

The Anonymous Sayings of the Desert Fathers

A Select Edition and
Complete English Translation

JOHN WORTLEY



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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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OF THE DESERT FATHERS

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JOHN WORTLEY



CAMBRIDGE
UNIVERSITY PRESS

CAMBRIDGE UNIVERSITY PRESS
Cambridge, New York, Melbourne, Madrid, Cape Town,
Singapore, São Paulo, Delhi, Mexico City

Cambridge University Press
The Edinburgh Building, Cambridge CB2 8RU, UK

Published in the United States of America by Cambridge University Press, New York

www.cambridge.org
Information on this title: www.cambridge.org/9780521509886

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First published 2013

Printed and bound in the United Kingdom by the MPG Books Group

A catalogue record for this publication is available from the British Library

Library of Congress Cataloguing in Publication data

Apophthegmata Patrum. English. Selections.

The anonymous sayings of the Desert Fathers: a select edition and complete
English translation / edited and translated by John Wortley.

p. cm.

Includes bibliographical references and index.

ISBN 978-0-521-50988-6 (Hardback)

1. Desert Fathers – Quotations. 2. Spiritual life – Christianity – Quotations, maxims, etc.
3. Monastic and religious life – Quotations, maxims, etc. 4. Spiritual life – Christianity – Early
works to 1800. 5. Monastic and religious life – Early works to 1800. I. Wortley, John.

BR57.A5713 2013

271.009'015–dc23

2012029085

ISBN 978-0-521-50988-6 Hardback

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Acknowledgements

The Editor and Translator wishes to express his profound gratitude to two dear colleagues without whose generous and unstinting aid this project could never have been accomplished: Dr Evaggeli Skakce in Greece who skillfully performed most of the transliteration and Dr Robert Jordan in Belfast who tirelessly checked and patiently corrected the translation.

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* (*biôtikos* in N. 295), a person not a monk, which would otherwise require a significant periphrasis. “Lord-and-master” represents the word *despôtes*.

Abbreviations

<i>AB</i>	<i>Analecta Bollandiana</i>
<i>AP</i>	<i>Apophthegmata Patrum</i>
<i>APalph</i>	<i>Apophthegmata Patrum</i> , the alphabetic collection (see <i>Apophthegmata Patrum</i> and Ward, <i>The Sayings</i> in the Bibliography)
<i>APanon</i>	<i>Apophthegmata Patrum</i> , the anonymous collection (Nau) (see Regnault, . . . <i>série des anonymes</i> in the Bibliography)
<i>APsys</i>	<i>Apophthegmata Patrum</i> , the systematic collection (see Guy, <i>Les Sentences</i> and Wortley, <i>The Book</i> in the Bibliography)
<i>BHG</i>	François Halkin, <i>Bibliotheca Hagiographica Graeca</i> , 3rd edn, 3 vols., <i>Subsidia Hagiographica</i> No. 8a (Brussels 1957); and idem., <i>Novum auctarium Bibliothecae Hagiographicae Graecae</i> , <i>Subsidia Hagiographica</i> no. 65 (Brussels 1984)
<i>C</i>	see Introduction, p. 7
<i>CPG</i>	<i>Corpus Patrum Graecorum</i>
<i>GRBS</i>	<i>Greek Roman and Byzantine Studies</i>
<i>LXX</i>	Septuagint
<i>N</i>	(Nau) = <i>APanon</i>
<i>PG</i>	<i>Patrologia Graeca</i>
<i>PL</i>	<i>Patrologia Latina</i>
<i>PO</i>	<i>Patrologia Orientalis</i>
<i>P&J</i>	Pelagius and John (see Bibliography)
<i>ROC</i>	<i>Revue de l'Orient Chrétien</i>
<i>S</i>	see Introduction, p. 7
<i>SC</i>	<i>Sources Chrétiennes</i>
<i>V</i>	see Introduction, p. 7

Introduction

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 items¹ 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 Ōr, 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 Cotelier.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 Scete⁴ 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).

² *Monumenta Ecclesiae Graecae*, vol. 1 (Paris 1647, rpt in *PG* 65:71–440, tr. Lucien Regnault (with Guy’s supplement), *Les Sentences des Pères du Désert: collection alphabétique* (Solesmes 1981); trans. Benedicta Ward, *The Sayings of the Desert Fathers: the Alphabetical Collection* (Oxford and Kalamazoo 1975). A critical edition of the Greek text is sorely needed.

³ Jean-Claude Guy, *Les Apophthegmes des Pères: collection systématique*, SC 387 (1993), 474 (2003) and 498 (2005). An earlier translation by Dom Lucien Regnault, *Les chemins de Dieu au désert: collection systématique des Apophthegmes des Pères* (Solesmes 1992), is particularly useful as it includes some items from the various “oriental versions” (Coptic, Syriac, Armenian, Georgian, Ethiopic etc.), not found elsewhere. English translation by John Wortley, *The Book of the Elders: Sayings of the Desert Fathers, the Systematiz Collection* (Collegeville, Minn., 2012).

⁴ Ed. Αὐγουστίνος μοναχὸς Ἱορδανίτης, *Τῶ ὁσίου πατρὸς ἡμῶν Ἀββᾶ Ἰσαΐου λόγοι κθ’* (Jerusalem 1911, rpt Volos 1962), tr. John Chryssavagis and Pachomios Penkett (Kalamazoo 2002); see pp.31–5 on the unpublished critical edition made by the ἀείμνηστος 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 items⁵ 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*)⁶, 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

⁵ See J. Wortley, “Discretion: greater than all the virtues”, *GRBS* 51 (2011), 634–52.

⁶ Pelagius and John (trans.) *Apophthegmata Patrum*, ed. Heribert Rosweyde in *Vitae Patrum* vi and vii (Anvers 1615 and 1623), rpt in *PL* 73:851–1022, tr. Benedicta Ward, *The Desert Fathers: Sayings of the Early Christian Monks* (London and New York 2003).

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 *APalph*, the text of *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 *APalph* precisely by recording the deeds and sayings of *unnamed* persons. Furthermore, in the same section the contents of *APanon* are indeed set out under headings (i.e. ἐν κεφαλαίοις), viz:

- Περὶ τῶν Μαγιστριανῶν / Concerning imperial officials [N.37ff.]
 Περὶ τοῦ σχήματος τοῦ ἁγίου τῶν μοναχῶν / Concerning the holy habit of monks [N.55]
 Περὶ ἀναχωρητῶν / Concerning anchorites [N.132 *bis* ff.]
 Ὅτι δεῖ τὴν ἡσυχίαν καὶ τὴν κατάνυξιν μεταδιώκειν / That we should pursue *hēsychia* and grief for sin [N.133ff.]
 Περὶ ἐγκρατείας / Concerning temperance [N.144ff.]
 Περὶ διακρίσεως / On discretion [N.216ff.]
 Ὅτι φυλάττεσθαι χρὴ τὸ μηδένα κρίνειν / That one must be on his guard against judging anybody [N.254ff.]
 Περὶ τοῦ μηδὲν εἰς ἐπίδειξιν ποιεῖν, καὶ πλεονεξίαν ἀποστρέφασθαι / That nothing should be done for ostentation and that avarice should be avoided [N.256ff.]
 Περὶ τοῦ δεῖν πάντοτε νήφειν / That one should always be vigilant [N.264ff.]
 Ὅτι χρὴ ἔλπειν καὶ φιλοξενεῖν ἐν ἰλαρότητι / On the necessity of being joyfully compassionate and hospitable [N.281ff.]
 Περὶ ὑπακοῆς / On obedience [N.290ff.]
 Περὶ ταπεινοφροσύνης / On humble-mindedness [N.298ff.]
 Περὶ ἀνεξικακίας / Concerning forbearance [N.335ff.]
 Περὶ ἀγάπης / Concerning charity [N.344ff.]

⁸ Prologue to *APalph*, PG 65:73BC.

⁹ *Ibid.* PG 65:72A; the works referred to are no longer extant.

Περὶ διορατικῶν / On those who have the gift of second sight [N.359ff.]

Περὶ πορνείας / Concerning *porneia* [N.454ff.]

Περὶ τοῦ μὴ κρίνειν / On not passing judgement [N.475ff.]

Περὶ κατανύξεως / Concerning grief for sin [*katanyxis, compunctio*] [N.519ff.]

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* is 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.¹⁰ Subsequently, Dom Lucien Regnault published a translation of the entire collection, apparently working directly from five manuscripts of the text.¹¹ 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,

¹⁰ *ROC* 12 (1907)–18 (1913), *passim*.

¹¹ *Les Sentences des Pères du Désert, série des anonymes* (Solesmes and Bellefontaine 1985), mainly from Cod. Sinait 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 complete 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 ψυχωφέλεις).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 personnages 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.

Aphrothegmatic material has survived in a bewildering array of highly disparate manuscripts. It has been rightly said that “Le problème philologique des *Aphrothegmata 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

¹² *Patrum vitae*, *BHG*³ Appendix vi, 1433–50zz; see also *Pratum Spirituale*.

¹³ The *narrationes animae utiles* of the Bollandists, *BHG*³ Appendix iv, 1318–1394t; J. Wortley, “The genre of the spiritually beneficial tale”, *Scripta & e-scripta* 8 (2010), 72–91.

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 Aphrothegmata Patrum*, 2nd edn (Brussels 1984), 7 and n.1 for similar comments by W. Bousset and R. Devreese.

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 407/408.¹⁸ It is quite possible that it was refugee monks from the Nitrian desert, resettled in the Judaeian 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

¹⁸ Derwas J. Chitty, *The Desert a City* (Oxford 1966), 71–3.

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.¹⁹ 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 centuries²⁰ 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: Sinai St Catherine 448,²¹ AD 1004 contains:
 ff. 1rν Prologue (cf. *PG* 65:72A–76A)
 ff. 2r–148r Ἀποφθέγματα γερόντων κατὰ στοχεῖον (*APalph*)
 ff. 149r–340ν Ἀποφθέγματα τῶν ἁγίων γερόντων (*APanon*) N. 1–765
- V: Vatic. Graec. 1599, tenth century²²
 ff. 1–115ν *APalph*
 ff. 116r–307ν 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 *Synagogê* 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.

Ἀποφθέγματα τῶν ἁγίων γερόντων

1. Ἠρωτήθη ὁ ἅγιος πατήρ ἡμῶν Ἀθανάσιος ὁ ἐπίσκοπος Ἀλεξανδρείας· Πῶς ἴσος ὁ υἱὸς τῷ πατρί; Καὶ ἀπεκρίθη· Ὡς ἐν δυσὶν ὀφθαλμοῖς τὸ ὄραν.

2. Ἠρωτήθη ὁ ἅγιος πατήρ ἡμῶν Γρηγόριος ὁ θεολόγος· Πῶς ἴσος ὁ υἱὸς καὶ τὸ ἅγιον πνεῦμα τῷ πατρί; Καὶ ἀπεκρίθη· οἶον ἐν ἡλίοις [f. 158v^a] τρισὶν ἔχομένοις ἀλλήλων, μία τοῦ φωτὸς σύγκρασις ἢ θεότης.

3. Ὁ αὐτὸς εἶπεν ὅτι τὰ τρία ταῦτα ἀπαιτεῖ ὁ Θεὸς ἀπὸ παντὸς ἀνθρώπου ἔχοντος τὸ βάπτισμα· πίστιν ὀρθὴν ἀπὸ τῆς ψυχῆς καὶ ἀλήθειαν ἀπὸ τῆς γλώσσης καὶ σωφροσύνην ἀπὸ τοῦ σώματος.

4. Δύο ἀδελφοὶ ἦσαν γνήσιοι ἐν Σκῆτει καθεζόμενοι, καὶ συνέβη τὸν ἓνα ἀσθενῆσαι. Ἐλθόντος οὖν¹ τοῦ ἀδελφοῦ ἐν τῇ ἐκκλησίᾳ, καὶ αἰτησαμένου αὐτοῦ² παρὰ τοῦ πρεσβυτέρου προσφορὰν, ἀκούσας ὁ πρεσβύτερος λέγει τοῖς ἀδελφοῖς· Ἄγωμεν ἐπισκεψώμεθα τὸν ἀδελφόν. Ἐλθόντων οὖν καὶ εὐξαμένων ἀνεχώρησαν. Πάλιν οὖν τὴν ἄλλην κυριακὴν, ἐρωτᾷ αὐτὸν ὁ πρεσβύτερος πῶς ἔσχεν ὁ ἀδελφός. Ὁ δὲ φησιν· Εὕξαι [f. 158v^b] ὑπὲρ αὐτοῦ. Πάλιν οὖν ὁ πρεσβύτερος τοὺς ἀδελφούς λαβὼν ἐπορεύθη σὺν αὐτοῖς πρὸς τὸν κάμνοντα ἀδελφόν. Ἐλθόντων οὖν αὐτῶν, καὶ ὡς ἦσαν καθήμενοι, ἐκεῖνος ἤμελλεν κοιμᾶσθαι. Τῶν δὲ ἀδελφῶν φιλονεικούντων καὶ τινων λεγόντων ὅτι ἠξιώθη τοῦ παρακλήτου, ἄλλων δὲ περὶ τούτου ἀμφιβαλλόντων, καὶ βλέπων αὐτοὺς ὁ ἀδελφός αὐτοῦ, ἔφη πρὸς αὐτούς· Τί φιλονεικεῖτε πρὸς ἀλλήλους; θέλετε γινῶναι τίς ἔχει τὴν δύναμιν; Καὶ στραφεὶς πρὸς τὸν ἀδελφόν αὐτοῦ, ἔφη πρὸς αὐτόν· Ὑπάγεις ἀδελφέ μου. Ὁ δὲ ἀσθενῶν ἔφη· Ναί, ἀλλ' εὕξαι ὑπὲρ ἐμοῦ. Ὁ δὲ πρὸς αὐτόν ἔφη· Φύσει, ἀδελφέ μου, οὐκ ἄφῶ σε ἀπελθεῖν πρὸ ἐμοῦ. Καὶ στραφεὶς πρὸς τοὺς καθημένους [f. 159r^a] ἀδελφούς ἔφη· Δότε μοι ψιάθιν καὶ ἐμβρίμιν. Καὶ

Codd S C

¹ οὖν C] δὲ S

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,

λαβών καὶ κλίνας τὴν κεφαλὴν, παρέδωκε πρῶτος τὴν ψυχὴν, ἔπειτα¹ ὁ ἀσθενῶν. Καὶ εὐθέως ἀποφότερους κηδεύσαντες οἱ πατέρες, ἀπήνεγκαν καὶ ἔθαψαν μετὰ χαρᾶς, ὅτι ἀπειλήφασιν τὸ φῶς τὸ νοητόν.

5. Δύο ἦσαν ἀδελφοὶ ἅμα οἰκοῦντες ἐν τῇ ἐρήμῳ. Ὁ δὲ εἷς ἐξ αὐτῶν ἠνίκα ἀνεμνήσθη τοῦ κρίματος τοῦ Θεοῦ πολλοστὸν ἀπέδρα εἰς τὴν ἔρημον πλαζόμενος. Ὁ δὲ ἕτερος ἐξήρχετο ὀπίσω αὐτοῦ ζητῶν αὐτόν. Καὶ πολλὰ κάμων ἕως οὗ εὔρη αὐτόν, λέγει αὐτῷ· Διατί οὕτως ἀποδιδράσκεις ἔξω; Σὺ μόνος ἐποίησας τὰς ἀμαρτίας τοῦ κόσμου; Λέγει αὐτῷ ὁ ἀδελφός· Νομίζεις οὐκ οἶδα εἰ ἀφέθησαν αἱ ἀμαρτίαι μου; Ναὶ [f. 159r^b] οἶδα ὅτι ὁ Θεὸς συνεχώρησε τὰς ἀμαρτίας μου, ἀλλὰ τὸν μόχθον τοῦτον ποιῶ ἵνα ἐν ἡμέρᾳ κρίσεως γένωμαι θεωρῶν τοὺς κρινομένους.

6. Ἦσαν δύο ἀδελφοὶ γειτνιῶντες ἀλλήλοις καὶ ὁ εἷς ἐξ αὐτῶν ἔκρυπτεν εἴ τι εἶχεν, εἴτε κέρμα, εἴτε ψωμία, καὶ ἐνέβαλεν εἰς τὰ τοῦ πλησίον αὐτοῦ· καὶ οὐκ ᾔδει ὁ ἄλλος, ἀλλ' ἔθαύμαζεν ὅτι ἐπληθύνοντο τὰ αὐτοῦ. Μιάς οὖν τῶν ἡμερῶν, ἔφθασεν αὐτὸν αἰφνιδίως τοῦτο ποιοῦντα, καὶ ἔβαλε μάχεσθαι μετ' αὐτοῦ λέγων· Ὅτι διὰ τῶν σαρκικῶν σου ἐσύλησάς μου τὰ πνευματικά. Καὶ ἀπήτησεν αὐτῷ λόγον, ἵνα μηκέτι τοῦτο ποιήσῃ, καὶ οὕτως αὐτῷ συνεχώρησεν.

7. Ἀδελφός τις ἐποίησεν ἀντίκλειδον καὶ ἠνοιγεν [f. 159v^a] ἐνὸς τῶν γερόντων τὸ κελλίον καὶ ἐλάμβανε τὸ κέρμα αὐτοῦ. Ὁ δὲ γέροντος ἔγραψε χάρτην λέγων· Κύριε ἀδελφέ, εἴ τις ἐάν ἦ, ποιήσον ἀγάπην,² ἄφες μοι τὸ ἥμισυ εἰς τὴν ἐμὴν χρεῖαν. Καὶ ποιήσας τὸ κέρμα δύο μέρη, ἔθηκε τὸ χαρτίον. Ὁ δὲ πάλιν εἰσελθὼν, σχίσας³ τὸ χαρτίον ἔλαβεν ὅλον. Εἶτα μετὰ δύο ἔτη τελευτᾶ, καὶ ἡ ψυχὴ αὐτοῦ οὐκ ἐξήρχετο. Τότε καλέσας τὸν γέροντα λέγει· Εὗξα ὑπὲρ ἐμοῦ, πάτερ. Ἐγὼ γὰρ ἤμην ὁ κλέπτων σου τὸ κέρμα. Καὶ εἶπεν ὁ γέροντος· Διατί τάχιον οὐκ εἶπες; Ὅμως εὐξαμένου αὐτοῦ παρέδωκεν.

¹ ἔπειτα C] εἶτα S

² ποιήσον ἀγάπην] om S

³ σχίσας C] ἔσχισε 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].

8. Ἀδελφὸς εἶχε γέροντα καὶ ἰδὼν αὐτὸν ὅτι θαυμαστῶς τοὺς νεκροὺς κηδεύει, εἶπεν πρὸς αὐτόν· Εἰ καὶ τειθηκότα [f. 159v^b] οὕτως κηδεύσεις; Ὁ δὲ πρὸς αὐτὸν εἶπεν· Οὕτως κηδεύσω σε, ἄχρις ἂν¹ εἴπησ· ἄρκεϊ. Μετ' οὐ πολὺ δὲ τέθηκεν ὁ μαθητῆς, καὶ ὁ λόγος εἰς ἔργον γέγονεν. Κηδεύσας γὰρ αὐτὸν εὐσεβῶς, ἔφη πρὸς αὐτὸν ἐπὶ πάντων· Καλῶς ἐκηδεύθης, ὦ τέκνον, ἢ ἔτι μικρὸν λείπεται; Καὶ φωνὴν ἀφήκεν ὁ νεανίσκος· Καλῶς ἔχει, ὦ πάτερ, τὴν γὰρ ἐπαγγελίαν ἐπλήρωσας.

9. Ἔλεγεν ὁ ἀββᾶς Βισαρίων ὅτι ἦν τις ἀποταξάμενος ἀπὸ κόσμου, γυναικῆ ἔχων ὁμοίως καὶ θυγατέρα κατηχομένην, πλήν χριστιανήν. Ἐμέρισεν οὖν τὰ πράγματα αὐτοῦ εἰς τρία μέρη. Τελευτησάσης δὲ ἐν τῷ μεταξύ τῆς θυγατρὸς κατηχομένης, ἀντίλυτρον ἔδωκε τοῖς πτωχοῖς τὸ μέρος αὐτῆς ὁ πατήρ [f. 160r^a]. Ἔτι δὲ καὶ τὸ τῆς γυναικὸς αὐτοῦ, καὶ τὸ ἑαυτοῦ. Οὐκ ἐπαύετο δὲ παρακαλῶν τὸν Θεὸν περὶ αὐτῆς. Ἦλθεν οὖν αὐτῷ φωνὴ προσευχομένῳ, ὅτι ἐβαπτίσθη ἡ θυγάτηρ σου, μὴ ἀθύμει. Ὁ δὲ ἠπίστησεν. Λέγει οὖν αὐτῷ πάλιν ἡ ἀόρατος φωνή· Ὁρυξον εἰς τὸ μνημεῖον αὐτῆς ἐὰν εὔρησ αὐτήν. Ὁ δὲ πορευθεὶς ἐπὶ τὸν τάφον, ὥρυξε καὶ οὐχ εὔρεν αὐτήν· μετετέθη γὰρ μετὰ τῶν πιστῶν.

10. Εἶπεν γέρων· Αὕτη ἡ φωνὴ βοᾷ πρὸς τὸν ἄνθρωπον ἕως ἐσχάτης ἀναπνοῆς ὅτι σήμερον ἐπίστρεψον.

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

¹ ἂν C] οὐ 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].”

12.¹ Ἦλθέ τις ποτε δαιμονιζόμενος εἰς Σκήτιν, καὶ πολλῶ τῷ χρόνῳ οὐκ ἔθεραπεύθη [f. 160r^b]. Σπλαγχνισθεὶς δὲ εἷς τῶν γερόντων, ἐσφράγισε τὸν δαιμονιζόμενον καὶ ἔθεράπευσεν αὐτόν. Διαπονηθεὶς δὲ ὁ δαίμων εἶπεν τῷ γέροντι· Ἴδου ἐξέβαλές με, ἐπάνω σου ἔρχομαι. Λέγει αὐτῷ ὁ γέρον· Δεῦ,² ἡδέως ἔχω. Ἐποίησεν οὖν ὁ γέρον δώδεκα ἔτη, ἔχων τὸν δαίμονα καὶ συντρίβων αὐτόν, ἐσθίων καθήμεραν ὀστέα φοινίκων δώδεκα. Ἐκπηδήσας δὲ ὁ δαίμων, ἐξῆλθεν ἀπ' αὐτοῦ· Καὶ ἰδὼν ὁ γέρον ἐξεληθόντα αὐτόν ἀπ' αὐτοῦ, εἶπεν αὐτῷ· τί φεύγεις; Ἔτι παράμεινον. Ἀποκριθεὶς δὲ ὁ δαίμων εἶπεν αὐτῷ· καταργήσει σε ὁ Θεὸς ὅτι εἰ μὴ³ αὐτὸς μόνος δύναται πρὸς σέ.

13. Ἔλεγον περὶ τινος ὅτι ἐκάθητο ἐν Αἰγύπτῳ ἐν μονοκελλίῳ· Εἶχε δὲ ἕθος παραβάλλειν [f. 160v^a] αὐτῷ εἷς ἀδελφὸς καὶ μία παρθένος. Ἐν μιᾷ οὖν⁴ τῶν ἡμερῶν, ὑπήντησαν οἱ δύο ὁμοῦ πρὸς τὸν γέροντα. Καὶ ὀψίας γενομένης, ἔθηκε τὸ ψιάθιον καὶ ἐκοιμήθη εἰς τὴν μέσην αὐτῶν. Πολεμηθεὶς δὲ ὁ ἀδελφός, ἐπανέστη τῇ παρθένῳ καὶ ἐτέλεσαν τὴν ἁμαρτίαν. Ὁ δὲ γέρον αἰσθηθεὶς,⁵ οὐδὲν αὐτοῖς ἐλάλησεν.⁶ Πρωΐας δὲ γενομένης, προέπεμπεν αὐτοὺς ὁ γέρον μηδεμίαν στυγνότητα δεῖξας αὐτοῖς. Πορευομένων δὲ αὐτῶν κατὰ τὴν ὁδὸν ἔλεγον πρὸς ἀλλήλους, εἰ ἐνόησεν ὁ γέρον ἢ οὐ. Καὶ ὑπέστρεψαν πρὸς τὸν γέροντα μετανοοῦντες αὐτῷ καὶ λέγοντες· Ἄββᾶ, οὐκ ἐνόησας πῶς ἐχλεύασεν ἡμᾶς ὁ Σατανᾶς; Καὶ λέγει αὐτοῖς· Ναί. Καὶ λέγουσιν αὐτῷ [f. 160v^b]· Ποῦ ἦν ὁ λογισμὸς σου ἐκείνην τὴν ὥραν; Καὶ λέγει αὐτοῖς· Ὁ ἐμὸς λογισμὸς, ὅπου ἐσταυρώθη ὁ Χριστός, ἐκεῖ ἦν τὴν ὥραν ἐκείνην στήκων καὶ κλαίων. Καὶ λαβόντες μετάνοιαν ἀπὸ τοῦ γέροντος, ἀπῆλθον καὶ ἐγένοντο σκευὴ ἐκλογῆς.

14. Εἶπεν ὁ ἄββᾶς Ζωῖλος ὁ πρεσβύτερος ὁ Ταμιαθέως,⁷ ἀκηκοέναι τοῦ πατρὸς αὐτοῦ ἄββᾶ Ναθαναὴλ εἰπόντος ἐτέρους ἑπτὰ συγκλητικούς⁸ ζηλωσαὶ τὸν ἄββᾶν Ἀρσένιον καὶ μονάσαι ἐν τῇ Σκήτει, οἱ τοῖς οἰκείοις πᾶσιν ἀποταξάμενοι ἀνὰ ἑπτὰ τρία [sic] ἔλαβον, καὶ τοῖς εὐτελέσιν ὀστρακίνοις ἐχρῶντο λέγοντες· Ὅπως ἴδῃ ὁ μέγας Θεός, καὶ σπλαγχνισθεὶς ἀφήσῃ ἡμῖν τὰς ἁμαρτίας ἡμῶν.

¹ N. 12 om S ² δεῦ C] δεῦρο S ³ εἰ μὴ] om S ⁴ οὖν] om S

⁵ αἰσθηθεὶς C] αἰδεσθεὶς S ⁶ ἐλάλησεν C] εἶπεν S ⁷ Ταμιαθέως C] Ταμιαθαῖος S

⁸ συγκλητικούς post Ἀρσένιον trsp S

N.12

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.”

N.13

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].

N.14

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. Ἔλεγον περὶ τοῦ ἀββᾶ Ἀρσενίου ὅτι οὐκ ἠδυνήθη τις καταλαβεῖν τὴν διαγωγὴν [f. 161r^a] τῆς πολιτείας αὐτοῦ.

16.¹ Εἶπον περὶ τοῦ ἀββᾶ Μακαρίου τοῦ μεγάλου, ὅτι ἐποίησεν ἐν τετράμηνον ποτέ, ἡμερούσιον παραβάλλων ἀδελφῶ ἐν τῇ Σκήτει καὶ οὔτε ἄπαξ εὔρεν αὐτὸν σχολάζοντα. Παραβαλὼν οὖν αὐθις, καὶ σταθεὶς πρὸς τῆς θύρας ἔξω, ἤκουσεν αὐτοῦ μετὰ κλαυθμοῦ λέγοντος· Κύριε, εἰ οὐκ ἤχῃ τὰ ὥτά σου κράζοντός μου πρὸς σέ, ἐλέησόν με διὰ τὰς ἀμαρτίας μου, οὔτε ἐγὼ κάμνω παρακαλῶν σε.

17. Ἦν τις ἀρχάριος ἀποτάξασθαι θέλων, καὶ λέγει τῷ γέροντι· Θέλω μοναχὸς γενέσθαι. Λέγει ὁ γέρων· Οὐ δύνη. Λέγει ἐκεῖνος· Δύναμαι. Λέγει αὐτῷ ὁ γέρων· Εἰ θέλεις ὕπαγε ἀπόταξαι, καὶ ἐλθὼν καθέζου εἰς τὸ κελλίον σου. Καὶ ἀπελθὼν ἔδωκεν ἃ εἶχεν κατασχὼν ἑαυτῷ ἑκατὸν [f. 161r^b] νομίσματα, καὶ ἦλθε πρὸς τὸν γέροντα. Ὁ δὲ γέρων πρὸς αὐτόν· Ὑπαγε κάθου εἰς τὸ κελλίον σου.² Ὁ δὲ ἀπελθὼν, ἐκαθέσθη. Καθεζομένου δὲ αὐτοῦ, εἶπον οἱ λογισμοί· Ἡ θύρα παλαιά ἐστι, θέλει γενέσθαι. Καὶ ἐλθὼν, λέγει τῷ γέροντι· Οἱ λογισμοὶ λέγουσιν· Ἡ θύρα παλαιά ἐστιν ἠθελε γενέσθαι. Λέγει αὐτῷ ὁ γέρων· Οὐκ ἀπετάξω, ἀλλ' ὕπαγε ἀπόταξαι, καὶ κάθου ὧδε. Ὁ δὲ ἀπελθὼν, ἔδωκε τὰ ἐνενήκοντα νομίσματα, κρύψας ἑαυτῷ δέκα νομίσματα, καὶ ἐλθὼν λέγει τῷ γέροντι· Ἰδοὺ ἀπεταξάμην. Λέγει αὐτῷ ὁ γέρων· Ὑπαγε κάθου εἰς τὸ κελλίον σου. Ὁ δὲ ἀπελθὼν ἐκάθισεν. Καθημένου δὲ αὐτοῦ, λέγουσιν οἱ λογισμοί· Ἡ στέγη παλαιά ἐστι, ἠθελε γενέσθαι. [f. 161r^a] Καὶ ἀπελθὼν λέγει τῷ γέροντι· Οἱ λογισμοὶ μου λέγουσιν· Ἡ στέγη παλαιά ἐστιν ἠθελε γενέσθαι. Λέγει ὁ γέρων· Ὑπαγε ἀπόταξαι. Ὁ δὲ ἀπελθὼν ἔδωκε καὶ τὰ δέκα νομίσματα, καὶ ἐλθὼν λέγει τῷ γέροντι· Ἰδοὺ ἀπεταξάμην. Καὶ καθίσαντος αὐτοῦ, λέγουσιν αὐτῷ οἱ λογισμοί· Ὅλα παλαιά εἰσι τὰ ὧδε, καὶ ὁ λέων ἔρχεται καὶ τρώγει με. Καὶ λέγει τῷ γέροντι τοὺς λογισμοὺς, καὶ λέγει αὐτῷ ὁ γέρων· Ἐγὼ προσδοκῶ ὅλα ἐλθεῖν ἐπάνω μου καὶ τὸν λέοντα ἐλθεῖν καὶ φαγεῖν με ἵνα ἀπαλαγῶ. Ὑπαγε κάθου εἰς τὸ κελλίον σου καὶ εὐχου τῷ Θεῷ.

¹ N. 16 om S ² σου] om S

N.15/15.9/Arsenius S.1

They used to say of Abba Arsenius that nobody could comprehend the way in which he led his life.

N.16

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."

N.17

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. Εἶπεν γέρων ἐτέρῳ γέροντι ἔχοντι ἀγάπην, καὶ συμβαλλομένῳ καὶ μοναχοῖς καὶ κοσμικοῖς· ὅτι ὁ λύχνος πολλοὺς φαίνει [f. 161v^b] τὸ δὲ ἑαυτοῦ στόμα καίει.

19. Ἔλεγον περὶ τινος γέροντος ὅτι περιεπάτει ἐν τῇ ἐρήμῳ, καὶ ἰδοὺ δύο ἄγγελο συνώδευον αὐτῷ, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων, καὶ ἐλθόντες, εὔρον θνησιμαῖον κατὰ τὴν ὁδόν, καὶ ἐσκεπάσεν ὁ γέρων τὴν ρῖνα αὐτοῦ ἀπὸ τῆς ὁσμῆς, ἐποίησαν δὲ καὶ οἱ ἄγγελοι οὕτως. Καὶ ὁδεύσαντες μικρόν, εἶπεν αὐτοῖς ὁ γέρων· Καὶ ὑμεῖς ὁσφραίνεσθε ταῦτα; Οἱ δὲ εἶπον· οὐχί, ἀλλὰ διὰ σὲ ἐσκεπάσαμεν καὶ ἡμεῖς, ἐπεὶ τὴν ἀκαθαρσίαν τοῦ κόσμου τούτου οὐκ ὁσφραινόμεθα, οὐδὲ προσεγγίζει ἡμῖν, ἀλλ' αἱ ψυχαὶ αἱ ὄζουσαι ἐν ἀμαρτίαις, ταύτας ὁσφραινόμεθα.

20. Ἦν τις γέρων καθ' ἐκάστην ἐσθίων τρεῖς παξαμάδας· παρέβαλε δὲ αὐτῷ ἀδελφός [f. 162r^a] καὶ καθεσθέντων αὐτῶν γεύσασθαι, ἔθηκε τῷ ἀδελφῷ τρεῖς παξαμάδας. Καὶ ἑωρακῶς ὁ γέρων ὅτι ἔχρηζεν, ἤνεγκεν αὐτῷ καὶ ἄλλας τρεῖς.¹ Ὡς δὲ ἐκορέσθησαν καὶ ἀνέστησαν, κατέκρινεν ὁ γέρων τὸν ἀδελφόν καὶ λέγει αὐτῷ· Οὐ χρή, ἀδελφέ, ὑπουργεῖν τὸ σαρκίον.² Ὁ δὲ ἀδελφός μετενόησε τῷ γέροντι καὶ ἐξῆλθεν. Τῇ οὖν ἐξῆς, ὡς ἐγένετο καιρὸς τοῦ γεύσασθαι τὸν γέροντα, ἔθηκεν αὐτῷ³ κατὰ τὸ ἔθος τὰς τρεῖς παξαμάδας, καὶ φαγὼν αὐτάς,⁴ πάλιν ἐπέινασε καὶ ἐπέσχει ἑαυτόν. Καὶ πάλιν τῇ ἄλλῃ ἡμέρᾳ τὸ αὐτὸ ὑπέστη. Ἦρξατο οὖν ἀδυναμοῦσθαι, καὶ ἔγνω ὁ γέρων ὅτι ἐγκατάλειψις τοῦ Θεοῦ ἐγένετο αὐτῷ. Καὶ ρίψας ἑαυτὸν ἐνώπιον τοῦ Θεοῦ μετὰ δακρύων, ἐδέετο περὶ τῆς γενομένης [f. 162r^b] ἐγκαταλείψεως, καὶ ὁρᾷ ἄγγελον λέγοντα αὐτῷ· Διότι κατέκρινας τὸν ἀδελφόν, τοῦτό σοι συνέβη. Γίνωσκε οὖν ὅτι ὁ δυνάμενος ἐγκρατεῦσθαι, ἢ ἄλλο τι ἀγαθὸν ποιῆσαι, οὐκ ἐξ ἰδίας δυνάμεως ποιεῖ, ἀλλ' ἡ ἀγαθότης τοῦ Θεοῦ ἐστὶν ἡ ἐνισχύουσα τὸν ἄνθρωπον.⁵

¹ τρεῖς] παξαμάδας add S ² τὸ σαρκίον C] τῷ σαρκίῳ S ³ αὐτῷ C] ἑαυτῷ S
⁴ αὐτάς C] αὐτοὺς S ⁵ τὸν ἄνθρωπον C] αὐτόν S

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. Ἔλεγον περί τινος γέροντος εἰς τὰ Κελλία ὅτι περικεκλεισμένος ἦν μηδὲ εἰς τὴν ἐκκλησίαν ἐρχόμενος. Εἶχε δὲ σαρκικὸν ἀδελφὸν εἰς ἄλλο κελλίον καθήμενον, καὶ ἠσθένησεν καὶ ἔπεμψε πρὸς αὐτὸν ἵνα ἴδῃ αὐτὸν πρὸ τοῦ ἐξελθεῖν ἐκ τοῦ σώματος, καὶ εἶπεν· Οὐ δύναμαι ἐλθεῖν ὅτι σαρκικός μου ἀδελφός ἐστιν. Πάλιν ἔπεμψε λέγων· Κἄν τὴν νύκτα δεῦρο ἵνα σε ἴδω. Ὁ δὲ εἶπεν· Οὐ δύναμαι, εἰ δὲ μὴ οὐχ εὐρίσκεται [f. 162v^a] ἡ καρδία μου καθαρὰ πρὸς τὸν Θεόν. Καὶ ἐκοιμήθη καὶ οὐκ εἶδον ἀλλήλους.

22. Διηγήσαντο πατέρες ὅτι ἦν τις κοινοβίου πατήρ καὶ συνέβη τὸν τούτου διακονητὴν ὀλιγωρήσαντα ἐξελθεῖν ἐκ τῆς μονῆς καὶ ἀπελθεῖν εἰς ἄλλον τόπον. Ὁ δὲ γέρων διόλου σχεδὸν ἀπήει πρὸς αὐτὸν δυσωπῶν αὐτὸν ἵνα ἐπιστρέψῃ. Ὁ δὲ οὐκ ἠβούλετο. Τοῦτο δὲ ἐποίησεν ὁ γέρων ἐπὶ τρία ἔτη, καὶ οὕτως πεισθεὶς ὁ διακονητής, ὑπέστρεψεν. Ἐπιτάσσει οὖν αὐτῷ ὁ γέρων ἐξελθεῖν καὶ συναγαγεῖν στοιβήν. Καὶ δὴ τοῦτο ποιήσας ὁ διακονητής, κατ' ἐνέργειαν τοῦ Σατανᾶ τὸν ὀφθαλμὸν ἀπώλεσεν. Ὁ δὲ γέρων ἐλυπήθη σφόδρα, καὶ ἄρχεται νουθετεῖν αὐτὸν ὀδυνώμενον, καὶ λέγει ὁ διακονητής· Ἐγὼ εἰμι ὁ αἴτιος, διὰ γὰρ [f. 162v^b] τοὺς κόπους οὓς παρέσχον σοι τοῦτο ὑπέμεινα. Μετὰ χρόνον ἀπαλλάσσεται τῆς ὀδύνης, τοῦ πάθους μείναντος, καὶ πάλιν ἐπιτάσσει αὐτὸν¹ ὁ γέρων ἐξελθεῖν καὶ τίλαι² βαῖα. Ἐργαζόμενος οὖν κατ' ἐνέργειαν τοῦ ἐχθροῦ πάλιν ῥαβδίου πηδησαντος, ἀπόλλει καὶ τὸν ἄλλον ὀφθαλμὸν. Ἔρχεται οὖν εἰς τὴν μονὴν καὶ ἡσυχάζει, μηδὲν ἔτι ποιῶν. Ὁ δὲ ἀββᾶς πάλιν ἐδυσφόρει, καὶ ὡς ἦλθεν αὐτοῦ ἡ κληῖσις, προγινώσκει καὶ μεταστέλλεται πάντας τοὺς ἀδελφούς, καὶ λέγει αὐτοῖς· Ἐγγύς ἐστιν ἡ κληῖσίς μου, βλέπετε ἑαυτοὺς. Ἄρχεται ἕκαστος λέγειν· Τίني ἕξ ἡμᾶς, ἀββᾶ; Ὁ δὲ γέρων ἐσιώπα, καὶ μεταστέλλεται τὸν τυφλὸν μόνον, καὶ λέγει αὐτῷ περὶ τῆς κλήσεως. Ὁ δὲ ἐδάκρυσε λέγων· Τίني [f. 163r^a] με ἕξ τὸν τυφλόν; Ὁ δὲ γέρων λέγει· Εὗξαι ἵνα σχῶ παρρησίαν ἐνώπιον τοῦ Θεοῦ, καὶ ἐλπίζω ὅτι τῇ κυριακῇ ποιεῖς τὴν σύναξιν. Καὶ κοιμηθέντος αὐτοῦ, μετ' ὀλίγας ἡμέρας ἀνέβλεψεν καὶ γίνεται τοῦ κοινοβίου³ πατήρ.

¹ αὐτὸν C] αὐτῷ S

² τίλαι corr] τίλαι S] τεῖλαι C (ε 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. So he came to the monastery and practised *hêsychia*, doing nothing any more. 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. Οϊκέτης τις γενόμενος μοναχός ἐπὶ τεσσαράκοντα πέντε ἔτη ἔμεινε, ἄλατι καὶ ἄρτω ἀρκούμενος καὶ ὕδατι. Κατανυγείς δὲ ὁ τούτου δεσπότης μετὰ φανερόν χρόνον ἀναχωρεῖ καὶ αὐτός, καὶ γίνεται τοῦ ἰδίου δούλου μαθητῆς ἐν ὑπακοῇ μεγάλῃ. Ἔρχεται οὖν ὁ χρόνος τῆς αὐτοῦ κλήσεως, καὶ λέγει τῷ γέροντι Ἄββᾶ, ὀρῶ τὰς ἐξουσίας ἐρχομένας πρὸς με, καὶ διὰ τὰς δεήσεις σου πάλιν ὑποστρεφούσας. Ὅτε δὲ ἦλθεν καὶ ἡ τοῦ γέροντος κλήσις ὀρᾷ ἕνα ἄγγελον ἐκ δεξιῶν [f. 163r^b] καὶ ἕνα ἐξ ἀριστερῶν λέγοντες αὐτῷ· Θέλεις ἔλθειν, ἄββᾶ, ἢ ἀπέλθωμεν; Καὶ λέγει αὐτοῖς ὁ γέρον· Θέλω, μέινετε, λάβετε μου τὴν ψυχὴν. Καὶ οὕτως ἐτελειώθη.

24. Εἶπεν γέρον· Ἰωσήφ ὁ ἀπὸ Ἀριμαθίας ἔλαβε τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔθηκεν αὐτὸ ἐν σινδόνι καθαρᾷ ἐν μνημείῳ καινῷ τουτέστιν ἀνθρώπων νέῳ. Σπουδάσει οὖν ἕκαστος ἐπιμελῶς μὴ ἀμαρτάνειν ἵνα μὴ τὸν συνοικουῦντα αὐτῷ Θεὸν ὑβρίση καὶ διώξη ἀπὸ τῆς ψυχῆς αὐτοῦ. Τῷ μὲν Ἰσραὴλ τὸ μάννα ἐδόθη φαγεῖν ἐν τῇ ἐρήμῳ, τῷ δὲ ἀληθινῷ Ἰσραὴλ ἐδόθη¹ τὸ σῶμα τοῦ Χριστοῦ.

25. Εἶπεν γέρον· Γύμνωσον τὴν ῥομφαίαν σου. Καὶ εἶπε ὁ ἀδελφός· Ἄλλ' οὐκ ἔῴσι με τὰ πάθη. Καὶ λέγει ὁ γέρον· Ἐπικάλεσαί με ἐν ἡμέ[^a]ρα θλίψεώς σου, καὶ ἐξελοῦμαι σε καὶ δοξάσεις με. Ἐπικαλοῦ οὖν αὐτόν, καὶ ἐξελεῖται σε ἀπὸ παντός πειρασμοῦ.

26. Ἀδελφός ξενιτεύσας, ἠρώτησε γέροντα λέγων· Θέλω ἀπελθεῖν εἰς τὰ ἴδια. Καὶ λέγει αὐτῷ ὁ γέρον· Τοῦτο γίνωσκε, ἀδελφέ· ὅτι ἐρχόμενος ἀπὸ τῆς χώρας ἐπὶ τὰ ὄδε, τὸν Κύριον εἶχες ὀδηγοῦντά σε, εἰ δὲ ὑποστρέψεις, οὐκέτι αὐτόν ἔχεις.

27. Ἀπέστειλέ τις τῶν γερόντων τὸν μαθητὴν αὐτοῦ ἀντλήσαι ὕδωρ. Ἦν δὲ μακρὰν τὸ φρέαρ ἀπὸ τοῦ κελλίου αὐτῶν. Ὁ δὲ ἐπελάθετο τὸ σχοινίον ἄραι, καὶ ἔλθων ἐπὶ τὸ φρέαρ ἔγνω ὅτι οὐκ ἦνεγκεν καί, ποιήσας εὐχήν, ἐφώνησε λέγων· Λάκκε, λάκκε, εἶπεν ὁ ἄββᾶς μου· γέμισον τὸ κεράμιον ὕδωρ. [f. 163v^b] Καὶ παραχρῆμα, ἀνήλθε τὸ ὕδωρ ἄνω, καὶ γεμίσαντος τοῦ ἀδελφοῦ, πάλιν ἀπεκατεστάθη τὸ ὕδωρ εἰς τὸν τόπον αὐτοῦ.

¹ ἐδόθη] om

N.23/14.31

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.

N.24/10.134

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.”

N.25/21.51

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.”

N.26/10.183

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.”

N.27/19.21

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. Παρέβαλέ τις τῶν ἐπισκόπων κατ' ἐνιαυτὸν εἰς Σκήτιν πρὸς τοὺς πατέρας, καὶ ἀπαντήσας αὐτῷ ἀδελφὸς ἠνεγκεν αὐτὸν εἰς τὸ κελλίον ἑαυτοῦ, καὶ παραθεῖς αὐτῷ ἄρτον καὶ ἄλας, ἔλεγεν· Συγχώρησόν μοι, κύρι, ὅτι οὐδὲν ἄλλο ἔχω παραθεῖναι σοι. Λέγει αὐτῷ ὁ ἐπίσκοπος· Θέλω ἵνα καὶ εἰς τὸ ἐρχόμενον ἔτος εἰσελθῶν, μήτε ἄλας εὕρω.

29. Ἦλεγέ τις τῶν ἀδελφῶν· ὅτι ἐγένετο ζήτησις ἐν τῇ λαύρα τῆς Αἰγύπτου,¹ καὶ ἐλάλησαν πάντες, οἱ μεγάλοι καὶ οἱ μικροί, εἷς δὲ μόνος οὐκ ἐλάλησεν. Καὶ ἐξελθόντων αὐτῶν, ἠρώτησεν αὐτὸν εἷς [f. 164r^a] ἀδελφὸς λέγων· Πῶς σὺ οὐκ ἐλάλησας; Ὁ δὲ βιασθεὶς ὑπὸ τοῦ ἀδελφοῦ εἶπεν· Συγχώρησόν μοι, ὅτι εἶπον τῷ λογισμῷ μου· ὅτι ἐὰν μὴ λαλήσῃ τὸ ἐμβρίμιον τὸ ὑποκάτω μου, μὴ λαλήσῃς. Καὶ οὕτως ἔμεινα σιωπῶν καὶ μὴ φθεγγόμενος.

30. Ἦν τις γέρων ἀσθενῶν καὶ ὡς μὴ ἔχοντα τὰς χρεῖας, προσελάβετο αὐτὸν πατὴρ κοινοβίου καὶ ἀνέπαυσεν αὐτόν. Καὶ ἔλεγε τοῖς ἀδελφοῖς· Βιάσασθε ἑαυτοὺς ὀλίγον, ἵνα ἀναπαύσωμεν τὸν ἀσθενῆ. Ὁ δὲ ἀσθενῶν, εἶχε χύτραν χρυσοῦ, καὶ ὀρύξας ὑποκάτωθεν αὐτοῦ, ἔκρυπεν αὐτήν. Συνέβη δὲ αὐτὸν ἀποθανεῖν καὶ οὐχ ὠμολόγησεν. Μετὰ οὖν τὸ ταφῆναι αὐτὸν εἶπεν ὁ ἀββᾶς τοῖς ἀδελφοῖς· Ἄρατε τὴν στιβάδα ταύτην ἔνθεν. Καὶ ὡς [f. 164r^b] καταστρέφουσιν αὐτήν, εὗρον τὸ χρυσίον. Καὶ εἶπεν ὁ ἀββᾶς· Εἰ ζῶντος αὐτοῦ οὐχ ὠμολόγησεν, οὐδὲ εἰς τὸν θάνατον αὐτοῦ εἶπεν, ἀλλ' εἰς αὐτὸν εἶχε τὴν ἐλπίδα οὐχ ἄπτομαι αὐτοῦ, ἀλλ' ὑπάγετε θάψατε αὐτὸ μετ' αὐτοῦ. Καὶ κατῆλθε πῦρ ἀπ' οὐρανοῦ καὶ ἐπὶ πολλὰς ἡμέρας ἔκειτο ἐπάνω τοῦ μνημείου αὐτοῦ ἐνώπιον πάντων καὶ πάντες ὀρώντες ἐθαύμαζον.

31. Ἦν τις ἐπίσκοπος εἷς τινα πόλιν, καὶ κατ' ἐνέργειαν τοῦ διαβόλου ἔπεσεν εἰς πορνείαν. Μιάς οὖν τῶν ἡμερῶν γενομένης συνάξεως ἐν τῇ ἐκκλησίᾳ, καὶ μηδενὸς γινώσκοντος περὶ τῆς ἀμαρτίας αὐτοῦ, ἀφ' ἑαυτοῦ ὠμολόγησεν ἔμπροσθε παντὸς τοῦ λαοῦ λέγων· Ἐγὼ εἰς πορνείαν πέπτωκα. [f. 164v^a] Καὶ ἀπέθετο τὸ ὠμοφόριον αὐτοῦ ἐπὶ τὸ θυσιαστήριον εἰπὼν· Ὅτι οὐκέτι ὑμῶν δύναμαι εἶναι ἐπίσκοπος. Καὶ ἀνέκραξε πᾶς ὁ λαὸς μετὰ κλαυθμοῦ λέγοντες· Ἡ ἀμαρτία αὕτη ἐφ' ἡμᾶς, μόνον μείνον ἐν τῇ ἐπισκοπῇ. Καὶ ἀποκριθεὶς εἶπεν· Εἰ θέλετε ἵνα μείνω ἐν τῇ ἐπισκοπῇ, ὃ λεγὼ ὑμῖν ποιήσατε. Καὶ κελεύσας κλεισθῆναι τὰς θύρας τῆς ἐκκλησίας,

¹ τῆς Αἰγύπτου] 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

ἔρριπεν ἑαυτὸν εἰς μίαν παράθυρον ἐπὶ πρόσωπον καὶ εἶπεν· Οὐχ ἔχει μέρος μετὰ τοῦ Θεοῦ ὅστις ἐξερχόμενος μὴ πατήσῃ με. Καὶ ποιήσαντες κατὰ τὸν λόγον αὐτοῦ καὶ ἐξερχομένου τοῦ ὑστέρου, ἤλθε φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· Διὰ τὴν πολλὴν ταπεινώσιν αὐτοῦ, συνε[*f. 164v^b*]χώρησα αὐτῷ τὴν ἀμαρτίαν.

32. Ἄλλος τις ἦν ἐπίσκοπος εἰς τινα¹ πόλιν, καὶ ἐγένετο αὐτὸν περιπεσεῖν εἰς ἀρρώστιαν, ὥστε πάντας ἀπογνῶναι αὐτόν.² Ἦν δὲ ἐκεῖ μοναστήριον γυναικῶν, καὶ μαθοῦσα ἡ ἡγουμένη³ ὅτι ἀπεγνώσθη ὁ ἐπίσκοπος, λαβοῦσα μεθ' ἑαυτῆς δύο ἀδελφὰς ἀπῆλθε τοῦ ἐπισκέψασθαι αὐτόν. Καὶ ὡς ἐλάλει μετ' αὐτῆς ὁ ἐπίσκοπος, μία τῶν μαθητριῶν αὐτῆς ἰσταμένη πρὸς πόδα, ἦψατο τοῦ ποδὸς αὐτοῦ θέλουσα μαθεῖν πῶς ἔχει. Ὁ δὲ ἀπὸ τῆς ἀφῆς πολεμηθεὶς, παρεκάλεσε τὴν ἡγουμένην λέγων· Ὅτι οὐκ ἔχω ὑπηρεσίαν ἀπὸ τῶν ἔγγιστά μου, θέλησον οὖν καταλείψαι μοι τὴν ἀδελφὴν ταύτην, ἵνα ὑπηρετῇ μοι. Ἡ δὲ [*f. 165r^a*] μηδὲν πονηρὸν ὑπολαβοῦσα, ἀφῆκεν αὐτήν. Ἐνδυναμωθεὶς οὖν ὑπὸ τοῦ διαβόλου, λέγει αὐτῇ· Ποίησόν μοι μικρὸν ἐψήττον ἵνα γεύσωμαι. Καὶ ἐποίησε καθὼς εἶπεν αὐτῇ. Καὶ μετὰ τὸ γεύσασθαι αὐτόν, λέγει αὐτῇ· Κοιμήθητι μετ' ἐμοῦ, καὶ ἔτεκε τὴν ἀμαρτίαν. Λαβοῦσα οὖν κατὰ γαστρός, ἐκράτησεν αὐτήν ὁ κληρὸς λέγοντες· Εἶπέ ἡμῖν τίς σε ἐποίησεν ἔγκυον. Ἡ δὲ οὐκ ἠθέλην ὁμολογήσασθαι. Τότε ὁ ἐπίσκοπος λέγει· Ἄφετε αὐτήν, ἐγὼ γὰρ ἐποίησα τὴν ἀμαρτίαν ταύτην. Καὶ ἐγερθεὶς ἐκ τῆς ἀρρώστιας, εἰσῆλθεν εἰς τὴν ἐκκλησίαν καὶ ἀπέθετο τὸ ὠμοφόριον αὐτοῦ ἐπὶ τὸ θυσιαστήριον, καὶ ἐξελθὼν ἔλαβε ῥάβδον ἐν τῇ χειρὶ αὐτοῦ, καὶ ὥρμησεν εἰς μοναστήριον ὅπου οὐκ⁴ ἐγνωρίζετο. Ὁ δὲ ἀβ[*f. 165r^b*]βᾶς τοῦ κοινοβίου, διορατικὸς ὢν, ἔγνω ὅτι ὁ ἐπίσκοπος ἔχει ἐλθεῖν εἰς τὴν μονήν, καὶ παρήγγειλε τῷ θυρωρῷ λέγων· Βλέπε, ἀδελφέ, ὅτι σήμερον ἐπίσκοπος ἔχει παραγενέσθαι. Προσδοκῶν οὖν ὁ θυρωρὸς, ὅτι μετὰ λεκτικίου ἔρχεται ἢ μετὰ τινος φαντασίας ὡς⁵ ἐπισκόπου οὐκ ἐνόησε τὸ πρᾶγμα. Ἐξελθὼν οὖν ὁ ἀββᾶς εἰς ἀπάντησιν αὐτοῦ, ἠσπάσατο αὐτόν λέγων· Καλῶς ἦλθες, κύριε ὁ ἐπίσκοπος. Ὁ δὲ ἐνεὸς γενόμενος ὡς ἐγνώσθη, ἠθέλησε φυγεῖν εἰς ἕτερον μοναστήριον. Λέγει οὖν αὐτῷ ὁ ἀββᾶς· Ὅτι ὅπου ἐὰν ἀπέλθῃς μετὰ σοῦ ἔρχομαι. Καὶ παρακαλέσας αὐτόν πολλά, εἰσῆνεγκεν αὐτόν εἰς τὴν μονήν. Μετανοήσας οὖν ἐν ἀληθείᾳ, ἐτελεύτησεν ἐν εἰρήνῃ, ὥστε⁶ ση[*f. 165v^a*]μεῖα γενέσθαι⁷ ἐν τῇ ἐξόδῳ αὐτοῦ.

¹ τινα] τὴν S ² αὐτόν C] αὐτοῦ S ³ ἡγουμένη] αὐτῶν add S

⁴ οὐκ] om S ⁵ ὡς] ὑπὸ add S ⁶ ὥστε] 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. Ἦν τις γέρων καλούμενος Ἰέραξ εἰς τὰ μέρη Θηβαΐδος ἐλάσας περὶ τὰ ἐνενήκοντα ἔτη. Καὶ θέλοντες οἱ δαίμονες εἰς ἀκηδῖαν αὐτὸν ἐμβαλεῖν τῷ μήκει τοῦ χρόνου ἐπέστησαν αὐτῷ ἐν ἡμέρᾳ λέγοντες· Τί ποιήσεις, γέρον, ὅτι ἄλλα πεντήκοντα¹ ἔχεις ζῆσαι; Ὁ δὲ ἀποκριθεὶς λέγει αὐτοῖς· Ἐλυπήσατέ με πάνυ. Διακοσιῶν γὰρ ἐτῶν παρασκευὴν ἔθηκα. Οἱ δὲ ἀπήρχοντο ὀλολύζοντες ἀπ' αὐτοῦ.

34. Ἦν τις ἀναχωρητὴς ἐν τοῖς μέρεσι τοῦ Ἰορδάνου, ἀγωνιζόμενος ἐπὶ ἔτη ἱκανά. Οὗτος χαρίσματος ἦν ἠξιωμένος, μὴ δέχεσθαι αὐτὸν προσβολὰς ἐκ τοῦ ἐχθροῦ, ὥστε αὐτὸν πᾶσι τοῖς παραγινομένοις πρὸς αὐτὸν ὠφελείας χάριν [f. 165v^b] λοιδορίαις βάλλειν τὸν διάβολον, καὶ λέγειν ὅτι οὐδὲν ἐστίν, καὶ οὐ δύναται τι πρὸς τοὺς ἀγωνιστὰς εἰ μὴ ὁμοίους αὐτοῦ εὐρη, ῥυπαροὺς δεδουλωμένους πάντοτε² τῇ ἁμαρτίᾳ ἐκείνους³ ἐκνευρίζει,⁴ μὴ αἰσθόμενος ὅτι ἐκ τῆς τοῦ θεοῦ βοηθείας σκέπεται, καὶ ἐκ τούτου οὐ δέχεται πολέμους ἐκ τοῦ ἐναντίου. Ἐν μιᾷ οὖν κατὰ συγχώρησιν Θεοῦ φαίνεται αὐτῷ ὁ διάβολος ὄψιν πρὸς ὄψιν, καὶ φησὶ πρὸς αὐτόν· Τί ἔχω πρὸς σέ, ἀββᾶ, τί με λοιδορίαις πλύνεις; μὴ σοι τί ποτε παρηνώχλησα; ὁ δὲ πάλιν ἐμπτύσας αὐτόν, τοῖς αὐτοῖς ἐκέχρητο ῥήμασιν⁵· Ὑπαγε ὀπίσω μου, Σατανᾶ, οὐδὲν γὰρ δύνη πρὸς τοὺς δούλους τοῦ Χριστοῦ. Ὁ δὲ φωνὴν τοιαύτην ἐπαφῆκεν· Ναί, ναί, ἄλλα τεσσαράκοντα ἔτη ἔχεις ζῆσαι, μίαν ὥραν οὐκ ἔχω [f. 166r^a] εὐρεῖν εἰς τὰ τοσαῦτα ἔτη σκελίσαι σε; καὶ ῥίψας τὸ δέλεαρ ἀφανὴς ἐγένετο. Ὁ δὲ εὐθύς εἰς λογισμοὺς βληθεὶς ἔλεγεν· Ἔχω τοσαῦτα ἔτη ὧδε τρυχόμενος, καὶ ἀκμὴν ἄλλα τεσσαράκοντα ἔτη θέλει με ζῆσαι⁶ ὁ Θεός; Ἐξέρχομαι καὶ ἀπέρχομαι εἰς τὸν κόσμον, βλέπω καὶ τοὺς διαφέροντάς μοι, συγγίνομαι αὐτοῖς ἔτη τινά, καὶ πάλιν ἔρχομαι καὶ ἔχομαι τῆς ἀσκήσεώς μου. Καὶ μόνον ἐνεθυμήθη ταῦτα, ἔργω ἐπλήρου. Καὶ ὀρμήσας ἐξήρχετο τῆς κέλλης αὐτοῦ, καὶ εἶχετο τῆς ὁδοῦ. Οὐ μακρὰν δὲ αὐτοῦ γενομένου, ἀπεστάλη ἄγγελος Κυρίου πρὸς βοήθειαν αὐτοῦ καὶ φησὶ πρὸς αὐτόν· Ποῦ πορεύῃ, ἀββᾶ; Ὁ δὲ ἔφη· Ἐπὶ τὴν πόλιν. Καὶ λέγει αὐτῷ· Ὑπόστρεψον εἰς τὴν κέλλαν σου, καὶ μηδὲν σοι [f. 166r^b] καὶ τῷ Σατανᾶ, ἔχε δὲ ἑαυτὸν χλευασθέντα ὑπ' αὐτοῦ· ὁ δὲ εἰς ἑαυτὸν ἐλθὼν, ὑπέστρεψεν εἰς τὴν κέλλαν αὐτοῦ. Καὶ ποιήσας τρεῖς ἡμέρας ἐτελειώθη.

¹ πενήκοντα] ἔτη add S ² πάντοτε] om S ³ ἐκείνους] γὰρ add S

⁴ ἐκνευρίζει] τοῦτο γούν ἔλεγε add S ⁵ ῥήμασιν] λέγων add S

⁶ με ζῆσαι] ζῆσαί με trsp S

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. Ἀναχωρητῆ τινὶ μεγάλῳ εἰπόντι· Τί οὕτως με πολεμεῖς, Σατανᾶ; ἐπήκουσεν ὁ Σατανᾶς λέγων· Σὺ εἶ ὁ μεγάλως με πολεμῶν.

36. Ἀναχωρητῆς τις εἶδεν δαίμονα προτρεπόμενον ἕτερον δαίμονα, ἔλθειν καὶ διυπνίσεια καθεύδοντα μοναχόν. Καὶ ἀκούει τοῦ ἄλλου λέγοντος· Οὐ δύναμαι τοῦτο ποιῆσαι, ποτὲ γὰρ αὐτὸν ἐξύπνισα, καὶ ἀναστάς ἔκαυσέ με ψάλλων καὶ εὐχόμενος.

Περὶ τῶν Μαγιστριανῶν

37. Διηγήσατό τις ὅτι μαγιστριανὸς τις πράκτωρ νεώτερος καλὸς πάνυ τῷ εἶδει,¹ ὑπηρετεῖ [f. 166v^a] βασιλικαῖς ἀποκρισεσιν. Εἶχε δὲ φίλον τινὰ τῶν λαμπρῶν ἐν μιᾷ τῶν πόλεων ἔχοντα γυναῖκα νεωτέρα. Ὅτε οὖν ἤρχετο ἐκεῖ ἐδέχετο αὐτὸν καὶ κατέλυεν εἰς τὸν οἶκον αὐτοῦ, καὶ συνήσθιε μετὰ τῆς γυναικὸς αὐτοῦ ἀγάπῃ φερόμενος πρὸς αὐτόν. Ἐν τῷ οὖν πολλάκις πυκνάζειν πρὸς αὐτούς, ἔλαβε λογισμοὺς ἢ γυνὴ εἰς² αὐτόν, μὴ γινώσκοντος αὐτοῦ. Καὶ σώφρων οὔσα οὐκ ἐνέφαινε τι τοιοῦτον πρὸς αὐτόν, ἀλλ' ἐκαρτέρει πάσχουσα. Συνέβη δὲ αὐτὸν κατὰ τὸ σύνθητες ὁδεῦσαι, ἐκείνη δὲ ἀπὸ τῶν λογισμῶν ἠσθένει καὶ κατέκειτο. Ἀνέφερε δὲ πρὸς αὐτὴν ὁ ἀνὴρ αὐτῆς ἰατρούς, καὶ ψηλαφῶντες αὐτὴν, λέγουσι τῷ ἀνδρὶ αὐτῆς³· Εἰ μὴ τί γε ψυχι[f. 166v^b]κὸν πάθος ἔχη, ἐπεὶ σωματικῶς οὐδὲν κακὸν ἔχει. Παρακάθεται δὲ⁴ ὁ ἀνὴρ αὐτῆς ἐπιπλεῖον παρακαλῶν αὐτὴν καὶ λέγων· Εἰπέ μοι τί ἔχεις. Ἐκείνη εὐλαβουμένη καὶ ἐρυθριῶσα τὴν ἀρχὴν οὐχ ὠμολόγει. Ὑστερον δὲ ὠμολόγησε λέγουσα· Οἶδας, κύρι, εἴτε ἀπὸ ἀγάπης εἴτε ἀπλότητι φερόμενος, ἀναφέρεις ὧδε πρόσωπα νεώτερα, καὶ ἐγὼ ὡς γυνὴ ἔπαθον εἰς τὸν μαγιστριανόν. Ἀκούσας δὲ ὁ ἀνὴρ αὐτῆς ἠσύχασεν, καὶ ὡς συνέβη μεθ' ἡμέρας ἔλθειν τὸν μαγιστριανόν, καὶ ἀπελθὼν προσυπῆντησεν αὐτόν καὶ λέγει αὐτῷ· Οἶδας, ἀδελφέ μου, πῶς ἠγάπησά σε, καὶ ἀπὸ ἀγάπης ἐδεχόμην σε καὶ συνήσθιες τῇ γυναικί μου; Λέγει ἐκείνος· Οὕτως ἐστί, δέσποτα.⁵ [f. 167r^a] Καὶ λέγει αὐτῷ· Ἰδοὺ ἔλαβε λογισμοὺς εἰς σὲ ἢ γυνὴ μου. Ὁ δὲ ἀκούσας, οὐ μόνον οὐκ ἔλαβε λογισμοὺς εἰς αὐτὴν, ἀλλὰ καὶ πάνυ ἔλυπηθη ἀγάπῃ φερόμενος καὶ λέγει αὐτῷ· Μηδὲν λυπηθῆς, ἔχει ὁ Θεὸς βοηθῆσαι. Ἀπελθὼν οὖν, ἐπῆρε τὰς τρίχας ἑαυτοῦ, καὶ λαβὼν λαμνὴν ἔχρησε τὴν κεφαλὴν καὶ τὴν ὄψιν, ἕως οὗ ἐξέκαυσεν αὐτὰ μέχρι καὶ αὐτῶν τῶν ὀφρῶν. Καὶ ἐπῆρεν ὄλην τὴν ὠραιότητα ἐκείνην, καὶ ἐφαίνετο ὡς παλαιὸς λελωβημένος. Ἐνδύεται οὖν φακιόλιον, καὶ ἀνέρχεται καὶ εὐρίσκει αὐτὴν ἀνακειμένην, καὶ τὸν ἄνδρα αὐτῆς παρακαθήμενον

¹ πάνυ τῷ εἶδει] τῷ εἶδει πάνυ trsp S ² εἰς] πρὸς S ³ αὐτῆς] om S

⁴ δε] αὐτῆ add S ⁵ δέσποτα] ἰδοὺ 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 magistrano 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

αὐτῆ,¹ καὶ ἀποκαλύψας δείκνυσιν αὐτοῖς τὴν κεφαλὴν καὶ τὸ πρόσωπον, καὶ ἤρξατο λέγειν ὅ[φ. 1671^b]τι οὕτως ἐποίησέ μοι ὁ Κύριος. Ἐκείνη δὲ ὡς εἶδεν αὐτόν, ἐκ τοιαύτης μορφῆς εἰς τοιαύτην ἀμορφίαν, ἐθαύμασεν. Καὶ ἰδὼν ὁ Θεὸς τὴν ἐργασίαν αὐτοῦ ἐπῆρεν ἀπ' αὐτῆς τὸν πόλεμον, καὶ εὐθέως ἀνέστη ἀπορρήψιμαμένη ὅλους τοὺς λογισμοὺς ἐκείνους. Τότε ὁ μαγιστριανὸς λαμβάνει τὸν ἄνδρα αὐτῆς κατιδίαν, καὶ λέγει αὐτῷ· Ἴδου διὰ τοῦ Θεοῦ ἡ γυνή σου οὐδὲν κακὸν ἔχει, οὐκέτι δὲ βλέπει τὸ πρόσωπόν μου. Ἴδου τοῦτό ἐστι τὸ θεῖναι τὴν ψυχὴν αὐτοῦ ὑπὲρ ἀγάπης, καὶ ἀποδοῦναι ἀγαθὸν ἀντὶ ἀγαθοῦ.

38. Ἐλεγέ τις τῶν πατέρων ὅτι ἦν τις μαγιστριανὸς πεμφθεὶς εἰς ἀπόκρισιν βασιλικήν καὶ ἐν τῇ ὁδῷ εὔρε τινὰ πτωχὸν νεκρὸν κείμενον² γυμνόν. Καὶ [φ. 1671^a] σπλαγχνισθεὶς λέγει τῷ παιδί αὐτοῦ· Λαβὲ τὸν ἵππον καὶ πρόελθε μικρὸν καὶ κατελθὼν, ἀπεδύσατο ἐν τῶν λινουδίων αὐτοῦ, καὶ ἐπέθηκε τῷ κειμένῳ νεκρῷ καὶ ἀπῆλθεν. Πάλιν μεθ' ἡμέρας, ἀπεστάλη ὁ αὐτὸς μαγιστριανὸς εἰς ἀπόκρισιν. Συνέβη δὲ ἐξελθόντος αὐτοῦ τὴν πόλιν καὶ ἔπεσεν ἀπὸ τοῦ ἵππου καὶ ἐκλάσθη ὁ πούς αὐτοῦ. Καὶ ἀποστρέφει ὁ παῖς αὐτόν³ εἰς τὸν οἶκον αὐτοῦ, καὶ οἱ ἰατροὶ ἐπεμελοῦντο αὐτοῦ.⁴ Μετὰ δὲ πέντε ἡμέρας, ἐμελανίασεν ὁ ποὺς αὐτοῦ. Καὶ ἰδόντες οἱ ἰατροὶ μελανωθέντα τὸν πόδα αὐτοῦ,⁵ ἔνευσαν πρὸς ἀλλήλους, ὅτι κοπήναι ὀφείλει ὁ πούς, ἐπεὶ σήπει ὅλον τὸ σῶμα καὶ ἀποθνήσκει ὁ ἄνθρωπος. Καὶ λέ [φ. 1671^b]γουσιν αὐτῷ· Ἐρχόμεθα πρῶτῃ, καὶ θεραπευόμεν σε. Ὁ δὲ ἀσθενῶν νεύει τῷ παιδί αὐτοῦ ἐξελθεῖν ὀπίσω τῶν ἰατρῶν καὶ μαθεῖν παρ' αὐτῶν τί βούλονται. Καὶ λέγουσιν αὐτῷ· Ὁ πούς τοῦ κυρίου σου ἐμελανίασεν καὶ ἐὰν μὴ κοπή, ἀπόλλεται ὁ ἄνθρωπος· ἐρχόμεθα πρῶτῃ καὶ ὁ θέλει ὁ Θεὸς ποιοῦμεν. Καὶ εἰσέρχεται ὁ δοῦλος κλαίων πρὸς τὸν δεσπότην αὐτοῦ⁶ λέγων· Ὅτι τάδε βουλευόνται περὶ σοῦ· ὁ δὲ ἀκούσας ἐλυπήθη, καὶ ἀπὸ πολλῆς ἀθυμίας οὐκ ἐκοιμήθη. Ἦν δὲ κανδίλα φαίνουσα. Περὶ δὲ τὰς μέσας νύκτας, ὄρᾳ ἄνθρωπον διὰ τῆς θυρίδος κατερχόμενον καὶ ἐρχόμενον πρὸς αὐτόν καὶ λέγοντα αὐτῷ· Τί κλαίεις, τί λυπῆσαι; Ὁ δὲ [φ. 1681^a] λέγει· Κύριε, οὐ θέλεις ἵνα κλαύσω καὶ λυπηθῶ, ὅτι ἐκλάσθην, καὶ τάδε βουλευόνται περὶ ἐμοῦ οἱ ἰατροί; Καὶ λέγει αὐτῷ ὁ φανείς· Δεῖξόν μοι τὸν πόδα σου. Καὶ ἀλείφει αὐτόν καὶ λέγει· Ἀνάστα ἄρτι καὶ περιπάτει. Καὶ λέγει ὁ ἀσθενῶν· Κέκλασται καὶ οὐ δύναμαι. Καὶ λέγει αὐτῷ· Ἐπιστηρίχθητι ἐπ' ἐμέ. Καὶ ἐπιστηριχθεὶς, περιεπάτει χωλεύων. Καὶ λέγει αὐτῷ ὁ φανείς· Ἀκμήν χωλαίνεις; Θὲς ἑαυτὸν πάλιν. Καὶ δῆθεν πάλιν ἀλείφει αὐτόν ἐξ ἴσων τοὺς πόδας αὐτοῦ. Καὶ λέγει αὐτῷ· Ἐγειρε ἄρτι περιπάτει. Καὶ ἀναστὰς

¹ αὐτῆ] om S ² νεκρὸν κείμενον] κείμενον νεκρὸν trsp S

³ ὁ παῖς αὐτόν] αὐτόν 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 *lammīn* 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 nudo*

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 ὑγιῶς. Καὶ λέγει αὐτῷ· Θεὸς ἑαυτὸν ἀναπαύθητι. Καὶ εἶπεν αὐτῷ τινὰς λόγους περὶ ἐλεημοσύνης, ὅτι εἶπεν ὁ Κύριος [f. 168r^b]: *Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται*, καὶ ἀνήλεος ἡ κρίσις τῷ μὴ ποιήσαντι ἔλεος, καὶ ὅσα τοιαῦτα. Καὶ λέγει αὐτῷ· Σώζου. Λέγει ὁ μαγιστριανός· Ὑπάγεις; Λέγει αὐτῷ¹· Τί γὰρ θέλεις ἐξότε ὑγιάνας; Λέγει αὐτῷ ὁ μαγιστριανός· Τὸν Θεὸν τὸν πέμψαντά σε, εἶπέ μοι τίς εἶ. Λέγει αὐτῷ· Βλέψον εἰς ἐμέ. Ἐπιγινώσκεις τοῦτο τὸ ὀθόνιον ἀκριβῶς; Λέγει αὐτῷ· Ναί, κύριε, ἐμὸν ἐστίν. Καὶ λέγει αὐτῷ ἐκεῖνος· Ἐγὼ εἰμι ὃν εἶδες νεκρὸν ἐρρίμμενον ἐν τῇ ὁδῷ, καὶ ἐρρίψάς μοι τὸ λινούδιον καὶ ἀπέστειλέ με ὁ Θεὸς ἰάσασθαί σε· Εὐχαρίστει οὖν διαπαντὸς τῷ Θεῷ. Καὶ ἀνήλθε πάλιν δι' ἧς κατήλθε θυρίδος καὶ² ὑγιάνας τὸν αἴτιον παντὸς ἀγαθοῦ Θεὸν ἐδόξαζεν.

39. Ἄλλος τις μαγιστριανός ὑποστρέφων ἐπὶ Κωνσταντινούπολιν ἀπὸ Παλαιστίνης³ εἰς τὰ μέρη Τύρου³ ἀπαντᾷ τινὰ⁴ πολυβλέποντα⁵ κατὰ τὴν ὁδὸν μηδένα ἔχοντα ὁδηγόν. Ὅστις τῆς φωνοβολίας τῶν ἵπποκόμων ἀκούσας, ἐπλαγίασε παρὰ τὴν ὁδὸν μικρὸν, καὶ ἐκτείνας τὰς χεῖρας, ἐλεεινὰ καὶ πτωχὰ ἐλάλει ἐραυζόμενος παρ' αὐτοῦ ἐλεημοσύνην. Ὁ δὲ περιφρονήσας, ἀντιπαρήλθεν αὐτόν, καὶ ἀπὸ ὀλίγου διαστήματος μεταμεληθεὶς, ἔστησε τὸν ἵππον, καὶ λαβὼν τὸ κερμοθυλάκιον⁶ αὐτοῦ ἐξήνεγκεν ἐν τριμίσιον καὶ ἐπανέλυσε πρὸς τὸν πτωχὸν δι' ἑαυτοῦ καὶ παρέσχεν αὐτῷ τὸ τριμίσιον. Δεξάμενος δὲ ἐκεῖνος [f. 168v^b] εὐξαστο αὐτῷ λέγων· Πιστεύω εἰς τὸν Θεὸν ὅτι ρύσεται⁷ σε ἡ ἐντολὴ αὕτη ἀπὸ πειρασμοῦ. Ἐδέξατο δὲ ὁ μαγιστριανός τὴν εὐχὴν μετὰ πληροφορίας καὶ ἀπελθὼν ἐν τῇ πόλει, εὔρε τὸν ἄρχοντα ἐκεῖ καὶ τινὰς παμμαχαρίους παρακαλοῦντας πλοίσθηνα ὑπ' αὐτοῦ⁸ ἀκοντιζομένους. Οἱ οὖν παμμαχαῖριοι ἰδόντες τὸν μαγιστριανόν, παρεκάλεσαν αὐτόν αἰτῆσαι τὸν ἄρχοντα δοῦναι αὐτοῖς πλοῖον ἐφ' ᾧ ἐκδημῆσαι τῆς πόλεως. Καὶ πεισθεὶς τῇ αὐτῶν παρακλήσει, γέγονε πρὸς τὸν ἄρχοντα καὶ εἰπὼν αὐτῷ περὶ βερέδων⁹ ἵνα αὐτῷ δώσῃ, ἤτησε καὶ περὶ τῶν παμμαχαρίων. Λέγει οὖν τοῖς παμμαχαῖροις ὁ ἄρχων χαριέντως· Ἐὰν θέ[¹⁰f. 169r^a]λητε ἵνα ὑμᾶς ἀπολύσω, πείσατε τὸν μαγιστριανόν συμπλεῦσαι ὑμῖν, καὶ εὐθέως ἀπολύεσθε. Οἱ δὲ τοῦτο ἀκούσαντες, ἔμειναν ἐπιπολύ παρακαλοῦντες τὸν μαγιστριανόν ἀνασχέσθαι συμπλεῦσαι αὐτοῖς καὶ δὴ συνθεμένου αὐτοῦ ἔδωκεν αὐτοῖς τὸ πλοῖον ὁ ἄρχων. Ἐπλευσαν οὖν ἅμα ὁ τε μαγιστριανός καὶ οἱ παμμαχαῖριοι, ἐπιτήδειον ἄνεμον λαβόντες. Συνέβη δὲ τὴν νύκτα τὸν

¹ Λέγει αὐτῷ] om S ² Καὶ] Αὐτὸς δὲ S ³ εἰς τὰ μέρη Τύρου] post πολυβλέποντα trsp S

⁴ τινὰ] τινὶ S ⁵ πολυβλέποντα] βλέποντι S ⁶ κερμοθυλάκιον] θερμοθυλάκιον S

⁷ ρύσεται] ρύεται S ⁸ αὐτοῦ] καὶ add S

⁹ βερέδων S] βερέδων C (LSJ: ὁ βερέδος = 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, ὀχληθέντα ὑπὸ τῆς αὐτοῦ γαστροῦ, ἀναστῆναι πρὸς χρείας,¹ καὶ γενόμενος εἰς τὸ πλάγιον τοῦ πλοίου ῥαπισθεὶς ὑπὸ τοῦ ἀρμένου ἔπεσεν εἰς τὴν θάλασσαν. Ἦκουσαν οὖν οἱ ναῦται τοῦ πτώματος αὐτοῦ, καὶ ἐπειδὴ νύξ ἦν καὶ ὁ [f. 169r^b] ἄνεμος ἐπιτήδειος οὐκ ἠδυνήθησαν αὐτὸν ἀνασπᾶσαι. Ἐφέρετο οὖν ὁ μαγιστριανὸς ἐπὶ τοῦ ὕδατος ἐλπίζων ἀποθνήσκειν ἀλλὰ τῇ ἐξῆς, θελήσει τοῦ Θεοῦ, εὐρέθη πλοῖον ἐρχόμενον καὶ ἰδόντες αὐτὸν οἱ τοῦ πλοίου, ἀνήγαγον αὐτόν, καὶ εἰσῆλθον ἐν τῇ πόλει ἐν ἧ καὶ οἱ παμμαχάριοι ἀπῆλθον. Οἱ δὲ ναῦται ἐκατέρων τῶν πλοίων, ἐξελθόντες εἰς τὴν γῆν, γεγόνασιν ἐν καπηλειῷ τινί. Καὶ συμβαίνει² τινὰ τῶν ναυτῶν τοῦ πλοίου, ἐξ οὗ ἔπεσεν ὁ μαγιστριανός, ἐπιμνησθέντα αὐτοῦ στενάξει καὶ εἰπεῖν· Ἄρα τί γέγονε τῷ μαγιστριανῷ ἐκείνῳ; Καὶ τοῦτο ἀκούσαντες οἱ τοῦ ἑτέρου πλοίου ναῦται, ἐπηρώτων περὶ ποίου μαγιστριανοῦ ἐστένα[f. 169v^a]ξεν, καὶ μαθόντες τὸ πρᾶγμα, εἶπον αὐτοῖς· ὅτι ἡμεῖς ἐσώσαμεν αὐτόν, καὶ ἔχομεν³ μεθ' ἑαυτῶν. Καὶ γνόντες ἐκεῖνοι ἐχάρησαν καὶ ἐλθόντες ἔλαβον αὐτόν. Καὶ διηγήσατο αὐτοῖς ὁ μαγιστριανός, ὅτι ὁ πολυβλέπων, ᾧ τινι ἔδωκα κατὰ τὴν ὁδὸν τὸ τριμίσιον, αὐτὸς με ἐβάστασε περιπατῶν ἐπὶ τοῦ ὕδατος. Καὶ τοῦτο ἀκούσαντες ἐδόξασαν τὸν σωτήρα καὶ Θεόν. Ἐκ τούτου οὖν μανθάνομεν, ὅτι ἡ ἐκ διαθέσεως ἐλεημοσύνη οὐκ ἀπόλλυται, ἀλλ' ὁ Θεὸς ἀμείβεται ἐν καιρῷ ἀνάγκης τὸν ἐλεήμονα. Κατὰ τὴν θείαν οὖν γραφὴν μὴ ἀποσχώμεθα εὐποιοῖν ἐνδεεῖ, ἡνίκα ἔχει ἡ χεὶρ ἡμῶν βοηθεῖν.⁴

40. Ἔλεγε δὲ τις τῶν φιλοχρίστων ἔχων τὸ χάρισμα τῆς [f. 169v^b] ἐλεημοσύνης, ὅτι ὀφείλει ὁ παρέχων ἐλεημοσύνην, ὡς αὐτὸς ἐκεῖνος λαμβάνων οὕτως παρέχειν· ἡ τοιαύτη ἐλεημοσύνη πλησιάζει πρὸς Θεόν.

41. Δύο τινὲς ἀδελφοὶ εἰκύσθησαν εἰς τὸ μαρτυρῆσαι, καὶ βασανισθέντες ἅπαξ ἐβλήθησαν εἰς φυλακὴν· ἐλυποῦντο δὲ πρὸς ἀλλήλους. Ὁ εἷς οὖν βάλλει μετάνοιαν τῷ ἀδελφῷ λέγων· Συμβαίνει ἡμᾶς αὐριον τελειωθῆναι, λύσωμεν οὖν τὴν κατ' ἀλλήλων ἔχθραν,⁵ καὶ ποιήσωμεν ἀγάπην· ὁ δὲ ἄλλος οὐκ ἐπέθετο.⁶ Τῇ οὖν ἐξῆς, φέρονται⁷ πάλιν καὶ βασανίζονται, καὶ ὁ μὴ δεξάμενος τὴν μετάνοιαν, ἀπὸ πρώτης προσβολῆς ἠττήθη, καὶ λέγει αὐτῷ ὁ ἄρχων· Διατί χθὲς τοσαῦτα βασανισθεὶς οὐκ ἐπέστης μοι [f. 170r^a]; Ὁ δὲ ἀποκριθεὶς εἶπεν ὅτι τῷ ἀδελφῷ μου ἐμνησικάκησα, καὶ οὐκ ἔσχον μετ' αὐτοῦ ἀγάπην, διὰ τοῦτο ἐστερήθη τῆς τοῦ Θεοῦ μου παρακλήσεως.

¹ χρείας] χρείαν S ² συμβαίνει] συνέβη S ³ ἔχομεν] δὲ αὐτόν add S

⁴ βοηθεῖν] βοήθειαν S ⁵ τὴν κατ' ἀλλήλων ἔχθραν] τὴν ἔχθραν τὴν κατ' ἀλλήλων S

⁶ ἐπέθετο] ἠνείχετο S ⁷ φέρονται] ἄγονται 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 δέ τις παραδοθεὶς εἰς μαρτύριον ὑπὸ τῆς ἑαυτοῦ δούλης ἀπιῶν ἐπὶ τὸ τελειωθῆναι εἶδε τὴν δούλην αὐτοῦ τὴν παραδοῦσαν αὐτόν. Καὶ λαβῶν ὃν ἐφόρει δακτύλιον χρυσοῦν, ἔδωκεν αὐτῇ λέγων· Εὐχαριστῶ σοι ὅτι τοιούτων ἀγαθῶν πρόξενός μοι γέγονας.

43. Ἀδελφός τις ἐκάθητο εἰς κελλίον τῆς Αἰγύπτου ἐν πολλῇ ταπεινώσει διαλάμπων. Ὑπῆρχε δὲ αὐτῷ ἀδελφὴ πορνεύουσα ἐν τῇ πόλει, καὶ πολλαῖς ψυχαῖς προξενούσα ἀπώλειαν. Πολλάκις οὖν παρενοχλήσαντες οἱ γέροντες τὸν ἀδελφὸν ἠδυνήθησαν πείσαι¹ καταντῆσαι [f. 170r^b] πρὸς αὐτὴν εἴπως νουθετήσας καταργήσει² τὴν ἀμαρτίαν τὴν δι' αὐτῆς γινομένην. Ὡς δὲ ἔφθασεν ἐπὶ τὸν τόπον, ἰδὼν αὐτόν τις τῶν γνωρίμων, προλαβὼν ἀπήγγειλεν αὐτῇ λέγων· Ἴδου ὁ ἀδελφός σου ἐπὶ τὴν θύραν. Ἡ δὲ, συνεχθεῖσα τοῖς σπλάγχνοις, καταλείψασα τοὺς ἑραστάς οἷς διηκόνει, γυμνῆ τῇ κεφαλῇ ἐπὶ τὴν θέαν τοῦ ἀδελφοῦ ἐξεπήδησεν. Πειρωμένης δὲ αὐτῆς περιπλέκεσθαι αὐτῷ, λέγει αὐτῇ· Γνησία μου ἀδελφή, φείσαι τῆς ψυχῆς σου, ὅτι διὰ σοῦ πολλοὶ ἀπώλοντο. Καὶ πῶς δυνήση ὑπενεγκεῖν τὴν αἰώνιον καὶ πικρὰν βάσανον; Ἡ δὲ σύντρομος γενομένη λέγει αὐτῷ· Οἶδας ὅτι ἔστι μοι σωτηρία ἀπὸ τοῦ νῦν; Ὁ δὲ λέγει αὐτῇ· Ἐὰν θέλῃς, ἔστι [f. 170v^a] σωτηρία. Ἡ δὲ³ ρίψασα ἑαυτὴν εἰς τοὺς πόδας τοῦ ἀδελφοῦ, παρεκάλει αὐτόν ἵνα λάβῃ αὐτὴν εἰς τὴν ἔρημον μετ' αὐτοῦ.⁴ Ὁ δὲ λέγει αὐτῇ· Θές τὸ ἱμάτιόν σου ἐπὶ τὴν κεφαλὴν σου καὶ ἀκολούθει μοι. Λέγει αὐτῷ ἐκείνη· Ἄγωμεν, συμφέρεي γάρ μοι ἀσχημονεῖν γυμνῇ τῇ κεφαλῇ, ἢ εἰσελθεῖν ἔτι εἰς τὸ ἐργαστήριον τῆς ἀνομίας. Ὡς δὲ εἶχοντο τῆς ὁδοῦ, ἐνουθέτει αὐτὴν πρὸς μετάνοιαν. Βλέπουσι δὲ τινὰς ἐρχομένους εἰς ἀπάντησιν αὐτῶν, καὶ λέγει αὐτῇ· Ἐπειδὴ οὐ πάντες οἶδασιν ὅτι ἀδελφὴ μου εἶ, ὑποχώρησον μικρὸν τῆς ὁδοῦ ἕως οὗ παρέλθωσιν. Μετὰ δὲ ταῦτα, λέγει αὐτῇ· Ἀπέλθωμεν τὴν ὁδὸν ἡμῶν, ἀδελφή. Ὡς δὲ οὐκ ἀπεκρίθη αὐτῷ, ἐκνεύσας εὔρεν αὐτὴν νεκρὰν· [f. 170v^b] θεωρεῖ δὲ καὶ τὰ ἴχνη τῶν ποδῶν αὐτῆς ἡμαχμένα, ἦν γὰρ ἀνυπόδετος. Ὡς δὲ ἀπήγγειλε τοῖς γέρονσιν ὁ ἀδελφός τὸ συμβάν, ἀντέβαλον εἰς ἀλλήλους. Ἀπεκάλυψε δὲ ὁ Θεὸς ἐνὶ γέροντι περὶ αὐτῆς· ὅτι ἐπειδὴ ὄλως οὐδενός ἐμερίμνησε σαρκικοῦ, ἀλλὰ καὶ τοῦ ἰδίου σώματος κατεφρόνησε μὴ στενάξασα ἐν τῇ τοσαύτῃ πληγῇ, τούτου χάριν προσεδεξάμην αὐτῆς τὴν μετάνοιαν.

