἐξελέπον ὅτι κατέχοντες μάχαρες ἀπίστους κατέκοπτον σάρκας ἄνθρωπων καὶ ἐδίδουν τοῖς μοναχοῖς πρὸς τὸ φαγεῖν. Καὶ ἐγνώσας ὅτι ἐκάστος τῶν μοναχῶν οὐ παθεῖ προσταλαίει τοιοῦτοι δαίμονες ὑπεκεύονται καὶ προσαμιλούσιν αὐτῶ κατὰ διάνοιαν. Καὶ διὰ τούτο, ἀδελφοί, οὐθέν ὑμᾶς χρονίσατι ἐν πόλει, ἵνα μὴ ὑπὸ τοιούτων λογισμῶν, μᾶλλον δὲ δαιμόνων, ὕψηθε.
sin from the gift of the holy mysteries, the brothers withdrew, each one to
his own cell, glorifying God. Amen

N.762 BHG 2128

Concerning Eulogius

The disciples of Abba Eulogius related this to us: “When the elder used to
send us to Alexandria to sell the handiwork, he would give us orders not to
spend more than three days. ‘If you spend more than three days,’ he said,
‘I am not responsible for your sins.’ We asked him how monks in the
cities and villages are not harmed, being in contact with worldlings day
and night. The elder opened his mouth that was totally incapable of lying
and said to us: ‘Believe me, my sons, from the time that I became a
monk, I spent thirty-eight years never going out of Scete. After the end of
the thirty-eight years I went with Abba Daniel to Pope Eusebius in
Alexandria for some necessary reason. When we came into Alexandria
we observed many monks; I watched some of them being pecked by
crows, some with naked women embracing them and speaking in their
ears, others were naked with male youths, violating them and anointing
them with human excrement while others were giving them meat, wine
and strong drinks to smell. And I saw some people going off holding a
sword and they were cutting up human flesh and giving it to the monks
to eat. And I realised that with whatever passion each of the monks was
struggling, similar demons were accompanying him and speaking to him
in his mind. And for that reason, brothers, I do not want you delaying in
the city, in order that you may not be troubled by such logismoi – or
rather, demons.’”

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One of the fathers put himself in temporary confinement for the holy forty
days of the holy fast [Lent]. But the devil, ever envious of those who are
fighting the good fight, filled his entire cave from floor to roof with bugs,
both the water and the bread and everything that was his so that not a
fingers-breath of the cave was visibly free of them. Enduring the trial, this
noble one said: “Even if I have to die, I am not coming out until the holy
ἀποθανεῖν οὐκ ἐξέρχομαι ἐως τῆς ἁγίας ἐορτῆς. Τῇ δὲ τρίτῃ ἐβδομάδι τῶν ἁγίων νηστείων ἰδίου ὀρᾷ ἀπὸ πρωίας πλῆθος ἀδιήγητον μυρμηκόν τελείων εἰσερχομένων ἐν τῷ στηλαῖῳ ἐπ᾿ ἄπωλείς τῶν κορίδων καὶ καθάπερ ἐπὶ πολέμου ἐν τῷ ἐξωτερικῷ ἐξβαλόντες τῶν στηλαίων ἐξήγαγον. Διὸ καλῇ ἡ τῶν πειρασμῶν ὑπομονῆς εἰς ἁγαθῶν γὰρ πέρας πάντως ἔρχεται.

764. Τοῦ ἀββᾶ Ησαίου

Διηγήσατο ἡμῖν ὁ ἀββᾶς Ἡσαίας ὅτι καθεξομένου μου ποτὲ πλησίον τοῦ ἀββᾶ Μακαρίου ἦλθον ἐπτά ἀδελφοί ἀπὸ Ἀλεξανδρείας πειράζοντες αὐτοῦ καὶ φασίν. Εἰπὲ ἡμῖν, πάτερ, πῶς σωθῆμεν; Λαβὼν ἔγω πτύχιον καὶ καθεσθεῖς κατιδίαν ἐγγραφὸν τὰ ἐκπορευόμενα διὰ τῶν [F. 337r] χειλῶν αὐτοῦ. Ὅ δὲ γέρων στενάξας καὶ ἀνοίξας τὸ πεφωτισμένον στόμα αὐτοῦ ἐπέπενεν ὁ ἀδελφοί, πῶς ἐκάστος ἡμῖν οἶδε πῶς σώζεται, ἀλλὰ οὐ σέλομεν σωθῆναι. Οἱ δὲ ἐπίταν πρὸς αὐτῶν Πολλὰ σέλομεν σωθῆναι καὶ οὐκ ἔδων ἡμᾶς οἱ πονηροὶ λογισμοὶ. Τῇ πιστεύομεν: Ὅ δὲ γέρων ἐπέπενεν Εἰ μοναχῷ ἐστὶ, διατί γυρεύετε μετὰ τῶν κοσμικῶν ἡ πλησάζετε ὑπὸν μὲν κοσμικός; Οἱ ἀποταξαμένοι τὸν κόσμω καὶ φορέας τὸν ἁγιον σχῆμα καὶ εἰς ἀνὰ μέσον κοσμικῶν ἀστους φρεναπτάσων. Οἱ τοιοῦτοι εἰς μάτην κοπίοσι. Τῇ γὰρ κερδήσουσιν ἀπὸ τῶν κοσμικῶν, εἰ μὴ σαρκικὴν ἀνάπαυσιν; Ὁποὺ δὲ ἐστὶ σαρκικῆ ἀνάπαυσις ἐκεῖ οὐ δύναται φόβος Θεοῦ οἰκήσαι, μάλιστα δὲ ἐν μοναχῷ. Διατὶ μοναχός; Ὁτι μόνος πρὸς Θεὸν νῦκτα καὶ ἡμέραν ὁμιλεῖ. Ὅ δὲ μοναχὸς ὁ μετά κοσμικῶν ποιῶν πλεῖ[F. 337r] θαν ἦτοι γε τὸ πλεῖον δύο διὰ τὸ μὴ δύνασθαι ζῆν ἀνευ τῆς χρείας αὐτοῦ διὰ τὸ τὸ ἐργάσχειν αὐτοῦ πωλήσαι καὶ ἐπάρας τὰς χρείας αὐτοῦ καὶ ὑποστρέψας μετανοήσῃ γυμνὸς διὰ τὰς δύο ἡμέρας ὥς ἔποιησεν ἐν τῇ πόλει πολῶν τὸ ἐργάσχειν αὐτοῦ. Οὐδὲν ὠφελήθη μοναχὸς ὁ μετὰ κοσμικῶν διαστρίβων. Ταῦτας τὰς ἀρετὰς κερδαίνει πρὸ τῶν πάντων ὁτε
feast [Easter].” In the third week of the holy fast, here at dawn he saw an indescribable multitude of fully grown ants entering the cave to destroy the bugs and, as though at war, expelling them into the outer part, they killed them all and got them out of the cave, carrying them. So it is good to endure trials, for a good ending is sure to come.