¹ ἠδυνήθησαν πείσαι] ἠνάγκασαν S ² καταργήσει] καταργήσας S

³ Ἡ δὲ] καὶ S ⁴ μετ' αὐτοῦ] σὺν αὐτῷ S

N.42

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. Ἦν τις γέρων ἔχων μαθητήν, καὶ ἐπολεμεῖτο ὁ ἀδελφὸς εἰς πορνείαν, καὶ παρεκάλει αὐτὸν ὁ γέρων λέγων· Ὑπόμεινον, τέκνον, ὅτι πόλεμος τοῦ ἐχθροῦ ἐστίν. Ὁ δὲ λέγει αὐτῷ· Οὐκέτι ὑπομένω, ἀββᾶ, ἐὰν μὴ¹ ποιήσω τὸ πρᾶγμα. Καὶ προσεποιήσατο ὁ γέρων, καὶ λέγει αὐτῷ· Καγὼ πο [f. 171r^a]λεμοῦμαι, τέκνον, ἀλλ' ἄγωμεν ὁμοῦ καὶ ποιοῦμεν τὸ πρᾶγμα, καὶ ἐρχόμεθα εἰς τὸ κελλίον ἡμῶν. Εἶχε δὲ ὁ γέρων νόμισμα ἓν, καὶ ἐβάστασεν αὐτὸ μεθ' ἑαυτοῦ, καὶ ὡς ἀπῆλθον ἐπὶ τὸν τόπον, λέγει ὁ γέρων τῷ μαθητῇ αὐτοῦ· Μείνον ἔξω, ἄφες πρῶτον εἰσελθῶ ἐγώ, καὶ πάλιν ὕστερον σύ. Καὶ εἰσελθὼν ὁ γέρων, ἔδωκε τῇ πόρνη τὸ νόμισμα καὶ παρεκάλεισεν αὐτήν, μὴ μιάνης, λέγων,² τὸν ἀδελφὸν τοῦτον. Καὶ ἔδωκε λόγον ἢ πόρνη τῷ γέροντι μὴ μιάναι τὸν ἀδελφόν. Ἐξῆλθεν οὖν ὁ γέρων, καὶ λέγει τῷ ἀδελφῷ εἰσελθεῖν.³ Καὶ ἅμα τὸ εἰσελθεῖν αὐτόν, λέγει αὐτῷ ἢ πόρνη· Μείνον, ἀδελφέ, ὅτι εἰ καὶ ἁμαρτωλή⁴ εἰμι, ἀλλὰ νόμον ἔχομεν καὶ χρῆ αὐτόν πρῶτον⁵ ποιῆσαι ἡμᾶς.⁶ Ἐκέλευ [f. 171r^b]σεν οὖν αὐτόν στήναι παραμέρος καὶ βάλλειν πεντήκοντα μετanoiας, καὶ αὐτὴ παραμέρος ὡσαύτως. Μετὰ οὖν τὸ βαλεῖν τὸν ἀδελφὸν εἴκοσι ἢ καὶ τριάκοντα μετanoiας, κατενύγη καὶ λέγει ἐν ἑαυτῷ· Πῶς τῷ Θεῷ προσεῦχομαι, τοῦτο τὸ μύσος προσδοκῶν ποιῆσαι; Καὶ εὐθέως ἐξῆλθε μὴ μιανθεῖς, καὶ ἰδὼν ὁ Θεὸς τὸν κόπον τοῦ γέροντος, ἦρε τὸν πόλεμον τοῦ ἀδελφοῦ, καὶ ὑπέστρεψαν εἰς τὸ κελλίον δοξάζοντες τὸν Θεόν.

45. Γέρων τις ἀπῆγει πωλῆσαι τὰ μαλάκια αὐτοῦ. Τούτῳ δαίμων ἀπαντήσας, ἄφαντα αὐτὰ πεποιήκεν. Ὁ δὲ γέρων ἐτράπη εἰς εὐχήν καὶ ἔλεγεν· Εὐχαριστῶ σοι, ὁ Θεός, ὅτι ἀπήλλαξάς με πειρασμοῦ. Ὁ δὲ δαίμων μὴ [f. 171v^a] ὑπομείνας τὴν φιλοσοφίαν τοῦ γέροντος ἔκραξε λέγων· Ἴδου τὰ μαλάκιά σου, κακόγηρε. Ὁ δὲ γέρων λαβῶν ἐπώλησεν αὐτά.

46. Διηγῆσατό τις τῶν πατέρων ὅτι σχολαστικός τις ἀπὸ Θεουπόλεως εὐλαβῆς παρήδρευεν τινι ἐγκλειστῷ, καὶ παρεκάλει αὐτόν ἵνα δέξηται αὐτόν καὶ ποιήσῃ μοναχόν. Λέγει αὐτῷ ὁ γέρων· Ἐὰν θέλῃς ἵνα δέξωμαί σε, ὕπαγε πώλησον τὰ ὑπάρχοντά σοι καὶ δός πτωχοῖς κατὰ τὴν ἐντολὴν τοῦ Κυρίου, καὶ δέχομαί σε. Ἀπελθὼν οὖν ἐποίησεν οὕτως. Μετὰ ταῦτα πάλιν⁷ λέγει αὐτῷ· Ἄλλην ἐντολὴν ἔχεις φυλάξαι, ἵνα μὴ λαλῆς. Ὁ δὲ συνέθετο, καὶ ἐποίησε πέντε ἔτη καὶ οὐκ ἐλάλησεν. Ἦρξαντο οὖν τινὲς δοξάζειν αὐτόν, καὶ λέγει αὐτῷ ὁ [f. 171v^b] ἀββᾶς αὐτοῦ· οὐκ ὠφελεῖ ὧδε, ἀλλὰ πέμπω σε εἰς κοινόβιον εἰς Αἴγυπτον, καὶ ἐπεμφεν αὐτόν. Οὐκ εἶπεν

¹ μὴ] ἀπέλθω καὶ add S ² μὴ μιάνης, λέγων] λέγων μὴ μιάνης trsp S

³ εἰσελθεῖν] εἰσελθε S ⁴ ἁμαρτωλή S in main text] – λός S in mg*

⁵ πρῶτον] om S ⁶ ἡμᾶς] πρότερον add S ⁷ πάλιν] om S

N.44 BHG 1448zd, *tentatus discipulus a seniore salvatur*

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.

N.45

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.

N.46/14.32

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 πέμπων αὐτὸν λαλῆσαι ἢ μὴ λαλῆσαι· αὐτὸς δὲ τηρῶν τὴν ἐντολήν, ἔμεινε μὴ λαλῶν. Θέλων δὲ πείρα δοκιμάσαι αὐτὸν ὁ ἀββᾶς δεξάμενος αὐτὸν εἰ ἄλαλος ἐστὶν ἢ οὐ, πέμπει αὐτὸν εἰς ἀπόκρισιν ἐν τῇ πλημμύρᾳ τοῦ ποταμοῦ, ἵνα ἀναγκασθῆ εἰπεῖν ὅτι οὐκ ἠδυνήθη περᾶσαι, καὶ πέμπει ἀδελφὸν ὀπίσω αὐτοῦ, ἵνα ἴδῃ τί ποιεῖ. Καὶ ὡς ἦλθεν ἐπὶ τὸν ποταμόν, μὴ δυνάμενος περᾶσαι ἔκλινε γόνυ, καὶ ἰδοὺ ἔρχεται κροκόδειλος, καὶ βαστάζει αὐτὸν καὶ ἀποφέρει εἰς τὸ πέραν,¹ καὶ ὡς ἐποίησε τὴν ἀπόκρισιν καὶ ἦλθεν [f. 172r^a] ἐπὶ τὸν ποταμόν, πάλιν βαστάζει αὐτὸν ὁ κροκόδειλος² εἰς τὸ πέραν. Ἐλθὼν δὲ ὁ ἀδελφὸς ὁ πεμφθεὶς ὀπίσω αὐτοῦ καὶ ἰδὼν τοῦτο, ἀνήγγειλε τῷ ἀββᾶ καὶ τοῖς ἀδελφοῖς καὶ ἐξεπλάγησαν. Συνέβη δὲ αὐτὸν μετὰ χρόνον κοιμηθῆναι, καὶ ἔπεμψεν ὁ ἀββᾶς λέγων τῷ πέμψαντι αὐτόν· Εἰ καὶ ἄλαλον ἔπεμψας ἡμῖν, ἀλλ' ὅμως ἄγγελον Θεοῦ. Τότε πέμπει ὁ ἐγκλειστὸς λέγων· Ὅτι οὐκ ἦν ἄλαλος,³ ἀλλὰ τηρῶν τὴν ἐντολήν ἦν ἐξ ἀρχῆς ἔδωκα αὐτῷ, ἔμεινε ἄλαλος. Καὶ ἐθαύμασαν πάντες καὶ ἐδόξασαν τὸν Θεόν.

47. Ἐλεγέ τις ὅτι ἐν Ἀλεξανδρείᾳ ἦν τις πλούσιος καὶ ἠσθένησεν καὶ δειλιάσας τὸν θάνατον λαμβάνει τριάκοντα λίτρας χρυσοῦ καὶ πα [f. 172r^b] ρέχει αὐτὰ τοῖς πτωχοῖς. Ἐγένετο δὲ αὐτὸν ὑγιᾶναι, καὶ ἤρξατο μεταμελεῖσθαι ἐφ' οἷς ἐποίησεν. Εἶχε δὲ τινα φίλον εὐλαβῆ, καὶ ἐθάρῃρησεν αὐτῷ ὅτι μεταμελέημαι ἐφ' οἷς ἐποίησα. Ὁ δὲ εἶπεν αὐτῷ· ὅτι μᾶλλον ὠφειλες χαίρειν⁴ τῷ Χριστῷ προσενέγκας αὐτάς. Ὁ δὲ οὐκ ἐπέιθετο. Λέγει αὐτῷ· Ἴδου αἱ τριάκοντα λίτραι, ἦν γὰρ πλούσιος καὶ αὐτός· Δεῦρο⁵ εἰς τὸν ἅγιον Μηνᾶν καὶ εἶπέ· Οὐκ εἰμὶ ἐγὼ ὁ ποιήσας τὴν ἐντολήν, ἀλλ' οὗτός ἐστιν, καὶ λαβέ αὐτάς. Καὶ ὡς ἦλθον εἰς τὸν ἅγιον Μηνᾶν, εἶπεν οὕτως καὶ ἔλαβε τὰς τριάκοντα λίτρας, καὶ ἐν τῷ ἐξέρχεσθαι αὐτὸν τὴν θύραν, ἀπέθανεν. Λέγουσιν οὖν τῷ κυρίῳ τῶν νομισμάτων· Λαβέ [f. 172v^a] τὰ σά. Ὁ δὲ εἶπεν· Μὴ γένοιτό μοι παρὰ Κυρίου, ἐξότε γὰρ ἔδωκα αὐτὰ τῷ Χριστῷ, αὐτοῦ εἰσιν, ἀλλὰ δοθῶσι πτωχοῖς. Οἱ δὲ ἀκούσαντες τὰ γενόμενα, ἐφοβήθησαν, καὶ ἐδόξαζον τὸν Θεὸν ἐπὶ τῇ προθέσει τοῦ ἀνδρός.

¹ βαστάζει... πέραν] φέρει εἰς τὸ πέραν βαστάζων αὐτόν S

² κροκόδειλος] καὶ φέρει add S

³ ἄλαλος] ἀλλὰ καὶ πάνυ εὐλαλος add S ⁴ χαίρειν] χάριν ἔχειν S ⁵ δεῦρο] 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 *nomismata*, almost 10kg of gold.

48. Ἦν τις ζυγοστάτης ἐν τινι πόλει, καὶ ἔρχεται τις τῆς πόλεως φέρων αὐτῷ σφραγίδα πεντακοσίων νομισμάτων, καὶ λέγει αὐτῷ· Λαβὲ τὴν σφραγίδα ταύτην καὶ ὅταν χρειάν σχῶ παρέχεις μοι καταμέρος, οὐ παρῆν δέ τις ἐκεῖ ὅτε ἔδωκεν αὐτῷ τὴν σφραγίδα. Εἷς δὲ τῶν λαμπρῶν τῆς πόλεως, ἔξωθεν τοῦ ζυγοστατείου¹ ἀναπατῶν, ἤκουε καὶ εἶδεν ὅτι ἔδωκεν αὐτῷ τὴν σφραγίδα. Οὐκ ᾔδει ὁ ζυγοστάτης ὅτι ἤκουεν. [f. 172v^b] Μεθ' ἡμέρας δὲ τινας ἔρχεται ὁ δούς τὴν σφραγίδα καὶ λέγει τῷ ζυγοστάτῃ· Δὸς μοι ἐκ τῆς σφραγίδος, ὅτι χρειάν ἔχω. Ἐκεῖνος δὲ θαρρόων ὅτι οὐ παρῆν τις ὅτε ἔδωκεν αὐτῷ τὴν σφραγίδα, ἠρνήσατο λέγων· Οὐκ ἔδωκάς μοι τίποτε. Καὶ ὡς ἐξηλθεν ἐκείθεν τεταραγμένος, ἀπαντᾷ αὐτῷ ὁ λαμπρὸς ἐκεῖνος καὶ λέγει αὐτῷ· Τί ἔχεις; Ὁ δὲ εἶπεν αὐτῷ τὸ πρᾶγμα. Καὶ λέγει αὐτῷ· Ἀκριβῶς ἔδωκας αὐτῷ; Λέγει αὐτῷ· Ναί. Λέγει αὐτῷ ἐκεῖνος· Εἶπέ αὐτῷ· Δεῦρο πληροφορήσόν μοι εἰς τὸν ἅγιον Ἀνδρέαν καὶ ἄρκεῖ σοι. Ἦν γὰρ ἐκεῖ μαρτύριον τοῦ ἁγίου Ἀνδρέου. Ὅτε δὲ ἔμελλεν ὀμνύειν, λαμβάνει ὁ λαμπρὸς ἐκεῖνος τὸν παῖδα αὐτοῦ καὶ ἀνέρχεται εἰς τὸν [f. 173r^a] ἅγιον Ἀνδρέαν, καὶ λέγει τῷ παιδί αὐτοῦ· Εἶ τι ποιῶ σήμερον, μὴ ταραχθῆς, ἀλλ' ὑπόμεινον. Καὶ εἰσελθὼν εἰς τὸ μαρτύριον, ἀποδύεται τὰ ἱμάτια αὐτοῦ, καὶ ἦρξατο ποιεῖν ἑαυτὸν δαιμονιζόμενον, κράζων φωνὰς ἀτάκτους. Καὶ ὅτε εἰσηλθον ἔλεγεν· Ὁ ἅγιος Ἀνδρέας λέγει· Ἰδοὺ ὁ φαῦλος οὗτος ἔλαβε τὰ πεντακόσια νομίσματα τοῦ ἀνθρώπου καὶ θέλει ἐπιπορκεῖσάι με. Ἀπέρχεται οὖν καὶ ἔπνιγεν αὐτὸν λέγων· Ὁ ἅγιος Ἀνδρέας λέγει· Δὸς τὰ πεντακόσια νομίσματα τοῦ ἀνθρώπου. Ἐκεῖνος δὲ ταραχθεὶς καὶ φοβηθεὶς, ὠμολόγησε λέγων· Ἐγὼ φέρω αὐτά. Ὁ δὲ λέγει αὐτῷ· Ἄρτι φέρε αὐτά. Ἀπῆλθεν οὖν εὐθέως καὶ ἠνεγκεν αὐτά, καὶ λέγει ὁ δῆθεν ἐνεργούμενος τῷ κυρί[^b] τῶν νομισμάτων· Λέγει ὁ ἅγιος Ἀνδρέας· Θὲς εἰς τὴν τράπεζαν ἕξ νομίσματα. Ὁ δὲ ἔθηκε μετὰ χαρᾶς. Ὅτε οὖν ἀνεχώρησαν, λαβὼν τὰ ἱμάτια αὐτοῦ ἐφόρεσε κοσμίως, καὶ ἀπῆλθεν ἀναπατῶν πάλιν εἰς τὸ ζυγοστατεῖον κατὰ τὸ ἔθος. Ἰδὼν δὲ αὐτὸν ὁ ζυγοστάτης προσεῖχεν αὐτῷ ἄνω καὶ κάτω. Καὶ λέγει αὐτῷ ὁ λαμπρὸς ἐκεῖνος· Τί μοι προσέχεις, ἐταῖρε; πίστευσον, χάριτι Χριστοῦ οὐκ ἔχω δαίμονα, ἀλλ' ἐπειδὴ ὅτε ἔδωκέ σοι τὴν σφραγίδα ὁ ἄνθρωπος ἕξω ἡμῶν ἀναπατῶν, καὶ ἤκουσα καὶ εἶδον ἀκριβῶς καὶ εἰ εἶπόν σοι, εἶχες λέγειν ὅτι οὐ πιστεύῃ μόνος, ἐλογισάμην ποιῆσαι τὸ δράμα τοῦτο, ἵνα μὴ ἀπολέσης τὴν ψυχὴν σου, καὶ ὁ ἄνθρωπος ἀδίκως ζημιωθῇ τὰ αὐτοῦ.

¹ [ζυγοστατείου] corr ζυγοστατίου C S

N.48 BHG 1328g, *de ponderatore*

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-demoniac 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."

49. [f. 173v^a] Ἀδελφός ἀπεστάλη ὑπὸ τοῦ ἀββᾶ αὐτοῦ εἰς διακονίαν καὶ ἐλθὼν εἰς τόπον τινὰ ἔχοντα ὕδωρ εὗρεν ἐκεῖ γυναῖκα πλύνουσαν ἱμάτια. Πολεμηθεὶς δὲ εἶπεν αὐτῇ ἵνα κοιμηθῇ μετ' αὐτῆς. Λέγει αὐτῷ ἐκείνη· Τὸ μὲν ἀκοῦσαί σου, εὐκόλον ἔστιν, ἀλλ' αἰτία σοι γίνομαι πολλῆς θλίψεως. Λέγει αὐτῇ· Πῶς; Ἀπεκρίθη ἐκείνη· Μετὰ τὸ ποιῆσαι τὸ πρᾶγμα, πλήσσει σε ἡ συνειδησίς σου, καὶ ἡ ἀπογινώσκεις ἑαυτοῦ, ἢ πολλοῦ κόπου σοι χρεία ἵνα ἔλθης εἰς τὴν τάξιν ἣν ἔχεις νῦν· πρὸ τοῦ οὖν δέξασθαί σε τὸ τραῦμα, πορεύου ἐν εἰρήνῃ τὴν ὁδόν σου. Ὁ δὲ ἀκούσας κατενύγη καὶ εὐχαρίστησε τῷ Θεῷ καὶ τῇ φρονήσει αὐτῆς, καὶ ἐλθὼν πρὸς τὸν ἀββᾶν αὐτοῦ, ἀνήγγειλεν αὐτῷ [f. 173v^b] τὸ πρᾶγμα, καὶ ἐθαύμασεν αὐτήν. Καὶ παρεκάλεσεν ὁ ἀδελφός τοῦ λοιποῦ μὴ ἐξελεῖν¹ τῆς μονῆς, καὶ οὕτως ἔμεινεν ἐν τῷ μοναστηρίῳ ἕως θανάτου μὴ ἐξερχόμενος.

50. Ἀδελφός ἀπῆλθεν ἀντλήσαι ὕδωρ ἀπὸ τοῦ ποταμοῦ· εὗρε δὲ ἐκεῖ γυναῖκα πλύνουσαν ἱμάτια καὶ συνέβη αὐτὸν πεσεῖν μετ' αὐτῆς. Μετὰ δὲ τὴν ἁμαρτίαν, λαβὼν τὸ ὕδωρ ἀπήρχετο εἰς τὴν κέλλαν αὐτοῦ. Ἐπεμπηθήσαντες δὲ οἱ δαίμονες διὰ τῶν λογισμῶν ἔθλιβον αὐτὸν λέγοντες· Ποῦ λοιπὸν ὑπάγεις; Οὐκ ἔστι σοι σωτηρία, ἵνα τί καὶ τὸν κόσμον ζημιούσας; Ἐπιγνοὺς δὲ ὁ ἀδελφός ὅτι θέλουσιν αὐτὸν παντελῶς ἀπολέσαι, λέγει τοῖς λογισμοῖς· Πόθεν² ἐπεισήλθετε καὶ θλίβετε με ἵνα ἀπελπίσω ἑμαυτοῦ; οὐχ ἡμαρτον, [f. 174r^a] καὶ πάλιν λέγω οὐχ ἡμαρτον. Ἀπελθὼν δὲ ἐν τῷ κελλίῳ αὐτοῦ, ἡσύχαζεν ὡς χθὲς καὶ πρῶην. Ἀπεκάλυψε δὲ ὁ Κύριος ἐνὶ γείτονι αὐτοῦ γέροντι, ὅτι ὁ ἀδελφός ὁ δεῖνα πεσὼν ἐνίκησεν. Ἐλθὼν οὖν πρὸς αὐτὸν ὁ γέρον, λέγει αὐτῷ· Πῶς ἔχεις; Ὁ δὲ λέγει· Καλῶς, ἀββᾶ. Λέγει αὐτῷ ὁ γέρον· Καὶ οὐδὲν ἐθλίβης τὰς ἡμέρας ταύτας; Λέγει αὐτῷ· Οὐδέν. Λέγει³ ὁ γέρον· Ἀπεκάλυψέ μοι ὁ Θεός ὅτι πεσὼν ἐνίκησας. Τότε ὁ ἀδελφός διηγῆσατο αὐτῷ πάντα τὰ συμβάντα αὐτῷ. Ὁ δὲ γέρον εἶπεν αὐτῷ· Φύσει, ἀδελφέ, ἡ διάκρισίς σου συνέτριψε τὴν δύναμιν τοῦ ἐχθροῦ.

¹ ἐξελεῖν] ἐκ add S

² Πόθεν] μοι add S

³ Λέγει] αὐτῷ add S

N.49

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.

N.50/5.47

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 off to his cell. The demons assailed him and afflicted 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 *hēsychia* 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. Νεώτερός τις ἐζήτει ἀποτάξασθαι καὶ πολλάκις αὐτὸν ἐξεληθόντα ἀνέτρεψαν οἱ λογισμοὶ συμπλέκοντες αὐτὸν τοῖς πράγμασιν, ἦν [f. 174r^b] γὰρ καὶ πλοῦσιος. Ἐν μιᾷ οὖν τῶν ἡμερῶν ἐξεληθόντος αὐτοῦ, ἐκύκλωσαν αὐτὸν καὶ πολὺν κονιορτὸν ἤγειραν ὅπως ἀποστρέψωσιν αὐτὸν πάλιν. Ὁ δὲ ἀθρόως ἀποδυσάμενος καὶ ρίψας τὰ ἱμάτια αὐτοῦ, ἀπέτρεχε γυμνὸς εἰς τὰ μοναστήρια. Ἀπεκάλυψε δὲ ὁ Κύριος ἐνὶ γέροντι ὅτι· ἀνάστα δέξαι τὸν ἀθλητὴν μου. Ἀναστὰς δὲ ὁ γέρων, ὑπήντησεν αὐτῷ, καὶ μαθῶν τὸ πρᾶγμα, ἐθαύμασε καὶ ἔβαλεν αὐτῷ τὸ σχῆμα. Ὅτε οὖν ἤρχοντο πρὸς τὸν γέροντά τινες ἐρωτῆσαι περὶ λογισμῶν παντοίων ἀπεκρίνατο αὐτοῖς· Ἐὰν δὲ περὶ ἀποταγῆς, ἔλεγεν· ἐρωτήσατε τὸν ἀδελφόν.

52. Δηγήσατό τις ὅτι ἀδελφὸς μένων ἐν κοινοβίῳ ἐπέμπετο εἰς ἀποκρίσεις τοῦ κοινοβίου· ἦν [f. 174v^a] δὲ τις εὐλαβὴς κοσμικὸς εἰς κώμην τινὰ, καὶ¹ ἐδέχετο² αὐτὸν κατὰ πίστιν ὡσάκις ἤρχετο εἰς τὴν κώμην. Εἶχε δὲ ὁ κοσμικὸς μίαν θυγατέρα προσφάτως χηρεύσασαν, ποιήσασαν μετὰ τοῦ ἀνδρός³ ἑνιαυτοὺς δύο. Εἰσερχόμενος οὖν ὁ ἀδελφὸς καὶ ἐξερχόμενος, ἐπολεμήθη εἰς αὐτήν. Ἐκείνη δὲ συνετὴ οὔσα, ἐνόησε καὶ ἐφύλαττεν ἑαυτὴν μὴ ἔλθειν εἰς πρόσωπον αὐτοῦ. Μιᾷ οὖν τῶν ἡμερῶν, εἰσῆλθεν ὁ πατήρ αὐτῆς εἰς τὴν ἐγγὺς πόλιν διὰ τινὰ⁴ χρεῖαν, ἀφήσας⁵ αὐτὴν μόνην ἐν τῷ οἴκῳ. Ἐλθὼν δὲ ὁ ἀδελφὸς κατὰ τὸ ἔθος, εὐρίσκει αὐτὴν μόνην καὶ λέγει αὐτῇ· Ποῦ ἔστιν ὁ πατήρ σου; Λέγει αὐτῷ· Εἰς τὴν πόλιν εἰσῆλθεν. Ἦρξατο οὖν ταραττεσθαι [f. 174v^b] ὁ ἀδελφὸς⁶ ὑπὸ τοῦ πολέμου θέλων ἐπαναστῆναι αὐτῇ. Λέγει αὐτῷ ἐκείνη μετὰ συνέσεως· Μηδὲν ταραχθῆς, ὁ πατήρ μου ἕως ὅτε οὐκ ἔρχεται· ὡδε ἔσμεν οἱ δύο. Οἶδα δὲ ὅτι ὑμεῖς οἱ μοναχοί, οὐδὲν ποιεῖτε ἐκτὸς εὐχῆς. Ἐγειρε οὖν καὶ εὗξαι τῷ Θεῷ, καὶ εἴ τι ἐμβάλει εἰς τὴν καρδίαν σου τοῦτο καὶ⁷ ποιοῦμεν. Ὁ δὲ οὐκ ἤθελεν, ἀλλ' ἐταράττετο ἀπὸ τοῦ πολέμου. Λέγει αὐτῷ· Ὅντως σὺ ἔγνωσ ποτὲ γυναῖκα; Λέγει αὐτῇ· Οὐ, ἀλλὰ διὰ τοῦτο θέλω ἵνα μάθω τί ἐστίν. Λέγει αὐτῷ· Διὰ τοῦτο οὖν ταρασση, ἀγνοῶν τὴν δυσωδίαν τῶν ἀθλίων γυναικῶν; Καὶ θέλουσα μειῶσαι τὸ πάθος αὐτοῦ, ἔλεγεν ὅτι ἐν τοῖς μηναιίοις μου εἰμί, καὶ οὐδεὶς δύναται προσεγγίσει μοι οὐδὲ [f. 175r^a] ὀσφρανθῆναι μοι ἀπὸ τῆς δυσωδίας. Ἀκούσας δὲ παρ' αὐτῆς ταῦτα καὶ ἄλλα τοιαῦτα, καὶ⁸ σιανθεὶς καὶ ἐλθὼν εἰς ἑαυτόν,⁹ ἐδάκρυσεν. Ὅτε δὲ εἶδεν αὐτὸν ἐκείνη ὅτι ἦλθεν εἰς ἑαυτόν, λέγει αὐτῷ· Ἰδοὺ εἰ ἐπεισθην σου ἦδη ἡμεθα τελέσαντες¹⁰ τὴν ἁμαρτίαν. Ποῖα οὖν ὄψει εἶχες λοιπὸν ἀτενίσαι

¹ καὶ om S ² ἐδέχετο] δὲ add S ³ ἀνδρός] αὐτῆς add S ⁴ τινὰ om S

⁵ ἀφήσας corr] ἀφήσαι C] ἀφείς S ⁶ ταραττεσθαι ὁ ἀδελφός] ὁ ἀδελφὸς ταραττεσθαι trsp S

⁷ καὶ om S ⁸ καὶ om S ⁹ ἐλθὼν εἰς ἑαυτόν] εἰς ἑαυτόν ἐλθὼν trsp S

¹⁰ ἡμεθα τελέσαντες] τελέσαντες ἦμεν S

N.51

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.

N.52

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

εἰς τὸν πατέρα μου, ἢ ἀπελθεῖν εἰς τὸ μοναστήριόν σου καὶ ἀκοῦσαι τοῦ χοροῦ τῶν ἁγίων ἐκείνων ψαλλόντων; Παρακαλῶ οὖν σε, νῆψον τοῦ λοιποῦ, καὶ μὴ θελήσης διὰ μικρὰν καὶ αἰσχρὰν ἡδονὴν ἀπολέσαι τοιούτους καμάτους οὓς ἔχεις, καὶ στερηθῆναι αἰωνίων ἀγαθῶν. Ταῦτα ἀκούσας τὰ ῥήματα ὁ παθὼν ἀδελφὸς παρ' αὐτῆς¹ ἔλεγε τῷ διηγησαμένῳ ἔ [f. 175r^b]μοί, εὐχαριστῶν τῷ Θεῷ τῷ διὰ τῆς συνέσεως καὶ σωφροσύνης αὐτῆς μὴ ἔασαντι² αὐτὸν τελείως ἐκπεσεῖν.

53. Γέρων τις εἶχε μαθητὴν ὠνητὸν αὐτοῦ, καὶ θέλων αὐτὸν κρατεῖν, ἔπεισεν αὐτὸν τελείως³ ἔχειν τὴν ὑπακοήν, ὥστε εἰπεῖν αὐτῷ τὸν γέροντα: "Υπαγε, καὶ ἀναφθέντος τοῦ κλιβάνου σφοδρῶς, λαβὼν τὸ βιβλίον τὸ ἀναγινωσκόμενον ἐν τῇ συνάξει, ρίψον εἰς τὸν κλίβανον. Ὁ δὲ ἀπελθὼν ἐποίησεν ἀδιακρίτως, καὶ ριφέντος τοῦ βιβλίου, ἐσβέσθη ὁ κλίβανος, ἵνα γινῶμεν ὅτι καλὴ ἡ ὑπακοή· κλίμαξ γάρ ἐστιν τῆς βασιλείας τῶν οὐρανῶν.

54. Εἶδέ τις τινα νεώτερον μοναχὸν γελῶντα, καὶ λέγει αὐτῷ· Μὴ γελαῖς, ἀδελφέ, ἐπεὶ διώκεις ἀπὸ σοῦ τὸν φόβον τοῦ Θεοῦ.

[f. 175v^a] Περὶ τοῦ σχήματος τοῦ ἁγίου τῶν μοναχῶν⁴

55. Ἔλεγον οἱ γέροντες ὅτι τὸ κουκούλιον σημεῖόν ἐστι τῆς ἀκακίας· Ὁ ἀνάλαβος τοῦ σταυροῦ· Ἡ δὲ⁵ ζώνη τῆς ἀνδρείας. Πολιτευσώμεθα οὖν πρὸς τὸ σχῆμα ἡμῶν, πάντα μετὰ σπουδῆς ποιοῦντες, ἵνα μὴ φανῶμεν ἀλλότριον σχῆμα φοροῦντες.

56. Ἔλεγον περὶ τίνος γέροντος ὅτι καθημένου αὐτοῦ ἐν τῷ κελλίῳ, ἦλθεν ἀδελφὸς νυκτὸς παραβαλεῖν αὐτῷ καὶ ἤκουσεν αὐτοῦ ἔσωθεν μαχομένου καὶ λέγοντος· Ὡ, καλῶς ἔχει, ἕως πότε, ὑπάγετε λοιπόν, δεῦρο πρὸς με, φίλε. Εἰσελθὼν δὲ ὁ ἀδελφὸς εἶπεν αὐτῷ· Ἀββα,⁶ μετὰ τίνος ἐλάλεις; Καὶ λέγει· Τοὺς πονηροὺς λογισμοὺς μου⁷ ἐδίωκον, καὶ τοὺς ἀγαθοὺς ἐκά[f. 175v^b]λου.

¹ παρ' αὐτῆς om S ² ἔασαντι] ἔασαντα C ³ τελείως] τελεῖαν S

⁴ Tit.] Περὶ τοῦ ἁγίου σχήματος τοῦ μοναχικοῦ S ⁵ δὲ om S

⁶ Ἀββα post ἐλάλεις 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. Ἀδελφὸς εἶπέ τινα γέροντι· Οὐδὲν βλέπω πολέμου ἐν τῇ καρδίᾳ μου. Λέγει αὐτῷ ὁ γέρων· Σὺ τετράπυλον εἶ, καὶ ὁ θέλων εἰσέρχεται καὶ ἐξέρχεται διὰ σοῦ, σὺ δὲ οὐ νοεῖς. Ἐὰν δὲ ἔχεις θύραν καὶ κλείσης αὐτήν, καὶ μὴ συγχωρήσης εἰσελθεῖν δι' αὐτῆς πονηροὺς λογισμοὺς, τότε βλέπεις αὐτοὺς ἕξω ἐστῶτας καὶ πολεμοῦντάς σε.

58. Εἶπεν γέρων· Ὅτι καταφέρω τὸν ἄτρακτον, καὶ τιθῶ τὸν θάνατον πρὸ ὀφθαλμῶν μου πρὸ τοῦ ἀνερέγκω αὐτόν.

59. Ἦκουσα περὶ τινὸς γέροντος ὅτι ἐκάθητο εἰς τὸ ἱερόν καὶ εἰς τὸ Κλύσμα, καὶ τὸ προχωροῦν ἔργον οὐκ εἰργάζετο, οὐδὲ εἰ ἐπέτασεν αὐτῷ τις ἐποιεῖ. Ἄλλ' ὅτε καιρὸς ἦν τῶν σαγήνων, εἰργάζετο στυππειον¹ καὶ ὅτε ἐζήτουν νήματα, εἰρ[f. 176r^a]γάζετο λινοῦν, ἵνα μὴ παραχθῇ ὁ νοῦς αὐτοῦ εἰς τὰ ἔργα.

60. Ἐσθιόντων ποτὲ τῶν ἀδελφῶν εἰς τὴν ἐκκλησίαν τῶν Κελλίων ἐν τῇ ἐορτῇ τοῦ πάσχα, ἔδωκαν ἀδελφῷ ποτήριον οἴνου καὶ ἠνάγκασαν αὐτὸν πιεῖν. Ὁ δὲ λέγει αὐτοῖς· Συγχωρήσατέ μοι, πατέρες, ὅτι καὶ πέρυσιν² οὕτως μοι ἐποιήσατε³ καὶ ἐθλίβην ἐπὶ πολὺν χρόνον.

61. Ἐλεγον περὶ τινὸς γέροντος ἐν τοῖς κάτω μέρεσιν· ὅτι ἐκάθητο ἡσυχάζων, καὶ εἷς κοσμικὸς πιστὸς διηκόνει αὐτῷ. Συνέβη δὲ τῷ υἱῷ⁴ τοῦ κοσμικοῦ ἀσθενῆσαι. Καὶ πολλὰ παρακαλέσας τὸν γέροντα, ἤξιου ὥστε ἐλθεῖν καὶ ποιῆσαι εὐχὴν περὶ τοῦ παιδίου· καὶ ἀναστάς ὁ γέρων ἐξῆλθε σὺν αὐτῷ. Καὶ δραμῶν⁵ ὁ κοσμικὸς, εἰσηλθεν εἰς τὸν [f. 176r^b] οἶκον αὐτοῦ λέγων· Δεῦτε εἰς τὴν ὑπάντησιν τοῦ ἀναχωρητοῦ. Καὶ ἰδὼν αὐτοὺς ὁ γέρων ἀπὸ μακρόθεν ἐξερχομένους μετὰ λαμπάδων, ἐνόησεν, καὶ ἐκδυσάμενος τὰ ἱμάτια αὐτοῦ, ἔβαλεν εἰς τὸν ποταμὸν καὶ ἤρξατο πλύνειν στήκων γυμνός. Ὁ δὲ διακονητὴς αὐτοῦ ἰδὼν ἠσχύνηθη, καὶ παρεκάλεσε τοὺς ἀνθρώπους λέγων· Ἀνακάμψατε, ὁ γὰρ γέρων ἐξέστη. Καὶ ἐλθὼν πρὸς αὐτόν, εἶπεν αὐτῷ· Ἀββᾶ, τί τοῦτο ἐποίησας; πάντες γὰρ ἔλεγον ὅτι δαιμόνιον ἔχει ὁ γέρων. Ὁ δὲ λέγει αὐτῷ· Καγὼ τοῦτο ἤθελον ἀκοῦσαι.

¹ στυππειον corr] στίππιον CS ² πέρυσιν S] περίσου C

³ ἐποιήσατε] καὶ ἔπιον ἐν ποτήριον add S ⁴ τῷ υἱῷ] τὸν υἱὸν S

⁵ δραμῶν] προδραμῶν S

N.57 [= N.270]/II.101

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.”

N.58/3.53

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

N.59/10.190

I heard about an elder that he was staying in the temple at Clysma 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.

N.60/4.91

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.”

N.61/4.35

They used to say of an elder in lower [Egypt] that he lived in *hēsychia* 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. Ἦν τις ἀναχωρητῆς βοσκόμενος μετὰ τῶν βουβάλων καὶ ἠΰξατο τῷ θεῷ λέγων· Κύριε, τί ὑστερῶ διδάξόν με. Καὶ ἦλθεν αὐτῷ φωνὴ [f. 176v^A] λέγουσα· Ὑπαγε εἰς τόδε τὸ κοινόβιον καὶ εἶ τι ἐπιτάσσουσί σοι ποιήσον. Εἰσελθὼν οὖν εἰς τὸ κοινόβιον ἔμεινε, καὶ οὐκ ᾔδει τὴν ὑπηρεσίαν τῶν ἀδελφῶν. Καὶ ἤρξαντο οἱ μικροὶ μοναχοὶ διδάσκειν αὐτὸν τὴν ὑπηρεσίαν τῶν ἀδελφῶν,¹ καὶ ἔλεγον αὐτῷ· Ποίησον τοῦτο, ἰδιῶτα, καὶ ποιήσον ἐκεῖνο,² σαλὲ γέρον. Καὶ θλιβόμενος ἠΰξατο πρὸς τὸν Θεὸν λέγων· Κύριε, οὐκ οἶδα τὴν ὑπηρεσίαν τῶν ἀνθρώπων, πέμψον με πάλιν πρὸς τοὺς βουβάλους. Καὶ ἀπολυθεὶς ἀπὸ τοῦ Θεοῦ, πάλιν ἀπῆλθεν εἰς χωρίον βοσκηθῆναι μετὰ τῶν βουβάλων.

63. Ἀναχωρητῆτι τινὶ παρέβαλον κοσμικοί, καὶ ἐωρακῶς αὐτοὺς ἐδέξατο αὐτοὺς μετὰ χαρᾶς εἰπὼν· Ὅτι ὁ Κύριος ὑμᾶς ἔπεμψεν ἵ[.f. 176v^B]να με θάψητε. Ἡ κλῆσις γάρ³ μου ἔφθασεν, ἀλλὰ πρὸς ὠφέλειαν ὑμῶν καὶ τῶν ἀκουόντων, διηγῆσομαι ὑμῖν τὸν ἐμὸν βίον. Ἐγὼ, ἀδελφοί, παρθένος μὲν εἰμι τῷ σώματι, τῇ δὲ ψυχῇ, μέχρι τοῦ παρόντος εἰς πορνείαν⁴ πολεμοῦμαι ἀπανθρώπως. Ἰδοὺ λαλῶ ὑμῖν καὶ τοὺς ἀγγέλους θεωρῶ ἐκδεχομένους λαβεῖν τὴν ψυχὴν μου, καὶ ἔνθεν τὸν Σατανᾶν ἰστάμενον καὶ λογισμούς⁵ μοι πορνείας ὑποβάλλοντα. Ταῦτα δὲ εἰπὼν ἐκτείνας ἑαυτὸν⁶ ἔτελειώθη. Σχηματίζοντες δὲ αὐτὸν οἱ κοσμικοί, εὔρον ὅτι κατὰ ἀλήθειαν παρθένος ἦν.

64. Μοναχὸς τις ἐπὶ πολὺν χρόνον πολεμούμενος ὑπὸ τοῦ δαίμονος τῆς πορνείας, ἐν τῇ συνάξει αἰσθόμενος ἑαυτὸν πολεμούμενον, λοι[f. 177r^A]πὸν ὀλιγωρήσας ἔμπροσθεν τῶν ἀδελφῶν ἐγύμνωσεν ἑαυτὸν⁷ καὶ ἐξῆξε τοῦ Σατανᾶ τὴν ἐνέργειαν εἰπὼν· Εὔξασθαι⁸ περὶ ἐμοῦ, ὅτι δεκατέσσαρα ἔτη ἔχω οὕτως πολεμούμενος. Καὶ διὰ τὴν αὐτοῦ ταπεινώσιν, ἐπαύσατο ὁ πόλεμος.

65. Εἶπεν γέρων· Ῥίζα πάντων τῶν κακῶν ἐστὶν ἡ λήθη.

¹ Καὶ ἤρξαντο . . . τῶν ἀδελφῶν om S ² ἐκεῖνο] τοῦτο S

³ Ἡ κλῆσις γάρ] Καὶ γάρ ἢ κλῆσις trsp S ⁴ εἰς πορνείαν post ἀπανθρώπως trsp S

⁵ λογισμούς] λογισμὸν S ⁶ ἑαυτὸν] αὐτὸν S

⁷ ἔμπροσθεν . . . ἑαυτὸν] ἐγύμνωσεν ἑαυτὸν ἔμπροσθεν τῶν ἀδελφῶν trsp S

⁸ Εὔξασθαι] Εὔξασθε S

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."

66. Πρεσβύτερος τις τῶν Κελλίων διορατικός ὢν, πορευόμενος ποτε εἰς τὴν ἐκκλησίαν ἐπιτελέσαι τὴν σύναξιν, ὁρᾷ ἕξω ἐνὸς κελλίου τῶν ἀδελφῶν πλήθος δαιμόνων, τινῶν μετασχηματισθέντων εἰς γυναῖκας καὶ ἀπρεπῆ λεγούσας, ἄλλους δὲ εἰς νεωτέρους δυσφημοῦντας, ἢ ἄλλων ὀρχουμένων,¹ ἐτέρων δὲ² εἰς διάφορα σχήματα μεταβληθέντων.³ Ὁ δὲ⁴ γέρων στενάξας εἶπεν· [f. 177r^b] πάντως ὁ ἀδελφὸς ἐν ἀμελείᾳ διάγει, καὶ διὰ τοῦτο τὰ πονηρὰ πνεύματα οὕτως ἀτάκτως κυκλοῦσιν αὐτοῦ τὸ κελλίον. Πληρώσας οὖν τὴν σύναξιν, ὑποστρέφων εἰσῆλθεν εἰς τὸ κελλίον τοῦ ἀδελφοῦ, καὶ λέγει αὐτῷ· Ὀλίβομαι, ἀδελφέ, πίστιν δὲ ἔχω εἰς σέ, καὶ ἐὰν εὖζη ὑπὲρ ἐμοῦ, πάντως κουφίζει ὁ Θεὸς τὴν καρδίαν μου ἀπὸ τῆς θλίψεως. Μετενόησεν οὖν ὁ ἀδελφὸς λέγων· Πάτερ, οὐκ εἰμὶ ἰκανὸς εὖξασθαι περὶ σοῦ. Ὁ δὲ γέρων ἐπέμενε παρακαλῶν καὶ λέγων· Οὐκ ἀπέρχομαι, εἰ μὴ δῶς μοι λόγον ὅτι μίαν εὐχὴν ποιεῖς ὑπὲρ ἐμοῦ καθ' ἐκάστην νύκτα. Ὑπήκουσεν οὖν ὁ ἀδελφὸς τῇ προστάξει τοῦ γέροντος. Τοῦτο δὲ ἐποίησεν ὁ γέρων θέλων ἀρχὴν αἰτίας [f. 177v^a] παρασχεῖν αὐτῷ τοῦ προσεύχασθαι τὰς νύκτας. Ἄναστὰς οὖν ὁ ἀδελφὸς τὴν νύκτα, ἐποίησε τὴν εὐχὴν ὑπὲρ τοῦ γέροντος. Πληρώσας δὲ τὴν εὐχὴν ἐν κατανύξει γέγονε, καὶ ἔλεγεν ἐν ἑαυτῷ· Ἀθλία ψυχὴ, ὑπὲρ τοῦ γέροντος ἠῤῥω, καὶ ὑπὲρ ἑαυτῆς οὐκ εὖχη; Ἐβαλεν οὖν καὶ ὑπὲρ ἑαυτοῦ μίαν εὐχὴν. Ἐποίησε δὲ οὕτως τὴν ἑβδομάδα, βάλλων καθ' ἐκάστην νύκτα δύο εὐχάς, μίαν ὑπὲρ τοῦ γέροντος, καὶ μίαν ὑπὲρ ἑαυτοῦ. Τῇ οὖν κυριακῇ, ἀπερχόμενος ὁ γέρων εἰς τὴν ἐκκλησίαν, ὁρᾷ πάλιν τοὺς δαίμονας ἕξω ἰσταμένους τῆς κέλλης τοῦ ἀδελφοῦ, στυγνοτέρους δέ, καὶ ἔγνω ὁ γέρων, ὅτι διὰ τὸ εὖχεσθαι τὸν ἀδελφόν, ἐστύγνασαν οἱ δαί[f. 177v^b]μονες. Καὶ περιχαρῆς γενόμενος, εἰσῆλθε πρὸς τὸν ἀδελφὸν λέγων· Ποίησον ἀγάπην καὶ πρόσθε εὐχῆς ὑπὲρ ἐμοῦ καθ' ἐκάστην νύκτα ἄλλην μίαν εὐχὴν. Καὶ ποιήσας τὰς δύο εὐχάς ὑπὲρ τοῦ γέροντος, πάλιν ἐν κατανύξει γενόμενος, ἔλεγεν ἐν ἑαυτῷ· ὦ ταλαίπωρε, πρόσθε καὶ ὑπὲρ σεαυτοῦ ἄλλην μίαν εὐχὴν. Ἐποίησεν οὖν ὅλην τὴν ἑβδομάδα οὕτως, τέσσαρες⁵ εὐχάς ἐκτελῶν καθ' ἐκάστην νύκτα. Πάλιν δὲ ἐλθὼν ὁ γέρων, εἶδε τοὺς δαίμονας στυγνοὺς καὶ σιωπῶντας, καὶ εὐχαρίστησε τῷ Θεῷ, καὶ εἰσῆλθε πάλιν πρὸς τὸν ἀδελφόν καὶ παρεκάλεσεν αὐτὸν προσθεῖναι ἄλλην μίαν εὐχὴν ὑπὲρ αὐτοῦ. Προσέθηκε δὲ ὁ ἀδελφὸς καὶ ὑπὲρ ἑαυτοῦ [f. 178r^a], καὶ ἐποίει κατὰ νύκτα ἕξ εὐχάς. Πάλιν οὖν ἐλθόντος τοῦ γέροντος πρὸς τὸν ἀδελφόν, ὠργίσθησαν οἱ δαίμονες κατὰ τοῦ γέροντος χαλεπαίνοντες ἐπὶ τῇ σωτηρίᾳ τοῦ ἀδελφοῦ. Ὁ δὲ γέρων ἐδόξασε τὸν Θεὸν καὶ εἰσελθὼν εἰς τὸ κελλίον αὐτοῦ καὶ παραινέσας αὐτῷ μὴ ἀμελεῖν ἀλλ' ἀδιαλείπτως προσεύχασθαι, ἀνεχώρησεν ἀπ' αὐτοῦ. Οἱ δὲ δαίμονες, ἑωρακότες αὐτοῦ τὸ ἔμμονον περὶ τὰς εὐχάς καὶ τὴν νῆψιν, ἀνεχώρησαν⁶ χάριτι τοῦ Θεοῦ.

¹ ἢ ἄλλων ὀρχουμένων] ἄλλους τὲ ὀρχομένους S ² ἐτέρων δὲ] καὶ ἐτέρους S

³ μεταβληθέντων] μεταβληθέντας S ⁴ Ὁ δὲ] Καὶ ὁ S ⁵ τέσσαρες] τέσσαρας S

⁶ ἀνεχώρησαν post Θεοῦ tisp S

N.66/18.14 BHG 1438z, de efficacia orationis

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 neglectful 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 ἐρήμῳ, πολλοῖς ἔτεσι δουλεύων¹ τῷ Θεῷ καὶ λέγων· Κύριε, πληροφόρησόν με² εἰ εὐηρέστησά σοι. Καὶ ὀρθῶς ἄγγελον λέγοντα αὐτῷ· Οὐπω ἐγένου κατὰ τὸν λαχανᾶν τὸν ἐν τῷδε τῷ τό[*f. 178r^b*]πῳ. Ὁ δὲ γέρων θαυμάσας, εἶπεν ἐν ἑαυτῷ· Ἀπέρχομαι εἰς τὴν πόλιν ἰδεῖν αὐτόν, τί ἄρα ἐστὶν ὁ εἰργάσατο, ὥστε ὑπερβῆναι τὴν ἐργασίαν καὶ τὸν πόνον τῶν τοσοῦτων ἐτῶν μου.³ Ἀνῆλθεν οὖν ὁ γέρων, καὶ ἦλθεν εἰς τὸν τόπον ὅπου ἤκουσε παρὰ τοῦ ἀγγέλου, καὶ εὔρε τὸν ἄνθρωπον καθεζόμενον καὶ πωλοῦντα τὰ λάχανα. Καὶ ἐκαθέζετο μετ' αὐτοῦ τὸ ἐπιλοιπον τῆς ἡμέρας καὶ ὡς κατέλυσεν ὁ ἄνθρωπος λέγει αὐτῷ ὁ γέρων· Δύνη, ἀδελφέ, δέξασθαί⁴ με ἐν τῷ κελλίῳ σου τὴν νύκτα ταύτην; Περιχαρῆς δὲ γενόμενος ὁ ἄνθρωπος, ὑπεδέξατο αὐτόν. Ἀνελθὼν οὖν ἐν τῷ κελλίῳ καὶ τοῦ ἀνθρώπου εὐτρεπίσαντος τὰ πρὸς ἀνάπαυσιν τοῦ γέροντος, λέγει αὐτῷ ὁ γέρων [*f. 178v^a*]· Ποίησον ἀγάπην, ἀδελφέ, εἰπέ μοι τὴν πολιτείαν σου. Τοῦ δὲ ἀνθρώπου μὴ βουλομένου ἐξεπεῖν, ἐπιπολὺ ὁ γέρων ἐπέμενε παρακαλῶν. Δυσωπηθεὶς οὖν ὁ ἄνθρωπος εἶπεν ὅτι κατ' ὄψε ἐσθίω τὸ δι' ὄλου, καὶ ὡς καταλύω, τὸ τῆς τροφῆς μου μόνον ἐπαίρω, καὶ τὸ λοιπὸν παρέχω δεομένοις, καὶ ἐάν τινα τῶν δούλων τοῦ Θεοῦ ὑποδέξωμαι, αὐτοῖς ἀναλίσκω⁵ αὐτό. Καὶ ὡς ἀνίσταμαι τὸ⁶ πρωῒ, πρὶν καθίσω εἰς τὸ ἐργόχειρον,⁷ λέγω ὅτι ἡ πόλις αὕτη, ἀπὸ μικροῦ ἕως μεγάλου, εἰσέρχονται εἰς τὴν βασιλείαν διὰ τὰς δικαιοσύνας αὐτῶν, ἐγὼ δὲ μόνος κληρονομῶ τὴν κόλασιν διὰ τὰς ἀμαρτίας μου. Καὶ πάλιν ὄψε πρὶν κοιμηθῆναι μοι, λέγω τὸν αὐτὸν λόγον. Ἀκούσας δὲ ὁ [*f. 178v^b*] γέρων, εἶπεν αὐτῷ· Καλὴ μὲν ἡ ἐργασία αὕτη, οὐκ ἄξια δὲ ὑπερβαλεῖν τοὺς πόνους μου τῶν τοσοῦτων ἐτῶν. Μελλόντων δὲ αὐτῶν γεύσασθαι, ἀκούει ὁ γέρων εἰς τὴν ὁδὸν τινων ἄσματα λεγόντων, ἦν γὰρ τὸ κελλίον τοῦ λαχανᾶ ἐν ἐπισήμῳ τόπῳ. Λέγει οὖν αὐτῷ ὁ γέρων· Ἀδελφέ, οὕτως βουλόμενος κατὰ Θεὸν ζῆν· πῶς μένεις ἐν τῷ τόπῳ τούτῳ, ἄρτι οὐ ταράσσει, ὅτε ἀκούεις τῶν λεγόντων τὰ ἄσματα ταῦτα; Λέγει ὁ ἄνθρωπος· Λέγω σοι, ἀββᾶ, ὅτι οὐδέποτε ἐταράχθην οὐδὲ ἐσκανδαλίσθην. Ἀκούσας δὲ ὁ γέρων λέγει· Τί οὖν λογίζῃ ἐν τῇ καρδίᾳ σου ὅταν ταῦτα ἀκούῃς. Ὁ δὲ λέγει· ὅτι πάντως εἰς τὴν βασιλείαν ἀπέρχονται. Ἀκούσας δὲ ὁ γέρων, ἐθαύμασε καὶ εἶπεν· ὅτι αὕτη [*f. 179r^a*] ἐστὶν ἡ ἐργασία ἡ ὑπερβᾶσα τῶν τοσοῦτων ἐτῶν μου τὸν κόπον, καὶ βαλὼν μετάνοιαν εἶπεν· Συγχώρησόν μοι, ἀδελφέ, οὐπω ἔφθασα εἰς τὸ μέτρον τοῦτο. Καὶ μὴ γευσάμενος, ἀνεχώρησε πάλιν εἰς τὴν ἔρημον.

¹ δουλεύων S] δουλεῖον C] τὲ add S ² με] μοι S ³ μου post ἐργασίαν trsp S

⁴ δέξασθαί] ὑποδέξασθαί S ⁵ ἀναλίσκω] καὶ add S

⁶ τὸ S] τῷ C

⁷ ἐργόχειρον] μου add S

N.67/20.22, BHG 1438i, *de lachanopola*

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. Διηγῆσατό τις λέγων· ὅτι εἰς Σκῆτιν ὅτε προσέφερον οἱ κληρικοί, κατέβαιναν ὡς ἀετός ἐπὶ τὴν προσφορὰν καὶ οὐδεὶς αὐτῶν ἔβλεπεν, εἰ μὴ οἱ κληρικοί. Μιᾶ οὖν τῶν ἡμερῶν ἦτησέ τις ἀδελφὸς τὸν διάκονον τίποτε, καὶ λέγει αὐτῷ· Οὐ σχολάζω ἄρτι. Ἀνελθόντων οὖν αὐτῶν εἰς τὴν προσφορὰν, οὐκ ἀπῆλθε¹ τὸ ὁμοίωμα τοῦ ἀετοῦ κατὰ τὸ ἔθος καὶ εἶπεν ὁ πρεσβύτερος τῷ διακόνῳ· Τί ἐστι τὸ πρᾶγμα τοῦτο, ὅτι οὐ παραγένονεν ὁ ἀετός κατὰ τὸ ἔθος; ἢ ἐν ἐμοί ἐ[*f.* 179*r*^b]στιν ἡ πλημμέλεια ἢ ἐν σοί. Ἀπόστα οὖν ἀπ' ἐμοῦ, καὶ ἐὰν καταβῆ, γνωσθήσεται ὅτι διὰ σέ οὐ κατῆλθεν. Καὶ ἀποστάντος τοῦ διακόνου, εὐθύς κατῆλθεν ὁ ἀετός. Καὶ τελεσθείσης τῆς συνάξεως, εἶπεν ὁ πρεσβύτερος τῷ διακόνῳ· Εἶπέ μοι τί ἐποίησας. Ὁ δὲ πληροφορῶν αὐτὸν ἔλεγεν· Οὐ σύννοδα ἐμαυτὸν² ἀμαρτήσαντα, εἰ μὴ³ ὅτι ἐλθόντος ἀδελφοῦ καὶ αἰτήσαντός με τότε ἀπεκρίθην αὐτῷ· ἀσχολοῦμαι. Καὶ εἶπεν ὁ πρεσβύτερος· Οὐκοῦν διὰ σέ οὐ κατῆλθεν,⁴ τοῦ ἀδελφοῦ λυπηθέντος κατὰ σοῦ; Καὶ ἀπελθὼν ὁ διάκονος μετενόησε τῷ ἀδελφῷ.

69. Ἐλεγόν τινες τῶν πατέρων ὅτι μέλλοντος τελειοῦσθαι τοῦ ἁγίου Πέτρου τοῦ ἀρχιεπισκόπου Ἀλεξανδρείας, ἰδεῖν [*f.* 179*va*] τινὰ ἀειπάρθενον ὀπτασίαν καὶ ἀκοῦσαι φωνῆς λεγούσης· Πέτρος ἀρχὴ ἀποστόλων, καὶ Πέτρος πλήρωμα μαρτύρων.

70. Κοινοβιάρχης τις ἠρώτησε τὸν ἐν ἁγίοις πατέρα ἡμῶν Κύριλλον τὸν πάπαν Ἀλεξανδρείας λέγων· Τίς μείζων ἐν πολιτείᾳ, ἡμεῖς οἱ ἔχοντες ἀδελφοὺς ὑφ' ἑαυτοῦ καὶ διαφόρως ἕκαστον χειραγωγοῦντες πρὸς τὸ σωθῆναι, ἢ οἱ ἐν ἔρημῳ ἑαυτοῦ μόνους σώζοντες; Ἀπεκρίθη ὁ πάπας καὶ εἶπεν· Ἀναμέσον Ἥλια, καὶ Μωϋσέως, οὐκ ἔστι διακρίναι, ἀμφότεροι γὰρ εὐηρέστησαν τῷ Θεῷ.

71. Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν⁵ γέροντα λέγων· Πῶς τις γίνεται μωρός διὰ τὸν Κύριον; Λέγει αὐτῷ ὁ γέρων· Παιδίον ἦν εἰς κοινόβιον, καὶ ἐδόθη γέροντι καλῷ [*f.* 179*b*] ἵνα ἀνάγη αὐτό,⁶ καὶ διδάσκη τὸν φόβον τοῦ Θεοῦ. Καὶ ἔλεγεν αὐτῷ ὁ γέρων· Ὅταν ὑβρίση σέ τις, εὐλόγησον αὐτόν, καὶ ἐὰν καθίσης ἐπὶ τράπεζαν, φάγε τὰ σαπρὰ καὶ ἄφες τὰ καλά, καὶ ἐὰν πρόκειται ἱμάτιον ἐκλέξασθαι, ἄφες τὸ καλὸν καὶ λάβε τὸ σαπρὸν. Λέγει αὐτῷ τὸ παιδίον· Μωρός εἰμι ὅτι λέγεις μοι ταῦτα ποιεῖν; Λέγει ὁ γέρων·

¹ οὐκ ἀπῆλθε] οὐ κατῆλθε S ² ἐμαυτὸν] ἑαυτὸν S ³ εἰ μὴ S] εἰμί C
⁴ κατῆλθεν] κατῆλθε S ⁵ τὸν ἀββᾶν] τινὰ S ⁶ αὐτό] 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 μωρός διὰ τὸν Κύριον ἵνα σοφίση σε ὁ Κύριος. Ἰδοὺ ἔδειξεν ὁ γέρων τί ποιῶν τις γίνεται μωρός διὰ τὸν Κύριον.

72. Ἦν τις ἐν κοινοβίῳ ἀπὸ κόσμου ἔχων μεθ' ἑαυτοῦ τὸν υἱὸν αὐτοῦ. Καὶ θέλων ὁ ἀββᾶς δοκιμάσαι αὐτόν, λέγει αὐτῷ· Μὴ λαλήσης μετὰ τοῦ υἱοῦ σου, ἀλλ' ἔχε αὐτόν¹ ὡς ξένον. Ὁ δὲ εἶπεν· Οὕτως ποιήσω [f. 180r^a] κατὰ τὸ ῥῆμα σου. Καὶ ἐποίησε πολλὰ ἔτη καὶ οὐκ ἐλάλησε μετ' αὐτοῦ. Ὅτε δὲ ἦλθεν ἡ κλήσις τοῦ υἱοῦ αὐτοῦ, καὶ ἔμελλε λοιπὸν ἀποθανεῖν, λέγει ὁ ἀββᾶς τῷ πατρὶ αὐτοῦ· Ἄπελθε λοιπόν, λάλησον μετὰ τοῦ υἱοῦ σου. Καὶ λέγει αὐτῷ· Εἰ κελεύεις φυλάξωμεν τὴν ἐντολὴν μέχρι τέλους. Καὶ ἐκοιμήθη καὶ οὐκ ἐλάλησε μετ' αὐτοῦ. Καὶ ἔθαυμάσαν πάντες πῶς μετὰ χαρᾶς ἐδέξατο τὴν ἐντολὴν καὶ ἐπλήρωσεν αὐτήν.

73. Καταβαίνοντος ποτὲ γέροντος ἐν Σκήτει, συνώδευεν αὐτῷ τὶς ἀδελφός, καὶ ἐλθόντες χωρισθῆναι ἀπ' ἀλλήλων, λέγει αὐτῷ ὁ γέρων· Γευσώμεθα ὁμοῦ, ἀδελφέ. Ἦν δὲ πρωτὶ καὶ ἀρχὴ τῆς ἐβδομάδος. Ὁρθρίσας δὲ ὁ γέρων τὸ σάββατον,² ἦλθε πρὸς τὸν ἀδελφὸν καὶ λέγει αὐτῷ· Ἄρα ἐ [f. 180r^b] πείναςας, ἀδελφέ, ἀφ' ἧς ἐφάγομεν ὁμοῦ; Λέγει αὐτῷ ὁ ἀδελφός· Οὐχί, καθ' ἡμέραν γὰρ ἐσθίων οὐ πεινώ. Λέγει αὐτῷ ὁ γέρων· Φύσει, τέκνον, ἀπὸ τότε οὐκ ἔφαγον. Ἀκούσας δὲ ὁ ἀδελφός, κατενύγη καὶ πολλὰ ὠφελήθη.

74. Μοναχὸς τις πάνυ εὐλαβὴς καὶ θεοφιλὴς εἶχε τινα ἀναχωρητὴν ἀγαπητὸν αὐτοῦ. Τελευτᾷ ὁ ἀναχωρητής, καὶ εἰσελθὼν ἐν τῷ μοναστηρίῳ αὐτοῦ ὁ ἀδελφός, εὕρισκει πεντήκοντα νομίσματα, καὶ ἤρξατο θαυμάζειν καὶ δακρῦειν, φοβούμενος μή, ἔνεκεν τῶν χρημάτων, προσκρούση τῷ Θεῷ ὁ ἀναχωρητής.³ Καὶ ὡς ἐδέετο τῷ Θεῷ⁴ ἐπιπολὺ περὶ τούτου, ὁρᾷ ἄγγελον Κυρίου λέγοντα αὐτῷ· Τί οὕτως ἀθυμεῖς περὶ τοῦ ἀναχωρητοῦ; τοῦτο ὃ ζητεῖς τῇ [f. 180v^a] τοῦ Θεοῦ φιλανθρωπία κατὰλειπον. Εἰ πάντες ἦσαν τέλειοι, ποῦ ἔδεικνυτο ἡ φιλανθρωπία τοῦ

¹ αὐτόν] σεαυτόν S ² τὸ σάββατον] τῷ σαββάτῳ S

³ τῷ Θεῷ ὁ ἀναχωρητής] ὁ ἀναχωρητὴς τῷ θεῷ τισρ S

⁴ τῷ θεῷ] 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

Θεοῦ. Καὶ οὕτως πληροφορηθεὶς ὁ ἀδελφός, ὅτι συγγνώμης ἠξιώθη ὁ ἀναχωρητῆς, εὐθυμὸς ἐγένετο καὶ ἐδόξασε τὸν Θεὸν ἐξ ὅλης καρδίας.

75. Εἶπεν γέρων· Εἰ θέλεις νόμῳ Θεοῦ ζῆσαι, ὦ ἄνθρωπε, εὐρήσεις ἀντιλήπτορα τὸν νομοθέτην.

76. Εἶπεν πάλιν· Εἰ θέλεις παρακοῦσαι τῶν ἐντολῶν τοῦ Θεοῦ ἐκών, εὐρήσεις τὸν διάβολον συντρέχοντά σου τῆ πτώσει.

77. Δύο ἀδελφοὶ ἦσαν σαρκικοί καὶ ἦλθεν ὁ διάβολος χωρίσαι αὐτοὺς ἀπ' ἀλλήλων. Μιᾶ τῶν ἡμερῶν, ἀνῆψεν ὁ μικρότερος τὸν λύχνον, καὶ ἐνεργήσας ὁ δαίμων ἐστρεψε τὴν λυχνίαν καὶ ἐστράφη καὶ ὁ λύχνος, καὶ ἔτυψεν αὐτὸν ὁ ἀδελ[φ. 180ν^b]φός ἐν ὄργῃ, καὶ ἔβαλε μετάνοιαν λέγων· Μακροθύμησον, ἀδελφέ μου, καὶ πάλιν ἄπτω. Καὶ ἰδοὺ δύνამις Κυρίου ἐξῆλθε καὶ ἐβασάνισε τὸν δαίμονα ἕως πρωῆ. Καὶ ἐλθὼν ὁ δαίμων, ἀνήγειλε τῷ ἄρχοντι αὐτοῦ τὸ γενόμενον. Καὶ ἤκουσεν ὁ ἱερεὺς τῶν Ἑλλήνων τοῦ δαίμονος διηγουμένου, καὶ ἐξελθὼν, γέγονε μοναχός, καὶ ἐκράτησεν ἐξ ἀρχῆς τὴν ταπεινώσιν. Καὶ ἔλεγεν ὅτι ἡ ταπεινώσις λύει πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, ὥσπερ καὶ αὐτὸς παρ' αὐτοῦ ἤκουσεν· ὅτι ὡς ταράσσω τοὺς μοναχοὺς, στρέφεται εἷς ἐξ αὐτῶν καὶ βάλλει μετάνοιαν, καὶ καταργοῦσι τὴν δύναμίν μου.

78. Πρὸς τὸν λογισμὸν τῆς πορνείας εἶπεν γέρων· Ταῦτα ἀπὸ ἀμελείας πάσχομεν εἰ γὰρ¹ ἐπληροφοροῦ[φ. 181γ^a]μεθα ὅτι ὁ Θεός² οἰκεῖ ἐν ἡμῖν, οὐκ ἂν ἄρα σκευὸς ἀλλότριον εἰς ἑαυτοὺς ἐπεβάλλομεν. Ὁ γὰρ δεσπότης Χριστὸς συνοικῶν καὶ παρών, θεωρεῖ ἡμῶν τὴν ζωὴν· ὅθεν καὶ ἡμεῖς φοροῦντες καὶ θεωροῦντες αὐτόν, ἀμελεῖν οὐκ ὀφείλωμεν, ἀλλὰ ἀγνίζειν ἑαυτοὺς καθὼς κἀκεῖνος ἀγνός ἐστιν.

¹ γὰρ] μὴ 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 inseparabilibus*

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,¹ καὶ ῥασσέσθω ὁ ποταμός, μὴ² δειλιάσης καὶ οὐ μὴ σε βάλῃ κάτω, ψάλλε ἤσυχία λέγων· Οἱ πεπειθότες ἐπὶ Κύριον ὡς ὄρος Σιών. Οὐ σαλευθήσεται εἰς τὸν αἰῶνα ὁ κατοικῶν Ἱερουσαλήμ.

80. Εἶπεν πάλιν· Λέγει ὁ ἐχθρὸς τῷ Σωτῆρι· Πέμπω τὰ ἐμὰ εἰς τὰ σά, ἵνα καταστρέψω τὰ σά. Εἰ καὶ πονηρεύσασθαι οὐ δύναμαι εἰς τοὺς ἐκλεκτοὺς σου, κἄν φαντάζω αὐτοὺς [f. 181r^b] διὰ τῆς νυκτός. Λέγει πρὸς αὐτὸν ὁ Σωτήρ· Εἰ ἔκτρωμα κληρονομήσει πατέρα αὐτοῦ, καὶ τοῦτο λογισθήσεται εἰς ἁμαρτίαν τοῖς ἐκλεκτοῖς μου.

81. Εἶπεν πάλιν· Διὰ σέ ἐγεννήθη ὁ Χριστός, ἄνθρωπε. Διὰ τοῦτο ἦλθεν ὁ υἱὸς τοῦ Θεοῦ, ἵνα σὺ σωθῆς. Γέγονε παῖς, γέγονεν ἄνθρωπος Θεὸς ὢν. Ποτέ μὲν ἀναγνώστης· Λαβὼν γὰρ τὸ βιβλίον ἐν τῇ συναγωγῇ, ἀνέγνω λέγων· Πνεῦμα Κυρίου ἐπ' ἐμέ οὐ εἶνεκεν ἔχρισέ με. Ὑποδιάκονος, ποιήσας φραγέλιον ἐκ σχοινοῦ, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας καὶ τὰ λοιπά. Διάκονος, διαζωσάμενος λέντιον ἔνιψε τοὺς πόδας τῶν μαθητῶν αὐτοῦ, ἐντειλάμενος αὐτοῖς νίπτειν τοὺς πόδας τῶν ἀδελφῶν. Πρεσβύ[f. 181v^a]τερος καθεστῆς ἐν μέσῳ τῶν πρεσβυτέρων, ἐδίδασκε τὸν λαόν. Ἐπίσκοπος, λαβὼν ἄρτον καὶ εὐλογήσας, ἔδωκε τοῖς μαθηταῖς αὐτοῦ. Ἐμαστιγώθη, διὰ σέ, καὶ σὺ δι' αὐτὸν οὐδὲ ὕβριν φέρεις. Ἐτάφη, καὶ ἀνέστη ὡς Θεός, πάντα δι' ἡμᾶς κατὰ τάξιν καὶ ἀκολουθίαν ἔπραπεν, ἵνα ἡμᾶς σώσῃ. Νήψωμεν, γρηγορήσωμεν, ἐν προσευχαῖς σχολάσωμεν, τὰ ἄρεστά αὐτῷ³ ποιήσωμεν.

82. Μαθητὴς μεγάλου γέροντος, πολεμηθεὶς εἰς πορνείαν ἀπῆλθεν εἰς τὸν κόσμον καὶ ἐμνηστεύσατο. Ὁ δὲ γέρον ἠλυπηθεὶς ἠΰξατο τῷ Θεῷ λέγων· Κύριε Ἰησοῦ Χριστέ, μὴ συγχωρήσης τὸν δοῦλόν σου μιανθῆναι. Καὶ ὡς συνεκλείσθη μετὰ τῆς γυναικός, παρέδωκε τὸ πνεῦμα μὴ μιανθῆς.

¹ τὴν πέτραν] τῆς πέτρας S

² μὴ] οὐν add S

³ αὐτῷ] om C

N.79/5.21

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 *hêsychia* saying: ‘They who have trusted in the Lord are as Mount Zion; he who dwells in Jerusalem shall not be shaken for ever’ [Ps 124:1].”

N.80

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.’”

N.81

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.”

N.82

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 κακοποιοὺς λογισμοὺς ἀπεκρί[*f.* 181v^b]νατο λέγων·¹ Παρακαλῶ, ἀδελφοί, ἐπαύσαμεν τὰς πράξεις, παύσωμεν καὶ τὰς ἐνθυμήσεις. Τί γὰρ ἐσμέν ἀλλ' ἢ χοῦς ἐκ χοῦς;

84. Διηγῆσατό τις τῶν πατέρων ὅτι δύο πραγματευταὶ ἦσαν φίλοι, Ἄπαμεῖς, ἐπὶ ξένης πραγματευόμενοι. Ὁ εἷς πλούσιος, καὶ ὁ ἄλλος σύμμετρος. Εἶχε δὲ ὁ πλούσιος γυναῖκα ὠραιοτάτην καὶ σώφρονα ὡς ἔδειξαν τὰ πράγματα. Τελευτήσας γὰρ ὁ ἀνὴρ αὐτῆς καὶ εἰδὼς ὁ ἄλλος τὴν σεμνότητα αὐτῆς, ἠθέλησε λαβεῖν ἑαυτὴν² ἑαυτῷ εἰς γυναῖκα, εὐλαβεῖτο δὲ εἰπεῖν αὐτῇ, μήπως οὐκ ἀνέξεται. Ἐκείνη δὲ συνετὴ οὖσα, ἐνόησε καὶ λέγει αὐτῷ· Κύριε Συμέων, οὕτω γὰρ ἐλέγετο, βλέπω σε λογισμοὺς ἔχοντα, ἀλλ' εἰπέ μοι ὃ ἔχεις, καὶ πληροφορῶ σε. Ὁ δὲ τὸ μὲν πρῶτον εὐλαβεῖτο εἰπεῖν, ὕστερον δὲ ὠμολόγησεν [*f.* 182r^a] αὐτῇ, καὶ παρεκάλεσεν αὐτήν, ὅπως λάβῃ αὐτήν εἰς γυναῖκα. Λέγει αὐτῷ· Ἐάν ποιήσης³ ὃ ἐπιτάσσω σοι, ἀνέχομαι. Λέγει αὐτῇ· Εἴ τι ἂν ἐπιτάξῃς μοι, ἐγὼ ποιῶ. Λέγει αὐτῷ ἐκείνη· Κάτελθε σύ εἰς τὸ ἐργαστήριόν σου καὶ νήστευσον ἕως ἂν καλέσω σε, ἐμοῦ ἐν ἀληθείᾳ μηδὲν γευομένης ἕως ἂν καλέσω σε. Ὁ δὲ συνέθετο, οὐκ ἔδωκε δὲ αὐτῷ ὄρον, πότε καλέσει αὐτόν· ἐκεῖνος δὲ ἐνόμιζεν, ὅτι αὐτῇ τῇ ἡμέρᾳ καλεῖ αὐτόν. Παρήλθεν οὖν μία ἡμέρα, δευτέρα, τρίτη, καὶ οὐκ ἐκάλεσεν αὐτόν, καὶ ἐνεκαρτέρησεν, εἴτε διὰ τὸν πρὸς αὐτὴν πόθον, εἴτε τοῦ Θεοῦ ταῦτα οἰκονομήσαντος καὶ παρασχόντος ὑπομονὴν τοῦ εἰδότος ποῦ μέλλει καλεῖν αὐτόν, ἐγένετο γὰρ μετὰ ταῦτα σκεῦος ἐκλογῆς. Τῇ δὲ [*f.* 182r^b] τετάρτῃ ἡμέρᾳ πέμπει πρὸς αὐτόν. Ἐκεῖνος δὲ παρολίγον ἐξέλιπεν, καὶ μὴ δυνάμενος τοῖς ποσὶν ἀνελθεῖν ἀπὸ ταλαιπωρίας, βασταζόμενος ἀνήλθεν. Ἐκείνη δὲ λοιπόν, ἐτοιμάζει τράπεζαν καὶ στρώννυσι κλίνην καὶ λέγει αὐτῷ· Ἴδου ἡ τράπεζα καὶ ἡ κλίνη, ὅπου κελεύεις ὀρμῶμεν. Λέγει αὐτῇ· Δέομαί σου, ἐλέησόν με, καὶ δός μοι μικρὸν φαγεῖν ὅτι ἐκλείπω, οὐδὲ γὰρ εἰ ἔστι γυνὴ ἐπίσταμαι ἐκ τῆς συνεχούσης με ἐκλείψεως. Τότε λέγει αὐτῷ ἐκείνη· Ἴδου ὅτε ἐπέινασας, καὶ ἐμοῦ καὶ πάσης γυναικὸς καὶ ἡδονῆς προετίμησας τὸ φαγεῖν· ὅταν οὖν ἔχῃς λογισμοὺς τοιοῦτους, τούτῳ τῷ φαρμάκῳ χρῶ, καὶ ἀπαλλάσῃ παντὸς λογισμοῦ ἀτόπου. Πείσθητί μοι γὰρ ὅτι μετὰ τὸν ἄνδρα [*f.* 182v^a] μου, οὔτε σοὶ οὔτε ἄλλῳ συνάπτομαι, ἀλλὰ τῇ σκέπῃ τοῦ Χριστοῦ, οὕτως ἐλπίζω μείναι, χῆρα. Τότε κατανουγείς καὶ θαυμάσας τὴν σύνεσιν αὐτῆς καὶ τὴν σωφροσύνην, λέγει αὐτῇ· Ἐπειδὴ εὐδόκησεν ὁ Κύριος ἐπισκέψασθαι τοῦ σῶσαί με διὰ τῆς συνέσεώς σου, τί συμβουλεύεις μοι ποιῆσαι; Ἐκείνη δὲ μὴ θαρρόουσα τῇ νεότητι καὶ τῷ κάλλει, εὐλαβηθεῖσα μήποτε καιρῷ καὶ αὐτῇ⁴ τι τιούτον πάθῃ, λέγει

¹ λέγων] γέρων S ² ἑαυτὴν] αὐτήν S ³ ποιήσης] ποιῆς S

⁴ μήποτε καιρῷ καὶ αὐτῇ] μὴ καὶ αὐτὴ ποτὲ καιρῷ S

N.83

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?”

N.84

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?” “Take pity on me, I beg of you”, he said to her. “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.” Then, conscience-stricken and amazed at her sagacity and discretion, he said to her: “Since it has seemed

αὐτῷ· Νομίζω ὅτι οὐδένα ἀγαπᾶς διὰ τὸν Θεὸν λοιπὸν πλέον μου; Λέγει αὐτῇ· Οὕτως ἔχει. Εἶπεν δὲ αὐτῷ· Κάγω ἐν ἀληθείᾳ κατὰ θεὸν ἀγαπῶ σε, ἀλλ' ἐπειδὴ φωνὴ δεσποτική ἐστὶν ἢ λέγουσα· *Εἴ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς* [f. 182v^b] *ἀδελφούς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν οὐ δύναται μου εἶναι μαθητής, μακρύνωμεν ἑαυτοὺς διὰ τὸν Θεὸν ἀπ' ἀλλήλων, ἵνα καὶ σοὶ λογισηται ὁ Κύριος ὅτι ἀπετάξω διὰ τὸν Θεὸν τὴν γυναῖκά¹ σου, κάμοι ὅτι ἀπεταξάμην τῷ ἀνδρὶ μου.* Ἴδου οὖν μοναστήριον ἐστὶν εἰς τὴν χώραν ἡμῶν ἐγκλείστων εἰς Ἀπάμειαν, εἰ ὅλως ἐπιποθεῖς σωθῆναι, ἐκεῖ ἀπόταξαι, καὶ εὐαρεστεῖς ἐν ἀληθείᾳ τῷ Θεῷ. Εὐθέως δὲ ἀπαλλάξας ἑαυτὸν τῶν πραγμάτων, ὥρμησεν εἰς ἐκεῖνο τὸ μοναστήριον, καὶ ἔμεινεν ἐκεῖ ἕως οὗ ἀνεπάη. Καὶ γέγονε δόκιμος, καθαρὸν ἔχων τὸν νοῦν, καὶ βλέπων πράγματα εὐθετα, καὶ θεωρῶν αὐτὰ πνευματικῶς. Ταῦτα δὲ πάντα, αὐτὸς ὁ² ἄββᾶς Συμεώνης ἐξηγήσατο τῷ διηγησαμένῳ.

85. Διηγῆσατό [f. 183r^a] τις τῶν πατέρων ὅτι τρία πράγματα εἰσιν ἔντιμα παρὰ τοῖς μοναχοῖς, οἷς δεῖ ἡμᾶς μετὰ φόβου καὶ τρόμου καὶ χαρᾶς πνευματικῆς προσέρχεσθαι· ἡ κοινωνία τῶν ἀγίων μυστηρίων, καὶ ἡ τράπεζα τῶν ἀδελφῶν, καὶ ὁ νιπτῆρ αὐτῶν. Ἐφερε δὲ καὶ ὑπόδειγμα τοιοῦτον, λέγων· Ὅτι ἦν τις γέρων μέγας διορατικός, καὶ συνέβη αὐτὸν γενέσθαι μετὰ πλειόνων ἀδελφῶν, καὶ ἐν τῷ ἐσθίειν αὐτοῦς, προσεῖχε τῷ πνεύματι ὁ γέρων καθεζόμενος ἐπὶ τραπέζης, καὶ ἔβλεπεν τοὺς μὲν ἐσθίοντας μέλι, τοὺς δὲ ἄρτον, τοὺς δὲ κόπρον. Καὶ ἐθαύμαζεν ἐν ἑαυτῷ, καὶ ἐδέετο τοῦ Θεοῦ λέγων· Κύριε, ἀποκάλυψόν μοι τὸ μυστήριον τοῦτο, ὅτι τὰ αὐτὰ βρώματα πᾶσι προτεθέντα ἐπὶ τῆς τραπέζης, ἐν τῷ ἐσθίει [f. 183r^b] εἰν οὕτως ἐνηλλαγμένα φαίνονται, καὶ οἱ μὲν ἐσθίουσι μέλι, οἱ δὲ ἄρτον, οἱ δὲ κόπρον. Καὶ ἦλθεν αὐτῷ φωνὴ ἀνωθεν λέγουσα· Ὅτι οἱ ἐσθίοντες³ μέλι, οὗτοί εἰσιν οἱ μετὰ φόβου καὶ τρόμου καὶ χαρᾶς πνευματικῆς καθεζόμενοι ἐπὶ τῆς τραπέζης, καὶ ἀδιαλείπτως προσευχόμενοι, καὶ ἡ εὐχὴ αὐτῶν ὡς θυμίαμα ἀνέρχεται πρὸς τὸν Θεόν, δι' ὃ⁴ καὶ μέλι ἐσθίουσιν. Οἱ δὲ τὸν ἄρτον ἐσθίοντες, οὗτοί εἰσιν οἱ εὐχαριστοῦντες ἐπὶ τῇ μεταλήψει τῶν ὑπὸ Θεοῦ δεδωρημένων. Οἱ δὲ τὴν κόπρον ἐσθίοντες, οὗτοί εἰσιν οἱ γογγύζοντες καὶ λέγοντες· Τοῦτο καλὸν κακῆϊνον σαπρόν. Οὐ χρὴ δὲ ταῦτα λογίζεσθαι, ἀλλὰ μάλλον δοξολογεῖν τὸν Θεὸν καὶ ὕμνους ἀναπέμπειν αὐτῷ, ἵνα πληρωθῇ τὸ ρητόν· *Εἴτε ἐσθίετε, εἴτε πίνετε, εἴ* [f. 183v^a] *τε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε.*

¹ τὴν γυναῖκα] τῇ γυναικί S

² αὐτὸς ὁ] ὁ αὐτὸς S

³ ἐσθίοντες] τὸ add S

⁴ δι' ὃ] 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, ἰδὼν δὲ αὐτὸν ἄλλος¹ μοναχός, λέγει αὐτῷ· Ἐνὶ σήμερον ἐργάσασθαι; Ὁ δὲ εἶπεν αὐτῷ· Σήμερον ὁ δοῦλος τοῦ Θεοῦ ἐξέετο μαρτυρῶν καὶ ἐβασανίζετο, κἀγὼ οὐκ ὀφείλω κοπιᾶσαι μικρὸν ἐν τῷ ἔργῳ σήμερον;

87. Ἐλεγε γέρων· ὅτι πολλάκις τοῦ διακόνου λέγοντος· Ἀσπάσασθε ἀλλήλους εἶδον τὸ Πνεῦμα τὸ ἅγιον εἰς τὰ στόματα τῶν ἀδελφῶν.

88. Τίς ποτε μετανοήσας ἠσύχασεν. Συνέβη δὲ αὐτῷ εὐθέως ἐπὶ πέτραν πεσόντα,² πληγῆναι τὸν πόδα ὡς καὶ αἷμα πολὺ ἐκχύσαι, καὶ ὀλιγοψυχῆσαντα ἀποδοῦναι τὴν ψυχὴν. Ἐρχονται οὖν οἱ δαίμονες, θέλοντες λαβεῖν τὴν ψυχὴν αὐτοῦ, καὶ λέγουσιν αὐτοῖς οἱ ἄγγελοι· [f. 183v¹] Προσέχετε τῇ πέτρᾳ καὶ θεωρήσατε αὐτοῦ τὸ αἷμα ὃ ἐξέχεεν διὰ τὸν Κύριον. Καὶ τοῦτο εἰπόντων τῶν ἀγγέλων, ἠλευθερώθη ἡ ψυχὴ.

89. Ἠρωτήθη γέρων ποῖον δεῖ εἶναι τὸν μοναχόν; καὶ εἶπεν· Ἐὰν ὡς κατ' ἐμὲ μόνος πρὸς μόνον.

90. Ἠρωτήθη γέρων· διατί εἰς τὴν ἔρημον περιπατῶν φοβοῦμαι; καὶ ἀπεκρίθη· Ἀκμήν ζῆς.

91. Ἠρωτήθη γέρων· Τί δεῖ ποιῶντας σωθῆναι; Ἦν δὲ σειρὰν ἐργαζόμενος καὶ μὴ ἀνανεύων ἐκ τοῦ ἔργου, καὶ ἀπεκρίθη· Ἴδου βλέπεις.

92. Ἠρωτήθη γέρων· διατί συνεχῶς ὀλιγωρῶ; Καὶ ἀπεκρίθη· Ἐπειδὴ οὐπω τὸ μίλιον εἶδες.

¹ ἄλλος] ἀδελφός add S

² πεσόντα] πεσεῖν S] καὶ add S

N.86/10.114

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?"

N.87/18.37

An elder used to say: "I often saw the Holy Spirit at the mouths of the brothers when the deacon said 'Greet each other . . .'"

N.88/18.47

There was once a person who repented and lived in *hēsychia*. 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.

N.89/21.4

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?).

N.90/21.5

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

N.91/21.6

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."

N.92/21.8

An elder was asked: "Why am I continually discouraged?" "Because you have not yet seen the finishing-post", he replied.

93. Ἠρωτήθη γέρων· Τί ἐστὶν τὸ ἔργον τοῦ μοναχοῦ; Καὶ ἀπεκρίθη· Διάκρισις.

94. Ἠρωτήθη γέρων· Πόθεν μοι τὸ εἰς πορνείαν πειράζεσθαι; Καὶ ἀπεκρίθη· [f. 184r^a] Διὰ τὸ πολλὰ ἐσθίειν καὶ κοιμᾶσθαι.

95. Ἠρωτήθη γέρων· Τί δεῖ μοναχὸν ποιεῖν; Καὶ ἀπεκρίθη· Παντὸς ἀγαθοῦ ἐργασίαν, καὶ παντὸς κακοῦ ἀποχήν.

96. Ἔλεγον οἱ γέροντες· Ἐσοπτρόν ἐστὶ τοῦ μοναχοῦ ἡ εὐχή.

97. Ἔλεγον οἱ γέροντες· Οὐδὲν χεῖρον τοῦ κρίνειν.¹

97 bis. Ἔλεγον οἱ γέροντες· Ἐνέχυρα μηδέποτε διδόναι τοῖς λογισμοῖς.²

98. Ἔλεγον οἱ γέροντες· Στέφανός ἐστὶ τοῦ μοναχοῦ ἡ ταπεινοφροσύνη.

99. Ἔλεγον οἱ γέροντες· Παντὶ τῷ ἐπαναβαίνοντί σοι λογισμῷ λέγε· Ἡμέτερος εἶ, ἢ τῶν ὑπεναντίων; Καὶ πάντως ὁμολογήσει.

100. Ἔλεγον οἱ γέροντες ὅτι ἡ ψυχὴ πηγὴ ἐστὶν, ἐὰν ὀρύξης καθαρίζεται, ἐὰν δὲ προσχώσης ἀφανίζεται.

101. Εἶπεν γέρων· Ἐγὼ πιστεύω ὅτι οὐκ ἔστιν ἄδικος ὁ Θεὸς ἀπὸ φυλακῆς ἄραι καὶ εἰς φυλακὴν 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. Εἶπεν γέρων· Τὸ εἰς πάντα ἑαυτὸν βιάζεσθαι [f. 184r^b] αὕτη ἐστὶν ἡ ὁδὸς τοῦ Θεοῦ.

103. Εἶπεν γέρων· Μὴ πρότερον ποίει τι, πρὶν ἐξετάσης τὴν καρδίαν σου εἰ κατὰ θεὸν γίνεται ὃ μέλλεις ποιεῖν.

104. Εἶπεν γέρων· Ἐὰν μοναχὸς ὅτε¹ ἴσταται εἰς προσευχήν, τότε μόνον εὔχεται, ὃ τοιοῦτος ὅλως οὐκ εὔχεται.

105. Εἶπεν γέρων· ὅτι εἴκοσι ἔτη ἔμεινα πρὸς ἓνα λογισμὸν πολεμῶν, ἵνα πάντας ἀνθρώπους ὡς ἓνα βλέπω.

106. Εἶπεν γέρων· ὅτι μείζων² πασῶν τῶν ἀρετῶν ἐστὶν ἡ διάκρισις.

107. Ἠρωτήθη γέρων· Πόθεν κτᾶται ταπεινώσιν ἡ ψυχὴ; Καὶ³ ἀπεκρίθη·⁴ Ὅταν τὰ ἑαυτῆς μόνης μεριμνᾷ κακά.

108. Εἶπεν γέρων· Ὡς ἡ γῆ οὐ πίπτει ποτὲ κάτω, οὕτως οὐδὲ ὁ ταπεινῶν ἑαυτὸν.

109. Εἶπεν γέρων· Ὅσα ἡδυνήθην καταλαβεῖν οὐκ ἐδευτέρωσα.

¹ ὅτε S] ὅτι C

² μείζων S] μείζον C

³ Καὶ om S

⁴ ἀπεκρίθη post μόνης trsp S

N.102/21.19

An elder said: “To coerce oneself in every respect, that is the way of God.”

N.103/21.22

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

N.104/21.23

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.”

N.105/21. 24

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

N.106/21.25

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

N.107/21.26

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

N.108/21.29

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

N.109/21.28 [very ambiguous]

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^a] Εἶπεν γέρων· ὅτι αἰσχύνη ἐστὶ τοῦ μοναχοῦ, ἐὰν ἐάσας τὰ ἑαυτοῦ ξενιτεύσῃ διὰ τὸν Θεόν, καὶ μετὰ ταῦτα εἰς κόλασιν ἀπέλθῃ.

111. Ἔλεγον οἱ γέροντες· Ἐὰν ἴδῃς νεώτερον τῷ θελήματι αὐτοῦ ἀνερχόμενον εἰς τὸν οὐρανόν, κράτησον αὐτοῦ τὸν πόδα καὶ ῥίψον αὐτὸν κάτω, συμφέρει γὰρ αὐτῷ.

112. Εἶπεν γέρων· Ἡ γενεὰ αὕτη οὐ ζητεῖ τὸ σήμερον ἀλλὰ τὸ αὔριον.

113. Εἶπεν γέρων· ὅτι τὸ ἔργον ἡμῶν καίειν ἐστὶν ξύλα.

114. Εἶπεν γέρων· Μὴ θέλε εἶναι ἀκαταφρόνητος.

115. Εἶπεν γέρων· Οὐκ ὀργίζεται ἡ ταπεινώσις οὐδὲ παροργίζει τινά.

116. Εἶπεν πάλιν· Τὸ καθέζεσθαι καλῶς ἐν τῷ κελλίῳ, ἐμπύπλησι τῶν ἀγαθῶν τὸν μοναχόν.¹

117. Εἶπεν γέρων· Οὐαὶ ἀνθρώπῳ ὅταν τὸ ὄνομα [f. 184v^b] μείζον ἐστὶ τῆς ἐργασίας αὐτοῦ.²

118. Εἶπεν γέρων· Ἡ παρρησία καὶ ὁ γέλως, ἔοικεν³ πυρὶ ἐν καλάμῃ κατεσθίοντι.

¹ τῶν ἀγαθῶν τὸν μοναχόν] τὸν μοναχὸν ἀγαθῶν S

² τὸ ὄνομα μείζον ἐστὶ τῆς ἐργασίας αὐτοῦ] μείζον ἐστὶν αὐτῷ τῆς ἐργασίας τὸ ὄνομα S

³ ἔοικεν] εἰκόσει S

N.110/21.30

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."

N.111 = N.244

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."

N.112/21.31

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

N.113/21.32, cf. 21.63

An elder said: "Our task is to burn wood."

N.114/21.33

An elder said: "Do not wish not to be despised."

N.115/21.34

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

N.116/21.35

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

N.117/21.36

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

N.118/21.37

An elder said: "Loose talk and laughter are like a consuming fire in a reed-bed."

119. Εἶπεν γέρων· Ὁ βιαζόμενος ἑαυτὸν διὰ τὸν Θεόν, ὁμοίος ἐστὶ ἀνθρώπῳ ὁμολογητῆι.

120. Εἶπεν πάλιν· Ὅς ἐὰν γένηται μωρός διὰ τὸν Κύριον συνετιεῖ αὐτὸν ὁ¹ Κύριος.

121. Εἶπεν γέρων· Ἄνθρωπος ἔχων πρὸ ὀφθαλμῶν τὸν θάνατον πᾶσαν ὤραν, νικᾷ τὴν ὀλιγοψυχίαν.

122. Εἶπεν γέρων· Ταῦτα ζητεῖ ὁ Θεὸς παρὰ τοῦ² ἀνθρώπου, τὸν νοῦν καὶ τὸν λόγον καὶ τὴν πρᾶξιν.

123. Ὁ αὐτὸς εἶπεν· Χρηζεῖ ὁ ἄνθρωπος τούτων³ φοβεῖσθαι τὸ τοῦ Θεοῦ κρίμα, καὶ⁴ μισῆσαι τὴν ἁμαρτίαν, καὶ ἀγαπήσαι τὴν ἀρετὴν, καὶ δέεσθαι τοῦ Θεοῦ διαπαντός.

123 bis.⁵ Εἶπε γέρων· Ἄνθρωπος συνοικῶν μετὰ παιδίου ἐὰν μὴ ᾖ δυνατός, πίπτει, ἐὰν δὲ ᾖ δυνατός καὶ οὐ πίπτει, τέως οὐ προκόπτει.

124. Εἶπεν γέρων· Ἀπόστα ἀπὸ παντός ἀνθρώπου ἐν διαλέξει φιλονεικοῦντος.⁶

125. Εἶπεν [f. 185r^a] γέρων· Μὴ ἔχε φιλίαν μετὰ ἡγουμένου, μηδὲ δώσης καὶ λάβης μετὰ γυναικός, μηδὲ εὐποιήσης μετὰ μειρακίου.

126. Εἶπεν γέρων· Κλαύσωμεν, ἀδελφοί, καὶ καταγαγέτωσαν οἱ ὀφθαλμοὶ ἡμῶν δάκρυα, πρὶν ἡμᾶς ἀπελθεῖν ὅπου τὰ ἡμῶν δάκρυα κατακαύσει τὰ ἡμῶν σώματα.

¹ ὁ om S ² τοῦ om S ³ τούτων ante Χρηζεῖ trsp S ⁴ καὶ om S

⁵ 123 bis om C ⁶ ἐν διαλέξει φιλονεικοῦντος] φιλονεικοῦντος ἐν 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 Sr

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 σιωπᾶν καὶ ἡ κρυπτή μελέτη τίκτουσι τὴν ἀγνείαν.

128. Ἔλεγον περὶ τινὸς γέροντος· ὅτι ῥῶκει μετὰ ἀδελφῶν, καὶ ἅπασ ἔλεγεν αὐτοῖς ποιῆσαι πρᾶγμα, καὶ εἰ οὐκ ἐποίησαν ἀνίστατο ὁ γέρων καὶ ἐποίει αὐτὸ χωρὶς ὀργῆς.

129. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Καλὸν ἔξιν ἔχειν πρὸς τὸν πλησίον; Λέγει αὐτῷ ὁ γέρων·¹ Αἱ τοιαῦται ἔξεις δύναμιν οὐκ ἔχουσιν κλάσαι κιμόν·² πρὸς [f. 185r^b] τὸν ἀδελφόν σου ἔξιν ἔχεις, μᾶλλον εἰ θέλεις ἔξιν ἔχειν, ἔχε πρὸς τὰ πάθη.

130. Ἀδελφὸς ἠτεῖτο γέροντος εὐχήν, σπεύδων ἐπὶ τὴν πόλιν. Ὁ δὲ γέρων πρὸς αὐτὸν ἔφη· Μὴ σπεῦδε ἐπὶ τὴν πόλιν, ἀλλὰ σπεῦσον τοῦ φυγεῖν τὴν πόλιν καὶ σώζῃ.

131.³ Εἶπεν γέρων· Ἄνθρωπος φεύγων ἔοικεν σταφυλῇ ὀπτῆ· ὁ δὲ ἐν μέσῳ ἀνθρώπων ὡς ὄμφας ἐστίν.

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

περὶ ἀναχωρητῶν

132.2. Διηγῆσατό τις τῶν ἀναχωρητῶν τοῖς ἀδελφοῖς ἐν Ῥαίθου· ὅπου τὰ ἑβδομήκοντα στελέχη τῶν φοινίκων· ἔνθα παρενέβαλε Μωϋσῆς μετὰ τοῦ λαοῦ ὅτε ἐξῆλθεν ἐκ τῆς Αἰγύπτου καὶ ἔλεγεν οὕτως. Ἐλογισάμην ποτέ εἰ [f. 185v^a]σελθεῖν εἰς τὴν ἐσωτέραν ἔρημον, εἴπως εὔρω τινὰ ἐνδότερόν μου διάγοντα καὶ δουλεύοντα τῷ Θεῷ. Καὶ ὁδεύσας νυχθήμερα τέσσαρα εὔρον σπήλαιον. Καὶ προσεγγίσας, βλέπω ἔσω καὶ θεωρῶ συγκαθήμενον ἄνθρωπον. Καὶ κρούω κατὰ τὸ ἔθος τῶν μοναχῶν πρὸς τὸ ἐξελθόντα

¹ ὁ γέρων om S ² κιμόν] κημόν S] εἰ 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 Raïthou 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 ἀσπάσασθαί με· ὁ δὲ οὐκ ἐκινεῖτο· ἦν γὰρ ἀναπεπταυμένος. ἐγὼ δὲ μηδὲν μελήσας εἰσέρχομαι καὶ κρατῶ αὐτὸν τοῦ ὤμου καὶ εὐθέως ἐλύθη καὶ ἐγένετο κόνις. Ἔτι δὲ προσεσχηκῶς ὀρῶ κολόβιον κρεμάμενον. Ὡς δὲ καὶ τοῦτο ἐκράτησα, διελύθη καὶ ἐγένετο εἰς¹ οὐδέν. Ὡς δὲ διηπόρου ἐξήλθον ἐκεῖθεν καὶ εὖρον ἕτερον σπήλαιον καὶ ἴχνη ἀνδρός. Εὐθυμος οὖν γενόμενος προσεγγίζω τῷ σπηλαίῳ. [f. 185v^b] Ὡς δὲ πάλιν ἔκρουσα καὶ οὐδεὶς μοι ὑπήκουσεν εἰσελθῶν οὐδένα εὖρον. Στὰς δὲ ἕξωθεν τοῦ σπηλαίου ἔλεγον ἐν ἑαυτῷ ὅτι δεῖ τὸν δοῦλον τοῦ Θεοῦ ἔλθειν ὅπου δ' ἂν εἴη. Ὡς δὲ ἡμέρα λοιπὸν διήρχετο ὀρῶ βουβάλους ἐρχομένους καὶ τὸν δοῦλον τοῦ Θεοῦ γυμνόν, ταῖς θριξίν αὐτοῦ σκέποντα τὰ ἀσχήμονα μέλη τοῦ σώματος. Ὡς δὲ προσήγγισέ μοι, νομίσας με πνεῦμα εἶναι ἕστη εἰς προσευχήν· ἦν γὰρ ὡς ἔλεγεν ὕστερον² πολλά πειρασθεὶς ἀπὸ³ τῶν πνευμάτων. ἐγὼ δὲ νοήσας τοῦτο, ἔλεγον αὐτῷ·⁴ ἀνθρωπὸς εἰμι δοῦλε τοῦ Θεοῦ· ὅρα τὰ ἴχνη μου καὶ ψηλάφησόν με ὅτι σὰρξ καὶ αἷμα εἰμί. Ὡς δὲ μετὰ τὸ Ἀμὴν προσέσχε μοι παρεκλήθη. Καὶ λαβὼν με ἐν τῷ σπηλαίῳ, ἠρώτα· πῶς ἐνταῦθα παρεγέ[*f. 186r^a*]νου; Ἐγὼ δὲ εἶπον· χάριν τοῦ ἐπιζητήσαι τοὺς δούλους τοῦ θεοῦ ἦλθον εἰς τὴν ἔρημον ταύτην, καὶ οὐκ ἐστέρησέ με ὁ Θεὸς τῆς ἐπιθυμίας μου. Κἀγὼ⁵ ἠρώτησα αὐτὸν λέγων· ἐνταῦθα οὖν καὶ αὐτὸς πῶς παρεγένου; Καὶ πόσον χρόνον ἔχεις⁶ καὶ πῶς τρέφῃ; Καὶ πῶς γυμνὸς ὢν οὐ δέη ἐνδυμάτων; Ὁ δὲ ἔφη· ἐγὼ ἐν κοινοβίῳ τῆς Θηβαΐδος ἦμην ἔργον ἔχων τὸ λινυφικόν. Ὑπεισῆλθε δέ μοι λογισμὸς λέγων· Ἐξελθε καὶ καθ' ἑαυτὸν καθέζου καὶ δύνασαι ἡσυχάζειν καὶ φιλοξενεῖν καὶ μισθὸν πλείονα κτήσασθαι ἀπὸ τοῦ πόνου⁷ τοῦ ἔργου σου. Ὡς δὲ συνεθέμην τῷ λογισμῷ. Καὶ δὴ τὸ ἔργον διήνυον. οἰκοδομήσας γὰρ μοναστήριον. Εἶχον⁸ τοὺς ἐπιτάσσοντας. Πολλὰ δὲ πορίζων τὰ [f. 186r^b] συναγόμενα⁹ ἠγωνιζόμεν πτωχοῖς καὶ ξένοις διανέμειν. Ὁ δὲ ἐχθρὸς ἡμῶν διάβολος, φθονήσας ὡς αἰεὶ καὶ τότε τῇ μελλούσῃ ἀνταποδόσει¹⁰ γίνεσθαι εἰς ἐμέ ὑπὲρ ὧν ἔσπευδον τοὺς κόπους μου τῷ θεῷ ἀνατίθεσθαι, ἰδὼν μίαν παρθενεύουσαν ἐπιτάξασάν μοι εἶδη. Καὶ ταῦτά μου ποιήσαντος καὶ δεδωκότος ὑποβάλλει αὐτήν¹¹ πάλιν¹² ἐπιτάξαι μοι ἄλλα. Ὡς δὲ λοιπὸν συνήθεια ἐγένετο καὶ ἡ παρῆρσις περισσοτέρα, τέλος καὶ ἀφή χειρῶν καὶ γέλως καὶ συναλισμὸς καὶ ὠδινήσαντες ἐτέκομεν τὴν ἀνομίαν. Ὡς δὲ ἔμεινα ἐν τῷ πτώματι μετ' αὐτῆς ἕξ μῆνας, ἐλογισάμην ὅτι κἂν σήμερον κἂν αὖριον θανάτῳ ὑποβληθεὶς [f. 186v^a] τὴν αἰώνιον ἕξω κόλασιν· εἰ γὰρ

¹ εἰς] ὡς S ² ἔλεγεν ὕστερον] ὕστερον ἔλεγε tpsr S ³ ἀπὸ] ὑπὸ S

⁴ αὐτῷ] πρὸς αὐτὸν S ⁵ Κἀγὼ] δὲ add S ⁶ χρόνον ἔχεις] ἔχεις χρόνον tpsr S

⁷ πόνου S] πόρου C ⁸ εἶχον] ἔσχον S ⁹ συναγόμενα corr] συναγόμενα C

¹⁰ ἀνταποδόσει S] ἀνταποδώσει C ¹¹ αὐτήν C] αὐτῆ S ¹² πάλιν om S

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 *hēsychia* 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.

γυναϊκά τις ἀνθρώπου φθείρας¹ κολάσει καὶ τιμωρία ὑποβάλλεται, πόσων τιμωριῶν ἄξιος ὁ τὴν δούλην τοῦ Θεοῦ διαφθείρας; Καὶ οὕτως εἰς τὴν ἔρημον ταύτην λαθρέως² δραμῶν, ἔσασ πάντα τῇ γυναικί, καὶ ἔλθῶν³ ἐνταῦθα εὔρον⁴ τὸ σπήλαιον⁵ τοῦτο καὶ τὴν πηγὴν καὶ τὸν φοῖνικα φέροντά μοι δώδεκα σπαθία τοῦ ἐνιαυτοῦ φοινίκων. Κατὰ μῆνα δὲ φέρει ἐν σπαθίον ὅπερ ἀρκεῖ μοι τὰς τριάκοντα ἡμέρας. Μετὰ δὲ τοῦτο ἀκμάζει τὸ δεύτερον. Μετὰ χρόνον δὲ πολὺν ἠὔρησαν αἱ τρίχες μου καὶ φθαρέντων μου⁶ τῶν ἱματίων, ἐν αὐταῖς ὁ πρέπει τοῦ σώματος περιβάλλομαι μέρος. Ὡς δὲ πάλιν ἠρώτων αὐτὸν εἰ ἐν ταῖς ἀρχαῖς [f. 186v^b] ἔδυσχέρανεν ἐκέισε ἔφη· ἐν ταῖς ἀρχαῖς πάνυ ἐθλίβην ὥστε με χαμαὶ κείσθαι ἀπὸ τοῦ ἥπατος⁷ καὶ μὴ δύνασθαι ἐστῶτα σύναξιν⁸ ἐπιτελεῖν· ἀλλὰ κείμενόν με βοᾶν⁹ πρὸς τὸν Ὑψιστον, ἐν δὲ τῷ σπηλαίῳ ὄντος μου ἐν ἀθυμίᾳ πολλῇ¹⁰ καὶ πόνῳ ὥστε με¹¹ λοιπὸν μηδὲ ἐξιέναι.¹² θεωρῶ ἄνδρα εἰσελθόντα καὶ πλησίον μου στάντα καὶ λέγοντά μοι· τί πάσχεις; ἐγὼ δὲ παραυτὰ ἐνδυναμωθεὶς μικρὸν, ἔφη· τὸ ἦπαρ πάσχω. Ὡς δὲ ἔδειξα αὐτῷ τὸν τόπον, τοὺς δακτύλους τῆς χειρὸς αὐτοῦ εἰς ὀρθὸν συζεύξας, διχοτομεῖ τὸν τόπον ὡσπερ ξίφει. Καὶ ἐσπάσας τὸ ἦπαρ, ἔδειξέ μοι τὰ τραύματα. Καὶ τῇ χειρὶ ξέσας ῥάκει¹³ τὰς χεῖρας ἔβαλεν. Καὶ πάλιν ἐνθεῖς¹⁴ τὸ ἦπαρ,¹⁵ [f. 187r^a] τῇ χειρὶ τὸν τόπον ἀπήλειψε, καὶ εἶπέ μοι· ἴδου ὑγιῆς γέγονας. Δούλευε τῷ δεσπότη Χριστῷ καθὼς πρέπει. Καὶ ἔκτοτε ὑγιῆς γέγονα. Καὶ λοιπὸν ἀκόπως διατρίβω ἐνταῦθα. Πολλὰ δὲ παρεκάλεσα αὐτὸν ὥστε με διατρίψαι ἐν τῷ προτέρῳ σπηλαίῳ, καὶ εἶπεν μὴ δύνασθαι με ὑπενεγκεῖν τῶν δαιμόνων τὰς ὀρμάς. Κἀγὼ δὲ αὐτὸ¹⁶ τοῦτο διακριθεὶς, παρεκάλουν¹⁷ εὐξάμενον ἀπολυσαί με. Καὶ εὐξάμενος ἀπέλυσεν. Καὶ ταῦτα διηγησάμην ὑμῖν ὠφελείας χάριν.

132.3.¹⁸ Ἐλεγε πάλιν ἄλλος γέρον, ὃς ἠξιώθη τῆς ἐπισκοπῆς πόλεως Ὁξυρυγγου ὡς ἑτέρου τινὸς αὐτῷ διηγησαμένου· ἦν δὲ αὐτὸς ὁ τοῦτο πεποικῶς. Ἐδοξέ μοι φησι¹⁹ ποτὲ εἰς τὴν ἔρημον τὴν ἐσωτέραν τὴν κατὰ Ὠασαν εἰσελθεῖν [f. 187r^b] ἔνθα τὸ τῶν Μαζίκων γένος, ἰδεῖν εἴ που εὔρω τινὰ πτωχὸν δουλεύοντα τῷ Θεῷ. Καὶ δὴ λαβὼν ὀλίγα παξασμάτια καὶ ὡς

¹ φθείρας C] διαφθείρας S ² λαθρέως] λαθραίως S ³ καὶ ἔλθῶν om S

⁴ ἐνταῦθα εὔρον] εὔρον ἐνταῦθα trsp S ⁵ σπήλαιον] ὡς ὀρῆς add S

⁶ μου post ἱματίων trsp S

⁷ χαμαὶ κείσθαι ἀπὸ τοῦ ἥπατος] ἀπὸ τοῦ ἥπατος χαμαὶ κείσθαι trsp S

⁸ ἐστῶτα σύναξιν] σύναξιν ἐστῶτα trsp S ⁹ βοᾶν S] βοᾶ C

¹⁰ ἐν δὲ τῷ σπηλαίῳ ὄντος μου ἐν ἀθυμίᾳ πολλῇ] ὄθεν καὶ ἐν ἀθυμίᾳ πολλῇ ὄντος μου ἐν τῷ σπηλαίῳ S

¹¹ με post ἐξιέναι trsp S ¹² ἐξιέναι (με)] δύνασθαι add S ¹³ ῥακει corr] ῥακη CS

¹⁴ πάλιν ἐνθεῖς] ἐνθεῖς πάλιν trsp S ¹⁵ τὸ ἦπαρ] αὐτὸ S

¹⁶ αὐτὸ S] αὐτῷ C ¹⁷ παρεκάλουν] αὐτὸν add S

¹⁸ Tit. Περὶ ἐπισκόπου θύσαντος ἐν διωγμῷ καὶ μετανοήσαντος S ¹⁹ φησι post ἔρημον trsp S

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."

N.132.3/20.16

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

ἡμερῶν τεσσάρων ὕδωρ τὴν πορείαν ἐποιοῦμην. Ὡς δὲ διήλθον αἱ τέσσαρες ἡμέραι τῶν τροφῶν ἀναλωθεισῶν διηπώρουν τί πράξω. Καὶ θαρρήσας ἐξέδωκα ἑμαυτὸν καὶ διώδευσα ἄλλας τέσσαρας ἡμέρας μείνας ἄσιτος. Τῆς δὲ ἀσιτίας καὶ τοῦ κόπου τῆς ὁδοῦ τὴν τάσιν τοῦ σώματος μηκέτι φέροντος,¹ εἰς λιποθυμίαν ἦλθον καὶ δὴ ἐκείμην χαμαί. Ἐλθὼν δὲ τις τῷ δακτύλῳ αὐτοῦ ἦψατο² τῶν χειλέων μου καθάπερ ἰατρός τῇ μήλῃ³ τὸν ὀφθαλμὸν παρατρέχει. Εὐθύς δὲ ἐνεδυναμώθην ὥστε νομίσαι μήτε ὀδευ[*f.* 187v^a] κέναι⁴ μήτε λιμῶσαι. ὡς οὖν εἶδον τὴν δύναμιν ταύτην ἐπελθοῦσάν μοι, ἀναστὰς διώδευον τὴν ἔρημον. Ὡς δὲ διήλθον ἄλλαι τέσσαρες ἡμέραι πάλιν ἠτόνησα καὶ ἐξέτεινα εἰς τὸν οὐρανὸν τὰς χεῖράς μου. Καὶ ἰδοὺ ὁ⁵ ἀνὴρ ὁ τὸ πρότερον ἐνδυναμώσας με καὶ πάλιν τῷ δακτύλῳ χρίσας τὰ χεῖλη μου, ἔστερέωσέ με. Διήλθον δὲ ἡμέραι δεκαεπτὰ, καὶ μετὰ ταῦτα εὐρίσκω καλύβην καὶ φοῖνικα καὶ ὕδωρ καὶ ἄνδρα στήκοντα οὐ αἱ τρίχες τῆς κεφαλῆς ἦσαν ἔνδυμα αὐτῶ.⁶ πεπολιωμένοι πᾶσαι ὑπῆρχον καὶ φοβερὸς τῇ ὄψει. Ὡς δὲ ἐθεάσατό με ἔστη εἰς προσευχὴν καὶ τελέσας τὸ Ἀμήν ἔγνω εἶναι με ἄνθρωπον. Κρατήσας οὖν τῆς χειρὸς μου,⁷ [*f.* 187v^b] ἠρώτα λέγων· πῶς ἐνταῦθα παραγέγονας, καὶ εἰ ἔτι συνέστηκε πάντα τὰ ἐν τῷ κόσμῳ, καὶ εἰ ἐπικρατοῦσιν ἔτι οἱ διωγμοί; Ἐγὼ δὲ εἶπον· χάριν ὑμῶν τῶν μετὰ ἀληθείας δουλευόντων τῷ Θεῷ, ταύτην τὴν ἔρημον διέρχομαι· τὸ δὲ τοῦ διωγμοῦ πέπαυται διὰ τῆς χάριτος τοῦ Χριστοῦ. Φράσσον δέ μοι καὶ αὐτὸς πῶς ἐνταῦθα παραγέγονας. Ὁ δὲ ἀποδυρόμενος ἤρξατο λέγειν· Ἐγὼ ἐπίσκοπος ἐτύγχανον, καὶ διωγμοῦ γενομένου πολλῶν τιμωριῶν προσενεχθεισῶν μοι, μὴ δυνηθεὶς ὑπενεγκεῖν τοὺς αἰκισμοὺς, ἐπέθυσσα. Ὡς δὲ ἐν ἑμαυτῷ ἐγενόμην ἐπέγγων τὴν ἀνομίαν μου καὶ ἔδωκα ἑμαυτὸν⁸ ἀποθανεῖν ἐν τῇ ἐρήμῳ ταύτῃ. Καὶ εἰμὶ ἐνταῦθα διάγων ἔτη τεσσαράκοντα ἑννέα [*f.* 188r^a], ἐξομολογούμενος καὶ παρακαλῶν τὸν Θεὸν, εἶπως ἀφεθήσεται μοι ἡ ἁμαρτία μου· καὶ τὴν μὲν ζωὴν παρέσχετό μοι ὁ Κύριος ἐκ τοῦ φοῖνικος τούτου. παράκλησιν δὲ τῆς συγχωρήσεως⁹ οὐκ ἔλαβον, ἕως ἐτῶν τεσσαρακονταοκτώ· ἐν δὲ τῷ ἐνιαυτῷ τούτῳ παρεκλήθην. Ὡς δὲ ταῦτα ἔλεγεν, ἄφνω ἀναστὰς δρομαίως¹⁰ ἔξω ἔστη εἰς προσευχὴν ἐπὶ πολλὰς ὥρας. Ὡς δὲ ἐτέλεσε προσευχόμενος, ἦλθε πρὸς με. Θεωρήσας δὲ τὸ πρόσωπον αὐτοῦ, εἰς ἐκπληξιν ἦλθον¹¹ καὶ δειλίαν· ἦν γὰρ γενόμενος ὡς πῦρ. Εἶπεν δέ μοι· μὴ φοβοῦ καὶ γὰρ ὁ Κύριος ἀπέσταλκέ σε ἵνα κηδεύσης μου τὸ σῶμα. ὡς δὲ ἐτέλεσε λέγων,¹² εὐθύς ἐκτείνας τὰς χεῖρας καὶ τοὺς πόδας τέλος ἔσχε τοῦ [*f.* 188r^b] βίου. Παραλύσας δὲ

¹ φέροντος] φέρειν ἰσχύοντος S

² τῷ δακτύλῳ αὐτοῦ ἦψατο] ἦψατο τῷ δακτύλῳ τῆς χειρὸς αὐτοῦ S ³ μήλῃ] λήμη S

⁴ ὀδευκέναι corr] ὦ- C S ⁵ ὁ om S ⁶ αὐτῶ] αὐτοῦ S ⁷ μου] με S

⁸ ἑμαυτὸν] ἑαυτὸν S ⁹ συγχωρήσεως] μου add S ¹⁰ δρομαίως corr] δρομέως C S

¹¹ ἦλθον post δειλίαν trsp S ¹² λέγων] τὸ λέγειν S

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 λεβήτονα μου τὸ ἥμισυ ἑμαυτῶ ἔασας καὶ¹ τὸ ἥμισυ περιπτύξας τὸ σῶμα αὐτοῦ τὸ ἅγιον² ἀπέκρυφα αὐτὸ ἐν τῇ γῆ. Ὡς δὲ ἔθαψα αὐτόν³ εὐθέως ὁ φοῖνιξ ἐξηράνθη καὶ ἡ καλύβη ἔπεσεν. ἐγὼ δὲ πολλὰ ἔκλαυσα δεόμενος τοῦ Θεοῦ εἶπας παράσχη μοι τὸν φοῖνικα καὶ διατελέσω τὸν⁴ ἐν τῷ τόπῳ ἐκείνῳ τὸν ἐπίλοιπόν μου χρόνον. Ὡς δὲ οὐκ ἐγένετο τοῦτο εἶπον ἐν ἑαυτῶ μὴ εἶναι θέλημα Θεοῦ. Εὐξάμενος οὖν ὤρμωμ πάλιν ἐπὶ τὴν οἰκουμένην καὶ ἰδοὺ ὁ ἄνθρωπος ὁ χρίσας τὰ χεῖλη μου ἦλθεν καὶ ἐνεδυνάμωσέ με ὁφθεις μοι. Καὶ οὕτως ἔφθασα ἔλθειν πρὸς⁵ τοὺς ἀδελφούς καὶ διηγησάμην καὶ παρεκάλουν μὴ ἀπελπίζειν ἑαυτῶν ἀλλὰ τῇ ὑπομονῇ εὐ [f. 188v^a]ρίσκουν τὸν Θεόν.

132.4. Δύο τινὲς γέροντες μεγάλοι ὠδεοῦν εἰς τὴν ἔρημον τῆς Σκήτεως. καὶ ἀκούσαντές τινος γογγύζοντος ἐκ τῆς γῆς ἐζήτησαν τὴν εἴσοδον τοῦ σπηλαίου. Καὶ εἰσελθόντες. Εὗρον τινὰ γραῖδα παρθένον ἁγίαν κειμένην καὶ λέγουσιν αὐτῇ· πότε ἦλθες ὧδε γραῦ; Καὶ τίς ἐστίν ὁ διακονῶν σοι; Οὐδὲν γὰρ εὗρον ἐν τῷ σπηλαίῳ εἰ μὴ αὐτὴν μόνην κειμένην καὶ ἀσθενοῦσαν. Ἡ δὲ εἶπεν· τριακοστὸν ὄγδοον ἔτος ἔχω ἐν τῷ σπηλαίῳ τούτῳ, βοτάναις ἀρκουμένη καὶ⁶ δουλεύουσα τῷ Χριστῷ καὶ οὐκ εἶδον ἄνθρωπον εἰ μὴ σήμερον. Ἀπέστειλε γὰρ ὑμᾶς ὁ Θεός ἵνα θάψητέ μου τὸ λείψανον. Καὶ εἰποῦσα τοῦτο ἐκοιμήθη. Οἱ δὲ γέροντες δοξάσαντες τὸν Θεόν καὶ θάψαντες τὸ σῶμα [f. 188v^b] ἀνεχώρησαν.

132.5. Διηγῆσαντο περὶ τινος ἀναχωρητοῦ ὅτι ἐξῆλθεν εἰς τὴν ἔρημον ἔχων λεβήτονα μόνον καὶ περιπατήσας τρεῖς ἡμέρας, ἀνέβη εἰς πέτραν καὶ εἶδεν ὑποκάτω αὐτῆς χλόην καὶ ἄνθρωπον βοσκομένον ὡς τὰ θηρία. Καὶ κατέβη ἐν κρυφῇ καὶ ἐπίασεν αὐτόν· ὁ δὲ γέρων γυμνὸς ἦν καὶ ὀλιγώρησε μὴ δυνάμενος βαστάζειν τὴν ὀσμήν τῶν ἀνθρώπων. Ἰδυνήθη δὲ ἐξειλῆσαι⁷ καὶ φυγεῖν ἀπ' αὐτοῦ. Καὶ ἐξῆλθεν ὁ ἀδελφὸς τρέχων ὀπίσω αὐτοῦ καὶ κράζων· διὰ τὸν θεὸν διώκω σε, μεῖνόν με. Ὁ δὲ στραφεὶς εἶπεν αὐτῷ· κἀγὼ διὰ τὸν θεὸν φεύγω ἀπὸ σοῦ. Καὶ ῥίψας τὸν λεβήτονα αὐτοῦ, ἐδίωξεν ὀπίσω αὐτοῦ. Ὡς δὲ εἶδεν ὅτι ἔρριψε τὸ ἱμάτιον αὐτοῦ⁸ ἐδέξατο αὐτόν, καὶ εἶπεν· ὅτε ἔρ[f. 189r^a]ρίψας τὴν ὕλην τοῦ κόσμου ἀπὸ σοῦ.⁹ Κἀγὼ παριέμεινα. Παρεκάλει δὲ αὐτὸν λέγων· πάτερ, εἶπέ μοι ῥῆμα πῶς σωθῶ. Ὁ δὲ εἶπεν αὐτῷ· φεῦγε τοὺς ἀνθρώπους, καὶ σιώπα καὶ σώζη.

¹ τὸ ἥμισυ ἑμαυτῶ ἔασας καὶ] om S

² περιπτύξας... τὸ ἅγιον] τὸ ἅγιον αὐτοῦ περιπτύξα σῶμα S

³ ἀπέκρυφα... ἔθαψα αὐτόν] om C S, suppleni ex ABys 20.16 ⁴ τὸν om S

⁵ πρὸς] εἰς S ⁶ καὶ om S ⁷ ἐξειλῆσαι corr] ἐξελῆσαι C S

⁸ αὐτοῦ om S ⁹ τοῦ κόσμου ἀπὸ σοῦ] ἀπὸ σοῦ τὴν κοσμικὴν S

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. Ἄλλος τις ἀναχωρητῆς πλαζόμενος ἐν τῇ ἐρήμῳ ἔλεγεν ἐν ἑαυτῷ ὅτι κατώρθωσε τὰς ἀρετὰς καὶ ἠΰξατο τῷ Θεῷ λέγων· Δεῖξον μοι, Κύριε, ἐὰν ὑστερῶ τι καὶ¹ ποιήσω. Καὶ θέλων ὁ Θεὸς ταπεινώσαι τὸν λογισμὸν αὐτοῦ λέγει αὐτῷ· Ὑπαγε πρὸς τόνδε τὸν ἀρχιμανδριτὴν καὶ εἴ τι σοι λέγει, ποιήσον. Ἀπεκάλυψε δὲ ὁ Θεὸς τῷ ἀρχιμανδριτῇ λέγων· Ἴδου ὁ δεῖνα ὁ ἀναχωρητῆς ἔρχεται πρὸς σε. Εἶπε αὐτῷ λαβεῖν φραγέλλιον καὶ βόσκειν τοὺς χοίρους. Ἐλθὼν δὲ ὁ γέρων ἔκρουσε τὴν θύραν καὶ εἰσῆλθε πρὸς [f. 189r^b] τὸν ἀρχιμανδριτὴν καὶ ἀσπασάμενοι ἀλλήλους ἐκάθισαν. Καὶ λέγει ὁ ἀναχωρητῆς· Εἶπέ μοι τί ποιήσω ἵνα σωθῶ. Καὶ λέγει αὐτῷ· Ὅτι² ἂν εἴπω σοι ποιεῖς; Ὁ δὲ εἶπεν· Ναί. Καὶ λέγει αὐτῷ· Λάβε τὸ φραγέλλιον καὶ ὕπαγε βόσκει τοὺς χοίρους. Ὁ δὲ ἀπελθὼν ἔβοσκε τοὺς χοίρους. Οἱ δὲ ἰδόντες αὐτὸν καὶ ἀκούσαντες περὶ αὐτοῦ ὅτι βόσκει τοὺς χοίρους ἔλεγον· Ἴδε τὸν μέγαν ἀναχωρητὴν περὶ οὗ ἠκούσαμεν, ἰδοὺ ἐξέστη ἡ καρδία αὐτοῦ καὶ δαιμόνιον ἔχει καὶ βόσκει τοὺς χοίρους. Ἴδὼν δὲ ὁ Θεὸς τὴν ταπεινώσιν αὐτοῦ, ὅτι οὕτως ὑπέμεινε τοὺς ὀνειδισμοὺς τῶν ἀνθρώπων, ἀπέλυσεν αὐτὸν πάλιν εἰς τὸν τόπον αὐτοῦ.

ἽΟτι δεῖ τὴν ἡσυχίαν καὶ τὴν κατάνυξιν μεταδιώκειν

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

134. Διηγήσατό τις· ὅτι τρεῖς φιλόπονοι ἐγένοντο ἀγαπητοὶ καὶ ὁ μὲν εἶς ἠρετίσατο τοὺς μαχομένους εἰρηνεύειν κατὰ τὸ εἰρημένον· *Μακάριοι οἱ εἰρηνοποιοί*, ὁ δὲ δεῦτερος ἐπισκέπτεσθαι τοὺς ἀσθενοῦντας, ὁ δὲ τρίτος ἀπῆλθεν ἡσυχάζειν εἰς τὴν ἔρημον. Ὁ οὖν πρῶτος κοπιήσας διὰ τὰς μάχας τῶν ἀνθρώπων, οὐκ ἠδύνατο θεραπεύειν πάντας, καὶ ἀκηδιάσας, ἦλθε πρὸς τὸν ὑπηρετοῦντα τοὺς ἀσθενεῖς, καὶ εὔρε καὶ αὐτὸν ὀλιγωροῦντα, καὶ μὴ φθάνοντα τελειῶσαι τὴν ἐντολήν. Καὶ συμφωνήσαντες οἱ δύο, ἀπῆλθον ἰδεῖν τὸν ἡ[f. 189v^b]συχάζοντα καὶ διηγήσαντο αὐτῷ τὴν θλίψιν αὐτῶν, καὶ παρεκάλεσαν αὐτὸν εἰπεῖν αὐτοῖς τί κατώρθωσεν. Καὶ σιωπήσας μικρὸν, βάλλει ὕδωρ εἰς κρατῆρα καὶ λέγει αὐτοῖς· Προσέχετε εἰς τὸ ὕδωρ, ἦν δὲ τεταραγμένον· καὶ μετὰ μικρὸν, πάλιν λέγει αὐτοῖς· Προσέχετε καὶ ἄρτι³ ὡς κατέστη τὸ ὕδωρ. Καὶ ὡς προσέσχον τῷ ὕδατι,

¹ καὶ om S

² Ὅ,τι C] εἴ τι S

³ ἄρτι] ἀρτίως S

N.132.6/15.70

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 *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.

THAT WE SHOULD PURSUE *HÊSYCHIA*
AND GRIEF FOR SIN

N.133/2.28

An elder said: "A monk ought to acquire his *hêsychia* so as to count it as nothing if he also suffer physical damage."

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 *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 *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

θεωροῦσιν ὡς ἐν ἐσόπτρῳ τὰ πρόσωπα αὐτῶν καὶ λέγει αὐτοῖς· Οὕτως ἐστὶ καὶ ὁ ἐν μέσῳ ἀνθρώπων¹· ἀπὸ τῆς ταραχῆς οὐ βλέπει τὰς ἀμαρτίας αὐτοῦ· ὅταν δὲ ἡσυχάσῃ, καὶ μάλιστα ἐν ἐρήμῳ, τότε βλέπει τὰ ἐλαττώματα αὐτοῦ.

135. Διηγήσατο γέρων ὅτι ἀδελφός τις ἀναχωρεῖν μέλλων, ἐκωλύετο ὑπὸ τῆς ἰδίας μητρός. Ὁ δὲ οὐκ ἐπαύ[*f.* 190r^a]ετο τοῦ ἰδίου σκοποῦ λέγων· Σῶσαι θέλω τὴν ψυχὴν μου. Ὡς δὲ πολλὰ σπουδάσασα, ἐμποδίσαι αὐτὸν οὐκ ἴσχυσεν, ὕστερον παρεχώρησεν αὐτῷ. Ἀπελθὼν δὲ καὶ μονάσας ἐν ἀμελείᾳ τὴν ἑαυτοῦ κατανόησε ζώην. Ἐγένετο δὲ τὴν μητέρα αὐτοῦ ἀποθανεῖν, καὶ μετὰ χρόνον ἀσθενήσαντα αὐτὸν ἀσθένειαν μεγάλην, γενέσθαι ἐν ἐκστάσει καὶ ἀρπαγῆναι εἰς τὴν κρίσιν, καὶ εὔρε τὴν μητέρα αὐτοῦ μετὰ τῶν κρινομένων. Ἐκείνη οὖν² ὡς εἶδεν αὐτόν, καταπλαγεῖσα εἶπεν· Τί ἐστὶν τοῦτο, τέκνον, καὶ σὺ εἰς τὸν τόπον τοῦτον κατεκρίθης; Καὶ ποῦ οἱ λόγοι σου οὐς³ ἔλεγες ὅτι σῶσαι θέλω τὴν ψυχὴν μου; Ἐντραπείς οὖν ἐφ' οἷς ἤκουσεν, κατώδυνος ἴστατο μὴ ἔχων τί πρὸς αὐτὴν ἀποκρίνασθαι [*f.* 190r^b]. Καὶ ἀκούει πάλιν φωνῆς λεγούσης· Ἄρατε τοῦτον ἐντεῦθεν, ἐπὶ ἄλλον μοναχὸν ὁμώνυμον αὐτοῦ ἀπέστειλα ὑμᾶς τοῦδε τοῦ κοινοβίου. Ὡς δὲ τέλος ἔσχεν ἡ ὄρασις, ἐπανέρχεται εἰς ἑαυτὸν καὶ διηγεῖτο τοῖς παροῦσι ταῦτα. Πρὸς δὲ βεβαίωσιν καὶ πίστιν τῶν λεγομένων, παρεσκεύασέ τινα ἀπελθεῖν εἰς ὃ ἤκουσε κοινοβιον, καὶ ἰδεῖν εἰ ἐκοιμήθην ἐκεῖνος ὁ ἀδελφός περὶ οὗ ἤκουσεν. Καὶ ἀπελθὼν ὁ πεμφθείς, εὔρεν οὕτως. Ὅτε δὲ ἀνέλαβε καὶ ἐγένετο ἑαυτοῦ, κατακλείσας ἑαυτὸν ἐκάθισε φροντίζων τῆς σωτηρίας αὐτοῦ, μετανοῶν καὶ κλαίων ἐφ' οἷς ἔπραξεν ἐν ἀμελείᾳ τὸ πρότερον. Τοσαύτη δὲ ἦν αὐτῷ ἡ κατανύξις, ὥστε πολλοὺς παρακαλεῖν αὐτὸν ἐνδοῦναι μικρόν, μήποτε καὶ [*f.* 190v^a] βλάβην τινὰ ὑπομείνῃ διὰ τὴν ἀμετρίαν τοῦ κλαυθμοῦ. Ὁ δὲ οὐκ ἤθελε παρακληθῆναι λέγων· Εἰ τὸν ὄνειδισμόν τῆς μητρός μου οὐκ ἤνεγκα, πῶς τὴν ἐπὶ Χριστοῦ καὶ τῶν ἁγίων ἀγγελῶν ἐνέγκω αἰσχύνῃν ἐν ἡμέρᾳ κρίσεως;

¹ ἀνθρώπων] στρεφόμενος add S

² οὖν] δὲ S

³ οὐς] 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 *hēsychia*, 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 ἀνάστασιν ἐξελθεῖν τὰς ψυχὰς τῶν ἀνθρώπων, ἀπὸ τοῦ φόβου πᾶς ὁ κόσμος ἀπέθνησκεν ἀπὸ φρίκης καὶ ἐκστάσεως. Τί γάρ ἐστιν ἰδεῖν; οὐρανούς σχιζομένους, καὶ τὸν Θεὸν ἀποκαλυπτόμενον μετ' ὀργῆς καὶ ἀγανακτήσεως, καὶ στρατιάς ἀναριθμήτους ἀγγέλων, καὶ ὁμοῦ πᾶσαν τὴν ἀνθρωπότητα θεάσασθαι. Δι' ὃ¹ οὕτως ὀφείλομεν ζῆν, ὡς καθ' ἑκάστην λόγον ἀπαιτούμενοι ὑπὸ τοῦ Θεοῦ² τῆς διαγωγῆς ἑαυτῶν.

137. [f. 190ν^b] Ἀδελφὸς ἠρώτησε γέροντα λέγων· Πῶς ἔρχεται ὁ φόβος τοῦ Θεοῦ εἰς τὴν ψυχὴν; Καὶ εἶπεν ὁ γέρων· Ἐὰν ἔχη ἄνθρωπος τὴν ταπεινώσιν, καὶ τὴν ἀκτημοσύνην, καὶ τὸ μὴ κρίνειν, ἔρχεται αὐτῷ ὁ φόβος τοῦ Θεοῦ.

138. Ἀδελφὸς παρέβαλε γέροντι καὶ ἠρώτα αὐτὸν λέγων· Ἀββᾶ· πόθεν ἡ καρδιά μου σκληρά ἐστι καὶ οὐ φοβοῦμαι τὸν Θεόν; Λέγει αὐτῷ ὁ γέρων· Νομίζω ὅτι ἐὰν ἄνθρωπος κρατήσῃ τὸν ἔλεγχον ἐν τῇ καρδίᾳ αὐτοῦ, κτᾶται τὸν φόβον τοῦ Θεοῦ. Λέγει αὐτῷ ὁ ἀδελφός· Τί ἐστιν ὁ ἔλεγχος; Εἶπεν δὲ αὐτῷ ὁ γέρων· Ἴνα ἄνθρωπος ἐν παντὶ πράγματι ἐλέγῃ τὴν ἑαυτοῦ ψυχὴν λέγων αὐτῇ· Μνήσθητι ὅτι δεῖ σε τῷ Θεῷ ἀπαντῆσαι, λέγειν δὲ καὶ τοῦτο.³ Τί θέλω ἐγὼ μετὰ ἀνθρώπου; Λογίζομαι [f. 191r^a] ὅτι ἐὰν τις ἐν τούτοις παραμείνη, ἦξει αὐτῷ ὁ φόβος τοῦ Θεοῦ.

139. Γέρων τις εἶδε τινὰ γελῶντα καὶ λέγει αὐτῷ· Ἐμπροσθεν οὐρανοῦ καὶ γῆς, ὅλου τοῦ βίου ἡμῶν ἔχομεν δοῦναι λόγον, καὶ σὺ γελᾷς;

140. Εἶπεν γέρων· Ὡσπερ τὴν κακίαν ἑαυτῶν πανταχοῦ περιφέρομεν, οὕτως ὀφείλομεν καὶ τὸ κλαίειν καὶ τὴν κατάνυξιν μεθ' ἑαυτῶν ἔχειν ὅπου δ' ἂν ἐσμέν.

¹ Δι' ὃ] Διὸ S

² ὑπὸ τοῦ Θεοῦ om S

³ τοῦτο] ὅτι add S

N.136/3.39

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.”

N.137/Euprepios 5/1.29

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.

N.138/3.40

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.”

N.139/3.41

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?”

N.140/3.42

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. Ἀδελφός ἠρώτησε γέροντα λέγων· Τί ποιήσω; Καί εἶπεν αὐτῷ· Δακρύειν ὀφείλομεν πάντοτε. Συνέβη γάρ τινα τῶν πατέρων ποτέ κοιμηθῆναι¹ καί μετὰ πολλήν ὥραν πάλιν ἐλθεῖν εἰς ἑαυτόν, καί ἠρωτήσαμεν αὐτόν λέγοντες· Τί εἶδες² ἐκεῖ, ἀββᾶ; Καί διηγῆσατο ἡμῖν κλαίων· Ἦκουσα ἐκεῖ φωνήν κλαυθμοῦ λεγόντων ἀδιαλείπτως· Οὐαί μοι, οὐαί μοι. Οὕτως ὀφείλομεν καί ἡμεῖς [f. 191r^b] πάντοτε λέγειν.³

142. Ἠρώτησεν ἀδελφός τινα γέροντα λέγων· Πῶς ἐπιθυμεῖ ἡ ψυχὴ μου δακρύειν⁴ ὥσπερ ἀκούω τοὺς γέροντας καί⁵ οὐκ ἔρχονται⁶ καί⁷ θλίβεται μου ἡ ψυχὴ; Καί εἶπεν αὐτῷ ὁ γέρων· Οἱ υἱοὶ Ἰσραὴλ διὰ τεσσαράκοντα ἔτῶν εἰσῆλθον εἰς τὴν γῆν τῆς ἐπαγγελίας· τὰ δάκρυα οὖν εἰσι ἡ γῆ τῆς ἐπαγγελίας⁸ εἰς ἣν ἔαν ἐπανέλθῃς, οὐκέτι φοβῆ πόλεμον. Οὕτως γὰρ θέλει ὁ Θεὸς θλίβεσθαι τὴν ψυχὴν, ἵνα πάντοτε ἐπιθυμῆ εἰσελθεῖν εἰς τὴν γῆν ἐκείνην.

143. Ἀδελφός ἠρώτησε γέροντα· Πῶς σωθῶ; Ὁ δὲ ἐκδυσάμενος τὸν λεβήτωνα καὶ ζωσάμενος τὴν ὀσφῦν, καὶ κρεμάσας τὰς ἑαυτοῦ χεῖρας εἰς τὸν οὐρανὸν εἶπεν· Ὅτι οὕτως ὁ μοναχὸς ὀφείλει εἶναι· γυμνὸς ἀπὸ τῆς ὕλης τοῦ βίου καὶ ἐσταυρωμένος· ἐν τοῖς παλαίσμασι πυγμα[*f.* 191v^a]τίζει ὁ ἀθλητῆς, ἐν τοῖς λογισμοῖς ἀνασταυροῖ τὰς χεῖρας εἰς τὸν οὐρανὸν ὁ μοναχὸς⁹ καλῶν τὸν Θεόν, γυμνὸς ὁ ἀθλητῆς ἔστηκεν εἰς τὸν ἀγῶνα παλαίων, γυμνὸς καὶ ἄυλος ὁ μοναχός, ἀλειφόμενος ἐλαίῳ καὶ διδασκόμενος ὑπὸ τοῦ ἐπιτάκτου πῶς δεῖ παλαίειν, οὕτως ὁ¹⁰ Θεὸς¹¹ ὁ ἐπιβάλλων ἡμῖν τὴν νίκην.

Περὶ ἐγκρατείας

144. Ἐγένετο ποτὲ ἑορτὴ ἐν τῇ Σκήτει¹² καὶ ἔδωκαν γέροντι ποτήριον οἴνου, καὶ ἀποστρέψας αὐτὸ εἶπεν· Ἄρον ἀπ' ἐμοῦ τὸν θάνατον τοῦτον. Ἰδόντες δὲ καὶ οἱ λοιποὶ οἱ συνεσθίοντες αὐτῷ, οὐδὲ αὐτοὶ ἐδέξαντο.

¹ ποτὲ κοιμηθῆναι] κοιμηθῆναι ποτὲ trsp S

² εἶδες] οἶδες S

³ λέγειν om S

⁴ δακρύειν] δακρῶν C

⁵ καί] ἀλλ' S

⁶ ἔρχονται] ἔρχεται μοι S

⁷ καί] οὐδὲ S

⁸ τὰ δάκρυα... ἐπαγγελίας om CS; suppleni ex AP²ys 3.45

⁹ ὁ μοναχὸς post χεῖρας trsp S

¹⁰ ὁ om S

¹¹ Θεὸς post νίκην trsp S

¹² Σκήτει] ἑορτὴ om C

N.141/3.44

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.”

N.142/3.45

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.”

N.143/[6.20 to * only]

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 *logismoï*, 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]

N.144/4.63

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. Ἐπέινασέ τις τῶν ἀδελφῶν ἀπό πρωῆ καὶ ἐπολέμησε μετὰ τοῦ λογιμοῦ τοῦ μὴ φαγεῖν ἕως οὗ γένηται τρίτη ὥρα. Καὶ γενομένης τρίτης ἐ [f. 191v^b]βιάσατο ἕως γένηται ἕκτη ὥρα, καὶ βρέξας τοὺς ἄρτους ἐκάθισε φαγεῖν, καὶ πάλιν ἀνέστη λέγων τῷ λογιμοῦ· Μείνωμεν ἕως ἐνάτης ὥρας. Καὶ ἐγένετο ἐνάτη, καὶ ποιήσας εὐχὴν εἶδε τὴν ἐνέργειαν ὡς καπνὸν ἀναβαίνοντα ἐκ τοῦ ἐργοχείρου, καὶ ἐπαύσατο ἡ πείνα ἐξ αὐτοῦ.

146. Διηγήσατό τις μαθητῆς¹ περὶ τοῦ ἀββᾶ αὐτοῦ ὅτι ἐν ὄλοις² εἴκοσι ἔτεσιν οὐκ ἐκοιμήθη ἐπὶ πλευροῦ, ἀλλ' εἰς τὸ κάθισμα αὐτοῦ εἰς ὃ εἰργάζετο ἐκεῖ ἐκάθευδεν καθήμενος. Ἦσθιε δέ, ἡ διὰ δύο, ἡ διὰ τεσσάρων, ἡ διὰ πέντε, οὕτως ἐπὶ εἴκοσι ἔτεσιν· ὅτε δὲ ἦσθιεν, ἡ μία αὐτοῦ χεὶρ ἐκτεταμένη ἦν εἰς προσευχὴν καὶ τῇ ἄλλῃ ἦσθιεν, κάμου δεεῖπόντος αὐτῶ· Τί ἐστι τοῦτο; Διὰ τί οὕτως ποιεῖς, ἀββᾶ [f. 192r^a]; Ἀπεκρίνατο πρὸς με· Ὅτι τὸ κρίμα τοῦ Θεοῦ τιθῶ πρὸ ὀφθαλμῶν μου, καὶ οὐ δύναμαι καρτερῆσαι. Ἐγένετο δὲ ποτὲ βαλλόντων ἡμῶν σύναξιν, ἔληθέ με καὶ ἐπλανήθη λόγον ἀπὸ τοῦ ψαλμοῦ, καὶ ὡς ἐτελέσαμεν τὴν σύναξιν, ἀποκριθεὶς ὁ γέρων εἶπεν· Ἐγὼ ὅταν βάλλω σύναξιν, ὡς πῦρ ἡγοῦμαι ὑποκάτω μου καίόμενον, καὶ οὐ δύναται ὁ λογισμὸς μου ἐκκλίῖναι³ δεξιᾶ ἢ ἀριστερᾶ· καὶ ποῦ ἦν ὁ λογισμὸς σου ὅτε ἐβάλλομεν τὴν σύναξιν, ὅτι ἐξῆλθέ σοι λόγος τοῦ ψαλμοῦ; Οὐκ οἶδας ὅτι ἐνώπιον τοῦ θεοῦ ἔστηκας, καὶ τῷ θεῷ ἐλάλει; Ἐξῆλθε δὲ ποτὲ ὁ γέρων ἐν νυκτί⁴ καὶ εὗρέ με κοιμώμενον εἰς τὴν αὐλὴν τοῦ κελλίου, καὶ ἔστη ὁ γέρων θρηνῶν με καὶ κλαίων ἔλεγεν· Ἄρα ποῦ ἐστιν ὁ λογισμὸς τούτου, [f. 192r^b] ὅτι οὕτως καθεύδει μετὰ ἀμεριμνίας;

147. Ἀδελφὸς παρέβαλε γέροντι δοκιμωτάτῳ, καὶ λέγει αὐτῶ· Κάμνω. Καὶ εἶπεν αὐτῶ ὁ γέρων· Κάθου εἰς τὸ κελλίον σου, καὶ ὁ Θεὸς παρέχει σοι ἄνεσιν.

148. Ἦνέχθη εἰς τὰ κελλία σαῖτιν οἴνου ἀπαρχήν, ἵνα δοθῇ τοῖς ἀδελφοῖς πρὸς ποτήριον. Καὶ ἐμβάντος τινὸς τῶν ἀδελφῶν ἐπὶ τὸν θόλον φυγεῖν, ἔπεσεν ὁ θόλος, καὶ ἀπελθόντες διὰ τὸν φόφον, εὔρον αὐτὸν ἐρριμμένον, καὶ ἦρξαντο αὐτὸν ἀτιμάζειν λέγοντες· Κενόδοξε, καλῶς σοι

¹ μαθητῆς] τινὸς add S ² ὄλοις] ὀλίγοις S ³ ἐκκλίῖναι post ἀριστερᾶ trsp S

⁴ ὁ γέρων ἐν νυκτί C] ἐν νυκτί ὁ γέρων trsp 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 ἄββᾶς λέγων· Ἄφετε τὸν υἱὸν μου, καλὸν ἔργον ἐποίησεν, καὶ ζῆ Κύριος, οὐ μὴ οἰκοδομηθῆ ὁ θόλος οὗτος ἐν τοῖς χρόνοις μου, ἵνα μάθῃ ἡ οἰκουμένη ὅτι διὰ ποτήριον οἴνου [f. 192v^a] ἔπεσεν ὁ θόλος εἰς τὰ Κελλία.

149. Παρέβαλέ τις τῶν γερόντων ἐτέρῳ γέροντι καὶ εἶπεν τῷ μαθητῇ αὐτοῦ· Ποίησον ἡμῖν μικρὸν φακόν, καὶ ἐποίησεν, καὶ βρέξον ἡμῖν ἄρτους, καὶ ἔβρεξεν. Καὶ ἔμειναν ἕως ἄλλης ἡμέρας ἕως ὥρας ἕκτης λαλοῦντες περὶ πνευματικῶν. Καὶ λέγει τῷ μαθητῇ αὐτοῦ πάλιν· Ποίησον ἡμῖν μικρὸν φακόν, τέκνον. Καὶ λέγει· Ἄπ' ἐχθές ἐποίησα. Καὶ οὕτως ἔφαγον.

150. Ἄλλος τις γέρων παρέβαλέ τινι τῶν πατέρων. Ὁ δὲ ἐψήσας ὀλίγον φακόν, εἶπεν αὐτῷ· Ποιήσωμεν μικρὰν σύναξιν, καὶ ἐτέλεσεν ὁ εἷς ὅλον τὸ Ψαλτήριον, καὶ ὁ ἀδελφὸς ἀπεστήθισε τοὺς μεγάλους δύο Προφῆτας. Καὶ πρωΐας γενομένης, ἀνεχώρησεν ὁ παραβαλὼν γέρων καὶ τῆς τροφῆς [f. 192v^b] ἐπελάθοντο.¹

151. Ἦσθῆνησέ τις τῶν γερόντων καὶ μὴ δυνάμενος δέξασθαι τροφήν ἐπὶ πολλὰς ἡμέρας, παρεκαλεῖτο ὑπὸ τοῦ ἰδίου μαθητοῦ ὡς γενέσθαι αὐτῷ μικρὸν λακέντιν. Ἀπελθὼν δέ, ἐποίησε καὶ ἠνεγκεν αὐτῷ φαγεῖν, ἦν δὲ ἐκεῖ ἀγγεῖον κρεμάμενον ἔχον μικρὸν μέλι, καὶ ἕτερον ἀγγεῖον ἔχον ἔλαιον ἀπὸ λινοσπέρμου, καὶ ἦν ὄζον πρὸ χρόνου μένονεῖς² λύχνον. Καὶ ἔλαθε τὸν ἀδελφόν, καὶ ἀντὶ μέλιτος ἔβαλεν ἐξ αὐτοῦ εἰς τὸ βρῶμα τοῦ γέροντος. Γευσάμενος δὲ ὁ γέρων, οὐδὲν ἐλάλησεν ἀλλὰ σιωπῶν ἔφαγεν. Ἦνάγκασε δὲ αὐτὸν καὶ τὸ δευτέρον φαγεῖν καὶ βιασάμενος ἔφαγεν. Ἔδωκε δὲ αὐτῷ καὶ τὸ τρίτον. Ὁ δὲ οὐκ ἤθελε φαγεῖν λέγων· Φύσει οὐ δύναμαι [f. 193r^a] φαγεῖν, τέκνον. Ὁ δὲ ὡς προθυμούμενος αὐτὸν λέγει· Καλὸν ἐστίν, ἄββᾶ, ἰδοὺ κἀγὼ τρώγω μετὰ σοῦ. Γευσάμενος δὲ καὶ μαθὼν ὁ ἐποίησεν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ λέγων· Οὐαί μοι, ἄββᾶ, ὅτι ἀπέκτεινά σε καὶ σὺ τὴν ἁμαρτίαν ἔθηκας ἐπ' ἐμέ ὅτι οὐκ ἐλάλησας. Λέγει ὁ γέρων· Τέκνον, μὴ θλιβῆς· εἰ ἤθελεν ὁ Θεὸς ἵνα φάγω μέλι, μέλι εἶχες βαλεῖν.

¹ ἐπελάθοντο C] ἐπελάθετο S

² εἰς] τὸν add S

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.”

* *sāitēs*, approximately nine litres.

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.

* Presumably Isaiah (66 chapters) and Jeremiah (52 chapters).

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. Διηγῆσαντο περί τινος γέροντος ὅτι ἐπεθύμησε πότε συκίδιν, ὅπερ λαβὼν ἐκρέμασε πρὸ τῶν ὀφθαλμῶν αὐτοῦ, καὶ μὴ ἥττηθῆις τῇ ἐπιθυμίᾳ μετενόει δαμάζων ἑαυτὸν ὅτι κἂν ὄλωσ ἐπεθύμησεν.

153. Ἀδελφὸς τις ἀπῆλθεν ἐπισκέψασθαι τὴν ἰδίαν ἀδελφὴν ἐν μοναστηρίῳ ἀσθενοῦσαν, ἣν δὲ πιστοτάτη, καὶ [f. 193r^b] μὴ καταδεχομένη ἰδεῖν ἄνδρα, μηδὲ πάλιν τὸν ἴδιον 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 ὑπαντήσας κανονικαῖς κατὰ τὴν ὁδόν, ὑπεχώρησεν ἐκ τῆς ὁδοῦ. Εἶπεν δὲ ἡ ἠγουμένη πρὸς αὐτόν· Εἰ ἦς τέλειος μοναχός, ἡμῖν ὡς γυναιξιν οὐκ ἂν¹ προσέσχες.

155. Ἀδελφὸς εἰς τὰ Κελλίᾳ ἦνεγκε τὰ ψωμῖα ἑαυτοῦ² νεαρά, καὶ ἐκάλεσε μίαν τράπεζαν γερόντων, καὶ ὡς ἔφαγεν ἕκαστος πρὸς δυὸ ψωμῖα, ἐπαύσατο.³ Ὁ δὲ ἀδελφὸς εἰδὼς τὸν πόνον τῆς ἀσκήσεως αὐτῶν, διέβαλε⁴ μετάνοιαν λέγων [f. 193v^a]. Διὰ τὸν Κύριον, φάγετε σήμερον ἕως οὗ χορτασθῆτε. Καὶ ἔφαγον πρὸς ἄλλα δέκα παξαμάτια· ἰδοὺ οὖν παρὰ πόσον τῆς χρείας ἦσθιον οἱ ἀληθινοὶ ἀσκηταί.

156. Ἐκακώθη τις γέρων ἀσθενεῖα μεγάλη ὥστε τὰ ἐντὸς αὐτοῦ αἷμα πολὺ ἐκβάλλειν. Εὐκαίρῃσε δὲ τινι τῶν ἀδελφῶν μυξάρια ξηρά, καὶ ποιήσας ἀθῆραν, ἔβαλεν αὐτὰ κάτω, καὶ ἦνεγκε τῷ γέροντι, καὶ παρεκάλει αὐτὸν γεύσασθαι λέγων· Ποίησον ἀγάπην, φάγε, μήποτε καὶ συμφέρει. Ἀτενίσας δὲ αὐτῷ ἐπιπολὺ ὁ γέρων εἶπεν· Ἐπ’ ἀληθείας, ἤθελον ἵνα ἄφηκέ

¹ ἡμῖν ὡς γυναιξιν οὐκ ἂν] οὐκ ἂν ἡμῖν ὡς γυναιξί trsp S

² ἑαυτοῦ C] αὐτοῦ S

³ ἐπαύσατο C] ἐπαύσαντο S

⁴ διέβαλε C] ἔβαλε S

N.152/4.73

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.

N.153/4.74

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."

N.154/4.75

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."

N.155/4.77

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.

N.156/4.78

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

με ὁ Θεὸς ἐν τῇ ἀσθενείᾳ ταύτῃ ἄλλα τριάκοντα ἔτη. Καὶ οὐ κατεδέξατο ὁ γέρον ἐν τοιαύτῃ ἀσθενείᾳ, κἄν μικρὰν ἀθήραν φαγεῖν, καὶ λα[f. 193v^b]βῶν ὁ ἀδελφὸς ἀπῆλθεν εἰς τὸ ἑαυτοῦ κελλίον.

157. Ἄλλος γέρον ἐκάθητο εἰς ἔρημον μακρὰν. Συνέβη δὲ ἀδελφῶ¹ παραβαλεῖν αὐτῶ, καὶ εὔρεν αὐτὸν ἀσθενοῦντα, καὶ λαβῶν, ἐνιψεν αὐτόν, καὶ ἐξ ὧν ἤνεγκε χρεῖων ἐποίησε μικρὸν ἐψητόν, καὶ ἤνεγκεν αὐτῶ φαγεῖν. Ἀποκριθεὶς δὲ ὁ γέρον, εἶπεν.² Φύσει, ἀδελφέ, ἐληθάργησα³ ὅτι εἶχον οἱ ἄνθρωποι τὴν ἀνάπαυσιν ταύτην. Ἦνεγκε δὲ αὐτῶ καὶ ποτήριον οἴνου, καὶ ἰδὼν αὐτό, ἔκλαυσε λέγων· Ὅτι οὐ προσεδόκησα ἕως θανάτου πιεῖν οἶνον.

158. Ἦσκησε γέρον τοῦ μή πιεῖν ἡμέρας τεσσαράκοντα, καὶ εἵποτε ἐγένετο καῦμα, ἔπλυε τὸ βαυκάλιον καὶ ἐγέμιζεν αὐτὸ ὕδατος, καὶ ἐκρέμνα αὐτὸ ἐναντίον αὐτοῦ, καὶ ἐπερωτηθεὶς παρὰ ἀδελφοῦ [f. 194r^a] δι' ἣν αἰτίαν τοῦτο ποιεῖ, ἀπεκρίθη· Ἴνα μετὰ τοῦ διψᾶν με πλεον κοπιῶ, καὶ πλείονα μισθὸν λαμβάνω παρὰ τοῦ Θεοῦ.

159. Ἀδελφὸς ἦν ὁδεύων μετὰ τῆς ἰδίας μητρὸς γραῖδος τυγχανούσης, καὶ ὡς ἦλθον ἐπὶ ποταμόν, οὐκ ἠδυνήθη ἡ γραῖς περᾶσαι, καὶ λαβῶν ὁ υἱὸς αὐτῆς⁴ τὸ μαφόριον αὐτοῦ περιείλησε τὰς χεῖρας ἑαυτοῦ⁵ ἵνα μὴ ἐγγίση⁶ τὸ σῶμα τῆς μητρὸς αὐτοῦ, καὶ οὕτως βαστάσας αὐτὴν ἀπήνεγκεν εἰς τὸ πέραν. Καὶ λέγει αὐτῶ ἡ μήτηρ αὐτοῦ· Τέκνον, διατί ἐτύλιξας⁷ τὰς χεῖράς σου; Ὁ δὲ ἔφη· Ὅτι τὸ σῶμα τῆς γυναικὸς πῦρ ἐστίν, καὶ ἐκ τούτου ἔρχεται μνήμη ἄλλων, καὶ διὰ τοῦτο οὕτως⁸ ἐποίησα.

160. Εἶπέν τις τῶν πατέρων· Οἶδα ἀδελφὸν εἰς τὰ Κελλία [f. 194r^b] νηστεύσαντα⁹ τὴν ἑβδομάδα τοῦ πάσχα, καὶ ὡς συνήχθη ὀψέ, ἔφυγεν ἵνα μὴ φάγη εἰς τὴν ἐκκλησίαν, καὶ μικρὰ σεῦτλα ἐποίησεν ἐκζεστὰ καὶ ἔφαγε χωρὶς ἄρτου.

¹ ἀδελφῶ C] ἀδελφὸν S

² εἶπεν om S

³ ἐληθάργησα S] ἐλιθάργησα C (the verb is ληθαργέω)

⁴ αὐτῆς S] αὐτοῦ C

⁵ ἑαυτοῦ C] αὐτοῦ S

⁶ ἐγγίση C] ἐγγίσωσι S

⁷ ἐτύλιξας S] ἐτύληξας C (the verb is τυλίττω/-σσω)

⁸ οὕτως om S

⁹ νηστεύσαντα] ὄλην 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."

161.¹ Ἀπῆλθεν ποτὲ ὁ πρεσβύτερος τῆς Σκήτεως πρὸς τὸν μακάριον Θεόφιλον τὸν ἀρχιεπίσκοπον Ἀλεξανδρείας, καὶ ὡς ὑπέστρεψεν εἰς Σκήτιν, ἠρώτησαν αὐτὸν οἱ ἀδελφοί· Πῶς ἡ πόλις; Ὁ δὲ εἶπεν αὐτοῖς· Φύσει, ἀδελφοί, ἐγὼ πρόσωπον ἀνθρώπου οὐκ εἶδον εἰ μὴ μόνον τοῦ ἀρχιεπισκόπου. Οἱ δὲ ἀκούσαντες, ἐταράχθησαν λέγοντες· Ἄρα ἐχάσθησαν, ἀββᾶ; Ὁ δὲ εἶπεν· Οὐχ οὕτως, ἀλλ' οὐκ ἐνίκησέ με ὁ λογισμὸς τοῦ ἰδεῖν τινά. Οἱ δὲ ἀκούσαντες ἐθαύμασαν καὶ ἐστηρίχθησαν ἀπὸ τοῦ λό [f. 194v^a]γου αὐτοῦ,² ἵνα φυλαττώσιν ἀπὸ μετεωρισμοῦ τοὺς ὀφθαλμούς³ αὐτῶν.

162.⁴ Εἰσῆλθον ποτὲ πατέρες εἰς Ἀλεξάνδρειαν κληθέντες ὑπὸ τοῦ μακαρίου Θεοφίλου τοῦ ἀρχιεπισκόπου, ἵνα ποιήσωσιν εὐχὴν καὶ καθελῆ τὰ ἱερά. καὶ ἐσθιόντων αὐτῶν μετ' αὐτοῦ, παρετέθη κρέας μόσχιον, καὶ ἦσθιον μηδὲν διακρινόμενοι. Καὶ λαβὼν ὁ ἀρχιεπίσκοπος ἕν κοπάδιον, ἔδωκεν τῷ ἐγγιστα αὐτοῦ γέροντι λέγων· Ἴδου τοῦτο καλὸν κοπάδιον ἐστίν, φάγε, ἀββᾶ. Οἱ δὲ ἀποκριθέντες εἶπον·⁵ Ἡμεῖς ἕως ἄρτι λάχανα ἦσθιομεν· εἰ δὲ κρέα ἐστίν, ἡμεῖς οὐ τρώγωμεν, καὶ οὐκέτι προσέθετο εἷς ἐξ αὐτῶν τοῦ γεύσασθαι αὐτοῦ.

Πρὸς τὸν ἐκ τῆς πορνεί[f. 194v^b]ας ἐπανιστάμενον ἡμῖν πόλεμον

163. Ἀδελφός τις ἐπολεμήθη εἰς πορνείαν, καὶ ἦν ὁ πόλεμος ὡς πῦρ καιόμενον ἐν τῇ καρδίᾳ αὐτοῦ νυκτὸς καὶ ἡμέρας. Ὁ δὲ ἀδελφὸς ἠγωνίζετο μηδὲ συγκαταβῆναι τῷ λογισμῷ. Καὶ μετὰ πολὺν χρόνον, ἔφυγεν ὁ πόλεμος μηδὲν ἰσχύσας διὰ τὴν ὑπομονὴν τοῦ ἀδελφοῦ, καὶ εὐθέως φῶς⁶ ἦλθεν ἐν τῇ καρδίᾳ αὐτοῦ.

164. Ἀδελφὸς ἄλλος ἐπολεμήθη εἰς πορνείαν καὶ ἀναστάς νυκτὸς, ἀπῆλθε πρὸς τινὰ γέροντα καὶ εἶπεν αὐτῷ τὸν λογισμόν, καὶ παρεκάλεσεν αὐτὸν ὁ γέρον καὶ ὠφελθεῖς ἀπῆλθεν εἰς τὸ κελλίον αὐτοῦ. καὶ ἰδοὺ πάλιν ὁ πόλεμος ἐπετέθη⁷ αὐτῷ· ὁ δὲ πάλιν ἀπῆλθε πρὸς τὸν γέ[f. 195r^a]ροντα. ἐποίησε δὲ οὕτως πολλάκις, ὁ δὲ γέρον οὐκ ἐλύπησεν αὐτόν, ἀλλ' ἐλάλει αὐτῷ τὰ πρὸς ὠφέλειαν, καὶ ἔλεγεν αὐτῷ· Μὴ παραχωρήσης, ἀλλὰ μᾶλλον ἔρχου καθότι πολεμεῖ σοι ὁ δαίμων καὶ ἔλεγε αὐτόν· καὶ οὕτως ἐλεγχόμενος ὑποχωρεῖ. Οὐδὲν γὰρ ἀηδίζει τὸν δαίμονα τῆς πορνείας ὡς τὸ

¹ N.161 is placed after N.148 in S ² λόγου αὐτοῦ C] λογισμοῦ αὐτῶν S

³ ὀφθαλμούς S] ἀδελφούς C ⁴ N.162 is placed after N.154 in S ⁵ εἶπον S] εἶπαν C

⁶ φῶς om S] ἀνάπαυσις AP35 ⁷ ἐπετέθη S] ἐπετέλη C

N.161/4.66

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.

N.162/4.76

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***N.163/5.15**

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.

N.164/5.16

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, ὡς τὸ κρύπτειν τοὺς λογισμοὺς αὐτοῦ.

165. Ἐπολεμήθη ἀδελφὸς εἰς πορνείαν, καὶ ἠγωνίσαστο ἐπιτείνων τὴν ἄσκησιν, καὶ τὸν λογισμόν τηρῶν τοῦ μὴ συγκαταβῆναι τῇ ἐπιθυμίᾳ. Ὑστερον ἔλθων εἰς τὴν ἐκκλησίαν, ἐνεφάνισε τὸ πρᾶγμα παντὶ τῶ πληθίῃ καὶ ἐδόθη ἐντολή, καὶ πάντες ἐπόνησαν πε[*f.* 195r^b]ρι αὐτοῦ ἐβδομάδα εὐχόμενοι τῶ Θεῶ, καὶ ἐπαύσατο ὁ πόλεμος.

166. Πρὸς τὸν λογισμόν τῆς πορνείας, εἶπέν τις τῶν γερόντων ἐρημίτης· Κοιμώμενος θέλεις σωθῆναι; Ὑπαγε κάμε, ὕπαγε πόνεσον, ὕπαγε ζήτησον καὶ εὐρίσκεις, γρηγόρησον καὶ κροῦσον, καὶ ἀνοίγεται σοι. εἰσὶν ἐν τῶ κοσμῶ παμμαχάριοι καὶ ἀπὸ τοῦ πολλὰ τύπτεσθαι καὶ ἐστάναι καὶ εὐτονεῖν, στεφανοῦνται. Πολλάκις δὲ καὶ εἷς ἀπὸ δύο τυπτόμενος, εὐτονήσας ταῖς πληγαῖς, τοὺς τύπτοντας ἐνίκησεν. Εἶδες εὐτονία πόση διὰ τὸν τῆς σαρκὸς πορισμόν; Καὶ σὺ οὖν στῆθι καὶ εὐτόνησον καὶ ὁ Θεὸς πολεμεῖ ὑπὲρ σοῦ τὸν ἐχθρόν.

167. Πρὸς τὸν αὐτὸν λογισμόν εἶρηκεν ἄλλος γέρον· Γενοῦ [*f.* 195v^a] ὡς παριῶν ἐν ἀγορᾷ διὰ καπηλείου, καὶ ὀσφραϊνόμενος ἐψήματος ἢ παρόπτου τινός. Ὁ θέλων εἰσῆλθε καὶ ἔφαγεν, ὁ δὲ μὴ θέλων ὠσφράνθη μόνον παριῶν καὶ ἀπῆλθεν. Οὕτως καὶ σὺ, τίναξον ἀπὸ σοῦ τὴν δυσωδίαν, ἔγειρε καὶ εὔξαι λέγων· Υἱὲ τοῦ Θεοῦ, βοήθει μοι. Τοῦτο¹ ποιεῖ καὶ ἐπ' ἄλλοις λογισμοῖς· οὐ γὰρ ἐκριζωταὶ ἐσμέν τῶν παθῶν, ἀλλ' ἀνταγωνισταί.

168. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Ἐὰν ἐμπέση μοναχὸς εἰς πειρασμόν, θλίβεται ὡς ἀπὸ προκοπῆς εἰς ἐλάττωσιν ἔλθων, καὶ κοπιᾷ ἕως οὗ ἀναστῆ. Ὁ δὲ ἀπὸ κόσμου ἐρχόμενος, ὡς ἀρχὴν βάλλων προκόπτει. Καὶ ἀποκριθεὶς ὁ γέρον εἶπεν· Μοναχὸς ὁ εἰς πειρασμόν ἐμ[*f.* 195v^b]πίπτων, ὡσπερ οἰκία πεσοῦσα ἐστίν, καὶ ἐὰν ὄλως νήφη² τῶ λογισμῶ αὐτοῦ οἰκοδομησαὶ τὴν πεσοῦσαν οἰκίαν, πολλὰς ὕλας εὐρίσκει· τὰ θεμέλια, τοὺς λίθους, τὰ ξύλα, καὶ δύναται ταχέως προκόψαι ὑπὲρ τὸν μὴ ὀρύξαντα καὶ βαλόντα θεμέλιον καὶ μηδὲν ἔχοντα προχρεῖαν, ἀλλ' ἐπ' ἐλπίδι

¹ Τοῦτο] δὲ add S

² νήφη] corr., νίψη 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 εἴπως ἄρα τελειώσει. Οὕτως οὖν ἀπὸ τῆς μοναχικῆς ἐργασίας ἂν ἐμπέσῃ εἰς πειρασμὸν καὶ ἐπιστρέψῃ ἔχει πολλήν προχρείαν· τὴν μελέτην, τὴν ψαλμωδίαν, καὶ τὸ ἐργόχειρον· ἅτινά ἐστι τὰ θεμέλια. Ὁ δὲ ἀρχάριος, ἐν ὅσῳ ταῦτα μανθάνει, ἔρχῃ σὺ εἰς τὴν πρώτην τάξιν.

169. Ἀδελφός τις ὀχλούμενος ὑπὸ πορνείας, παρέβαλε γέροντι μεγάλῳ, καὶ παρε[*f.* 196r^a]κάλει αὐτὸν λέγων· Ποίησον ἀγάπην, εὐχου ὑπὲρ ἐμοῦ ὅτι ὀχλοῦμαι ὑπὸ πορνείας. Ὁ δὲ γέρων ἐδεήθη τοῦ Θεοῦ ὑπὲρ αὐτοῦ. Πάλιν ἐκ δευτέρου ἔρχεται πρὸς τὸν γέροντα, καὶ τὸν αὐτὸν λόγον εἶπεν ὁμοίως, καὶ ὁ γέρων οὐκ ἠμέλησε παρακαλῶν τὸν Θεὸν ὑπὲρ αὐτοῦ¹ καὶ λέγων· Κύριε, ἀποκάλυψόν μοι τὸ κάθισμα τοῦ ἀδελφοῦ τούτου, καὶ πόθεν ἢ ἐνεργεία, ὅτι παρεκάλεσά σε, καὶ οὐχ εὔρεν ἀνάπαυσιν. Καὶ ἀπεκάλυψεν αὐτῷ ὁ Θεὸς τὰ κατ' αὐτόν, καὶ εἶδεν αὐτὸν καθεζόμενον καὶ τὸ πνεῦμα τῆς πορνείας ἐγγὺς αὐτοῦ. Καὶ ἄγγελος ἴστατο πρὸς βοήθειαν αὐτοῦ πεμφθεὶς, καὶ ὠργίζετο τῷ ἀδελφῷ ὅτι μὴ ἐπέρριπτεν ἑαυτὸν πρὸς τὸν Θεόν ἀλλ' ἠδόμενος [*f.* 196r^b] τοῖς λογισμοῖς, ὅλον ἑαυτοῦ τὸν νοῦν² προεδίδου τῇ ἐνεργείᾳ. Καὶ ἔγνω ὁ γέρων ὅτι ἡ αἰτία ἐκ τοῦ ἀδελφοῦ ἐστίν, καὶ ἀνήγγειλεν αὐτῷ ὅτι σὺ εἶ ὁ συγκατατιθέμενος τῷ λογισμῷ σου· καὶ ἐδίδαξεν αὐτὸν πῶς ἀντιστῆ τοῖς λογισμοῖς, καὶ ἀνανήψας ὁ ἀδελφός διὰ τῆς εὐχῆς καὶ διδασχῆς τοῦ γέροντος, εὔρεν ἀνάπαυσιν.

170. Ἐπολεμήθη ποτὲ μαθητῆς μεγάλου γέροντος εἰς πορνείαν. Ὁ δὲ γέρων βλέπων αὐτὸν κοπιῶντα,³ λέγει αὐτῷ· Θέλεις παρακαλῶ τὸν Θεὸν καὶ κουφίζει τὸν πόλεμον ἀπὸ σοῦ; Ὁ δὲ εἶπεν· Θεωρῶ, ἀββᾶ, ὅτι⁴ κοπιῶ, ἀλλὰ βλέπω ἐκ τοῦ κόπου καρπὸν εἰς ἐμέ, τοῦτο δὲ παρακάλεσον τὸν Θεόν, ἵνα μοι δῶ ὑπομονὴν τοῦ ὑπε[*f.* 196v^a]νεγκεῖν. Λέγει αὐτῷ ὁ ἀββᾶς αὐτοῦ· Σήμερον ἔγνω, ὅτι ἐν προκοπῇ εἶ καὶ ὑπερέβης με.

¹ τὸν Θεὸν ὑπὲρ αὐτοῦ C] ὑπὲρ αὐτοῦ τὸν Θεὸν τισρ S

³ κοπιῶντα C] σιωπῶντα S

⁴ ὅτι] εἶ καὶ add S

² ἑαυτοῦ τὸν νοῦν C] ἑαυτὸν S

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 περί τινος γέροντος ὅτι κατέβη εἰς Σκήτιν καὶ εἶχεν υἰὸν θηλάζοντα, καὶ οὐκ ᾔδει τί ἐστι γυνή. Ὡς οὖν γέγονεν ἀνὴρ, ἐδείκνυον αὐτῷ οἱ δαίμονες¹ τὰ σχήματα τῶν γυναικῶν, καὶ ἀνήγγειλε τῷ πατρὶ αὐτοῦ, καὶ ἐθαύμασεν. Ποτέ οὖν ἀναβάς μετὰ τοῦ πατρὸς αὐτοῦ εἰς Αἴγυπτον καὶ² ἰδὼν τὰς γυναῖκας, λέγει τῷ πατρὶ αὐτοῦ· Ἀββᾶ, οὗτοί εἰσιν οἱ ἐρχόμενοι πρὸς με³ νυκτὸς εἰς Σκήτιν. Καὶ λέγει αὐτῷ ὁ πατήρ αὐτοῦ· Οὗτοί εἰσιν οἱ μοναχοὶ τῶν κωμῶν, τέκνον, ἄλλο δὲ σχῆμα ἔχουσιν οὗτοι, καὶ οἱ ἐρημίται ἄλλο. Καὶ ἐθαύμασεν ὁ γέρον πῶς καὶ ἐν τῇ ἐρήμῳ ἔδειξαν αὐτῷ οἱ δαί[*f.* 196v^b]μονες τὰς φαντασίας τῶν γυναικῶν, καὶ εὐθέως ὑπέστρεψαν εἰς τὴν κέλλαν αὐτῶν.

172. Ἀδελφός τις ἦν ἀγωνιστής ἐν Σκήτει,⁴ καὶ ὑπέβαλεν αὐτῷ ὁ ἐχθρὸς⁵ μνήμην γυναικὸς τινος εὐμορφοτάτης, καὶ ἔθλιβεν αὐτὸν σφόδρα. Καὶ κατ' οἰκονομίαν, ἄλλος ἀδελφὸς κατελθὼν ἀπὸ Αἰγύπτου εἰς Σκήτιν, καὶ λαλούντων αὐτῶν εἶπεν ὅτι ἡ γυνὴ τοῦ δεῖνος ἀπέθανεν. Ἦν δὲ αὕτη, εἰς ἣν ἐπολεμεῖτο ὁ ἀγωνιστής. Ὁ δὲ ἀκούσας λαβὼν τὸν λεβήτωνα αὐτοῦ νυκτὸς, καὶ⁶ ἀναβάς, ἤνοιξεν αὐτῆς τὸν τάφον, καὶ ἐξέμαξε τοὺς ἰχώρας αὐτῆς τῷ λεβήτῳ αὐτοῦ, καὶ ὑπέστρεψεν ἔχων αὐτὸν εἰς τὸ κελλίον αὐτοῦ, καὶ ἐτίθει τὴν δυσωδίαν ἐκείνην ἔμπροσθεν αὐτοῦ, καὶ ἐπολέμει τῷ λογισμῷ λέ[*f.* 197r^a]γων· Ἰδοὺ ἡ ἐπιθυμία σου ἦν ἐζήτεις, ἔχεις αὐτήν, χόρτασον σεαυτὸν. Καὶ οὕτως ἐν τῇ δυσωδιάεβασάνιζεν ἑαυτὸν, ἕως οὗ ἐπαύσατο ὁ πόλεμος ἐξ αὐτοῦ.

173. Ἐξῆλθε ποτέ τις ἐν Σκήτει θέλων γενέσθαι μοναχός, ἔχων καὶ τὸν υἰὸν αὐτοῦ ἀπογαλακτισθέντα μεθ' ἑαυτοῦ. Καὶ ὡς ἐγένετο νεώτερος, ἤρξαντο οἱ πόλεμοι ἐπιτίθεσθαι αὐτῷ, καὶ εἶπεν τῷ πατρὶ αὐτοῦ· Ὑπάγω εἰς τὸν κόσμον· οὐ γὰρ ἰσχύω τὸν πόλεμον ὑπενεγκεῖν. Ὁ δὲ πατήρ αὐτοῦ ἐπέμενε παρακαλῶν αὐτόν. Καὶ ἄλιν λέγει ὁ νεώτερος· Ἀββᾶ, οὐκ ἰσχύω, ἕασόν με ἀπελθεῖν. Λέγει αὐτῷ ὁ πατήρ αὐτοῦ· Ἀκουσόν μου, τέκνον, ἔτι τὸ ἅπαξ τοῦτο, καὶ λάβε σεαυτῷ τεσσαράκοντα ζεύγη ἄρτων, καὶ θαλλία ἡμερῶν τεσσα[*f.* 197r^b]ράκοντα καὶ ὕπαγε εἰς τὴν ἐσωτέραν ἔρημον καὶ μείνον ἐκεῖ τεσσαράκοντα ἡμέρας, καὶ τοῦ Κυρίου τὸ θέλημα γενέσθω. Ὑπήκουσε δὲ τῷ πατρὶ αὐτοῦ, καὶ ἀναστάς, εἰσῆλθεν εἰς τὴν ἔρημον, καὶ ἔμεινε κοπιῶν ἐκεῖ καὶ πλέκων τὰ θαλλία ξηρὰ καὶ τὸν ἄρτον ἐσθίων ξηρόν. Καὶ ἡσύχασεν ἐκεῖ εἴκοσι ἡμέρας, καὶ εἶδεν τὴν ἐνέργειαν ἐρχομένην ἐπ' αὐτόν. Καὶ ὤφθη ἐνώπιον αὐτοῦ ὡς Αἰθιοπίσση δυσωδεστάτη, ὥστε μὴ

¹ δαίμονες] νυκτὸς add S ² καὶ om S ³ πρὸς με om S

⁴ ἦν ἀγωνιστής ἐν Σκήτει] ἐν Σκήτει ἦν ἀγωνιστής trsp S

⁵ ὁ ἐχθρὸς S in mg] ὁ δαίμων S in text ⁶ καὶ om S

N.171/5.25

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.

N.172/5.26

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.

N.173/5.27

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 αὐτόν φέρειν τὴν ὁσμὴν αὐτῆς. Ἐδίδωκεν οὖν αὐτήν, καὶ λέγει αὐτῷ· Ὅτι ἐγὼ ἐν ταῖς καρδίαις τῶν ἀνθρώπων γλυκεῖα φαίνομαι, ἀλλὰ διὰ τὴν ὑπακοήν σου καὶ τὸν κόπον σου, οὐκ ἀφῆκέ με ὁ Θεὸς ἀπατήσαι¹ σε [f. 197v^a] καὶ ἐνεφάνισέ² σοι τὴν δυσωδίαν μου. Ὁ δὲ ἀναστὰς καὶ εὐχαριστήσας τῷ Θεῷ, ἦλθε πρὸς τὸν πατέρα αὐτοῦ καὶ λέγει αὐτῷ· Οὐκέτι θέλω ἀπελθεῖν εἰς τὸν κόσμον, ἀββᾶ, ἐώρακα γὰρ τὴν ἐνέργειαν καὶ τὴν δυσωδίαν αὐτῆς. Ἦν δὲ καὶ ὁ πατὴρ αὐτοῦ πληροφορηθεὶς περὶ αὐτοῦ, καὶ λέγει αὐτῷ· Εἰ ἔμεινας τὰς τεσσαράκοντα ἡμέρας, καὶ ἐφύλαξας³ τὴν ἐντολήν, εἶχες ἰδεῖν μείζονα θεωρίαν.

174. Ἔλεγον περὶ τίνος τῶν πατέρων ὅτι ἀπὸ κόσμου ἦν, καὶ ἐπολεμείτο εἰς τὴν ἑαυτοῦ γυναῖκα. Διηγείτο οὖν τοῦτο τοῖς πατράσι, καὶ εἰδότες ὅτι ἐργάτης ἐστίν, καὶ περισσότερα ποιεῖ ὢν αὐτοῖ⁴ λέγουσιν, ἐτίθουν αὐτῷ πολιτείας, ὥστε ἐξασθενῆσαι αὐτοῦ τὸ σῶμα καὶ μη[f. 197v^b] κέτι δύνασθαι ἀναστήναι. Κατ' οἰκονομίαν δὲ Θεοῦ, ἐλθὼν τις τῶν πατέρων ξένος παραβαλεῖν εἰς Σκῆτιν, καὶ ἐλθὼν κατὰ τῆς κέλλης αὐτοῦ, εἶδεν αὐτὴν ἀνεωγμένην, καὶ παρῆλθε θαυμάζων⁵ πῶς οὐδεὶς ἐξῆλθεν εἰς τὴν ἀπάντησιν αὐτοῦ.⁶ Ὑποστρέψας οὖν,⁷ ἔκρουσε λέγων· Μήποτε⁸ ὁ ἀδελφὸς ἀσθενεῖ. Καὶ κρούσας, εἰσῆλθε καὶ εὔρεν αὐτόν ἐν πολλῇ ἀσθενείᾳ. Καὶ λέγει αὐτῷ· Τί ἐστιν ὃ ἔχεις, πάτερ; Καὶ διηγήσατο αὐτῷ λέγων· Ἐγὼ ἐκ τοῦ κόσμου εἰμί, καὶ πολεμεί με νῦν ὁ ἐχθρὸς εἰς τὴν ἐμὴν γυναῖκα, καὶ διηγησάμην τοῖς πατράσι, καὶ ἐπέθηκάν μοι πολιτείας διαφόρους, καὶ ποιῶν αὐτάς ἐξησθῆνησα, καὶ ὁ πόλεμος αὔξει. Ἀκούσας δὲ ταῦτα ὁ γέρον, ἐλυπήθη καὶ λέγει αὐτῷ [f. 198r^a]· Οἱ μὲν πατέρες, ὡς δυνατοί, καλῶς ἐπέθεντό σοι τὰς πολιτείας, ἐὰν δέ μου ἀκούσης τῆς ταπεινώσεως, ῥίψον ἀπὸ σοῦ ταῦτα, καὶ μεταλάβανέ σου τὴν μικρὰν τροφήν εἰς τὸν καιρὸν αὐτῆς, καὶ ποιῶν τὴν μικρὰν σου σύναξιν, *ἐπίρριψον ἐπὶ Κύριον τὴν μέριμνάν σου*, ἐν γὰρ τοῖς σοῖς πόνοις οὐ δύνασαι περιγενέσθαι τούτου τοῦ πράγματος, καὶ γὰρ τὸ σῶμα ἡμῶν ὡς ἰμάτιόν ἐστιν. Ἐὰν ἐπιμεληθῆς αὐτοῦ, ἴσταται, ἐὰν δὲ ἀμελήσης, σήπεται. Ὁ δὲ ἀκούσας αὐτοῦ ἐποίησεν οὕτως, καὶ εἰς ὀλίγας ἡμέρας ἀπέστη ὁ πόλεμος ἀπ' αὐτοῦ.