N.764

Of Abba Isaiah

Abba Isaiah related to us: “Once when I was staying near Abba Macarius there came seven brothers from Alexandria and, to put him to the test, they said: ‘Tell us, father, how are we to be saved?’ Taking up a tablet and sitting apart, I began to write down what came out of his mouth. With a sigh the elder opened his enlightened lips and said: ‘O brothers, how each one of us knows how he is to be saved, yet we do not wish to be saved!’ They said to him: ‘We greatly wish to be saved but the evil logismoi do not allow us. What shall we do?’ The elder said: ‘If you are monks, why do you go around with worldlings or approach where a worldling is staying? They who have renounced the world and wear the holy habit and are in the midst of worldlings deceive themselves. Such people labour in vain, for what can they gain from the worldlings other than repose of the flesh? Yet where there is repose of the flesh, the fear of God cannot dwell, especially in a monk. Why a monk? Because he alone speaks to God, day and night. The monk spending even a day or at most two with worldlings to sell his handiwork and to carry away what he needs (because he could not live without the necessities of life) had to return and repent sincerely for the two days he spent in the city selling his handiwork [but] reaped no benefit. A monk staying with worldlings receives no benefit in spite of the virtues he acquires before all when he has contact with them: control of the tongue for a start, fasting then humbling himself until he becomes known and his reputation spreads that such-and-such a monk is a servant of God. Then immediately Satan sends him worldlings to supply his every need, of wine,
ἐἰς ἐλθον' ἡ ἄρχη αὐτοῦ ὑπάρχει οὕτως ἐγκράτεια
gλώσσης καὶ νησ-
tεύων καὶ τατεινῶν ἐστιν ἔως ὁ γνωρισθῇ καὶ ἐκβή φήμη αὐτοῦ, ὁτι ὁ δείχν ὁ μοναχὸς δοῦλος τοῦ Θεοῦ ὑπάρχει καὶ εὐθέως ὑποβάλλει αὐτῷ ὁ σατανᾶς τοὺς κοσμικοὺς φέρειν αὐτῷ ἀπασαν χρείαν ἀπὸ τε οἶνου καὶ ἔλαιου καὶ χρυσοῦ καὶ πίνου καὶ ἀπασανέμειν. Ἑπείτα δὲ ἀνιστάμενος ἐν τῇ ψυλμοδιᾳ υψω τήν φωνήν αὐτοῦ ἔως ὁ ἐπικαλέσωι οἱ κοσμικοὶ. Ὁ δείχν ὁ μοναχὸς πᾶλει καὶ ἀγρυπνεῖ, ἐως οὐ ἐπαινέσωι αὐτῶν καὶ πάλιν κενοδοξίᾳ ἐπάρειται καὶ ύψωται καὶ εὐθέως ἀπέρχεται ἡ ταπεινωσίς εἰς αὐτοῦ. Καὶ ἐάν τις ἐπὶ αὐτῷ λόγον τραχύν, ἀποκρίνεται αὐτῷ χείρων. Ἑπείτα δὲ θεωρῶν τοὺς κοσμικοὺς νῦκτα καὶ ἡμέραν τοξεύει αὐτὸν ὁ διαβόλος εἰς γυναίκας καὶ παιδία καὶ μέριμναν τοῦ βίου καὶ ὀχλείται, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός ἐν τῷ εὐαγγελίῳ εἰρηκεν ὅτι πᾶς ὁ εὐμβλέψις γυναῖκα πρὸς τὸ ἐπιθυμησία αὐτήν, ἢ ἢ ἐμοίχουσιν ἀυτῇ εἰς τῇ καρδίᾳ αὐτοῦ. Εἰ δὲ καὶ μῦθος λογιζόμεθα ταύτα, ἀκούσωμεν τοῦ Κυρίου λέγοντος: Ὁ οὐρανὸς καὶ ἡ γῆ παρελθεῖται οὐ δὲ λῷ[σ. 337v]γοι μου οὐ μὴ παρελθεῖσαν. Ἑπείτα δὲ ἐπιχειρεῖ τοῦ σωρευέν τὰς χρείας τοῦ ἐνιαυ-
tοῦ, Ἑπείτα δὲ ὁ πλούσιος καὶ ὁ μετὰ τοῦ τοῦ ἐπισωρευέν χρυσίον καὶ ἀσήμιν, ἐως οὐ ἐγχάλασώσαι αὐτῶν οἱ δαιμόνες εἰς τὴν ῥίζαν τῆς φιλαργυρίας. Καὶ τὰς διά της φέρειν αὐτῶ τιμὸν τοῖς ἀποστρεφέται αὐτὸ λέγον. Οὐ δέχομαι αὐτὸ, οὐ λαμβάνω γὰρ τίποτε. Ἑπείτα εἰς τὰς χρυσίον ἢ ἀσήμινν ἢ ἰμάτιον εἰς τὸ τοῦ ἀρέσκον αὐτῶ, εὐθέως μετὰ χαρὰς δέχεται καὶ παρατίθησι πρὸς τὸν λαμπρὸν καὶ ἐρχεται τοῦ ἐσθίεν καὶ ὁ πτωχὸς, μᾶλλον δὲ ὁ Ἰησοῦς Χριστός, ἔως τῆς θύρας κρούει καὶ οὕδεις ὁ συνιών, οὕδεις ὁ ἀκρούμενος. Πρὸς τοῦτον εἰρηκεν ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ὅτι εὐκοπώτερον ἔστι καμπίναν διὰ τριμαλιάς ῥαφίδος εἰσελθεί σπῆδον εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλὰ ἐστὶν εἰρηκεν ἀυτῆς ὁ θεὸς ταῖς ὁμολογίαι τῶν ὠρανῶν, ἀλλὰ ἐστὶν ἡ κατάληψις, ἡ κατὰ τοῦ ἐργασίαν μου καὶ ἐξ ἐν πέμπει ὁ Θεὸς ἐξω. Ἑπιτετά μοι, πατέρες, οἱ ταπεινοὶ.