¹ ἀπατήσαι S] ἀπαντήσαι C ² ἐνεφάνισέ S] ἐνεφάνισαι C ³ ἐφύλαξας] εἰς τέλος add S

⁴ αὐτοὶ C] αὐτῷ S ⁵ παρῆλθε θαυμάζων C] ἐθαύμασε S

⁶ αὐτοῦ] καὶ εὐθύς παρῆλθεν ὁμοῦ δὲ καὶ add S ⁷ οὖν om S ⁸ Μήποτε] καὶ add S

braiding dry palm fronds and eating dry bread. There he was in *hēsychia* 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.

N.174/5.45

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.

175. Ἀναχωρητῆς τις ἦν ἐν ὄρει καθήμενος καί¹ εὐλαβεῖα προκόπτων² ἐν τοῖς μέρεσιν Ἀντινόου, καὶ πολλοὶ τῷ λόγῳ αὐτοῦ ὠφελοῦντο καὶ τῇ πράξει. Τοιοῦτῳ δὲ ὄντι αὐτῷ, ἐφθόνησεν [f. 198r^b], ὡς καὶ πᾶσι τοῖς ἐναρέτοις, ὁ ἐχθρὸς, καὶ ὑποβάλλει λογισμὸν τοιοῦτον ὡς εὐλαβεῖας αὐτῷ· ὅτι οὐκ ὀφείλεις δουλεύεσθαι ἢ διακονεῖσθαι ὑφ' ἑτέρου, ἀλλὰ καὶ μᾶλλον ἑτέροις ὀφείλων διακονῆσαι· οὐ διακονεῖς, ἀλλὰ γε, κἂν σεαυτῷ δούλευσον. Τοιγαροῦν ἄπελθε, πώλησόν σου τὰ σπυρίδια³ καὶ ἀγόρασόν σου τὰς χρεῖας, καὶ ἀνάστρεφε αὐτίς ἐπὶ τὴν ἀναχώρησίν σου, καὶ μηδενί⁴ βᾶρος ἐπιτίθει. Τοῦτο δὲ συνεβούλευσεν ὁ δόλιος, φθονῶν αὐτοῦ⁵ τῆς ἡσυχίας καὶ τῆς δεούσης⁶ σχολῆς πρὸς τὸν Θεόν, καὶ τῆς τῶν πολλῶν ὠφελείας· πανταχόθεν γὰρ ὁ ἐχθρὸς ἐσπούδαζε θηρεύειν αὐτόν. Ὁ δὲ ὡς ἐπ' ἀγαθῷ τῷ λόγῳ⁷ πεισθεῖς, κατέβη ἐκ τοῦ μοναστηρίου αὐτοῦ ὁ ποτὲ θαυμαζόμενος, ἄπειρος ὢν τῆς πολλῆς πα[.f. 198v^a]νουργίας τοῦ ἐνεδρεύοντος, ὁ γνώριμος καὶ περίφημος ὑπὸ τῶν ὀρώντων ἀναχωρητῆς. Διὰ πολλοῦ δὲ χρόνου συντυχῶν γυναικί, καὶ ἐξ ἀπροσεξίας σκελισθεῖς, ἐλθὼν εἰς ἔρημον τόπον ἀκολουθοῦντος αὐτῷ τοῦ ἐχθροῦ, ἔπεσεν παρὰ ποταμόν. Ἐνθυμηθεῖς δὲ ὅτι ἐπεχάρη ὁ ἐχθρὸς ἐπὶ⁸ τῇ πτώσει, ἠθέλησεν ἑαυτὸν ἀπελπίσαι, ὅτιπερ μάλιστα τὸ τοῦ Θεοῦ πνεῦμα ἐλύπησε, καὶ τοὺς ἀγγέλους καὶ τοὺς ἁγίους πατέρας, ὧν πολλοὶ καὶ ἐν πόλεσι τὸν ἐχθρὸν νενικήκασιν. Οὐδενί⁹ τούτων ὁμοιωθεῖς, ἐλυπτεῖτο σφόδρα, καὶ μὴ μνησθεῖς ὅτι ὁ Θεὸς χωρηγεῖ δύναμιν τοῖς ἐπ' αὐτὸν γνησίως ἐλπίζουσιν. Πωρωθεῖς ἐπὶ τῇ τοῦ πλημμελήματος θεραπείᾳ, ἠθέλησεν ἑαυτὸν εἰς τὸ ρεῦ [f. 198v^b]μα τοῦ ποταμοῦ ρίψαι εἰς θάνατον καὶ τελείαν χαρὰν τοῦ διαβόλου. Ἀπὸ δὲ τῆς πολλῆς ὀδύνης τῆς ψυχῆς αὐτοῦ τὸ σῶμα ἠσθένησεν, εἰ μὴ ὕστερον ὁ ἐλεήμων Θεὸς ἐβοήθησεν αὐτῷ μὴ ἀποθανεῖν, εἰς τελείαν χαρὰν τοῦ ἐχθροῦ. Ἔσχατον δὲ εἰς ἑαυτὸν ἐλθὼν, ἐλογίσαστο πλείονα κόπον ἐν κακοπαθείᾳ ἐνδείξασθαι. Πάλιν οὖν ἀνεχώρησεν ἐπὶ τὸ ἴδιον μοναστήριον, καὶ τὴν θύραν ἀναφράξας, ὡς δεῖ κλαίειν ἐπὶ νεκρῷ, οὕτως ἔκλαιεν ἰκετεύων τὸν Θεόν. Νηστεύων δὲ καὶ ἀγρυπνῶν μετὰ ἀθυμίας, ἐλεπτύνθη τὸ σῶμα αὐτοῦ, πληροφορίαν μετανοίας οὕτω σχῶν. Τῶν δὲ ἀδελφῶν παραβαλλόντων πρὸς αὐτὸν πολλάκις πρὸς ὠφέλειαν ἑαυτῶν, καὶ κρουόντων τὴν θύραν,¹⁰ αὐτὸς ἔλε[f. 199r^a] γεν μὴ δύνασθαι ἀνοίγειν,¹¹ δέδωκα γὰρ φησι λόγον, ἓνα ἐνιαυτὸν γνησίως μετανοῆσαι, καὶ ἔλεγεν·

¹ καὶ om S ² εὐλαβεῖα προκόπτων post Ἀντινόου trsp S

³ σπυρίδια] εἰς τὴν πόλιν add S ⁴ μηδενί S] μηδενός C ⁵ αὐτοῦ C] αὐτῷ S

⁶ δεούσης S] δεήσεως C ⁷ τῷ λόγῳ C] λόγῳ S ⁸ ἐπὶ om S

⁹ ante Οὐδενί S add καὶ

¹⁰ πολλάκις πρὸς ὠφέλειαν ἑαυτῶν, καὶ κρουόντων τὴν θύραν] καὶ κρουόντων κατὰ τὸ ἔθος πολλάκις ὠφελείας χάριν αὐτῷ συντυχεῖν S

¹¹ αὐτὸς ἔλεγεν μὴ δύνασθαι ἀνοίγειν C] μὴ δύνασθαι λέγων οὐκ ἤνοιγε S

N.175/5.46

There was an anchorite living on a mountain in the Antioch 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 *hēsychia*, 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,

εὔξασθε περὶ ἐμοῦ ἐμοῦ, ἡπόρει γὰρ τὸ τί ἀπολογήσασθαι διὰ τὸ μὴ σκανδαλισθῆναι τοὺς ἀκούοντας, ὅτι ἦν παρ' αὐτοῖς τίμιος σφόδρα καὶ μέγας μοναχός· καὶ ἐποίησεν ὅλον τὸν ἐνιαυτὸν, ἐκτενῶς μετανοῶν. Περὶ δὲ τὴν ἡμέραν τοῦ Πάσχα, τὴν νύκτα τῆς ἀγίας ἀναστάσεως, λαβὼν λύχνον καινὸν καὶ σκευάσας, ἔθηκεν ἐν καινῇ χύτρᾳ, καὶ πωμάσας αὐτὴν ἀφ' ἑσπέρας εἰς εὐχὴν ἀνέστη λέγων· Ὁ οἰκτίρμων καὶ ἐλεήμων Θεός, ὁ καὶ τοὺς βαρβάρους θέλων σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, πρὸς σὲ κατέφυγον τὸν σωτῆρα τῶν ψυχῶν. Ἐλέησόν με, τὸν πολλὰ σε παρα[f. 1991^b]πικράναντα εἰς χαρὰν τοῦ ἐχθροῦ καὶ ἰδοὺ νεκρὸς εἰμι ὑπακούσας τῷ ἐχθρῷ. Σὺ, δέσποτα, καὶ τοὺς ἀσεβεῖς καὶ τοὺς ἀνελεήμονας ἐλεεῖς καὶ τοὺς πλησίον ἐλεεῖν διδάσκεις· οἴκτειρόν μου τὴν ταπεινώσιν, παρὰ σοὶ γὰρ ἀδύνατον οὐδέν, ὅτι παρὰ τὸν Ἄδην διεσκορπίσθη ἡ ψυχὴ μου· ποίησον ἔλεος ὅτι χρηστός εἶ ἐπὶ τὸ ἴδιον πλάσμα, ὁ μέλλων καὶ τὰ οὐκ ὄντα σώματα ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως ἐγείρειν. Εἰσάκουσόν μου, Κύριε, ὅτι ἐξέλιπεν τὸ πνεῦμα μου καὶ ἡ ταλαίπωρός μου ψυχὴ. Ἐξετάκη δὲ καὶ τὸ σῶμά μου ὅπερ ἐμίανα, καὶ οὐκέτι ἰσχύω ζῆν τῷ σῷ φόβῳ συνειλημμένος· ἀνθ' ὧν τεθάρρηκα συγκεχωρηῆσθαι τὸ πλημμέλημα τῇ μετανοίᾳ διπλῆν ἔχων τὴν ἀνελ[f. 199ν^a]πιστίαν ζωοποίησόν με συντριβέντα καὶ τῷ σῷ πυρὶ πρόσταξον τὸν λύχνον τοῦτον¹ ἀναφθῆναι, ὅπως λαβὼν καγὼ θάρσος ἐλέους ἐκ τῶν τῆς συγχωρήσεως οἰκτιρμῶν, τὸν ἐπίλοιπον ὃν ἂν μοι χάριση τῆς βιώσεώς μου² χρόνον τὰς ἐντολάς σου τηρήσω, καὶ τοῦ σοῦ φόβου μὴ ἀποστῶ, ἀλλὰ γνησίως δουλεύσω σοὶ καὶ πλεῖον ἢ πρότερον. Καὶ ταῦτα εἰπὼν ἐν τῇ νυκτὶ τῆς ἀναστάσεως μετὰ δακρύων πολλῶν, ἀνέστη ἰδεῖν εἰ ἦφθη ὁ λύχνος, καὶ ἀνακαλύψας καὶ ἰδὼν ὅτι οὐκ ἀνήφθη, πάλιν πεσὼν ἐπὶ πρόσωπον τὸν Κύριον παρεκάλει λέγων· Οἶδα, Κύριε, ὅτι ἀγὼν γέγονε τοῦ στεφανωθῆναι με, καὶ οὐ προσέσχον τοῖς ποσίν μου, ἐλόμενος μᾶλλον τῇ τῆς σαρκὸς ἡδονῇ [f. 199ν^b] τῶν ἀσεβῶν τῇ κολάσει ὑπαχθῆναι. φεῖσαι οὖν, Κύριε, ἰδοὺ γὰρ πάλιν ἐξομολογοῦμαι τῇ σῇ χρηστότητι τὴν ἐμὴν ἀσχημοσύνην, ἐνώπιον πάντων τῶν σῶν ἀγγέλων καὶ δικαίων, καὶ εἰ μὴ ὅτι σκάνδαλον ἦν, καὶ τοῖς ἀνθρώποις ἂν ἐξομολογησάμην, ὅθεν οἴκτειρόν με, ἵνα καὶ ἄλλους παιδεύσω. Ναί, Κύριε, ζωοποίησόν με. Καὶ οὕτως ἐπὶ τρεῖς εὐξάμενος εἰσηκούσθη, καὶ ἀναστάς, εὔρε τὸν λύχνον λαμπρῶς καιόμενον. Καὶ ἀγαλλιασάμενος τῇ ἐλπίδι, ἴσχυσε τῇ τῆς καρδίας χαρᾷ, καὶ ἔχαιρεν ἠδέως θαυμάζων τὴν χάριν, ὅτι αὐτὸν ἐπληροφόρησε καὶ ἐν τούτῳ ὁ θεός· καὶ ἔλεγεν³ ὅτι⁴ ἀνάξιον ὄντα με καὶ τῆς τοῦ κόσμου ζωῆς, ἠλέησας τῷ μεγάλῳ τούτῳ καὶ καινοτέρῳ σημείῳ. Οὕτως⁵

¹ τὸν λύχνον τοῦτον C] τοῦτον τὸν λύχνον τισπ S ² μου om S ³ καὶ ἔλεγεν om C

⁴ ὅτι C] ὡς S ⁵ Οὕτως S] οὕτως C

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 [doubting whether] 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

[f. 200r^a] δὲ διαμείναντος αὐτοῦ τῆ ἔξομολογήσει διέφασεν ἡ ἡμέρα, καὶ ἦν εὐφραϊνόμενος ἐν Κυρίῳ,¹ σωματικῆς τροφῆς ἐπιλαθόμενος. Τοῦ δὲ λύχνου τόπυρ ὅλας τὰς ἡμέρας αὐτοῦ διεφύλαξεν, ἔλαιον ἐπιχέων καὶ σκευάζων αὐτὸ ἄνωθεν ὅπως μὴ σβεσθῆ; καὶ οὕτως πάλιν τὸ θεῖον πνεῦμα ἐνώκησεν ἐν αὐτῷ, καὶ ἐγένετο πᾶσιν ἐπίσημος, ταπεινοφρονῶν, καὶ τῆ ἔξομολογήσει καὶ τῆ εὐχαριστία πρὸς Κύριον εὐφραντικός· Ὅτε δὲ ἔμελλε καὶ τὴν ψυχὴν παραδιδόναι, εἶδε πρὸ ἡμερῶν ἀποκάλυψιν.

176. Γέρων τις ἐκάθητο εἰς μακρὰν ἔρημον, εἶχε δὲ συγγενικὴν, καὶ διὰ πολλῶν ἐτῶν ἐπεθύμησεν αὐτὸν ἰδεῖν, καὶ περιεργασαμένη ποῦ κάθηται, ἀνέστη καὶ ἦλθεν εἰς τὴν ὁδὸν τῆς [f. 200r^b] ἐρήμου, καὶ εὐροῦσα συνοδίαν καμηλῶν εἰσῆλθεν εἰς τὴν ἔρημον μετ' αὐτῶν. Ἦν δὲ ἐλκομένη ὑπὸ τοῦ διαβόλου. Καὶ ἔλθοῦσα εἰς τὴν θύραν τοῦ γέροντος ἤρξατο ἀπὸ σημείων συνιστάνειν ἑαυτήν, λέγουσα· ὅτι συγγενικὴ σου εἰμί, καὶ ἔμεινε πρὸς αὐτόν. Πολεμηθεὶς δὲ ὁ γέρων ἔπεσεν εἰς αὐτήν. Ἦν δὲ τις ἄλλος ἀναχωρητῆς καθήμενος εἰς τὰ κάτω μέρη, καὶ ἐγέμιζε τὸ βαυκάλιον ὕδατος, καὶ εἰς τὴν ὥραν τοῦ φαγεῖν ἐστρέφετο καί, κατ' οἰκονομίαν Θεοῦ, εἶπεν ἐν ἑαυτῷ· Εἰσέρχομαι εἰς τὴν ἔρημον καὶ ἀναγγελῶ τῷ γέροντι. Καὶ ἀναστάς, ἐπορεύθη. Ὅψιας δὲ γενομένης, ἐκοιμήθη εἰς ἱερὸν δαιμόνων κατὰ τὴν ὁδόν. Καὶ ἤκουσεν ἐν τῇ νυκτὶ τῶν [f. 200v^a] δαιμόνων λεγόντων· ὅτι τῆ νυκτὶ ταύτῃ,² ἐρρίψαμεν τὸν ἀναχωρητὴν εἰς πορνείαν. Καὶ ἀκούσας ἐλυπήθη, καὶ ἐλθὼν ἐγγύς τοῦ γέροντος εὔρεν αὐτὸν στυγνόν, καὶ λέγει αὐτῷ· Τί ποιήσω, ἀββᾶ, ὅτι γεμίζω μου τὸ βαυκάλιον ὕδατος καὶ εἰς τὴν ὥραν τοῦ φαγεῖν στρέφεται; Καὶ λέγει αὐτῷ ὁ γέρων· Σὺ ἦλθες ἐρωτησαί με ὅτι τὸ βαυκάλιόν μου³ στρέφεται; ἐγὼ δὲ τί ποιήσω, ὅτι τὴν νύκτα ταύτην πέπτωκα εἰς πορνείαν; Ὁ δὲ εἶπεν· Κάγῳ ἔμαθον. Καὶ λέγει αὐτῷ· πῶς οἶδας; Καὶ εἶπεν αὐτῷ· Κοιμώμενος ἤμην ἐν τῷ ἱερῷ, καὶ ἤκουσα τῶν δαιμόνων λαλούντων περὶ σοῦ. Καὶ εἶπεν ὁ γέρων· Ἴδου κάγῳ ἐξέρχομαι εἰς τὸν κόσμον. Ὁ δὲ παρεκάλει αὐτὸν λέγων· Μὴ [f. 200v^b] πάτερ, ἀλλὰ παράμεινον ἐν τῷ τόπῳ σου, τὴν δὲ γυναῖκα ἀπόστειλον ἔνθεν· τοῦτο γὰρ συνάντημά ἐστι τοῦ ἐχθροῦ. Ὁ δὲ ἀκούσας αὐτοῦ ὑπέμεινε ἐπιτείνων τὴν πολιτείαν αὐτοῦ μετὰ δακρύων, ἕως οὗ ἦλθεν εἰς τὴν ἀρχαίαν αὐτοῦ τάξιν.

177. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Ἐὰν συμβῆ τινα εἰς πειρασμὸν ἐμπεσεῖν κατὰ τινα ἐνέργειαν, τί γίνεται διὰ τοὺς σκανδαλισθέντας; Καὶ διηγήσατο λέγων· Διάκονός τις ἦν ὀνομαστός ἐν κοινοβίῳ τῆς Αἰγύπτου· διωκόμενος δὲ τις πολιτευόμενος ἐκ τοῦ ἄρχοντος, ἦλθε μετὰ παντὸς τοῦ οἴκου αὐτοῦ εἰς τὸ κοινόβιον, καὶ ἐξ ἐνεργείας τοῦ πονηροῦ, ἔπεσε μετὰ

¹ Κυρίῳ] τῆς add S

² τῆ νυκτὶ ταύτῃ C] τὴν νύκτα 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

γυναικὸς ὁ διάκονος, καὶ γέγονε πᾶ[f. 201r^a]σιν αἰσχύνῃ. Ἀπῆλθεν δὲ πρὸς τινὰ αὐτοῦ ἀγαπητὸν¹ γέροντα καὶ ἀνήγγειλε τὸ πρᾶγμα. Εἶχε δὲ ὁ γέρον κρυπτηρίαν ἐσώτερον τῆς κέλλης αὐτοῦ, καὶ παρεκάλεσεν αὐτὸν ὁ διάκονος λέγων· Θάψον με ὧδε ζῶντα καὶ μὴ ἀναγγείλῃς τινί. Καὶ εἰσελθὼν εἰς τὴν σκοτίαν ἐκείνην μετενόησεν ἐξ ἀληθείας. Καὶ μετὰ χρόνον τινά, οὐκ ἀνέβη τὸ ὕδωρ τοῦ ποταμοῦ. Καὶ πάντων λιτανευόντων, ἀπεκαλύφθη ἐνί² τῶν ἀγίων,³ ὅτι ἐὰν μὴ ἔλθῃ ὁ δεῖνα ὁ διάκονος, ὁ κεκρυμμένος παρὰ τῷ δεῖνι τῷ μοναχῷ, οὐκ ἀνέρχεται τὸ ὕδωρ. Καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἐλθόντες ἐξήνεγκαν αὐτὸν ἐκ τοῦ τόπου οὗ ἦν, καὶ ἠῤξαστο καὶ ἀνέβη τὸ ὕδωρ, καὶ οἱ σκανδαλισθέντες [f. 201r^b] ποτε πολλῶ μάλλον ὠφελήθησαν ἐπὶ τῇ μετανοίᾳ αὐτοῦ, καὶ ἐδόξασαν τὸν Θεόν.

178. Εἶπεν γέρον ὅτι πολλοὶ πειραζόμενοι ἐκ σωματικῶν ἡδονῶν,⁴ μὴ πλησιάσαντες σώμασι, κατὰ διάνοιαν ἐξεπόρνευσαν, καὶ τῶν σωμάτων παρθένων φυλαττομένων, κατὰ ψυχὴν ἐκπορνεύουσιν. Καλὸν οὖν, ἀγαπητοί, ποιεῖν τὸ γεγραμμένον, καὶ πάσῃ φυλακῇ ἕκαστον τηρεῖν⁵ τὴν ἑαυτοῦ καρδίαν.

179. Ἀδελφοὶ δύο ἀπῆλθον εἰς τὴν ἀγορὰν πωλῆσαι τὰ σκευὴ αὐτῶν. Καὶ ὡς ἀπῆλθεν ὁ εἷς ἀπὸ τοῦ ἑνός, ἔπεσεν εἰς πορνείαν. Ἐλθὼν δὲ ὁ ἀδελφὸς αὐτοῦ εἶπεν αὐτῷ· Ἄγωμεν εἰς τὸ κελλίον ἡμῶν, ἀδελφέ. Ὁ δὲ ἀπεκρίθη αὐτῷ λέγων· Οὐκ ἔρχομαι. Καὶ παρεκάλει αὐτὸν λέγων· [f. 201v^a] Διατί, ἀδελφέ μου; Ὁ δὲ εἶπεν· Ὅτι ἀπελθόντος σου ἀπ' ἐμοῦ, ἔπεσα εἰς πορνείαν. Καὶ θέλω κερδῆσαι αὐτὸν ὁ ἀδελφὸς αὐτοῦ, ἠῤξαστο λέγειν αὐτῷ· Κἀγὼ ὡς ἀπῆλθον ἀπὸ σοῦ, οὕτως μοι γέγονεν, ἀλλ' ἄγωμεν μετανοήσωμεν ἐμπόνως, καὶ ὁ Θεὸς συγχωρεῖ ἡμῖν. Καὶ ἐλθόντες ἀνήγγειλαν τοῖς γέρουσι τὸ συμβάν αὐτοῖς, καὶ ἔδωκαν αὐτοῖς ἐντολὰς τοῦ μετα-νοῆσαι, καὶ ὁ εἷς ὑπὲρ τοῦ ἄλλου μετενόει ὡς καὶ αὐτὸς ἀμαρτήσας. Ἰδὼν δὲ ὁ Θεὸς τὸν κόπον τῆς ἀγάπης αὐτοῦ, εἶσω ὀλίγων ἡμερῶν ἐφανέρωσεν ἐνὶ τῶν γερόντων ὅτι διὰ τὴν πολλὴν ἀγάπην τοῦ μὴ ἀμαρτήσαντος ἀδελφοῦ, συνεχώρησα τῷ ἀμαρτήσαντι. Ἰδοὺ τοῦτο ἐστὶ τὸ τίθῃναι τὴν [f. 201v^b] ψυχὴν αὐτοῦ ὑπὲρ τοῦ ἀδελφοῦ αὐτοῦ.

180. Ἦλθέ ποτε ἀδελφὸς πρὸς τινὰ γέροντα, καὶ εἶπεν αὐτῷ· Ὅτι ὁ ἀδελφός μου παραλύει με ἀπερχόμενος ὧδε κάκεϊ,⁶ καὶ θλίβομαι. Καὶ παρεκάλει αὐτὸν ὁ γέρον λέγων· Βάσταξον τὸν ἀδελφόν σου, καὶ ὁ Θεὸς

¹ αὐτοῦ ἀγαπητὸν C] ἀγαπητὸν αὐτοῦ tpsr S ² ἐνὶ C] τινὶ S ³ ἀγίων C] πατέρων S

⁴ ἡδονῶν C] ἀναγκῶν S ⁵ ἕκαστον τηρεῖν C] τηρεῖν ἕκαστον S

⁶ ἀπερχόμενος ὧδε κάκεϊ C] ὧδε κάκεϊ ἀπερχόμενος tpsr S

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

βλέπων τὸ ἔργον τῆς ὑπομονῆς σου, φέρει αὐτόν, οὐ γὰρ μετὰ σκληρότητος εὐχερὲς φέρειν τινά, οὐδὲ δαίμων δαίμονα ἐκβάλλει, ἀλλὰ μάλλον τῇ χρηστότητι φέρεις αὐτόν, καὶ γὰρ ὁ Θεὸς ἡμῶν, τῇ παρακλήσει φέρει τοὺς ἀνθρώπους. Καὶ διηγήσατο λέγων· Ὅτι ἦσαν ἐν Θηβαΐδι δύο ἀδελφοί, καὶ ὁ εἷς πολεμηθεὶς εἰς πορνείαν, ἔλεγε τῷ ἄλλῳ· Ὑπάγω εἰς τὸν κόσμον. Ὁ δὲ ἄλλος ἔκλαιε λέγων· Οὐκ ἀφῶ σε, ἀδελφέ μου, ἀπελθεῖν, καὶ ἀπολέ[*f.* 202r^a]σαι τὸν κόπον σου καὶ τὴν παρθενίαν σου. Ὁ δὲ οὐκ ἐπέιθετο λέγων· Οὐ κἀθημαι εἰ μὴ ἀπέλθω, ἢ ἔλθῃ μετ' ἐμοῦ, καὶ πάλιν ὑποστρέφω μετὰ σοῦ, ἢ ἀπόλυσόν με καὶ μένω εἰς τὸν κόσμον. Ἀπελθὼν δὲ ὁ ἀδελφὸς ἀνηγγεῖλε γέροντι μεγάλῳ ταῦτα. Καὶ εἶπεν αὐτῷ ὁ γέρον· Ὑπαγε μετ' αὐτοῦ καὶ ὁ Θεός, διὰ τὸν κόπον σου, οὐκ ἀφίει αὐτόν πεσεῖν. Καὶ ἀναστάντες ἦλθον εἰς τὴν οἰκουμένην, καὶ ὡς ἔφθασαν τὴν κώμην, ἰδὼν ὁ Θεὸς τὸν κόπον αὐτοῦ, ἦρε τὸν πόλεμον ἐκ τοῦ ἀδελφοῦ αὐτοῦ. Καὶ λέγει αὐτῷ· Ἄγωμεν πάλιν εἰς τὴν ἔρημον, ἀδελφέ, ἰδοὺ νόμισον ὅτι¹ ἡμάρτησα,² τί ἐκέρδησα ἐκ τούτου; Καὶ ὑπέστρεψαν ἀβλαβεῖς εἰς τὸ κελλίον αὐτῶν.

181. Ἀδελφὸς ὑπὸ δαίμονος πολεμηθεὶς ἀπῆλ[*f.* 202r^b]θε πρὸς τινὰ γέροντα λέγων· Ὅτι οἱ δύο ἀδελφοὶ ἐκεῖνοι μετ' ἀλλήλων εἰσίν. Ἐμαθε δὲ ὁ γέρον ὅτι ὑπὸ δαιμόνων χλευάζεται, καὶ πέμψας ἐφώνησεν αὐτούς. Καὶ ὅτε ὀψὲ ἐγένετο ἔθηκε ψιάθιον τοῖς δύο ἀδελφοῖς, καὶ ἐσκέπασεν αὐτούς εἰς ἓν στρώμα λέγων· Ὅτι τὰ τέκνα τοῦ Θεοῦ ἅγια εἰσιν. Εἶπεν δὲ τῷ μαθητῇ αὐτοῦ· Τὸν ἀδελφὸν τοῦτον ἀπόκλεισον εἰς τὸ κελλίον παραμέρος, αὐτὸς γὰρ τὸ πάθος ἔχει ἐν ἑαυτῷ.

182. Ἀδελφὸς εἶπεν γέροντι· Εἰπέ μοι τι ποιήσω ὅτι ἀποκτείνει με ὁ ρυπαρὸς λογισμὸς. Λέγει αὐτῷ ὁ γέρον· Ὅτι ὡς θέλει ἡ μήτηρ ἀπογαλακτίσαι τὸ παιδίον ἑαυτῆς³ σκίλλαν βάλλει εἰς τὸν μασθὸν αὐτῆς καὶ ἔρχεται τὸ [*f.* 202v^a] παιδίον τῷ ἔθει θηλασθῆναι καὶ ἀπὸ τῆς πικρίας ἑαυτῷ⁴ φεύγει· βάλλε καὶ σὺ σκίλλαν. Λέγει αὐτῷ ὁ ἀδελφός· Τί ἐστι σκίλλα, ἦν ὄφελον βαλεῖν; Καὶ εἶπεν ὁ γέρον· Τὴν μνήμην τοῦ θανάτου καὶ τῶν κολαστηρίων τοῦ μέλλοντος αἰῶνος.

¹ ὅτι om S ² ἡμάρτησα C] ἡμάρτηκα S ³ ἑαυτῆς C] αὐτῆς S

⁴ ἑαυτῷ corr] ἑαυτὸ C S

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. Ὁ αὐτὸς ἠρώτησεν ἄλλον γέροντα περὶ τοῦ αὐτοῦ λογισμοῦ. Καὶ λέγει αὐτῷ ὁ γέρον· Ἐγὼ οὐδέποτε ἐπολεμήθην εἰς πρᾶγμα τοιοῦτον. Καὶ ἐσκανδαλίσθη ὁ ἀδελφός· καὶ ἀπῆλθε πρὸς ἄλλον γέροντα λέγων· Ἴδου τοῦτό μοι εἶπεν ὁ δεῖνα ὁ¹ γέρον, καὶ ἐσκανδαλίσθη ὅτι ὑπὲρ τὴν² φύσιν ἐλάλησεν. Λέγει αὐτῷ ὁ γέρον· οὐχ ἀπλῶς εἶπέν σοι τοῦτο ὁ ἄνθρωπος τοῦ θεοῦ, λοιπὸν ἐγείρου μετανόησον αὐτῷ, ἵνα εἶπῃ σοι τὴν δύναμιν τοῦ λόγου [f. 202v^b]. Ἀνέστη οὖν ὁ ἀδελφός καὶ ἦλθε πρὸς τὸν γέροντα καὶ ἔβαλεν αὐτῷ μετάνοιαν λέγων· Συγχώρησόν μοι, ἀββᾶ, ὅτι ἀφρόνως ἐποίησα, ἀσυντάκτως ἐξεληθὼν, καὶ παρακαλῶ σε, ἐρμήνευσόν μοι πῶς οὐδέποτε ἐπολεμήθης εἰς πορνείαν. Λέγει αὐτῷ ὁ γέρον· Ἀφ' οὗ γέγονα μοναχός, οὐκ ἐχορτάσθη ἄρτου, οὔτε ὕδατος, οὔτε ὕπνου, καὶ ἡ μέριμνα τούτων ὀχλοῦσά μοι πάνυ, οὐκ ἄφηκέ με αἰσθανθῆναι τοῦ πολέμου οὗ εἶρηκας. Καὶ ἐξῆλθεν ὠφελῆθεις ὁ ἀδελφός.

184. Ἀδελφὸς ἠρώτησέ τινα τῶν πατέρων λέγων· Τί ποιήσω ὅτι πάντοτε ὁ λογισμὸς μου εἰς τὴν πορνείαν ἐστίν, καὶ οὐκ ἀφίει με ἀναπαῆναι μίαν ὥραν, καὶ θλίβεται³ μου ἡ ψυχὴ. Ὁ δὲ εἶπεν αὐτῷ· Ὅταν οἱ δαίμονες σπείρωσι τοὺς λογισμοὺς [f. 203r^a] μὴ συλλαλήσης αὐτοῖς. Αὐτῶν γὰρ ἐστὶ τὸ ὑποβάλλειν πάντοτε καὶ οὐκ ἀμελοῦσιν, οὐ μέντοι βιάζονται. Ἐν σοὶ⁴ ἐστὶν δεξασθαι ἢ μὴ δεξασθαι. Εἶδες τί ἐποίησαν οἱ Μαδιηναῖοι; Ἐκαλλώπισαν τὰς θυγατέρας αὐτῶν καὶ ἔστησαν, τινὰ δὲ αὐτῶν οὐκ ἐβιάσαντο, ἀλλ' οἱ θέλοντες ἔπεσον μετ' αὐτῶν, ἄλλοι δὲ ἀγανακτήσαντες, μετὰ ἀπειλῆς φόνῳ ἐχρήσαντο· Οὕτως ἐστὶ καὶ ἐπὶ τῶν λογισμῶν. Ἀποκριθεὶς δὲ ὁ ἀδελφός εἶπεν τῷ γέροντι· Τί οὖν ποιήσω ὅτι ἀσθενής εἰμι, καὶ τὸ πάθος νικᾷ με; Ὁ δὲ εἶπεν αὐτῷ· Κατανόησον αὐτούς, καὶ ὅταν ἀρχὴν βάλωσι λαλεῖν, μὴ ἀποκριθῆς αὐτοῖς, ἀλλ' ἀνάστα εὖξαι, καὶ βάλε μετάνοιαν λέγων· Υἱὲ τοῦ Θεοῦ ἐλέησόν με. Εἶπεν οὖν αὐτῷ ὁ ἀδελ[φ. 203r^b]φός· Ἴδου μελετῶ, ἀββᾶ, καὶ οὐκ ἔστι μοι κατάνυξις ἐν τῇ καρδίᾳ μου, ὅτι οὐκ οἶδα τὴν δύναμιν τοῦ λόγου. Ὁ δὲ εἶπεν αὐτῷ· Σὺ μόνον μελέτησον. Ἦκουσα γὰρ ὅτι εἶπεν ὁ ἀββᾶς Ποιμὴν καὶ πολλοὶ τῶν πατέρων τὸν λόγον τοῦτον· ὅτι ὁ⁵ ἐπαιδὸς οὐκ οἶδε τῶν ῥημάτων ὧν λέγει τὴν δύναμιν, ἀλλὰ τὸ θηρίον ἀκούει, καὶ οἶδεν καὶ ὑποτάσσεται καὶ ταπεινοῦται. Οὕτως καὶ ἡμεῖς, κἂν οὐκ οἶδαμεν τῶν ῥημάτων τὴν δύναμιν, ὧν λαλοῦμεν, ἀλλ' οἱ δαίμονες ἀκούοντες φόβῳ ἀναχωροῦσιν.

¹ ὁ om S² τὴν om S³ θλιβεται S | θλιβετέ C⁴ σοι] δε add S⁵ ὁ 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."

* *meletô*, meaning "I recite words of Scripture out loud."

185. Ἐλεγον οἱ γέροντες ὅτι ὁ λογισμὸς τῆς πορνείας βιβλίον ἐστίν. Ἐὰν οὖν σπαρῆ εἰς ἡμᾶς, καὶ μὴ πειθόμενοι αὐτῷ¹ ἀπορρήψωμεν αὐτὸ² ἀφ' ἡμῶν, μετὰ ἀναπαύσεως κόπτεται· ἐὰν δὲ σπαρέντος αὐ[*f.* 203v^a] τοῦ ἐγγλυκανθῶμεν αὐτῷ ὡς πειθόμενοι, ἀντιστραφεῖς γίνεται σίδηρος καὶ δυσκόλως κόπτεται. Χρεῖα δὲ ἐστὶ διακρίσεως ἐν τῷ λογισμῷ τούτῳ, ὡς τοῖς μὲν³ πειθομένοις αὐτῷ, οὐκ ἔστιν ἐλπίς σωτηρίας, τοῖς δὲ μὴ πειθομένοις αὐτῷ, ὁ στέφανος ἀπόκειται.

186. Ἀδελφοὶ δύο πολεμηθέντες ὑπὸ τῆς πορνείας ἀπῆλθον καὶ ἔλαβον γυναικας, ὕστερον δὲ εἶπον πρὸς ἀλλήλους· Τί ἐκερδήσαμεν ὅτι ἀφήκαμεν τὴν ἀγγελικὴν τάξιν, καὶ ἤλθομεν εἰς τὴν ἀκαθαρσίαν ταύτην, καὶ μετὰ ταῦτα εἰς πῦρ καὶ εἰς κόλασιν μέλλομεν ὑπάγειν; Ἐξέλθωμεν πάλιν εἰς τὴν ἔρημον καὶ μετανοήσωμεν. Καὶ ἐξελθόντες παρεκάλεσαν τοὺς πατέρας δοῦναι αὐτοῖς μετάνοιαν, ἐξομολογησάμενοι [*f.* 203v^b] ἅπερ ἔπραξαν. Καὶ ἀπέκλεισαν αὐτοὺς οἱ γέροντες ἐπὶ ἐνιαυτόν, καὶ τοῖς⁴ δύο ἐπίσης⁵ ἐδίδοτο ἄρτος καὶ ὕδωρ, ἦσαν δὲ καὶ τῆ εἰδέα⁶ ὅμοιοι. Καὶ ὅτε ἐπληρώθη ὁ καιρὸς τῆς μετανοίας, ἐξῆλθον, καὶ εἶδον οἱ πατέρες τὸν ἕνα χλωρὸν καὶ στυγνὸν πάνυ, τὸν δὲ ἄλλον εὐθαλῆ καὶ φαιδρόν,⁷ καὶ ἐθαύμασαν, ὅτι καὶ τροφὴν ἐπίσης ἐλάμβανον.⁸ Καὶ ἠρώτησαν τὸν στυγνὸν λέγοντες· Τί ἠδολέσχεις μετὰ τῶν λογισμῶν εἰς τὸ κελλίον σου; Ὁ δὲ ἔφη· Τὰ κακὰ ἃ ἐποίησα, καὶ τὴν κόλασιν εἰς ἣν ἔμελλον ἀπελθεῖν ἐλογιζόμενην, καὶ ἀπὸ τοῦ φόβου, ἐκολλήθη τὸ ὄστοῦν μου τῇ σαρκὶ μου. Ἠρώτησαν δὲ καὶ τὸν ἄλλον· Καὶ σὺ τί ἐλογίζου ἐν τῇ καρδίᾳ σου εἰς τὸ κελλίον σου; Ὁ δὲ ἔφη· Τῷ Θεῷ εὐχαρίστουν⁹ ὅτι ἐξείλετό με ἀπὸ τῆς [*f.* 204r^a] ἀκαθαρσίας τοῦ κόσμου καὶ τῆς κολάσεως, καὶ ἤγαγέ με εἰς τὴν ἀγγελικὴν ταύτην πολιτείαν καὶ μνημονεύων τοῦ Θεοῦ εὐφραίνόμενην. Καὶ εἶπον οἱ γέροντες· Ὅτι ἐπίσης¹⁰ ἢ μετάνοια ἐστὶ τῶν δύο πρὸς τὸν Θεόν.

¹ αὐτῷ S | αὐτοῦ C ² αὐτὸ S | αὐτῷ C ³ μὲν om S ⁴ τοῖς S | τοὺς C

⁵ ἐπίσης C | ἐπ' ἴσης S ⁶ εἰδέα C | ἰδέα S ⁷ φαιδρόν] καὶ τοῦτο ἰδόντες add S

⁸ ὅτι καὶ τροφὴν ἐπίσης ἐλάμβανον] διαποροῦντες τῖ ἂν εἴη τοῦτο τῆς τροφῆς ἐπ' ἴσης μεριζομένης αὐτοῖς καὶ ἐπὶ ὁμοίοις τοῖς πταίσμασι S

⁹ εὐχαρίστουν] ηὐ-S ¹⁰ ἐπίσης C | ἐπ' ἴσης S

N.185/5.38

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.

N.186/5.39

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 *logismoï* 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 ἐμπροσθῶν εἰς ἀσθένειαν μεγάλην, ὑπηρετεῖτο ὑπὸ τῶν ἀδελφῶν, καὶ βλέπων ὁ γέρων ὅτι κάμνουσιν, ἔλεγεν· Ὑπάγω εἰς Αἴγυπτον, ἵνα μὴ παραλύω τοὺς ἀδελφούς. Καὶ λέγει αὐτῷ ὁ ἀββᾶς Μωϋσῆς· Μὴ ἀπέλθῃς, ἐπεὶ εἰς πορνείαν ἔχεις πεσεῖν. Ὁ δὲ λυπηθεὶς ἔλεγεν· Ἀπέθανε τὸ σῶμά μου καὶ ταῦτά μοι λέγεις; Ἀπῆλθε οὖν εἰς Αἴγυπτον, καὶ ἀκούσαντες οἱ ἄνθρωποι πολλὰ προσέφερον αὐτῷ, καὶ παρθενέουσα μία κατὰ πίστιν ἦλθεν ὑπηρετεῖν τῷ γέροντι. [f. 204r^b] Μετὰ δὲ χρόνον μικρὸν ὑγιάνας, ἔπεσε μετ' αὐτῆς καὶ ἐν γαστρὶ ἔλαβεν. Οἱ δὲ ἄνθρωποι εἶπον αὐτῇ· Πόθεν τοῦτο; Ἡ δὲ εἶπεν· Ἀπὸ τοῦ γέροντος. Καὶ οὐκ ἐπίστευσαν αὐτῇ. Ὁ δὲ γέρων ἔλεγεν· Ἐγὼ ἐποίησα, ἀλλὰ φυλάξατε τὸ παιδίον τὸ γεννώμενον.¹ Καὶ ὅτε ἀπεγαλακτίσθη, ἡμέρας ἑορτῆς γενομένης ἐν Σκήτει, κατήλθεν ὁ γέρων βαστάζων τὸ παιδίον ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ εἰσῆλθεν εἰς τὴν ἐκκλησίαν ἔμπροσθεν τοῦ λαοῦ. Οἱ δὲ ἰδόντες αὐτόν, ἔκλαυσαν, καὶ εἶπεν τοῖς ἀδελφοῖς· Βλέπετε τὸ παιδίον τοῦτο; υἱὸς τῆς παρακοῆς ἐστίν, ἀσφαλιζεσθε² οὖν ἑαυτοῦς, ἀδελφοί, ὅτι εἰς τὸ γῆράς μου τοῦτο ἐποίησα, ἀλλὰ εὐξασθε ὑπὲρ ἐμοῦ. Καὶ ἀπελθὼν εἰς τὸ κελλίον αὐτοῦ [f. 204v^a] ἔβαλεν ἀρχὴν τῆς πρώτης αὐτοῦ ἐργασίας.

188 Ἀδελφός τις ἐπειράσθη ὑπὸ τοῦ δαίμονος τῆς πορνείας δεινῶς. Τέσσαρες γὰρ δαίμονες ἐν εἶδει γυναικῶν εὐμορφοτάτων μετασχηματισθέντες, ἐπὶ τεσσαράκοντα ἡμέρας ἔμειναν παλαιόντες πρὸς αὐτόν, ἐφελκύσασθαι εἰς αἰσχρὰν μίξιν. Ἐκείνου δὲ ἀνδρείως ἀγωνισαμένου καὶ μὴ ἠττηθέντος, ὁ Θεὸς βλέπων αὐτοῦ τὸν καλὸν ἀγῶνα, ἐχαρίσατο αὐτῷ μηκέτι πύρωσιν ἔχειν σαρκικῆν.

189 Ἀναχωρητὴς τις ἦν ἐν τοῖς κάτω μέρεσι τῆς Αἰγύπτου, καὶ ἦν ὀνομαστός ὅτι εἰς μονοκελλίον ἐκάθητο ἐν τῇ ἐρήμῳ. Καὶ ἰδοὺ κατ' ἐνέργειαν τοῦ Σατανᾶ, γυνὴ ἄσημος ἀκούσασα περὶ αὐτοῦ, ἔλεγε τοῖς νεω[f. 204v^b]τέροις· Τί θέλετέ μοι δοῦναι, καὶ καταβάλλω τὸν ἀναχωρητὴν ὑμῶν; Οἱ δὲ συνέθεντο δοῦναι τι φανερόν. Καὶ ἐξελθοῦσα ἐσπέρας, ἦλθεν ἐπὶ τὴν κέλλαν αὐτοῦ ὡς πλανωμένη, καὶ κρουσάσης αὐτῆς ἐξῆλθεν. Καὶ ἰδὼν αὐτὴν ἐταράχθη λέγων· Πῶς ὧδε παραγέγονας; Ἡ δὲ φησι κλαίουσα·³ Πλανωμένη ἦλθον ὧδε. Καὶ σπλαγχνισθεῖς, εἰσήνεγκεν αὐτὴν εἰς τὸ αὐλύδριον, καὶ εἰσελθὼν εἰς τὴν κέλλαν αὐτοῦ ἔκλεισεν. Καὶ ἰδοὺ ἡ ἀθλία ἔκραξε λέγουσα· Τὰ⁴ θηρία με κατατρώγουσιν.

¹ γεννώμενον S] γεννῶν C ² ἀσφαλιζεσθε S] ἀσφαλιζεσθαι C

³ φησι κλαίουσα C] κλαίουσα φησί S ⁴ ante Τὰ S add Ἀββᾶ

N.187/5.40 BHG 1322hc, de monacho fornicato

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.

N.188/5.41

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].

N.189/5.42 BHG 1318fb, de manu ambusta

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

Ὁ δὲ πάλιν ταραχθεὶς, καὶ τὸ κρίμα τοῦ θεοῦ φοβηθεὶς, ἔλεγεν· Πόθεν ἤλθε μοι ἡ ὀργὴ αὐτῆς; Καὶ ἀνοίξας τὴν θύραν, εἰσήνεγκεν αὐτὴν ἔσω. Ἦρξατο δὲ ὁ διάβολος κα[*f.* 205r^a]τατοξεύειν αὐτὸν εἰς αὐτὴν. Ὁ δὲ νοήσας τὸν πόλεμον τοῦ ἐχθροῦ ἔλεγεν· Αἱ μεθοδεῖαι τοῦ ἐχθροῦ σκότος εἰσίν, ὁ δὲ υἱὸς τοῦ θεοῦ φῶς ἐστίν. Ἀναστάς οὖν, ἀνήψε τὸν λύχνον. Ἐκκαιόμενος δὲ τῆ ἐπιθυμίᾳ, ἔλεγεν· ὅτι οἱ τὰ τοιαῦτα πράσσουντες, εἰς κόλασιν ὑπάγουσιν· δοκίμασον οὖν ἐντεῦθεν, εἰ δύνασαι ὑπενεγκεῖν τὸ πῦρ τὸ αἰώνιον. Καὶ βαλὼν τὸν δάκτυλον αὐτοῦ ἐπὶ τὸν λύχνον ἔκαυσεν αὐτόν, καὶ οὐκ ἦσθάνετο καιόμενος διὰ τὴν ὑπερβολὴν τῆς πυρώσεως τῆς σαρκός. Καὶ οὕτως ποιῶν ἕως πρωῒ, ἔκαυσεν ὅλους τοὺς δακτύλους αὐτοῦ. Ἐκείνη δὲ ἡ ἀθλία, ὀρῶσα ἅ ἐποίησεν, ἀπὸ τοῦ φόβου ἀπελιθώθη. Ἐλθόντες δὲ τὸ πρωῒ οἱ νεώτεροι πρὸς τὸν ἀναχωρητὴν ἔλεγον· Ἦλθεν ὧδε γυνὴ [*f.* 205r^b] ὀψέ; Ὁ δὲ εἶπεν· Naί, ἰδοὺ ἔσω κοιμᾶται καὶ εἰσελθόντες, εὔρον αὐτὴν νεκράν. Καὶ λέγουσιν αὐτῷ· Ἀββᾶ, τέθνηκεν. Τότε ἀνακαλύψας τὰς χεῖρας αὐτοῦ, ἔδειξεν αὐτοῖς λέγων· Ἰδοὺ, τί ἐποίησέ μοι ἡ θυγάτηρ τοῦ διαβόλου, ἀπώλεσέ μου τοὺς δακτύλους. Καὶ διηγησάμενος αὐτοῖς τὸ γεγονός ἔλεγεν· Γέγραπται· Μὴ ἀποδώσης κακὸν ἀντὶ κακοῦ. Καὶ ποιήσας εὐχὴν ἤγειρεν αὐτὴν, καὶ ἀπελθοῦσα ἐσωφρόνησε τοῦ λοιποῦ.

190. Ἀδελφὸς ἐπολεμήθη ὑπὸ τοῦ δαίμονος τῆς πορνείας. Συνέβη δὲ αὐτὸν διαβῆναι εἰς κώμην τινὰ τῆς Αἰγύπτου, καὶ ἰδὼν θυγατέρα ἱερέως τῶν Ἑλλήνων, ἠγάπησεν αὐτὴν καὶ εἶπεν τῷ πατρὶ αὐτῆς· Δός μοι αὐτὴν εἰς γυναῖκα. Ὁ δὲ ἀποκριθεὶς [*f.* 205v^a] εἶπεν αὐτῷ· Οὐ δύναμαι δοῦναί σοι αὐτὴν, ἐὰν μὴ μάθω παρὰ τοῦ Θεοῦ μου. Καὶ πορευθεὶς πρὸς τὸν δαίμονα, εἶπεν αὐτῷ· Ἰδοὺ τις μοναχὸς ἤλθε θέλων τὴν θυγατέρα μου, δώσω αὐτὴν αὐτῷ; Καὶ ἀποκριθεὶς ὁ δαίμων εἶπεν· Ἐὰν ἀρνεῖται τὸν Θεὸν αὐτοῦ, καὶ τὸ βάπτισμα, καὶ τὸ ἐπάγγελμα τοῦ μοναχοῦ, ἐρώτησον αὐτόν. Καὶ ἔλθων ὁ ἱερεὺς εἶπεν τῷ μοναχῷ· Ἄρνησαι τὸν Θεὸν σου, καὶ τὸ βάπτισμα, καὶ τὸ ἐπάγγελμα τοῦ μοναχοῦ; Ὁ δὲ συνέθετο, καὶ εὐθέως εἶδεν ὡσεὶ περιστερὰν ἐξελθοῦσαν ἀπὸ² τοῦ στόματος αὐτοῦ καὶ ἀναπτάσαν εἰς τὸν οὐρανόν. Καὶ πορευθεὶς ὁ ἱερεὺς πρὸς τὸν δαίμονα, εἶπεν αὐτῷ· Ἰδοὺ συνέθετο τὰ τρία ταῦτα. Τότε ἀποκριθεὶς ὁ διάβολος εἶπεν αὐτῷ· Μὴ δῶς [*f.* 205v^b] αὐτῷ τὴν θυγατέρα σου εἰς γυναῖκα, ὁ γὰρ Θεὸς αὐτοῦ οὐκ ἀπέστη ἀπ' αὐτοῦ, ἀλλ' ἐπιβοηθεῖ αὐτῷ. Καὶ ἔλθων ὁ ἱερεὺς εἶπεν αὐτῷ· Οὐ δύναμαι δοῦναί 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,

ἀπέστη ἀπὸ σοῦ. Ταῦτα δὲ ἀκούσας ὁ ἀδελφὸς εἶπεν ἐν ἑαυτῷ· Εἰ τοσαύτην ἀγαθότητα ἐνεδείξατο ὁ Θεὸς εἰς ἐμέ, ἐγὼ δὲ ὁ ταλαίπωρος ἡρησάμην αὐτὸν καὶ τὸ βάπτισμα καὶ τὸ ἐπάγγελμα τοῦ μοναχοῦ, ὁ δὲ ἀγαθὸς¹ ἔτι καὶ νῦν βοηθεῖ μοι. Καί² εἰς ἑαυτὸν ἐλθὼν, διένησεν, καὶ ἐξῆλθεν εἰς τὴν ἔρημον πρὸς μέγαν γέροντα, καὶ διηγήσατο αὐτῷ τὸ πρᾶγμα. Καὶ ἀποκριθεὶς ὁ γέρον ἔειπεν αὐτῷ· Κάθισον μετ' ἐμοῦ εἰς τὸ σπήλαιον, καὶ νήστευσον τρεῖς ἑβδομάδας ζευγάρια, καὶ γὰρ³ παρακαλῶ τὸν θεὸν ὑπὲρ σοῦ. Καὶ ἐπόνεσεν ὁ γέρον [f. 206r^a] περὶ τοῦ ἀδελφοῦ, καὶ παρεκάλει τὸν Θεὸν λέγων· Δέομαι, Κύριε, χάρισαί μοι τὴν ψυχὴν ταύτην, καὶ δέξαι αὐτῆς τὴν μετάνοιαν. Καὶ εἰσήκουσεν αὐτοῦ ὁ Θεός, καὶ πληρωθείσης τῆς ἑβδομάδος, ἦλθεν ὁ γέρον πρὸς τὸν ἀδελφόν καὶ ἐπηρώτησεν αὐτὸν λέγων· Ἐώρακας τίποτε; Καὶ ἀποκριθεὶς ὁ ἀδελφὸς⁴ εἶπεν· Ναι, ἑώρακα τὴν περιστερὰν ἄνω εἰς τὸ ὕψος τοῦ οὐρανοῦ κατέναντι τῆς κεφαλῆς μου. Καὶ ἀποκριθεὶς ὁ γέρον εἶπεν αὐτῷ· Πρόσεχε σεαυτῷ καὶ παρακάλεσον τὸν Θεὸν ἐκτενωῶς. Καὶ τῇ δευτέρᾳ ἑβδομάδι, ἐλθὼν ὁ γέρον πρὸς τὸν ἀδελφόν, ἐπηρώτησεν αὐτὸν λέγων· Ἐώρακας τίποτε; Ὁ δὲ ἀποκριθεὶς εἶπεν· Εἶδον τὴν περιστερὰν [f. 206r^b] ἐγγὺς τῆς κεφαλῆς μου. Καὶ παρήγγειλεν αὐτῷ ὁ γέρον· Νῆφε καὶ εὐχου. Ἦλθε δὲ πάλιν ὁ γέρον πληρωθείσης τῆς τρίτης ἑβδομάδος, καὶ ἐπηρώτησεν αὐτὸν λέγων· Μὴ τί πλέον ἑώρακας; Ὁ δὲ εἶπεν· Ἐώρακα τὴν περιστερὰν ὅτι ἦλθε καὶ ἔστη ἐπάνω τῆς κεφαλῆς μου, καὶ ἐξέτεινα τὴν χεῖρά μου κατασχεῖν αὐτήν· ἡ δὲ ἀναστᾶσα, εἰσῆλθεν εἰς τὸ στόμα μου. Καὶ εὐχαρίστησεν ὁ γέρον τῷ Θεῷ καὶ εἶπεν τῷ ἀδελφῷ· Ἰδοὺ ἐδέξατο ὁ Θεὸς τὴν μετάνοιάν σου, τὸ λοιπὸν πρόσεχε σεαυτῷ. Καὶ ἀποκριθεὶς ὁ ἀδελφὸς εἶπεν· Ἰδοὺ ἀπὸ τοῦ νῦν ἔσομαι μετὰ σοῦ, ἀββᾶ, ἕως οὗ ἀποθάνω.

191. Ἔλεγέ τις τῶν Θηβαίων γερόντων· ὅτι ἐγὼ ἦμην τέκνον ἱερέως τῶν Ἑλλήνων. Μικρὸς οὖν [f. 206v^a] ἐκαθήμην καὶ εἶδον τὸν πατέρα μου πολλακίς εἰσερχόμενον θυσίαν ἐπιτελέσαι τῷ εἰδώλῳ. Ἄπαξ δὲ ἐν κρυφῇ εἰσελθὼν ὀπίσω αὐτοῦ, εἶδον τὸν Σατανᾶν καὶ πᾶσαν τὴν στρατιάν αὐτοῦ παρεστῶσαν καὶ ἰδοὺ εἷς ἄρχων αὐτοῦ ἐλθὼν προσεκύνει αὐτῷ. Ἀποκριθεὶς δὲ ὁ διάβολος εἶπεν αὐτῷ· Πόθεν σὺ ἔρχῃ; Ὁ δὲ εἶπεν· Εἰς τήνδε τὴν χώραν ἦμην, καὶ ἐξήγειρα πολέμους, καὶ πολλὴν ἐκχυσιν αἱμάτων ἐποίησα καὶ ἦλθον τοῦ ἀναγγεῖλαί σοι. Καὶ εἶπεν αὐτῷ· Πόσῳ χρόνῳ τοῦτο ἐποίησας; Ὁ δὲ εἶπεν· Ἐν τριάκοντα ἡμέραις. Ὁ δὲ κελεύσας

¹ ἀγαθὸς] ὦν add S² Καὶ om S³ καὶ γὰρ C] καὶ S⁴ 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.

N.191/5.44 BHG 1450va, *de filio sacerdotis pagani*

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

μαστιχθῆναι αὐτόν, εἶπεν· Τοσοῦτω χρόνῳ τοῦτο μόνον ἐποίησας; Καὶ ἰδοὺ ἄλλος προσεκύνει αὐτῷ, καὶ λέγει αὐτῷ· Καὶ σὺ [f. 206v^b] πόθεν ἔρχῃ; Ἀποκριθεὶς δὲ ὁ δαίμων εἶπεν· Ἐν τῇ θαλάσῃ ἤμην, καὶ ἐξήγειρα ἀνέμους καὶ κατεπόντισα πλοῖα, καὶ πολλοὺς ἀνθρώπους ἀπέκτεινα, καὶ ἦλθον τοῦ ἀναγγεῖλαί σοι. Ὁ δὲ εἶπεν αὐτῷ· Πόσῳ χρόνῳ τοῦτο ἐποίησας; Ὁ δὲ δαίμων εἶπεν· Ἐν ἡμέραις εἴκοσι. Ἐκέλευσε δὲ καὶ τοῦτον¹ μαστιχθῆναι λέγων· Διατί τοσαύταις ἡμέραις τοῦτο μόνον² ἐποίησας; Καὶ ἰδοὺ ὁ τρίτος ἐλθὼν προσεκύνει αὐτῷ. Εἶπεν δὲ καὶ τούτῳ· Καὶ σὺ πόθεν ἔρχῃ; Καὶ ἀποκριθεὶς ὁ δαίμων εἶπεν· Εἰς τήνδε τὴν κώμην³ γάμοι ἐγένοντο, καὶ ἐξήγειρα πόλεμον καὶ πολλὴν ἔκχυσιν αἱμάτων⁴ ἐποίησα, ἀποκτείνας τὸν νυμφίον καὶ τὴν νύμφην, καὶ ἦλθον τοῦ ἀναγ[^af. 207r]γεῖλαί σοι. Ὁ δὲ εἶπεν· Πόσαις ἡμέραις τοῦτο ἐποίησας; καὶ εἶπεν· Δέκα. Ἐκέλευσεν δὲ καὶ τοῦτον ὡς χρονίσαντα μαστιγωθῆναι.⁵ Πρὸς τούτοις ἦλθεν καὶ ἕτερος προσκυνῆσαι αὐτῷ. Εἶπεν δέ· Πόθεν καὶ σὺ ἔρχῃ; Ὁ δὲ εἶπεν· Ἐν τῇ ἐρήμῳ ἤμην ἰδοὺ τεσσαράκοντα ἔτη, πολεμῶν πρὸς ἓνα μοναχόν, καὶ τὴν νύκτα ταύτην κατέβαλον αὐτόν εἰς πορνείαν. Τοῦτο ἀκούσας, ἀναστάς, κατεφίλησεν αὐτόν, καὶ ἄρας ὃν ἐφόρει στέφανον, ἐπέθηκε τῇ κεφαλῇ αὐτοῦ, καὶ ἐκάθισεν αὐτόν ἐν τῷ θρόνῳ αὐτοῦ λέγων· Ὅτι τὸ⁶ μέγα τοῦτο πρᾶγμα ἠδυνήθης ποιῆσαι. Εἶπεν δὲ ὁ γέρον· Τοῦτο ἐγὼ ἰδὼν,⁷ ἔλεγον· Οὕτως μεγὰ ἐστι τὸ τάγμα⁸ τῶν μοναχῶν, καὶ τοῦτο⁹ εὐδοκήσαντός μου¹⁰ [f. 207r^b] τῆς σωτηρίας,¹¹ ἐξήλθον καὶ γέγονα μοναχός.

Διηγήματα πρὸς ὑπομονὴν καὶ καρτερίαν ἡμᾶς ἀλείφοντα

192. Εἶπεν γέρον· Ἐὰν ἔλθῃ ἀνθρώπῳ πειρασμός, πανταχόθεν πληθύνονται αὐτῷ αἱ θλίψεις, ἵνα ὀλιγορήσῃ καὶ γογγύσῃ, καὶ διηγῆσαι τὸ γέρον οὕτως· Ἀδελφός τις ἦν εἰς τὰ Κελλία, καὶ ἦλθεν ἐπ' αὐτόν πειρασμός. Καὶ εἰ ἔβλεπέν τις αὐτόν, οὐδὲ ἀσπάσασθαι αὐτόν ἠθέλην, οὐδὲ εἰς κελλίον εἰσαγαγεῖν, καὶ εἰ ἔχρηζεν ἄρτον, οὐδεὶς αὐτῷ ἐκίχρα, καὶ ἀπὸ τοῦ θερισμοῦ ἐρχόμενον, οὐδεὶς εἰς τὴν ἐκκλησίαν προετρέπετο δι' ἀγάπην ὡς ἔστιν ἔθος. Ἦλθε δὲ μίαν ἀπὸ τοῦ θέρους, καὶ οὐδὲ ἄρτους εἶχεν εἰς τὴν κέλλαν αὐτοῦ καὶ σὺν τούτοις [f. 207v^a]

¹ τοῦτον C] αὐτόν S ² τοῦτο μόνον C] μόνον τοῦτο trsp S ³ κώμην C] πόλιν S

⁴ ἔκχυσιν αἱμάτων C] αἱμάτων ἔκχυσιν trsp S ⁵ μαστιγωθῆναι C] μαστιχθῆναι S

⁶ τὸ om S ⁷ ἐγὼ ἰδὼν] ἰδὼν ἐγὼ S ⁸ τάγμα C] πρᾶγμα S ⁹ τοῦτο C] τοῦ Θεοῦ S

¹⁰ μου C] μοι S ¹¹ τῆς σωτηρίας C] τὴν σωτηρίαν S

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 CONDUCTIVE TO PATIENT ENDURANCE AND PERSEVERANCE

N.192/7.29

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

πᾶσιν¹ εὐχαρίσται τῷ Θεῷ. Ἰδὼν δὲ ὁ Θεὸς τὴν ὑπομονὴν αὐτοῦ, ἤρε τὸν πόλεμον τοῦ πειρασμοῦ ἀπ' αὐτοῦ, καὶ ἰδοὺ τις ἦλθε² τὴν θύραν κρούων, κάμηλον ἔχων ἀπ' Αἰγύπτου μεστὴν ἄρτων. Καὶ ἤρξατο ὁ ἀδελφὸς κλαίειν καὶ³ λέγειν·⁴ Κύριε, οὐκ ἦμην ἄξιος θλιβῆναι μικρὸν⁵ διὰ τὸ ὄνομά σου; καὶ ὡς παρηλθεν ὁ πειρασμός, ἐκράτουν αὐτὸν οἱ ἀδελφοὶ καὶ ἀνέπαυον εἰς τὰ κελλία αὐτῶν καὶ εἰς τὴν ἐκκλησίαν.

193. Παρέβαλόν τινες ἀδελφοὶ ἐν τῇ ἐρήμῳ μεγάλῳ γέροντι, καὶ εἶπον αὐτῷ· Πῶς καρτερεῖς ὧδε, ἀββᾶ, ὑπομένων τὸν κόπον τοῦτον; Καὶ εἶπεν ὁ γέρον· Ὁλος ὁ χρόνος τοῦ κόπου μου οὗ ποιῶ ὧδε οὕτω ἡμέρας μιᾶς τῆς κολάσεώς ἐστιν.

194. Εἶπεν γέρον· ὅτι οἱ ἀρχαῖοι οὐ [f. 207ν^b] ταχέως μετέβαινον ἐκ τοῦ τόπου αὐτῶν, ἐκτὸς τῶν⁶ τριῶν πραγμάτων τούτων· Ἐάν τις εὐρεθῆ ἔχων τινὰ λυπούμενον κατ' αὐτοῦ, καὶ πάντα ποιῶν τὰ πρὸς θεραπείαν αὐτοῦ μὴ δύναται αὐτὸν μεταβαλεῖν, ἢ πάλιν, ἐὰν συμβῆ ἀπὸ πολλῶν δοξάζεσθαι, ἢ πειρασμῷ πορνείας περιπεσεῖν.⁷

195. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Τί ποιήσω; ὅτι οἱ λογισμοὶ θλιβουσί με λέγοντες· Οὐ δύνασαι νηστεύειν οὐδὲ ἐργάζεσθαι, κἂν ἐπισκέπτου τοὺς⁸ ἀσθενοῦντας καὶ τοῦτο ἀγάπη ἐστίν. Λέγει αὐτῷ ὁ γέρον· Ὑπαγε, φάγε, πίε, κοιμῶ· μόνον τοῦ κελλίου⁹ μὴ ἀποστῆς, εἰδὼς ὅτι ἡ ὑπομονὴ τοῦ κελλίου φέρει τὸν μοναχὸν εἰς τὴν τάξιν¹⁰ αὐτοῦ. Καὶ ὡς ἐποίησε τρεῖς ἡμέρας [f. 208r^a] ἠκηδίασεν, καὶ εὐρῶν μικρὰ θαλλία, ἔσχισεν αὐτά, καὶ πάλιν τῇ ἐξῆς ἤρξατο πλέκειν αὐτά· καὶ πεινάσας, εἶπεν· Ἰδοὺ ἄλλα μικρὰ θαλλία καὶ ἐσθίω. Καὶ ὡς ἐποίησε τὰ θαλλία,¹¹ εἶπεν πάλιν· Ἀναγινώσκω μικρὸν, καὶ οὕτως ἐσθίω. Καὶ ὡς ἀνέγνω λέγει· Ποιῶ μου τοὺς μικροὺς ψαλμούς, καὶ μετὰ ἀμεριμνίας ἐσθίω. Καὶ οὕτως κατὰ μικρὸν προέκοπτεν, τοῦ Θεοῦ συνεργοῦντος ἕως οὗ ἦλθεν εἰς τὴν τάξιν αὐτοῦ. Καὶ θάρσος λαβὼν κατὰ τῶν λογισμῶν ἐνίκα αὐτοῦς.

196. Ἠρωτήθη γέρον· Διατί ἀκηδιῶ καθεζόμενος ἐν τῷ κελλίῳ μου; Καὶ ἀπεκρίθη· ὅτι οὐχ ἐώρακας ἀκμὴν οὔτε τὴν ἐλπίζομένην ἀνάπαυσιν, οὔτε τὴν ἐσομέ[^b]νην κόλασιν. Εἰ γὰρ ταῦτα ἀκριβῶς ἐώρακας, εἰ

¹ σὺν τούτοις πᾶσιν C] ἐπὶ πᾶσι τούτοις S ² τις ἦλθε C] ἦλθέ τις trsp S ³ καὶ om S

⁴ λέγειν C] λέγων S ⁵ μικρὸν om S ⁶ τῶν om S

⁷ περιπεσεῖν corf] περιπειν C] πεσεῖν S ⁸ τοὺς] ἀδελφούς add S ⁹ κελλίου] σου add S

¹⁰ τάξιν C] σύναξιν S ¹¹ θαλλία] καὶ add S

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/Arsenius II

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

σκωλήκων ἔγεμεν τὸ κελλίον σου, ὥστε ἕως τραχήλου ἐν αὐτοῖς¹ δεδοικέναι, ὑπέμενες ἂν μὴ ἀκηδιῶν.

197. Τινὰ τῶν γερόντων παρεκάλουν οἱ ἀδελφοὶ παύσασθαι τῶν μεγάλων πόνων. Ὁ δὲ ἀπεκρίθη αὐτοῖς· Λέγω ὑμῖν, τέκνα, ὅτι Ἄβραάμ ἔχει μετανοῆσαι ὁρῶν τὰς δωρεὰς τοῦ Θεοῦ τὰς μεγάλας, διότι μὴ πλέον ἠγωνίσαστο.

198. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Οἱ λογισμοὶ μου ρέμβονται καὶ θλίβομαι. Λέγει αὐτῷ ὁ γέρον· Σὺ κάθου εἰς τὸ κελλίον σου, καὶ αὐτοὶ πάλιν ἔρχονται. Ὡσπερ γὰρ ἡ ὄνος ἐὰν ἦ δεδεμένη καὶ ὁ πῶλος αὐτῆς σκιρτᾷ ὥδε κάκει² καὶ ὅπου δ' ἂν ἀπέρχηται³ πρὸς τὴν μητέρα [f. 208v^a] αὐτοῦ ἔρχεται,⁴ οὕτως καὶ οἱ λογισμοὶ τοῦ διὰ τὸν Θεὸν ἐγκαρτεροῦντος ἐν τῷ κελλίῳ αὐτοῦ, εἰ καὶ πρὸς μικρὸν ρέμβονται, ἀλλὰ πάλιν πρὸς αὐτὸν ἀναστρέφουσιν.⁵

199. Γέρων τις ἐκάθητο ἐν τῇ ἐρήμῳ ἔχων τὸ διάστημα ἀπὸ τοῦ ὕδατος μίλια δώδεκα, καὶ ἀπερχόμενος καθάπαξ γεμίσει, ὠλιγώρησε καὶ εἶπεν· Τίς χρεῖα τοῦ κόπου τούτου; Ἔρχομαι καὶ μένω πλησίον τοῦ ὕδατος. Καὶ τοῦτο εἰπὼν ἐστράφη, καὶ θεωρεῖ τινα ἀκολουθοῦντα καὶ ἀριθμοῦντα τὰ βήματα αὐτοῦ, ἠρώτησε δὲ αὐτόν· Σὺ τίς εἶ; Ὁ δὲ εἶπεν· Ἄγγελος Κυρίου εἰμί, καὶ ἀπεστάλην μετρηῆσαι τὰ βήματά σου, καὶ δοῦναί σοι τὸν μισθόν. Καὶ τοῦτο ἀκούσας ὁ γέρον, εὐψυχος ἐγένετο καὶ προθυμῶ [f. 208v^b]τερος, καὶ προσέθηκεν ἐσώτερον μίλια πέντε.

200. Ἐλεγον οἱ πατέρες· Ἐὰν συμβῆ σοι πειρασμὸς ἐν τῷ τόπῳ ὅπου οἰκεῖς, μὴ καταλίπης τὸν τόπον ἐν τῷ καιρῷ τοῦ πειρασμοῦ, εἰ δὲ μὴ, ὅπου ἐὰν ἀπέλθης εὐρίσκεις ἔμπροσθέν σου ὁ φεύγεις, ἀλλ' ὑπόμεινον ἕως οὗ παρέλθῃ ὁ πειρασμὸς, ἵνα ἀσκανδάλιστος γένηται ἡ ἀναχώρησίς σου καὶ ἐν καιρῷ εἰρήνης, ὅπως μηδὲ⁶ τοῖς κατοικοῦσι τὸν τόπον θλίψιν τινὰ⁷ ποιήσῃ⁸ ὁ χωρισμὸς σου.⁹

¹ αὐτοῖς S] αὐταῖς C ² σκιρτᾷ ὥδε κάκει C] ὥδε κάκει σκιρτᾷ trsp S

³ ἀπέρχηται C]-εται 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-sin. Can this be ἐπάνεισιν?)

⁵ ἀναστρέφουσιν C] ἐπαναστρέφουσιν S ⁶ μηδὲ om S

⁷ θλίψιν τινὰ C] μὴ τινα θλίψιν ὡς τὸ εἰκὸς S ⁸ ποιήσῃ C] ἐμποιῆσαι S

⁹ ὁ χωρισμὸς σου C] τὸν χωρισμὸν 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 κοινοβίῳ ἡσυχαστής, καί συνεχῶς ἐκινεῖτο εἰς ὀργήν. Λέγει οὖν ἐν ἑαυτῷ· Ἀπέρχομαι¹ καταμόνας ἀναχωρῶν καί ἐν τῷ μὴ ἔχειν με τίποτε μετὰ τινος, παύεται ἀπ' ἐμοῦ τὸ πάθος. Ἐξελθὼν οὖν, ᾤκησεν ἐν [f. 209r^a] σπηλαίῳ μόνος. Ἐν μιᾷ δὲ τῶν ἡμερῶν, γεμίσας τὸ βαυκάλιον ὕδατος ἔθηκε χαμαὶ καὶ ἐξαίφνης ἐστράφη. Λαβὼν δὲ ἐγέμισεν αὐτό, καὶ πάλιν ἐστράφη.² Εἶτα τρίτον γεμίσας ἔθηκε, καὶ πάλιν ἐστράφη. Καὶ θυμωθείς, ἐδράξατο αὐτοῦ καὶ ἔκλασεν αὐτό. Εἰς ἑαυτὸν δὲ ἐλθὼν, ἔγνω ὅτι ἐνεπαίχθη ὑπὸ τοῦ δαίμονος, καὶ εἶπεν· Ἰδοὺ³ καταμόνας ἀνεχώρησα, καὶ ἠττήθην, ἀπέρχομαι οὖν εἰς τὸ κοινόβιον. Πανταχοῦ γάρ, ἀγῶνος χρεία καὶ ὑπομονῆς καὶ τῆς τοῦ Θεοῦ βοήθειας. Καὶ ἀναστὰς ὑπέστρεψεν εἰς τὸν τόπον αὐτοῦ.

202. Ἀδελφός ἠρώτησε γέροντα λέγων· Τί ποιήσω, πάτερ, ὅτι οὐδὲν ἐργάζομαι μοναχοῦ, ἀλλ' ἐν ἀμελείᾳ εἰμι ἐσθίων, [f. 209r^b] καὶ πίνων καὶ κοιμώμενος, καὶ ἐν αἰσχροῖς λογισμοῖς καὶ ἐν ταραχῇ πολλῇ εἰμι, μετερχόμενος ἀπὸ ἔργου εἰς ἔργον καὶ ἀπὸ λογισμῶν εἰς λογισμούς. Εἶπεν δὲ ὁ γέρον· Σὺ κάθου εἰς τὸ κελλίον σου, καὶ ὁ δύνασαι ποιεῖ ἐκτὸς ταραχῆς. Θέλω γάρ τὸ μικρὸν ὃ σὺ ποιεῖς ἄρτι, ὡς ὅτι ὁ ἀββᾶς Ἀντωνίος ἐποίει τὰ μεγάλα εἰς τὸ ὄρος, καὶ πιστεύω ὅτι καθήμενος ἐν τῷ κελλίῳ διὰ τὸ ὄνομα τοῦ Θεοῦ καὶ τηρῶν τὴν ἑαυτοῦ συνείδησιν, εὐρίσκη καὶ αὐτὸς εἰς τὸν τόπον τοῦ ἀββᾶ Ἀντωνίου.

203. Ἠρωτήθη γέρον πῶς δεῖ σπουδαῖον ἀδελφὸν μὴ σκανδαλισθῆναι ἐὰν ἴδῃ τινὰς ἀνακάμπτοντας ἐν τῷ κόσμῳ καὶ εἶπεν· ὀφείλει σκοπεῖν τοὺς κύνας, τοὺς θηρεύον[ε]ς [f. 209v^a] τὰς τοὺς λαγῶους, καθάπερ εἰς ἕξ αὐτῶν ἑωρακῶς τὸν λαγῶν ἐπιδιώκει ἕως οὗ φθάσῃ μὴ ἐμποδισθεῖς, οἱ δὲ λοιποὶ ὀρῶσι μόνον τὸν κύνα τὸν ἐπιδιώκοντα, καὶ ἕως μὲν τινος σὺν αὐτῷ τρέχουσιν, ὕστερον δὲ κατανοήσαντες ἀνακάμπτουσιν εἰς τὰ ὀπίσω, μόνος δὲ ἐκεῖνος ὁ ἑωρακῶς ἐπιδιώκει ἕως οὗ φθάσῃ μὴ ἐμποδισθεῖς ἐν τῷ σκοπῷ τοῦ δρόμου ὑπὸ τῶν ἀνακαμψάντων, μήτε τῶν κρημνῶν καὶ ὑλῶν καὶ κέντρων φροντίζων. Οὕτως καὶ ὁ τὸν δεσπότην Χριστὸν ἐπιζητῶν, τῷ σταυρῷ ἀδιαλείπτως προσέχων, πάντα ὑπερβαίνει τὰ συναντῶντα σκάνδαλα, ἕως οὗ φθάσῃ τὸν σταυρωθέντα.

¹ ἀπέρχομαι] καὶ add S

² Λαβὼν δὲ ἐγέμισεν αὐτό, καὶ πάλιν ἐστράφη om S

³ Ἰδοὺ] καὶ add S

N.201/7.40

There was a brother living in *hēsychia* 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.

N.202/7.41

“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.”

N.203/7.42

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. Εἶπεν γέρων· ὡσπερ δένδρον καρποφορῆσαι ἀδύνατον [f. 209v^b] συνεχῶς μεταφυτευόμενον, οὕτως οὐδὲ μοναχὸς μεταβαίνων ἐκ τόπου εἰς τόπον ἀρετὴν ἐπιτελέσαι δύναται.

205. Ἀδελφὸς ὀχλούμενος ὑπὸ λογισμῶν ὥστε ἐξελθεῖν ἐκ τῆς μονῆς, ἀνήγγειλε τῷ ἄββᾶ. Ὁ δὲ λέγει πρὸς αὐτόν· Ὑπαγε, κάθου εἰς τὸ κελλίον σου, καὶ παράσχου ἐνέχυρον τῷ τείχει τῆς κέλλης τὸ σῶμα, καὶ μὴ ἐξέλθης ἐκεῖθεν, ἄφες τὸν λογισμὸν λογίσηται ὃ βούλεται, μόνον μὴ ἐκβάλης ἐκ τῆς κέλλης τὸ σῶμα.

206. Εἶπεν γέρων· Ἡ κέλλα τοῦ μοναχοῦ ἔστιν ἡ κάμινος¹ Βαβυλῶνος, ὅπου οἱ τρεῖς παῖδες τὸν υἱὸν τοῦ Θεοῦ εὔρον, καὶ ὁ στύλος τῆς νεφέλης, ὅθεν ὁ Θεὸς τῷ Μωϋσῆι ἐλάλησεν.

207. Ἀδελφὸς ἔμεινεν ἐννέα [f. 210r^a] ἔτη πολεμούμενος ἐξελθεῖν ἀπὸ κοινοβίου καὶ καθ' ἡμέραν ἠτοίμαζε τὸ μηλωτάριον αὐτοῦ ἵνα ἐξέλθῃ, καὶ ὡς ἐγένετο ὁψέ, ἔλεγεν ἐν ἑαυτῷ· Αὐριον ἀναχωρῶ ἐκ τῶν ὧδε. Καὶ πρωΐας ἔλεγε τῷ λογισμῷ· Βιασώμεθα ἑαυτοὺς καρτερῆσαι καὶ τὴν σήμερον διὰ τὸν Κύριον. Καὶ ὡς ἐπλήρωσεν ἐννέα ἔτη οὕτως ποιῶν, ἐκούφισεν ὁ Θεὸς πάντα πειρασμὸν ἀπ' αὐτοῦ καὶ ἀνεπάτη.

208. Ἀδελφὸς τις ἐμπεσὼν εἰς πειρασμὸν ἀπὸ τῆς θλίψεως ἀπώλεσε τὸν μοναχικὸν κανόνα, καὶ θέλων βαλεῖν ἀρχήν, διὰ τὴν θλίψιν² ἐνεποδίζετο λέγων ἐν ἑαυτῷ· Πότε ἔχω εὐρεῖν ἑμαυτὸν ὡσπερ ἡμην ποτέ; Καὶ ὀλιγωρῶν, οὐκ ἴσχυεν ἄρ[³f. 210r^b]ξασθαι τοῦ μοναχικοῦ ἔργου. Ἐλθὼν δὲ πρὸς τινα γέροντα διηγήσατο αὐτῷ³ τὰ καθ' ἑαυτόν. Καὶ ὁ γέρων ἀκούσας τὰ τῆς θλίψεως αὐτοῦ προσήνεγκεν αὐτῷ ὑπόδειγμα τοιοῦτον, λέγων· Ἄνθρωπός τις εἶχε χωρίον, καὶ ἐξ ἀμελείας αὐτοῦ, ἐχερσώθη, καὶ ἐπληρώθη θρύων καὶ ἀκανθῶν. Ἔδοξε δὲ αὐτῷ ὕστερον φιλοκαλῆσαι αὐτό, καὶ λέγει⁴ τῷ υἱῷ αὐτοῦ· Ὑπαγε· καθάρισον τὸ χωρίον. Καὶ ἐλθὼν⁵ ὁ υἱὸς αὐτοῦ καθάρισαι αὐτό, θεωρήσας τὸ πλῆθος τῶν ἀκανθῶν, ὀλιγόρησε λέγων ἐν ἑαυτῷ· Πότε ἔχω ὅλα ταῦτα ἀνασπᾶσαι καὶ καθάρισαι τὰ ὧδε; Καὶ ἀναπεσὼν ἤρξατο κοιμᾶσθαι ἐπὶ πολλὰς ἡμέρας. Μετὰ δὲ [f. 210v^a] ταῦτα, ἔρχεται ὁ πατὴρ αὐτοῦ ἰδεῖν τί ἐποίησεν, καὶ εὔρεν αὐτὸν μηδὲν ἐργασάμενον καὶ εἶπεν αὐτῷ· Τί ὅτι ἕως τοῦ νῦν οὐδὲν εἰργάσασ; Καὶ εἶπεν ὁ νεώτερος τῷ πατρὶ αὐτοῦ· Μόνον ὡς ἤρχομην ἐργάσασθαι, πάτερ, βλέπων τὸ πλῆθος τῶν θρύων καὶ τῶν

¹ ἔστιν ἡ κάμινος] ἡ κάμινός ἐστι trsp S ² διὰ τὴν θλίψιν om S ³ αὐτῷ S] αὐτόν C

⁴ λέγει] οὖν add S ⁵ ἐλθὼν 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, συνειχώμην, καὶ ἀπὸ τῆς θλίψεως, ἐτίθουν ἑμαυτὸν καὶ ἐκοιμώμην. Λέγει αὐτῷ ὁ πατήρ αὐτοῦ· Τέκνον, ἴσον τοῦ πλάτους τοῦ στρώματός σου ποίει καθ' ἡμέραν, καὶ οὕτω προκόπτει τὸ ἔργον σου καὶ οὐκ ὀλιγωρεῖς. Ὁ δὲ ἀκούσας ἐποίησεν οὕτως, καὶ ἐν ὀλίγῳ χρόνῳ ἐκαθαρίσθη τὸ χωρίον. Οὕτως οὖν καὶ σύ, ἀδελφέ, κατ' ὀλίγον ἐργάζου καὶ οὐκ ὀλιγωρεῖς¹ καὶ ὁ Θεὸς τῇ χάριτι αὐ[φ. 210ν^b] τοῦ πάλιν ἀποκαθιστῆ² σε εἰς τὴν ἀρχαίαν σου ἔξιν.³ Ὁ δὲ ἀδελφὸς ἀκούσας, καὶ⁴ καθίσας μεθ' ὑπομονῆς ἐποίει ὡς ἐδιδάχθη ὑπὸ τοῦ γέροντος, καὶ εὗρεν ἀνάπαυσιν χάριτι Χριστοῦ.

209. Γέρων τις ἦν καὶ συνεχῶς ἑκακοῦτο καὶ ἠσθένει. Συνέβη δὲ αὐτὸν ἕνα ἐνιαυτὸν μὴ κακωθῆναι, καὶ ἐδυσφόρει δεινῶς καὶ ἔκλαιε, λέγων· Ἐγκατέλιπέ με ὁ Θεὸς καὶ οὐκ ἐπεσκέψατό με.

210. Εἶπεν γέρων· ὅτι ἀδελφὸς τις ἐπειράζετο ἀπὸ λογισμοῦ ἐπὶ ἔτη ἐννέα, ὥστε⁵ αὐτὸν ἀπολέγεσθαι⁶ τὴν σωτηρίαν αὐτοῦ, καὶ ἀπὸ εὐλαβείας κατέκρινεν ἑαυτὸν λέγων· Ἀπώλεσά μου τὴν ψυχὴν, ὑπάγω εἰς τὸν κόσμον παρ' ᾧ ἀπωλόμην. Ἀπερχομένου [f. 211r^a] δὲ αὐτοῦ, ἦλθε φωνὴ αὐτῷ κατὰ τὴν ὁδὸν λέγουσα· Τὰ ἐννέα ἔτη ἃ ἐπειράσθης, στέφανοί σου ἦσαν, ἐπίστρεψον εἰς τὸν τόπον σου, καὶ κουφίζω σε ἀπὸ τῶν λογισμῶν. Βλέπεις ὅτι οὐκ ἔστι καλὸν ἀπελπίζειν τινὰ ἑαυτοῦ διὰ λογισμούς, μᾶλλον δὲ οὗτοι στεφάνους ἡμῖν προξενουῖσιν, ἐὰν αὐτούς καλῶς⁷ διεξερχώμεθα.

¹ Ὁ δὲ ἀκούσας ἐποίησεν οὕτως . . . κατ' ὀλίγον ἐργάζου καὶ οὐκ ὀλιγωρεῖς om S

² ἀποκαθιστῆ σε corr] ἀποκαθιστάσαι C] ἀποκαθιστᾶ σε S ³ ἔξιν C] τάξιν S

⁴ καὶ om S ⁵ ὥστε] καὶ add S ⁶ αὐτὸν ἀπολέγεσθαι] ἀπολέγεσθαι αὐτὸν trsp S

⁷ αὐτούς καλῶς C] καλῶς αὐτούς trsp 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 Θηβαΐδι καθήμενος ἐν σπηλαίῳ, καὶ εἶχε μαθητὴν δόκιμον. Ἔθος δὲ ἦν καθ' ἑσπέραν τὸν γέροντα παραινεῖν αὐτῷ τὰ πρὸς ὠφέλειαν, καὶ μετὰ τὴν παραίνεσιν, ἐποίει εὐχὴν καὶ ἀπέλυεν αὐτὸν κοιμηθῆναι. Συνέβη δὲ ποτὲ κοσμικούς τινας εὐλαβεῖς, εἰδότας τὴν πολ[*f.* 211*g*^b]λὴν ἄσκησιν τοῦ γέροντος, παραβαλεῖν καὶ ποιῆσαι αὐτοῖς παράκλησιν. Καὶ μετὰ τὸ ἀπελθεῖν αὐτούς, ἐκάθισε πάλιν ὁ γέρων τῆ ἑσπέρα κατὰ τὸ ἔθος, νουθετῶν τὸν ἀδελφόν· καὶ ὁμιλῶν αὐτῷ, κατηνέχθη εἰς ὕπνον. Ὁ δὲ ἀδελφὸς παρέμενε ἕως οὗ ὁ γέρων ἐξυπνισθῆ καὶ ποιῆσῃ αὐτῷ τὴν εὐχὴν. Ἐπιπολὺ οὖν καθεζόμενος, μὴ ἐξυπνιζομένου τοῦ γέροντος, ὠχλήθη ὑπὸ τῶν λογισμῶν ἀπελθεῖν κοιμηθῆναι ἐκτὸς ἀπολύσεως. Καὶ βιασάμενος ἑαυτὸν, ἀντέστη τῷ λογισμῷ, καὶ ἔμεινε, πάλιν δὲ ὠχλήθη καὶ οὐκ ἀπῆλθεν, ὡσαύτως δὲ ἕως ἐπτάκις ὀχληθεὶς ἀντέστη τῷ λογισμῷ [*f.* 211*v*^a]. Μετὰ δὲ ταῦτα, τῆς νυκτὸς προκοψάσης διυπνίσθη¹ ὁ γέρων, καὶ εὔρεν αὐτὸν παρακαθεζόμενον καὶ λέγει αὐτῷ· οὐκ ἀνεχώρησας ἕως ἄρτι; Ὁ δὲ εἶπεν· Οὐχί· οὐ γὰρ ἀπέλυσάς με, ἀββᾶ. Ὁ δὲ γέρων εἶπεν· Καὶ διατί οὐκ ἐξύπνισάς με; Ὁ δὲ φησιν· Οὐκ ἐτόλμησά σε νύξαι,² ἵνα μὴ σε παραλύσω. Ἄναστάντες δὲ ἔβαλον τὰ ὀρθρινά, καὶ μετὰ τὴν σύναξιν, ἀπέλυσεν ὁ γέρων τὸν ἀδελφὸν καὶ ἐκάθητο καθ' ἑαυτὸν. Γίνεται οὖν ἐν ἐκστάσει, καὶ ἰδοὺ τις δεικνύων αὐτῷ τόπον ἔνδοξον καὶ θρόνον ἐν αὐτῷ καὶ ἐπάνω τοῦ θρόνου ἐπτὰ στεφάνους. Ἡρώτα δὲ τὸν δεικνύοντα αὐτῷ λέγων· Τίνος ταῦτα; Ὁ δὲ εἶπεν αὐτῷ· Τοῦ [*f.* 211*v*^b] μαθητοῦ σου· καὶ τὸν μὲν τόπον καὶ τὸν θρόνον ἐχαρίσατο αὐτῷ ὁ Θεὸς διὰ τὴν ὑπακοὴν αὐτοῦ· τοὺς δὲ ἐπτὰ στεφάνους ἐν τῆ νυκτὶ ταύτῃ ἔλαβεν. Τοῦτο δὲ ἀκούσας ὁ γέρων ἐθαύμασεν, καὶ γενόμενος ἔμβροτος, καλεῖ τὸν ἀδελφόν καὶ λέγει αὐτῷ· Εἶπέ μοι τί ἐποίησας τὴν νύκτα ταύτην. Ὁ δὲ εἶπεν· Συγχώρησόν μοι ἀββᾶ, ὅτι οὐδὲν ἐποίησα. Ὁ δὲ γέρων νομίσας ὅτι ταπεινοφρονῶν οὐχ ὁμολογεῖ, εἶπεν αὐτῷ· Οὐ παραχωρῶ σοι εἰ μὴ εἴπῃς μοι τί ἐποίησας, ἢ τί ἐνεθυμήθης τὴν νύκτα ταύτην. Ὁ δὲ ἀδελφός, μηδὲν ἑαυτῷ συνειδῶς πεπραχέναι, ἠπόρει εἰπεῖν. Λέγει δὲ τῷ πατρὶ·³ Ἀββᾶ, οὐδὲν ἐποίησα εἰ μὴ μὸ [*f.* 212*r*^a]νον τοῦτο· Ὅτι ὀχληθεὶς ὑπὸ τῶν λογισμῶν ἐπτάκις, ἀναχωρῆσαι χωρὶς τῆς σῆς ἀπολύσεως,⁴ οὐκ ἀπῆλθον. Ἀκούσας δὲ τοῦτο ὁ γέρων, ἐνόησεν ὅτι ὁσάκις ἀντεμαχῆσατο τῷ λογισμῷ, ἐστεφανώθη ὑπὸ τοῦ Θεοῦ, καὶ τῷ μὲν ἀδελφῷ οὐδὲν τούτων ἐλάλησεν, ὠφελείας δὲ χάριν διηγῆσατο αὐτὰ πατράσι πνευματικοῖς, ἵνα μάθωμεν ὅτι μικρῶν ἐνεθυμήσεων στεφάνους ἡμῖν ὁ Θεὸς χαρίζεται. Καλὸν οὖν τὸ βιάζεσθαι

¹ διυπνίσθη C] ἀνέστη S ² σε νύξαι] νύξαι σε trsp S ³ τῷ πατρὶ C] αὐτῷ S

⁴ ἀπολύσεως S] ἀναλύσεως C

N.211/7.52 (cf. 1.16)

There was an elder in the Thebaid living in a cave who had a well-trying 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

ἑαυτοῦς¹ διὰ τὸν Θεόν. Βιαστή γάρ ἐστιν ἡ βασιλεία τῶν οὐράνων, καὶ βιασταὶ ἀρπάζουσιν αὐτήν.

212. Ἦσθῆνησέ τις γέρων ποτέ εἰς τὰ Κελλία, καθεζόμενος καταμόνας καὶ μὴ ἔχων τὸν ὑπηρετῆ[f. 212r^b]τοῦντα αὐτῷ. Καὶ ἀνιστάμενος, εἶ τι εὑρίσκειν ἐν τῷ κελλίῳ μετελάμβανεν. Μείναντος οὖν αὐτοῦ ἐπὶ πολλὰς ἡμέρας, οὐδεὶς ἦρχετο εἰς ἐπίσκεψιν αὐτοῦ. Πληρωθεισῶν δὲ ἡμερῶν τριάκοντα, καὶ μηδενὸς ἔλθόντος πρὸς αὐτόν, ἀπέστειλεν ὁ Θεὸς ἄγγελον ὑπηρετεῖν αὐτῷ. Καὶ ὡς ἔμεινε ἡμέρας ἑπτὰ, ἐμνήσθησαν οἱ πατέρες τοῦ γέροντος καὶ εἶπον· Μήπως ἀπέθανεν ὁ δεῖνα ὁ γέρων; Ὡς οὖν ἦλθον καὶ ἔκρουσαν ὑπεχώρησεν ὁ ἄγγελος. Ὁ δὲ γέρων ἔκραζεν ἔσωθεν· Ὑπάγετε² ἐντευθεν ἀδελφοί. Καταβαλόντες δὲ τὴν θύραν, εἰσῆλθον καὶ ἠρώτων αὐτόν διατί ἔκραζεν. Ὁ δὲ εἶπεν αὐτοῖς· Ὅτι τριάκοντα ἡμέρας εἶχον κοπι[f. 212v^a]ῶν, καὶ οὐδεὶς ἐπεσκέψατό με, καὶ ἰδοὺ ἑπτὰ ἡμέραι εἰσὶν ἐξ οὗ ἀπέστειλεν ὁ Θεὸς ἄγγελον ὑπηρετεῖν μοι, καὶ ὡς ἦλθετε, ἀπέστη ἀπ' ἐμοῦ. Καὶ ταῦτα εἰπὼν, ἐκοιμήθη. Οἱ δὲ ἀδελφοὶ θαυμάσαντες, ἐδόξασαν τὸν Θεόν, ὅτι οὐκ ἐγκαταλιμπάνει Κύριος τοὺς ἐλπίζοντας ἐπ' αὐτόν.

213. Εἶπεν γέρων· Ἐὰν φθάσῃ ἀρρώστια σώματος, μὴ ὀλιγώρει· εἰ γὰρ θέλει σε ὁ δεσπότης σου κακοῦσθαι τῷ σώματι σὺ τίς εἶ ὁ δυσχεραίνων; οὐκ αὐτὸς σου φροντίζει ἐν πᾶσιν; μὴ πάρεξ αὐτοῦ ζῆς; ἀνεξικάκει οὖν, καὶ παρακάλει αὐτὸν παρασχεῖν σοι τὰ συμφέροντα. Τοῦτό ἐστι τὸ θέλημα αὐτοῦ· κάθου μετὰ μακροθυμίας, φάγε ἀγάπην.

214. Διηγῆσατό τις [f. 212v^b] τῶν πατέρων ὅτι ὄντος μου ἐν Ὁξυρύγχῳ, ἦλθον ἐκεῖ πτωχοὶ ὅπερ σαββάτων ἵνα λάβωσιν ἀγάπην. Καὶ κοιμωμένων ἡμῶν, ἦν ἐκεῖ τις ἔχων ψιάθιν³ μόνον, τὸ ἥμισυ ὑποκάτω καὶ τὸ ἥμισυ ἐπάνω αὐτοῦ. Ἦν δὲ ψύχρα πολλή. Καὶ ἐξελθὼν εἰς ὕδωρ ἤκουσα αὐτοῦ ὀδυνωμένου ἀπὸ τοῦ ψύχους, καὶ παρεκάλει ἑαυτὸν λέγων· Ἐυχαριστῶ σοι, Κύριε, πόσοι εἰσὶν ἄρτι ἐν τῇ φυλακῇ πλούσιοι σίδηρα φοροῦντες, ἄλλοι δὲ τοὺς πόδας ἠσφαλισμένοι εἰς ξύλον, μηδὲ τὸ ὕδωρ ἑαυτῶν δυνάμενοι ποιῆσαι. Ἐγὼ δὲ ὡς βασιλεὺς εἰμὶ ἐκτείνων τοὺς πόδας.⁴ Καὶ ταῦτα ἀκούσας διηγησάμην τοῖς ἀδελφοῖς καὶ ὠφελήθησαν.

¹ ἑαυτοῦς] ἐν παντί add S

² Ὑπάγετε S]-ται C

³ ψιάθιν C] ψιάθιον S

⁴ πόδας] μου 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. Ἀδελφός [f. 213r^a] ἠρώτησε γέροντα λέγων· Ἐάν ἔλθη μοι θλίψις, καὶ μὴ ἔχω εἷς¹ τινα πληροφορίαν τοῦ ἀναγγεῖλαι, τί ποιήσω; Λέγει ὁ γέρων· Πιστεύω τῷ Θεῷ ὅτι πέμπει τὴν χάριν αὐτοῦ καὶ βοηθεῖ σοι, ἐάν ἐν ἀληθείᾳ δεηθῆς. Ἦκουσα γὰρ ὅτι γέγονεν ἐν Σκῆτει πρᾶγμα τοιοῦτον· Ἦν τις ἀγωνιστής· καὶ μὴ ἔχων πληροφορίαν πρὸς τινα, ἤτοιμάσε τὸ μηλωτάριον αὐτοῦ ἀναχωρήσαι, καὶ ἰδοὺ ἐφάνη αὐτῷ ἡ χάρις τοῦ Θεοῦ ὡς παρθένος, καὶ παρεκάλεσεν αὐτὸν λέγουσα· Μηδαμοῦ ἀπέλθης ἀλλὰ κάθου ὧδε μετ' ἐμοῦ, οὐδὲν γὰρ κακὸν γέγονεν ὧν ἤκουσας. Πεισθεὶς δὲ ἐκάθισεν, καὶ εὐθέως ἐθεραπεύθη αὐτοῦ ἡ καρδιά.

[f. 213r^b] Περὶ διακρίσεως

216. Ἀδελφός ἠρώτησέ τινα τῶν πατέρων, εἰ μαινεταιί τις λογιζόμενος ῥυπαρὸν λογισμόν; Ἐξετάσεως δὲ περὶ τούτου γενομένης, οἱ μὲν ἔλεγον· ναί, μαινεταιί· οἱ δὲ οὐχί, ἐπεὶ οὐ δυνάμεθα σωθῆναι ἡμεῖς οἱ ἰδιῶται, ἀλλὰ τοῦτό ἐστιν· τὸ μὴ πρᾶξαι αὐτὰ σωματικῶς. Ὁ δὲ ἀδελφός ἀπελθὼν εἰς δοκιμώτερον γέροντα ἠρώτησεν αὐτὸν περὶ τούτου. Λέγει αὐτῷ ὁ γέρων· Πρὸς τὸ μέτρον ἐκάστου ζητεῖται παρ' αὐτοῦ. Παρεκάλεσεν οὖν ὁ ἀδελφός τὸν γέροντα λέγων· Διὰ τὸν Κύριον, διάλυσον τὸν λόγον τοῦτον. Λέγει αὐτῷ ὁ γέρων· Ἰδοὺ, φησι, κεῖται ἐνταῦθα σκευὸς ἐπιθυμητόν, καὶ εἰσηλθὼν ὧδε δύο ἀδελφοί·² εἷς ἔχων μέ[f. 213v^a]τρα μεγάλα, ὁ δὲ ἕτερος ἦττονα. Ἐάν εἴπη ὁ λογισμὸς τοῦ τελείου· ἦθελον ἔχειν τὸ σκευὸς τοῦτο, μὴ ἐπιμείνῃ δὲ ἀλλὰ ταχέως ἀποκόψη, οὐκ ἐμιάνθη. Ὁ δὲ μήπω φθάσας εἰς μεγάλα μέτρα ἐάν ἐπιθυμήσῃ μὲν καὶ ἀδολεσχῆσῃ ἐν τῷ λογισμῷ, μὴ ἄρη δὲ αὐτό, οὐκ ἐμιάνθη.

217. Εἶπεν γέρων· ὅτι ποτέ τις ὠλίσθησεν εἰς βαρὺ ἀμάρτημα, καὶ κατα-
 νυγείς εἰς μετάνοιαν, ἀπῆλθεν ἀναγγεῖλαί τινα γέροντι, καὶ οὐκ εἶπεν αὐτῷ
 τὴν πρᾶξιν, ἀλλ' ἐάν τινα ἀναβῆ λογισμὸς τοιόσδε, ἔχει σωτηρίαν; Ἀπεκρίθη
 αὐτῷ ἐκεῖνος ἀπειρος ὧν διακρίσεως· Ἀπώλεσεν αὐτοῦ τὴν ψυχὴν. Τοῦτο
 ἀκούσας ὁ ἀδελφός εἶπεν· Εἰ ἀπωλόμην ὑπάγω κἂν εἰς [f. 213v^b] τὸν κόσμον.
 Ἀπερχόμενος δὲ ἐνεθυμήθη ἀπελθεῖν καὶ ἀναγγεῖλαι τοὺς λογισμοὺς αὐτοῦ
 τῷ ἀββᾷ Σιλουανῷ. Ἦν δὲ οὗτος ὁ ἀββᾶς Σιλουανὸς διορατικὸς μέγας.
 Ἐλθὼν οὖν πρὸς αὐτὸν ὁ ἀδελφός,³ εἶπεν αὐτῷ τὴν πρᾶξιν, ἀλλὰ τῷ
 αὐτῷ⁴ σχήματι·⁵ ἐάν ἀναβῶσι τινὶ λογισμοὶ τοιοῦτοι, ἔχει σωτηρίαν;⁶

¹ εἷς C] πρὸς S ² ἀδελφοί] ὁ μὲν add S ³ ἀδελφός] οὐκ add S

⁴ αὐτῷ] τῆς ἐρωτήσεως add S ⁵ σχήματι] χρησάμενος, ἐπυνθάνετο λέγων add S

⁶ ἐάν ἀναβῶσι τινὶ λογισμοὶ τοιοῦτοι, ἔχει σωτηρίαν; C] εἰ τοιοῦδε λογισμοὶ ἀναβῶσι τινὶ, σχῆματι σωτηρίαν αὐτός; S

N.215/7.57

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

N.216/10.112

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 *logismoî*] 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."

N.217/10.100

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,

Ἀνοίξας δὲ τὸ στόμα ὁ πατήρ ἀπὸ τῶν γραφῶν, ἤρξατο λέγειν· ὅτι οὐ πάντως κρίμα ἐστὶ τοῦτο¹ τοῖς λογιζομένοις. Ἀκούσας δὲ τοῦτο ὁ ἀδελφὸς καὶ εὐελπίς γενόμενος ἀνήγγειλεν² αὐτῷ καὶ τὴν πράξιν. Ἀκούσας δὲ ὁ πατήρ, ὡς καλὸς ἰατρός κατέπλασεν αὐτοῦ τὴν ψυχὴν ἐκ τῶν θείων γραφῶν, ὅτι³ ἐστὶ μετάνοια τοῖς [f. 214r^a] γνησίως ἐπιστρέφουσι πρὸς τὸν Θεὸν καὶ παραβαλόντος τοῦ ἄββᾶ μου πρὸς τὸν πατέρα διηγήσατο αὐτῷ ταῦτα⁴ καὶ ἔλεγεν· Ἴδου ὁ ἀπελπίσας ἑαυτὸν καὶ μέλλων ὑπάγειν εἰς τὸν κόσμον ὡς ἄσπῆρ ἐστὶ μεταξύ τῶν ἀδελφῶν. Ταῦτα διηγησάμην ἵνα οἴδαμεν⁵ ποῖον⁶ κίνδυνον ἔχει τὸ ἀδιακρίτοις ἀναγγέλλειν εἴτε λογισμοὺς εἴτε παραπτώματα.

218. Εἶπεν γέρων· οὐ τὸ εἰσέρχεσθαι λογισμοὺς εἰς ἡμᾶς τοῦτο ἡμῖν κατάκριμα, ἀλλὰ τὸ κακῶς χρῆσθαι⁷ τοῖς λογισμοῖς, ἔστι γὰρ ἐκ λογισμῶν ναυαγήσαι καὶ ἔστιν ἐκ λογισμῶν στεφανωθῆναι.

219. Ἀδελφὸς ἠρώτησε γέροντα λέγων· τί ποιήσω ὅτι πολλοὶ οἱ λογισμοὶ οἱ πολεμοῦν [f. 214r^b] τές με καὶ οὐκ οἶδα πῶς πολεμήσω πρὸς αὐτούς. Λέγει αὐτῷ ὁ γέρων· Μὴ πολεμήσης πρὸς αὐτούς ἀλλὰ πρὸς ἓνα. Πάντες γὰρ οἱ λογισμοὶ τῶν μοναχῶν ἔχουσιν ἓνα κεφαλὴν. Πρὸς αὐτὴν οὖν τὴν κεφαλὴν χρῆ κατανοεῖν ποῖά ἐστι, καὶ πρὸς ἐκείνην πολεμεῖν, καὶ οὕτως οἱ λογισμοὶ ταπεινοῦνται.

220. Πρὸς τοὺς κακοποιοὺς λογισμοὺς ὁ αὐτὸς ἀπεκρίνατο· Παρακαλῶ, ἀδελφοί, ἵνα ὡς ἐπαύσαμεν τὰς πράξεις, παύσωμεν καὶ τὰς ἐνθυμήσεις.

221. Εἶπεν γέρων· Ὁ ἔρημον οἰκῆσαι βουλόμενος διδακτικὸς ὀφείλει εἶναι, οὐ διδασκαλίᾳς χρῆζων, ἵνα μὴ ζημιοῦται.

¹ ἐστὶ τοῦτο C] τοῦτο ἐστὶ trsp S ² ἀνήγγειλεν C] ἐξεῖπεν S

³ ἐκ τῶν θείων γραφῶν, ὅτι C] ἀναλεγόμενος γὰρ τὰ ἀπὸ τῶν θείων γραφῶν πρὸς μετάνοιαν ὀδηγοῦντα, ἀπεδείκνυ ὡς S

⁴ αὐτῷ ταῦτα C] ταῦτα αὐτῷ trsp S ⁵ οἴδαμεν C (εἰδῶμεν? corr)] γινώσκωμεν S

⁶ ποῖον C] οἶον S ⁷ χρῆσθαι S] χρᾶσθαι C

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. Ἠρωτήθη γέρων· πῶς [f. 214v^a] εὕρω τὸν Θεόν; Καὶ εἶπεν· Ἐν νηστείαις, ἐν ἀγρυπνίαις, ἐν κόποις, ἐν ἐλλεί, πρὸς ἐπὶ τούτοις καὶ ἐν διακρίσει. Λέγω δέ σοι ὅτι πολλοὶ ἔθλιψαν τὴν σάρκα αὐτῶν ἐν ἀδιακρισία καὶ ἀπῆλθον κενοὶ μηδὲν ἔχοντες. Τὸ στόμα ἡμῶν ὄζει ἀπὸ νηστείας τὰς γραφὰς ἤρκαμεν ἀπὸ στήθους, τὸν Δαυιδ ἐτελέσαμεν, καὶ ἅ ζητεῖ ὁ Θεὸς οὐκ ἔχομεν· τὴν ἀγάπην καὶ τὴν ταπεινώσιν.

223. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Ἀββᾶ, ἰδοὺ παρακαλῶ τοὺς γέροντας καὶ λέγουσί μοι περὶ τῆς σωτηρίας τῆς ψυχῆς μου, καὶ οὐδὲν κατέχω ἐκ τῶν λόγων αὐτῶν. Τί οὖν καὶ παρακαλῶ αὐτοὺς μηδὲν ποιῶν; ὄλος γάρ εἰμι ἀκαθαρσία. Ἦσαν δὲ [f. 214v^b] ἐκεῖ ἄγγεῖα δύο κοῦφα, καὶ λέγει αὐτῷ ὁ γέρων· Ὑπαγε φέρε ἐν τῶν ἀγγείων καὶ βάλε ἔλαιον καὶ κλύσον¹ αὐτό· καὶ μετάβαλε καὶ θές εἰς τὸν τόπον αὐτοῦ. Ἐποίησε δὲ οὕτως ἅπας καὶ δὶς, καὶ λέγει αὐτῷ· Φέρε ἄρτι τὰ δύο ὁμοῦ, καὶ ἴδε ποῖον καθαρῶτερόν ἐστιν. Λέγει αὐτῷ ὁ ἀδελφός· Ὅπου τὸ ἔλαιον ἔβαλα. Λέγει αὐτῷ ὁ γέρων·² Οὕτως ἐστὶ καὶ ἡ ψυχὴ, ἐὰν γὰρ οὐδὲν κατέχει ἐξ ὧν ἐρωτᾷ, ἀλλὰ πλέον καθαρίζεται τοῦ μὴ ἐρωτῶντος ὄλος.

224. Ἀδελφὸς ἐκαθέζετο ἡσυχάζων καὶ ἠθελον αὐτὸν οἱ δαίμονες πλανῆσαι προφάσει ἀγγέλων, καὶ ἠγειραν αὐτὸν εἰς σύναξιν, καὶ φῶτα ἐδείκνυον αὐτῷ. Παρέβαλε δέ τινι γέροντι, καὶ [f. 215r^a] εἶπεν αὐτῷ· Ἀββᾶ, οἱ ἄγγελοι ἔρχονται μετὰ φωτὸς καὶ ἐγείρουσί με εἰς σύναξιν. Λέγει ὁ γέρων· Μὴ ἀκούσης αὐτῶν, τέκνον, δαίμονες γάρ εἰσιν, ἀλλ' ὅτε ἔρχονται ἐξυπνίσαι σε, λέγε· Ἐγὼ ὅτε θέλω ἐγειρομαι, ὑμῶν δὲ οὐκ ἀκούω. Λαβῶν δὲ ὁ ἀδελφός τὴν παραγγελίαν τοῦ γέροντος, ἀπῆλθεν εἰς τὸ κελλίον αὐτοῦ, καὶ τῆ ἐπιούσῃ νυκτί, πάλιν κατὰ τὸ ἔθος ἐλθόντες οἱ δαίμονες, ἠγειραν αὐτόν. Ὁ δὲ ὡς παρηγγέλθη ὑπὸ τοῦ γέροντος ἀπεκρίθη αὐτοῖς λέγων·³ Ὅτε θέλω ἐγειρομαι, ὑμῶν δὲ οὐκ ἀκούω. Οἱ δὲ εἶπον αὐτῷ· Ὁ κακόγηρος ἐκεῖνος ὁ ψεύστης ἐπλάνησέν σε, ἦλθε γὰρ πρὸς αὐτὸν ἀδελφὸς θέλων χρήσασθαι κέρμα, καὶ ἔχων ἐψεύσατο⁴ λέγων· οὐκ ἔχω, καὶ [f. 215r^b] οὐκ ἔδωκεν αὐτῷ· ἐκ τούτου μάθε ὅτι ψεύστης ἐστίν. Ὁρθρίσας δὲ ὁ ἀδελφός, ἦλθε πρὸς τὸν γέροντα καὶ ἀνήγγειλεν αὐτῷ ταῦτα. Εἶπεν δὲ ὁ γέρων· ὅτι μὲν εἶχον κέρμα ὁμολογῶ. Καὶ ἦλθεν ὁ ἀδελφός ζητῶν καὶ οὐκ ἔδωκα. Ἦδειν γὰρ ὅτι ἐὰν δῶ αὐτῷ, εἰς ζημίαν ψυχῆς ἐρχόμεθα, ἐλογισάμεν οὖν παραβῆναι ἐντολὴν μίαν,⁵ καὶ μὴ παραβῆναι δέκα καὶ ἐλθεῖν εἰς

¹ κλύσον corr] κλύσον C] λύσον S (κλύζω = wash, rinse out) ² Λέγει αὐτῷ ὁ γέρων om S

³ λέγων] ἐγὼ add S ⁴ ἐψεύσατο C] ἐψαύσατο S ⁵ ἐντολὴν μίαν C] μίαν ἐντολὴν trsp S

N.222/10.135

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.”

N.223/10.136

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.”

N.224/10.138

A brother was living in *hēsychia* 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

θλίψιν· σὺ δὲ τῶν δαιμόνων τῶν θελόντων σε πλανῆσαι μὴ ἀκούσης. Καὶ πολλὰ στηριχθεὶς ὑπὸ τοῦ γέροντος ἀπήλθεν εἰς τὴν κέλλαν αὐτοῦ.

225. Εἶπεν γέρων· Ἡ ζωὴ τοῦ μοναχοῦ ἐστίν· ὑπακοή, μελέτη, μὴ κρίνειν, μὴ καταλαλεῖν, μὴ γογγύζειν, γέγραπται γάρ· οἱ ἀγαπῶντες τὸν Κύριον [f. 215v^a] *μισεῖτε πονηρά*. Τοῦ μοναχοῦ γάρ ὁ βίος ἐστίν· Μὴ ἐπιβαίνειν ἐπ' ἀδίκω, μὴ βλέπειν τοῖς ὀφθαλμοῖς κακὰ· μὴ περιεργάζεσθαι μηδὲ ἀκούειν ἀλλότρια, μηδὲ ταῖς χερσὶν ἀρπάζειν, ἀλλὰ μᾶλλον διδόναι, μηδὲ τῇ καρδίᾳ ὑπερηφανεύεσθαι, μηδὲ τῷ λογισμῷ πονηρεύεσθαι, μηδὲ τὴν κοιλίαν πληροῖν,¹ ἐν διακρίσει δὲ πάντα πράττειν, ἐν τούτοις ὁ μοναχός.

226. Διηγῆσαντό τινες τῶν πατέρων περὶ μεγάλου γέροντος· ὅτι εἰ ἤρχετό τις ἐρωτῆσαι αὐτῷ λόγον, ἔλεγεν αὐτῷ μετὰ ἕξεως· Ἴδου ἐγὼ λαμβάνω τὸ πρόσωπον τοῦ Θεοῦ καὶ κάθημαι ἐπὶ θρόνου κρίσεως. Τί οὖν θέλεις ἵνα ποιήσω σοι; Ἐὰν εἴπης· ἐλέησόν με, λέγει σοι ὁ Θεός· Εἰ θέλεις ἵνα ἐλεήσω σε,² ἐ[f. 215v^b]λέησον καὶ σὺ τὸν ἀδελφόν σου· εἰ θέλεις ἵνα συγχωρήσω σοι, συγχώρησον καὶ σὺ τῷ πλησίον σου. Μὴ ἔστιν ἀδικία παρὰ τῷ Θεῷ; Μὴ γένοιτο, ἀλλ' ἐν ἡμῖν ἐστὶν ἐὰν θέλωμεν σωθῆναι.

227. Ἔλεγον περὶ τίνος τῶν γερόντων εἰς τὰ Κελλία ὅτι ἦν μέγας πονικός, καὶ ὡς ἐποίει τὴν σύναξιν αὐτοῦ συνέβη ἄλλον τινὰ τῶν ἀγίων παραβαλεῖν αὐτῷ, καὶ ἤκουσεν αὐτοῦ ἕξωθεν μαχομένου μετὰ τῶν λογισμῶν αὐτοῦ, καὶ λέγοντος· Ἔως πότε, δι' ἕνα λόγον, ὅλα ἐκείνα ἀπήλθον; Ὁ δὲ ἐνόμιζεν ὅτι μετὰ ἄλλου τινὸς μάχεται, καὶ ἔκρουσεν ὥστε εἰσελθεῖν καὶ εἰρηνεῦσαι αὐτούς. Εἰσελθὼν δὲ καὶ ἰδὼν ὅτι οὐδεὶς ἄλλος ἐστίν³ ἔσω, καὶ⁴ ἔχων παρρησίαν μετὰ τοῦ γέροντος [f. 216r^a] εἶπεν αὐτῷ· Μετὰ τίνος ἐμάχου, ἀββᾶ; Ὁ δὲ εἶπεν· Μετὰ τοῦ λογισμοῦ μου, ὅτι δεκατέσσαρας βίβλους οἶδα ἐκ στήθους, καὶ ἕνα λόγον οἰκτρὸν ἤκουσα ἕξω, καὶ ὡς

¹ πληροῖν C] πληροῦν S ² ἐλεήσω σε C] σε ἐλεήσω trsp S

³ ἄλλος ἐστίν C] ἐστὶν ἄλλος trsp 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,

ἦλθον βαλεῖν τὴν σύναξιν μου, ὅλα ἐκεῖνα ἤργησαν, καὶ τοῦτο μόνον ἦλθεν ἔμπροσθέν μου ἐν τῇ ὥρᾳ τῆς συνάξεως, καὶ διὰ τοῦτο ἐμαχόμην τῷ λογισμῷ.

228. Εἶπεν γέρων· Οἱ προφηταὶ τὰ βιβλία ἐποίησαν, καὶ ἦλθον οἱ πατέρες ἡμῶν καὶ ἠργάσαντο αὐτά· οἱ δὲ μετ' αὐτοὺς ἐξέλαβον¹ αὐτὰ ἐκ στήθους, ἦλθε δὲ ἡ γενεὰ αὕτη καὶ ἔγραψεν αὐτὰ καὶ ἔθηκεν εἰς τὰς² θυρίδας ἀργά.

229. Ἀδελφοὶ ἀπὸ κοινοβίου ἐξεληθόντες παρέβαλον εἰς τὴν ἔρημον πρὸς ἀναχωρητὴν καὶ³ ἐδέξατο αὐτοὺς μετὰ χαρᾶς, καὶ ὡς ἔθος [f. 216r^b] ἐστὶ τοῖς ἐρημίταις ἰδὼν αὐτοὺς ἀπὸ κόπου παρέθηκεν τράπεζαν παρὰ τὴν ὥραν καὶ εἴ τι εἶχε παρέθηκεν αὐτοῖς καὶ ἀνέπαυσεν αὐτούς· καὶ ὅτε ἐγένετο ὄψε, ἔβαλον τοὺς δώδεκα ψαλμούς, ὁμοίως καὶ τὴν νύκτα. Ὡς δὲ ὁ γέρων καταμόνας ἠγρύπνει, ἤκουσεν αὐτῶν ἀλλήλοις λεγόντων ὅτι οἱ ἀναχωρηταὶ εἰς τὴν ἔρημον ἀναπαύονται πλέον ἡμῶν τῶν ἐν κοινοβίοις, καὶ μελλόντων αὐτῶν ὑπάγειν πρωτὶ πρὸς τὸν γέροντα τὸν γείτονα αὐτοῦ, εἶπεν αὐτοῖς· Ἀσπάσασθε αὐτὸν ἐξ ἐμοῦ καὶ εἶπατε αὐτῷ· Μὴ ποτίσης τὰ λάχανα. Ὁ δὲ ἀκούσας ἐνόησε τὸ ῥῆμα, καὶ ἐκράτησεν αὐτοὺς ἕως ἑσπέρας ἐργαζομένους⁴ νήστεις.⁵ Ὡς δὲ ἐγένετο ὄψε, ἐποίησε με[f. 216v^a]γάλην σύναξιν καὶ εἶπεν· Καταλύσωμεν δι' ὑμᾶς, ὅτι ἀπὸ κόπου ἐστέ. Καὶ εἶπεν πάλιν· Καθ' ἡμέραν μὲν ἐσθίειν οὐκ ἔχομεν ἔθος, δι' ὑμᾶς δὲ γευσώμεθα μικρόν. Καὶ παρέθηκεν αὐτοῖς ἄρτους ξηρούς καὶ ἄλας εἰπών· ὅτι χρεῖα ἐστὶ δι' ὑμᾶς ἐορτὴν ποιῆσαι, καὶ ἔβαλεν ὀλίγον ὄξος εἰς τὸ ἄλας, καὶ ἀναστάντες, ἔβαλον σύναξιν ἕως πρωτῆ. Καὶ λέγει αὐτοῖς· Οὐ δυνάμεθα δι' ὑμᾶς τελέσαι ὅλον τὸν κανόνα ἵνα ἀναπαύσησθε μικρόν ὅτι ἀπὸ ξένης ἐστέ. Πρωΐας δὲ γενομένης ἤθελον φυγεῖν· ὁ δὲ παρεκάλει αὐτοὺς λέγων· Μείνατε χρόνον μεθ' ἡμῶν, εἰ δὲ μὴ, κἂν διὰ τὴν ἐντολὴν κατὰ τὸ ἔθος ἡμῶν τῆς ἐρήμου τρεῖς ἡμέρας. Οἱ δὲ ἰδόντες ὅτι οὐκ ἀπολύ[f. 216v^b]ει αὐτούς, ἀναστάντες ἔφυγον λάθρα.

¹ ἐξέλαβον C] ἐξέβαλον S ² τὰς om S ³ Καὶ C] Καὶ αὐτὸς S

⁴ ἐργαζομένους cote] ἐργαζόμενος C S ⁵ νήστεις S] νήστης C

“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.

N.228/10.191

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.”

N.229/10.150 BHG 1438k, *de coenobitis et anachoretis*

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.

230. Ἀδελφός ἠρώτησε τινὰ τῶν πατέρων λέγων· Ἐάν συμβῆ με βαρηθῆναι ἀπὸ τοῦ ὕπνου, καὶ παρέλθῃ ἡ ὥρα τῆς συναξέως, οὐκέτι θέλει ἡ ψυχὴ μου ἀπὸ αἰσχύνης βαλεῖν σύναξιν. Καὶ λέγει αὐτῷ ὁ γέρων· Ἐάν συμβῆ σοι ἀφυπνώσαι¹ ἕως πρωΐας, ἀναστὰς κλείσον τὰς θύρας καὶ τὰς θυρίδας, καὶ βάλε τὴν σύναξίν σου. Γέγραπται γάρ· *Σὴ ἐστὶν ἡ ἡμέρα καὶ σὴ ἐστὶν ἡ νύξ.* Ἐν παντὶ γὰρ καιρῷ δοξάζεται ὁ Θεός.

231. Εἶπεν γέρων· Ἔστιν ἄνθρωπος ἐσθίων πολλὰ καὶ ἔτι πεινῶν, καὶ ἔστιν ἄλλος ὀλίγα ἐσθίων καὶ χορταζόμενος, καὶ ὁ πολλὰ ἐσθίων καὶ ἔτι πεινῶν, πλείονα² μισθὸν ἔξει τοῦ ὀλίγα ἐσθιοντος καὶ χορταζομένου.

232. Εἶπεν γέρων· [f. 217r^a] Ἐάν γένηται ἀναμέσον σου καὶ ἄλλου³ λόγος λυπηρός, καὶ ἀρνήσηται λέγων· Οὐκ εἶπον τὸν λόγον τοῦτον, μὴ ἐρίσης μετ' αὐτοῦ λέγων·⁴ εἶπες, ἐπεὶ ἐκτρέπεται καὶ λέγει· Ναὶ⁵ εἶπον, καὶ τί;

233. Ἀδελφός ἠρώτησε γέροντα· ὅτι ἡ ἀδελφή μου πτωχὴ ἐστίν. Ἐάν δῶ αὐτῇ⁶ ἀγάπην, οὐκ ἔστιν ὡς εἰς πτωχόν; Λέγει ὁ γέρων· Οὐχί. Εἶπεν δὲ ὁ ἀδελφός· Διατί, ἀββᾶ; Ἔφη ὁ γέρων·⁷ Ὅτι τὸ αἶμα ἔλκει σε μικρόν.

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

235. Εἶπεν γέρων· Ὅτι εἰ καὶ ἐκοπίασαν ὧδε οἱ ἅγιοι, ἀλλ' ἔλαβον ἥδη καὶ μέρος ἀναπαύσεως. Τοῦτο δὲ ἔλεγε διὰ τὸ εἶναι αὐτοὺς ἐλευθέρους ἀπὸ τῆς τοῦ κόσμου φροντίδος.

¹ σοι ἀφυπνώσαι C] ἀφυπνώσαι σε S ² πλείονα C] πλέον S ³ ἄλλου S] ἄλλος C
⁴ λέγων C] λόγον S ⁵ Ναὶ C] Καὶ S ⁶ αὐτῇ C] αὐτὴν S ⁷ Ἔφη ὁ γέρων om S

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 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.

236. [f. 2171^b] Εἶπεν γέρων· Ὅτι ἐὰν οἶδε μοναχὸς τόπον ἔχοντα προκοπήν, τὰς δὲ χρείας τοῦ σώματος μετὰ κόπου, καὶ διὰ τοῦτο οὐχ ὑπάγει ἐκεῖ, ὁ τοιοῦτος οὐ πιστεύει ὅτι ἔστιν Θεός.

237. Ἀδελφὸς ἠρώτησε μικρὸν μοναχὸν λέγων· Καλὸν τὸ σιωπῆσαι ἢ λαλῆσαι; Λέγει αὐτῷ τὸ παιδίον· Ἐὰν εἰσὶν οἱ λόγοι ἀργοί, ἄφες αὐτούς, εἰ δὲ καλοί, δὸς τόπον τῷ ἀγαθῷ καὶ λάλησον. Πλήν, κἂν ἀγαθοὶ ᾧσι, μὴ χρονίσῃς, ἀλλὰ ταχέως κόψον καὶ ἀναπαύη.

238. Ἔλεγέ τις τῶν γερόντων· Ὅτι συνηγόμεθα ἐν ἀρχῇ πρὸς ἀλλήλους, καὶ ἐλαλοῦμεν περὶ ὠφελείας, καὶ ἐγινόμεθα χοροὶ χοροὶ καὶ ἀνηρχόμεθα εἰς τὸν οὐρανόν. Νῦν δὲ συναγόμεθα καὶ εἰς καταλαλιὰν ἐρχόμεθα καὶ εἰς τὸν ἕνα κατασύρομεν [f. 217ν^a] εἰς βόθρον κάτω.

239. Εἶπέν τις τῶν πατέρων· Εἰ μὲν ὁ ἔσω ἡμῶν ἄνθρωπος νήφει, δυνατὸς ἔστι φυλάξαι καὶ τὸν ἕξω, εἰ δὲ μὴ τοῦτο, ὅση δύναμις ἔστι φυλάξωμεν τὴν γλῶσσαν.

240. Ὁ αὐτὸς εἶπεν· Ἔργου χρεία πνευματικοῦ, ὅτι εἰς τοῦτο ἦλθομεν. Μέγας γὰρ κόπος διδάσκειν διὰ τοῦ στόματος, μὴ ποιήσαντες¹ τὸ ἔργον τοῦ σώματος.²

241. Εἶπέν τις τῶν πατέρων· Ὅτι δεῖ πάντως τὸν ἄνθρωπον ἔχειν ἐντὸς αὐτοῦ ἐργασίαν. Ἐὰν μὲν οὖν εἰς ἐργασίαν Θεοῦ σχολάζῃ, παραβάλλει αὐτῷ ὁ ἐχθρὸς μίαν μίαν, ἀλλ' οὐχ εὕρισκει τόπον τοῦ μείναι· ἐὰν δὲ πάλιν κυριευθῇ ἀπὸ τῆς αἰχμαλωσίας τοῦ ἐχθροῦ, παραβάλλει αὐτῷ τὸ πνεῦμα τοῦ Θεοῦ πυκνά, ἀλλ' οὐκ ἀφί[f. 217ν^b]ομεν αὐτῷ τόπον, καὶ διὰ τὴν κακίαν ἡμῶν ἀναχωρεῖ.

¹ ποιήσαντες C] ποιήσαντας S

² σώματος C] στόματος S

N.236/10.162

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."

N.237/10.163

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.

N.238/10.165/Megethios 4

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."

N.239/10.166

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."

N.240/10.167

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."

N.241/10.168

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. Κατήλθον ποτέ μοναχοὶ ἀπὸ Αἰγύπτου εἰς Σκήτιν, παραβαλεῖν τοῖς γέρουσιν, καὶ ἰδόντες αὐτοὺς ἀπὸ λιμοῦ τῆς αὐτῶν ἀσκήσεως λάβρωσ ἐσθίοντας ἐσκανδαλίσθησαν. Μαθῶν δὲ τοῦτο ὁ πρεσβύτερος ἠθέλησε θεραπεῦσαι αὐτούς, καὶ ἐκήρυξεν ἐν τῇ ἐκκλησίᾳ λέγων τῷ λαῷ· Νηστεύσατε καὶ τείνατε τὴν πολιτείαν τῆς ἀσκήσεως ὑμῶν, ἀδελφοί. Ἦθελον δὲ οἱ παραβαλόντες Αἰγύπτιοι ἀναχωρῆσαι, καὶ ἐκράτησεν αὐτούς· Καὶ ὡς τὴν πρώτην ἐνήστευσαν ἐσκοτώθησαν. Ἐποίησε δὲ αὐτοὺς νηστεύειν δύο δύο. Αὐτοὶ δὲ οἱ Σκητιῶται, ἐνήστευον τὴν ἐβδομάδα, [f. 218r^a] καὶ γενομένου τοῦ σαββάτου ἐκάθησαν φαγεῖν οἱ Αἰγύπτιοι μετὰ τῶν γερόντων. Θορυβουμένων δὲ τῶν Αἰγυπτίων φαγεῖν, εἷς τῶν γερόντων ἐκράτησεν αὐτῶν τὰς χεῖρας,¹ λέγων· Μετ' ἐπιστήμης φάγετε ὡς μοναχοί. Εἰς δὲ ἐξ αὐτῶν ὠθησεν αὐτοῦ τὴν χεῖρα, λέγων· Ἀπόλυσόν με, ἀποθνήσκω γὰρ ὅλην τὴν ἐβδομάδα ἔψημα μὴ φαγών. Καὶ εἶπεν ὁ γέρον· Εἰ οὖν ὑμεῖς διὰ δύο ἐσθίοντες οὕτως ἐξελίπετε, πῶς εἰς τοὺς ἀδελφούς ἐσκανδαλίσθητε, οἵτινες διαπαντὸς οὕτως τὴν ἀσκησιν ἐπιτελοῦσιν; Καὶ μετενόησαν αὐτοῖς, καὶ ὠφεληθέντες ἀπῆλθον μετὰ χαρᾶς.

243. Ἀδελφός τις ἀναχωρήσας καὶ λαβὼν τὸ σχῆμα, εὐθέως ἀπέκλεισεν ἑαυτὸν λέγων· ὅτι [f. 218r^b] ἀναχωρητῆς εἰμι. Ἀκούσαντες δὲ οἱ γέροντες ἦλθον καὶ ἐξέβαλον αὐτόν, καὶ ἐποίησαν αὐτὸν κυκλεῖν τὰ κελλία τῶν ἀδελφῶν καὶ βάλλιν μετάνοιαν καὶ λέγειν· Συγχωρήσατέ μοι ὅτι οὐκ εἰμι ἀναχωρητῆς ἀλλὰ ἀρχάριος.

244. Εἶπον δὲ οἱ γέροντες ὅτι ἐὰν ἴδῃς νεώτερον τῷ θελήματι αὐτοῦ ἀναβαίνοντα εἰς τὸν οὐρανόν, κράτησον αὐτοῦ τὸν πόδα, καὶ ρίψον αὐτὸν ἐκεῖθεν, συμφέρει γὰρ αὐτῷ.

245. Ἀδελφός τις ἔλεγε γέροντι μεγάλῳ· Ἦθελον εὐρεῖν, ἀββᾶ, γέροντα κατὰ τὸ θέλημά μου, καὶ συναποθανεῖν αὐτῷ. Καὶ λέγει αὐτῷ ὁ γέρον· Καλῶς ζητεῖς, κύριέ μου. Ὁ δὲ διισχυρίζετο τῷ λογισμῷ οὕτως ἔχειν, οὐκ ἔ [f. 218v^a]νόει δὲ τὸν λογισμὸν τοῦ γέροντος. Καὶ ὡς εἶδεν αὐτὸν ὁ γέρον νομίζοντα καλῶς κρατεῖν, λέγει αὐτῷ· Ἐὰν εὕρῃς γέροντα κατὰ τὸ θέλημά σου θέλεις μεῖναι μετ' αὐτοῦ; ὁ δὲ ἔφη· Ναί, καὶ πάνυ ὁ ἐὰν εὕρω κατὰ τὸ θέλημά μου. Λέγει αὐτῷ ὁ γέρον· οὐχ ἵνα σὺ ἀκολουθήσῃς κατὰ τὸ

¹ αὐτῶν τὰς χεῖρας C] τὰς χεῖρας αὐτῶν trsp S

N.242/10.170

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.

N.243/10.172

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."

N.244 [= N.III]/10.173

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."

N.245/10.174

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, ἀλλ' ἵνα αὐτὸς τῷ σῶ θελήματι ἀκολουθήσῃ,¹ οὕτως ἀναπαύη; αἰσθηθεὶς δὲ ὁ ἀδελφὸς ὁ ἔλεγεν, ἀνέστη καὶ ἔβαλε μετάνοιαν λέγων· Συγχώρησόν μοι, ὅτι μεγάλα ἐκαυχώμην² νομίζων καλῶς λέγειν μηδὲν κρατῶν.

246. Δύο ἀδελφοὶ κατὰ σάρκα ἀνεχώρησαν. Πρῶτος δὲ ἦν εἰς τὸ σχῆμα ὁ μικρότερος τῆ ἡλικία. Ἐλθόντος δὲ τινος τῶν πατέρων πα[*f.* 218^v^b]ραβαλεῖν αὐτοῖς, ἔθηκαν τὴν λεκάνην, καὶ ἦλθεν ὁ μικρότερος νίψαι τὸν γέροντα· ὁ δὲ γέρων κρατήσας αὐτοῦ τὴν χεῖρα μετέστησεν αὐτὸν καὶ τὸν μειζότερον ἔστησεν. Καὶ εἶπαν οἱ παρεστῶτες γέροντες· ὁ μικρότερος, ἀββᾶ, πρῶτος ἐστὶν εἰς τὸ σχῆμα. Καὶ λέγει αὐτοῖς ὁ γέρων· ἐγὼ αἶρω τὸ πρωτεῖον τοῦ μικροτέρου, καὶ ἐπιβάλλω τῆ ἡλικία τοῦ μειζοτέρου.

247. Εἶπεν γέρων· Ἐάν τις μείνη 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 ἀγνοίᾳ δὲ ἐστὶν, ὕστερον πάντως δεῖ αὐτὸν [*f.* 219^r^a] ἐλθεῖν εἰς τὴν ὁδὸν τοῦ Θεοῦ. Ὁ δὲ κρατῶν θέλημα οὐ κατὰ Θεόν, οὔτε παρ' ἄλλων θέλων ἀκοῦσαι, ἀλλ' ὡς εἰδὼς τὰ ἑαυτοῦ νομίζει, ὁ τοιοῦτος κόπῳ ἔρχεται εἰς τὴν ὁδὸν τοῦ Θεοῦ.

249. Ἠρωτήθη γέρων· τί ἐστὶν ἡ ὁδὸς ἡ στενὴ καὶ τεθλιμμένη; Καὶ ἀποκριθεὶς εἶπεν· Ἡ ὁδὸς ἡ στενὴ αὕτη ἐστίν· Τὸ βιάζεσθαι τοὺς λογισμοὺς ἑαυτοῦ, καὶ κόπτειν τὸ ἴδιον θέλημα, καὶ τοῦτό ἐστι τὸ ἰδοῦ³ ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι.

250. Εἶπεν γέρων· Ὡσπερ ἡ τάξις τῶν μοναχῶν προτιμότερα τῶν κοσμικῶν ἐστὶν, οὕτως καὶ ὁ ξένος μοναχὸς ὀφείλει εἶναι ἔσοπτρον τοῖς ἐντοπίοις μοναχοῖς κατὰ πάντα τρόπον.

¹ ἀκολουθήσῃ] καὶ add S

² ἐκαυχώμην C] ἐκαυχησάμην S

³ ἰδοῦ] ἡμεῖς add S

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. Εἶπέν τις τῶν πατέρων [f. 219r^b]. Ἐάν μείνη ἐργάτης εἰς τόπον ὅπου οὐκ εἰσὶν ἐργάται, οὐ δύναται προκόψαι· τοῦτο δὲ δύναται, τοῦ ἀγωνίσασθαι μὴ καταβῆναι κάτω. Καὶ ἀργὸς πάλιν ἔαν μείνη μετὰ ἐργατῶν, ἔαν νήφη προκόπτει· ἔαν δὲ μή, κάτω οὐκ ἔρχεται.

252. Εἶπεν γέρων· ὅτι ἡ ψυχὴ ἔαν λόγον ἔχη, ἔργον δὲ οὐκ ἔχη, ἔοικε δένδρῳ ἔχοντι φύλλα, καρπὸν δὲ οὐ. Ὡσπερ γὰρ δένδρον πλήρες καρποῦ εὐθαλῆ δὲ αὐτοῦ ἐστὶ καὶ τὰ φύλλα,¹ οὕτως ἀρμόζει λόγος ψυχῆ ἔχουσα ἀγαθὴν ἐργασίαν.

253. Εἶπεν γέρων· Εἴ τι μισεῖς, ἐτέρῳ μὴ ποιήσης. Μισεῖς ἔαν τίς σου καταλαλήσῃ; μηδὲ σὺ καταλαλήσῃς τινός. Μισεῖς ἔαν τίς σου συκοφαντήσῃ; μηδὲ [f. 219v^a] σὺ συκοφαντήσῃς τινά. Μισεῖς ἔαν τίς σε ἐξουδενώσῃ, ἢ ὑβρίσῃ ἢ ἀρπάσῃ σοῦ τι, ἢ ὅσα ἐστὶ τοιαῦτα; καὶ σὺ ἐν τούτων μὴ ποιήσῃς τινί. Ὁ τοῦτον τὸν λόγον δυνάμενος βαστάξαι² εἰς σωτηρίαν ἀρκεῖ αὐτῷ.

Ἔστι φυλάττεσθαι χρὴ τὸ μηδένα κρίνειν

254. Ἀναχωρητῆ τινι παρέβαλλε πρεσβύτερος τοῦ κλήρου, ποιῶν αὐτῷ τῶν ἀγίων μυστηρίων τὴν προσφοράν. Ἐλθὼν δὲ τις πρὸς τὸν ἀναχωρητὴν διέβαλε τὸν πρεσβύτερον. Ἐλθόντος οὖν τοῦ πρεσβυτέρου κατὰ τὴν συνήθειαν ποιήσας τὴν προσφοράν, σκανδαλισθεὶς ὁ ἀναχωρητὴς οὐκ ἤνοιξεν, ἀπήλθε δὲ ὁ πρεσβύτερος καὶ ἰδοὺ φωνὴ γέγονε πρὸς τὸν ἀνα[.f. 219v^b]χωρητὴν λέγουσα· Ἦραν οἱ ἄνθρωποι τὸ κρίμα μου. Ἐγένετο δὲ ὡς ἐν ἐκστάσει, καὶ ὄρα· λάκκον χρυσοῦν καὶ σχοινίον χρυσοῦν,³ καὶ κάδον χρυσοῦν, καὶ ὕδωρ πάνυ καλόν. Ὅρα δὲ τίνα κελεφὸν ἀντλοῦντα καὶ

¹ εὐθαλῆ δὲ αὐτοῦ ἐστὶ καὶ τὰ φύλλα C] εὐθαλές ἐστὶ καὶ τοῖς φύλλοις S

² βαστάξαι C] φυλάξαι S ³ καὶ σχοινίον χρυσοῦν om S

N.251/10.119

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 [do]: 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.”

N.252/10.120-1

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.”

N.253/1.31

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

N.254/9.16

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 βουλόμενος¹ πιεῖν οὐκ ἔπινε, διὰ τὸ κελεφὸν εἶναι τὸν ἀντλοῦντα. Καὶ ἰδοὺ φωνὴ πρὸς αὐτὸν πάλιν² λέγουσα· Διατί οὐ πίνεις ἐκ³ τοῦ ὕδατος; τί πρᾶγμα ἔχει ὁ κελεφὸς ἀντλῶν; ἀντλεῖ μόνον καὶ μεταβάλλει. Ἐλθὼν δὲ εἰς ἑαυτὸν ὁ ἀναχωρητῆς καὶ διακρίνας τὴν δύναμιν τῆς ὀπτασίας, καλεῖ τὸν πρεσβύτερον, καὶ ποιεῖ αὐτόν, ὡσπερ πρότερον, ποιεῖν αὐτῷ τὴν προσφορὰν.

255. Ἐγένοντο [f. 220r^a] δύο ἀδελφοὶ μεγάλοι ἐν κοινοβίῳ καὶ κατηξιώθησαν τοῦ ὄραϊν ἕκαστος χάριν Θεοῦ τινα ἐπὶ τὸν ἀδελφὸν αὐτοῦ. Ἐγένετο δὲ ποτε ἓνα αὐτῶν ἐξελθεῖν ἐν ἡμέρᾳ παρασκευῆς ἔξωθεν⁴ τοῦ κοινοβίου⁵ καὶ εἶδε τινα πρωΐας ἐσθίοντα, καὶ εἶπεν αὐτῷ· Ἐν ταύτῃ τῇ ὥρᾳ ἐσθίεις ἐν παρασκευῇ; Καὶ τῇ ἑξῆς ἐγένετο σύναξις κατὰ τὸ ἔθος. Ἀτενίσας δὲ ὁ ἀδελφὸς αὐτοῦ, εἶδε τὴν χάριν ἀποστᾶσαν ἀπ' αὐτοῦ καὶ ἐλυπήθη, καὶ ὡς ἦλθεν εἰς τὸ κελλίον λέγει αὐτῷ· Τί ἔπραξας, ἀδελφέ;⁶ Οὐ γὰρ εἶδον, ὡς πρὸ τούτου, ἐπὶ σέ⁷ τὴν χάριν τοῦ Θεοῦ. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ·⁸ Ἐγὼ οὔτε ἐν πράξει οὔτε ἐν λογισμῷ σύνοιδά τι πονη[.f. 220r^b]ρὸν ἑμαυτῷ. Λέγει αὐτῷ ὁ ἀδελφὸς αὐτοῦ· Οὔτε λόγον τινὰ ἐλάλησας; καὶ μνησθεὶς εἶπεν· Χθὲς εἶδον τινὰ ἐσθίοντα ἔξω τοῦ κοινοβίου πρωΐ, καὶ εἶπον αὐτῷ· Ἐν ταύτῃ τῇ ὥρᾳ ἐσθίεις ἐν παρασκευῇ; Αὕτη ἐστὶν ἡ ἁμαρτία μου, ἀλλὰ συγκοπίασόν μοι δύο ἑβδομάδας καὶ παρακαλέσωμεν τὸν Θεὸν ἵνα μοι συγχωρήσῃ, καὶ ἐποίησαν οὕτως, καὶ μετὰ τὰς δύο ἑβδομάδας, εἶδεν ὁ ἀδελφὸς τὴν χάριν τοῦ Θεοῦ ἐλθοῦσαν εἰς τὸν ἀδελφὸν αὐτοῦ, καὶ παρεκλήθησαν καὶ τῷ Θεῷ εὐχαρίστησαν.

Περὶ τοῦ μηδὲν εἰς ἐπίδειξιν ποιεῖν, καὶ πλεονεξίαν ἀποστρέφεισθαι

256. Ποτὲ εἰς τὰ Κελλία ἐο[.f. 220v^a]ρτῆς γενομένης,⁹ ἦσθιον οἱ ἀδελφοὶ ἐν τῇ ἐκκλησίᾳ, ἣν δὲ ἐκεῖ ἀδελφὸς καὶ εἶπεν τῷ ὑπηρετοῦντι· Οὐκ ἐσθίω ἔψημα, ἀλλὰ ἄλας, καὶ ἐφώνησεν ὁ διακονῶν ἄλλον ἀδελφὸν ἔμπροσθε τοῦ λαοῦ λέγων· Ὁ δεῖνα ὁ ἀδελφὸς οὐκ ἐσθίει ἔψημα, φέρε αὐτῷ ἄλας.¹⁰ Καὶ ἀνέστη τις τῶν γερόντων καὶ εἶπεν αὐτῷ· Συνέφερε σοι σήμερον ἐν τῷ κελλίῳ σου φαγεῖν κρέα, ἢ ἀκοῦσαι τὴν φωνὴν ταύτην ἐνώπιον τοῦ λαοῦ.

¹ βουλόμενος C] βουλόμενον S ² πάλιν post φωνή trsp S ³ ἐκ C] ἀπὸ S

⁴ ἔξωθεν C] ἔξω S ⁵ κοινοβίου S] κελλίου C ⁶ ἀδελφέ] μου add S

⁷ ἐπὶ σέ post Θεοῦ trsp S ⁸ αὐτῷ om S

⁹ Ποτέ... γενομένης C] Ἐορτῆς ποτὲ γενομένης εἰς τὰ Κελλία trsp S

¹⁰ φέρε αὐτῷ ἄλας C] ἀλλὰ ἄλας φέρε αὐτῷ S

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 ἀσκητῆς μὴ ἐσθίων ἄρτον, παρέβαλέ τινι μεγάλῳ γέροντι· εὐκαίρησαν δὲ καὶ ἄλλοι ξένοι ἐκεῖ, καὶ ἐποίησεν ὁ γέρον μικρὸν ἔψημα δι' αὐτούς, καὶ ὡς ἐκάθισαν φαγεῖν, ὁ ἀσκητῆς παρέθηκεν ἑαυτῷ μόνῳ [f. 220v^b] ἔρεβίνθια βρεκτὰ καὶ ἤσθιεν, καὶ ὡς ἀνέστησαν ἐκ τοῦ φαγεῖν, ἔλαβεν αὐτὸν ὁ γέρον κατιδίαν καὶ εἶπεν αὐτῷ· Ἀδελφέ, ἐὰν παραβάλης τινί, μὴ ἔκφαινέ σου τὴν πολιτείαν· εἰ δὲ θέλης σου τὴν πολιτείαν κρατεῖν, κάθου εἰς τὸ κελλίον σου καὶ μηδαμοῦ ἐξέρχου. Ὁ δὲ παιδευθεὶς τῷ λόγῳ τοῦ γέροντος, γέγονε κοινωνικὸς ἐν τῇ ἀπαντήσῃ τῶν ἀδελφῶν.

258. Γέροντά τις παρεκάλεσε λαβεῖν χρήματα εἰς ἰδίαν χρείαν, καὶ οὐκ ἐβούλετο, ὡς τῷ ἰδίῳ ἐργοχειρῶ ἀρκούμενος. Ὡς δὲ ἐπέμενε παρακαλῶν, κἂν διὰ τὴν χρείαν τῶν δεομένων δέξασθαι αὐτά, ἀπεκρίθη ὁ γέρον· ὅτι διπλῆ αἰσχὺνη ἐστίν· ὅτι καὶ [f. 221r^a] μὴ χρήζων λαμβάνω, καὶ τὰ ἀλλότρια παρέχω κενοδοξῶ.

259. Ἦλθέ τις μέγας ἐκ τῆς ξένης ἐνέγκας πολὺ χρυσίον μεθ' ἑαυτοῦ ἐν τῇ Σκήτει, καὶ παρεκάλει τὸν πρεσβύτερον ἵνα δοθῇ τοῖς ἀδελφοῖς. Εἶπεν δὲ ὁ πρεσβύτερος· Οὐ χρείαν ἔχουσιν οἱ ἀδελφοί. Καὶ πολλὰ βιασάμενος αὐτὸν ἔθηκε τὸ σφυρίδιον τοῦ χρυσοῦ εἰς τὴν θύραν τῆς ἐκκλησίας. Καὶ εἶπεν ὁ πρεσβύτερος· ὁ¹ χρείαν ἔχων, λάβη. Καὶ οὐδεὶς ἠγγισεν αὐτό,² τινὲς δὲ οὐδὲ προσέσχον. Καὶ λέγει αὐτῷ ὁ πρεσβύτερος· Ἐδέξατο ὁ Θεὸς τὴν ἀγάπην.³ Ὑπαγε, δὸς αὐτὰ πτωχοῖς. Καὶ πολλὰ ὠφεληθεὶς ἀπῆλθεν.

260. Προσῆνεγκέ τις γέροντι χρήματα, λέγων· ἔχε εἰς [f. 221r^b] ἀνάλωμά σου ὅτι ἐγήρασας καὶ ἀσθενεῖς, ἦν γὰρ λελωβημένος. Ὁ δὲ ἀποκριθεὶς εἶπεν· Σὺ δι' ἐξήκοντα ἐτῶν ἦλθες ἄραι τὸν τροφέα⁴ μου, ἰδοὺ τοσοῦτον χρόνον ἔχω ἐν τῇ ἀσθενείᾳ μου. Καὶ οὐδενὸς ἐδεήθην, τοῦ Θεοῦ ἐπιχορηγοῦντος καὶ τρέφοντός με, καὶ οὐ κατεδέξατο λαβεῖν.

¹ ὁ S] οὐ C² αὐτό C] αὐτῷ S³ ἀγάπην] σου add S⁴ τροφέα S] τροφεία C

N.257/8.27

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.

N.258/6.21

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."

N.259/6.23

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.

N.260/6.24

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. Διηγῆσαντο οἱ γέροντες περὶ τινος κηπουροῦ ὅτι εἰργάζετο καὶ πάντα τὸν κόπον αὐτοῦ παρεῖχεν εἰς ἀγάπην καὶ μόνον τὸ ἑαυτοῦ ἀνάλωμα κατεῖχεν, ὕστερον δὲ ὁ Σατανᾶς ὑπέβαλεν αὐτῷ λέγων· Σύναξον σεαυτῷ ὀλίγον κέρμα, μήπως γεράσης ἢ κακωθῆς, καὶ χρεῖαν ἔχῃς ἀναλωμάτων. Καὶ συνήγαγε καὶ ἐγέμισε [f. 221v^a] κεράμιον κέρματος, συνέβη δὲ αὐτὸν ἀσθενῆσαι καὶ σαπῆναι τὸν πόδα αὐτοῦ, καὶ ἀναλωῶσαι τὸ κέρμα εἰς ἰατρούς, καὶ μηδὲν ὠφελῆσαι. Ὑστερον δὲ ἔρχεται τις ἔμπειρος ἰατρός, καὶ λέγει αὐτῷ ὅτι ἐὰν μὴ κοπῆ ὁ πούς σου, ὄλον τὸ σῶμά σου σαπῆναι ἔχει, καὶ ἔδοξεν ἵνα πρίση αὐτοῦ τὸν πόδα. Τῇ δὲ νυκτὶ ἐκείνῃ ἔλθων εἰς ἑαυτὸν¹ καὶ μεταμεληθεὶς εἰς ὃ ἔπραξεν, στενάξας ἔκλαυσε καὶ εἶπεν· Μνήσθητι, Κύριε, τῶν ἔργων μου τῶν ἀρχαίων ὧν ἐποίουν ἐργαζόμενος καὶ παρέχων τοῖς ἀδελφοῖς. Καὶ τοῦτο αὐτοῦ εἰπόντος, ἔστη ἄγγελος Κυρίου καὶ λέγει² αὐτῷ· Ποῦ ἐστι τὸ κεράμιον ὃ συνήξας καὶ [f. 221v^b] ποῦ ἐστιν ἡ ἐλπίς ἣν ἐβουλεύσω; Τότε νοήσας εἶπεν· Ἠμάρτηκα, Κύριε, συγχώρησόν μοι καὶ ἀπὸ τοῦ νῦν, οὐκέτι αὐτὸ³ ποιῶ. Τότε ὁ ἄγγελος ἦψατο τοῦ ποδὸς αὐτοῦ, καὶ εὐθέως ἰάθη, καὶ ἀναστὰς ἔωθεν, ἀπῆλθεν εἰς τὸν ἀγρὸν ἐργάσασθαι· ἦλθεν οὖν ὁ ἰατρός κατὰ τὴν συνταγὴν μετὰ τῶν σιδηρίων πρίσαι αὐτοῦ τὸν πόδα⁴ καὶ μὴ εὐρών αὐτόν, ἠρώτησε τὸν οἰκοῦντα πλησίον αὐτοῦ· Ποῦ ἐστιν ὁ ἀσθενῶν;⁵ Καὶ λέγουσιν αὐτῷ· Ἀπὸ πρωτῆ ἀπῆλθεν⁶ ἐργάσασθαι εἰς τὸν ἀγρὸν. Τότε ἐκπλαγεὶς ὁ ἰατρός ἀπῆλθεν εἰς τὸν ἀγρὸν ὅπου εἰργάζετο· καὶ ἰδὼν⁷ αὐτὸν σκάπτοντα τὴν γῆν,⁸ ἐδόξασε τὸν θεὸν τὸν δόντα αὐτῷ ὑγίαιν.

262. Ἠρώτησεν ἀδελφὸς γέροντα λέγων· θέλεις ἵνα κρατήσω ἑαυτῷ δύο [f. 222r^a] ὀλοκότινα εἰς λόγον ἀσθενείας σώματος; Ἀπεκρίθη ὁ γέρον· Οὐκ ἔστι καλὸν κρατῆσαι πλέον τῆς χρεῖας τοῦ σώματος, τὰ οὖν δύο ὀλοκότινα ἐὰν κρατήσης, εἰς αὐτὰ εὐρίσκεται ἡ ἐλπίς σου, καὶ ἐὰν συμβῆ αὐτοῖς ἀπώλεια οὐκέτι ὁ Θεὸς φροντίζει σου. Τὴν οὖν φροντίδα ἡμῶν ἐπιρρίψωμεν ἐπ' αὐτῷ,⁹ ὅτι αὐτῷ¹⁰ μέλλει περὶ ἡμῶν.

263. Ἦλθόν τινες τῶν Ἑλλήνων δοῦναι ἀγάπην ἐν Ὀστρακίνῃ, καὶ λαμβάνουσι μεθ' ἑαυτῶν τοὺς οἰκονόμους, ἵνα δεῖξωσιν αὐτοῖς τίνες εἰσὶν οἱ ἐπανάγκως¹¹ χρεῖαν ἔχοντες, καὶ ἀποφέρουσιν αὐτοὺς πρὸς τινὰ λελωβημένον, καὶ διδώσιν αὐτῷ. Ὁ δὲ οὐκ ἤθελε λαβεῖν λέγων· Ἴδου τὰ μικρὰ [f. 222r^b] βαῖα κοπιῶ καὶ πλέκω, καὶ ἐσθίω τὸν ἄρτον μου.

¹ ἔλθων εἰς ἑαυτὸν C] εἰς ἑαυτὸν ἔλθων trsp S ² λέγει C] εἶπεν S

³ αὐτὸ S] αὐτῷ C ⁴ αὐτοῦ τὸν πόδα C] τὸν πόδα αὐτοῦ trsp S

⁵ καὶ μὴ εὐρών... ὁ ἀσθενῶν om C ⁶ ἀπῆλθεν C] ὑπάγει S ⁷ ἰδὼν C] ἰδόντα S

⁸ τὴν γῆν om S ⁹ αὐτῷ C] αὐτόν S ¹⁰ ὅτι αὐτῷ C] αὐτῷ γάρ S

¹¹ ἐπανάγκως C] ἐπ' ἀνάγκαις S

N.261/6.25

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.

N.262/6.26

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]."

N.263/6.22

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 χήρας μετὰ τέκνων καὶ κρουσάντων τὴν θύραν, ὑπήκουσεν ἡ θυγάτηρ αὐτῆς ἕσωθεν τῆς θύρας γυμνὴ οὖσα, ἡ δὲ μήτηρ αὐτῆς ἦν ἀπελθοῦσα ἐργάσασθαι, ἦν γὰρ πλύτρια. Καὶ παρέχουσιν αὐτῇ ἱμάτιον καὶ κέρμα. Ἡ δὲ οὐκ ἤθελε λαβεῖν λέγουσα· Ὅτι ἦλθεν ἡ μήτηρ μου καὶ εἶπεν μοι ὅτι θάρσει, ἠθέλησεν ὁ Θεός, καὶ εὔρον σήμερον ἐργάσασθαι, καὶ ἔχομεν τὴν τροφήν ἡμῶν. Καὶ ὡς ἦλθεν ἡ μήτηρ αὐτῆς, παρεκάλεσαν αὐτὴν λαβεῖν¹ καὶ οὐκ ἠθέλησε, λέγουσα· Ἔχω ἐγὼ τὸν φροντιστὴν μου Θεόν, καὶ ὑμεῖς θε [f. 222v^a]λετε λαβεῖν² ἀπ' ἐμοῦ; Οἱ δὲ ἀκούσαντες τὴν πίστιν αὐτῆς, ἐδόξασαν τὸν Θεόν.

Περὶ τοῦ δεῖν πάντοτε νήφειν

264. Εἶπεν γέρων· Ὁφείλει ὁ μοναχὸς καθ' ἑσπέραν καὶ κατὰ πρωτὴ ποιεῖν λόγον πρὸς ἑαυτὸν καὶ λέγειν· Τί ὧν οὐ θέλει ὁ Θεὸς οὐκ ἐποίησαμεν, καὶ τί ὧν θέλει ὁ Θεὸς ἐποίησαμεν, καὶ οὕτως μετανοεῖν· οὕτως χρῆ εἶναι τὸν μοναχόν· οὕτως ἔζησεν ὁ ἀββᾶς Ἀρσένιος.

265. Εἶπεν γέρων· χρυσίον ἐάν τις ἀπολέσῃ ἢ ἀργύριον, δύναται ἀντ' αὐτοῦ εὐρεῖν, καιρὸν δὲ ὁ ἀπόλλων, ἄλλον εὐρεῖν οὐ δύναται.

266. Παρέβαλέ τις τῶν γερόντων ποτὲ πρὸς ἄλλον γέροντα, καὶ λαλούντων αὐτῶν, ἔλεγεν ὁ εἷς· Ἐγὼ ἀπέ[f. 222v^b]θανον τῷ κόσμῳ. Λέγει ὁ ἄλλος γέρων· Μὴ θαρσῆσης ἑαυτῷ, ἀδελφέ, ἕως ἂν ἐξέλθῃς ἐκ τοῦ σώματος, εἰ γὰρ σὺ λέγεις ὅτι ἀπέθανον, ἀλλ' ὁ Σατανᾶς οὐκ ἀπέθανεν.

267. Εἶπεν γέρων· Ὡσπερ ὁ στρατιώτης καὶ ὁ κυνηγός, ἀπερχόμενοι εἰς τὸν ἀγῶνα, οὐ φροντίζουσιν εἰ τιτρώσκεται ἄλλος ἢ σώζεται ἄλλος, ἀλλ' ἕκαστος ὑπὲρ ἑαυτοῦ μόνου ἀγωνιᾷ, οὕτως χρῆ εἶναι τὸν μοναχόν.

¹ αὐτὴν λαβεῖν C] λαβεῖν αὐτὴν trsp 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/II.91/Nistheros 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/II.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/II.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/II.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 γέρον· Ὡσπερ οὐδεις δύναται ἀδικῆσαι τὸν ἐγγύς τοῦ βασιλέως ἐστῶτα, οὕτως οὐδὲ ὁ Σατανᾶς δύναται τι ποιῆσαι ἡμῖν ἐὰν ἡ ψυχὴ ἡμῶν ἐγγύς ᾖ τοῦ Θεοῦ, ἐγγίσατε γὰρ μοί, φησι, καὶ ἐγγιώ ὑμῖν, ἀλλ' ἐπειδὴ συνεχῶς μετε[f. 223r^a]ωριζόμεθα, εὐχερῶς ὁ ἐχθρὸς ἀρπάζει τὴν ταλαίπωρον ἡμῶν ψυχὴν εἰς τὰ πάθη τῆς ἀτιμίας.

269. Εἶπεν γέρον ὅτι ἀνιστάμενος τὸ¹ πρωῖ, λέγε σεαυτῷ· Σῶμα ἔργασαι ἵνα τραφῆς· ψυχὴ, νῆφε ἵνα κληρονομήσης.

270. Ἀδελφὸς εἶπεν τινὶ γέροντι· Οὐδὲν βλέπω πολέμου² ἐν τῇ καρδίᾳ μου· Λέγει αὐτῷ ὁ γέρον· Σὺ τετράπυλον εἶ, καὶ ὁ θέλων εἰσέρχεται καὶ ἐξέρχεται διὰ σοῦ, σὺ δὲ οὐ νοεῖς, ἐὰν δὲ ἔχῃς θύραν καὶ κλείσης αὐτήν, καὶ μὴ συγχωρήσης εἰσελθεῖν δι' αὐτῆς λογισμοὺς πονηροῦς,³ τότε βλέπεις αὐτοὺς ἔξω ἐστῶτας καὶ πολεμοῦντας.

271. Ἔλεγον περὶ τίνος γέροντος, ὅτι ὅτε ἔλεγον αὐτῷ οἱ λογισμοί· Ἄφες [f. 223r^b] σήμερον καὶ αὔριον μετανοεῖς, ἀντέλεγεν αὐτοῖς λέγων· Οὐχί, ἀλλὰ σήμερον μετανοήσω, καὶ αὔριον τὸ θέλημα τοῦ Θεοῦ γενέσθω.

272. Εἶπεν γέρον· Εἰ μὴ ὁ ἔσω ἡμῶν ἄνθρωπος νήφη, οὐ δυνατὸν φυλάξαι τὸν ἔσω.

273. Ἔλεγον οἱ γέροντες· ὅτι τρεῖς εἰσὶ δυνάμεις⁴ τοῦ Σατανᾶ,⁵ αἵτινες προπορεύονται πάσης ἁμαρτίας· ἡ λήθη, ἡ ἀμέλεια, καὶ ἡ ἐπιθυμία· ὅταν γὰρ⁶ ἔλθῃ ἡ λήθη, γεννᾷ τὴν ἀμέλειαν, ἐκ δὲ τῆς ἀμελείας ἔρχεται ἡ ἐπιθυμία, ἐκ δὲ τῆς ἐπιθυμίας πίπτει ὁ ἄνθρωπος· ἐὰν δὲ νήφη ὁ νοῦς ἀπὸ τῆς λήθης, οὐκ ἔρχεται εἰς τὴν ἀμέλειαν, ἐὰν δὲ μὴ ἀμελήσῃ, οὐκ ἔρχεται εἰς τὴν ἐπιθυμίαν, ἐὰν δὲ [f. 223v^a] μὴ ἐπιθυμήσῃ, οὐ πίπτει ποτὲ χάριτι Χριστοῦ.

¹ τὸ S] τῷ C ² πολέμου om S ³ λογισμοὺς πονηροῦς C] πονηροῦς λογισμοὺς trsp S

⁴ εἰσὶ δυνάμεις C] δυνάμεις εἰσὶ trsp S ⁵ τοῦ Σατανᾶ C] τῷ Σατανᾶ S ⁶ γὰρ om S

N.268/II.95

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.”

N.269/II.99

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].’”

N.270 = N.57/II.101

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.”

N.271/II.102

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.”

N.272/II.103

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

N.273/II.104

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, μηδενός φρόντιζε,¹ πρόσεχε τῇ μελέτῃ σου, κοιταζόμενος καὶ ἀνιστάμενος μετὰ φόβου Θεοῦ, καὶ ἀσεβῶν ὀρμὰς οὐ φοβηθήσῃ.

275. Εἶπεν γέρων τινὶ ἀδελφῷ· Ὁ διάβολος ἐστὶν ὁ ἐχθρὸς καὶ σὺ ὁ οἶκος· ὁ ἐχθρὸς οὖν, οὐ παύεται ρίπτων εἰς τὸν οἶκόν σου εἴ τι ἂν εὕρῃ πᾶσαν ἐπιχέων ἀκαθαρσίαν· σοῦ² δέ ἐστι τοῦ μὴ ἀμελήσαι³ τοῦ ρίπτειν ἔξω. Ἐὰν δὲ ἀμελήσῃς, πληροῦται ὁ οἶκος πάσης ἀκαθαρσίας, καὶ οὐκέτι ἰσχύεις εἰσελθεῖν ἐκεῖ· ἀλλὰ τὰ πρῶτα ἃ ρίπτει ἐκεῖνος, ἔκβαλε κατὰ μικρόν, καὶ μένει ὁ οἶκος σου καθαρὸς διὰ τῆς χάριτος τοῦ Χριστοῦ.

276. Ἔλεγέ τις τῶν γερόντων· ὅταν σκε[f. 223v^b]πάσωσι τοὺς ὀφθαλμοὺς τοῦ βοός, τότε περικάμπτει εἰς τὴν μηχανήν, ἐὰν δὲ μὴ σκεπάσωσιν οὐ περικάμπτει, οὕτως καὶ ὁ διάβολος, ἐὰν φθάσῃ σκεπάσαι τοὺς ὀφθαλμοὺς τοῦ ἀνθρώπου, ἐν παντὶ ἀμαρτήματι ταπεινοῖ αὐτόν, ἐὰν δὲ φωτισθῶσιν οἱ ὀφθαλμοὶ αὐτοῦ εὐχερῶς δύναται φυγεῖν ἀπ' αὐτοῦ.

277. Ἔλεγον ὅτι ἐν τῷ ὄρει τοῦ ἀββᾶ Ἀντωνίου, ἐκάθηντο ἑπτὰ ὀνόματα, καὶ τῷ⁴ καιρῷ τῶν φοινίκων, ἐφύλασσαν ὁ εἷς τοῦ σοβεῖν τὰ πετεινά· ἦν δὲ ἐκεῖ γέρων, καὶ ὅτε ἐφύλαττε τὴν ἡμέραν αὐτοῦ, ἔκραζε λέγων· Ὑπάγετε οἱ ἔσω πονηροὶ λογισμοὶ καὶ τὰ ἔξω πετεινά.

278. Ἀδελφός τις εἰς τὰ Κελλία ἔβρεξε τὰ θαλλία αὐτοῦ, καὶ ὡς ἐκάθισε πλέξαι [f. 224r^a] λέγει αὐτῷ ὁ λογισμὸς· Ὑπάγε παράβαλε τῷδε τῷ γέροντι, καὶ πάλιν λογίζεται ἐν ἑαυτῷ λέγων· ὅτι μετ' ὀλίγας ἡμέρας ὑπάγω. Πάλιν λέγει· Ἐὰν ἀποθάνῃ, τί ποιεῖς; ἅμα δὲ καὶ λαλεῖς, διὰ τὸ θέρος. Λέγει πάλιν ἐν ἑαυτῷ· Ἀλλ' οὐκ ἔστι καιρὸς. Πάλιν οὖν λογίζεται λέγων· Ἀλλ' ὡς κόπτεις τὰ θρύα γίνεται καιρὸς. Ὁ δὲ ἔφη· Τελέσω τὰ θαλλία, καὶ οὕτως ἀπέρχομαι. Πάλιν οὖν ἐν ἑαυτῷ λέγει· Ἀλλὰ καλὸς ὁ ἄηρ σήμερον, καὶ ἀναστὰς ἀφῆκε τὰ θαλλία αὐτοῦ⁵ βρεκτά, καὶ λαβῶν τὸ μηλωτάριον αὐτοῦ ἀπήει.⁶ Ἦν δὲ τις γέρων γειτνιῶν αὐτῷ διορατι-

¹ φρόντιζε] σιωπήν ἄσκει add S ² σοῦ C] σὸν S ³ τοῦ μὴ ἀμελήσαι C] μὴ ἀμελεῖν S

⁴ τῷ S] τὸ C ⁵ αὐτοῦ om S/hab C ⁶ ἀπήει S] ἀπίει C

N.274/II.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/II.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/II.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/II.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/II.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 ὡς εἶδεν αὐτὸν¹ τρέχοντα, ἔκραξε λέγων· Αἰχμάλωτε, αἰχμάλωτε, δεῦρο ᾧδε. Καὶ ὡς ἦλθεν [f. 224r^b] λέγει αὐτῷ ὁ γέρων· Ὑπόστρεψον εἰς τὴν κέλλαν σου. Καὶ διηγήσατο ὁ ἀδελφὸς αὐτῷ² τὸν πόλεμον καὶ ὡς εἰσηλθεν εἰς τὸ κελλίον, ἔβαλε μετάνοιαν, ἐφώνησαν δὲ φωνῆ μεγάλη οἱ δαίμονες λέγοντες· Ἐνίκησατε ἡμᾶς, ᾧ μοναχοί. Καὶ ἐγένετο τὸ ψιάθιον τὸ ὑποκάτω αὐτοῦ ὡς ἀπὸ πυρὸς κεκαυμένον, καὶ αὐτοὶ δὲ ὡς καπνὸς ἀφανεῖς γεγόνασιν.

279. Ἔλεγον περὶ τινος γέροντος ὅτι ἀπέθνησκειν εἰς Σκήτιν, καὶ ἐκύκλωσαν οἱ ἀδελφοὶ τὴν κλίνην αὐτοῦ, καὶ ἐσχημάτισαν αὐτόν, καὶ ἔβαλον κλαίειν. Ἦνοιξε δὲ τοὺς ὀφθαλμοὺς αὐτοῦ καὶ ἐγέλασεν, εἶτα πάλιν ἐγέλασεν, ἐγέλασε δὲ καὶ ἐκ τρίτου. Καὶ παρεκάλεσαν αὐτὸν οἱ ἀδελφοὶ λέγοντες· Εἶπέ ἡμῖν [f. 224v^a], ἄββᾶ, διατί ἡμεῖς κλαίομεν καὶ σὺ γελαῖς· Λέγει αὐτοῖς· Ἐγέλασα ὅτι πάντες φοβεῖσθε τὸν θάνατον, καὶ τὸ δεύτερον ἐγέλασα, ὅτι οὐκ ἐστὲ ἔτοιμοι. Τὸ δὲ τρίτον ἐγέλασα, ὅτι ἀπὸ κόπου εἰς ἀνάπαυσιν ὑπάγω· καὶ εὐθέως ἐκοιμήθη ὁ γέρων.

280. Διηγήσαντο ἀδελφοὶ λέγοντες· ὅτι παρεβάλομεν ποτὲ γέρουσι, καὶ κατὰ τὸ εἰωθὸς γενομένης εὐχῆς ἀσπασάμενοι ἀλλήλους ἐκαθέστημεν, καὶ μετὰ τὸ λαλήσαι, μέλλοντες ἀναχωρεῖν ἤτησαμεν εὐχὴν γενεσθαι. Εἶπεν δὲ τις τῶν γερόντων πρὸς ἡμᾶς· Τί γάρ, οὐκ ἠῤῥασθε; Καὶ εἶπαμεν αὐτῷ· Ὅτε εἰσηλθομεν, ἄββᾶ, ἐγένετο εὐχή, καὶ ὠμιλοῦμεν ἕως ἄρτι. Λέγει ὁ γέρων· Συγχωρῆ[f. 224v^b]σατε, ἀδελφοί, μεθ' ὑμῶν καθεζόμενός τις ἀδελφὸς καὶ ὀμιλῶν ργ' εὐχὰς ἐποίησεν. Καὶ τοῦτο αὐτοῦ εἰπόντος, ἐποίησαν εὐχὴν καὶ ἀπέλυσαν ἡμᾶς.

Ἔστι χρη εἰλεῖν καὶ φιλοξενεῖν ἐν ἰλαρότητι

281. Γέρων τις ἐκαθέζετο μετὰ ἀδελφοῦ³ κοινόβιον. Ὁ δὲ γέρων ἦν ἐλεήμων. Καὶ γενομένου λιμοῦ ἤρξαντό τινες ἔρχεσθαι εἰς τὴν θύραν αὐτοῦ λαβεῖν ἀγάπην. Ὁ δὲ γέρων παρέιχεν⁴ πᾶσι τοῖς ἐρχομένοις ἀγάπην. Ἴδων δὲ ὁ ἀδελφὸς τὸ γινόμενον, λέγει τῷ γέροντι· Δός μοι τὸ μέρος μου τῶν ἄρτων,⁵ καὶ ὡς θέλεις σὺ ποίησον τὸ μέρος σου. Ὁ δὲ γέρων

¹ αὐτόν C] αὐτῷ S ² ὁ ἀδελφὸς αὐτῷ C] αὐτῷ ὁ ἀδελφὸς trsp S

³ ἀδελφοῦ] εἰς add S /om C ⁴ παρέιχεν 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 [f. 225r^a] ἐκ τοῦ μέρους αὐτοῦ. Πολλοὶ δὲ συνέτρεχον πρὸς τὸν γέροντα, ἀκούσαντες ὅτι πᾶσι παρέχει. Ἰδὼν δὲ ὁ Θεὸς ὅτι πᾶσι παρέχει εὐλόγησε τοὺς ἄρτους αὐτοῦ.¹ Ὁ δὲ ἀδελφὸς καταφαγὼν τὰ ἑαυτοῦ ψωμῖα, λέγει τῷ γέροντι· Ἐπειδὴ ἄλλα μικρὰ ψωμῖα ἔχω, ἀββᾶ, λάβε με πάλιν² κοινόβιον. Καὶ εἶπεν αὐτῷ ὁ γέρον· Ὡς θέλεις ποιῶ. Καὶ ἐκαθέσθησαν πάλιν κοινόβιον. Γενομένης δὲ εὐθηνίας, ἤρχοντο πάλιν οἱ χρῆζοντες λαμβάνειν ἀγάπην. Ἐν μιᾷ δὲ τῶν ἡμερῶν, εἰσελθὼν ὁ ἀδελφός, εἶδε τοὺς ἄρτους λειψαντας. Ἦλθε δὲ πτωχός, καὶ εἶπεν ὁ γέρον τῷ ἀδελφῷ δοῦναι αὐτῷ ἀγάπην. Ὁ δὲ εἶπεν· οὐκέτι ἔνι, πάτερ. Λέγει ὁ γέρον [f. 225r^b]. Εἰσελθε καὶ ζήτησον. Ὁ δὲ ἀδελφὸς εἰσελθὼν, εὔρε τὸ ἄρτοθέσιον πεπληρωμένον ἄρτων. Καὶ τοῦτο ἑωρακώς, ἐφοβήθη, καὶ λαβὼν ἔδωκε τῷ πτωχῷ. Καὶ γνοὺς τὴν πίστιν καὶ τὴν ἀρετὴν τοῦ γέροντος, ἐδόξασε τὸν Θεόν.

282. Εἶπεν γέρον ὅτι³ ἔστι τις πολλὰ ποιῶν καλὰ, καὶ ὁ πονηρὸς ἐμβάλλει⁴ αὐτῷ ἀκριβολογίαν εἰς ἐλάχιστον πρᾶγμα, ἵνα τὸν μισθὸν ἀπολέσῃ πάντων ὧν ἐργάζεται ἀγαθῶν. Καθημένου γάρ μου ποτὲ ἐν Ὁξυρύγχῳ, παρὰ πρεσβυτέρῳ τινὶ ποιοῦντι⁵ ἐλεημοσύνας πολλὰς, ἦλθε χήρα αἰτοῦσα αὐτῷ⁶ σῖτον. Καὶ λέγει αὐτῇ· Φέρε ἰμάτιον καὶ μετρώ σοι. Ἡ δὲ ἠνεγκεν καὶ ἀκριβάσας τὸ ἰμά[^{f. 225v^a}]τιον τῇ χειρί, εἶπεν· Μέγα ἐστίν, καὶ κατήσχυνε τὴν χήραν.⁷ Εἶπον⁸ αὐτῷ· Ἀββᾶ, πέπραχας τὸν σῖτον; Λέγει· Οὐχί, ἀλλὰ ἀγάπην δέδωκα αὐτῇ. Εἶπον δὲ αὐτῷ· Εἰ οὖν τὸ ὄλον δέδωκας αὐτῇ ἀγάπην, πῶς εἰς τὸ μέτρον ἠκριβεύσω καὶ κατήσχυνας αὐτήν;

283. Ἀδελφὸς παρέβαλε ἀναχωρητῇ τινὶ καὶ ἐκβαίνων λέγει αὐτῷ· Συγχώρησόν μοι, ἀββᾶ, ὅτι κατήργησά σε τοῦ κανόνος σου. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ· Ὁ ἐμός κανὼν ἵνα ἀναπαύσω σε καὶ ἀποστείλω ἐν εἰρήνῃ ἐστίν.⁹

¹ τοὺς ἄρτους αὐτοῦ C] αὐτοῦ τοὺς ἄρτους trsp S ² πάλιν om S

³ ὅτι om S/hab C ⁴ ἐμβάλλει S] ἐκβάλλει C ⁵ ποιοῦντι C] ποιοῦσα S

⁶ αὐτῷ] μικρὸν add S ⁷ χήραν] ὅτε δὲ ἀνεχώρησεν ἡ χήρα add S ⁸ Εἶπον C]-εν S

⁹ ἐστίν post κανὼν 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. Ἀναχωρητῆς¹ ἐκάθητο ἐγγύς κοινοβίου, πολιτείας ποιῶν πολλὰς. Καί συνέβη τινὰς παραβαλεῖν εἰς τὸ κοινόβιον καὶ παρεβιάσαντο αὐτὸν παρ' ὥραν φα[*f.* 225v^b]γεῖν. Μετὰ ταῦτα λέγουσιν αὐτῶ οἱ ἀδελφοί· Ἄρτι οὐκ ἐθλίβης, ἀββά; Ὁ δὲ ἔφη· Ἡ θλίψις ἡ ἐμὴ ἐστίν, ἐὰν ποιήσω τὸ ἴδιον θέλημα.

285. Ἔλεγον περὶ τινὸς γέροντος ὅτι ἐν Συρίᾳ παρὰ τὴν ὁδὸν² ἐρήμου ἔμενε, καὶ αὕτη ἦν ἡ ἐργασία αὐτοῦ. Οἶαν ὥραν ἤρχετο μοναχὸς ἐκ τῆς ἐρήμου, ἀγαθῇ πεποιθήσει ἐποίει αὐτοῦ ἀνάπαυσιν. Ἦλθεν οὖν ποτὲ τις ἀναχωρητῆς, καὶ ἐποίησεν αὐτῶ ἀνάπαυσιν. Ὁ δὲ οὐκ ἠθέλησε λαβεῖν, λέγων ὅτι ἐγὼ νηστεύω, καὶ λυπηθεῖς εἶπεν αὐτῶ· Μὴ παρέλθης τὸν παῖδά σου δέομαί σου, μὴ ὑπερίδης με· δεῦρο εὐζώμεθα, καὶ ἰδοὺ δένδρον ἐστὶν ὧδε· ᾧτινι συγκαμφθῆ³ γονυπετοῦντι καὶ προσευχομένῳ [*f.* 226r^a], τούτῳ ἐξακολουθήσωμεν. Ἐκλινεν οὖν γόνου ὁ ἀναχωρητῆς εἰς προσευχήν, καὶ οὐδὲν γέγονεν. Ἐκλινε δὲ καὶ ὁ ξενοδόχος καὶ εὐθύς ἐκλινε τὸ δένδρον μετ' αὐτοῦ. Καὶ πληροφορηθέντες, εὐχαρίστησαν⁴ τῷ Θεῷ.