oil, gold and every commodity, saying: ‘The saint, the saint!’ And, as is usually the case with vainglory, on hearing the word ‘saint’, the humble monk is puffed up and begins to keep [the worldlings] company, eating and drinking and taking his ease. Then, when he is standing at the psalm-singing, he lifts up his voice until the worldlings say: ‘Such-and-such a monk is singing’ and he keeps vigil until they praise him. Then again he is lifted up and elevated in his vainglory and straightaway humility departs from him. And if anybody says a harsh word to him, he answers him with a worse one. Subsequently, observing worldlings night and day, the devil needles him towards women and youths and care of life and he is swept away, as our Lord Jesus Christ said in the Gospel: ‘Everyone looking on a woman to desire her has already committed adultery in his heart’ [Mt 5:28]. If we think those things are fables, let us hear the Lord saying: ‘Heaven and earth will pass away but my words shall not pass away’ [Mt 24:35]. Then he undertakes to heap up the necessities for a year then doubles [his efforts] to heap up gold and silver until the demons make him indulgent towards the root of money-loving. And if anybody brings him a small thing, he gives it back saying: ‘I am not accepting it, for I do not take anything.’ Later, if somebody brings him gold or silver, a robe or anything that pleases him, he immediately accepts it joyfully, sets a festive table and begins to eat; while the poor man (or rather Christ) is knocking outside the door and nobody is paying attention, nobody hearing. It was to these people that our Lord Jesus Christ said: ‘It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven’ [Mk 10:25, Lk 18:25; cf. Mt 19:24]. Perhaps we say: ‘We are not rich’ or ‘I do not need anything for I am rich’ but then we often go on to say: ‘I do not wrong anybody; I have the proceeds from my handiwork and of what God sends me.’ Tell me, fathers, the angels in heaven, do they heap up gold and silver, or glory of God? And we, brothers, why did we receive the habit: to heap up money and goods, or in order to become angels? Or are you unaware that the order that fell from heaven is topped up with monks? So then, brothers, why did we renounce the world? And if
ἀγγελοὶ ἐν τοῖς οὐρανοῖς χρυσοῦ καὶ ἄστημιν σωρεύουσιν ἢ δόξαν Θεοῦ. Καὶ ἡμεῖς, ἀδελφοί, διάτι ἐλάβομεν τὸ σχῆμα, ἢν χρῆματα σωρεύομεν καὶ ὑλᾶς ἢ ἢν γεννώμεθα ἄγγελοι; Ἡ ἀγνοεῖτε ὅτι τὸ τάγμα τὸ πεσόν ἐκ τῶν οὐρανῶν ἐκ τῶν μοναχῶν 1 τελείοται; Λοιπόν, ἀδελφοί, διατι ἀπεταξάμεθα τὸ κόσμον. 2 Καὶ εἰ ἀπεταξάμεθα τὸ κόσμον, 3 διατι πάλιν χαυνωθέντας ἐστρεμέν ἡμᾶς ὁ διάβολος ἐκ τῆς ὄδοι τῆς ταπεινώσεως; Ἡ οὐκ οἴδατε ὅτι οἶνος καὶ γυναῖκες καὶ χρυσόν και σαρκική ἀνάτασσαι καὶ τὸ πελάξομεν ἀνά μέσον κοσμικῶν, ταῦτα πάντα χωρίζουσιν ἡμᾶς ἀπὸ Θεοῦ; Ρίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία. "Ὅσον ἀπε[θ. 338] ὁ οὐρανὸς ἀπὸ τῆς γῆς, τοσοῦτον ἀπέχει φιλάργυρος μοναχὸς ἀπὸ τῆς δόξης τοῦ Θεοῦ." Ετὶ γε μὴν, οὐκ ἔστι κακία ὑπὲρ κακίας φιλαργυρίου μοναχοῦ. Μοναχὸς συντυγχάνον ὀμίλιας κοσμικὰς ὁ τοιοῦτος εὐχὰς χρῆζει πολλὰς ἔχειν ἀγίων πατέρων. Ἡ οὐκ ἀκούσαν τοῦ μακαρίου Ἰωάννου λέγοντος. Μή ἀγαπάτε τῶν κόσμων μηδὲ τὰ ἐν τῷ κόσμῳ. Ἐὰν τὰς ἡμῶν ἐν τοῖς κόσμοι ἢ ἐστίν ἢ ἀγάπη τοῦ Θεοῦ εἰς αὐτῷ. Ἰάκωβος δὲ πάλιν ὀμίλως: Εἴ τις δοκεῖ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται. Φύγωμεν ἡμεῖς, ἀδελφοί, ἀπὸ τοῦ κόσμου ὥσπερ φεύγει τίς ἀπὸ ὄφεως. Ὁ γὰρ ὄψις ὧν ἄν κρούση μόλις υγιαίνει, οὕτως καὶ ἡμεῖς ἐὰν θλίωμεν εἰςιν μοναχοῖ, φύγωμεν ἐκ τοῦ κόσμου. Συμφέρον ἐστίν, ἀδελφοί μου, ἐνα πόλεμον ἔχειν καὶ μὴ πολλοὺς καὶ ἀναριθμητοὺς. Εἴπατε μοι, πατέρες καὶ ἀδελφοί, οἱ πατέρες [f. 338 ν] ἡμῶν που ἐκήλησαν τὰς ἀρετὰς, εἰς τὸν κόσμον ἢ εἰς τὴν ἐρήμονον. Λοιπόν ἡμεῖς πῶς βούλομεθα κτήσασθαι ἀρετὴν ἐν τῷ κόσμῳ οὕτως; Εάν μὴ πεινάσωμεν, ἐὰν μὴ διψάσωμεν, ἐὰν μὴ ρίγησομεν, 3 ἐὰν μὴ μετὰ θηρίων οἰκήσομεν καὶ τῷ σώματι ἀποθάνωμεν, πῶς ζήσομεν τῇ ψυχῇ; πῶς βούλομεθα τὴν βασιλείαν τῶν οὐρανῶν κληρονομήσαι ἀνά μέσον τῶν κοσμικῶν οὕτως; Ἐμβλέψωμεν εἰς τὴν βασιλείαν τῶν ἀνθρώπων, 5 ὅτι ἐὰν μὴ πολεμήσῃ ὁ στρατιώτης καὶ νικήσῃ καὶ μετὰ ταῦτα δώσει χρήματα, οὐκ ἔσται τὴν ἄξιον, πόσῳ μᾶλλον ἡμεῖς τρόψοντες καὶ πόνοντες καὶ μέσον 6 τῶν κοσμικῶν οὕτως βούλομεθα κληρονομῆσαι τὴν τῶν οὐρανῶν βασιλείαν.

Μὴ ύποφάλλη ἡμῶς 7 ὁ διάβολος λογισμὸς πονηρὸς λέγων οὕτως ὅτι ἃς σωρεύω ἢν ποιῶ καὶ μισθοὺς ὅτι ὁ μή θέλω ἢ πός κοδρᾶς ποιῆσαι [f. 338 ν β] ἔλεος οὐδέ ἀπὸ χιλιῶν δηναρίων. Ἔπες, ἀδελφοί μου, ταῦτα κοσμικῶν εἰσίν; Οὐ θέλει ὁ Θεὸς ἡμᾶς τοὺς μοναχοὺς χρυσοῦν ἔχειν 8

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1 τῶν μοναχῶν S] τοὺς μοναχοὺς V 2 Καὶ εἰ ἀπεταξάμεθα τὸ κόσμον 3 ρίγησομεν V 4 ρίγησαμεν V (LS); ρίγησον-ἀδέω = to be cold, shiver, ρίγησον-ωδ = shudder or bristle with fear or horror 5 ἔστε S] ὑπάρχοντες V 6 ἀνθρώπων V] οὐρανῶν S 7 μέσον S] ἅναμέσον V 8 χρυσοῦν ἔχειν S] ἔχειν χρυσοῦν τηρ V

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634 Sayings of the holy elders
we renounced, why, when we became flaccid again, did the devil turn us aside from the way of humility? Or do you not know that wine, women, gold, repose of the flesh and going around among worldlings, — that all these things distance us from God? For ‘the love of money is the root of all evil’ [1 Tm 6:10]. As far as the heaven is from the earth, so far is the money-loving monk from the glory of God. Furthermore, there is no evil beyond the evil of a money-loving monk. A monk who maintains communications with the worldly, such a one needs to have many prayers of holy fathers. Or do you not hear the blessed John saying: ‘Love not the world nor that which is in the world. If one loves the world, the love of God is not in him’ [1 Jn 2:15]. And again James likewise: ‘If one seems to be a friend of the world, he is in fact an enemy of God’ [Jas 4:4]. Let us flee from the world, brothers, as one flees from a snake. For the snake, whomever it strikes scarcely recovers. So too we, if we wish to be monks, let us flee from the world. It is advantageous for us, my brothers, to wage one war, not many and innumerable ones. Tell me, fathers and brothers, where did our fathers acquire the virtues: in the world or in the desert? So we, how do we want to acquire virtue while we are in the world? If we do not hunger, do not thirst, do not shiver with cold, do not dwell with wild beasts and do not die in the body, how can we live in the soul? How shall we, being in the midst of worldlings, wish to inherit the Kingdom of Heaven? Let us consider the kingdom of men: unless a soldier fight and triumph and afterwards give out money, he receives no honour. How much more for us who wish to inherit the Kingdom of Heaven, gobbling and drinking and being among worldlings?