286. Ἦν τις μοναχὸς ἔχων ἀδελφὸν κοσμικὸν πτωχὸν καὶ εἴ τι εἰργάζετο, παρεῖχεν αὐτῶ· ὅσον δὲ παρεῖχεν αὐτῶ,⁵ πλέον ἐπτώχευεν. Ἀπελθὼν δὲ ὁ ἀδελφός, ἀνήγγειλε γέροντί τινι τὸ πρᾶγμα. Εἶπεν δὲ αὐτῶ ὁ γέρον· Εἰ θέλεις μου ἀκοῦσαι μηκέτι δώσης αὐτῶ ἀλλ' εἰπέ αὐτῶ· Ἀδελφέ, ὅτε εἶχον παρεῖχόν σοι· καὶ σὺ οὖν τὸ εὐοδοῦσαι ἐξ ὧν ἐργάζη φέρε μοι, καὶ εἴ τι ἂν ἐνέγκῃ λάμβανε παρ' αὐτοῦ καὶ [*f.* 226r^b] ὅπου οἶδας ξένον ἢ γέροντα πτωχόν, δὸς αὐτὰ καὶ παρακάλεσον ἵνα εὐχὴν ποιήσωσιν ὑπὲρ αὐτοῦ. Ἀπελθὼν δὲ ὁ ἀδελφός, ἐποίησεν οὕτως καὶ ὡς ἦλθεν ὁ κοσμικὸς ὁ⁶ ἀδελφός αὐτοῦ,⁷ ἐλάλησεν αὐτῶ καθὼς εἶπεν ὁ γέρον καὶ ἀπήλθε λυπούμενος· καὶ ἰδοὺ ἐν τῇ πρώτῃ ἡμέρᾳ, λαβὼν ἐκ τοῦ κόπου αὐτοῦ λεπτολάχανα, ἤνεγκεν αὐτῶ. Λαβὼν δὲ ὁ ἀδελφός αὐτὰ, ἔδωκε τοῖς γέρουσι, καὶ παρεκάλεσεν αὐτοὺς εὐξασθαι ὑπὲρ αὐτοῦ καὶ εὐλογηθεῖς, ὑπέστρεψεν εἰς τὸν οἶκον αὐτοῦ. Ὁμοίως δὲ καὶ πάλιν ἤνεγκε λάχανα καὶ ἄρτους τρεῖς καὶ λαβὼν ὁ ἀδελφός αὐτοῦ, ἐποίησεν ὡς τὸ πρῶτον. Καὶ εὐλογηθεῖς πάλιν [*f.* 226v^a] ἀπήλθεν. Ἐλθὼν δὲ τὸ τρίτον, ἤνεγκε πολλὰ ἀναλώματα, καὶ οἶνον, καὶ ἰχθύας, καὶ ἰδὼν ὁ ἀδελφός αὐτοῦ ἐθαύμασεν, καὶ ἐκάλεσε τοὺς πτωχοὺς καὶ ἀνέπαυσεν αὐτούς. Εἶπεν δὲ τῷ ἀδελφῷ αὐτοῦ· Μὴ χρεῖαν ἔχεις ὀλίγου ἄρτου; Ὁ δὲ ἔφη· Οὐχί, κύριε, ἡνίκα γὰρ ἐλάμβανον παρὰ σοῦ τίποτε, ὡς πῦρ εἰσῆρχετο εἰς τὸν οἶκόν μου καὶ ἀνήλισκεν αὐτόν. Ἐξότε δὲ οὐ λαμβάνω

¹ ἀναχωρητῆς C] ἀδελφὸς S ² ὁδὸν] τῆς add S ³ συγκαμφθῆ S] –εἰ C

⁴ εὐχαρίστησαν C] ἡύ-S ⁵ ὅσον δὲ παρεῖχεν αὐτῶ om S ⁶ ὁ om S

⁷ αὐτοῦ] ἐποίησεν οὕτως καὶ ὡς ἦλθεν ὁ κοσμικὸς ἀδελφός αὐτοῦ add S (obviously a mistake)

N.284/13.9

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."

N.285/13.10

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.

N.286/13.14

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, entreating 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 σοῦ, ὁ Θεὸς εὐλογεῖ με. Ἀπελθὼν οὖν ὁ ἀδελφός, ἀνήγγειλε τῷ γέροντι πάντα τὰ συμβάντα, καὶ λέγει αὐτῷ ὁ γέρον· Οὐκ οἶδας ὅτι τὸ ἔργον τοῦ μοναχοῦ πῦρ ἐστὶ καὶ ὅπου δ' ἂν εἰσέρχηται καίει; τοῦτο δὲ μᾶλλον ὠφελεῖ αὐτόν, τὸ¹ ποιεῖν [f. 226v^b] ἐκ τοῦ κόπου αὐτοῦ ἐλεημοσύνην καὶ λαμβάνειν εὐχὴν παρὰ τῶν ἀγίων, καὶ οὕτως εὐλογεῖται.

287. Μοναχὸς τις Θηβαῖος ἔσχε χάρισμα διακονίας παρὰ² Θεοῦ, ἵνα ἕκαστον τῶν προσερχομένων οἰκονομῇ πρὸς τὴν χρεῖαν. Συνέβη δὲ αὐτὸν ποτε εἰς κώμην τινὰ διδόναι ἀγάπην, καὶ ἰδοῦ γυνὴ τις ἦλθε πρὸς αὐτὸν λαβεῖν ἀγάπην φοροῦσα παλαιά. Καὶ ἰδὼν αὐτὴν ὅτι παλαιὰ φορεῖ ἐχάλασε τὴν χεῖρα αὐτοῦ³ δοῦναι αὐτῇ πολλά, καὶ συνεστάλη ἡ χεὶρ αὐτοῦ καὶ ἀνήνεγκεν ὀλίγα. Καὶ ἰδοῦ ἦλθεν ἄλλη πρὸς αὐτὸν φοροῦσα καλῶς. Καὶ ἰδὼν αὐτῆς τὰ ἱμάτια ἐχάλασε δοῦναι αὐτῇ ὀλίγα, καὶ ἠπλώθη ἡ χεὶρ [f. 227r^a] αὐτοῦ, καὶ ἀνήνεγκε πολλά. Καὶ ἠρώτησε περὶ ἀμφοτέρων, καὶ εἶπαν⁴ Ὅτι ἡ τὰ καλὰ φοροῦσα, ἀπὸ ἀξιολόγων οὕσα ἐπτώχευσε, καὶ ὑπολήψεως χάριν ἐχρήσατο τὰ καλὰ ἱμάτια· ἡ ἄλλη δέ, χάριν τοῦ λαβεῖν,⁵ ἐφόρεσε παλαιά.

288. Παρέβαλόν ποτε δύο ἀδελφοὶ πρὸς τινὰ γέροντα, καὶ ἡ συνήθεια τοῦ γέροντος ἦν μὴ ἐσθίειν καθ' ἡμέραν, καὶ ὡς εἶδεν τοὺς ἀδελφούς, ἐχάρη καὶ εἶπεν ὅτι ἡ νηστεία⁶ μισθὸν ἔχει, καὶ ὁ ἐσθίων πάλιν ἀγάπην δύο ἐντολὰς πληροῖ, ὅτι τὸ ἴδιον θέλημα ἀφῆκε καὶ τὴν ἐντολὴν ἐπλήρωσεν, καὶ τοὺς ἀδελφούς ἀνέπαυσεν.

289. Ἦν τις τῶν ἀγίων ἐν Αἰγύπτῳ οἰκῶν ἐν ἐρήμῳ τόπῳ, ἦν δὲ καὶ ἄλλος ἀπὸ μή[f. 227r^b]κοθεν αὐτοῦ Μανιχαῖος, καὶ αὐτὸς πρεσβύτερος τῶν λεγομένων παρ' αὐτοῖς πρεσβυτέρων. Καὶ ὡς ἦλθε παραβαλεῖν τινὶ τῶν ὁμοφύλων αὐτοῦ κατέλαβεν αὐτὸν ἐσπέρα ὅπου ἦν ὁ ἅγιος ὁ ὀρθόδοξος, καὶ ἐν ἀγωνίᾳ ἐγένετο καὶ ἐφοβεῖτο πρὸς αὐτὸν εἰσελθεῖν καὶ κοιμηθῆναι, ἦδει γὰρ ὅτι γινώσκει ὅτι Μανιχαῖος ἐστίν, καὶ μήποτε οὐ δέξεται αὐτόν, πλὴν ἀναγκασθεῖς, ἔκρουσεν καὶ ἀνοίξας ὁ γέρον καὶ

¹ τὸ] τοῦ C ² παρὰ] τοῦ add S ³ αὐτοῦ om S ⁴ εἶπαν C] εἶπον S [?]

⁵ λαβεῖν] εὐποροῦσα add S ⁶ νηστεία] πολὺ add S/om C

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 ἠνάγκασεν αὐτὸν εὔξασθαι, καὶ ἀναπαύσας αὐτόν ἐκοίμησεν. Ὁ δὲ Μανιχαῖος ἐν ἑαυτῷ γενόμενος τῇ νυκτὶ εἶπεν· Πῶς οὐδεμίαν ὑποψίαν ἐν ἐμοὶ ἐποίησεν; οὗτος τοῦ [f. 227v^a] Θεοῦ ἐστιν. Καὶ ἐλθὼν προσέπεσε πρὸς τοὺς πόδας αὐτοῦ λέγων· Ἐγὼ ὀρθόδοξος εἰμὶ ἀπὸ τῆν σήμερον, καὶ οὕτως ἔμεινε μετ' αὐτοῦ.

Περὶ ὑπακοῆς

290. Ἔλεγον οἱ γέροντες ὅτι ἐὰν ἔχη τις πίστιν εἰς τινα, καὶ δίδωσιν ἑαυτὸν¹ ὑποταγῆναι αὐτῷ, οὐ χρεῖαν ἔχει προσέχειν ἐντολαῖς Θεοῦ, ἀλλὰ τῷ πατρὶ αὐτοῦ συγχωρεῖν πάντα τὰ θελήματα αὐτοῦ, καὶ οὐκ ἔχει ἔγκλημα παρὰ Θεῶ, οὐδὲν γὰρ οὕτως ζητεῖ ὁ Θεὸς παρὰ τῶν ἀρχαρίων, ὡς τὸν διὰ τῆς ὑπακοῆς² σκυλμόν.

291. Ἀδελφὸς ἐν τῇ Σκήτει ὑπάγων εἰς θέρος παρέβαλε μεγάλῳ γέροντι καὶ εἶπεν αὐτῷ· Εἰπέ μοι τί ποιήσω ὑπάγων εἰς τὸ θέρος. Λέγει αὐτῷ ὁ γέρον· Καὶ ἐὰν σοι [f. 227v^b] εἶπω πείθῃ μοι; Λέγει ὁ ἀδελφός· Ναί, ἀκούω σου. Λέγει αὐτῷ ὁ γέρον· Εἰ πείθῃ μοι ἀνάστα ἀπόταξαι τῷ θερισμῷ τούτῳ, καὶ δεῦρο καὶ ἀναγγελῶ³ σοι ὃ ποιήσεις. Καὶ ἀπελθὼν ὁ ἀδελφὸς ἀπετάξατο τῷ θερισμῷ καὶ ἦλθε πρὸς τὸν γέροντα. Εἶπεν δὲ αὐτῷ ὁ γέρον· Εἴσελθε εἰς τὸ κελλίον σου, καὶ ποιήσον τὴν πεντηκοστὴν ἄπαξ ἐσθίων τῆς ἡμέρας μετὰ ξηροῦ ἄλατος, καὶ πάλιν ἀναγγελῶ⁴ σοι πρᾶγμα ἕτερον. Ἀπελθὼν δὲ ἐποίησεν οὕτως καὶ ἦλθε πάλιν πρὸς τὸν γέροντα. Ὁ δὲ γέρον ἰδὼν ὅτι ἐργάτης ἐστίν, ἀπήγγειλεν αὐτῷ⁵ πῶς δεῖ καθῆσαι ἐν τῷ κελλίῳ. Καὶ ἀπελθὼν ὁ ἀδελφὸς ἐν τῷ κελλίῳ αὐτοῦ ἔβαλεν [f. 228r^a] ἑαυτὸν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν ἡμέρας τρεῖς κλαίων ἐνώπιον τοῦ Θεοῦ. Μετὰ δὲ ταῦτα, ὅτε ἔλεγον αὐτῷ οἱ λογισμοί· Ὑψώθης, μέγας γέγονας, ἔφερον καὶ αὐτὸς τὰ ἐλαττώματα αὐτοῦ ἐνώπιον αὐτοῦ λέγων· Καὶ ποῦ εἰσι πᾶσαι αἱ πλημμελείαι μου; Εἰ δὲ πάλιν ἔλεγον αὐτῷ· Πόλλας ἐποίησας πλημμελείας, ἔλεγε καὶ αὐτός· Ἀλλὰ ποιῶ μικρὰς λειτουργίας τῷ Θεῷ, καὶ πιστεύω ὅτι ποιήσει⁶ μετ' ἐμοῦ ὁ Θεὸς⁷ ἔλεος· ἡττηθέντα δὲ τὰ

¹ ἑαυτὸν S] αὐτῷ C

² ὑπακοῆς C] ὑποταγῆς S

³ ἀναγγελῶ C] ἀναγγέλω S

⁴ ἀναγγελῶ C] ἀπαγγέλλω S

⁵ αὐτῷ] τὸ add S

⁶ ποιήσει C] ποιεῖ S

⁷ μετ' ἐμοῦ ὁ Θεὸς C] ὁ Θεὸς μετ' ἐμοῦ trsp 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 OBEDIENCE

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 αἰσθητῶς λέγοντα· Ἐχειμάσθημεν ἀπὸ σοῦ. Λέγει αὐτοῖς· Διατί; Λέγουσιν αὐτῷ· Ἐὰν ὑψώσωμέν σε τρέχεις εἰς ταπεινώσιν, ἐὰν σε ταπεινώσωμεν¹ ἀνάγεις εἰς ὕψος.

292. [f. 228r^b] Ἔλεγον οἱ γέροντες ὅτι οὐδὲν οὕτως ζητεῖ ὁ Θεὸς παρὰ τῶν ἀρχαρίων ὡς τὸν διὰ τῆς ὑπακοῆς σκυλμόν.²

293. Γέρων τις εἶχε διακονητὴν εἰς τὴν³ κώμην οἰκοῦντα. Συνέβη δὲ ἄπαξ βραδύναντος τοῦ διακονητοῦ παραγενέσθαι κατὰ τὸ ἔθος λείψαι τὰς χρεῖας τοῦ γέροντος· χρονίζοντος δὲ αὐτοῦ, ἀπέσχον αἱ χρεῖαι καὶ τὸ ἐργόχειρον ὅπερ εἶχεν ἐν τῷ κελλίῳ αὐτοῦ, καὶ ἐθλίβετο μήτε τι ἐργάσασθαι ἔχων, μήτε τὰ πρὸς τροφήν, καὶ λέγει τῷ μαθητῇ αὐτοῦ· Θέλεις ἀπελθεῖν εἰς τὴν κώμην; Ὁ δὲ λέγει· Ὡς θέλεις ποιῶ. Ἐφοβεῖτο δὲ⁴ καὶ ὁ ἀδελφὸς προσεγγίσει τῇ κώμῃ διὰ τὰ σκάνδαλα, ἵνα δὲ μὴ παρακούσῃ τοῦ πατρὸς κατεδέξατο ἀ[f. 228v^a]πελθεῖν. Εἶπεν δὲ αὐτῷ ὁ γέρων· Ὑπαγε καὶ πιστεύω εἰς τὸν Θεὸν τῶν πατέρων μου ὅτι σκεπάζει σε ἀπὸ παντὸς πειρασμοῦ. Καὶ ποιήσας εὐχὴν, ἀπέστειλεν αὐτόν. Ἐλθὼν δὲ ὁ ἀδελφὸς εἰς τὴν κώμην περιειργάσατο ὅπου ᾤκει ὁ διακονητῆς⁵ καὶ εὔρεν. Συνέβη δὲ αὐτόν τε καὶ τοὺς αὐτοῦ πάντας⁶ εἰς μνημόσυνον ἔξω τῆς κώμης εὐρεθῆναι, πλὴν μιᾶς θυγατρὸς αὐτοῦ, ἣτις κρούσαντος αὐτοῦ τὴν θύραν ὑπήκουσεν· καὶ ἀνοίξασα ἔνδοθεν⁷ καὶ ἰδοῦσα αὐτόν,⁸ ἀδελφὸν ἐπερωτῶντα διὰ τὸν πατέρα αὐτῆς, προετρέπετο ἔσω εἰσελθεῖν, ἅμα δὲ καὶ εἶλκεν. Ὁ δὲ οὐκ ἠνείχετο, ἐπιπολὺ δὲ βιαζομένη, κατίσχυσε καὶ ἐπεσπάσατο αὐτόν πρὸς ἑαυ[f. 228v^b]τήν. Ὁ δὲ ἑωρακῶς ἑαυτὸν εἰς ἀσέλγειαν καὶ⁹ τοῖς λογισμοῖς συνεχόμενον, στενάζας ἐβόα πρὸς τὸν Θεόν· Κύριε, διὰ τὰς εὐχὰς τοῦ πατρὸς μου, σῶσόν με ἐν τῇ ᾠρᾷ ταύτῃ. Καὶ τοῦτο εἰπὼν, εὐρέθη ἐξαίφνης¹⁰ εἰς τὸν ποταμὸν ὑπάγων εἰς τὸ μοναστήριον. Καὶ ἀπεκατεστάθη ἀβλαβῆς πρὸς τὸν ἑαυτοῦ πατέρα.

294. Δύο ἀδελφοὶ σαρκικοὶ παρεγένοντο οἰκῆσαι ἐν μοναστηρίῳ τινί. Ὁ εἷς ἦν ἀσκητῆς, ὁ δὲ ἕτερος ἔχων ὑπακοὴν μεγάλην, καὶ ἔλεγεν αὐτῷ ὁ πατήρ· Ποίησον τοῦτο, καὶ ἐποίει· Ποίησον ἐκεῖνο, καὶ ἐποίει· φάγε πρωΐας, καὶ ἦσθιεν, καὶ ἐδοξάζετο ἐν τῷ μοναστηρίῳ διὰ τῆς ὑπακοῆς. Κεντηθεὶς δὲ ὁ ἀδελφὸς αὐτοῦ ὁ ἀσκητῆς εἶπεν ἐν ἑαυτῷ·

¹ σε ταπεινώσωμεν C] ταπεινώσωμεν σε trsp S ² τὸν... σκυλμόν] Corr., τῶν... σκυλμῶν CS

³ τὴν om S ⁴ δὲ C] γὰρ S ⁵ διακονητῆς] αὐτοῦ add S

⁶ πάντας post εὐρεθῆναι trsp S ⁷ ἔνδοθεν om S ⁸ αὐτόν] τὸν S

⁹ ἑαυτὸν εἰς ἀσέλγειαν καὶ] αὐτὴν μὲν πρὸς ἀσέλγειαν οὕτως ἔχουσαν, ἑαυτὸν δὲ S (the meaning is better in S)

¹⁰ εὐρέθη ἐξαίφνης C] ἐξαίφνης εὐρέθη trsp 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[f. 229^a]μάσω αὐτὸν εἰ ἔχει ὑπακοήν, καὶ προσελθὼν τῷ πατρὶ λέγει· Πέμψον μετ' ἐμοῦ τὸν ἀδελφόν, ἵνα παραβάλωμεν πούποτε, καὶ ἀπέλυσεν αὐτὸν ὁ ἀββάς καὶ ἤρην αὐτὸν ὁ ἀσκητῆς θέλων αὐτὸν πειρᾶσαι, καὶ ἔλθόντων δὲ αὐτῶν² εἰς τὸν ποταμόν, εἶχε δὲ πλήθος κροκοδείλων πολὺ. Καὶ³ λέγει αὐτῷ· Κατάβηθι εἰς τὸν ποταμόν καὶ πάρελθε.⁴ Καὶ κατέβη, καὶ ἤλθον οἱ κροκόδειλοι καὶ⁵ ἔλειχον αὐτοῦ τὸ σῶμα, καὶ οὐκ ἔβλαψαν αὐτόν.⁶ Καὶ ἰδὼν ὁ ἀσκητῆς εἶπεν αὐτῷ· Ἀνάβηθι ἐκ τοῦ ποταμοῦ. Καὶ ὁδεύοντες εὔρον σῶμα ἐρρίμενον ἐν τῇ ὁδῷ, καὶ εἶπεν ὁ ἀσκητῆς· Εἰ εἶχομεν παλαιώμα, ἐβάλομεν ἐπάνω αὐτοῦ. Λέγει δὲ ὁ τὴν ὑπακοήν ἔχων· Μᾶλλον εὐξώμεθα, εἴπως ἀνα[f. 229^b]στῆ. Καὶ ἔστησαν εἰς προσευχήν,⁷ καὶ εὐξαμένων αὐτῶν, ἀνέστη ὁ νεκρός, καὶ ἔκαυχάτο ὁ ἀσκητῆς λέγων· ὅτι διὰ τῆς ἀσκήσεώς μου ἀνέστη ὁ νεκρός. Ἀπεκάλυψε δὲ ὁ Θεὸς τῷ πατρὶ τοῦ μοναστηρίου πάντα· καὶ πῶς ἐπέειρασε τὸν ἀδελφόν αὐτοῦ ἐν τοῖς κροκοδείλοις, καὶ πῶς ἀνέστη ὁ νεκρός. Καὶ ὡς ἤλθον εἰς τὸ μοναστήριον, λέγει ὁ ἀββάς τῷ ἀσκητῆ· Τί οὕτως ἐποίησας τῷ ἀδελφῷ σου, καὶ ἰδοὺ διὰ τὴν ὑπακοήν αὐτοῦ ἀνέστη ὁ νεκρός;

295. Ἀδελφός τις βιωτικός, ἔχων παιδιά τρία, ἀνεχώρησεν ἐν μοναστηρίῳ ἑάσας αὐτὰ ἐν τῇ πόλει.⁸ Ὡς οὖν ἔμεινε τρία ἔτη ἐν τῇ μονῇ, ἤρξαντο οἱ λογισμοὶ φέρειν αὐτῷ μνήμην τῶν [f. 229^a] αὐτοῦ παιδίων,⁹ καὶ ἔλυπεῖτο δι' αὐτὰ σφόδρα· οὐκ ἦν δὲ ἀναγγείλας τῷ ἀββᾶ, ὅτι ἔχει τέκνα. Βλέπων οὖν αὐτὸν ὁ πάτηρ στυγνάζοντα, λέγει αὐτῷ· Τί ἔχεις ὅτι στυγνός εἶ; Καὶ διηγῆσατο τῷ πατρὶ ὅτι τρία παιδιά ἔχω ἐν τῇ πόλει, καὶ θέλω αὐτὰ ἐνέγκαι ἐν τῇ μονῇ. Καὶ ἐπέτρεψεν ὁ πατήρ, καὶ ἀπελθὼν ἐν τῇ πόλει εὔρε τὰ δύο κοιμηθέντα καὶ λαβὼν τὸ καταλειφθέν, ἤλθεν εἰς τὸ μοναστήριον, καὶ ἐπιζητήσας τὸν πατέρα εὔρεν αὐτόν¹⁰ εἰς τὸ ἀρτοκοπεῖον καὶ ἰδὼν αὐτὸν ὁ πατήρ ἠσπάσατο αὐτόν, καὶ λαβὼν τὸ παιδίον περιεπτύξατο¹¹ καὶ ἐναγκαλισάμενος κατεφιλεῖ, καὶ λέγει τῷ πατρὶ αὐτοῦ· Ἀγαπᾷς αὐτό; Ὁ δὲ ἔφη· Ναί. Καὶ πάλιν εἶπεν·¹² Πά[f. 229^b]νυ δὲ¹³ φιλεῖς αὐτό; Καὶ ἀπεκρίνατο· Ναί. Καὶ ταῦτα ἀκούσας ὁ ἀββᾶς εἶπεν· Ἄρον, βάλε αὐτὸ εἰς τὸν φοῦρνον ὡς καίεται.¹⁴ Λαβὼν ὁ πατήρ τὸ

¹ καὶ ἤρην αὐτόν ὁ ἀσκητῆς θέλων αὐτόν πειρᾶσαι, καὶ om S ² ἐλθόντων δὲ αὐτῶν S] ἤλθεν C

³ εἶχε δὲ πλήθος κροκοδείλων πολὺ. Καὶ om S

⁴ πάρελθε] ἦν δὲ πλήθος κροκοδείλων ἐκεῖ add S

⁵ Καὶ κατέβη καὶ ἤλθον οἱ κροκόδειλοι C] κατέβη οὖν ὁ ἀδελφός ἐν τῷ ποταμῷ καὶ ἐλθόντες οἱ κροκόδειλοι S

⁶ καὶ οὐκ ἔβλαψαν αὐτόν] βλάψαντες αὐτόν οὐδέν S ⁷ προσευχήν C] εὐχήν S

⁸ ἑάσας αὐτὰ ἐν τῇ πόλει post τρία trsp S ⁹ αὐτοῦ παιδίων C] παιδίων αὐτοῦ trsp S

¹⁰ αὐτόν S] ἑαυτόν C ¹¹ περιεπτύξατο] αὐτό add S ¹² εἶπεν C] ἔφη S

¹³ δὲ om S ¹⁴ καίεται] καὶ add S

“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.”

N.295/14.28

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, ἔρριπεν εἰς τὸν φοῦρνον, καὶ ἐγένετο παραχρήμα ὡς δρόσος ἢ φλόξ. Καὶ ἀνηνέγκατο δόξαν, ὡς ὁ πατριάρχης Ἀβραάμ.

296. Εἶπεν γέρων· Ὅτι ὁ καθήμενος ἐν ὑπακοῇ πατρὸς πνευματικοῦ, πλείονα μισθὸν ἔχει τοῦ ἐν τῇ ἐρήμῳ καταμόνας ἀναχωροῦντος.

297. Εἶπεν γέρων· Διὰ τοῦτο οὐ προκόπτομεν, ὅτι οὐκ ἐπιστάμεθα τὰ μέτρα ἑαυτῶν, οὐδὲ ἔχομεν¹ ὑπομονὴν ἐν ᾧ ἀρχόμεθα ἔργῳ, ἀλλὰ ἀπόνως θέλομεν κτήσασθαι τὴν ἀρετὴν [f. 230r^a].

Περὶ ταπεινοφροσύνης

298. Τινὰ τῶν μοναχῶν² ἐρημίτην ἀνθρώπος δαιμονιζόμενος καὶ δεινῶς ἀφρίζων ἔτυψε³ κατὰ τῆς σιαγόνος. Ὁ δὲ γέρων ἐναλλάξας, καὶ τὴν ἄλλην ὑπέθηκεν. Ὁ δὲ δαίμων, μὴ φέρων τὴν πύρωσιν τῆς ταπεινώσεως, εὐθέως ἤλετο.⁴

299. Εἶπεν γέρων· Ὅτ' ἂν λογισμὸς ὑψηλοφροσύνης ἢ ὑπερηφανίας ὑπείσέλθη σοι, ἐρεύνα σου τὸ συνειδὸς εἰ πάσας τὰς ἐντολὰς ἐφύλαξας, εἰ ἀγαπᾷς τοὺς ἐχθρούς σου, καὶ λυπητὴ ἐπὶ τῇ ἐλαττώσει αὐτῶν, καὶ εἰ ἔχεις ἑαυτὸν δοῦλον ἀχρεῖον, καὶ πάντων ἀμαρτωλότερον, καὶ τότε μηδὲ οὕτως μέγα φρονήσης ὡς πάντα κατορθώσας, εἰδὼς ὅτι οὗτος ὁ λογισμὸς πάντα καταλύει.

300. Εἶπεν [f. 230r^b] γέρων· Ὁ πλέον⁵ τῆς ἀξίας τιμώμενος ἢ ἐπαινούμενος πολὺ ζημιοῦται, ὁ δὲ μηδὲ ὅλως τιμώμενος παρὰ τῶν ἀνθρώπων, ἄνωθεν δοξασθήσεται.

¹ ἔχομεν] ἔχωμεν C]

² μοναχῶν C] γερόντων μοναχὸν S

³ ἔτυψε post ἀνθρώπος trsp S

⁴ ἤλετο C] ἐξήλετο S

⁵ πλέον S] C erased

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 II (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 IO

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. Ἀδελφός ἠρώτησε γέροντα· Καλὸν ποιῆσαι μετανοίας πολλάς;¹ Λέγει ὁ γέρων· Ὁρῶμεν Ἰησοῦν τὸν τοῦ Ναυῆ, ὅτι ὄντι ἐπὶ πρόσωπον ὥφθη αὐτῷ ὁ Θεός.

302. Ἠρωτήθη γέρων· Διατί οὕτως πολεμούμεθα ὑπὸ τῶν δαιμόνων; Ὁ δὲ εἶπεν· Ἐπειδὴ τὰ ὄπλα ἡμῶν ἀπορρίπτομεν, λέγω δὴ τὴν ἀτιμίαν καὶ τὴν ταπείνωσιν καὶ τὴν ἀκτημοσύνην καὶ² ὑπομονήν.

303. Ἀδελφός ἠρώτησε γέροντα· Ἐὰν ἀδελφός εισάξῃ λόγους ἕξωθεν πρὸς με, θέλεις, ἀββᾶ, εἶπω αὐτῷ ἵνα μὴ [f. 23ον^a] μοι φέρῃ αὐτούς; Λέγει αὐτῷ ὁ γέρων· Μή. Καὶ εἶπεν ὁ ἀδελφός· Διατί; Καὶ εἶπεν ὁ γέρων· Καθότι οὐδὲ ἡμεῖς ἠδυνήθημεν τοῦτο φυλάξαι μήποτε λέγοντες τὸν πλησίον μὴ ποιεῖν τοῦτο, εὐρεθῶμεν ἡμεῖς μετὰ ταῦτα ποιοῦντες αὐτό. Λέγει ὁ ἀδελφός· Τί οὖν δεῖ ποιεῖν; Λέγει ὁ γέρων· Ἐὰν θέλωμεν τὸ σιωπᾶν, ὁ τρόπος ἀρκεῖ τὸ πλησίον.³

304.⁴ Ἠρωτήθη γέρων· Τί ἐστὶν ταπείνωσις; Καὶ ἀπεκρίθη· Ἐὰν ἀμαρτήσῃ⁵ σοι ὁ ἀδελφός σου καὶ συγχωρήσῃς αὐτῷ πρὸ τοῦ μετανοῆσαί σοι.

305. Εἶπεν γέρων· Ἐν παντὶ πειρασμῷ μὴ μέμφου ἄνθρωπον, ἀλλὰ σεαυτὸν μόνον, λέγων ὅτι διὰ τὰς ἀμαρτίας μου ταῦτα⁶ συμβαίνει.

305 bis. Ἀδελφός ἠρώτησε γέροντα τί ἐστὶ ταπεινοφροσύνη. Καὶ λέγει ὁ γέρων· ἵνα εὖ ποιήσῃς τοῖς ποιοῦσι κακά. Λέγει ὁ ἀδελφός· ἔὰν μὴ φθάσῃ τις εἰς τοῦτο τὸ μέτρον τί ποιήσῃ; Λέγει ὁ γέρων· Φευγέτω ἐλόμενος τὸ σιωπᾶν.

¹ πολλάς] καὶ add S ² καὶ] τὴν add S

³ ὁ τρόπος ἀρκεῖ τὸ πλησίον C] ἀρκεῖ ἡμῖν ὁ τρόπος πρὸς τὸν πλησίον S

⁴ N.304 and N. 305bis om S ⁵ ἀμαρτήσῃ corr] ἀμαρτήσι C ⁶ ταῦτα] μοι add S

N.301/15.75

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."

N.302/15.76

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."

N.303/15.77

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."

N.304/15.78

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."

N.305/15.79/Or 12

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

N.305bis/15.81

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. Ἀδελφός ἠρώτησε γέροντα λέγων· Τί ἐστι τὸ ἔργον [f. 230v^b] τῆς ξενητείας; Λέγει ὁ γέρων· Οἶδα ἀδελφὸν ξενητεύσαντα, καὶ εὐρέθη εἰς τὴν ἐκκλησίαν καὶ κατ' εὐκαιρίαν ὑπήντησεν ἀγάπῃ, καὶ ἐκάθισεν ἐπὶ τραπέζης μετὰ τῶν ἀδελφῶν φαγεῖν. Εἶπον δέ τινες· Τίς καὶ τοῦτον κατέσχευε; Καὶ εἶπον αὐτῷ· Ἐγειρε, ὕπαγε ἔξω. Καὶ ἀναστὰς¹ ἀπῆλθεν. Ἔτεροι δὲ λυπηθέντες, ἀπῆλθον καὶ ἐκάλεσαν αὐτόν· μετὰ τοῦτο ἠρώτησαν αὐτόν· Ἄρα τί ἐστὶν ἐν τῇ καρδίᾳ σου ὅτι ἐξεβλήθης καὶ πάλιν εἰσῆχθης. Ὁ δὲ εἶπεν· Ἐθέμην ἐν τῇ καρδίᾳ μου ὅτι ἐν ἴσῳ κυνὸς εἰμι· ὅς, ὅταν ἐκβληθῆ πορεύεται, καὶ ὅταν κληθῆ ἔρχεται.

307. Ἦλθόν τινες ποτὲ ἐν Θηβαΐδι πρὸς τινὰ γέροντα φέροντες δαιμονιζόμενον ἵνα θεραπεύσῃ [f. 231r^a] αὐτόν, ὁ δὲ γέρων πολλὰ παρακληθεὶς, λέγει τῷ δαίμονι· Ἐξέλθε ἐκ τοῦ πλάσματος τοῦ Θεοῦ. Καὶ εἶπεν ὁ δαίμων τῷ γέροντι· Ἐξέρχομαι, ἀλλ' ἐρωτῶ σε² ἐν ῥῆμα καὶ εἰπέ μοι· Τίνες εἰσὶ τὰ ἐρίφια καὶ τίνες τὰ ἀρνία; Καὶ εἶπεν ὁ γέρων· Τὰ ἐρίφια μὲν ἐγὼ εἰμι, τὰ δὲ ἀρνία, ὁ Θεὸς οἶδεν. Καὶ ἀκούσας ὁ δαίμων ἐβόησε φωνῇ μεγάλῃ· Ἴδου διὰ τὴν ταπεινώσιν σου ἐξέρχομαι. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.

308. Ἐμεινέ τις μοναχὸς Αἰγύπτιος ἐν προαστείῳ Κωνσταντινουπόλεως ἐπὶ Θεοδοσίου τοῦ νέου βασιλέως. Διαβαίνων δὲ τὴν ὁδὸν ἐκείνην ὁ βασιλεὺς κατέλιπε πάντας καὶ ἔρχεται μόνος καὶ κρούει τῷ μοναχῷ. Καὶ ἀνοίξας ἐπέγνω μὲν τίς ἦν, ἐδέξατο δὲ αὐτόν ὡς ἔ[f. 231r^b]να ταξεώτην. Ὡς οὖν εἰσῆλθεν, ἐποίησαν εὐχὴν καὶ ἐκάθισαν. Καὶ ἤρξατο αὐτὸν ἐξετάζειν ὁ βασιλεὺς, πῶς οἱ πατέρες οἱ ἐν Αἰγύπτῳ. Ὁ δὲ εἶπεν· πάντες εὐχονται τὴν σωτηρίαν σου. Καὶ εἶπεν αὐτῷ· Φάγε μικρόν. Καὶ ἔβρεξεν αὐτῷ ἄρτους καὶ ἔβαλε μικρὸν ἔλαιον καὶ ἄλας καὶ ἔφαγεν, καὶ ἐπέδωκεν αὐτῷ ὕδωρ καὶ ἔπιεν. Εἶπεν δὲ αὐτῷ ὁ βασιλεὺς· Οἶδας τίς εἰμί; Ὁ δὲ εἶπεν· Ὁ Θεὸς οἶδεν σε. Τότε εἶπεν αὐτῷ· Ἐγὼ εἰμι Θεοδόσιος ὁ βασιλεὺς. Καὶ εὐθύς προσεκύνησεν αὐτῷ ὁ γέρων. Λέγει αὐτῷ ὁ βασιλεὺς· Μακάριοι ὑμεῖς οἱ ἀμέριμοι τοῦ βίου. Ἐπ' ἀληθείας ἐν τῇ βασιλείᾳ γεννηθεὶς οὐδέποτε

¹ ἀναστὰς] καὶ add S

² σε C] σοι S

N.306/15.83

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 *agapè* 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.’”

N.307/15.84

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.

N.308/15.85

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

ἀπήλαυσα¹ ἄρτου καὶ ὕδατος ὡς σήμερον. Πάνυ γὰρ ἠδέως ἔφαγον [f. 231v^a]. Ἦρξατο δὲ ἀπὸ τότε τιμᾶν αὐτὸν ὁ βασιλεύς. Ὁ δὲ γέρων ἀναστὰς ἔφυγε πάλιν καὶ ἦλθεν εἰς Αἴγυπτον.

309. Ἐλεγον οἱ γέροντες· Ὅταν μὴ πολεμώμεθα, τότε μᾶλλον ταπεινοῦσθαι χρή. Ὁ γὰρ Θεός, εἰδὼς ἡμῶν τὴν ἀσθένειαν, σκεπάζει ἡμᾶς, καὶ ἐὰν καυχησώμεθα, ἀφαιρεῖται ἀφ' ἡμῶν τὴν σκέπην αὐτοῦ καὶ ἀπολλύμεθα.

310. Τινὶ τῶν ἀδελφῶν ἐφάνη ὁ διάβολος μετασχηματισθεὶς εἰς ἄγγελον φωτός, καὶ φησὶ πρὸς αὐτόν· Ἐγὼ εἰμι Γαβριήλ καὶ ἀπεστάλην πρὸς σέ. Ὁ δὲ εἶπεν αὐτῷ· Ὅρα μὴ πρὸς ἄλλον ἀπεστάλης, ἐγὼ γὰρ οὐκ εἰμι ἄξιος. Ὁ δὲ εὐθύς ἀφανῆς ἐγένετο.

311. Ἐλεγον οἱ γέροντες ὅτι κἂν ἀληθῶς ἄγγελός σοι φανῆ, μὴ παραδέξῃ, ἀλλὰ ταπεῖ[f. 231v^b]νωσον σεαυτὸν λέγων· Οὐκ εἰμι ἄξιος ἄγγελον ἰδεῖν, ἐν ἀμαρτίαις ζῶν.

312. Ἐλεγον περὶ τίνος γέροντος ὅτι καθήμενος ἐν τῷ κελλίῳ αὐτοῦ καὶ ἀγωνιζόμενος, ἔβλεπε τοὺς δαίμονας φανερώς, καὶ εὐτέλιζεν αὐτούς. Βλέπων δὲ ὁ διάβολος ἑαυτὸν ἠττώμενον ὑπὸ τοῦ γέροντος, ἐλθὼν ἐνεφάνισεν αὐτῷ λέγων· Ἐγὼ εἰμι ὁ Χριστός. Ἰδὼν δὲ αὐτὸν ὁ γέρων, ἐκάμμυσε τοὺς ὀφθαλμούς αὐτοῦ. Εἶπεν δὲ αὐτῷ ὁ διάβολος· Τί καμμύεις τοὺς ὀφθαλμούς σου; ἐγὼ εἰμι ὁ Χριστός. Ἀποκριθεὶς δὲ ὁ γέρων εἶπεν αὐτῷ· Ἐγὼ τὸν Χριστὸν ὧδε οὐ θέλω ἰδεῖν. Ἀκούσας δὲ ταῦτα ὁ διάβολος, ἀφανῆς ἐγένετο.

313. Ἄλλω γέροντι ἔλεγον οἱ δαίμονες· Θέλεις ἰδεῖν τὸν Χριστόν; Ὁ δὲ εἶπεν αὐτοῖς· Ἄ[f. 232r^a]νάθεμα ὑμῖν καὶ ᾧ λέγετε.² Τῷ γὰρ ἐμῷ Χριστῷ πιστεύω εἰπόντι· Ἐάν τις ὑμῖν εἴπη· ἰδοὺ ὧδε ὁ Χριστός, ἰδοὺ ἐκεῖ, μὴ πιστεύσητε. Καὶ εὐθέως ἀφανεῖς ἐγένοντο.³

¹ ἀπήλαυσα S] ἀπέλαυσα C ² λέγετε S] λέγεται C

³ ἀφανεῖς ἐγένοντο S] ἀφανῆς ἐγένετο C

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 γέροντος ὅτι ἐποίησεν ἑβδομήκοντα ἑβδομάδας ἅπαξ τῆς ἑβδομάδος ἐσθίων, ἤτειτο δὲ¹ περί τινος ῥήματος τῆς γραφῆς, καὶ οὐκ ἀπεκάλυπτεν αὐτῷ ὁ Θεός. Λέγει οὖν ἐν ἑαυτῷ· Ἴδου τοσοῦτους καμάτους ἐποίησα, καὶ οὐδὲν ἤνυσσα, ὑπάγω οὖν πρὸς τὸν ἀδελφόν μου καὶ ἐρωτῶ αὐτόν. Καὶ ὡς ἐκλείσει τὴν θύραν αὐτοῦ ἀπελθεῖν, ἀπεστάλη αὐτῷ ἄγγελος Κυρίου λέγων· Αἱ ἑβδομήκοντα ἑβδομάδες ἃς ἐνήστευσας, οὐκ ἤγγισαν πρὸς τὸν Θεόν, ὅτε [f. 232r^b] δὲ ἐταπεινώσας ἑαυτὸν ἐξελθεῖν πρὸς τὸν ἀδελφόν σου, ἀπεστάλην τοῦ ἀναγγεῖλαι σοὶ τὸν λόγον, καὶ πληροφορήσας αὐτόν περὶ οὗ ἐζήτηε λόγου, ἀπέστη ἀπ' αὐτοῦ.

315. Εἶπεν γέρων· Ἐάν τις μετὰ φόβου Θεοῦ καὶ ταπεινώσεως ἐπιτάξῃ ἀδελφῷ πρᾶγμα ποιῆσαι, ὁ λόγος ἐκεῖνος ὁ διὰ τὸν Θεὸν ἐξερχόμενος, ποιεῖ τὸν ἀδελφὸν ὑποταγῆναι καὶ ποιῆσαι τὸ ἐπιταχθέν. Εἰ δὲ τις θέλων κελεῦσαι ἀδελφῷ οὐ κατὰ φόβον Θεοῦ, ἀλλ' ὡς δι' αὐθεντίαν θέλων ἐξουσιάζειν αὐτοῦ, ὁ Θεὸς ὁ βλέπων τὰ κρυπτὰ τῆς καρδίας οὐ πληροφορεῖ αὐτόν ἀκοῦσαι οὐδὲ ποιῆσαι, ὅτι φανερόν ἐστι τὸ ἔργον τὸ διὰ τὸν Θεὸν γινόμενον, καὶ φανερόν τὸ τῆς αὐθεντίας, τὸ γὰρ τοῦ [f. 232v^a] Θεοῦ ταπεινὸν ἐστι μετὰ παρακλήσεως, τὸ δὲ μετὰ αὐθεντίας, θυμοῦ γέμει καὶ ταραχῆς, ἐκ τοῦ πονηροῦ γὰρ ἐστιν.

316. Εἶπεν γέρων· Θέλω ἥττημα μετὰ ταπεινοφροσύνης, ἢ νίκην μετὰ ὑπερηφανίας.

317. Εἶπεν γέρων· Μὴ καταφρόνει τοῦ παρεστηκότος σοι· οὐκ οἶδας γὰρ εἰ ἐν σοὶ ἐστι τὸ πνεῦμα τοῦ Θεοῦ ἢ ἐν αὐτῷ. Λέγω δὴ τὸν παρεστηκότα σοι, τὸν διακονοῦντά σοι.

318. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Ἐὰν οἰκήσω μετὰ ἀδελφῶν καὶ ἴδω πρᾶγμα παρὰ τὸ πρέπον,² θέλεις λαλήσω; Λέγει ὁ γέρων· Ἐὰν εἰσὶ μείζονές σου ἢ συνηλικιῶταί σου, σιωπῶν μᾶλλον ἔχεις ἀνάπαυσιν, ἐν τούτῳ γὰρ σεαυτὸν ἐλάσσω ποιεῖς καὶ ἀμέριμον. Λέγει αὐτῷ ὁ ἀδελφός· Τί οὖν ποιή[f. 232v^b]σω πάτερ; τaráσσουσι γὰρ με τὰ πνεύματα. Λέγει αὐτῷ ὁ γέρων· Εἰ κάμνεις, ὑπόμνησον ἅπαξ ταπεινοφρονῶν, ἐὰν δὲ μὴ ἀκούσωσί σου, ἄφες τὸν κόπον σου ἐνώπιον τοῦ Θεοῦ τὸ καταλιπεῖν τὸ

¹ δὲ] τὸν Θεὸν add S

² πρέπον] γινόμενον add S

N.314/15.91

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.

N.315/15.93

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."

N.316/15.94

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

N.317/15.95

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."

N.318/15.96

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

ἴδιον θέλημα, πρόσεχέ σε¹ δέ, μὴ ἐκφανῆς ὅπως γένηται κατὰ Θεὸν ἢ μέριμνά σου, ὡς δὲ ὀρώ, καλὸν μᾶλλον τὸ σιωπᾶν, ταπεινοφροσύνη γὰρ ἐστίν.

319. Ἀδελφὸς ἐλυπεῖτο κατὰ ἀδελφοῦ, καὶ ἀκούσας ἐκεῖνος, ἦλθε μετανοῆσαι αὐτῷ. Ὁ δὲ οὐκ ἤνοιξεν αὐτῷ τὴν θύραν. Ἀπῆλθεν οὖν πρὸς τινὰ γέροντα καὶ εἶπεν αὐτῷ τὸ πρᾶγμα. Καὶ ἀποκριθεὶς ὁ γέρων εἶπεν αὐτῷ· Ὅρα μὴ δικαίωμα ἔχεις ἐν τῇ καρδίᾳ σου ὡς μεμφόμενος τὸν ἀδελφόν σου, ὡς ὅτι ἐκεῖνος ἐστὶν ὁ αἴτιος, σεαυτὸν δὲ² [f. 233r^a] δικαιοῖς, καὶ διὰ τοῦτο οὐκ ἐπληροφορήθη ἀνοιξάί σοι, πλὴν τοῦτο ἐστὶν ὃ λέγω σοι· κἂν ἐκεῖνος ἤμαρτεν κατὰ σοῦ, ὕπαγε θές εἰς τὴν καρδίαν σου ὅτι σὺ ἤμαρτες κατ' αὐτοῦ καὶ τὸν ἀδελφόν σου δικαίωσον, καὶ τότε ὁ Θεὸς πληροφορεῖ αὐτὸν ὁμοιοῦσαί σοι. Καὶ πεισθεὶς ὁ ἀδελφὸς ἐποίησεν οὕτως, καὶ ἀπελθὼν, ἔκρουσε τῷ ἀδελφῷ, καὶ ὡς μόνον ἠσθάνθη, ἔσωθεν πρῶτος αὐτῷ μετενόησε. Καὶ ἀνοίξας ἠσπάσατο αὐτὸν ἀπὸ ψυχῆς, καὶ γέγονεν ἀμφοτέροις εἰρήνη μεγάλη.

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

320 bis.³ Εἶπε γέρων· Ἐὰν εἴπησιν τινὶ συγχώρησόν μοι ταπεινῶν ἑαυτὸν, καίεις τοὺς δαίμονας.

321. Εἶπεν γέρων· Ἐὰν κτήσῃ σιωπήν, μὴ ἔχε [f. 233r^b] ἑαυτὸν ὡς ἀρετὴν κατορθῶν, ἀλλὰ λέγε ὅτι ἀνάξιος εἰμί καὶ τοῦ λαλεῖν.

¹ σε om S² δε om S³ 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 κτήνους, ἐστρέφετο ἂν καὶ τὸν μισθὸν αὐτοῦ ἔτρωγεν, οὕτως καὶ ἡμεῖς λαμβάνομεν κατ' οἰκονομίαν Θεοῦ σκεπάσματα, ἵνα μὴ βλέπωμεν ἅ ἐργαζόμεθα καλὰ καὶ μακαρίζωμεν¹ ἑαυτοὺς, καὶ διὰ τοῦτο ἀπολέσωμεν τὸν μισθὸν ἡμῶν. Διὰ τοῦτο ἀφιέμεθα μίαν μίαν ἐν ῥυπαροῖς λογισμοῖς καὶ αὐτὸ μόνον βλέπομεν, ἵνα ἑαυτοὺς κατακρίνωμεν καὶ αὐτὰ τὰ ῥυπαρὰ γίνεται ἡμῖν σκεπάσματα τοῦ μικροῦ ἀγαθοῦ. Ὅταν γὰρ ἄνθρωπος μέμψηται ἑαυτὸν, οὐκ ἀπόλλει τὸν μισθὸν αὐτοῦ.

323. Ἠρωτήθη γέρων τί ἐστὶ ταπεινῶσις [f. 233v^a] καὶ ἀποκριθεὶς εἶπεν· Ἡ ταπεινῶσις μέγα ἔργον ἐστὶν καὶ θεϊκόν. Ἡ δὲ ὁδὸς τῆς ταπεινώσεως οἱ κόποι οἱ σωματικοὶ εἰσὶν καὶ τὸ ἔχειν ἑαυτὸν ἁμαρτωλὸν καὶ ὑποκάτω πάντων. Καὶ εἶπεν ὁ ἀδελφός· Τί ἐστὶν ὑποκάτω πάντων;² Καὶ εἶπεν ὁ γέρων· Τοῦτό ἐστι· τὸ μὴ προσέχειν ἁμαρτίαις ἀλλοτρίαις, ἀλλὰ τὰς ἑαυτῶν πάντοτε,³ καὶ δέεσθαι τοῦ Θεοῦ ἀδιαλείπτως.⁴

324. Ἠρώτησεν ἀδελφός τινα γέροντα λέγων· Εἰπέ μοι πρᾶγμα, ἵνα τηρήσω καὶ ζήσω δι' αὐτοῦ. Καὶ εἶπεν ὁ γέρων· Ἐὰν δυνηθῆς ὑβρισθῆναι καὶ βαστάξαι, μέγα ἐστὶ τοῦτο ὑπὲρ πάσας τὰς ἀρετάς.

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

326. Εἶπεν γέρων· Μὴ ἔχε [f. 233v^b] γνῶσιν μετὰ ἡγουμένου μηδὲ πύκναζε πρὸς αὐτόν. Ἐκ τούτου γὰρ καὶ παρῶρησιαν ἔξεις καὶ τοῦ ἡγεῖσθαι λοιπὸν ἐπιθυμήσεις.

¹ μακαρίζωμεν S]-ομεν C ² Καὶ εἶπεν... πάντων; om S

³ πάντοτε] ἔχειν πρὸ ὀφθαλμῶν add S ⁴ ἀδιαλείπτως] περὶ 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. Ἀνὴρ ἅγιος θεωρήσας τινὰ ἀμαρτάνοντα, κλαύσας πικρῶς εἶπεν· οὗτος¹ σήμερον πάντως ὅτι ἀγῶ αὐρίου· πλήν κἂν ὅπως τις ἀμάρτη ἐνώπιόν σου μὴ κρίνης αὐτόν, ἀλλὰ ἔχε ἑαυτὸν ἀμαρτωλότερον αὐτοῦ.

328. Ἀδελφός τις ἦν ἐν κοινοβίῳ καὶ ὅλα τὰ βάρη τῶν ἀδελφῶν ἔβαλεν ἐπάνω αὐτοῦ, καὶ ἕως πορνείας κατηγορεῖ ἑαυτοῦ,² ὅτι ἐγὼ ἐποίησα. Τινὲς δὲ τῶν ἀδελφῶν ἀγνοοῦντες τὴν πράξιν αὐτοῦ ἤρξαντο γογγύζειν κατ' αὐτοῦ λέγοντες· Πόσα κακὰ ἐποίησεν οὗτος καὶ οὐδὲν ἐργάζεται. Ὁ δὲ ἀββᾶς [f. 234r^a] γινώσκων τὴν πράξιν αὐτοῦ, ἔλεγε τοῖς ἀδελφοῖς· Θέλω τὸ ἐν αὐτοῦ ψιάθιον³ μετὰ ταπεινοφροσύνης, ἢ ὅλα 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, ἔβριψεν αὐτὰ ἐν αὐτῷ, καὶ ἐκάησαν ὅλα παρεκτός τοῦ ψιαθίου τοῦ ἀδελφοῦ. Καὶ τοῦτο ἰδόντες οἱ ἀδελφοί, ἐφοβήθησαν καὶ ἔβαλον αὐτῷ μετάνοιαν καὶ ἔσχον αὐτόν τοῦ λοιποῦ ὡς πατέρα.

329. Μοναχός τις, τραῦμα λαβὼν παρὰ τινος, κατασχών⁴ τὸ τραῦμα, μετάνοιαν ἔβαλε τῷ πλήξαντι.

330. Εἶπεν γέρον· Παρακάλεσον τὸν Θεόν, ἵνα δώσῃ πένθος εἰς τὴν καρδίαν σου καὶ ταπεινώσῃ, καὶ [f. 234r^b] πρόσεχε πάντοτε ταῖς ἀμαρτίαις σου καὶ μὴ κρίνης ἄλλους, ἀλλὰ γενοῦ ὑποκάτω πάντων, καὶ μὴ ἔχε φιλίαν μετὰ γυναικός, μηδὲ μετὰ παιδίου, μηδὲ μετὰ αἰρετικοῦ, καὶ κόψον τὴν παρρησίαν ἀπὸ σοῦ, καὶ κράτει τῆς γλώσσης σου καὶ τῆς κοιλίας, καὶ ἀπὸ οἴνου, καὶ ἐάν τις λαλήσῃ μετὰ σοῦ περὶ πράγματος οἰουδήποτε, μὴ φιλονεῖκει ἀλλ' εἰπέε ναί· ἐάν δὲ κακῶς εἶπη, εἰπέε· Σὺ οἶδας πῶς λαλεῖς, καὶ μὴ ἔριζε μετ' αὐτοῦ πῶς ἐλάλησεν καὶ αὕτη ἐστὶν ἡ ταπεινώσις.

¹ οὗτος S] οὕτως C ² ἑαυτοῦ S] ἑαυτὸν C ³ αὐτοῦ ψιάθιον C] ψιάθιον αὐτοῦ trsp S

⁴ κατασχών corr] κατέσχων C] κατέχων S

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 II

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 II and *APsys* 1.34.

331. Εἶπεν γέρων· Μὴ θήσης εἰς τὴν καρδίαν σου κατὰ τοῦ ἀδελφοῦ σου λέγων· Ὅτι νηφαλιώτερός εἰμι καὶ ἀσκητικώτερος, ἀλλ' ὑποτάσσου χάριτι Χριστοῦ, πνεύματι πτωχότητος¹ καὶ ἀγάπης [f. 234v^a] ἀνυποκρίτου, ἵνα μὴ πνεύματι καυχῆσεως ἀπολέσης σου τὸν κόπον, γέγραπται γάρ· ὁ δοκῶν ἐστᾶναι βλέπῃ μὴ πέση, ἄλατι δὲ ἡρτυμένους ἔσο ἐν Χριστῷ.

332. Ἠρωτήθη γέρων· Πῶς τινὲς λέγουσιν· Ὅτι βλέπομεν ὀπτασίας ἀγγέλων; Καὶ ἀπεκρίθη λέγων· Μακάριός ἐστιν ὁ βλέπων τὰς ἀμαρτίας αὐτοῦ πάντοτε.

333. Γέρων τις ἦν ἐπὶ τὸν Ἰορδάνην, καὶ εἰσελθὼν ἐν καύματι εἰς σπήλαιον, εὔρεν ἔσω λέοντα καὶ ἤρξατο βρῦχειν τοὺς ὀδόντας αὐτοῦ καὶ ὠρύεσθαι.² Καὶ λέγει αὐτῷ ὁ γέρων· Τί θλίβῃ; ἔτι τόπος χωρῶν ἐμὲ καὶ σέ. Εἰ δὲ οὐ θέλεις, ἀνάστα ἔξελθε. Ὁ δὲ λέων μὴ βαστάξας ἐξῆλθεν.

334. Ἀδελφός ἠρώτησε γέροντα λέγων· Διατί βάλλω μετάνοιαν [f. 234v^b] τῷ ἔχοντι κατ' ἐμοῦ, καὶ ὁρῶ αὐτὸν μὴ καθαρεύοντα μετ' ἐμοῦ; Καὶ λέγει αὐτῷ ὁ γέρων· Εἰπέ μοι τὴν ἀλήθειαν, οὐκ ἔχεις ἐν τῇ καρδίᾳ σου δικαίωμα ὡς βάλλεις αὐτῷ μετάνοιαν ὅτι αὐτὸς ἐσφάλῃ κατὰ σοῦ, καὶ διὰ τὴν ἐντολὴν μετανοεῖς αὐτῷ; Καὶ λέγει ὁ ἀδελφός· Ναί, οὕτως ἔχει. Εἶπεν οὖν αὐτῷ ὁ γέρων· Διὰ τοῦτο οὐ πληροφορεῖ αὐτὸν ὁ Θεὸς καθαρεῦσαι μετὰ σοῦ, ὅτι σὺ οὐ βάλλεις αὐτῷ μετάνοιαν μετὰ πληροφορίας ὡς ἀμαρτήσας κατ' αὐτοῦ, ἀλλὰ καὶ³ μάλλον ἔχεις ὅτι αὐτὸς ἤμαρτεν εἰς σέ, πλὴν τοῦτο ἐστίν. Κἂν ἐκεῖνος ἤμαρτεν εἰς σέ, θεὸς εἰς τὴν καρδίαν σου ὅτι σὺ εἶ ὁ κατ' αὐτοῦ ἀμαρτῶν καὶ τὸν ἀδελφόν σου δικαίωσον, καὶ τότε [f. 235r^a] αὐτὸν ὁ Θεὸς πληροφορεῖ καθαρεῦσαι μετὰ σοῦ. Καὶ διηγήσατο αὐτῷ ὁ γέρων ὑπόδειγμα τοιοῦτον· Ἦσαν τινὲς κοσμικοὶ εὐλαβεῖς, καὶ συμφωνήσαντες ἐξῆλθον καὶ γεγόνασι μοναχοί, καὶ ζήλω φερόμενοι κατὰ τὴν εὐαγγελικὴν φωνήν, ἀγνοοῦντες δέ, εὐνοῦχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Καὶ ἀκούσας ὁ ἀρχιεπίσκοπος, ἐχώρισεν αὐτούς. Ἐκεῖνοι δὲ δοκοῦντες ὅτι καλῶς ἐποίησαν, ἠγανάκτησαν κατ' αὐτοῦ λέγοντες· Ἡμεῖς εὐνουχίσσαμεν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν, καὶ οὗτος ἐχώρισεν⁴ ἡμᾶς. Ἄγωμεν, ἐντύχωμεν κατ' αὐτοῦ τὸν ἀρχιεπίσκοπον⁵ Ἱεροσολύμων. Καὶ ἀπελθόντες,

¹ πτωχότητος C | πτωχείας S | χάριτι Χριστοῦ, πνεύματι πτωχότητος C | πνεύματι πτωχείας, χάριτι Χριστοῦ trsp S

² ὠρύεσθαι cori | ὠρύεσθε C | ὠρύεσθαι S ³ καὶ om S

⁴ οὗτος ἐχώρισεν cori | οὔτοι ἐχώρισαν C S (the reference is to the archbishop and both subject and verb should be in singular form)

⁵ τὸν ἀρχιεπίσκοπον C | τῷ ἀρχιεπισκόπῳ S

N.331/15.73/Or 13

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]."

N.332/15.110

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."

N.333/19.19

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.

N.334/15.111 lines 11-47

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

ἀνήγγειλαν αὐτῷ πάντα, καὶ λέγει [f. 235r^b] αὐτοῖς ὁ ἀρχιεπίσκοπος· Κἀγὼ ὑμᾶς χωρίζω. Καὶ ἐπὶ τοῦτο λυπηθέντες, ἀπῆλθον ἐν Ἀντιοχείᾳ πρὸς τὸν ἀρχιεπίσκοπον καὶ εἶπον αὐτῷ τὰ καθ' ἑαυτούς, κἀκεῖνος ἐχώρισεν αὐτούς. Λέγουσι πρὸς ἀλλήλους· Ἄγωμεν εἰς Ῥώμην, πρὸς τὸν πάπαν, κἀκεῖνος ἐκδικεῖ¹ ἡμᾶς ἀπὸ πάντων τούτων. Ἀπελθόντες οὖν πρὸς τὸν² ἀρχιεπίσκοπον Ῥώμης, ἀνήγγειλαν αὐτῷ ἃ ἐποίησαν αὐτοῖς οἱ ἀρχιεπίσκοποι· Ἦλθομεν δὲ³ πρὸς σέ, ὅτι σὺ εἶ κεφαλὴ πάντων. Εἶπεν δὲ αὐτοῖς καὶ αὐτός· Κἀγὼ χωρίζω ὑμᾶς, καὶ κεχωρισμένοι ἐστέ. Ἀπορούμενοι οὖν πρὸς ἀλλήλους εἶπον· Οὗτοι εἰς τῷ ἐνὶ χαρίζονται, διὰ τὸ ἐν συνόδοις συνάγεσθαι, ἀλλ' ἄγωμεν εἰς τὸν ἅγιον τοῦ θεοῦ Ἐπι[f. 235v^a]φάνιον τὸν ἐπίσκοπον τῆς Κύπρου, ὅτι προφήτης ἐστὶν καὶ οὐ λαμβάνει πρόσωπον ἀνθρώπου. Ὡς δὲ ἤγγισαν τῇ πόλει αὐτοῦ, ἀπεκαλύφθη αὐτῷ περὶ αὐτῶν, καὶ πέμψας εἰς ἀπάντησιν αὐτῶν εἶπεν· Μηδὲ εἰς τὴν πόλιν ταύτην εἰσέλθητε. Τότε ἐν ἑαυτοῖς γενόμενοι εἶπον· Ἐπ' ἀληθείας ἡμεῖς ἐσφάλημεν⁴· ἔστω ἐκεῖνοι ἀδίκως ἡμᾶς ἐχώρισαν, μὴ καὶ οὗτος, ὁ προφήτης; ἰδοὺ ὁ Θεὸς ἀπεκάλυψεν αὐτῷ περὶ ἡμῶν. Καὶ κατέγνωσαν ἑαυτῶν σφόδρα περὶ τοῦ πράγματος οὗ ἐποίησαν. Τότε ἰδὼν ὁ καρδιογνώστης Θεός, ὅτι ἐν ἀληθείᾳ κατέγνωσαν ἑαυτῶν, ἐπληροφόρησεν Ἐπιφάνιον ἐπίσκοπον Κύπρου καὶ ἀφ' ἑαυτοῦ πέμψας ἤνεγκεν αὐτούς, καὶ παρακάλεσας ἐδέξα[f. 235v^b]το εἰς κοινωνίαν, καὶ ἔγραψε τῷ ἀρχιεπισκόπῳ Ἀλεξανδρείας· Δέξαι τὰ τέκνα σου, μετενόησαν γὰρ ἐν ἀληθείᾳ. Εἶπεν οὖν ὁ γέρον· Τοῦτό ἐστιν ἡ θεραπεία τοῦ ἀνθρώπου, καὶ τοῦτο θέλει ὁ Θεός, ἵνα ὁ ἄνθρωπος βάλῃ τὸ σφάλμα⁵ ἐπάνω αὐτοῦ ἐνώπιον τοῦ Θεοῦ.

Περὶ ἀνεξικακίας

335. Φιλόπονός τις ἐωρακῶς ἀνθρώπων βαστάζοντα νεκρὸν ἐν κραββάτῳ, ἔφη αὐτῷ· Τοὺς νεκροὺς βαστάζεις; ὕπαγε, βάσταζε τοὺς ζῶντας.

336. Ἔλεγον περὶ τινος μοναχοῦ, ὅτι ὅσα ἂν τις αὐτὸν ὕβριζεν ἢ ἐδόκει παροξύνειν, τοσοῦτῳ μᾶλλον πρὸς αὐτὸν ἔτρεχε, λέγων· ὅτι οἱ τοιοῦτοι αἵτιοι κατορθωμάτων γίνονται⁶ τοῖς σπουδαίοις· οἱ δὲ μα[f. 236r^a]

¹ ἐκδικεῖ C] εὐδοκεῖ S ² τὸν] μέγαν add S ³ δὲ] φησὶ add S

⁴ ἐσφάλημεν] τί οὖν ἑαυτούς δικαιοῦμεν add S ⁵ σφάλμα] ἑαυτοῦ add S

⁶ κατορθωμάτων γίνονται C] γίνονται κατορθωμάτων trsp S

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, πλανῶσι καὶ ταρασσουσι τὴν ψυχὴν. Γέγραπται γάρ, ὅτι οἱ μακαρίζοντες ὑμᾶς πλανῶσιν ὑμᾶς.

337. Ἦλθόν ποτε ἐν μοναστηρίῳ γέροντός τινος λησταί,¹ καὶ εἶπον πρὸς αὐτόν· Πάντα τὰ ἐν τῷ κελλίῳ σου λαβεῖν ἤκαμεν.² Ὁ δὲ φησὶν· Ὡς ἂν δοκῇ ὑμῖν, τέκνα, λάβετε. Ἔλαβον οὖν ἅ εὗρον ἐν τῷ κελλίῳ καὶ ἀπῆλθον. Ἐπελάθοντο δὲ³ ἐν μαρσίππιον, ὃ ἦν ἐκεῖ κρεμάμενον. Ὁ οὖν γέρων, λαβὼν αὐτό, κατεδίωξεν ὀπίσω αὐτῶν βοῶν καὶ λέγων· Τέκνα, λάβετε ὃ ἐπελάθεσθε ἐν τῷ κελλίῳ ἡμῶν.⁴ Οἱ δέ, θαυμάσαντες ἐπὶ τῇ ἀνεξικακίᾳ τοῦ γέροντος, ἀποκατέστησαν αὐτῷ πάντα ἐν τῷ κελλίῳ, καὶ μετενόησαν εἰπόντες πρὸς ἀλλήλους· Ἀληθῶς ἄνθρωπος Θεοῦ ἐστὶν οὗτος.

338. Ἀδελφοὶ παρέβαλον γέροντι ἀγίῳ εἰς ἔρημον τόπον καθεζομένῳ, καὶ εὗρον [f. 236r^b] ἕξω⁵ τοῦ μοναστηρίου αὐτοῦ παιδία βόσκοντα καὶ λαλοῦντα ῥήματα ἀπρεπῆ, καὶ μετὰ τὸ ἀναθέσθαι αὐτῷ τοὺς λογισμοὺς αὐτῶν καὶ ὠφεληθῆναι ἀπὸ τῆς γνώσεως αὐτοῦ, λέγουσιν αὐτῷ· Πῶς ἀνέχη, ἀββᾶ, τῶν παιδιῶν τούτων, καὶ οὐ παραγγέλλεις αὐτοῖς ἵνα μὴ στρηνωῶσιν; Καὶ εἶπεν ὁ γέρων· Φύσει, ἀδελφοί, ἔχω ἡμέρας θέλων παραγγεῖλαι αὐτοῖς, καὶ ἐπιτιμῶ ἑμαυτῷ⁶ λέγων· Εἰ τὸ μικρὸν τοῦτο οὐ βαστάζω, πῶς ἔαν ἀπολυθῇ μοι πειρασμὸς μέγας βαστάξω; Διὰ τοῦτο οὐδὲν αὐτοῖς λέγω, ἵνα γένηται νομὴ τοῦ βαστάζειν τὰ ἐπερχόμενα.

339. Ἐλεγον περὶ ἀδελφοῦ τινὸς γειτινῶντος⁷ μεγάλῳ γέροντι⁸ ὅτι εἰσερχόμενος εἰς τὸ κελλίον αὐτοῦ ἐκλεπτεν. Ἐβλεπε δὲ ὁ γέρων καὶ οὐκ ἤλεγχεν [f. 236v^a] αὐτόν, ἀλλ' εἰργάζετο περισσὸν λέγων· ὅτι τάχα χρεῖαν ἔχει ὁ ἀδελφός. Καὶ πολλὴν θλίψιν εἶχεν ὁ γέρων, μετὰ ἐνδείας εὐρίσκων τὸν ἄρτον αὐτοῦ. Μέλλοντος δὲ τοῦ γέροντος τελευτᾶν, ἐκύκλωσαν αὐτὸν οἱ ἀδελφοί, καὶ ἰδὼν τὸν κλέπτοντα αὐτὸν λέγει· Ἐγγισόν μοι. Καὶ καταφιλήσας τὰς χεῖρας αὐτοῦ, ἔλεγεν· Εὐχαριστῶ ταῖς χερσὶ ταύταις, ὅτι δι' αὐτῶν ὑπάγω εἰς τὴν βασιλείαν τῶν οὐράνων. Ὁ δὲ κατανουγείς καὶ μετανόησας, καὶ αὐτὸς ἐγένετο δόκιμος μοναχὸς ἀπὸ τῶν πράξεων ὧν εἶδε⁹ τοῦ μεγάλου γέροντος.

¹ λησταί] τινὲς add S | λησταί τινες post ποτε trsp S

² ἤκαμεν C] ἤκομεν S | τὰ ἐν τῷ κελλίῳ σου λαβεῖν ἤκαμεν C] λαβεῖν ἤκομεν τὰ ἐν τῷ κελλίῳ σου S

³ δὲ C] οὖν S ⁴ ἡμῶν S] ὑμῶν C ⁵ ἕξω C] ἕξωθεν S ⁶ ἑμαυτῷ S] ἑμαυτὸν C

⁷ γειτινῶντος] τινι add S ⁸ μεγάλῳ γέροντι C] γέροντι μεγάλῳ trsp S ⁹ ὧν εἶδε 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. Ἐλεγέ τις τῶν γερόντων ὅτι ἤκουσα παρά τινων ἀγίων ὅτι εἰσι νεώτεροι καὶ ὀδηγοῦσι γέροντας εἰς ζωὴν, καὶ διηγῆσατο οὕτως· ὅτι ἦν τις γέρον μεθυστής, καὶ [f. 236v^b] εἰργάζετο ψιάθιν¹ καθήμεραν, καὶ ἐπώλει αὐτὸ εἰς τὴν κώμην καὶ ἔπιπε τὴν τιμὴν αὐτοῦ, ὕστερον δέ, ἦλθέ τις πρὸς αὐτὸν ἀδελφός καὶ ἔμεινε μετ' αὐτοῦ, καὶ εἰργάζετο καὶ αὐτὸς ψιάθιν.² Ἐλάμβανε δὲ καὶ αὐτὸ ὁ γέρον καὶ ἐπώλει, καὶ ἔπιπε τὴν τιμὴν τῶν δύο, τῷ δὲ ἀδελφῷ ἔφερε μικρὸν ἄρτον κατ' ὀψέ, καὶ τοῦτο ποιοῦντος αὐτοῦ ἐπὶ τρία ἔτη, οὐδὲν ἐλάλησεν ὁ ἀδελφός. Καὶ μετὰ ταῦτα λέγει ἐν ἑαυτῷ· Ἰδοὺ γυμνός εἰμι καὶ τὸν ἄρτον μου μετὰ ἐνδείας ἐσθίω, ἀναστῶ οὖν καὶ πορευθῶ ἔνθεν. Πάλιν δὲ ἐλογίσαστο ἐν ἑαυτῷ λέγων· Ποῦ ἔχω ἀπελθεῖν; Καθέζομαι πάλιν, ἐγὼ γὰρ τῷ Θεῷ καθέζομαι κοινόβιον. Καὶ εὐθύς ἐφάνη αὐτῷ ἄγγελος λέγων· Μηδαμοῦ ἀναχωρήσης, ἔρχομαι [f. 237r^a] γὰρ αὖριον³ 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 ἡ ὥρα τοῦ γέροντος ἀπελθεῖν, ἔλεγεν αὐτῷ· Οὐκ ἔρχονται σήμερον, τέκνον, ἐχρόνισαν γάρ. Ὁ δὲ εἶπεν· Ναί, ἀββά, πάντως ἔρχονται. Καὶ λαλῶν μετ' αὐτοῦ ἐκοιμήθη. Ὁ δὲ γέρον κλαίων ἔλεγεν· Οἴμοι, τέκνον, ὅτι ἐν πολλοῖς ἔτεσιν εἰμὶ⁴ ζῶν ἐν ἀμελείᾳ, σὺ δὲ ἐν ὀλίγῳ χρόνῳ τὴν ψυχὴν σου ἔσωσας ἐν ὑπομονῇ, καὶ ἀπὸ τότε ὁ γέρον ἐσωφρόνισε καὶ γέγονε δόκιμος.

341. Διηγῆσαντο οἱ γέροντες περὶ ἐτέρου γέροντος ὅτι εἶχε παιδίον σύννοικον, καὶ εἶδεν αὐτὸ⁵ ποιοῦν ἔργον μὴ συμφέρον αὐτῷ, καὶ εἶπεν αὐτῷ ἅπαξ [f. 237r^b]. Μὴ ποιήσης τὸ πρᾶγμα τοῦτο, καὶ οὐκ ἤκουσεν αὐτοῦ. Ὡς δὲ παρήκουσεν, ἀπεμερίμνησεν ὁ γέρον, ἐπιρρίψας αὐτῷ τὸ ἴδιον κρίμα. Κλείσας δὲ ὁ νεώτερος τὴν θύραν τοῦ κελλίου ἐν ᾧ ἦσαν τὰ ψωμιά, ἐπὶ ἡμέρας δεκατρεῖς ἀφῆκε τὸν γέροντα νήστην, καὶ οὐκ εἶπεν αὐτῷ ὁ γέρον· Ποῦ εἶ;⁶ Ἡ ποῦ ὑπάγεις⁷ ἔξω; Εἶχε δὲ γεινιῶντα ὁ γέρον, καὶ ὡς ἦσθετο ὅτι ἐχρόνισεν ὁ νεώτερος, ἐποίει μικρὸν ἔψημα καὶ παρεῖχεν αὐτῷ διὰ τοῦ τείχους, καὶ παρεκάλει αὐτὸν γεύσασθαι. Εἰ δὲ ἔλεγεν αὐτῷ· Τί ἐβράδυνεν ὁ ἀδελφός; ἔλεγεν ὁ γέρον· ὅτι ἐὰν εὐκαιρήσῃ ἔρχεται.

¹ ψιάθιν C] ψιάθιον S ² ψιάθιν C] ψιάθιον S

³ ἔρχομαι γὰρ αὖριον C] αὖριον γὰρ ἔρχομαι τισρ S ⁴ εἰμὶ S] εἰ μὴ C

⁵ αὐτὸ S] αὐτῷ C ⁶ εἶ σοι] εἶς C] ἦς S ⁷ ὑπάγεις C] ὑπήγεις S

N.340/16.27

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]."

N.341/16.24

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."

342. Διηγῆσαντό τινες ὅτι φιλόσοφοι¹ ἠθέλησαν ποτὲ δοκιμάσαι τοὺς μοναχοὺς. Παρήρχετο οὖν τις ἔστο [f. 237v^a] λισμένος καλῶς, καὶ λέγουσιν αὐτῷ· Σὺ δεῦρο ᾧδε. Ὁ δὲ ὀργισθεὶς ὕβρισεν αὐτούς. Ἐπέρασε δὲ καὶ ἄλλος μοναχὸς Λιβυκὸς καὶ λέγουσιν αὐτῷ· Καὶ σύ,² μοναχὲ κακόγηρε, δεῦρο ᾧδε. Ὁ δὲ μετὰ σπουδῆς ἀπῆλθεν, καὶ διδῶσιν αὐτῷ ράπισμα. Ὁ δὲ ἔστρεψε καὶ τὴν ἄλλην σιαγόνα. Οἱ δὲ εὐθέως ἀνέστησαν καὶ προσεκύνησαν αὐτῷ λέγοντες· Ἀληθῶς ἰδοὺ μοναχός. Καὶ καθίσαντες αὐτὸν ἐν μέσῳ αὐτῶν, ἠρώτων αὐτὸν λέγοντες· Τί πλέον ἡμῶν ποιεῖτε εἰς τὴν ἔρημον; Νηστεύετε, καὶ ἡμεῖς νηστεύομεν, ἀγρυπνεῖτε καὶ ἡμεῖς ἀγρυπνοῦμεν, καὶ³ εἴ τι δ' ἂν ποιεῖτε καὶ ἡμεῖς ποιοῦμεν. Τί οὖν περισσὸν ποιεῖτε εἰς τὴν ἔρημον καθήμενοι; Λέγει αὐτοῖς ὁ γέρων· Εἰς τὴν χάριν [f. 237v^b] τοῦ Θεοῦ ἐλπίζομεν ἡμεῖς καὶ νοῦν τηροῦμεν. Λέγουσι καὶ αὐτοί· Ἡμεῖς τοῦτο φυλάξαι οὐ δυνάμεθα, καὶ ὠφεληθέντες ἀπέλυσαν αὐτόν.

343. Ἦσαν δύο μοναχοὶ εἰς τόπον οἰκοῦντες καὶ παρέβαλεν αὐτοῖς γέρων μέγας⁴ καὶ θέλων δοκιμάσαι αὐτούς, ἔλαβε ράβδον καὶ ἤρξατο συντρίβειν τὰ λάχανα τοῦ ἐνός. Καὶ ἰδὼν ὁ ἀδελφὸς ἐκρύβη. Καὶ ὡς παρέμεινε μία ρίζα, λέγει τῷ γέροντι· Ἀββᾶ, ἐὰν θέλῃς, ἄφες αὐτό, ἵνα ἐψῆσω καὶ γευσώμεθα ὁμοῦ. Καὶ ἔβαλεν ὁ γέρων μετάνοιαν τῷ ἀδελφῷ λέγων· Διὰ τὴν ἀνεξικακίαν σου, ἀναπέπταται τὸ πνεῦμα τὸ ἅγιον⁵ ἐπὶ σέ, ἀδελφέ.

Περὶ ἀγάπης

344. Γέρων τις ἀπέστειλεν τὸν μαθητὴν αὐτοῦ εἰς [f. 238r^a] Αἴγυπτον, ἵνα ἐνέγκῃ κάμηλον καὶ λάβωσι τὰ σπυρίδια αὐτῶν εἰς Αἴγυπτον. Ὡς δὲ ἦνεγκεν ὁ ἀδελφὸς τὴν κάμηλον εἰς Σκῆτιν, ὑπήντησεν αὐτῷ ἄλλος γέρων καὶ εἶπεν αὐτῷ· Εἰ ἔμαθον ὅτι εἰς Αἴγυπτον ὑπάγεις, ἔλεγον ἂν σοι ἵνα ἐνέγκῃς κάμοι κάμηλον. Ἀπελθὼν δὲ ὁ ἀδελφὸς εἶπεν τῷ πατρὶ αὐτοῦ τὸ πρᾶγμα, καὶ εἶπεν αὐτῷ ὁ γέρων· Ἄρον τὴν κάμηλον, καὶ δὸς αὐτῷ, λέγων, οὕτω ηὐτρεπίσθημεν ἡμεῖς [f. 238r^b], λάβε ποίησον τὴν χρεῖαν σου καὶ ἀπελθε μετ' αὐτοῦ εἰς Αἴγυπτον καὶ φέρε πάλιν τὴν κάμηλον ἵνα καὶ τὰ ἡμῶν σκευὴ λάβωμεν ἄνω. Ἀπελθὼν δὲ ὁ ἀδελφὸς πρὸς τὸν ἄλλον γέροντα, εἶπεν· Λέγει ὁ ἀββᾶς μου ὅτι οὕτω εὐτρεπίσθημεν ἡμεῖς, λάβε, ποίησον τὴν χρεῖαν σου. Καὶ λαβὼν ὁ γέρων τὴν κάμηλον, ἐγέμισε τὰ σπυρίδια αὐτοῦ. Ὡς δὲ ἔφθασαν εἰς Αἴγυπτον, καὶ ἀπεγέμισαν τὰ σπυρίδια, λαβὼν ὁ ἀδελφὸς τὴν κάμηλον, εἶπεν τῷ γέροντι· Εὖξαι περὶ ἐμοῦ.

¹ φιλόσοφοι post ποτὲ trsp S ² Καὶ σύ C (C not clear) Ἐσὺ S ³ καὶ om S

⁴ γέρων μέγας C] μέγας γέρων trsp S ⁵ τὸ ἅγιον C] τοῦ Θεοῦ S

N.342/16.25

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.

N.343/16.22

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

N.344

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 ἀπέρχῃ; Καὶ εἶπεν ὁ ἀδελφός· Εἰς Σκήτιν ἵνα ἐνέγκω καὶ τὰς ἡμῶν σπυρίδας. Καὶ κατανουγείς ὁ γέρων, ἔβαλε μετάνοιαν κλαίων καὶ λέγων· Συγχωρήσατέ μοι, ὅτι ἡ πολλὴ ὑμῶν ἀγάπη τὸν καρπὸν μου ἔλαβεν.

345. Εἶπεν γέρων· Ἐάν τις σε αἰτήσῃ πρᾶγμα, καὶ βία παράσχης αὐτῷ, εὐδοκήσῃ καὶ¹ ὁ λογισμὸς εἰς τὸ διδόμενον, καθὼς γέγραπται ὅτι² ἔάν τις σε ἀγγαρεύσῃ *μίλιον* [f. 238^a] *ἐν, ὕπαγε μετ' αὐτοῦ δύο*. Τοῦτο δέ³ ἐστίν·⁴ Ἐάν τις αἰτήσῃ σοι⁵ πρᾶγμα, δὸς αὐτῷ⁶ ἀπὸ ψυχῆς καὶ πνεύματος.

346. Δύο ἀδελφοὶ ἦσαν εἰς τὰ Κελλία, ἦν δὲ ὁ εἷς γέρων, καὶ παρεκάλει τὸν νεώτερον λέγων· Μείνωμεν ὁμοῦ, ἀδελφέ. Ὁ δὲ λέγει αὐτῷ· Ἐγὼ ἀμαρτωλὸς εἰμι καὶ οὐ δύναμαι μείναι⁷ μετὰ σοῦ, ἀββά. Ὁ δὲ παρεκάλει αὐτὸν λέγων· Ναί, δυνάμεθα. Ἦν δὲ ὁ γέρων καθαρὸς καὶ οὐκ ἠθελεν ἀκοῦσαι ὅτι μοναχὸς ἔχει λογισμοὺς πορνείας. Λέγει αὐτῷ ὁ ἀδελφός· Ἄφες με ἐβδομάδα, καὶ πάλιν λαλοῦμεν. Ἦλθεν οὖν ὁ γέρων, καὶ θέλων ὁ νεώτερος δοκιμάσαι αὐτὸν ἔλεγεν· Εἰς μέγα πειρασμὸν ἐνέπεσον, ἀββά, τὴν ἐβδομάδα ταύτην. Ἀπελθὼν [f. 238^b] γὰρ εἰς τὴν κώμην εἰς διακονίαν ἔπεσον μετὰ γυναικός. Λέγει αὐτῷ ὁ γέρων· Ἔστι μετάνοια; Λέγει ὁ ἀδελφός· Ναί. Εἶπεν δὲ ὁ γέρων· Ἐγὼ βαστάζω μετὰ σοῦ τὸ ἥμισυ τῆς ἀμαρτίας. Λέγει οὖν αὐτῷ ὁ ἀδελφός· Ἄρτι δυνάμεθα εἶναι ὁμοῦ, καὶ ἔμειναν μετ' ἀλλήλων ἕως τῆς τελευτῆς αὐτῶν.

347. Ἔλεγον περὶ τίνος ἀδελφοῦ ὅτι σπυρίδια ποιήσας, καὶ βαλὼν τὰ ὠτία αὐτῶν ἤκουσε τοῦ γείτονος αὐτοῦ⁸ λέγοντος· Τί ποιήσω; ὅτι ἡ ἀγορὰ ἐγγύς ἐστι, καὶ οὐκ ἔχω ὠτία βαλεῖν εἰς τὰ σπυρίδιά μου. Καὶ ἀπελθὼν ἀνέλυσε τῶν ἑαυτοῦ σπυριδίων τὰ ὠτία, καὶ ἤνεγκε τῷ ἀδελφῷ λέγων· Ἴδου ταῦτα περισσὰ ἔχω, λάβε εἰς τὰ σπυρίδιά σου. Καὶ ἐποίησε τὸ ἔργον τοῦ [f. 239^a] ἀδελφοῦ προχωρῆσαι, τὸ δὲ ἴδιον ἀφῆκεν.

¹ καὶ C] δὲ S

² ὅτι om S

³ δὲ om S

⁴ ἐστίν] τὸ add S

⁵ αἰτήσῃ σοι C] σὲ αἰτήσῃ S

⁶ αὐτῷ C] αὐτὸ S

⁷ μείναι om S

⁸ αὐτοῦ om S

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 Σκήτιν, ὅτι ἡσθένησε, καὶ ἤθελε¹ φαγεῖν ἄρτον νεαρόν. Ἀκούσας δὲ τις τῶν ἀγωνιστῶν ἀδελφῶν, ἔλαβε τὴν μηλωτὴν αὐτοῦ καὶ ἐν αὐτῇ ἄρτους ξηρούς, καὶ ἀπῆλθεν εἰς Αἴγυπτον, καὶ ἀλλάξας τὰ ψωμῖα, ἤνεγκε τῷ γέροντι, καὶ ἰδόντες αὐτὰ θερμά, ἐθαύμασαν. Ὁ δὲ γέρον οὐκ ἤθελε γεύσασθαι λέγων· ὅτι τὸ αἷμα τοῦ ἀδελφοῦ μου ἐστίν. Καὶ παρεκάλεσαν αὐτὸν οἱ γέροντες λέγοντες· Διὰ τὸν Κύριον φάγε, ἵνα μὴ εἰς κενὸν γένηται ἡ θυσία τοῦ ἀδελφοῦ, καὶ παρακληθεῖς ἔφαγεν.

348 bis.² Ὁ Μακάριος ὁ δοῦλος τοῦ Θεοῦ παραγενόμενος ποτὲ πρὸς τινα ἀναχωρητὴν καὶ εὐρῶν αὐτὸν κακούμενον, ἐπυθάνετο τί βούλοιο τραφῆναι καὶ φήσαντος ἐκείνου πάστιλον, εἰς τὴν Ἀλεξανδρέων πόλιν οὐκ ᾤκησεν ὁ ἀνδρεῖος παραγενέσθαι καὶ ἐνέγκαι καὶ δοῦναι τῷ κάμνοντι. Καὶ τὸ θαυμαστὸν ὅτι οὐδενὶ κατάδηλος γέγονεν.

349. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Πῶς εἰσὶ καὶ ἄρτι τινὲς κοπιῶντες ἐν ταῖς πολιτείαις [f. 239r^b]αἰς καὶ οὐ λαμβάνουσι τὴν χάριν ὡς οἱ ἀρχαῖοι; Λέγει αὐτῷ ὁ γέρον· Τότε ἀγάπη ἦν, καὶ ἕκαστος τὸν πλησίον αὐτοῦ εἴλκεν ἄνω, νῦν δὲ ψυγείσης τῆς ἀγάπης, ἕκαστος τὸν πλησίον αὐτοῦ κατασύρει,³ καὶ διὰ τοῦτο οὐ λαμβάνομεν τὴν χάριν.