“Let not the devil propose wicked logismoi to us such as: ‘Let me heap up in order to make revenue’, because he who is unwilling to give alms from small change will not give a thousand denarii. Do not be like that, my brothers, for that is the way of the worldlings. God does not want us monks to have gold or silver, clothing and goods. The Lord stipulated, saying: ‘Consider the birds of the sky; they neither sow nor reap nor gather into barns; and our heavenly father feeds them’ [Mt 6:26]. The monk who has gold and silver and goods does not believe that God is able to feed him.
καὶ ἀστήμον καὶ ἱματισμὸν καὶ ὑλᾶς. Ὁ Κύριος ἐνετείλατο λέγων· Ἐμβλέψατε εἰς τὰ πεπεπλα τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἄποθήκας καὶ ὁ πατὴρ ἡμῶν ὁ οὐράνιος τρέφει αὐτά. Μοναχὸς ὁ ἔχων χρυσίον καὶ ἅργυριον καὶ ὑλᾶς οὐ πιστεύει ὅτι ὁ Θεὸς δύναται θρέψει αὐτόν. Εἰ ἄρτοι καὶ δύναται παρασχέσαι ἡμῖν οὖδὲ τὴν βασιλείαν αὐτοῦ δοῦναι ἡμῖν. Τούτῳ δὲ γινώσκων, ὅτι ὅτε ἔχω πράγμα καὶ φέρει μοι ἀλλος εἰς αὐτοῦ μάλιστα κοσμικός, ἐκείνο εἰς ἐνεργεῖας τοῦ διαβόλου ὑπάρχει. Ἐάν δὲ μὴ ἔχω καὶ ζητήσω ἀπάκης καὶ διὸ τῶν γινώσκων ὁ Θεὸς ὁ χρηζω φέρει μοι ὃς τῶν ἀνατημένων· εἰ δὲ οὐ χρηζω, ἀλλ' ἔχω χρυσίον καὶ ἄστημον καὶ ὑλᾶς καὶ οὐκ ἐκβάλλω, ἀλλὰ περι[f. 339r]μένῳ ἵνα φέρης τῆς τῆς χρείας μου, συγκοινωνῶς τότε γύρωμαι ἵνα τοῦ Ἰσκαιριώτου ὅστις ἀφήκεν τὴν χάριν την δοθείσαι αὐτῷ καὶ πρὸς τὴν ἐπιθυμίαν τῆς φιλαργυρίας ἔδραμεν, οὖν ὁ μακάριος ἄποστολος τοῦτο γινώσκων οὐ μόνον ῥίζαν πάντων τῶν κακῶν ταύτην ἐξηκέφασεν. Ἡρωϊσμένον τοῖν τούτου πρὸς πόσιν κακίστα ἡ νόσος αὐτοῦ τῦν μοναχὸν παρασύρει καὶ εἰς εἰδωλολατρίαν ἐμβάλλει αὐτόν. Ἀτέστα γὰρ ὁ φιλάργυρος μοναχὸς ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ καὶ εἰδὼλα ἀνθρώπων γεγυμένως, ἐγγεύσαν τὸ χρυσίον προσκυνεῖ. Ὁ φιλαργυρία, ἡ χωρίζουσα τὸν μοναχόν ἀπὸ τῆς δόξης τοῦ Θεοῦ. Ὁ φιλαργυρία δεινή καὶ πικρά, ἡ χωρίζουσα τὸν μοναχόν ἀπὸ τῶν τάγματων τῶν ἄγγελων. Ὁ φιλαργυρία, ῥίζα πάντων τῶν κακῶν, ἡ ποιοῦσα τὸν μοναχὸν πάντα μεριμνάν, ἐς οὖ ποιήσῃ αὐτόν καταλιπεῖν τὴν ἀρχὴν τῶν [f. 339v] οὐρανῶν καλλιθήναι τοὺς ἄρχουσι τῆς γῆς. Ὁ φιλαργυρία πάσης κακίας χορηγεῖ, ἡ ἐξακονυσία τὴν γλῶσσαν τοῦ μοναχοῦ εἰς ὑβρίν καὶ ἄνειδισμος καὶ παραχάσα ἐς οὐ ποιήσῃ αὐτὸν κρίνει δίκαιος κοσμικῶν. Οὐαὶ ἐκεῖνοι τῷ μοναχῷ τῷ διδόντι παραρρήσιαν τῷ δαίμονι τῆς φιλαργυρίας. Οὐαὶ τῷ μοναχῷ τῷ φιλαργυρῷ διότι κατέληπτε τὴν ἐντολὴν τοῦ Σωτῆρος τοῦ ἑπτάπος· Μὴ κτήσῃς χρυσὸν μήτε ἄργυρον. Ἀλλὰ πολλάκις ὑποβάλλει αὐτῷ ὁ δαίμων λογισμὸν τοιούτων· Ἄναστα ποιήσῃς ἀγρυπνίαν καὶ αὐρίου κάλεσον ἀδελφός καὶ ποίησον αγάπην. Ἐίτα ἀπέρχεται ὁ δαίμων πρὸς τοὺς κληθέντας λέγων· Ἄρατε τὰς χρείας ὑμῶν μὲθ᾽ ὑμῶν. Τότε λέγει· Τὸν κανόνα οὐ παραλάω· ποιῶ καὶ τρίτην καὶ τὴν ἐκτίνα καὶ τὴν ἐννάτην, μὴ εἰδὼς ὅτι οὐ πᾶς ὁ λέγων Κύριε, Κύριε
If he cannot provide us with bread, nor can he give us his kingdom. This I know: that when I have one thing and another person (especially if he is a worldling) brings me [something] of his, that [deed] is from the workings of the devil. But if I have it not and I search once or twice then God, knowing that I am in need, brings [it] to me as he did to Daniel in the Lions’ Den [cf. Dn 14:33–9]. If I am not in need but possess gold and silver and goods and do not throw them away but wait so that somebody brings me what I need, then I become an accomplice of Judas Iscariot who forsook the grace given to him and went running to the yearning of the love of money, which is why the blessed apostle, aware of this, not only said this was the root of all evils [cf. 1 Tm 6:10], but also called it idolatry [cf. Col 3:5]. So then, let us observe into what great evil this sickness drags the monk, so as to cast him into idolatry. The money-loving monk is separated from the love of God and worships the graven images of men: gold, that is. O love of money, distancing the monk from the glory of God! O terrible and bitter love of money, distancing the monk from the order of angels! O love of money, root of all evils, causing the monk to be anxious about everything until it makes him abandon the rule of heaven and to cling to the rulers of the earth. O love of money, provider of all evil, that sharpens the tongue of the monk for insolence, insults and disturbances until it makes him judge worldlings’ lawsuits. Woe to that monk who gives access to the demon of the love of money; woe to the money-loving monk for he abandoned the commandment of the Saviour who says: ‘Acquire neither gold nor silver’ [Mt 10:9]. But the demon often proposes this *logismos* to him: ‘Get up, observe a vigil and tomorrow, invite the brothers together and have a love-feast.’ Then the demon goes off to those who were invited, saying: ‘Take what you need with you.’ Then [the monk] says: ‘I will not cancel the canon [dawn office]; I will observe the third, sixth and ninth hour’, not knowing that ‘not everybody who says “Lord Lord” will enter into the Kingdom of Heaven’ [Mt 7:21]. And ‘what harm will gold, silver and goods do me?’ – not knowing that where there are gold, silver and goods, there is access for demons, destruction for body and soul. There is eternal woe. How will sorrow for sin enter a money-loving
εἰς εἰς τὴν βασιλείαν τῶν οὐρανῶν. Καὶ τί γὰρ βλάψει μοι τὸ [f. 339v] χρυσὸν ἢ τὸ ἀργύριον ἢ ἡ ύλη μη, εἰδὼς ὅτι ὅπου χρυσὸς καὶ ἀργυρός καὶ ύλη εἰκε παρρησία δαιμόνων καὶ ἀπώλεια ψυχῆς καὶ σῶματος. Ἐκεῖ οὐκὶ διαπαντὸς πῶς εἰς εἰς εἰς κατάνυξις εἰς φιλάργυρον μοναχόν. Ἀρείς γὰρ τὸ θῆλμα τοῦ ποιῆσαντος αὐτῶν7 καλοῦντος πρὸς ζωὴν αἰώνιον, τὸ χρυσὸν σέβεται καὶ περιπτύσσεται, πῦς εἰς εἰς κατάνυξις ἢ τοιούτῳ ἄνδρα κατάνυξις; Αὕλα καὶ πολλάκις ὑποβάλλει αὐτῷ8 ὁ διάβολος δόκρα καὶ στεναγμοὺς καὶ ποιεῖ αὐτὸν τῦμαι τὸ στήθος λέγων αὐτῷ9 Ἰδοὺ ἑδωκέ σε ὁ Θεὸς χρυσὸν καὶ ἀστήμον καὶ κατάνυξις, ἵνα ἐλθο τῇ ἐκβάλη3 τῆν ὑπὸ τῆς φιλάργυρίας εἰς αὐτοῦ.

1] Ω ἀδελφοὶ μου ἁγαπητοί, πῶς ἡμεῖς οἱ μοναχοὶ ἔσοχον χρυσὸν καὶ ἀργύριον καὶ ἱματισμοῦ4 καὶ ύλας καὶ ἀκμήν νῦ πνευμαθεῖ τοῦ σωρεύει καὶ ὁ πτωχός, μᾶλλον δὲ ὁ Χριστός, ἀσθενῶν καὶ πεινῶν καὶ διψῶν καὶ ῥίγων καὶ οὐδὲν τοιοῦτον εἰργά[4] ἵππει αὐτῶν. Τί ἀπολουγησόμεθα, ἀδελφοί, τῷ δεσπότῃ Χριστῷ ὅτι ἀποταξάμεθοι τῶν κόσμων πάλιν εἰς αὐτῶν γυμνοὺς καὶ κλονοῦμεθα ύπὲρ τοῦ σχῆματος ὅτι ἄγγελικον ύπάρχει καὶ ἐποιησάμεθα αὐτῷ10 ἡμεῖς βιωτικόν ύπὲρ τοῦ χρυσοῦ, ὅτι εἰχον καὶ οὐκ ἐδίδουν6 ἐπὶ πάντων ἵν τίτος ἐπαινεθῶσι. Μή, ἀδελφοὶ μου ἁγαπητοί, Φύγωμεν ἐκ τοῦ κόσμου. Βία σα λέγει πίνακα καὶ ἐν τῇ ἔρημῳ καὶ πῶς ἡμεῖς ανά μέσον οὗτως8 τῶν κοσμικῶν ἐσόμεθά πάντως οὐ σωθησόμεθα μάλιστα τοῦ Κυρίου λέγοντος ὅτι ἵνα ὄν ἀποταξάμεθα τῷ κόσμῳ9 καὶ πάσι τοῖς αὐτοῦ,10 ἐπὶ δὲ καὶ τῇ ἑαυτοῦ ψυχῆ9 καὶ ἁρχήν οὐκευομοῦν καὶ ἁκολουθησή όπίσω μοι οὗτο ἐστι μου ἁξίων, Ζώ γὰρ ἐγὼ, λέγει Κύριος. Ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε. Ὅρατε, ἀδελφοί μου ἁγαπητοί, πόσον ἀθέλος ἐστὶ τὸ φεύγειν τὰς συντυχίας τῶν βιωτικῶν; Λυσσιτελε γάρ καὶ [f. 340r] ἡμῖν καὶ αὐτοῖς ἡ υἱὲ ὁμιλία αὐτῶν εἰπὲ πρὶν παρίσεως καὶ ἁγορασίας12 καὶ γυναικῶν καὶ τέκνων καὶ κτηρίων καὶ ἡ τοιαύτη συντυχία τὸν λογισμὸν ἀπὸ τοῦ13 Θεοῦ χωρίζει.14 Τὸ συνεσθένει δὲ15 καὶ πινεῖ μετα αὐτῶν πόσων βλάβος φέρει. Οὐ γὰρ ὁτι ἀκάθαρτοι εἰσὶ ταύτα λέγω, μὴ γένοιτο, ἀλλὰ ὅτι αὐτοὶ ἐσθίουσιν ἅπαξ καὶ δίς τῆς ἡμέρας πάντα τὰ ἐδώδιμα καὶ τὰ θύματα, ἡμεῖς