350. Ἀπῆλθόν ποτε τρεῖς ἀδελφοὶ εἰς θερισμόν, καὶ ἔλαβον ἑαυτοῦς⁴ ἐξήκοντα ἀρούρας· εἷς δὲ ἐξ αὐτῶν ἡσθένησε τὴν πρώτην ἡμέραν, καὶ ἀνέκαμψεν εἰς τὴν κέλλαν αὐτοῦ. Καὶ εἶπεν ὁ εἷς τῶν δύο τῷ ἐτέρῳ· Ἴδου, ἀδελφέ, βλέπεις ὅτι ἡσθένησεν ὁ ἀδελφὸς ἡμῶν, βίασαι οὖν τὸν λογισμόν σου μικρόν, κἀγὼ μικρόν, καὶ πιστεύομεν διὰ τῶν εὐχῶν αὐτοῦ θερίσαι τὸν τόπον αὐτοῦ. Τελεσθέντος δὲ τοῦ ἔργου, ὅτε ἤλθον λαβεῖν [f. 239v^a] τὸν μισθόν, ἐφώνησαν τὸν ἀδελφόν, λέγοντες· Ἐλθέ, ἄρον τὸν μισθόν σου, ἀδελφέ. Ὁ δὲ εἶπεν· Ποῖον μισθὸν ἔχω λαβεῖν μὴ θερίσας;⁵ Οἱ δὲ εἶπον· Διὰ τῶν εὐχῶν σου γέγονεν ὁ θερισμὸς σου, καὶ δεῦ⁶ λάβε τὸν μισθόν σου. Πολλῆς δὲ ἀμφιβολίας γενομένης ἀναμέσον αὐτῶν, τοῦ μὲν λέγοντος· Οὐ λαμβάνω, τῶν δὲ μὴ ἀνεχομένων παραχωρῆσαι εἰ μὴ λάβοι, ἀπῆλθον δικάσασθαι πρὸς μέγαν γέροντα. Εἶπεν δὲ αὐτῷ ὁ ἀδελφός· Πάτερ, ἀπῆλθομεν θερίσαι οἱ τρεῖς. Ἀπελθόντων δὲ εἰς τὸν ἀγρόν, τὴν πρώτην ἡμέραν ἡσθένησα, καὶ ἀνέκαμψα εἰς τὴν κέλλαν μου μηδεμίαν ἡμέραν

¹ ἤθελε corr, sic *AP3ys* 17.21] ἤλθεν αὐτῷ SC ² N.348 bis om C

³ κατασύρει C] κάτω σύρει S (S gives a better meaning; the comparison needs both ἄνω and κάτω)

⁴ ἑαυτοῦς C] ἑαυτοῖς S ⁵ ἔχω λαβεῖν μὴ θερίσας C] μὴ θερίσας ἔχω λαβεῖν trsp S

⁶ δεῦ C] δεῦρο 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

θερίσας, καὶ ἀναγκάζουσί με οἱ ἀδελφοὶ λέγοντες· Δεῦ λαβὲ μισθὸν ὃν οὐκ ἐθέρισας.¹ Εἶπον [f. 239v^b] δὲ καὶ οἱ ἄλλοι δύο· Πάτερ, οἱ τρεῖς ἐλάβομεν ἐξήκοντα ἀρούρας, καὶ εἰ ἤμεθα οἱ τρεῖς, οὐκ εἶχομεν αὐτάς τελέσαι, διὰ δὲ τῶν εὐχῶν τοῦ ἀδελφοῦ, οἱ δύο ταχέως κατελύσαμεν τὸν θερισμόν, καὶ λέγομεν αὐτῶ· Λαβὲ τὸν μισθόν σου, καὶ οὐ θέλει. Ἀκούσας δὲ ὁ γέρων, ἐθαύμασε καὶ εἶπεν τῶ ἀδελφῶ αὐτοῦ· Κροῦσον, ἵνα συναχθῶσι πάντες οἱ ἀδελφοί. Ἐλθόντων δὲ πάντων, εἶπεν αὐτοῖς· Δεῦτε, ἀδελφοί, ἀκούσατε σήμερον δικαιοκρισίαν. Καὶ ἀνήγγειλεν αὐτοῖς πάντα ὁ γέρων, καὶ κατεδίκασαν² τὸν ἀδελφὸν λαβεῖν τὸν μισθὸν αὐτοῦ, καὶ ποιῆσαι εἰς αὐτὸ εἶ τι θέλει, καὶ ἀπῆλθεν ὁ ἀδελφὸς κλαίων καὶ λυπούμενος.

351. Εἶπεν γέρων· οἱ πατέρες ἡμῶν ἔθος εἶχον παρα[f. 240r^a]βάλλειν εἰς τὰ κελλία τῶν νεοφοίτων³ ἀδελφῶν τῶν βουλομένων καταμόνας ἀσκεῖσθαι⁴ καὶ⁵ ἐπισκέπτεσθαι αὐτούς, μήπως τις αὐτῶν πειρασθεῖς ὑπὸ δαιμόνων ἐβλάβη τὸν λογισμόν.⁶ Καὶ εἴποτέ τις αὐτῶν βλαβεῖς εὐρίσκετο, ἔφερον αὐτὸν ἐν τῇ ἐκκλησίᾳ, καὶ ἐτίθετο νιπτῆρ καὶ ἐγένετο εὐχή περὶ τοῦ κάμνοντος, καὶ ἐνίπτοντο πάντες οἱ ἀδελφοὶ καὶ κατέχεον ἐπάνω αὐτοῦ ἐκ τοῦ ὕδατος, καὶ εὐθέως ἐκαθαρίζετο.

352. Δύο γέροντες ἦσαν ἔτη πολλὰ μετ' ἀλλήλων καθήμενοι, καὶ οὐδέποτε μάχην ἐποίησαν. Εἶπεν δὲ ὁ εἷς τῶ ἐτέρῳ· Ποιήσωμεν καὶ ἡμεῖς μίαν μάχην ὡς οἱ⁷ ἄνθρωποι. Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ οἶδα πῶς γίνεται μάχη. Ὁ δὲ εἶπεν αὐτῶ· Ἰδοὺ τιθῶ πλην[f. 240r^b]θάριν⁸ εἰς τὸ μέσον, κἀγὼ λέγω ὅτι ἐμόν ἐστιν, καὶ σὺ λέγεις ὅτι οὐχί, ἀλλὰ ἐμόν, καὶ ἔνθεν γίνεται ἡ ἀρχή. Ἔθηκαν οὖν πληνθάριν εἰς τὸ μέσον, καὶ λέγει ὁ εἷς· Τοῦτο ἐμόν ἐστιν. Εἶπεν δὲ ὁ ἄλλος· Οὐχί, ἀλλ' ἐμόν.⁹ Καὶ εἶπεν ὁ ἕτερος· Εἰ σὸν ἐστιν, ἄρον καὶ ὑπαγε. Καὶ ἀνεχώρησαν μηδὲν φιλονικῆσαι μετ' ἀλλήλων εὐρόντες.

¹ καὶ ἀναγκάζουσί με οἱ ἀδελφοὶ λέγοντες· Δεῦ λαβὲ μισθὸν ὃν οὐκ ἐθέρισας om S

² κατεδίκασαν C]-σε S ³ νεοφοίτων C] νεοφύτων S

⁴ ἀσκεῖσθαι cosp] ἀσκῆσθαι C] ἀσκῆσαι S ⁵ καὶ C] τοῦ S

⁶ ἐβλάβη τὸν λογισμόν C] τὸν λογισμόν ἐβλάβη tisp S

⁷ οἱ om S ⁸ πληνθάριν] πληνθάριν S

⁹ καὶ ἔνθεν γίνεται ἡ ἀρχή . . . Οὐχί, ἀλλ' ἐμόν om S (saut 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, = $\sim \frac{1}{5}$ 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 ὠφελοῦν με καὶ ζημιοῦν τὸν ἀδελφόν μου, τοιαύτας ἐλπίδας ἔχων, ὅτι τὸ κέρδος τοῦ ἀδελφοῦ μου, ἔργον καρποφορίας μοι¹ ἐστίν.

354. Ἀσκητὴς τις εὐρηκῶς τινὰ δαιμονιῶντα μὴ δυνάμενον νηστεύειν, τῆ τοῦ Θεοῦ ἀγάπη, ὡς γέγραπται, μὴ τὸ ἑαυτοῦ ἀλλὰ τὸ τοῦ ἐτέρου ζητεῖν, ἠξίωσε [f. 240v^a] μετελθεῖν εἰς ἑαυτὸν τὸν δαίμονα, κάκεῖνον ἐλευθερωθῆναι. Καὶ δὴ τῆς δεήσεως ἐπήκουσεν ὁ Θεός, καὶ βαρηθεὶς ὁ ἀσκητὴς ὑπὸ τοῦ δαίμονος, ἐπέμεινε τῆ νηστεία καὶ τῆ προσευχῆ καὶ τῆ ἀσκήσει σχολάσας, τὸ δὲ πλεῖστον διὰ τὴν ἀγάπην αὐτοῦ, εἴσω ὀλίγων ἡμερῶν ὁ Θεὸς ἀπήλασεν ἀπ' αὐτοῦ τὸν δαίμονα.

355. Ἀδελφὸς ἠρώτησε γέροντα λέγων· ὅτι εἰσὶ δύο ἀδελφοί. ὁ εἷς ἡσυχάζει ἔλκων τὰς ξί, καὶ πολὺν κάματον ἑαυτῷ παρέχων, ὁ δὲ ἄλλος κακουμένοις ὑπηρετεῖ· τίνος πλεόν τὸ ἔργον δέχεται ὁ Θεός; Λέγει αὐτῷ ὁ γέρων· Ἐὰν ὁ ἔλκων ἀδελφὸς τὰς ξί, κρεμάσῃ ἑαυτὸν ἀπὸ τοῦ ρόθονος,² οὐ δύναται ἴσος εἶναι τοῦ ὑπηρετοῦντος τοῖς κακουμένοις.

356. Ἀδελφὸς ὑπη[f. 240v^b]ρέτει τινὶ τῶν πατέρων ἀσθενοῦντι. Συνέβη δὲ αὐτοῦ λυθῆναι τὸ σῶμα καὶ ἐκβάλλειν πῦον³ μετὰ σαπρᾶς⁴ ὀσμῆς. Εἶπεν δὲ ὁ λογισμὸς τῷ ἀδελφῷ.⁵ Φύγε· οὐ γὰρ δύνασαι ὑπενεγκεῖν τὴν ὀσμὴν τῆς δυσωδίας ταύτης. Ὁ δὲ ἀδελφὸς λαβὼν κεράμιον, ἔβαλεν εἰς αὐτὸ τὸ ἀπόπλυμα τοῦ ἀσθενοῦντος, καὶ εἰ ἤρξατο ὁ λογισμὸς αὐτοῦ λέγειν ὅτι⁶ φύγε, ἔλεγεν τῷ λογισμῷ· Ἐὰν θελήσω φύγειν ἀπ' αὐτοῦ πίνω. Εἶπε δὲ ὁ λογισμὸς αὐτοῦ· Μῆτε φύγῃς, μῆτε πῆς τῆς δυσωδίας ταύτης. Καὶ ἐκοπία ὁ ἀδελφὸς καὶ ἐκαρτέρει ὑπηρετῶν τῷ γέροντι, καὶ ἰδὼν ὁ Θεὸς τὸν κόπον τοῦ ἀδελφοῦ, ἴασατο τὸν γέροντα.

357. Ἀδελφοὶ ἐν Σκήτει ἐκάθισαν καθαρῖσαι σειράν· καὶ τις ἐξ αὐτῶν ἀσθενῶν ἀπὸ τῆς ἀσκήσεως καὶ [f. 241r^a] βήσσων ἀνέφερεν φλέγματα, καὶ, μὴ θέλοντος αὐτοῦ, ἀπήρχετο ἀπὸ τοῦ πτύσματος ἐπάνω τινὸς ἀδελφοῦ, καὶ ὠχλεῖτο ἐκεῖνος ὑπὸ τοῦ ἰδίου λογισμοῦ, εἰπεῖν τῷ

¹ μοι C] μου S ² ρόθονος C] ρόθωνος S ³ πῦον corr] ποῖον C] πτύον S

⁴ σαπρᾶς S] σαπρῆς C ⁵ τῷ ἀδελφῷ S] τοῦ ἀδελφοῦ C ⁶ ὅτι om S

N.353/17.28

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."

N.354/17.17

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 *askêsis*. Within a few days, God expelled the demon from him, mainly in consequence of his love.

N.355/17.22

A brother asked an elder: "There are two brothers; one of them lives in *hêsychia*, [fasting] six days in a row and giving himself a great deal of hard labour but the other one 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."

N.356/17.29

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.

N.357/4.85

Some brothers at Scete sat cleaning rope. One of them was ill from the *askêsis*. 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

ἀσθενοῦντι· Παῦσαι τοῦ πτύειν ἐπάνω μου. Πολεμήσας δὲ τῷ λογισμῷ, εἶπεν ἐν ἑαυτῷ· Εἰ βούλη φαγεῖν ἀπ' αὐτῶν, εἰπέ. Τότε λέγει· Μῆτε φάγησ; μῆτε εἴπησ αὐτῷ.

358. Τίς τῶν πατέρων ἀπήλθεν εἰς πόλιν, πωλήσας τὸ ἐργόχειρον αὐτοῦ, καὶ ἰδὼν πτωχὸν γυμνὸν ὄντα, καὶ σπλαγχνισθεὶς ἐπ' αὐτῷ, ἐχαρίσατο αὐτῷ τὸν ἑαυτοῦ λεβήτωνα. Ὁ δὲ πτωχὸς ἀπελθὼν, ἐπώλησεν αὐτόν. Ὁ οὖν γέρον μαθὼν ὃ ἐποίησεν, ἐλυπήθη καὶ μετέγνω ὅτι ἔδωκεν αὐτῷ τὸ ἱμάτιον. Παρέστη οὖν τῷ γέροντι ὁ Χριστὸς κατ' ὄναρ ἐν τῇ νυκτὶ ἐ[φ. 241Γ^b]κείνη φορῶν τὸν λεβήτωνα καὶ λέγει αὐτῷ· Μὴ λυποῦ, ἰδοὺ γὰρ φορῶ ὃ δέδωκάς μοι.

Περὶ διορατικῶν

359. Ἐλεγέ τις τῶν πατέρων ὅτι καθημένων ποτὲ γερόντων καὶ λαλούντων περὶ ὠφελείας, ἦν τις ἐν αὐτοῖς διορατικός, καὶ ἔβλεπε τοὺς ἀγγέλους κατασεύοντας καὶ εὐφημοῦντας αὐτούς· ὡς δὲ ἦρχετο ἄλλη ὁμιλία, ἀνεχώρουν οἱ ἄγγελοι, καὶ ἐκυλίοντο χοῖροι ἐν μέσῳ αὐτῶν μεστοὶ δυσωδίας, καὶ ἠφάνιζον αὐτούς. Ὡς δὲ πάλιν ἐλάλουν περὶ ὠφελείας, ἦρχοντο οἱ ἄγγελοι καὶ εὐφήμουν αὐτούς.

360. Εἶπεν γέρον· Τοῦτό ἐστι τὸ γεγραμμένον· ἐπὶ ταῖς δυσι καὶ τρισὶν ἁμαρτίαις Τύρου· ἐπὶ δὲ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι· τὸ ἐν[φ. 241ν^a]θυμηθῆναι τὸ κακὸν καὶ συγκαταβῆναι τῷ λογισμῷ καὶ τὸ¹ λαλήσαι, τὸ δὲ τέταρτον ἐστὶ τὸ ἐκτελέσαι τὸ ἔργον· ἐπὶ τοῦτο² οὐκ ἀποστραφήσεται ἡ ὀργὴ τοῦ Θεοῦ.

361. Ἐλεγον περὶ μεγάλου γέροντος ἐν τῇ Σκῆτι· ὅτι ὅτε οἱ ἀδελφοὶ ᾤκοδόμουσαν κελλίον, ἐξήρχετο μετὰ χαρᾶς καὶ βάλλων τὸν θεμέλιον οὐκ ἀνεχώρει, ἕως οὗ ἐτελειώθη. Ποτὲ οὖν ἐξελθὼν εἰς οἰκοδομὴν κελλίου, ἐστύγναζε πολὺ. Καὶ λέγουσιν αὐτῷ οἱ ἀδελφοί· Τί στύγνός εἰ καὶ λυπούμενος, ἀββᾶ; Ὁ δὲ εἶπεν· Ἐρημωθῆναι ἔχει ὁ τόπος οὗτος, τέκνα. Ἐγὼ γὰρ εἶδον ὅτι πῦρ ἀνήφθη εἰς Σκῆτιν, καὶ λαβόντες οἱ ἀδελφοὶ βαῖα,

¹ τὸ om S

² τοῦτο C] τούτω S

logismos to say to the sick man: “Stop spitting on me”, but, battling with the *logsimos*, 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

τύπτοντες ἔσβεσαν αὐτό. Καί πάλιν ἀνήφθη, καί πάλιν ἔσβεσαν αὐτό. Τὸ δὲ τρίτον ἀνήφθη, καί ἐπλήρωσε πᾶσαν τὴν Σκῆπτιν, καί οὐκέτι [f. 241v^b] ἠδυνήθη κατασβεσθῆναι. Διὰ τοῦτο στυγνάζω καὶ λυποῦμαι.

362. Εἶπεν γέρων· Γέγραπται· *δίκαιος ὡς φοίνιξ ἀνθήσει*, σημαίνει δὲ ὁ λόγος τὸ ἐκ τῶν ὑψηλῶν πράξεων ἀγαθὸν καὶ ὀρθὸν καὶ γλυκύ. Ἔστι δὲ καὶ μία τοῦ φοίνικος ἡ καρδία, καὶ αὐτὴ λευκὴ, πᾶσαν ἔχουσα τὴν ἐργασίαν αὐτοῦ. Τοῦτο δὲ ἐστὶν ὁμοίον ἐπὶ τῶν δικαίων εὐρεῖν, μία γὰρ αὐτῶν καὶ ἀπλὴ καρδία πρὸς τὸν Θεὸν μόνον ὀρώσα. Ἔστι δὲ καὶ λευκὴ τὸν ἐκ τῆς πίστεως φωτισμὸν ἔχουσα, καὶ πᾶσα δὲ ἡ ἐργασία τῶν ἁγίων ἐν καρδίᾳ αὐτῶν ἐστίν· τὸ δὲ ὄξύ τῶν σκολόπων, ἢ πρὸς τὸν διάβολόν ἐστιν ἀντίστασις.

363. Εἶπεν γέρων¹ Ἡ Σωμανίτις τὸν Ἐλισσαῖον ἐδέξατο, παρὰ τὸ μὴ ἔχειν αὐτὴν σχέσιν μετὰ τινος ἀνθρώπου. Λεγέται δὲ ἡ Σωμανίτις πρόσωπον ἔ[f. 242r^a]χειν τῆς ψυχῆς, τὸν δὲ Ἐλισσαῖον πρόσωπον τοῦ ἁγίου Πνεύματος. Οἶαν οὖν ὥραν ἡ ψυχὴ ἀφίσταται τῆς σωματικῆς συγχύσεως, παραβάλλει αὐτῇ τὸ Πνεῦμα τοῦ Θεοῦ, καὶ τότε δυνήσεται τεκεῖν, στεῖρα ὑπάρχουσα.

364. Εἶπέν τις τῶν πατέρων ὅτι οἱ ὀφθαλμοὶ τοῦ χοίρου, φυσικῶς ἔχουσι τὴν πλάσιν, ὥστε ἀνάγκη νεύειν εἰς τὴν γῆν, μηδέποτε δὲ δύνασθαι ἀνανεῦσαι² εἰς τὸν οὐρανόν. Οὕτως, φησί, καὶ τοῦ ταῖς ἡδοναῖς ἐγγλυκανθέντος ἡ ψυχὴ, ἅπαξ κατολισθήσασα πρὸς τὸν τῆς ἡδυπαθείας βόρβορον, ἀνανεῦσαι ἀδυνατεῖ.

365. Ἐγένετό τις μέγας διορατικὸς γέρων· οὕτως³ διεβεβαιώσατο λέγων· ὅτι τὴν δύναμιν ἦν εἶδον ἐπὶ τοῦ φωτίσματος ἐστῶσαν, τὴν αὐτὴν εἶδον καὶ ἐπὶ τοῦ ἐνδύματος τοῦ μοναχοῦ, ὅταν [f. 242r^b] λαμβάνῃ τὸ σχῆμα.

¹ Εἶπε γέρων om S ² δύνασθαι ἀνανεῦσαι C] ἀνανεῦσαι δύνασθαι trsp S

³ οὕτως C] οὕτος 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. Ἐπληροφόρηθη γέρων ποτέ τοῦ ὄραν τὰ γινόμενα, καὶ ἔλεγεν· ὅτι εἶδον¹ ἀδελφὸν μελετῶντα ἐν τῷ κελλίῳ αὐτοῦ, καὶ ἰδοῦ δαίμων² ἴστατο ἔξω τοῦ κελλίου. Καὶ ἐν τῷ μελετᾶν τὸν ἀδελφόν, οὐκ ἴσχυεν εἰσελθεῖν· ὡς δὲ ἐπάυετο μελετῶν, τότε εἰσῆρχετο ὁ δαίμων ἐν τῷ κελλίῳ καὶ ἐπολέμει αὐτόν.

367. Εἶπέν τις τῶν πατέρων ὅτι δύο ἀδελφοὶ ἦσαν γεινιῶντες αὐτῷ, εἷς ξενικός καὶ εἷς ἐγχώριος, ἦν δὲ ὁ ξενικός μικρὸν ἀμελέστερος, ὁ δὲ ἐγχώριος σπουδαῖος πάνυ. Συνέβη δὲ κοιμηθῆναι τὸν ξενικόν, καὶ ὁ γέρων, διορατικός ὢν, εἶδε πλῆθος ἀγγέλων ὀδηγούντων τὴν ψυχὴν αὐτοῦ. Καὶ ὡς ἔφθασε τὸν οὐρανὸν καὶ ἦλθεν εἰσελθεῖν, ἐγένετο περὶ αὐτοῦ ζήτησις, καὶ ἦλθε φωνὴ ἀνωθεν λέ[*f.* 242v^a]*]γουσα·* Φανερόν μὲν, ὅτι ἀμελής ἦν μικρὸν, διὰ δὲ τὴν ξενιτείαν³ αὐτοῦ ἀνοίξατε αὐτῷ. Καὶ μετὰ ταῦτα ἐκοιμήθη καὶ ὁ ἐντόπιος, καὶ ἦλθε πᾶσα ἡ συγγένεια αὐτοῦ, καὶ εἶδεν⁴ ὁ γέρων ὅτι οὐδαμοῦ ἄγγελος, καὶ ἐθαύμασεν, καὶ ἔπεσεν ἐπὶ πρόσωπον ἐνώπιον τοῦ Θεοῦ λέγων· Πῶς ὁ ξένος, ἀμελής ὢν, τοιαύτης δόξης ἔτυχεν, καὶ οὗτος σπουδαῖος⁵ οὐδενὸς τοιοῦτου ἔτυχεν; Καὶ ἦλθεν αὐτῷ φωνὴ λέγουσα· Οὗτος ὁ σπουδαῖος ὅτε ἦλθε κοιμηθῆναι, ἤνοιξε τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδε <τοὺς> τοῦ γένους αὐτοῦ κλαίοντας, καὶ παρεκλήθη ἡ ψυχὴ αὐτοῦ. Ὁ δὲ ξένος, εἰ καὶ ἀμελής ἦν, ἀλλ' οὐδένα τῶν ἰδίων αὐτοῦ εἶδεν, καὶ στενάξας ἔκλαυσε, καὶ ὁ Θεὸς παρεκάλεσεν αὐτόν.

368. Διηγῆ[*f.* 242v^b]*]σατό τις τῶν πατέρων ὅτι ἀναχωρητὴς ἦν εἰς τὴν ἔρημον Νειλουπόλεως, καὶ διηκόνει αὐτῷ κοσμικὸς πιστός. Ἦν δὲ καὶ ἐν τῇ πόλει ἄνθρωπος πλούσιος καὶ ἀσεβής, καὶ συνέβη αὐτὸν ἀποθανεῖν, καὶ προέπεμψεν αὐτὸν ἡ πόλις καὶ ὁ ἐπίσκοπος μετὰ λαμπάδων καὶ θυμιαμάτων. Ἐξῆλθε δὲ καὶ ὁ διακονητὴς τοῦ ἀναχωρητοῦ κατὰ τὸ ἔθος ἀπενεγκεῖν αὐτῷ ἄρτους, καὶ εὕρισκει αὐτὸν βεβρωμένον ὑπὸ ὑαίνης,⁶ καὶ ἔπεσεν ἐπὶ πρόσωπον ἐνώπιον τοῦ Θεοῦ λέγων· Οὐκ ἐγείρομαι, Κύριε, ἕως οὗ πληροφορήσεις με τί ἐστι ταῦτα, ὅτι ἐκεῖνος ὁ ἀσεβής τοσαύτην ἔσχε φαντασίαν· οὗτος δέ, ὁ δουλεύων σοι νύκτα καὶ ἡμέραν, οὕτως ἀπέθανεν. Καὶ ἦλθεν ἄγγελος Κυρίου, καὶ εἶπεν [*f.* 243r^a]*] αὐτῷ· Ἐκεῖνος ὁ ἀσεβής εἶχεν ἔργον μικρὸν καλόν, καὶ ἀπέλαβεν αὐτὸ ὧδε, ἵνα ἐκεῖ μηδεμίαν εὕρη ἄνεσιν. Οὗτος δὲ ὁ ἀναχωρητὴς, ἐπειδὴ ἄνθρωπος ἦν**

¹ εἶδον] ἐν κοινοβίῳ add S ² δαίμων] ἐλθὼν add S ³ ξενιτείαν C] ξενίαν S

⁴ εἶδεν corr (S not clear)] ἶδεν C ⁵ σπουδαῖος] ὢν add S ⁶ ὑαίνης corr] ὑένης C S

N.366/18.38

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.”

N.367/18.40 BHG 1440k, *de peregrine et indigena*

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.

N.368/18.41

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,

κεκοσμημένους πάση ἀρετῇ, εἶχε δὲ καὶ αὐτὸς ὡς ἄνθρωπος μικρὸν σφάλμα,¹ ἀπέλαβεν αὐτὸ ἐντεῦθεν ἵνα ἐκεῖ εὐρεθῇ καθαρὸς ἐνώπιον τοῦ Θεοῦ. Καὶ πληροφορηθεῖς, ἀπήλθε δοξάζων τὸν Θεὸν ἐπὶ τοῖς κρίμασιν αὐτοῦ ὅτι ἀληθινὰ εἰσιν.

369. Ἔλεγον περὶ τινος γέροντος ὅτι ἐδεήθη τοῦ Θεοῦ ἰδεῖν τοὺς δαίμονας, καὶ ἀπεκαλύφθη αὐτῷ· ὅτι οὐ χρεῖαν ἔχεις ἰδεῖν αὐτούς. Ὁ δὲ γέροντος παρεκάλει λέγων· Κύριε δυνατὸς εἶ σκεπάσαι με τῇ χειρὶ σου. Ὁ δὲ Θεὸς ἀπεκάλυψε τοὺς ὀφθαλμούς αὐτοῦ, καὶ εἶδεν αὐτούς ὅτι ὡσπερ μέλισσαι κυκλοῦσι τὸν ἄνθρωπον, βρύχον[f. 243r^b]τες τοὺς ὀδόντας αὐτῶν ἐπ' αὐτόν· ὁ δὲ ἄγγελος Κυρίου ἐπετίμα αὐτοῖς.²

370. Ἀδελφός τις εἶδε τόπον ἐν ἐρημίᾳ³ ἀνακεχωρημένον καὶ ἡσυχάζοντα, καὶ παρεκάλει τὸν πατέρα αὐτοῦ λέγων· Ἐπίτρεψόν μοι οἰκῆσαι ἐν αὐτῷ, καὶ ἐλπίζω εἰς τὸν Θεὸν καὶ εἰς τὰς εὐχάς σου ὅτι ἔχω κοπιάσαι πάνυ. Καὶ οὐκ εἶασεν αὐτόν ὁ ἀββᾶς αὐτοῦ λέγων· Οἶδα ἀληθῶς ὅτι πολλὰ ἔχεις κοπιάσαι, ἀλλὰ διὰ τὸ μὴ ἔχειν σε γέροντα, θαρρῶσαι ἔχεις εἰς τὸ ἔργον σου ὅτι ἀρέσκει τῷ Θεῷ, καὶ διὰ τὸ θαρρῶσαι⁴ ὅλως ἔργον μοναχοῦ ἔχεις, ἀπόλλεις τὸν κόπον σου καὶ τὰς φρένας.

371. Ἔλεγον περὶ τινος γέροντος μεγάλου· ὅτι ἦν⁵ καθήμενος εἰς τὸν Πορφυρίτην, καὶ ὅταν ἦρεν τοὺς ὀφθαλμούς⁶ εἰς τὸν οὐρανὸν [f. 243v^a] πάντα ἐθεώρει τὰ ἐν τῷ οὐρανῷ, καὶ εἰ κατένευεν καὶ προσέσχεν εἰς τὴν γῆν, ἐβλεπε τὰς ἀβύσσους καὶ πάντα τὰ ἐν αὐτοῖς.

372. Ἀδελφός τις κινηθεῖς εἰς ὀργὴν κατὰ τινος, ἔστη εὐχόμενος καὶ αἰτούμενος μακροθυμῆσαι ἐπὶ τῷ ἀδελφῷ, καὶ τὸν πειρασμὸν παρελθεῖν ἀβλαβῶς, καὶ εὐθέως ὀρᾷ καπνὸν ἐκ τοῦ στόματος αὐτοῦ ἔξερχόμενον.

373. Εἶπεν γέροντος· Ὁ διάβολος τῷ ἐλαττώματι τοῦ μοναχοῦ ἐπιτίθεται· ἔθος γὰρ διὰ μακροῦ χρόνου βεβαιωθέν, φύσεως ἰσχὴν ἔχει, μάλιστα μὲν οὖν τοῖς ἀμελεστέροις. πᾶν βρῶμα ὃ κατακνίσαν ζητεῖς, μὴ θελήσης δοῦναι, καὶ μάλιστα ὑγιαίνων, καὶ ὃ ἐπιθυμεῖς, μὴ φάγῃς,⁷ ἐσθίων δὲ τὰ ἀποστελ[f. 243v^b]λόμένα σοι ὑπὸ τοῦ Θεοῦ εὐχαρίστει πᾶσαν ὥραν.

¹ σφάλμα] καὶ add S ² αὐτοῖς S] αὐτοῦς C ³ ἐρημίᾳ C] ἐρήμω S

⁴ θαρρῶσαι] ὅτι add S ⁵ ἦν post Πορφυρίτην tsp S ⁶ ὀφθαλμούς] αὐτοῦ add S

⁷ φάγῃς] corr. φάγεις codd

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

Τὰ ἀρτίδια¹ τῶν μοναχῶν ἀνηλώσαμεν, καὶ ἀκμήν οὐκ ἐγενόμεθα μοναχοί. Ἀνδρίζου ἵνα μὴ ἀλλότριον σχῆμα φορεῖς, ἀδελφέ, ἀλλ' ἔχε² τὴν σφραγίδα τοῦ Χριστοῦ, τουτέστι τὴν ταπείνωσιν.

374. Ἔλεγον οἱ γέροντες· ὅτι ὀφείλει ὁ μοναχὸς μέχρι θανάτου ἀνταγωνίζεσθαι πρὸς τὸν δαίμονα τῆς ἀκηδίας καὶ ὀλιγωρίας, μάλιστα ἐν τῷ καιρῷ τῶν συνάξεων, καὶ ἐὰν τοῦτο σὺν Θεῷ κατορθώσης πρόσεχε τῷ λογισμῷ τῆς αὐταρκειᾶς καὶ ἀπονοίας, καὶ λέγε τῷ λογισμῷ· Ἐὰν μὴ Κύριος οἰκοδομήσῃ οἶκον, εἰς μάτην ἐκοπίασαν οἱ οἰκοδομοῦντες, οὐδὲν γὰρ ἐστὶν ἄνθρωπος, εἰ μὴ γῆ καὶ σποδός, καὶ μνημόνευε³ ὅτι Κύριος ὑπερηφά [f. 244r^a]νοῖς ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

375. Παρέβαλον ποτὲ ἀδελφοὶ μεγάλῳ γέροντι καὶ λέγει τῷ πρώτῳ· Τί ἐργάζῃ, ἀδελφέ; Ὁ δὲ εἶπεν· Σειρὰν πλέκω, ἄββα. Λέγει αὐτῷ ὁ γέρον· Ὁ Θεὸς πλέξει σοι στέφανον, τέκνον. Λέγει καὶ τῷ δευτέρῳ· Καὶ σὺ τί ἐργάζῃ; Ὁ δὲ εἶπεν· Ψιαθία. Εἶπεν δὲ καὶ αὐτῷ· Ὁ Θεὸς ἐνδυναμώσει σε, τέκνον. Εἶπεν δὲ καὶ τῷ τρίτῳ· Καὶ σὺ τί ἐργάζῃ; Ὁ δὲ εἶπεν· Κόσκινα. Εἶπεν δὲ καὶ αὐτῷ· Ὁ Θεὸς φυλάξει σε, τέκνον. Εἶπεν δὲ καὶ τῷ τετάρτῳ· Καὶ σὺ τί ἐργάζῃ; Ὁ δὲ εἶπεν· Καλλιγράφος εἰμί. Λέγει αὐτῷ· Σὺ οἶδας. Εἶπεν δὲ καὶ τῷ πέμπτῳ· Καὶ σὺ τί ἐργάζῃ; Ὁ δὲ ἔφη· Τὸ λιφυκόν. Εἶπεν δὲ γέρον· Ἐγὼ οὐκ ἔχω πρᾶγμα, ὅτι ὁ πλέκων τὴν σειρὰν, ἐὰν νήφει [f. 244r^b] μετὰ τοῦ Θεοῦ, πλέκει ἑαυτὸν στέφανον, τὸ δὲ ψιαθὶν ἰσχὺν θέλει, ὅτι κόπον ἔχει, ὁ δὲ τὰ κόσκινα φυλακῆς, ὅτι εἰς τὰς κώμας αὐτὰ πωλοῦσιν, ὁ δὲ καλλιγράφος χρεῖαν ἔχει ταπεινοῦν τὴν καρδίαν, ἔχει γὰρ τὸ πρᾶγμα ὑψηλοφροσύνην· τὸ δὲ λιφυκόν οὐκ ἔχω πρᾶγμα, ὅτι πραγματεύεται. Ἐὰν γὰρ τις ἴδῃ τινὰ ἀπὸ μακρόθεν βαστάζοντα σπιρτίδια, ἢ ψιαθὶν, ἢ κόσκινα, λέγει· Οὗτος μοναχὸς ἐστίν, χόρτος γὰρ ἐστὶν τὸ ἐργόχειρον τοῦ μοναχοῦ καὶ εἰς καῦσιν τοῦ πυρός. Ἐὰν δὲ τις ἴδῃ τινὰ πωλοῦντα ὀθόνια, λέγει· Ἴδου οἱ πραγματευταὶ ἦλθον, τοῦ κόσμου γὰρ ἐστὶν τὸ ἐργόχειρον τοῦτο καὶ οὐ πολλοῖς ὠφέλιμον.

¹ ἀρτίδια S] ἀρτι διὰ C

² ἔχε C] ἔσχε S

³ μνημόνευε] τοῦ add S

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.”

376.¹ Ἐλεγέ τις τῶν γερόντων περὶ Λαζάρου τοῦ πτω[*f.* 244*v*^a]χοῦ ὅτι οὐχ εὐρίσκομεν αὐτὸν² ὅτι οὐδέποτε κατὰ τοῦ Θεοῦ ἐγόγγυσεν ὡς μὴ ποιοῦντος μετ' αὐτοῦ ἔλεος, ἀλλὰ μετ' εὐχαριστίας τὸν πόνον αὐτοῦ ἐβάσταζε, καὶ τὸν πλοῦσιον οὐ κατέκρινεν, διὰ τοῦτο αὐτὸν ὁ Θεὸς προσελάβετο.

377. Εἶπεν γέρων· Καθεύδοντός σου ἢ ἐγειρομένου, ἢ ἄλλο τι ποιοῦντος, ἐὰν ἦ ὁ Θεὸς πρὸ ὀφθαλμῶν σου, ἐν οὐδενὶ δύνатаί σε ὁ ἐχθρὸς ἐκφοβῆσαι, ἐὰν δέ³ ὁ λογισμὸς οὕτως⁴ ἐμμείνη ἐν τῷ Θεῷ, καὶ ἡ δύναμις τοῦ Θεοῦ μενεῖ ἐν αὐτῷ.

378. Εἶπέν τις τῶν πατέρων· Ἐὰν μὴ μισήσης πρῶτον, οὐ δύνασαι ἀγαπήσαι· Ἐὰν μισήσης τὴν ἁμαρτίαν, ποιεῖς τὴν δικαιοσύνην, καθὼς γέγραπται· *Ἐκκλινον ἀπὸ κακοῦ καὶ ποιήσον ἀγαθόν.* [*f.* 244*v*^b] Πλὴν καὶ ἐν πᾶσι τούτοις, ἡ πρόθεσις ἐστὶν ἡ ζητουμένη πανταχοῦ. Ἀδὰμ γὰρ ἐν τῷ παραδείσῳ ὦν, παρέβη τὴν ἐντολὴν τοῦ Θεοῦ, καὶ Ἰώβ ἐπὶ τῆς κοπρίας καθήμενος, ἐφύλαξε τοῦ ἐγκρατεῦσθαι. Πρόθεσιν οὖν μόνον ἀγαθὴν ζητεῖ ὁ Θεὸς ἀπὸ τοῦ ἀνθρώπου, καὶ ἵνα φοβῆται αὐτὸν πάντοτε.

379. Ἐλεγέ τις τῶν γερόντων· ὅτι ὡσπερ ἀδύνατόν ἐστὶ τινα τὸ πρόσωπον αὐτοῦ θεωρῆσαι ἐν ὕδατι θολῶδει, οὕτως ψυχὴ, ἐὰν μὴ καθαρεύῃ ἀλλοτρίων, εὐξασθαι οὐ δύναται.

380. Ἐλεγον περὶ τίνος γέροντος ὅτι ἠτήσατο τὸν Θεὸν ἐπτὰ ἔτη περὶ τίνος χάριματος, καὶ ἐδόθη αὐτῷ. Ἀπῆλθεν οὖν πρὸς τινα γέροντα, καὶ ἀνήγγειλεν αὐτῷ διὰ [*f.* 245*r*^a] τὸ χάρισμα. Ἀκούσας δὲ ὁ γέρων, ἐλυπήθη λέγων· Μέγας κάματος. Εἶπεν δὲ αὐτῷ· Ὑπαγε, ποιήσον ἄλλα ἐπτὰ ἔτη παρακαλῶν τὸν Θεὸν ἵνα ἐπαρθῇ ἀπὸ σοῦ, οὐ συμφέρει γὰρ σοι.⁵ Ἀπελθὼν οὖν ἐποίησεν οὕτως, ἕως οὔ ἦρθη ἀπ' αὐτοῦ.

¹ N.376 om S ² αὐτὸν] οὐδὲ μίαν ἀρετὴν ποιήσαντα πλὴν add S ³ ἐὰν δὲ C] καὶ ἐὰν S
⁴ οὕτως S] οὕτος C ⁵ γὰρ σοι C] σοι γὰρ trsp S

N.376/7.47

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.

N.377/11.98

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."

N.378/11.125

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."

N.379/12.16

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."

N.380/15.92

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 an[other] 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. Ἀδελφός ἠρώτησε γέροντα λέγων· Τί ἐστὶν ἡ προκοπή τοῦ μοναχοῦ; Καὶ λέγει ὁ γέρων· Ἡ ταπεινωσις ἐστίν, ἡ εἰς προκοπὴν ἀγουσα τὸν μοναχόν.

382. Μοναχός τις ἦν ἐν πᾶσιν ἀγωνιζόμενος κατὰ τοῦ Σατανᾶ, ἐξεκόπη δὲ τοὺς ὀφθαλμούς ὑπ' αὐτοῦ, καὶ οὐκ ἠὔξατο ἀναβλέψαι, καὶ διὰ τὴν ὑπομονὴν αὐτοῦ, ὁ Θεὸς ἐχαρίσατο αὐτῷ τὴν ὄρασιν, καὶ ἀνέβλεψεν.

383. ἠρώτησεν ἀδελφός τὸν ἀββᾶ Παμβῶ λέγων· Διὰ [f. 245r^b] τί κωλύουσί με τὰ πνεύματα ἀγαθοποιῆσαι τῷ πλησίον; Λέγει αὐτῷ ὁ γέρων· Μὴ λέγε οὕτως· εἰ δὲ μήγε, τὸν Θεὸν ψεύστην ἀποκαλεῖς, ἀλλὰ μάλλον εἶπέ· Οὐ θέλω ὄλως ποιῆσαι ἔλεος. Προλαβὼν γὰρ ὁ Θεὸς εἶπεν· Ἔδωκα ὑμῖν ἐξουσίαν πατεῖν ἐπάνω ὄφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ.

384. Ἔλεγέ τις τῶν γερόντων ὅτι ἠρώτησα 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, ὀφθαλμούς ἔχουσι καὶ οὐ βλέπουσιν, ὦτα ἔχουσι καὶ οὐκ ἀκούσονται. Οὕτως ὀφείλει εἶναι ὁ μοναχός· καὶ ὅτι τὰ εἰδωλα βδέλυγμά εἰσιν, [f. 245v^a] καὶ αὐτὸς ἠγήσεται ἑαυτὸν βδέλυγμα.

385. Παρέβαλον ποτὲ τρεῖς ἀδελφοὶ τινὶ γέροντι¹ ἐν Σκήτει, καὶ ἠρώτησεν αὐτὸν ὁ εἷς λέγων· Ἀββᾶ, ἔλαβον τὴν παλαιὰν καὶ καινὴν Διαθήκην ἀπὸ στήθους.² Καὶ ἀποκριθεὶς ὁ γέρων εἶπεν αὐτῷ· Ἐγέμισας τὸν ἀέρα λόγων. Καὶ ὁ δεῦτερος ἠρώτησε λέγων· Κἀγὼ τὴν παλαιὰν καὶ καινὴν ἔγραψα ἐμαυτῷ. Καὶ ἀποκριθεὶς³ ὁ γέρων εἶπεν· Καὶ σὺ τὰς θυρίδας ἐγέμισας χαρτίων. Καὶ ὁ τρίτος εἶπεν· Κἀμοῦ εἰς τὸν χυτρόποδα βρύα ἀνέβησαν. Καὶ ἀποκριθεὶς ὁ γέρων εἶπεν αὐτῷ· Καὶ σὺ τὴν φιλοξενίαν ἐδίωξας ἀπὸ σοῦ.

386. Εἶπεν γέρων· ὅτι χρὴ τὸν μοναχόν, μὴ ἀκροατὴν εἶναι, μὴ κατάλαλον, μὴ σκανδαλίζεσθαι.

¹ τινὶ γέροντι om S

² στήθους S] στίθους C

³ Καὶ ἀποκριθεὶς C] ἀποκριθεὶς δὲ S

N.381/15.97

A brother asked an elder: "What is 'progress' for a monk?" "It is humiliation that leads a monk to progress", said the elder.

N.382/7.55

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.

N.383/10.95

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]."

N.384/10.97

One of the elders used to say: "I asked Abba Sisoës: '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."

N.385/10.147

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.

N.386/10.159

An elder said: "The monk should neither hear nor speak evil of anybody; neither should he take offence."

387. [f. 245v^b] Ἀδελφὸς ἠρώτησε γέροντα λέγων· Εἰπέ μοι ῥήμα πῶς σωθῶ. Ὁ δὲ ἔφη· Σπουδάσωμεν ἐργάσασθαι κατὰ μικρὸν μικρὸν, καὶ σωζόμεθα.

388. Ἔλεγον οἱ γέροντες· ὅτι ταῦτά ἐστιν ἃ ζητεῖ ὁ Θεὸς παρὰ χριστιανοῖς, ἵνα τις ὑποταγῇ ταῖς ἀγίαις γραφαῖς, καὶ τὰ λεκτέα πρακτέα, καὶ πείθεσθαι τοῖς ἡγουμένοις καὶ πατράσι πνευματικοῖς.

389. Ἔλεγον οἱ γέροντες ὅτι ὀφείλει ἕκαστος τὸ τοῦ πλησίον οἰκειοῦσθαι, καὶ συμπάσχειν αὐτῷ ἐν ἅπασι καὶ συγχαίρειν καὶ συγκαλαίειν αὐτῷ, καὶ οὕτω διακεῖσθαι ὡς τὸ αὐτὸ φορῶν σῶμα καὶ ὡς περὶ ἑαυτοῦ θλίβεσθαι, εἴ ποτε συμβῇ αὐτῷ θλίψις καθὼς γέγραπται· Ὅτι ἐν σῶμα ἐσμέν ἐν Χριστῷ, καὶ τοῦ πλήθους τῶν πι[f. 246r^a]στευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία.

390. Εἶπεν γέρων· Εἰ βασιλείας ἐρᾶς, χρημάτων καταφρόνει· ζῆσαι γὰρ κατὰ Θεὸν ἀδύνατόν ἐστι φιλήδονον ὄντα καὶ φιλάργυρον.

391. Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα λέγων· ὅτι ταράσσομαι καὶ θέλω ἀφεῖναι τὸν τόπον μου. Λέγει αὐτῷ ὁ γέρων· Διὰ ποῖον πρᾶγμα; Λέγει αὐτῷ ὁ ἀδελφός· Ἐπειδὴ ἀκούω λόγους περὶ τινος ἀδελφοῦ μὴ ὠφελοῦντάς με. Λέγει αὐτῷ ὁ γέρων· Οὐκ ἔστιν ἀληθῆ¹ ἃ ἤκουσας. Λέγει αὐτῷ ὁ ἀδελφός· Ναί, πάτερ, καὶ γὰρ ὁ εἰπὼν μοι ἀδελφός πιστός ἐστιν. Λέγει αὐτῷ ὁ γέρων· Οὐκ ἔστι πιστός· εἰ γὰρ ἦν πιστός, οὐκ ἔλεγε σοι ταῦτα. Ἀκούσας γὰρ ὁ Θωμᾶς οὐκ ἐβούλετο πιστεῦειν λέγων· Ἐὰν μὴ ἴδω [f. 246r^b] τοῖς ὀφθαλμοῖς μου, οὐ μὴ πιστεύσω. Λέγει αὐτῷ ὁ ἀδελφός· Κἀγὼ εἶδον τοῖς ὀφθαλμοῖς μου. Ἀκούσας δὲ ὁ γέρων, ἔλαβε κάρφος μικρὸν καὶ λέγει αὐτῷ· Τί ἐστι τοῦτο;² Λέγει ὁ ἀδελφός· Καρφίον ἐστιν. Καὶ προσέσχεν ὁ γέρων εἰς τὴν στέγην τοῦ κελλίου, καὶ λέγει τῷ ἀδελφῷ·

¹ ἀληθῆ C] ἀλήθεια S

² τοῦτο] καὶ add S

N.387/10.169

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."

N.388/14.21

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."

N.389/18.44

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].

N.390 = 410-11

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."

N.391/10.51

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

Θές εἰς τὴν καρδίαν σου ὅτι αἱ ἁμαρτίαι σου ὡς ἡ δοκὸς αὕτη εἰσίν, αἱ δὲ τοῦ ἀδελφοῦ σου ὡς τὸ κάρφος τοῦτο εἰσίν¹. Ἀκούσας δὲ ὁ ἄββᾶς Τιθῶης τὸν λόγον τοῦτον, ἔθαύμασε, καὶ εἶπεν· Τί μακαρίσω σε, ἄββᾶ Ποιμὴν, ὁ λίθος ὁ τίμιος· οἱ λόγοι σου γὰρ μεστοὶ χαρᾶς εἰσι καὶ πάσης δόξης.

392. Εἶπεν γέρων· Ὅτι² ἐκέκτητό τις τῶν ἀδελφῶν εὐαγγέλιον μόνον, καὶ τοῦτο πωλήσας ἔδωκεν [f. 246v^a] εἰς τροφήν τοῖς πένησιν,³ ἄξιον μνήμης ἐπιφθεγξάμενος ῥήμα· αὐτὸν γὰρ φησι, τὸν λόγον πεπώληκα τὸν λέγοντα· *Πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς.*

393. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Τί ποιήσω, ἄββᾶ, διὰ τὴν πορνείαν; Ὁ δὲ γέρων εἶπεν αὐτῷ· Περὶ τούτου τοῦ λογισμοῦ ἀσφάλισαι ὄση δύναμις σοι ἐστίν· καὶ γὰρ ἐκ τούτου τοῦ λογισμοῦ ἀπόγνωσις σωτηρίας τῷ ἠττηθέντι γίνεται. Ὡσπερ γὰρ πλοῖον ἐκ⁴ τρικυμίας καὶ κλύδωνι καὶ θαλάσῃ μαχόμενον, ἐὰν τὸ πηδάλιον ἀποβάλλῃ, κινδυνεύει μὲν ἀλλ' ἔτι πλέει, ὁμοίως δὲ καὶ ἐὰν κλασθῇ τὸ κερατίδιον ἢ τί τῶν τοιούτων, ἔτι ἐν ἐλπίσιν ἐστὶ χρησταῖς τοῦ σκάφους [f. 246v^b] σωζομένου, οὕτως καὶ ὁ μοναχός, ἐὰν ῥαθυμῇ εἰς τὰ ἄλλα πάθη, προσδοκᾷ διὰ τῆς μετανοίας περιγενέσθαι αὐτῶν, ἐὰν δὲ ἅπας εἰς τὸ πάθος τῆς πορνείας καταπεσὼν ναυαγήσῃ, εἰς ἀπόγνωσιν ἔρχεται τοῦ πλοίου κάτω ἀπελθόντος.

394. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Τί ποιήσω, ὅτι οἱ λογισμοὶ θέλουσί με κυκλεῦειν προφάσει τοῦ παραβάλλειν γέρουσιν; Ὁ δὲ γέρων εἶπεν αὐτῷ· Ἐὰν ἴδῃς τοὺς λογισμοὺς σου χάριν στενώσεως θέλοντάς σε ἐξενεγκεῖν τοῦ κελλίου, ποιήσον σεαυτῷ παράκλησιν ἐν τῷ κελλίῳ σου, καὶ οὐκέτι θελήσεις ἐξελθεῖν. Εἰ δὲ χάριν ὠφελείας ψυχῆς θέλεις ἀπελθεῖν, δοκίμασόν σου τὸν λογισμὸν καὶ ἔ[247r^a]ξελθε. Ἦκουσα γὰρ περὶ τίνος γέροντος ὅτι, ὅτε ἔλεγον αὐτῷ οἱ λογισμοὶ παραβαλεῖν πρὸς τινά, ἠγείρετο καὶ ἐλάμβανε τὸ μηλωτάριον αὐτοῦ καὶ ἐξήρχετο καὶ ἐκύκλευε τὸ κελλίον αὐτοῦ καὶ εἰσήρχετο καὶ ἐποίει ἑαυτῷ παράκλησιν τοῦ ξένου. Καὶ οὕτως ποιῶν ἀνεπαύετο.

¹ αἱ δὲ τοῦ ἀδελφοῦ σου ὡς τὸ κάρφος τοῦτο εἰσίν om S (saut du même au même)

² ὅτι om S ³ εἰς τροφήν τοῖς πένησιν C] τοῖς πένησιν εἰς τροφήν trsp S ⁴ ἐκ 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 *AP395* 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 *logismos* 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. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Διατί ἐπιτελῶν τὴν μικρὰν μου¹ σύναξιν μετὰ ὀλιγωρίας τοῦτο ποιῶ; Ἀποκριθεὶς δὲ ὁ γέρον ἐῖπεν αὐτῷ· Ἡ πρὸς τὸν θεὸν ἀγάπη ἔνθεν δείκνυται, ὅταν τις μετὰ πάσης προθυμίας καὶ κατανύξεως καὶ ἀπερισπάστου λογισμοῦ ποιῇ τὸ ἔργον τοῦ θεοῦ.

396. Εἶπέν τις τῶν πατέρων· Εἰ μὴ σαλευθῆ τὸ δένδρον ὑπὸ ἀνέμων, οὔτε αὔξει [f. 247r^b] οὔτε δίδωσι ρίζας. Οὕτως καὶ ὁ μοναχός, εἰ μὴ πειρασθῆ καὶ ὑπομείνη, οὐ γίνεται ἀνδρεῖος.

397. Εἶπέν τις τῶν πατέρων ὅτι οὐκ ἔστιν ἔθνος ὑπὸ τὸν² οὐρανὸν ὡς τὸ τῶν χριστιανῶν, καὶ οὐκ ἔστι πάλιν ὡς ἡ τάξις τῶν μοναχῶν. Ἄλλὰ τοῦτο μόνον ἐστὶ τὸ βλάπτον αὐτούς, φέρει αὐτούς ὁ διάβολος εἰς μνησικακίαν τῶν ἀδελφῶν αὐτῶν, λέγοντες ὅτι εἶπεν μοι καὶ εἶπον αὐτῷ, καὶ τὰς ἀκαθαρσίας ἔχει ἔμπροσθεν αὐτοῦ καὶ οὐ βλέπει αὐτάς, ἀλλ' εἰς τὰ τοῦ πλησίον αὐτοῦ ἀδολεσχεῖ, καὶ ἐκ τούτου μεγάλως βλάπτονται.

398. Διηγῆσάτο τις τῶν πατέρων ὅτι ἦν τις γέρον μεγάλην ἀξιωθείς χαρισμάτων παρὰ³ τοῦ Θεοῦ, καὶ περιβόητος γενόμενος διὰ τὴν ἐνάρε[^af. 247v]τον αὐτοῦ πολιτείαν, ἔφθασε τὸ ὄνομα αὐτοῦ μέχρι τοῦ βασιλέως. Ὁ δὲ βασιλεὺς μετεστείλατο αὐτὸν διὰ τὸ ἀξιωθῆναι τῶν εὐχῶν αὐτοῦ. Συντυχῶν δὲ αὐτῷ καὶ πολλὰ ὠφεληθεὶς προσήνεγκεν αὐτῷ χρυσίον. Ὁ δὲ γέρον ἐδέξατο καὶ ἐπανελθὼν εἰς τὰ ἴδια ἤρξατο φιλοκαλεῖν ἀγρὸν καὶ ἐτέραν κτῆσιν. Ἦλθεν οὖν δαιμονίων κατὰ τὸ ἔθος καὶ λέγει ὁ γέρον τῷ δαίμονι· Ἔξελθε ἀπὸ τοῦ πλάσματος τοῦ Θεοῦ. Ὁ δὲ δαίμων λέγει αὐτῷ· Οὐκ ἀκούω σου. Λέγει ὁ γέρον· Διατί; Λέγει ὁ δαίμων ὅτι γέγονας ὡς εἷς ἐξ ἡμῶν, καταλείψας τὴν μερίμναν τὴν πρὸς τὸν Θεὸν καὶ μερίμνη γῆν⁴ ἀπασχολήσας ἑαυτὸν, διὰ τοῦτο οὐκ ἀκούω σου καὶ ἐξέρχομαι.⁵

¹ μου post ἐπιτελῶν trsp S ² τὸν C] τῶν S ³ παρὰ C] ἀπὸ S

⁴ μερίμνη γῆν C] γῆν μερίμνη trsp S ⁵ καὶ ἐξέρχομαι C] ἐξελεῖν S

N.395/10.186

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.*

N.396/10.185

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.”

N.397/10.187

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.”

N.398/11.80

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 [247ν^b] γέρων· Ἡ μέλισσα ὄπου ὑπάγει μέλι ποιεῖ. Οὕτως¹ καὶ ὁ μοναχός, ὄπου ὑπάγει τὸ ἔργον τοῦ Θεοῦ ἐργάζεται.

400. Εἶπεν γέρων ὅτι ὁ σατανᾶς σχοινοπλόκος ἐστίν· ὅσον παρέχεις αὐτῷ λῶμα καὶ αὐτὸς πλέκει. Τοῦτο δὲ εἶπεν περὶ τῶν λογισμῶν.

401. Εἶπέν τις τῶν πατέρων ὅτι φιλόπονος τις μοναχὸς προσεῖχεν ἑαυτῷ καὶ συνέβη αὐτὸν μικρὸν ἀμελήσαι. Ἐν δὲ τῷ ἀμελεῖν καταγνοὺς ἑαυτοῦ εἶπεν· Ψυχὴ, ἕως πότε ἀμελεῖς τῆς σωτηρίας σου καὶ οὐ φοβῆ τὸ κρίμα τοῦ Θεοῦ. Μὴ καταληφθῆς ἐν τῇ ἀμελείᾳ ταύτῃ καὶ παραδοθῆς ταῖς αἰωνίαις κολάσεσι. Ταῦτα λέγων ἐν ἑαυτῷ διήγειρεν ἑαυτὸν εἰς τὸ ἔργον τοῦ Θεοῦ. Ποιοῦντος οὖν αὐτοῦ τὴν σύναξιν ἐν μιᾷ, ἦλθον οἱ δαί[^f. 248r^a]μονες καὶ ἐθορύβουν αὐτόν. Ὁ δὲ λέγει πρὸς αὐτούς· Ἐως πότε θλίβετέ με; Οὐκ ἠρκέσθη ἡ ἀμελεία² τοῦ παρελθόντος χρόνου; Λέγουσι αὐτῷ οἱ δαίμονες ὅτι, ὅτε ἦς ἐν ἀμελείᾳ καὶ ἡμεῖς ἡμελοῦμεν σου, ὡς δὲ διηγέρθης καθ' ἡμῶν, καὶ ἡμεῖς ἠγέρθημεν κατὰ σοῦ. Ταῦτα ἀκούσας διήγειρεν ἑαυτὸν εἰς τὸ ἔργον τοῦ Θεοῦ καὶ προέκοπτε χάριτι Χριστοῦ.

402. Ἀδελφός τις πειραζόμενος ἀπῆλθε πρὸς τινα γέροντα καὶ ἀνέθετο αὐτῷ τοὺς πειρασμοὺς αὐτοῦ, οὓς ὑπέμεινε. Καὶ λέγει αὐτῷ ὁ γέρων· Μὴ πτοήτωσάν σε οἱ συμβαινόντές σοι πειρασμοί. Ὅσον γὰρ ὀρώσιν οἱ ἐχθροὶ τὴν ψυχὴν ἀνιούσαν καὶ συναπτομένην τῷ Θεῷ χαλεπαίνουσι φθόνῳ τηκόμενοι. [^f. 248r^b] Ἀμήχανον γὰρ μὴ παρεῖναι τὸν Θεὸν καὶ τοὺς ἀγγέλους αὐτοῦ ἐν τοῖς πειρασμοῖς. Μόνον μὴ διαλίπης μετὰ ταπεινώσεως πολλῆς ἐπικαλούμενος αὐτόν. Ὅτε οὖν γένηταί σοι τί τοιοῦτον, λάβε εἰς ἔννοιαν τοῦ ἀδελφοῦ ἡμῶν τὴν δυναστείαν καὶ τὴν ἡμετέραν ἀσθένειαν καὶ τοῦ ἐχθροῦ ἡμῶν τὴν ὠμότητα καὶ τυγχάνεις τῆς βοηθείας τοῦ Θεοῦ.

¹ οὕτως om S

² ἀμελεία| ἀμέλια C

N.399/II.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/II.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/II.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/II.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."

403. Εἶπεν γέρον· Ὡσπερ ξενοπάροχος οὐκ ἰσχύει εἰσαγαγεῖν τὸν ξένον, μηδέπω ἀκούσας ὑπὸ τοῦ κυρίου τῆς οἰκίας, οὕτως καὶ ὁ ἐχθρός, ἐὰν μὴ δεχθῆ, οὐ μὴ εἰσέλθῃ. Εὐχόμενος δὲ λέγει· Πῶς κτήσομαί σε, Κύριε, σὺ οἶδας. Ἐγὼ κτῆνος εἰμί, οὐδὲν οἶδα. Σὺ με ἠνεγκας εἰς τὸ τάγμα τῆς σωτηρίας ταύτης, σῶσόν [f. 248v^a] με. Ἐγὼ δοῦλος σός καὶ υἱός τῆς παιδίσκης σου. Κύριε, σῶσόν με ἐν τῷ θελήματί σου.

404. Διηγήσατό τις τῶν πατέρων ὅτι ἀδελφὸς εὐλαβῆς πάνυ εἶχε μητέρα πτωχήν. Μεγάλου οὖν λιμοῦ γενομένου, λαβὼν ἄρτους ἐπορευέτο ἀπενεγκεῖν τῇ μητρὶ αὐτοῦ. Καὶ ἰδοὺ φωνὴ ἐγένετο πρὸς αὐτὸν λέγουσα· Σὺ φροντίζεις τῆς μητρὸς σου ἢ φροντίζω ἐγώ; Ὁ δὲ ἀδελφὸς διακρίνας τὴν δύναμιν τῆς φωνῆς ἔριπεν ἑαυτὸν ἐπὶ πρόσωπον εἰς τὴν γῆν παραβαλὼν καὶ λέγων· Σὺ, Κύριε, φρόντισον ἡμῶν. Καὶ ἀναστὰς ὑπέστρεψεν εἰς τὸ κελλίον αὐτοῦ. Καὶ τῇ τρίτῃ ἡμέρᾳ ἦλθεν ἡ μήτηρ αὐτοῦ λέγουσα αὐτῷ¹. Ὁ δεῖνα ὁ μοναχὸς ἔδωκέ μοι² μικρὸν σῖτον. Λάβε αὐτὸν καὶ ποιήσον ἡμῖν [f. 248v^b] μικρὰ ψωμῖα, ἵνα τραφῶμεν. Ὁ δὲ ἀδελφὸς ἀκούσας ταῦτα ἐδόξασε τὸν Θεὸν καὶ εὐελπὶς γενόμενος προέκοπτε διὰ τῆς χάριτος τοῦ Θεοῦ εἰς πᾶσαν ἀρετήν.

405. Εἶπεν γέρον· Ἐὰν ἀπετάξω διὰ τὸν Θεὸν τοῖς κατὰ σάρκα, μὴ ἐάσῃς ἡδονὴν ἐλκύσαι σε καθήμενου σου ἐν τῷ κελλίῳ οἰκτεῖρων³ πατέρα ἢ μητέρα ἢ ἀδελφόν⁴ ἢ σπλάγχνα υἰῶν ἢ θυγατέρων ἢ γυναικὸς⁵ φιλίαν. Πάντα γὰρ κατέλιπες διὰ τὸν Θεόν. Μνήσθητι οὖν τῆς ὥρας τοῦ θανάτου σου, ὅτι οὐδεὶς αὐτῶν δύναται σε βοηθῆσαι.

406. Εἶπεν γέρον· Ὡς ἐν τοῖς παλαίσμασι γυμνάζεται ὁ ἀγωνιστής, οὕτως ὀφείλει ὁ μοναχὸς τοῖς λογισμοῖς ἀνασταυροῦν τὰς χεῖρας εἰς τὸν οὐρανὸν καλῶν τὸν Θεόν [f. 249r^a] εἰς βοήθειαν. Γυμνὸς ὁ ἀγωνιστής ἔστηκεν εἰς τὸ στάδιον παλαίων, γυμνὸς καὶ ἄυλος ἀλειφόμενος ἔλαιον καὶ διδασκόμενος ὑπὸ τοῦ ἐπιστατοῦντος πῶς δεῖ παλαίειν. Ἐρχεται ὁ ἀγωνιστής ἐξ ἐναντίας ἐπιπάσσει ἄμμοι, τουτέστι γῆν, ἵνα οὕτως αὐτὸν κατάσῃ εὐχερῶς. Θεώρει τοῦτο εἰς ἑαυτὸν, ὃ μοναχέ. Ὁ ἐπιστάτης ἐστὶν ὁ Θεὸς ὁ παρέχων ἡμῖν τὴν νίκην, οἱ δὲ παλαισταὶ ἡμεῖς, ἀντίπαλος ὁ ἀντικείμενος τυγχάνει, ἡ δὲ ἄμμος τὰ πράγματα τοῦ κόσμου. Ὁρᾷς τὴν τέχνην τοῦ ἐχθροῦ; Στῆκε οὖν ἄυλος καὶ νικᾷς. Ὅταν γὰρ ὁ νοῦς ὑλικῶς πνεύματι βαρυνθῆ, οὐ δέχεται τὸν ἄυλον λόγον.

¹ αὐτῷ] ὅτι S ² μοι] ἡμῖν S ³ οἰκτε[ρων] οἰκτερεῖν S

⁴ ἀδελφόν] φιλίαν ἀδελφῶν S ⁵ γυναικὸς] add κλαιειν (? – vix leg.) S

N.403/II.II6, shorter version 12.28

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 handmaiden” [Ps 116:16]; save me Lord, according to your will.”

N.404/IO.I37

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.

N.405/II.II8

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].”

N.406/7.58

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 ὅτι ἦν τις γεωργὸς πλούσιος σφόδρα καὶ θέλων διδάξαι τοὺς [f. 249r^b] υἱοὺς αὐτοῦ τὴν γεωργίαν εἶπεν αὐτοῖς· Τέκνα, οἶδατε πῶς ἐπλούτισα· καὶ ὑμεῖς οὖν, ἐὰν ἀκούσητέ μου, πλουτήσετε. Εἶπον αὐτῷ· Παρακαλοῦμέν σε, πάτερ, εἰπέ ἡμῖν. Ὁ δὲ ἐχρήσατο τεχνικῶς, ἵνα μὴ ἀμελῶσι, καὶ εἶπεν αὐτοῖς· Ἔστι μία ἡμέρα τοῦ ἐνιαυτοῦ καί, ἐὰν τις εὐρεθῇ ἐργαζόμενος ἐν αὐτῇ, πλουτεῖ, ἀλλὰ ὑπὸ τοῦ γήρωσ ἐπελαθόμην ποῖα ἐστίν. Μὴ ἀμελήσητε οὖν μηδεμίαν ἡμέραν ἐργαζόμενοι, μήπως εὐρεθῇ ἢ εὐλογημένη ἐκείνη καὶ οὐκ ἐργάσασθε ἐν αὐτῇ καὶ εἰς κενὸν κοπιήσητε ὅλον τὸ ἔτος. Οὕτως οὖν¹ καὶ ἡμεῖς, ἐὰν ἐργαζώμεθα ἀδιαλείπτως, εὐρίσκομεν τὴν ὁδὸν τῆς ζωῆς.

408. Εἶπέν τις τῶν πατέρων ὅτι πα[f. 249v^a]ρὰ τὸν ποταμὸν πλησίον τῆς κώμης, ἔνθα ὁ μακάριος Σιλουανὸς διῆγεν ἐν Παλαιστίνῃ, ἔμενε ἀδελφὸς προσποιούμενος μωρίαν. Ὅταν γὰρ ὑπήντα αὐτῷ ἀδελφός, εὐθέως ἐγέλα. Καὶ λοιπὸν ἕκαστος κατελίμπανεν αὐτὸν καὶ ἀπήρχετο. Συνέβη δὲ τρεῖς τῶν πατέρων παραβαλεῖν τῷ ἀββᾶ Σιλουανῷ καὶ μετὰ τὸ ποιῆσαι εὐχὴν παρακάλουν αὐτὸν ἀποστῆλαί τινα σὺν αὐτοῖς, ὅπως θεάσωνται τοὺς ἀδελφοὺς² ἐν τοῖς κελλίοις αὐτῶν. Καὶ ἔλεγον τῷ γέροντι· Ποίησον ἀγάπην καὶ παράγγειλον τῷ ἀδελφῷ, ἵνα πρὸς πάντας λάβῃ ἡμᾶς. Ὁ δὲ γέρων εἶπεν τῷ ἀδελφῷ ἐπὶ αὐτῶν ὅτι πρὸς πάντας τοὺς πατέρας ἄρον αὐτοὺς κα[f. 249v^b]τιδιαν δὲ παρήγγειλεν αὐτῷ λέγων· Βλέπε μὴ λάβῃς αὐτοὺς πρὸς τὸν σαλὸν ἐκείνον, ἵνα μὴ σκανδαλισθῶσι. Διερχόμενοι δὲ τὰ κελλία τῶν ἀδελφῶν ἔλεγον οἱ πατέρες τῷ ὀδηγοῦντι αὐτοὺς· Ποίησον ἀγάπην, πρὸς πάντας ἄρον ἡμᾶς καὶ ἔλεγεν αὐτοῖς· καλῶς. Ὁ δὲ οὐκ ἔλαβεν αὐτοὺς εἰς τὸ κελλίον τοῦ σαλοῦ κατὰ τὸν λόγον τοῦ γέροντος. Ὡς δὲ ὑπέστρεψαν πρὸς τὸν γέροντα εἶπεν αὐτοῖς· Ἴδετε τοὺς ἀδελφοὺς; Οἱ δὲ εἶπον· Ναί, καὶ εὐχαριστοῦμεν. Τοῦτο δὲ λυπούμεθα, ὅτι πρὸς πάντας οὐκ ἀπήλθομεν. Καὶ λέγει ὁ γέρων τῷ λαβόντι αὐτοὺς· Οὐκ εἶπόν σοι ὅτι πρὸς πάντας ἄρον αὐτοὺς; Καὶ εἶπεν ὁ ἀδελφός· Οὕτως ἐποίησα, πάτερ. Πάλιν [f. 250r^a] οὖν ἐξερχόμενοι οἱ πατέρες ἔλεγον τῷ γέροντι· Ὅντως εὐχαριστοῦμεν ὅτι εἶδομεν τοὺς ἀδελφοὺς, ἀλλὰ τοῦτο μόνον λυπούμεθα, ὅτι οὐκ εἶδομεν³ πάντας. Τότε κατιδιαν λέγει ὁ ἀδελφός τῷ γέροντι· Πρὸς τὸν σαλὸν ἀδελφὸν οὐκ ἔλαβον αὐτοὺς. Ὡς οὖν ἀπῆλθον οἱ πατέρες, διακρίνας καθεαυτὸν ὁ γέρων τὸ γεγονός ἀπέρχεται πρὸς ἐκείνον τὸν ἀδελφὸν τὸν ὑποκρινόμενον τὴν μωρίαν, καὶ μὴ κρούσας ἀλλ' ἠρέμα ἀνοίξας τὸ σισίγριν αἰφνιδιάζει τὸν ἀδελφὸν καὶ εὐρίσκει αὐτὸν καθεζόμενον εἰς τὸ κάθισμα καὶ δύο μαλάκια, ἕν ἐκ δεξιῶν αὐτοῦ καὶ ἕν ἐξ εὐωνύμων. Καὶ ὡς εἶδε τὸν γέροντα κατὰ τὸ ἔθος ἤρξατο γελᾶν. Λέγει

¹ οὖν] om. S² τοὺς ἀδελφοὺς] τοῖς ἀδελφοῖς C³ εἶδομεν] ἴδομεν 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/II.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.

N.408/8.32 (cf. John of Maiouma, *Plerophorai*, ed. in *PO* 8 (1912), 178–9)

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

αὐτῷ ὁ γέρον· Ἄφες ταῦτα ἄρτι καὶ εἰπέ μοι τὸ κάθι[f. 2501^b]σμά σου. Ὁ δὲ πάλιν ἐγέλα. Λέγει αὐτῷ ὁ ἄββᾶς Σιλουανός· Οἶδας ὅτι χωρὶς σαββάτου καὶ κυριακῆς οὐκ ἐξέρχομαι ἐκ τοῦ κελλίου, ἀλλὰ νῦν ἦλθον εἰς τὸ μέσον τῆς ἐβδομάδος. Ὁ γὰρ Θεὸς ἀπέστειλέ με πρὸς σε. Φοβηθεὶς οὖν ἐποίησε μετάνοιαν τῷ γέροντι καὶ λέγει αὐτῷ· Συγχώρησόν μοι, πάτερ, ὅτι κατὰ πρῶτῃ καθέζομαι ἔχων¹ τὰς ψήφας ταύτας ἔμπροσθέν μου, καί, ἐὰν ἐπέλθῃ μοι λογισμὸς ἀγαθός, βάλλω ψῆφον εἰς τὸ δεξιὸν μαλάκιν, ἐὰν δὲ πονηρός, εἰς τὸ ἀριστερόν. Ἐσπέρας οὖν μετρῶ τὰς ψήφους καὶ ἂν εὔρεθῶσι τοῦ δεξιοῦ πλείους, ἐσθίω, ἐὰν δὲ τοῦ ἀριστεροῦ, οὐκ ἐσθίω. Καὶ τῆ ἐπαύριον πάλιν, ἐὰν ἐπέλθῃ μοι πονηρὸς λογισμὸς, λέγω ἑμαυτῷ· Βλέπε τί ποιεῖς, [f. 250^a] ὅτι πάλιν οὐκ ἐσθίεις. Ἀκούσας οὖν ταῦτα ὁ ἄββᾶς Σιλουανός ἐθαύμασε καὶ εἶπεν· Ὅντως οἱ² παραβάλλοντες πατέρες, ἅγιοι ἄγγελοι ἦσαν, τὴν ἀρετὴν τοῦ ἀνδρός³ θέλοντες δημοσιεῦσαι. Καὶ γὰρ πολλῇ χαρᾷ καὶ εὐφροσύνῃ πνευματικῇ γέγονέ μοι τῆ παρουσίᾳ αὐτῶν.

409. περὶ Ἰουλιανοῦ τοῦ παραβάτου⁴

Ἐν τοῖς χρόνοις Ἰουλιανοῦ τοῦ ἀντάρτου, ὅτε κατήλθεν ἐπὶ τὴν Περσίδα, ἔπεμψε δαίμονα, ἵνα ὀξέως ἀπέλθῃ ἐπὶ τὴν δύσιν καὶ ἐνέγκῃ αὐτῷ ἐκεῖθεν ἀπόκρισιν τινά. Φθάσαντος δὲ τοῦ δαίμονος εἰς τινὰ τόπον, ἐν ᾧ μονάζων⁵ ὤκει, ἔμεινεν ἐπὶ δέκα ἡμέρας ἀσάλευτος, μὴ δυνάμενος προβῆναι ἐπὶ τὰ ἔμπροσθεν, διὰ τὸ τὸν μονάζοντα μὴ παύσασθαι ἀπὸ εὐχῆς μήτε νυκτὸς μήτε ἡμέρας. Καὶ ὑπέστρεψεν ἄπρακτος πρὸς τὸν ἀποστεί[f. 250^b]λαντα αὐτόν. Εἶπεν δὲ αὐτῷ· Διατί ἐβράδυνας; Ἀπεκρίθη ὁ δαίμων καὶ εἶπεν· Καὶ ἐβράδυνα καὶ ἄπρακτος ἦλθον. Παρέμεινα γὰρ δέκα ἡμέρας περιμένων Πούπλιον τὸν μονάζοντα, εἴπως παύσῃται τῆς εὐχῆς καὶ οὐκ ἐπαύσατο, καὶ ἐκώλυσέ με παρελθεῖν, καὶ ὑπέστρεψα ἄπρακτος. Τότε ὁ ἀσεβὴς Ἰουλιανὸς ἀγανακτήσας εἶπεν ὅτι ὑποστρέφων ποιήσω τὴν ἐκδίκησίν μου ἀπ' αὐτοῦ. Καὶ εἶσω ὀλίγων ἡμερῶν ἐσφάλη ὑπὸ τῆς προνοίας. Καὶ εἶς τῶν μετ' αὐτοῦ ἀρχόντων εὐθέως ἀπελθὼν πέπρακε πάντα ὅσα εἶχεν καὶ ἔδωκε τοῖς πτωχοῖς καὶ ἦλθε πρὸς τὸν γέροντα γενέσθαι μοναχός. Καὶ γινόμενος μέγας ἀσκητῆς ἐτελειώθη ἐν Κυρίῳ.

¹ ἔχων] ἔχον C ² οἱ] σοι C ³ ἀνδρός] ἀδελφοῦ S ⁴ tit] om C

⁵ μονάζων] μονάζον C

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 publico*

Concerning Julian the Apostate

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. περί Παφνουτίου τοῦ ἐπισκόπου¹

Παφνού[f. 251r^a]τίος τις ἦν ἐπίσκοπος τῆς ἄνω Θηβαΐδος μιᾶς τῶν πόλεων.² Οὗτος δὲ ἦν ἀνὴρ θεοφιλῆς καὶ ἀσκητῆς, ὡς καὶ σημεῖα θαυμαστά γίνεσθαι ὑπ' αὐτοῦ. Οὗτος ἐν καιρῷ τῶν διωγμῶν τὸν ὀφθαλμὸν τὸν ἀριστερὸν ἐξεκόπη.³ Σφόδρα δὲ ὁ βασιλεὺς Κωνσταντῖνος ἐτίμα τὸν ἄνδρα καὶ συνεχῶς ἐπὶ τὰ βασίλεια μετεπέμπετο καὶ τὸν ἐξορυγμένον ὀφθαλμὸν κατεφίλει. Τοσαύτη ἦν τῷ βασιλεῖ Κωνσταντίνῳ εὐλάβεια. Ἐν τι τῶν καλλῶν τοῦ τοίνυν τοιοῦτου θείου ἀνδρὸς πεπραγμένων διηγήσομαι ἐπὶ λυσιτέλειαν τῆς ἐκκλησίας γενόμενον διὰ τῆς αὐτοῦ συμβολῆς.⁴ Ἐδόκει τοῖς ἐν Νικαίᾳ ἐπισκόποις συναχθεῖσι κατὰ τοὺς καιροὺς ἐκείνους νόμον νεαρὸν εἰσφέρειν, ὡς τοὺς ἱερεῖς, λέγω δὴ ἐπισκόπους [f. 251r^b] καὶ πρεσβυτέρους καὶ διακόνους καὶ ὑποδιακόνους, μὴ συγκαθεύδειν ταῖς γαμεταῖς ἅς⁵ ἔτι λαϊκοὶ ὄντες ἠγάγοντο. Καὶ ἀναστὰς ἐν μέσῳ τοῦ συλλόγου τῶν ἐπισκόπων Παφνούτιος ἐβόα λέγων· Μὴ βαρύν ζυγὸν ἐπιθεῖναι τοῖς ἱερωμένοις ἀνδράσι, τίμιον τὸν γάμον εἶναι λέγων, καθὼς γέγραπται, μὴ τῇ ὑπερβολῇ τῆς ἀκριβείας μᾶλλον τὴν ἐκκλησίαν βλάψωσιν. Οὐ γὰρ πάντες δύνανται φέρειν τῆς ἀπαθείας τὴν ἄσκησιν, ἴσως οὐδὲ φυλαχθήσονται τῇ σωφροσύνῃ· σωφροσύνη δὲ ἐκάλει καὶ τῆς νομίμου γυναικὸς τὴν συνέλευσιν, ἀρκεῖσθαι δὲ τὸν φθάσαντα κληρικὸν γενέσθαι μηκέτι ἐπὶ γάμον ἔρχεσθαι κατὰ τὴν τῆς ἐκκλησίας ἀρχαῖαν παράδοσιν, μήτε μὴν ἀποζεύ[^a]γνυσθαι ταύτης, ἦν ἅπαξ ἥδη πρότερον λαϊκὸς ὢν ἠγάγετο. Καὶ ταῦτα ἔλεγεν ἄπειρος ὢν γάμου, καὶ ἀπλῶς εἶπεῖν γυναικὸς, ἐκ παιδόθεν γὰρ ἀσκητηρίῳ ἀνετρόφη καὶ ἐπὶ σωφροσύνῃ περιβόητος ἦν. Ἐπίεσθησαν δὲ πάντες οἱ ἐπίσκοποι τοῖς τοῦ Παφνουτίου λόγοις, διὸ καὶ τὴν περὶ τούτου ζήτησιν ἔπαυσαν, τῇ γνώμῃ τῶν βουλομένων ἀπέχεσθαι τῶν γάμων καταλείψαντες.

¹ tit. om C ² τῆς... πόλεων] μιᾶς τῶν πόλεων τῆς ἄνω Θηβαΐδος, S

³ ... ἐξεκόπη] τὸν ἀριστερὸν ἐξεκόπη τὸν ὀφθαλμὸν, S

⁴ ἐν τι... συμβολῆς] "Ἐν δὲ τῶν παρὰ Παφνουτίου πεπραγμένων πρὸς λυσιτέλειαν τῆς ἐκκλησίας καὶ καλὸν διὰ τῆς αὐτοῦ συμβουλῆς διηγήσομαι. C

⁵ ἅς] αἷς 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. Ἀδελφός ἠρώτησε γέροντα λέγων· Ἴδου παραβάλλω εἰς τόπον μετὰ ἀδελφῶν καὶ παρατίθησιν ἡμῖν φαγεῖν ἢ κανίσκιν. Καὶ πολλάκις οἱ ἀδελφοὶ ἢ δι' ἐγκράτειαν ἢ ἀπὸ φαγίου εἰσὶ καὶ οὐ θέλουσι φαγεῖν, ἐγὼ δὲ πεινώ.¹ Τί ποιήσω; Λέγει αὐτῷ ὁ γέρων· Ἐάν σὺ πεινᾷς [f. 251v^b] πρόσσεχε τοῖς καθημένοις πόσοι εἰσίν, ὁμοίως καὶ τὰ παρατιθέμενα. Καὶ ὁ δοκιμάζεις ὅτι ἔρχεταιί σοι μέρος, τοῦτο φάγε, καὶ οὐκ ἔστι σοι πρόσκομμα, ἀλλὰ τὰ τῆς χρείας σου ἐποίησας. Ἐάν δὲ ἡττηθῆς καὶ² πλεῖον ἐσθίεις, τοῦτο³ ἡττημά σοι ἐστίν.

412. Ἀδελφός ἠρώτησε τὸν ἀββᾶν Ἰωσήφ λέγων· Ἐάν γένηται διωγμός, καλὸν φυγεῖν εἰς τὴν ἔρημον ἢ εἰς τὴν οἰκουμένην; Καὶ εἶπεν ὁ γέρων· Ὅπου ἀκούεις ὀρθοδόξους, ἐκεῖ ὕπαγε ἔγγιστα αὐτῶν. Καὶ μὴ ἔχε φιλίαν μετὰ παιδίου τὸ σύνολον, μήτε μείνης μετ' αὐτοῦ. Καὶ ἐάν δυνηθῆς καθίσαι ἔσω εἰς τὸ κελλίον σου, τοῦτο καλόν. Καὶ φιλοκάλει τὸ λάχανόν σου, παρὰ τὸ ὑπάγειν σε πρὸς τινα αἰτεῖσθαι.

413. [f. 252r^a] Πάλιν λέγει ὁ ἀδελφός· Θέλω καθίσαι μετὰ τινος κοινόβιον, ἵνα ἡσυχάζω εἰς τὸ κελλίον μόνος καὶ παρέχη⁴ μοι τὸ ἐργόχειρόν μου καὶ αὐτὸς φροντίζη μου. Καὶ λέγει ὁ γέρων· Οἱ πατέρες ἡμῶν οὐκ ἠθέλησαν τὸ πρᾶγμα τοῦτο. Εἰ δὲ μήγε οὐ παρέχεις τινὶ ἄρτον, ὅτι οὐκ ἀφίει ὁ Σατανᾶς.

414. Ἠρώτησεν ἀδελφός γέροντα λέγων· Διατί, ὅτε ἐξέρχομαι εἰς ἔργον, ῥαθυμῶ περὶ τῆς ψυχῆς μου; Καὶ εἶπεν αὐτῷ ὁ γέρων· Οὐ θέλεις πληρῶσαι τὸ γεγραμμένον. Λέγει γάρ· *εὐλογῆσω τὸν Κύριον ἐν παντί καιρῷ, διαπαντός ἢ αἴνεσις αὐτοῦ ἐν τῷ στόματί μου*. Ἐάν τε οὖν ἔσω, ἐάν τε ἔξω, ὅπου δ' ἂν ὑπάγεις, μὴ ἀποστῆς εὐλογῶν τὸν Θεόν, οὐ γὰρ λόγῳ μόνον, ἀλλὰ καὶ ἔργῳ καὶ κατὰ διάνοιαν δόξαζέ [f. 252r^b] σου τὸν δεσπότην. Οὐ γὰρ ἐν τόπῳ περιγράφεται τὸ θεῖον, ἀλλ' ἐν παντὶ ὧν τὰ⁵ πάντα συνέχει διὰ τῆς θεϊκῆς δυνάμεως αὐτοῦ.

¹ πεινώ] πινῶ C ² ἡττηθῆς καὶ] ἡττηθεῖς S, καὶ om S ³ τοῦτο] om S

⁴ παρέχη corr] παρέχει C and S ⁵ τὰ] add ὄντα 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 *hēsychia* 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. Ἐλεγον οἱ γέροντες περὶ ἄλλου ἀδελφοῦ ὅτι οὐδέποτε ἀπέστη τοῦ ἐργοχείρου καὶ ἡ εὐχή αὐτοῦ ἀδιαλείπτως ἀνήρχετο πρὸς τὸν Θεόν. Ἦν δὲ καὶ σφόδρα ταπεινὸς καὶ εὐκατάστατος.

416. Εἶπεν γέρων ὅτι ὁ στέφανος τοῦ μοναχοῦ ἐστὶν ἡ ταπεινώσις. Ἐὰν μέμψηται¹ ὁ μοναχὸς ἑαυτὸν ἐν τινι πράγματι μετὰ ταπεινώσεως πολλῆς καὶ ἀγάπης πρὸς τὸν Θεόν, ὅπου ἐὰν² καθεσθῆ, ἕξει³ ἀνάπαυσιν διὰ τῆς χάριτος τοῦ Χριστοῦ.

417. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Τί ἐστι καταλαλιά καὶ τί ἐστι τὸ κατακρίνειν. Ὁ δὲ ἔφη· Καταλαλιά ἐν [f. 252v^a] πάσῃ λέγεται τὸ δὲ κατακρίνειν ἐπὶ φανεροῖς. Πᾶν ῥῆμα ὃ οὐ δύναται τις λαλήσαι ἔμπροσθεν τοῦ ἀδελφοῦ αὐτοῦ, καταλαλιά ἐστίν. Ἐὰν τις εἶπη ὅτι ὁ δεῖνα ὁ ἀδελφὸς καλὸς ἐστὶ καὶ ἀγαθός, ἀσύστροφος δὲ καὶ οὐκ ἔχει διάκρισιν, τοῦτο καταλαλιά ἐστίν. Τὸ δὲ κρίναι, ἐὰν τις εἶπη ὅτι ὁ ἀδελφὸς ἐκεῖνος πραγματευτὴς ἐστὶ καὶ φιλάργυρος· τοῦτό ἐστι τὸ κρίναι, κατέκρινας γὰρ αὐτοῦ τὰς πράξεις. Τοῦτο δὲ χειρόν ἐστι τῆς καταλαλιᾶς.

418. Εἶπεν γέρων περὶ τινος ἀγίου ἀνδρὸς ὅτι μὴ μαθὼν παρά τινος ψαλμοὺς μήτε τὰς εὐχὰς τῶν ἀγίων μυστηρίων, ἦν γὰρ πρεσβυτερίου ἡξιωμένος διὰ τὴν πολλὴν αὐτοῦ ἀγάπην τὴν πρὸς τὸν Θεόν, ὡς [f. 252v^b] μαθὼν τὰ⁴ πάντα ἐγίνωσκεν. Ἐγένετο δὲ καὶ ἐνάρετος σφόδρα καὶ ἰάσεις ἐπετέλει. Εἶχεν δὲ καὶ τοῦτο κατόρθωμα μέγα. Εἰς γὰρ τὰ ἐξήκοντα ἔτη τῆς ἀσκήσεως αὐτοῦ οὐκ ἐθεάσατο γυναῖκα, οὐδὲ τὴν τρίχα τῆς κεφαλῆς αὐτοῦ ἔτεμεν. Ἐν τῷ δὲ τελευτᾷ αὐτόν, πρὸ τριῶν ἡμερῶν προέγνω, καὶ καλέσας τοὺς μαθητὰς αὐτοῦ ἀνήγγειλεν αὐτοῖς, καὶ τῇ τρίτῃ ἡμέρᾳ ἐτελειώθη.

¹ μέμψηται | μέμψηται S

² ἐὰν] om S

³ ἕξει] ἕξη 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. Ἐλεγεν ἀδελφός τις ὅτι οἶδα γέροντα εἰς ὄρος καθημένον μὴ λαμβάνοντα τίποτε παρά τινος, ἀλλὰ ἔχων¹ μικρὸν ὕδωρ ἐφιλοκάλει τὸ λάχανον αὐτοῦ καὶ τοῦτο διητᾶτο ἔτη πενήτηκοντα, μηδέποτε ἐξελθὼν τοῦ προτειχίσματος. Ἐγένετο δὲ ὄνομα [f. 253r^a] στὸς διὰ τὰς πολλὰς ἰάσεις ἃς ἐποίει καθεκᾶστην τῶν ἐρχομένων πρὸς αὐτόν. Κοιμᾶται δὲ ἐν εἰρήνῃ καταλιπὼν ἐν τῷ τόπῳ μαθητὰς πέντε.

420. Ἐλεγεν ἀδελφός τις ὅτι ἠρώτησα γέροντα τί ποιήσω τῇ ἀμελείᾳ μου καὶ λέγει μοι ὁ γέρων· Ἐάν μὴ ἐκριζώσης τὴν μικρὰν βοτάνην² ἣτις ἐστὶν ἡ ἀμέλεια, μέγα ἔλος γίνεται.

421. Ἐλεγον περὶ τινος γέροντος ὅτι καθημένου αὐτοῦ ἐν τῷ κελλίῳ καὶ ἀγωνιζομένου ἔβλεπε τοὺς δαίμονας ὄψιν πρὸς ὄψιν καὶ ἦν κατευτελίζων αὐτοὺς διὰ τὸ ἀγωνίζεσθαι αὐτόν. Βλέπων δὲ ὁ διάβολος ἑαυτὸν ἠττώμενον ὑπὸ τοῦ γέροντος, ἐλθὼν ἐνεφάνισεν ἑαυτὸν λέγων· Ἐγὼ εἰμι ὁ Χριστός. Ἰδὼν δὲ αὐτὸν ὁ γέρων [f. 253r^b] ἐκάμυσε τοὺς ὀφθαλμοὺς αὐτοῦ. Λέγει αὐτῷ ὁ διάβολος· Τί καμμύεις τοὺς ὀφθαλμοὺς σου; Ἐγὼ εἰμι ὁ Χριστός. Ἀποκριθεὶς δὲ ὁ γέρων εἶπεν· Ἐγὼ τὸν Χριστὸν οὐ θέλω ἰδεῖν ὧδε. Ἀκούσας δὲ ὁ διάβολος ἀφανὴς ἐγένετο. Ἀπὸ οὖν πολλῆς ταπεινώσεως ἐχαρίσατο αὐτῷ ὁ Θεὸς τὸ διορατικόν. Γνοὺς δὲ ὁ γέρων ὅτε ἐλθεῖν τινὰς εἰς ἐπίσκεψιν αὐτοῦ, ἐδεήθη τοῦ Θεοῦ ἵνα ἀρθῇ ἀπ' αὐτοῦ. Καὶ ἀπελθὼν πρὸς ἄλλον γέροντα μέγαν παρεκάλει αὐτόν λέγων· Συγκακοπάθησόν μοι, ἵνα ἀρθῇ τὸ πρᾶγμα ἀπ' ἐμοῦ. Καὶ καθίσαντες ἕκαστος ἐν τῷ κελλίῳ αὐτοῦ ἐδεήθησαν τοῦ Θεοῦ περὶ τοῦ³ πράγματος. Ἦλθεν οὖν φωνὴ τῷ γέροντι λέγουσα· Ἰδε, αἴρω αὐτῷ ἀπὸ σοῦ [f. 253v^a]⁴ ἀλλ' ὅτ' ἂν θέλεις ἔχεις αὐτό.⁵

422. Ἀδελφός ἦλθεν ἀπὸ Σκήτεως πρὸς τὸν ἀββᾶν Ἀνόφωρ καὶ λέγει αὐτῷ· Πέμπει με⁶ ὁ πατήρ μου διακονῆσαι καὶ φοβοῦμαι διὰ τὴν πορνείαν. Λέγει αὐτῷ ὁ γέρων· Οἶα⁷ ὦρα ἔρχεται σοι ὁ πειρασμός, εἰπέ· Ὁ Θεὸς τοῦ πατρός μου βοήθει μοι καὶ ἐξελοῦ με. Μιᾶς οὖν τῶν ἡμερῶν παρθένος τις ἔκλεισε τὴν θύρα ἐπάνω αὐτοῦ καὶ βοήσας φωνὴ μεγάλη εἶπεν· Ὁ Θεὸς τοῦ πατρός μου βοήθησόν μοι. Καὶ εὐθέως εὐρέθη εἰς τὴν ὁδὸν τῆς Σκήτεως.