monk? – for he has abandoned the will of him who made him and called him to eternal life. He worships gold and embraces it: how can such a man come to sorrow for sin? Also the devil often suggests tears and sighs to him and makes him beat his breast, saying to him: ‘Look, God has given you gold and silver and sorrow for sin’, in order not to tear out completely the root of love of money from him.

“O my beloved brothers, how can we monks possess gold, silver, clothing and goods and still do not desist from heaping them up while the poor man (or rather, Christ) is sick, hungry, thirsty, shivering and you did no such thing for him? What excuse shall we give, brothers, to Christ the Lord-and-master if, having renounced the world, we go back to it and are upset on behalf of the habit because it is angelic and it is we who made it a thing of this life for the sake of gold because they had it and would not give it on all occasions in order to be wholly praised by all? No, my beloved brothers; let us flee out of the world. It is hard to be saved even in the desert, so how shall we definitely not be saved, we who will be among worldlings like this, especially when the Lord says: ‘Whoever does not forsake the world and all that he has [cf. Lk 14:33], even to the extent of his own soul, and take up his cross and follow behind me is not worthy of me?’ [cf. Mt 10:38] ‘As I live’, says the Lord [cf. Jn 14:19], ‘come out from among them and be separate’ [2 Cor 6.17; cf. Is 52:11]. You see how great a benefit it is, beloved brothers, to flee from contacts with those of this life. It is better both for us and for them because their conversation is about buying and selling, women and children and possessions – and such contact distances the mind from God. To eat and drink with them, what great harm it brings! I do not say this because they are unclean, no indeed! – but because they eat all kinds of comestibles once and even twice a day while we refrain from them (comestibles and meat I mean) and we eat [but] once a day. If they see us eating what is sufficient, they immediately condemn us and say: ‘Look, the monks are gorging themselves’, not considering that we too are clad in flesh as they are. And if again they see us abstaining from

Φεύγοντες φύγαμεν τὰς τραπέζας αὐτῶν. Ζητήσωμεν μᾶλλον τὸν ψόγον αὐτῶν καὶ μὴ τοὺς ἐπιαίνοις: ὁ γὰρ ἐπιαίνως αὐτῶν κολάσεως ἐπιαίνος ὑπάρχει, ὃ δὲ ψόγος αὐτῶν στεφάνως πρόξενος. Τι μοι ὁμολογεῖ ἡ ἐνανθρώπους ἁπέραξι καὶ παροργίας Ὀρίον τὸν Θεόν μου καὶ κάρτος ὁ ἀπόστολος Πάυλος. Φησὶ γὰρ: Ἡ ἐπιαίνως αὐτῶν κολάσεως καὶ ὁμολογεῖ ἡ ἐπιαίνως αὐτῶν οἴκημας τῆς ἐπιαίνως ἡμῶν βύσσας καὶ ἐξελοῦ ἡμᾶς ἕκ τότε ἐπιαίνως καὶ ψόγον αὐτῶν καὶ μηδὲν ἑπιτελέσωμεν πρός τὸ ἁπέραξι αὐτοῖς. ὁ γὰρ ἐπιαίνως αὐτῶν ὃ δυνῃσται ἡμᾶς εἰσενεγκεῖν εἰς τὴν βασιλείαν τῶν οὐραίων [f. 340v]. Οὔτε πάλιν ὁ λόγος αὐτῶν ἱσχύει ἀποκλείει ἡμῖν τὴν αἰώνιον ζωὴν. Γνῶμεν, ἀδελφοὶ μου ἀγαπητοὶ καὶ εὐλογημένοι, ὅτι ὑπέρ ἄρχου λόγον δώσωμεν Κυρίῳ τῷ Θεῷ ἡμῶν, ὃς ὁ δόξα καὶ τὸ κράτος εἰς τοὺς αἰώνας τῶν αἰώνων. Ἀμήν.

765.

Ἐρ.: Ποίας ἄρετάς κηράμενος ἀνθρώπως δύναισται σωθῆναι; Ἄπ.: Τέσσερες εἰσὶν ἄρεται προσκείμεναι τῷ ἀνθρώπῳ· ἡ νηστεία, ἡ προσευχή, τὸ ἐργόχειρον καὶ ἡ τοῦ σωμάτος σωφροσύνη. Ταῦτας ταῖς ἄρετας ἄνταγωνισάμενος ὀ πατανᾶς ἐξέβαλε τόν Ἀδάμ ἐκ τοῦ παραδείσου διὰ βρώμισας πετρεύνας αὐτῶν καὶ κατασχύνας καὶ φυγαδεύσας τὸν κρυβῆναι καὶ μὴ ἔλθειν ἐμπρόσθεν τοῦ Θεοῦ, ἡμῶν παρεκκλησιν τοῦ Ἀδάμ ἐμπροσθεῖ τοῦ Θεοῦ ζωοφυλήμα τοῦ ἀμάρτημα. Ὡς δὲ ἐξεβλήθη ὁ Ἀδάμ ἐκ τοῦ παραδείσου ἐμελλεῖν διὰ τῆς ἁγίας εἰς ἕτεραν ἀμαρτίαν [f. 340r] κατακρημνίζει τῆς ἀπογνώσεως πρὸς

1 καὶ τὰ βύσσα, ἡμεῖς δὲ τοῦτων ἐπεχόμεθα, τῶν τε ἐκδοξίων, φημι, καὶ θυμάτων om V
2 ἐγκρατευομένους S]-ομένους V 3 οὕτως om V 4 ἐπιαίνος S] πρόξενος V
5 ἁνθρώπως V] ἁνθρώπους S 6 ὅτι καὶ add V 7 νηστεία] καὶ add V
8 προσευχὴ] καὶ καὶ add V 9 καὶ om V 10 φυγαδεύσας S] ἐφυγαδεύσε V
11 ἐμπροσθεῖ S]-ev V 12 ἀμαρτίαν] αὐτῶν add V
our food, they promptly judge us saying: ‘Look, man-pleasers’ and they lose their souls on our account. If again they see us eating with unwashed hands or having dirty clothes, they say: ‘Look, how disgusting.’ But if they see us eating with washed hands, they say: ‘See, even the monks clean themselves’, and in this way they destroy themselves through us and we become guilty and responsible for their destruction.

“Fleeing, let us flee from their tables; let us seek their censure rather than their praises, for their praise constitutes praise of punishment but their censure procures crowns. The apostle Paul is witness to what benefit it is to me that I should please men and provoke the Lord my God to anger, for he says: ‘If I were still pleasing men I would not be a servant of Christ’ [Ga 1:10]. So then let us pray before the Lord saying: ‘Jesus our God, deliver and remove us from their praise and censure’ and may we accomplish nothing to please them, for their praise will not be able to bring us into the Kingdom of Heaven nor again is their word strong enough to close eternal life to us. Let us be aware, my blessed and beloved brothers, that we shall give account for an idle word [Mt 12:36] to the Lord our God, to whom be the glory and the power unto the ages of ages. Amen.”

Q: By acquiring what virtues can a man be saved?
A: There are four virtues proposed for a man: fasting, prayer, manual work and self-control over the body. It was in struggling against these virtues that Satan cast Adam out of Paradise, tripping him up with food then putting him to shame and to flight so that he would hide and not come into the presence of God, lest, having worshipped in the presence of God, Adam might be forgiven the sin. And, when Adam was cast out of Paradise, the devil was about to cast [him] headlong into another sin through neglect, expecting him to be in
ἐαυτὸν προσδοκῶν αὐτὸν κατέχειν. Ὅ δὲ δεσπότης εἰδὼς τοῦ 
διαβόλου τὴν κακοτεχνίαν ἔδωκε τῷ Ἀδάμ ἔργον λέγων· Ἐργάζου 
τὴν γῆν ἐξ ἑς ἐλήφθης, ἵνα ὁ Ἀδάμ φροντίζων τοῦ ἔργου τᾶς τοῦ 
διαβόλου κακοτεχνίας ἀποβάλληται.

Ἄγωνίζεται οὖν ὁ διάβολος κατὰ τῆς νηστείας, κατὰ τῆς εὐχῆς καὶ ² 
τοῦ ἔργοχειροῦ· τὸ γὰρ ἔργοχειρον τὴν πολλὴν αὐτοῦ κακοτεχνίαν ἐκκόπτει. 
Ἄγωνίζεται δὲ καὶ κατὰ τῆς ἐναρέτου σωφροσύνης. Ἐὰν δὲ τις ἄξιωθῇ 
τῆς τῶν τεσσάρων τούτων ἀρετῶν ³ ἔργασίας, καὶ πασῶν τῶν ἀρετῶν 
kυριεύει.⁴

¹ δὲ φιλάνθρωπος add V
² καὶ S] κατά V ἀρετῶν om V
³ ἀρετῶν om V
⁴ κυριεύει] S: ἐτελεύθη ἢ βιβλίος αὐτή μην Ἰουνίω 19’ ἡμέρα β’ ἰνδικτίων β’ ἔτους 59(= 1004) 
γραφεία διὰ χειρὸς Λέωντος ταπεινοῦ καὶ ἀμαρτωλοῦ ἢ... διὰ τῶν δεόν ὑπὲρ τοῦ... οἱ 
ἀναγινώσκοντες.[f. 341v] τὸ παρὸν πατερικὸν ἤφερεν ὁ ἐν ἱερομοναχὸς κύρις Κλήμης ὁ Κρήτης 
ἀπὸ τὴν Ῥαιδοῦ καὶ τὸ ἐμαστάςτάχωσε ὅτι ἦτον πολλὰ χαλασμένον ἐπὶ ἔτους ὑπὲρ (= 7145 ἢ. ἐ. 1636/7) 
καὶ ἐτελεύθη τὸ στάχωμα ἱανουαρίῳ μην. Καὶ ὅσαν σφαλήσῃ τὸ μοναστήρι καὶ θέλουν νὰ τὸ 
πάρουν ἐκεῖ διὰ νὰ διαβάζουν συγχωρεμένον νὰ τὸ πάρουν. (μονοκόνδυλο) Κοσμᾶς Ἰοά. ·[f. 341v] 
αὐτῷ ὑπάρχει τοῦ ἀγίου ὀραίατου τοῦ ὄντος ἐκ τῆς νίσιου Κύπρου

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despair on his own account. But the Lord-and-master, knowing the wicked scheming of the devil, gave Adam work, saying: “Work the earth from which you were taken”, so that, concerned with the work, Adam might cast off the wicked schemes of the devil. So the devil struggles against fasting, prayer and manual labour, for manual labour cuts back his enormous wicked scheming. He struggles against virtuous self-control too. But if a person is counted worthy to practise these four virtues, he masters all the [other] virtues too.
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