¹ ἔχων] ἔχον C ² βοτάνην] κοτάνην C ³ τοῦ] om C ⁴ Folio 253v vix leg.

⁵ ἀλλ' ὅτ' ἂν θέλεις ἔχεις αὐτό] S solus [?] ⁶ πέμπει με] om C ⁷ οἶα] om C

N.419/4.99

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."

N.420/II.100 and 21.45

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.

N.421 (cf. N.393)

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."

N.422

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 ἕτη πολλά εἰς τὴν ἔρημον καὶ ἔκοπία πάνυ. Παραβαλόντες δὲ αὐτῶ ἀδελφοὶ ἐθαύμαζον λέγοντες· Πῶς καρτερεῖς ἐν τῷ τόπῳ τούτῳ¹ ἄββᾶ; Ὁ δὲ λέγει· [f. 253v^b] Ὁλος ὁ χρόνος τοῦ κόπου οὐ ἔποίησα, οὕτω μῖς ὥρας τῆς κολάσεως ἐστίν.

424. Ἄλλος γέρων ἐλθὼν καὶ εὐρῶν ἐπὶ τὸν ποταμὸν² χάρακα καλάμων ἡσυχάζοντα ἐκάθισεν καὶ κόπτων φυλλίδια ἐκ τοῦ ποταμοῦ ἔπλεκε σειρὰν καὶ ἔβαλλεν εἰς τὸν ποταμὸν. Οὕτως ἐποίει, ἕως οὗ ἦλθον οἱ ἄνθρωποι καὶ εἶδον αὐτόν. Καὶ τότε ἀναστὰς ἀνεχώρησεν. Οὐ γὰρ διὰ τὸ χρῆζειν εἰργάζετο, ἀλλὰ διὰ τὸν κόπον καὶ τὴν ἡσυχίαν.

425. Ἐλεγον περὶ τινος γέροντος ὅτι ἡ κέλλα αὐτοῦ φωτεινὴ ὑπῆρχε καθάπερ ἡμέρα καὶ ὥσπερ ἀνεγίνωσκε καὶ εἰργάζετο ἐν τῇ ἡμέρᾳ οὕτως καὶ ἐν τῇ νυκτί.

426. Ἐξήλθεν εἷς τῶν γερόντων εἰς τοὺς ἀδελφούς, καὶ ἦν παρθένος καὶ οὐκ ᾔδει ὅπως εἰ ἐκτί[^af. 254r]σθη πορνεία. Καὶ ἀναβλέψας ἰδεῖν³ τοῖς ὀφθαλμοῖς αὐτοῦ ὄρα τοὺς δαίμονας κύκλῳ αὐτοῦ ὡς Αἰθίοπας, κινουῦντας αὐτῶ τὸ πάθος. Καὶ αὐτὸς ἔλεγεν ὅτι τὸ μέλος τοῦτο ἔχει ὁ ἄνθρωπος, ὃν τρόπον τὸ καυκάλιον ἔχει τὸ μασθὶ εἰς τὸ προχωρεῖν τὸ ὕδωρ ἢ καὶ χαλάσαι, ὁμοίως παραπέμπει⁴ τὸ ὕδωρ ὁ μασθός, οὕτως οὖν⁵ καὶ τὸ μέλος τοῦτο προχωρεῖ τὸ ὕδωρ ἀπὸ τοῦ ἀνθρώπου. Καὶ ἰδοῦ ἔπεσε λίθος ἀπὸ τῆς στέγης καὶ ἤκουσε φωνὴν γλυκεῖαν.⁶ Καὶ ὡς ἐπηκολούθησεν ὁ λογισμὸς μικρόν, καὶ ἀναστὰς ἦλθε πρὸς ἕνα τῶν γερόντων καὶ διηγῆσατο αὐτῶ τὸ πρᾶγμα. Ὁ δὲ εἶπεν· Οὐκ ἐπίσταμαι ἐγὼ τί ἐστὶ τοῦτο καὶ ἀπέστειλεν αὐτὸν πρὸς τὸν ἄββᾶν Ποιμένα. Καὶ διηγῆσατο αὐτῶ τὸ πρᾶγμα. Ὁ δὲ εἶπεν [f. 254r^b]· Εἶδες τοὺς δαίμονας καὶ ὁ λίθος ὁ πέσας ἔστιν ὁ διάβολος⁷ καὶ ἡ φωνὴ ἦν ἤκουσας, αὕτη⁸ ἐστὶν ἡ ἐπιθυμία.⁹ Πρόσεχε οὖν σεαυτῶ καὶ δεήθητι τοῦ Κυρίου ἵνα σοι βοηθήσῃ καὶ παρέλθῃς τὸν πόλεμον. Καὶ ἔδειξεν αὐτὸν πῶς ἀγωνίσασθαι πρὸς τοὺς δαίμονας καὶ ποιήσας εὐχὴν ἀπέλυσεν αὐτόν. Καὶ ἐλθὼν εἰς τὸ κελίον ἑαυτοῦ ἠγωνίσαστο δεόμενος τοῦ Θεοῦ, καὶ ἔδωκεν αὐτῶ ὁ Θεὸς προκόψαι οὕτως ὥστε, εἰ συνέβη ἀδελφὸν τελευτᾶν,¹⁰ ἐπληροφορεῖτο εἰ καλῶς ἦν ἡ ψυχὴ αὐτοῦ ἢ κακῶς.

¹ τούτῳ] τοῦτο C ² ἐπὶ τὸν ποταμὸν εὐρῶν] om C ³ ἰδεῖν] om C

⁴ ὁμοίως παραπέμπει] παραπέμπει ὁμοίως S ⁵ οὖν] om C

⁶ φωνὴν γλυκεῖαν] φωνῆς γλυκεῖας S ⁷ ὁ πέσας ἔστιν ὁ διάβολος] ὁ πεσῶν ὁ διάβολος ἔστιν S

⁸ αὕτη] om S ⁹ ἐστὶν ἡ ἐπιθυμία] ἡ ἐπιθυμία ἐστὶν S

¹⁰ ἀδελφὸν τελευτᾶν] τελευτᾶν ἀδελφόν C

N.423 (cf. N.193)

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."

N.424/2.32

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 *hēsychia*.

N.425

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.

N.426

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. Εἶπέν τις τῶν πατέρων ὅτι πολλά ἐστὶ τὰ τῆς πορνείας πάθη. Λέγει γὰρ ὁ¹ ἀπόστολος ὅτι *πορνεία ἢ ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν καθὼς πρέπει ἁγίοις*, ὅτι ἡ πορνεία [f. 254v^a] ἐστὶ τὸ ποιῆσαι εἰς τὸ σῶμα τὴν ἀμαρτίαν, ἡ δὲ ἀκαθαρσία τὸ ψηλαφᾶν τὸ σῶμα, ὁ γέλωσ τε καὶ ἡ παρρησία. Πολλάκις δὲ καὶ διαλεγόμενος, εἶτε ἀπὸ ἀγαθοῦ ὡς ἀπὸ δικαίωματος εἶτε καὶ μαχόμενος, πληροῖς τὴν ἀκαθαρσίαν καὶ αὔξει τὸ πάθος καὶ εἰς πόλεμον ἔρχεται. Ἄρχεται δὲ ὡς ἀπὸ δικαίωματος εὐλαβείας χάριν λέγων· Καλὸς ὁ ἀδελφός, ἡσυχίαν ἄγει, κτάται παρρησίαν ἐσθίειν τε² καὶ πίνειν καὶ εἰς παχύτερα ἔρχεται, πολλάκις καὶ τὸ ὁμοθυμαδὸν εἶναι καὶ λοιπὸν ζῆλος. Ἐὰν δὲ οἰκῆ μετὰ ἀδελφοῦ καὶ ἴδῃ τινὰ ὀμιλοῦντα αὐτῷ θλίβεται λέγων· Τί θέλεις μετὰ ἄλλων ὀμιλεῖν; Ἐὰν δὲ καὶ μόνος οἰκῆ καὶ παραβάλλῃ αὐτῷ ἄλλος [f. 254v^b] ἀδελφός καὶ ἴδῃ αὐτὸν παρρησιαζόμενον μετ' αὐτοῦ εὐθέως πάλιν ταρασσεται λέγων· Τί ἄρα θέλει μετ' αὐτοῦ; καὶ λοιπὸν εἰς ταῦτα ἀσχολεῖται ἡ ψυχὴ, καὶ ὁ λογισμὸς σκοτιζέται ἀπὸ τῆς εὐχῆς καὶ τῆς ἡσυχίας καὶ τοῦ φόβου τοῦ Θεοῦ. Ἔλεγε δὲ πάλιν ὅτι πολλάκις καὶ ἀπὸ θεοσεβείας καὶ διορθώσεως διαλεγόμενος πληροῖ τὴν ἐπιθυμίαν, πολλάκις δὲ καὶ παρερχομένου αὐτοῦ ἀπὸ ὁσμῆς ἱματίων ἐκπληροῖ τὸ πάθος. Ὅφειλε οὖν νήφειν ὁ μοναχὸς ἐφ' ἐκάστης ὥρας, ἵνα μὴ διὰ τὴν χανονότητα προστιθῆ τὸν κόπον διὰ τὸ ζημιουῖσθαι αὐτὸν εἰς ταῦτα τὰ πάθη.

428. Ἔλεγε τις γέρων³ περὶ τῶν λογισμῶν τῆς ἐπιθυμίας τῶν γενομένων ἐν τῇ καρδίᾳ καὶ μὴ συντελουμένων· [f. 255r^a] Ὡσπερ ἐὰν τις ἴδῃ ἀμπελῶνα καὶ ἐπιθυμήσῃ ἐν ὅλῃ καρδίᾳ αὐτοῦ φαγεῖν σταφυλὴν, φοβεῖται δὲ εἰσελθεῖν καὶ κλέψαι μήποτε πιασθῆ καὶ ἀποθάνῃ, ἐὰν δὲ ἔξω τοῦ φραγμοῦ πιασθῆ, οὐκ ἀποθνήσκει, ὅτι οὔτε εἰσῆλθεν οὔτε ἐγεύσατο, ἀλλὰ μόνον ἐπεθύμησεν. Οὐ μέντοι ἀποθνήσκει, πληγὰς δὲ λαμβάνει ὅτι ὅλως ἐπεθύμησεν.

429. Ἀδελφὸς ἠρώτησε γέροντα λέγων ὅτι πολεμοῦμαι ὑπὸ τῆς πορνείας. Λέγει αὐτῷ ὁ γέρων· Εἰ μὲν καλὸν ἐστίν, διατὶ ἀπέστης ἀπ' αὐτοῦ, εἰ δὲ σαπρὸν, διατὶ ἐπιζητεῖς αὐτό;

¹ ὁ] ὁ θεῖος S² τε] om S³ γέρων] τῶν γερόντων S

N.427 (cf. N.5,51)

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 *hēsychia*; 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 *hēsychia* 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.”

N.428

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.”

N.429

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. Ἐλεγον περὶ τινος γέροντος ὅτι περιπατῶν εὔρεν ἵχνος γυναικὸς ἐν τῇ ὁδῷ, καὶ ἐκάλυπεν αὐτὸ λέγων· Μήπως ἴδῃ αὐτὸ ἀδελφὸς καὶ πόλεμον λάβῃ.

431. Ἀδελφὸς [f. 255r^b] ἠρώτησε γέροντα λέγων· Τί ποιήσω, ἀββᾶ, ὅτι ἡ κοιλία μου θλίβει με καὶ οὐ δύναμαι αὐτὴν καταλύσαι καὶ λοιπὸν στρηγιᾶ¹ τὸ σῶμα μου; Λέγει αὐτῷ ὁ γέρον· Εἰ μὴ βάλλῃς ἐπ' αὐτῷ φόβον καὶ νηστείαν, οὐκ ὀρθοποδεῖς εἰς τὴν ὁδὸν τοῦ Θεοῦ. Καὶ ἠνεγκεν αὐτῷ παραβολὴν τοιαύτην· ὅτι ἄνθρωπός τις εἶχεν ὄνον καὶ ὡς ἐκαθέζετο αὐτὸν καὶ περιεπάτει, περιέφερον αὐτὸν κατὰ τὴν ὁδὸν ὧδε καὶ ὦδε. Καὶ λαβὼν ῥάβδον² ἔτυπτεν αὐτὸν. Ἐλεγε δὲ αὐτῷ ἡ ὄνος· Μὴ δέρε με καὶ ἀπὸ τοῦ νῦν ὀρθοποδῶ. Καὶ ὡς προέκοψε μικρὸν κατήλθεν ἀπ' αὐτῆς καὶ ἔθηκε τὴν ῥάβδον ἐν τῷ δισακίῳ ἐπάνω τῆς ὄνου. Καὶ οὐκ οἶδεν ἡ ὄνος ὅτι ἐπάνω αὐτῆς ἐστὶν ἡ ῥάβδος. Καὶ ὡς εἶδε τὸν κύριον αὐτῆς μὴ [f. 255v^a] βαστάζοντα τὴν ῥάβδον κατεφρόνησεν αὐτοῦ καὶ ἤρξατο περιφέρεισθαι ὧδε καὶ ἐκεῖ ἐν τοῖς σπορίμοις. Ἐδραμεν δὲ ὁ κύριος αὐτῆς καὶ λαβὼν τὴν ῥάβδον ἔτυπεν αὐτήν, ἕως οὗ ὠρθοπόδησεν. Οὕτως ἐστὶ καὶ περὶ σώματος καὶ κοιλίας.

432. Ἄνῃρ ἅγιος θεωρήσας ἕτερον ἀμαρτάνοντα δακρύσας εἶπεν· Οὗτος³ σήμερον πάντως ὅτι καγὼ αὔριον, πλὴν κἂν ὅπως ἀμάρτη ἐπὶ παρουσίᾳ σου τις, μὴ κρίνης αὐτόν, ἀλλ' ἔχε ἑαυτὸν ἀμαρτωλότερον αὐτοῦ, κἂν κοσμικὸς εἴη, πᾶρεξ τοῦ εἰς Θεὸν προσκρούσαντος.

433. Ὁ αὐτὸς εἶπεν ὅτι ἐὰν λέγῃς τινὶ περὶ ζωῆς λόγον, μετὰ κατανύξεως καὶ δακρύων εἰπέ τῷ ἀκούοντι, ἐπεὶ μὴ εἴπῃς, ἵνα μὴ ἀποθάνῃς ἀνωφελῆς μένων ἐν ἀλλοτρίοις [f. 255v^b] λόγοις ἄλλους βουλόμενος σώζειν.

¹ στρηγιᾶ] στρηγιᾶ C

² ῥάβδον] τὴν ῥάβδον S

³ Οὗτος] Οὕτως C

N.430

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]."

N.431 (cf. 4.100)

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 it[s 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."

N.432 = N.396a

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.

N.433 (cf. 21.55 = N.396b)

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 κρείττων¹ μου ἐστίν, διότι² ἀγάπην ἔχει καὶ εἰς κρίσιν οὐκ ἔρχεται.

435. Εἶπεν γέρων· Ὅπου ὑπάγεις, πρόσεχε σεαυτῷ διαπαντός,³ ὅτι τοῦ ἔρωδιοῦ ἢ κατοικία ἡγεῖται αὐτῶν, τουτέστιν, ὁ μοναχὸς ὅπου ὑπάγει κατοικία αὐτοῦ ἐστίν. Σπουδάζε οὖν ποιεῖν τὸν κανόνα σου καὶ τὰς ὥρας καὶ τὰ ἑσπερινά, καὶ τῶν ἐννοιῶν μὴ ἀμέλει. Πάντοτε θλίψιν ἔχε πρὸ ὀφθαλμῶν σου. Ταῦτα δὲ ἄνευ κόπου πολλοῦ κατορθωθῆναι οὐ δύναται.

436. Εἶπεν γέρων· Γενοῦ ὡς κάμηλος βαστάζων τὰς ἀμαρτίας σου, καὶ δεδεμένος ἀκολουθῶν τῷ ἐπισταμένῳ τῆν ὁδὸν τοῦ Θεοῦ.

437. Εἶπέν τις τῶν ἁγίων ὅτι τὰ μικρὰ περιφρονοῦντες εἰς μεγά [f. 256r^a]λα ἐμπίπτομεν κακά. Σκόπει τὸ λεχθὲν οἷόν τι λέγω. Ἐγέλασέ τις ἀκαίρως, ἐνεκάλεσεν ἕτερος, ἄλλος ἔλυσε τὸν φόβον εἰπών· Οὐδὲν παρὰ τοῦτο. Τί γάρ ἐστι τὸ γελᾶν; Λοιπὸν οὖν ἀπὸ τούτου εὐτραπελία ἐτέχθη, ἐντεῦθεν αἰσχρολογία, ἐντεῦθεν αἰσχραὶ⁴ πράξεις καὶ παρανομίαι. Οὕτως οὖν ἀπὸ τῶν δοκούντων εἶναι μικρῶν τὰ μεγάλα εἰσάγει ὁ πονηρὸς, ἀπὸ δὲ τῶν μεγάλων τὸ ἀπογινώσκειν. Τοῦτο δὲ δυσσεβὲς καὶ χαλεπόν. Οὐ γὰρ οὕτως τὸ ἀμαρτάνειν ὡς τὸ ἀπογινώσκειν ἀπόλλυσιν. Ὁ γὰρ μετανοήσας διορθοῦται τὸ σφάλμα, ὁ δὲ ἀπογνοὺς ἀπόλλυται. Μὴ οὖν τὰ μικρὰ περιφρονῶμεν, μετὰ δόλου γὰρ προσβάλλει, ἐπεὶ φανερῶς εἰ ἐπολέμει, εὐκόλος ἦν ἢ μάχη [f. 256r^b] καὶ ῥαδία ἢ νίκη. Μᾶλλον δέ, ἐὰν νήφωμεν, νῦν εὐκόλος ἐστίν. Ὁ γὰρ Θεὸς καθώπλισεν ἡμᾶς ποθῶν μηδὲ τῶν μικρῶν ἡμᾶς καταφρονεῖν. Ἄκουσον⁵ τί παραινεῖ λέγων· Ὁ εἰπὼν τῷ ἀδελφῷ αὐτοῦ μωρέ, ἐνοχος ἐσται εἰς τὴν γέενναν, καὶ ὁ ὀφθαλμοῖς ἀκόλαστοις ἰδὼν μοιχὸς ἐστίν. Καὶ τοὺς γελῶντας ταλανίζει καὶ περὶ ἀργοῦ ῥήματος λόγον ἀπαιτεῖ, διὰ τοῦτο καὶ ὁ Ἰώβ ἐννοίας παιδῶν ἐθεράπευεν. Ταῦτα οὖν εἰδότες ἀσφαλίσωμεθα ἑαυτοὺς εἰς τὰς προσβολὰς καὶ οὐ μὴ πέσωμεν ποτέ.

¹ κρείττων] κρείττον C ² διότι] ὅτι S

³ Ὅπου... διαπαντός] πρόσεχε ἑαυτῷ διὰ παντός ὅπουπερ ἂν ὑπάγεις S

⁴ αἰσχραὶ] αἰ αἰσχραὶ S ⁵ Ἄκουσον] Ἄκουσον γοῦν S

N.434 = N.397

An elder said: "A dog is better than me, for a dog has love and does not go passing judgement."

N.435

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."

N.436

An elder said: "Be like a camel, bearing your sins and following one to whom you are tied who understands the way of God."

N.437

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."

438. Εἶπεν γέρων· Διὰ τοῦτο οὐ προκόπτωμεν, οὐδὲ ἐπιστάμεθα τὰ μέτρα ἑαυτῶν, ὅτι οὐκ ἔχομεν ὑπομονὴν ἐν ᾧ ἀρχόμεθα ἔργῳ, ἀλλὰ ἀπόνως θέλομεν [f. 256v^a] ἀρετὴν κτήσασθαι, καὶ ἀπὸ τόπων εἰς τόπους¹ μεταβαίνομεν νομίζοντες ὅτι εὐρίσκομεν τόπον, ὅπου οὐκ ἔστιν ὁ διάβολος.

439. Ἀδελφὸς εὗρεν ξύλον ἐν τῇ ὁδῷ ἀποπεπτωκὸς ἀπὸ τῆς καμήλου καὶ ἤνεγκεν αὐτὸ² εἰς τὸ κελλίον. Εἶπεν δὲ αὐτῷ ὁ ἀββᾶς αὐτοῦ· Πόθεν ἤνεγκας αὐτό; Ὁ δὲ εἶπεν· Ἐκ τῆς ὁδοῦ. Λέγει αὐτῷ ὁ γέρων· Εἰ μὲν ἦν³ ἐλαυνόμενος ὑπὸ ἀνέμου, φέρε αὐτὸ ἔσω, εἰ δὲ μὴ, ὕπαγε θεὸς αὐτὸ εἰς τὸν τόπον αὐτοῦ.

440. Μονάζων τις ἦν μὴ ἐργαζόμενος τὸ σύνολον, ἀδιαλείπτως δὲ προσευχόμενος. Καθεσπέραν οὖν εἰσῆι εἰς τὸ κελλίον καὶ εὗρισκε τὸν ἄρτον αὐτοῦ καὶ ἦσθιεν. Ἄλλος δὲ μοναχὸς παρέβαλεν αὐτῷ ἔχων μέριμνα,⁴ καὶ ἐποίησε [f. 256v^b] τὸν γέροντα ἐργάσασθαι τὰ σεβένινα. Ἐσπέρας δὲ γενομένης εἰσῆλθε κατὰ τὴν συνήθειαν φαγεῖν καὶ οὐδὲν εὗρεν. Κοιμᾶται οὖν λυπούμενος καὶ ἀποκαλύπτεται⁵ αὐτῷ ὅτι, ὅτε μετ' ἐμοῦ ἐσχόλαζες, ἔθρεψά⁶ σε, ὅτε δὲ ἤρξω ἐργάζεσθαι, ἐκ τοῦ ἐργοχείρου σου ζήτησον τὴν τροφήν σου.

440bis.⁷ Γέρων τις ἐν τῇ ἐρήμῳ εἶχε παῖδα πλησίον σχολάζοντα· ἐπισκοπὴν δὲ αὐτοῦ ποιησάμενος, εἶδεν αὐτὸν εὐχόμενον καὶ ἀξιούντα τὸν δεσπότην ἵνα εἰρηνεύσῃ μίαν τῶν θηρίων. Μετὰ δὲ τὴν εὐχήν, οὔσης πλησίον ὑένης θηλαζούσης τὰ τέκνα αὐτῆς, ὑπέθηκεν ὁ παῖς ἑαυτὸν καὶ ἤρξατο ἐσθίειν μετ' αὐτῶν. Ἄλλοτε πάλιν εἶδεν αὐτὸν εὐχόμενον καὶ ἀξιούντα τὸν Θεὸν ὅτι δὸς μοι χάρισμα τῷ πυρὶ φιλιάσαι· καὶ ποιήσας πυρὰν, ἔκλινα τὰ γόνατα αὐτοῦ μέσον τῆς πυρός, προσευχόμενος τῷ Θεῷ.

¹ τόπων εἰς τόπους] τόπου εἰς τόπον S ² αὐτὸ] αὐτὸν C ³ ἦν] οὖν S
⁴ μέριμνα] σεβένινα S ⁵ ἀποκαλύπτεται] ἀποκαλύφθη S ⁶ ἔθρεψά] ἔτρεφόν S
⁷ 440bis: non invenitur apud Coislin.

N.438

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."

N.439

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."

N.440

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."

N.440bis

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 ἦν¹ ὑφ' ἑαυτοῦ ἔχων ἄλλον μονάζοντα καὶ ἦν ἐν κελλίῳ ἀπὸ δέκα μιλιῶν² αὐτοῦ. Καὶ εἶπεν ὁ λογισμὸς αὐτῶ³ καλέσαι τὸν ἀδελφὸν αὐτοῦ,⁴ ἵνα ἔλθῃ καὶ λάβῃ τὸν ἄρτον. Καὶ πάλιν ἐλογίσαστο ὅτι διὰ τὸν ἄρτον ἔχω σκύλαι τὸν ἀδελφὸν μου δέκα μίλια; Μᾶλλον ἀπενέγκω αὐτῶ τὸ ἥμισυ τοῦ ἄρτου. Καὶ λαβὼν ἀπήει⁵ εἰς τὸ κελλίον τοῦ ἀδελφοῦ [f. 257r^a]. Καὶ ὡς ὑπῆγεν προσέκρουσεν εἰς τὸν δάκτυλον αὐτοῦ τοῦ ποδός,⁶ καὶ ἐξερχομένου τοῦ αἵματος ἤρξατο ὁ μονάζων κλαίειν⁷ ἀπὸ τοῦ πόνου. Καὶ ἰδοὺ ἄγγελος ἦλθε λέγων αὐτῶ· Τί κλαίεις; Λέγει αὐτῶ ὁ μονάζων· Τὸν δάκτυλον ἐπλήγη⁸ καὶ πονῶ. Ἔφη αὐτῶ ὁ ἄγγελος· Καὶ διὰ τοῦτο κλαίεις; Μὴ κλαῖε. Καὶ γὰρ τὰ βήματα ἃ ποιεῖς διὰ τὸν Κύριον⁹ ἀριθμοῦνται καὶ εἰς πολὺν μισθὸν πρὸ προσώπου τοῦ θεοῦ φαίνονται. Καὶ ἵνα γνῶς, ἰδοὺ ἔμπροσθέν σου αἶρω ἀπὸ τοῦ αἵματός σου καὶ ἀναφέρω πρὸς τὸν Θεόν. Τότε εὐχαριστῶν ὤδευε πρὸς τὸν ἄλλον μοναχόν. Καὶ δούς αὐτῶ τὸν ἄρτον, διηγῆσαστο αὐτῶ τὴν φιλανθρωπίαν τοῦ Θεοῦ καὶ ὑπέστρεψεν εἰς τὴν ἰδίαν κέλλαν. Πάλιν¹⁰ [f. 257r^b] μετὰ μίαν ἡμέραν λαβὼν τὸ ἄλλο ἥμισυ τοῦ ἄρτου ἀπῆλθε πρὸς ἄλλον μοναχόν. Συνέβη δὲ καὶ τὸν ἄλλον μοναχὸν ζηλώσαντα οὕτως ποιῆσαι καὶ πρὸς ἄλλον μοναχόν¹¹ ἀπελθεῖν. Ὑπήνητησαν οὖν ἀλλήλους ἐν τῇ ὁδοῦ, καὶ ἄρχεται ὁ ποιήσας τὸ ἀγαθὸν λέγειν ἐκεῖνω· Θησαυρὸν εἶχον καὶ αὐτὸν ἐζήτησας συλῆσαι. Λέγει αὐτῶ ὁ ἄλλος· Ποῦ γέγραπται ὅτι ἡ στενὴ θύρα σὲ μόνον χωρεῖ; Ἔασον καὶ ἡμᾶς ἅμα σοι εἰσελθεῖν. Καὶ ἐξαίφνης¹² λαλούντων αὐτῶν φαίνεται ἄγγελος Κυρίου καὶ λέγει αὐτοῖς· Ἡ ἕρις ὑμῶν ὡς ὁσμή εὐωδίας ἀνῆλθε¹³ πρὸς τὸν Θεόν.

442. Ἄρχων τις ἔχαιρεν τῇ θεᾷ τῶν κυνηγιῶν καὶ ἡ ἐπιθυμία αὐτοῦ ἄλλο τι οὐκ ἦν, εἰ μὴ βρωθῆναι τοὺς κυνηγούς. Συνέβη δὲ αὐτὸν ναυαγῆσαι [f. 257v^a] καὶ ἐβόησε πρὸς τὸν Θεὸν λέγων· Κύριε, βοήθησόν μοι ἐν τῇ ἀνάγκῃ ταύτῃ. Καὶ φαίνεται αὐτῶ ὁ Κύριος καθόλου τοῦ σώματος βεβρωμένος καὶ λέγει αὐτῶ· Οὕτως μὲ θέλεις ὄραῖν καὶ πῶς σοὶ βοηθήσω;

¹ ἦν] εἶχεν S ² μιλιῶν] μηλιῶν C ³ αὐτῶ] om S ⁴ αὐτοῦ] om S

⁵ ἀπήει] ἀπεί C ⁶ ποδός] αὐτοῦ add S ⁷ ὁ μονάζων κλαίειν] κλαίειν ὁ μονάζων S

⁸ Τὸν δάκτυλον ἐπλήγη] ἐπλήγη τὸν δάκτυλον ὡς ὁραῖς S

⁹ ποιεῖς διὰ τὸν Κύριον] διὰ τὸν Κύριον ποιεῖς S ¹⁰ Πάλιν] δὲ add S

¹¹ ζηλώσαντα οὕτως ποιῆσαι καὶ πρὸς ἄλλον μοναχόν] om C ¹² ἐξαίφνης] ἐξαίφνης C

¹³ ἀνῆλθε] ἀνέβη B

N.441

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."

N.442

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. Ἦν τις ἀδελφὸς καὶ ἐπολέμει αὐτῷ ὁ λογισμὸς. Εἶπε πρὸς ἑαυτὸν¹ ὅτι ὀφείλεις ἀπελθεῖν καὶ ἐπισκέψασθαι τόνδε τὸν γέροντα, καὶ ὑπερετίθετο ἡμέραν καὶ ἡμέραν λέγων ὅτι αὔριον ὑπάγω. Ἐπὶ τρία οὖν ἔτη ἐπολέμησε τῷ λογισμῷ. Ὑστερον δὲ λέγει πρὸς τὸν λογισμὸν· ὼδε νόμισον ἀπῆλθον² πρὸς τὸν γέροντα καὶ λέγει· Ἐκαλῶς ὑγιαίνεις, καλόγηρε. Πόσον χρόνον ἐπεθύμουν ἰδεῖν τὴν ἀγιωσύνην σου. Καὶ στήσας λεκάνην ὑπένιψεν ἑαυτὸν καὶ ἔλεγεν ὡς ἐκ προσώπου τοῦ γέ[*f.* 257v^b]ροντος· Καλῶς ἦλθες, ἀδελφέ. Συγχώρησόν μοι ὅτι δι' ἐμὲ ἐκοπώθης. Ὁ Κύριος δώῃ σοι τὸν μισθόν. Καὶ ποιήσας ἐψητὸν ἔφαγε καὶ ἔπιε καλῶς καὶ εὐθέως ἀνεχώρησεν ὁ πόλεμος ἀπ' αὐτοῦ.

444. Εἶπεν γέρων· Μοναχὸς ἐὰν ὀλίγας ἡμέρας κοπιᾷ καὶ πάλιν χαυνοῦται, καὶ πάλιν κοπιᾷ καὶ πάλιν ἀμελεῖ, ὁ τοιοῦτος οὐδὲν ποιεῖ, οὐδὲ κτᾶται ὑπομονήν.

445. Εἶπεν γέρων· Ἐγὼ οὐχ ἔνεκεν καλῶν³ ἢ ὠφελείας κάθημαι ἀσθενῶν, ἀλλ' ἐν ταλαιπωρίᾳ. Δυνατοὶ γάρ εἰσιν οἱ ὄντες μεταξύ ἀδελφῶν.

446. Εἶπεν πάλιν· Ἐν τόπῳ ᾧ ἔστι τις, ἐὰν δοκιμάσῃ καλὸν τι ποιῆσαι καὶ μὴ ἰσχύσῃ, μὴ νομίσῃ ὅτι ἀλλαχοῦ δύναται ποιῆσαι αὐτό.

447. Εἶπεν ἡ ἀμμᾶς Εὐγενία· Ἐπαι[*f.* 258r^a]τεῖν ἡμῖν συμφέρει καὶ μόνον μετὰ τοῦ Ἰησοῦ εἶναι. Πλούσιος γάρ ἐστι πᾶς ὁ μετὰ τοῦ Ἰησοῦ ὢν, κἂν σωματικῶς ἢ πένης. Ὁ μὲν γάρ τὰ ἐν τῇ γῆ προτιμῶν τῶν πνευματικῶν ἀμφοτέρων ἐκπεσεῖται, ὁ δὲ τῶν οὐρανίων ἐπιθυμῶν καὶ τῶν ἐπὶ γῆς τεύξεται πάντων⁴ ἀγαθῶν.

¹ Εἶπε πρὸς ἑαυτὸν] *supplevi* ² ἀπῆλθον] ἀπῆλθα C ³ ἔνεκεν καλῶν] καλῶν ἔνεκεν S

⁴ τεύξεται πάντων] πάντων ἐπιτεύξεται S

N.443

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.

N.444

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.”

N.445

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.”

N.446/10.118

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.”

N.447

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. Ἐλεγον οἱ γέροντες ὅτι Παΐσιος, ὁ ἀδελφὸς τοῦ ἀββᾶ Ποιμένος, εὗρεν μικρὸν σκεῦος ὀλοκοτίνων. Λέγει οὖν τῷ ἀδελφῷ αὐτοῦ τῷ μεγάλῳ, τῷ ἀββᾶ Ἀνούβ· Οἶδας ὅτι ὁ λόγος τοῦ ἀββᾶ Ποιμένος σκληρὸς ἐστὶ πάνυ. Ἄλλὰ δεῦρο, κτίζομεν ἑαυτοὺς¹ μοναστήριον πούποτε καὶ καθήμεθα ἐκεῖ ἀμερίμνω. Λέγει αὐτῷ ὁ ἀββᾶς Ἀνούβ· Καὶ πόθεν ἔχομεν κτῆσαι; Ὁ δὲ ἔδειξεν αὐτῷ τὰ [f. 258r^b] ὀλοκοτίνια. Πάνυ δὲ ἐλυπήθη ὁ ἀββᾶς Ἀνούβ, λογισάμενος ὅτι ζημία εἰσὶ τῆς ψυχῆς αὐτῷ² καὶ λέγει αὐτῷ· Καλῶς. Ἄγωμεν καὶ κτίζομεν κελλίον πέραν τοῦ ποταμοῦ. Ἐλαβεν οὖν τὸ σκεῦος ὁ ἀββᾶς Ἀνούβ καὶ ἔβαλλεν εἰς τὸ κουκούλιον αὐτοῦ. Ὡς οὖν περῶσι τὸν ποταμὸν καὶ ἔφθασαν κατὰ τὸ μέσον, ἐποίησεν ἑαυτὸν ὁ ἀββᾶς Ἀνούβ ὡς περιστρεφόμενον, καὶ ἐξέπεσε τὸ κουκούλιον μετὰ τῶν νομισμάτων εἰς τὸν ποταμὸν. Ἦρξατο οὖν ὡς λυπηθεὶς ὁ ἀββᾶς Ἀνούβ, καὶ λέγει αὐτῷ Παΐσιος· Μὴ λυπηθεῖς, ἀββᾶ. Ἐξότε ἀπῆλθον τὰ ὀλοκοτίνια, ἄγωμεν πάλιν πρὸς τὸν ἀδελφὸν ἡμῶν. Καὶ ἀνακάμψαντες ἔμειναν³ [f. 258v^a] μετ' εἰρήνης.

449. Ἐπηρωτήθη γέρων περὶ τῶν ἔτι περιόντων καὶ εὐχὰς ἑξαίτουμένων παρ' ἐτέρων, αὐτῶν δὲ ἀμελέστερον βιούντων καὶ ἀπεκρίνατο ὅτι πολὺ μὲν ἰσχύει δέησις δικαίου ἐνεργουμένη. Συνεργοῦντος δὲ⁴ καὶ συναγωνιζομένου, δῆλον ὅτι⁵ τοῦ τὴν εὐχὴν αἰτοῦντος καὶ πάση σπουδῇ μετὰ πόνου καρδίας ἑαυτὸν φυλάττοντος ἀπὸ λογισμῶν καὶ πράξεων πονηρῶν. Ἐπεὶ ἂν⁶ ἀδιαφόρως διάγη, οὐδεμία ὠφέλεια⁷ ἔσται, κἂν ἅγιοι εὐχονται περὶ αὐτοῦ. Εἷς γάρ, φησιν, οἰκοδομῶν καὶ εἷς καθαιρῶν, τί ὠφέλησαν ἀμφοτέροι ἢ κόπους; Εἶπω δὲ καὶ πρᾶγμα συμβεβηκὸς⁸ ἐφ' ἡμῶν τοιοῦτον. Ἀββᾶς τις ἅγιος, κοινοβίου πατήρ, ἐν πάσῃ [f. 258v^b] ἀρετῇ κεκοσμημένος, μάλιστα ἐν ταπεινοφροσύνῃ καὶ ἐπιεικείᾳ, ἦν δὲ καὶ ἐλεήμων καὶ συμπαθής, καὶ τῇ ἀγάπῃ ὑπερβάλλων πολλούς. Οὗτος ἐδέετο τοῦ Θεοῦ λέγων· Κύριε, οἶδα ἑμαυτὸν ἁμαρτωλὸν ὄντα, ἀλλ' εἰς τοὺς οἰκτιρμούς σου ἐλπίζω σωθῆναι διὰ τοῦ ἐλέους σου. Δέομαι οὖν τῆς ἀγαθότητός σου, δέσποτα, μὴ χωρισθῆναί με τῆς συνοδίας μου μήτε ἐν τῷ μέλλοντι αἰῶνι, ἀλλὰ μετ' ἐμοῦ κακείνους ἀξίωσον τῆς βασιλείας σου διὰ τὴν ἀγαθότητά σου. Ἀεὶ γάρ καὶ συνεχῶς ταύτην τὴν εὐχὴν⁹ ποιούμενου, ὁ φιλάνθρωπος Θεὸς ἐπληροφόρησεν αὐτὸν τοιοῦτω τρόπῳ. Ἐμελλεν ἐπιτελεῖσθαι μνήμη ἁγίων ἐν ἐτέρῳ μοναστηρίῳ ἀπέχοντι οὐ πολὺ ἀπ' αὐτῶν, καὶ [f. 259r^a] παραιτουμένου αὐτοῦ ἀπελθεῖν, ἀκούει καθ' ὕπνου ὅτι Ἄπελθε. Προαπὸστείλον δὲ τοὺς μαθητάς σου, καὶ μετὰ

¹ ἑαυτοὺς] ἑαυτοῖς S ² αὐτῷ] αὐτοῦ S ³ ἔμειναν] ἐμείναμεν S ⁴ δὲ] om S

⁵ συναγωνιζομένου δῆλον ὅτι] δῆλον ὅτι συναγωνιζομένου S ⁶ ἂν] ἐάν S

⁷ ὠφέλεια] ὠφέλια C ⁸ συμβεβηκὸς] συμβεβηκῶς C ⁹ εὐχὴν] αὐτοῦ add S

N.448

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.

**N.449 BHG 1450d, *de coenobiarcha qui pauperem
christum gestabat***

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

τοῦτο μόνος ἀπελεύση. Ὁ οὖν δι' ἡμᾶς πτωχεύσας Χριστός, καὶ πᾶσι¹ πάντα γενόμενος, ἵνα πάντας σώσῃ, πτωχοῦ σχῆμα ἀναλαβὼν ἀσθενοῦς κατὰ μέσων ἔκειτο τῆς ὁδοῦ. Ἐλθόντες δὲ οἱ μαθηταὶ καὶ εὐρόντες αὐτὸν ὀδυρόμενον, ἠρώτων τὴν αἰτίαν. Ὁ δὲ φησιν· Ἀσθενής εἰμι, καὶ ἐκαθεζόμεν ζῶω καὶ ῥίψαν με ἔφυγεν, καὶ ἰδοὺ οὐκ ἔχω τὸν ἀντιλαμβανόμενόν μοι. Οἱ δὲ εἶπον πρὸς αὐτόν· Τί σοι ἔχομεν ποιῆσαι, ἀββᾶ; Ἡμεῖς πεζοὶ ἔσμεν. Καὶ ἀφέντες αὐτὸν ἀπήλθον. Μετὰ μικρὸν ἔρχεται ὁ ἀββᾶς αὐτῶν καὶ εὐρίσκει αὐτόν [f. 259r^b] κείμενον καὶ στένοντα, καὶ μαθὼν τὴν αἰτίαν λέγει αὐτῷ· Οὐκ ἦλθον τινὲς μοναχοὶ πρὸ μικροῦ καὶ εὔρον σε οὕτως; Ὁ δὲ Ναί, φησίν.² Ἀλλὰ μαθόντες τὴν αἰτίαν παρήλθον εἰπόντες· Ἡμεῖς πεζοὶ ἔσμεν, τί ἔχομέν σοι ποιῆσαι; Λέγει αὐτῷ ὁ ἀββᾶς· Δύνασαι μικρὸν μικρὸν³ περιπατῆσαι καὶ ὑπάγωμεν; Ὁ δὲ λέγει· Οὐ δύναμαι. Καὶ εἶπεν αὐτῷ· Δεῦρο οὖν βαστάσω σε, καὶ βοηθεῖ ὁ Θεὸς καὶ ἀπερχόμεθα. Ὁ δὲ φησιν· Πῶς δύνασαι τοσοῦτον διάστημα; Ἄλλ' ὑπαγε, εὔχου ὑπὲρ ἐμοῦ. Ἴδου, λέγει αὐτῷ οὐ μὴ σὲ ἀφήσω. Ἴδου ἡ πέτρα. Τιθῶ σε καὶ ὑπείσέρχομαι καὶ βαστάζω σε. Καὶ ἐποίησεν οὕτως. Καὶ τὸ μὲν πρῶτον ἦσθετο ὅσον ἀνθρώπου ἔχοντος βάρος, εἶτα κουφότε[f. 259v^a]τερος καὶ ἐλαφρότερος ἐγένετο, εἶτα πάνυ κούφου γενομένου διηπόρει τὸ πρᾶγμα. Ἄφνω δὲ ἀφανὴς ἐγένετο ὁ βασταζόμενος καὶ φησὶ πρὸς τὸν ἀββᾶν ἐκεῖνον διὰ φωνῆς εἶπεν· Ἐπειδὴ αἰεὶ παρεκάλεις ὑπὲρ τῶν μαθητῶν σου, ὥστε σὺν σοὶ ἀξιωθῆναι τῆς βασιλείας τῶν οὐρανῶν, ἰδοὺ ἄλλα τὰ μέτρα τὰ σὰ καὶ ἄλλα τὰ ἐκείνων. Πείσον οὖν αὐτοὺς ἐλθεῖν εἰς τὴν ἐργασίαν σου καὶ λήψῃ τὴν αἴτησιν. Δικαιοκρίτης γάρ εἰμι, ἀποδιδούς ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

450. Ἀνὴρ τις ἦν πλούσιος ἐν τῷ Ἰσραὴλ, πλουτίσας ἐκ πλεονεξιῶν καὶ συκοφαντιῶν καὶ ἀδικιῶν. Οὗτος εἰς ἑαυτὸν ἐλθὼν καὶ ἐννοήσας τὴν κρίσιν, προσελθὼν τῷ διδασκάλῳ [f. 259v^b] σκάλω ἔφη· Δέχομαί σου, ὁ νοῦς μου αἰχμάλωτος γέγονεν εἰς τὰς γῆϊνας τοῦ βίου φροντίδας. Θεράπευσόν με οὖν, ἵνα μὴ ἀπόλλωμαι. Ὡς δὲ μετέδωκεν αὐτῷ τὴν Σοφίαν Σολομῶντος καὶ ἀναγνοὺς εὔρεν Ὁ ἐλεῶν πτωχῶν δανίζει Θεῷ, πτύξας τὸ βιβλίον ἀπέδωκε τῷ διδασκάλῳ λέγων· Καὶ τίς πιστότερος τοῦ θεοῦ, ὡς κεφάλαια καὶ τόκους ἀποδώσει μοι, ἐμοῦ ἔλεοῦντος τοὺς πτωχοὺς; Καὶ ἀπελθὼν πέπρακε πάντα καὶ διένειμε πτωχοῖς, μηδὲν ἑαυτῷ ἑάσας πλὴν τέσσαρας χρυσίνους εἰς ἀμφίαισιν τοῦ σώματος αὐτοῦ. Καὶ γέγονε πτωχὸς σφόδρα καὶ οὐδεὶς αὐτὸν ἠλέει. Ὑστερον λέγει ἐν ἑαυτῷ· Πορευόμενος εἰς Ἱερουσαλήμ, πρὸς Κύριον τὸν θεόν μου [f. 260r^a] καὶ διακρίνομαι αὐτῷ, ὅτι ἐπλάνησέ με διασκορπίσαι τὰ ὑπάρχοντά μου. Πορευομένου δὲ αὐτοῦ

¹ πᾶσι] πάση C² φησίν] ἔφη S³ μικρὸν] semel C

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 εἶδε δύο ἄνδρας μαχομένους πρὸς ἀλλήλους, εὐρόντας λίθον ἀπολεσθέντα ἐκ τῆς διπλοῖδος Ἀαρὼν τοῦ ἀρχιερέως. Αὐτοὶ δὲ οὐκ ᾔδεισαν ποταπὸς ἦν ὁ λίθος. Λέγει αὐτοῖς· Τί μάχεσθε; Οἱ δὲ εἶπον· Λίθον εὐρομεν ὁποῖός ἐστιν. Καὶ εἶπεν αὐτοῖς· Δότε μοι αὐτὸν καὶ λάβετε τέσσαρα δηνάρια. Οἱ δὲ μετὰ χαρᾶς ἔδωκαν αὐτῷ τὸν λίθον. Ἀπελθὼν οὖν εἰς Ἱερουσαλήμ ἔδειξεν αὐτὸν χρυσοχόφῳ. Ὁ δὲ ἰδὼν τὸν λίθον λέγει αὐτῷ· Ποῦ εὗρες τὸν λίθον τοῦτον; Ἴδου τρία ἔτη σήμερον Ἱερουσαλήμ ἀκαταστατεῖ διὰ τὸν λίθον τοῦτον. Ἀλλὰ ἀπελθε δὸς αὐ[*f. 260r*^b] τὸν τῷ ἀρχιερεῖ καὶ πλουτήσαι ἔχεις. Αὐτοῦ δὲ πορευομένου εἰς τὸ ἱερόν, ἄγγελος Κυρίου εἶπεν τῷ ἀρχιερεῖ· Ἐλεύσεται ἄνθρωπος πρὸς σέ ἔχων τὸν ἀπολεσθέντα λίθον. Δὸς οὖν αὐτῷ χρυσίον καὶ ἀργύριον καὶ λίθους τιμίους ὅσους βουληθῆ. Καὶ μαστίξας αὐτὸν εἶπέ· Μὴ δίσταζε ἐν τῇ καρδίᾳ σου, μηδὲ ἀπίστει τῷ Θεῷ, ὅτι ὁ ἐλεῶν πτωχὸν θεῷ δανίζει.¹ Ἴδου δέδωκά σοι ἐπταπλασίονα ἐν τῷ αἰῶνι τούτῳ καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον.

451. Ἦν ποτε ἀναχωρητῆς πάνυ διακριτικός καὶ ἤθελε μένειν² εἰς τὰ Κελλία καὶ οὐχ εὗρισκε τὸ παρὸν κελλίον. Ἦν δὲ ἐκεῖ γέρων ἔχων παραμέρος κελλίον κατὰ μόνας, καὶ παρεκάλεσεν αὐτὸν ὁ γέρων λέγων· Δεῦρο, κάθου ἐκεῖ [*f. 260r*^a] ἕως οὗ εὐρεθῆ κελλίον. Καὶ ἀπῆλθεν. Ἦρχοντο δὲ τινες πρὸς αὐτὸν ὡς πρὸς ξένον φέροντες τὸ κατευοδοούμενον, ἵνα ὠφελθῶσι, καὶ αὐτὸς ἐφιλοξένει αὐτούς. Ἦρξατο οὖν ὁ γέρων ὁ δούς αὐτῷ τὸ κελλίον φθονεῖν καὶ κακολογεῖν αὐτὸν καὶ³ λέγων· Ἐγὼ πόσα ἔτη ἔχω ὧδε ἐν ἀσκήσει πολλῇ καὶ οὐδεις ἔρχεται πρὸς με, καὶ οὗτος ὁ ἐπιθέτης ὀλίγας ἡμέρας ἔχει καὶ πόσοι ἔρχονται πρὸς αὐτόν. Καὶ λέγει τῷ μαθητῇ αὐτοῦ· Ὑπαγε καὶ εἶπέ αὐτῷ· Ἀναχώρησον ἔνθεν, ὅτι χρεῖαν ἔχω τοῦ κελλίου. Καὶ ἔλθων ὁ μαθητῆς εἶπεν αὐτῷ· Λέγει ὁ ἀββᾶς μου Ἰὼς ἔχεις; Ὁ δὲ εἶπεν· Εὐχεται⁴ ὑπὲρ ἐμοῦ, ὅτι βεβάρηται ὁ στόμαχός μου. Καὶ ἔλθων ὁ ἀδελφός [*f. 260r*^b] λέγει τῷ γέροντι· Εἶπεν ὅτι βλέπω κελλίον καὶ ὑπάγω. Καὶ πάλιν μετὰ δύο ἡμέρας λέγει αὐτῷ· Ὑπαγε εἶπέ αὐτῷ ὅτι ἐὰν μὴ ἀναχωρήσης, ἐγὼ ἔρχομαι καὶ μετὰ ράβδου σε ἐκβάλλω. Καὶ ἀπελθὼν ὁ ἀδελφός λέγει αὐτῷ· Ἦκουσεν ὁ ἀββᾶς μου ὅτι ἀσθνεῖς καὶ πάνυ λυπεῖται, καὶ ἀπέστειλέ με ἐπισκέψασθαί σε. Λέγει αὐτῷ ἐκεῖνος· Εἶπέ αὐτῷ ὅτι διὰ τῶν εὐχῶν σου καλῶς ἔσχον. Ἐρχεται οὖν καὶ λέγει τῷ γέροντι ὅτι εἶπεν ὅτι⁵ ἕως τῆς κυριακῆς καὶ ἐκβαίνω θελήματι Θεοῦ. Ὡς οὖν ἦλθεν ἡ κυριακὴ καὶ οὐκ ἐξῆλθεν, λαβὼν ράβδον ἀπῆλθε δεῖραι αὐτόν καὶ διῶσαι. Λέγει οὖν ὁ μαθητῆς αὐτοῦ· Προλαμβάνω ἐγὼ, μήπως εὐρεθῶσιν ἐκεῖ τινὲς καὶ [*f. 261r*^a] σκανδαλισθῶσιν. Καὶ προλαβὼν λέγει τῷ

¹ Θεῷ δανίζει] δανίζει Θεῷ S ² καὶ ἤθελε μένειν] ἤθελε οὖν μένειν S ³ καὶ] om S

⁴ Εὐχεται] Ἰνα εὐχεται S ⁵ ὅτι] 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· Ὁ ἀββᾶς μου ἔρχεται παρακαλέσαι σε καὶ λαβεῖν εἰς τὸ κελλίον. Ὡς οὖν ἤκουσε τὴν ἀγάπην τοῦ γέροντος, ἐξῆλθεν εἰς ἀπάντησιν αὐτοῦ, βάλλων μετάνοιαν ἀπὸ μακρόθεν καὶ λέγων· Ἐγὼ ἔρχομαι πρὸς τὴν ἀγιωσύνην σου καὶ μὴ σκύλου πάτερ. Ἰδὼν δὲ ὁ Θεὸς τὴν ἐργασίαν τοῦ νεωτέρου κατένυξε τὸν ἀββᾶν αὐτοῦ καὶ ρίψας τὴν ράβδον, ἔτρεχεν εἰς τὸν ἀσπασμὸν αὐτοῦ. Καὶ ἠσπάσατο αὐτὸν καὶ ἀπήγαγεν εἰς τὸ κελλίον ὡς μηδὲν ἀκούσαντα. Λέγει οὖν ὁ γέρον τῷ μαθητῇ αὐτοῦ· Οὐδὲν αὐτῷ¹ εἶπες, ὦν εἶπόν σοι; Λέγει· Οὐχί. Πάνυ οὖν ἐχάρη ὁ γέρον 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 αἱ ψυχαὶ τῶν δύο ἐσώθησαν [f. 261r^b].

452. Ἐγένετό τις φιλάδελφος καὶ ἀγαπητικὸς σφόδρα μὴ λογιζόμενος τὸ κακὸν ποτέ. Ἀδελφὸς δὲ τις σκεύη κλέψας ἤνεγκε καὶ παρέθετο αὐτῷ, μὴ εἰδότος αὐτοῦ τὸ πρᾶγμα. Μετὰ δὲ ἡμέρας ἐγνωρίσθησαν τὰ σκεύη καὶ τρακτευθεὶς ὁ γέρον ἐβαλε μετάνοιαν λέγων· Συγχωρήσατέ μοι, μετανοῶ. Μετὰ οὖν ὀλίγας ἡμέρας ἦλθεν ὁ ἀδελφὸς ὁ κλέψας τὰ σκεύη καὶ ἐποίησε διάλογον μετὰ τοῦ γέροντος ὃ² παρέθετο τὰ σκεύη. Καὶ ἔλεγε τῷ γέροντι· Σὺ ἔκλεψας τὰ σκεύη. Καὶ ἔβαλεν ὁ γέρον [f. 261v^a] μετάνοιαν τῷ ἀδελφῷ λέγων· Συγχώρησόν μοι. Οὕτως δὲ καὶ εἶποτε ἔπτεσέ τις τῶν ἀδελφῶν καὶ ἠρνεῖτο, ἐβαλλε μετάνοιαν λέγων· Ἐγὼ ἐποίησα τὸ σφάλμα. Συγχωρήσατέ μοι. Τοσοῦτον³ ἦν εὐλαβῆς καὶ ταπεινόφρων, μὴ ἐπιπλήξας τινὰ ποτέ κἂν ἕως λόγου ὁ ὄσιος.

¹ αὐτῷ] αὐτοῦ S² ὃ] οὗ C³ 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 γέροντα λέγων· Πῶς θλίβουσί με οἱ λογισμοί μου καὶ πολλάκις ἐπιτιμῶ αὐτοῖς καὶ οὐκ ἀναχωροῦσιν, ἀλλ' εἰς τὸν τόπον αὐτῶν ἴσανται; Καὶ ἀπεκρίθη ὁ γέρων· Ἐὰν μὴ μετὰ πείνης εἴπης αὐτοῖς ὑπάγετε ἀπ' ἐμοῦ, οὐκ ἀναχωροῦσιν. Ὅσον γὰρ ἔχουσιν ἀνάπαυσιν οὐκ ἀναχωροῦσιν.

Περὶ πορνείας

454. Ἀδελφός συνώδευέ τινα [f. 261v^b] καὶ ἠττήθησαν οἱ λογισμοὶ αὐτοῦ εἰς πορνείαν. Καὶ ἀπελθὼν εἶπε τοῖς πατράσι λέγων·¹ Τί ποιήσω ὅτι οὐ παρακαλεῖται ἡ καρδιά μου, ἐφόσον συγκατέβην τῷ πολέμῳ τοῦ ἐχθροῦ; Ὅς ποιήσας γὰρ τὴν ἀμαρτίαν εἰμί. Καὶ εἶπον αὐτῷ οἱ πατέρες· Οὐκ ἔστι τελεία ἀμαρτία, ἀλλὰ πειρᾶσαι ἦλθεν ὁ ἐχθρὸς καὶ ὁ Θεὸς ἐσκέπασέ σε καὶ οὐκ ἐπέισθης ὄλωσ, ἀλλὰ κατερρίφης ἀπὸ τῆς λύπης. Καὶ διηγῆσατο ὅτι δύο ἀδελφοὶ ἀπὸ κοινοβίου ἀποσταλέντες εἰς κώμην τινά, ὠδεύον ὁμοῦ καὶ ὁ δαίμων ἐπολέμησε τῷ μείζονι πεντάκις ἀμαρτῆσαι, καὶ ἀγωνιζόμενος καθ' ὥραν ἐποίει εὐχήν. Ὑπέστρεψαν δὲ πρὸς τὸν πατέρα αὐτῶν καὶ ἦν τὸ πρόσωπον αὐτοῦ τεταραγμέ[f. 262r^a]νον καὶ ἐποίησε μετάνοιαν λέγων· Εὕξαι ὑπὲρ ἐμοῦ, πάτερ, ὅτι πέπτωκα εἰς πορνείαν. Καὶ διηγῆσατο πῶς ἐπολεμήθη ὁ νοῦς αὐτοῦ. Ἦν δὲ ὁ γέρων διορατικὸς καὶ ἐθεώρει ἐπὶ τὴν κεφαλὴν² αὐτοῦ πέντε στεφάνους. Καὶ εἶπεν αὐτῷ· Θάρσει, τέκνον, ὡς γὰρ ἦλθες, εἶδον στεφάνους ὀπίσω³ σου. Οὐ γὰρ ἠττήθης, ἀλλὰ μᾶλλον ἐνίκησας, ἐφόσον οὐκ ἐτέλεσας τὴν ἀμαρτίαν. Μέγας γὰρ ἀγὼν ἔστιν, ὅταν ἄνθρωπος εὐκαιρίαν λαβὼν ἐγκρατεύσῃται. Μέγα μισθὸν ἔχει, ὅτι ἰσχυρότερος καὶ ὀξύτερος οὗτος ὁ πόλεμος τοῦ ἐχθροῦ, καὶ δυσχερές ἔστι φυγεῖν τὰς παγίδας αὐτοῦ. Τί γὰρ νομίζεις περὶ τοῦ μακαρίου Ἰωσήφ ἀπλῶς εἶναι τὸ πρᾶγμα; Ἀλλ' ὡς ἐπὶ θεάτρου ἦν τὸ γινόμε[f. 262r^b]νον, ὅτι καὶ ὁ Θεὸς καὶ οἱ ἄγγελοι αὐτὸν ἐθεώρουν⁴ ἀγωνιζόμενον, καὶ ὁ διάβολος καὶ οἱ δαίμονες πλέον ἐξεθρίουν τὴν γυναῖκα. Ὅτε οὖν ἐνίκησεν ὁ ἀθλητής, πάντες οἱ ἄγγελοι φωνῆ μεγάλης ἔδωκαν δόξαν τῷ Θεῷ λέγοντες· Ἐνίκησε ξένην νίκην ὁ ἀθλητής. Καλὸν οὖν τὸ μηδὲ δι' ἐνθυμήσεως πράττειν τὸ κακόν. Εἰ δὲ πειράζεσαι, ἀγωνί-σαι μὴ ἠττήθῃναι.

¹ εἶπε τοῖς πατράσι λέγων] λέγει τοῖς πατράσι S ² ἐπὶ τὴν κεφαλὴν] ἐπὶ τῆς κεφαλῆς S

³ ὀπίσω] ἐπάνω S ⁴ αὐτὸν ἐθεώρουν] ἐθεώρουν αὐτὸν S

N.453 (cf. 4.101)

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*

N.454 (cf. 5.52)

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 ἀγνοῶν. Πάρη-
νώχλη οὖν αὐτῷ¹ δαίμων πορνείας. Οὗτος ἐπυροῦτο μέν, ἠγνόει δὲ ἐξ
ἀπειρίας τὴν ἐπιθυμίαν τοῦ πράγματος, ὡς ἐρᾶν μόνον μόνον² τὸν τοῦ
Θεοῦ δοῦλον, μὴ εἰδέναι δὲ τινος καθέστηκεν ἐραστής. Δείκνυσιν οὖν
[f. 262v^a] αὐτῷ ὁ διάβολος ἄνθρωπον ἐπάνω κείμενον γυναικὸς ἐπ’
αἰσχρότητι. Ὁ Θεὸς δὲ ἐωρακῶς τὴν ἀπάτην τοῦ δαίμονος καὶ τὴν
ὑπερβολὴν, ἐσκέπασε τὸν ἀδελφὸν καὶ τὸν πόλεμον κατέσβεσεν.

456. Ἐλεγον περὶ μεγάλου γέροντος ὅτι παρέβαλεν εἰς κοινόβιον καὶ
εἶδε παιδίον ἐκεῖ καὶ οὐκ ἤθελε κοιμηθῆναι ἐν τῷ τόπῳ. Λέγουσιν αὐτῷ οἱ
μετ’ αὐτοῦ ἀδελφοί· Καὶ σὺ φοβῆ, ἀββᾶ; Ὁ δὲ εἶπεν³· Φύσει οὐ φοβοῦμαι,
τέκνα, ἀλλὰ τίς χρεῖα πολέμου ἀργοῦ;

457. Ἐλεγον ὅτι ἀπῆλθε ποτὲ ὁ διάβολος καὶ ἔκρουσεν εἰς κοινόβιον καὶ
ὑπήκουσε παιδίον τοῦ δοῦναι ἀπόκρισιν, καὶ θεασάμενος ὁ δαίμων τὸ
μειράκιον λέγει⁴· Εἰ σὺ εἶ ἐνταῦθα, ἐμοῦ χρεῖα οὐκ ἔστιν.

458. Ἐλεγον [f. 262v^b] οἱ πατέρες ὅτι οὐ φέρει ὁ Θεὸς τὰ παιδιά εἰς τὴν
ἔρημον ἀλλ’ ὁ Σατανᾶς, ἵνα καταστρέφη τοὺς εὐσεβῶς θέλοντας ζῆν.

459. Κατέπλευσέ ποτε πλοῖον ἐπὶ Δίοικον καὶ ὤρμησεν εἰς τὸ ὄρος τῶν
μοναχῶν. Καὶ ἐξελθοῦσα γυνὴ ἐκ τοῦ πλοίου ἐκάθισεν ἐπὶ βουνόν. Ἐλθὼν
οὖν ἀδελφὸς γεμίσει ὕδωρ εἶδεν αὐτὴν καὶ ἀνέκαμψε πρὸς τὸν πρεσβύ-
τερον λέγων· Ἴδου παρὰ τὸν ποταμὸν γυνὴ καθέζεται, ὃ οὐδέποτε, ἀββᾶ,
γέγονεν ὧδε. Ἀκούσας δὲ ὁ γέρον ἔλαβε τὴν ῥάβδον, καὶ ἐξελθὼν ἔτρεχε
κράζων καὶ λέγων· Βοηθεῖτέ μοι, ἀδελφοί, ὅτι λησταί. Καὶ πάντες ἰδόντες
αὐτὸν ἔτρεχον καὶ αὐτοὶ μετὰ ῥάβδων ἐπὶ τὸ πλοῖον. Καὶ ἰδόντες οἱ
ναῦται τὴν ὁρμὴν αὐτῶν ἐνό[f. 263r^a]ησαν καὶ ἀρπάσαντες τὴν γυναῖκα
ἄνω, ἔκοψαν τὰ σχοινία καὶ ἀφῆκαν τὸ πλοῖον ἀπελθεῖν τῷ ρεύματι.

¹ αὐτῷ] αὐτὸν S

² μόνον] om S

³ Ὁ δὲ εἶπεν] om S

⁴ λέγει] εἶπεν S

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. Παρθένος τις εὐλαβῆς οἰκοῦσα ἐν τῇ πόλει, ἔχουσα στρατιώτην γείτονα,¹ ἀπελθούσης τῆς μητρὸς αὐτῆς εἰς ὁδόν, ὁ στρατιώτης ἐπιπηδήσας ἐβιάσατο τὴν παρθένον. Μετὰ δὲ τὸ ἐξελθεῖν αὐτόν, ἀποδυσασμένη τὸ σχῆμα τῆς παρθενίας, ἐκάθισεν ἐπὶ ψιαθίου θρηνοῦσα, τὴν ἐσθῆτα ἦν ἐφόρει διαρρήξασα. Ἐλθούσης δὲ τῆς μητρὸς αὐτῆς, διηγῆσατο αὐτῇ τὸ συμβάν. Ἔμεινεν οὖν ἐπὶ πολλὰς ἡμέρας πενθήρης οὕτως ἡ κόρη καθήμενη. Μετὰ δὲ ταῦτα, παρθενεύουσαι καὶ κληρικοὶ μαθόντες, ἦλθον πρὸς αὐτὴν λέγοντες· [f. 263r^b] Οὐ παρὰ σοῦ γέγονε τὸ ἀμάρτημα. Ἡ δὲ οὐκ ἐπέθετο λέγουσα· Ἀπεβάλετό με ὁ Θεός, καὶ πῶς ἔχω φορέσαι τὸ σχῆμα, τοῦ Θεοῦ μὴ θελήσαντός με; Οὐκ ἠδύνατο ὁ Θεός κωλύσαι τὸ τόλμημα; Ἐπειδὴ δὲ ἀναξίαν με εἶδεν τοῦ σχήματος, οὕτω μένω. Ἔμεινεν οὖν μέχρι τελευτῆς ὄδυρομένη καὶ κλαίουσα ἐν σωτηριῶδει πένθει μετὰ κατανύξεως ὑπερβαλλούσης.

461. Συμφωνηταὶ δύο ἐμόνασαν. Οὗτοι ἄσκησιν ὑπερβάλλουσαν καὶ βίον ἐνάρετον ἐπολιτεύσαντο. Συνέβη δὲ τὸν ἕνα κοινοβιάρχην γενέσθαι, ὁ δὲ ἄλλος ἀναχωρητῆς μείνας καὶ τελείως ἀσκήσας, θαύματα ἐποίει μεγάλα. Ἰᾶτο δαιμονίωντας καὶ προρρήσεις ἔλεγεν καὶ νοσοῦντας ἐθεράπευ [f. 263v^a]εν. Ὁ οὖν ἀπὸ ἀσκητῶν κοινοβιάρχης γενόμενος, ἀκούσας ὅτι τοσοῦτων χαρισμάτων κατηξιώθη ὁ συμφωνητῆς αὐτοῦ, ἠσύχασεν ἀπὸ τῶν ἀνθρώπων ἐβδομάδας τρεῖς ἐκτενῶς δεόμενος τοῦ Θεοῦ ἀποκαλύψαι αὐτῷ πῶς μὲν ἐκεῖνος θαυματουργεῖ καὶ περιβόητος παρὰ πᾶσι γέγονεν, ἐγὼ δὲ οὐδενὸς τούτων μετέλαβον. Καὶ ὦφθη αὐτῷ ἄγγελος Κυρίου λέγων ὅτι ἐκεῖνος τῷ Θεῷ κάθηται στενάζων καὶ κλαίων πρὸς αὐτόν ἡμέρας καὶ νυκτὸς πεινῶν καὶ διψῶν διὰ τὸν Κύριον, σὺ δὲ πολλὰ μεριμνῶν ἔχεις τὴν τῶν πολλῶν συντυχίαν. Ἀρκεῖ σοι οὖν ἡ παράκλησις τῶν ἀνθρώπων.

462. Ἀναχωρητῆς τις γέγονεν ἐπίσκοπος. Οὗτος δι' εὐλάβειαν καὶ ἡσυχίαν οὐδενὶ ἐπετίμα, μα[f. 263v^b]κροθύμως φέρων τὰ ἐκάστου πταίσματα. Ὁ δὲ τούτου οἰκονόμος οὐ κατὰ λόγον ἐδιοῖκει τὰ τῆς ἐκκλησίας πράγματα. Καὶ λέγουσι τινὲς τῷ ἐπισκόπῳ· Διατί οὐκ ἐπιτιμᾷς τῷ οἰκονόμῳ οὕτως καταφρονοῦντι; Παραπέμπεται ὁ ἐπίσκοπος τὴν ἐπιτίμησιν. Τῇ ἐξῆς ἀνέρχονται πρὸς αὐτόν οἱ κατὰ τοῦ οἰκονόμου παροξύναντες αὐτόν. Μαθὼν δὲ ὁ ἐπίσκοπος ἐκρύβη ἐν τινι τόπῳ. Ἄνελθόντες δὲ ἐκεῖνοι οὐχ εὔρον τὸν ἐπίσκοπον. Πολλὰ δὲ ζητήσαντες καὶ εὐρόντες λέγουσιν αὐτῷ· Διατί ἐκρύβης ἡμῶν; Ὁ δὲ ἔφη ὅτι ἄ

¹ γείτονα] γείτωνα C

N.460 (cf. 3.49)

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.

N.461

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."

N.462 (cf. 9.23)

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 ἔτεσι δεόμενος τοῦ Θεοῦ, ταῦτα¹ ὑμεῖς εἰς δύο ἡμέρας θέλετε συλῆσαι.

463. Εἶπεν γέρων· Ὡσπερ εἰς πε[*f.* 264*r*^a]ζευομένην στράταν οὐκ ἀνέρχεται χλωρόν² τίποτε, οὐδὲ κἄν βάλλης σπέρμα διὰ τὸ πατεῖσθαι τὸν τόπον, οὕτως καὶ ἐφ' ἡμῶν. Ἡσύχασον δὲ ἀπὸ παντὸς πράγματος καὶ βλέπεις φυόμενα ἃ οὐκ ἦδεις ὅτι ἔσωθέν σου ἦσαν, ἐπειδὴ εἰς αὐτὰ περιεπάτεῖς.

464. Εἶπέν τις τῶν ἀγίων ὅτι ἀδύνατόν ἐστιν ἀνθρώπῳ, ἐφόσον ἔχει τὴν γλυκύτητα τοῦ κόσμου, ἔχειν³ τὴν γλυκύτητα τοῦ Θεοῦ. Πάλιν δέ, ἐάν γεύσῃται τῆς γλυκύτητος τοῦ Θεοῦ, μισεῖ πάντα τὰ τοῦ αἰῶνος τούτου, καθὼς γέγραπται εἰς τὰ εὐαγγέλια, οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν. Καὶ ἡμεῖς, ἐφόσον θέλομεν⁴ τῶν ἀνθρώπων τὴν σχέσιν καὶ τὴν ἀνάπαυσιν τοῦ σώματος, οὐ δυνάμεθα ἀπολαῦσαι τῆς γλυκύτητος τοῦ Θεοῦ. Τοῦτο δὲ λέγω, [*f.* 264*r*^b] ὅτι, ἐάν τις καθίσῃ εἰς τὸ κελλίον αὐτοῦ καὶ σιωπὴν ἀσκήσῃ καὶ εὐχήν, καὶ τὸ ἔργον αὐτοῦ ποιῇ⁵ ἀπὸ ψυχῆς ἐν τῷ καιρῷ τούτῳ, δύναται σωθῆναι.

465. Εἶπεν γέρων· Μοναχὸς πίνων⁶ ἐπάνω τριῶν ποτηρίων μὴ εὕξῃται ὑπὲρ ἑμοῦ.

466. Ἀδελφὸς ἠρώτησε γέροντα λέγων ὅτι τὸ κεχρησθαι ἀδιαφόρως τῷ φαγεῖν καὶ τῷ πιεῖν⁷ τί γεννᾷ τῷ ἀνθρώπῳ; Ἀπεκρίθη ὁ γέρον ὅτι πᾶν κακὸν γεννᾷ. Βλέπομεν γὰρ ὅτι ἡ τελεία ἐρήμωσις τῆς Ἱερουσαλήμ γέγονεν διὰ Ναβουζαρδάν τοῦ ἀρχιμαγεύρου. Καὶ πάλιν ὁ Κύριος παρήγγειλε τοῖς μαθηταῖς αὐτοῦ λέγων· *Βλέπετε μὴ βαρυνθῶσιν*⁸ *ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ*⁹ *καὶ μέθη καὶ μερίμναις βιωτικαῖς.*

¹ ταῦτα] om S ² χλωρόν] χλορόν ³ ἔχειν] καὶ add S ⁴ θέλομεν] θέλωμεν C

⁵ ποιῇ] ποιεῖ S ⁶ πίνων] οἶνον add S ⁷ τῷ φαγεῖν καὶ τῷ πιεῖν] τὸ φαγεῖν καὶ πιεῖν C

⁸ βαρυνθῶσιν] βαρηνθῶσιν S ⁹ κραιπάλη] κρεπάλη 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 performing 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 commandment 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 [f. 264v^a] ἔπαρσις ἐν μέσῳ αὐτῶν, διὰ τὸ ὑπερβαίνειν ἀλλήλους ταῖς ἀρεταῖς. Ἦσαν δὲ νηστεύοντες· καὶ ὁ μὲν διὰ δύο ἡσθιεν, ὁ δὲ διὰ τεσσάρων, ἄλλος δι' ἑβδομάδος. Καὶ ὁ μὲν οὐκ ἡσθιεν ἄρτον, ἄλλος δὲ οὐκ ἔπιεν οἶνον. Καί, ἵνα εἴπω συντόμως, ἐν πάσῃ ἀρετῇ κεκοσμημένοι ἦσαν.

468. Εἶπεν γέρων· Μὴ θῆς τράπεζαν πρὸ τῆς ὥρας μόνος ὢν, καὶ μὴ λάλη πρὸ τοῦ σὲ ἐρωτηθῆναι. Καί, ἐὰν ἐρωτηθῆς, λάλησον τὸ πρέπτον μετὰ συνέσεως.

469. Ἐλεγον περὶ τινος ἀγίου ὅτι ὠμολόγησεν ἐν διωγμῷ καὶ πολλὰ ἐβασανίσθη, ὥστε καὶ καθίσει αὐτὸν εἰς θρόνον χαλκοῦν πεπυρωμένον. Καὶ ἐν τῷ μεταξύ ἐγένετο ὁ μακάριος Κωνσταντῖνος βασιλεὺς καὶ ἀπελύθησαν οἱ χριστιανοί. Καὶ θεραπευ[*f.* 264v^b]θεις ὁ ἅγιος οὗτος ὑπέστρεψεν εἰς τὸ κελλίον αὐτοῦ. Καὶ ὡς εἶδε τοῦτο μακρόθεν εἶπεν· Οἴμοι, ὅτι εἰς πολλὰ κακὰ πάλιν ἔρχομαι. Τοῦτο δὲ εἶπεν διὰ τοὺς ἀγῶνας καὶ πάλας πρὸς τοὺς δαίμονας.

470. Εἶπεν γέρων· Βλέπεις ὅτι ὁ διάβολος τὴν πρώτην πληγὴν τῷ ἰώβ¹ εἰς τὰ ὑπάρχοντα αὐτῷ προσήνεγκε,² καὶ ἰδὼν³ ὅτι οὐκ ἀπεχώρισε⁴ τοῦ Θεοῦ, τότε⁵ τὴν δευτέραν εἰς τὸ σῶμα αὐτοῦ ἐπέφερεν. Καὶ οὐδὲ οὗτος ὁ γενναῖος ἀθλητὴς ἤμαρτεν ἐν τῷ λόγῳ⁶ τοῦ στόματος αὐτοῦ. Εἶχε γὰρ ἔσωθεν⁷ τὰ ὑπάρχοντα τοῦ Θεοῦ καὶ πάντοτε ἐν αὐτοῖς ἔμενεν.

471. Εἶπεν γέρων ὅτι ὁ εἰσερχόμενος εἰς μυρεψόν, κἂν μὴδὲν ἀγοράσῃ, ἀλλὰ πάντως μεταλαμβάνει τῆς εὐωδίας, οὕτως [f. 265r^a] καὶ ὁ παραβάλλων τοῖς πατράσιν, ἐὰν γὰρ θελήσῃ ἐργάσασθαι, ὑποδεικνύουσιν αὐτῷ τὴν ὁδὸν τῆς ταπεινώσεως καὶ τεῖχος αὐτῷ γίνεται ἐν ταῖς ἐπιδρομαῖς τῶν δαιμόνων.

¹ ὅτι ὁ διάβολος... ἰώβ] ὅτι τῷ ἰώβ τὴν πρώτην πληγὴν S

² αὐτῷ] om S, προσήνεγκε] ἐνεήνεγκε S ³ ἰδὼν] ἰδὸν C ⁴ ἀπεχώρισε] add αὐτὸν S

⁵ τότε] om S

⁶ καὶ οὐδὲ οὗτος... τῷ λόγῳ] οὐδὲ οὕτως ἀμαρτίαν ἐποίησε τὸν γενναῖον ἀθλητὴν, οὐδὲ ἐν τῷ λόγῳ S

⁷ ἔσωθεν] ὁ γενναῖος add S

N.467 (cf. 20.10)

They said of the Scetiotas 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."

472. Εἶπεν γέρων· Ἐάν ἴδῃς τινὰ ἐμπεσόντα εἰς ὕδωρ καὶ δύνασαι αὐτῷ βοηθῆσαι, χάλασον αὐτῷ τὴν ράβδον καὶ ἔλκυσον αὐτόν. Καὶ ἐάν μὴ δυνηθῆς ἐλκύσαι αὐτόν, κατάλιπε αὐτῷ τὴν ράβδον σου. Ἐάν δὲ αὐτῷ δώσης τὴν χεῖρα σου καὶ μὴ δυνηθῆς ἐλκύσαι αὐτόν, ἔλκει σε αὐτὸς κάτω καὶ ἀμφοτέροι ἀποθανεῖσθε. Τοῦτο δὲ ἔλεγεν πρὸς τοὺς ἐμβάλλοντας ἑαυτοὺς βοηθῆσαι τινὶ ἐν πειρασμοῖς ὑπὲρ τὸ μέτρον ἑαυτῶν.

473. Εἶπεν γέρων· Χρὴ τὸν ἄνθρωπον φυλάττειν τὸ ἔργον αὐτοῦ [f. 265r^b], ἵνα μὴ ἀπολέσῃ τι ἐξ αὐτοῦ. Ἐάν γάρ τις ἐργάσῃται¹ πολλὰ καὶ μὴ φυλάξῃ, οὐδὲν ὠφελεῖ. Ἐάν δὲ τις ἐργάσῃται ὀλίγα καὶ φυλάξῃ, στήκει τὸ ἔργον αὐτοῦ. Καὶ διηγήσατο τοιοῦτον πρᾶγμα, ὅτι ἀδελφῷ τινὶ κατελείφθη κληρονομία καὶ θέλων ποιῆσαι ἀγάπην ὑπὲρ τοῦ τελευτήσαντος, εὐκαίρησεν ἀδελφὸν ἐλθεῖν ἀπὸ τῆς ξένης. Καὶ ἤγειρεν αὐτόν τὴν νύκτα λέγων· Ἐγειροῦ, βοήθησόν μοι. Ὁ δὲ ἀδελφὸς παρεκάλει λέγων ὅτι ἀπὸ κόπου εἰμὶ καὶ οὐ δύναμαι. Ὁ δὲ λέγει αὐτῷ· Εἰ μὴ ἔρχῃ, ἀνάστα ὕπαγε. Καὶ ἀνέστη ὁ ξένος καὶ ἀπήλθεν. Τῇ οὖν ἐπιούσῃ νυκτὶ θεωρεῖ ἐν ὁράματι ὅτι σῖτον ἔδωκε τῷ ἀρτοκόπῳ καὶ οὐκ ἔδωκεν αὐτῷ οὐδὲν ἕνα ἄρτον. Καὶ ἀναστὰς ἀπήλθ[. 265v^a]θε πρὸς τινὰ μέγαν γέροντα καὶ ἀνήγγειλεν αὐτῷ πάντα. Καὶ εἶπεν ὁ γέρων· Καλὸν μὲν ἔργον ἐποίησας, ἀλλ' οὐκ ἀφῆκ' σε ὁ ἐχθρὸς λαβεῖν τὸν μισθόν. Χρὴ οὖν τὸν ἄνθρωπον νήφειν καὶ φυλάττειν τὸ ἔργον αὐτοῦ.

474. Εἶπεν γέρων· Ἐάν γένηται ἀναμέσον σοῦ καὶ ἄλλου λυπηρὸς λόγος, καὶ ἀρνήσῃται τὸν λόγον, μὴ ἐπιξέσης μετ' αὐτοῦ λέγων ὅτι εἶπες, ἐπεὶ² ἐκτρέπεται καὶ λέγει· Ναί, εἶπον. Καὶ τί; Καὶ οὕτως γίνεται μέγας παροξυσμός. Καὶ διηγήσατο οὕτως ὅτι δύο γέροντες εἰς τὰ Κελλία ἐλάλησαν λόγον τῆς Γραφῆς, καὶ ὁ εἷς ἐσφάλη εἰς λόγον καὶ ὁ ἄλλος εἶπεν τῷ πρεσβυτέρῳ. Καὶ ἀναστὰς ὁ πρεσβύτερος ἀπήλθε πρὸς τὸν γέροντα καὶ εἶπεν αὐτῷ· Σὺ εἶπες τὸν λόγον τοῦτον; Ὁ δὲ ἔφη· [f. 265v^b] Ναί. Καὶ εἶπεν αὐτῷ· Ἐάν ἔλθῃς εἰς τὴν ἐκκλησίαν, ἄρνησαι τὸν λόγον τοῦτον. Καὶ ἐλθόντος αὐτοῦ εἰς τὴν ἐκκλησίαν ἠρώτησεν αὐτόν ὁ πρεσβύτερος λέγων· Σὺ εἶπες τὸν λόγον τοῦτον; Ὁ δὲ ἔφη· Οὐχί. Καὶ λέγει καὶ τῷ ἄλλῳ· Σὺ ἤκουσας τὸν λόγον τοῦτον; Καὶ ἠρνήσατο καὶ ἔβαλε μετάνοιαν καὶ γέγονεν εἰρήνη μεγάλη.

¹ ἐργάσῃται] ἐργάσῃται S

² ἐπεὶ corr] ἐπι C ἐπι S

N.472

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.

N.473

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.'"

N.474

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.

Περὶ τοῦ μὴ κρίνειν

475. Ἀδελφός ἠρώτησε τινὰ τῶν γερόντων, ὥστε συγκρίναι αὐτῷ λόγον γυμνασίας· Ἴδού, φησί, βλέπω τινὰ ποιοῦντα πράγμα καὶ διηγοῦμαι αὐτὸ ¹ τινί. Καὶ βλέπω, φησίν, ὅτι οὐ κρίνω αὐτὸν ἀλλὰ μόνον λαλοῦμεν, οὐκ ἔστιν οὖν καταλαλιά; Καὶ εἶπεν ὁ γέρον· Ἐὰν κατὰ πάθος λαλῆς ἔχων τι κατ' αὐτοῦ, καταλαλιά ἐστιν, ἐὰν δὲ ἐλεύθερος ἦ ἀπὸ πάθους, οὐκ ἔστι [f. 266r^a] καταλαλιά ἀλλ' ἵνα μὴ αὐξηθῆ τὸ κακόν.²

476. Ἄλλος οὖν ἀδελφός εἶπε τῷ γέροντι· Ἐὰν οὖν³ ἔλθω πρὸς τινὰ τῶν γερόντων καὶ ἐρωτήσω αὐτὸν ὅτι θέλω μεῖναι πρὸς τὸν δεῖνα, οἶδεν δὲ ὅτι οὐ⁴ συμφέρει μοι, τί ἔχει μοι ἀποκριθῆναι; Ἐὰν εἶπη μοι μὴ ἀπέλθης, οὐ κατακρίνει αὐτὸν τῷ λογισμῷ; Καὶ εἶπεν ὁ γέρον· Ταύτην τὴν λεπτότητα οὐ πολλοὶ ἔχουσιν. Ἐὰν οὖν ἔχη⁵ ἡ κίνησις πάθος καὶ εἶπη· ἑαυτὸν βλάπτει καὶ οὐκ ἔχει ὁ λόγος δύναμιν. τί οὖν λέγει ἐγὼ οὐκ οἶδα, καὶ ἑαυτὸν ἐλευθεροῖ. Ἐὰν δὲ ἠλευθέρωται ἀπὸ πάθους, οὐ κατακρίνει τινά, ἑαυτὸν δὲ αἰτιᾶται λέγων· Φύσει ἐγὼ ἀσύστροφός εἰμι καὶ τάχα οὐ συμφέρει σοι. Καί, ἐὰν ἦ ἐκεῖνος συνετός, οὐκέτι ὑπάγει. [f. 266r^b] Οὐ γὰρ εἶπεν διὰ κακίαν, ἀλλ' ἵνα μὴ αὐξηθῆ τὸ κακόν.

477. Ἦκουσέ τις τῶν ἀγίων ὅτι ἀδελφός τις ἐνέπεσεν εἰς πορνείαν καὶ εἶπεν· ὦ, κακῶς ἐποίησεν. Μετ' ὀλίγας οὖν ἡμέρας ἐκοιμήθη ὁ ἀδελφός καὶ ἦλθεν ἄγγελος τοῦ Θεοῦ μετὰ τῆς ψυχῆς τοῦ ἀδελφοῦ πρὸς τὸν γέροντα καὶ λέγει αὐτῷ· Ἴδε, ὃν ἔκρινας ἐκοιμήθη. Ποῦ οὖν κελεύεις βάλλω αὐτόν, εἰς βασιλείαν ἢ εἰς κόλασιν; Καὶ ἔμεινεν ὁ γέρον ἕως τῆς θανάσης [s.c.] αὐτοῦ αἰτούμενος τὸν θεὸν συγγνώμην, περὶ τούτου δακρύων καὶ πονῶν μεγάλως.

¹ αὐτὸ] αὐτῷ C ² lacuna? cf. fin. N.476. ³ οὖν] om S ⁴ οὐ] om C

⁵ ἔχη corr] ἔχει C, εἶη B

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. Εἶπέν τις τῶν ἁγίων ὅτι οὐκ ἔστι ταύτης τῆς ἐντολῆς καλλίον, τὸ μὴ ἐξουθενεῖν τινὰ τῶν ἀδελφῶν. Γέγραπται γάρ· ἐλεγμῶ ἐλέγξεις τὸν πλησίον σου καὶ οὐ λήψῃ δι' αὐτὸν ἀ[f.266v^a]μαρτίαν. Ἐάν οὖν ἴδῃς τὸν ἀδελφὸν ἁμαρτάνοντα καὶ μὴ εἶπης, ἵνα τέως γινῶ τὸ ἴδιον σφάλμα, ἐκ τῶν χειρῶν σου ἐκζητηθήσεται τὸ αἷμα αὐτοῦ. Ἐάν δὲ ἐλεγχθῇ καὶ ἐπιμείνῃ, τῇ ἁμαρτίᾳ αὐτοῦ ἀποθανεῖται. Καλὸν οὖν σοὶ τὸ ἐλέγχειν μετὰ ἀγάπης καὶ μὴ λοιδορεῖν ἢ ἐξουθενεῖν ὡς ἐχθρόν.

479. Κοινοβιάρχης τις ἦν ἔχων πολλὴν δόξαν παρὰ τῶν ἀνθρώπων, πατὴρ μοναχῶν διακοσίων. Τούτῳ ὁ Κύριος ὡς γέρον πτωχὸς παρέβαλεν καὶ τὸν θυρωρὸν παρεκάλεσεν εἰπεῖν τῷ ἀββᾷ ὅτι ὁ δεῖνα ὁ συναδελφὸς ἐστίν. Καμάτω οὖν πολλῶ εἰσῆλθε μνηῦσαι αὐτῷ ὁ θυρωρὸς καὶ εὔρε τὸν ἀββᾶν ἄλλοις διαλεγόμενον. Σταθεὶς δὲ ὀλίγον προσανήνεγκε περὶ τοῦ πτωχοῦ, μὴ εἰδὼς ὅτι ὁ Χριστὸς [f. 266v^b] ἦν. Ὁ δὲ ἀββᾶς διεμάχετο λέγων αὐτῷ· Οὐχ ὄρας με μετὰ τῶν ἀνθρώπων λαλοῦντα; Ἄφες τέως. Ὁ δὲ ὑπεχώρησεν. Μακροθυμῶν δὲ ὁ Κύριος ἔμεινεν ἐκδεχόμενος ἕως ἂν ἔλθῃ. Περὶ δὲ πέμπτην ὥραν πλούσιός τις παρέβαλεν, ᾧτινι γοργῶς¹ ὑπήκουσεν ὁ κοινοβιάρχης, ὃν ἔωρακὼς σὺν τῷ πλουσίῳ ὁ πλούσιος ἐν ἐλέει καὶ ταπεινῶν φίλος Θεὸς² ἤτησε, παρακαλῶν ὅτι λαλήσαι σοὶ θέλω, ἀββᾶ. Ὁ δὲ σὺν τῷ πλουσίῳ εἰσῆλθεν ἀριστοποιῆσαι σπουδάζων δῆθεν τὸν ξένον. Πάλιν οὖν μετὰ τὸ ἄριστον προπέμπων ἕως τῆς θύρας τὸν πλούσιον, ὑπέστρεψε ταῖς πολλαῖς φροντίσιν αἰχμαλωτισθεὶς, καὶ ἐπιλελησμένος τῆς παρακλήσεως τοῦ πτωχοῦ καὶ ἀνεξικάκου γέροντος. Ὁψίας [f. 267r^a] δὲ γενομένης καὶ μὴ ἀξιωθέντος δέξασθαι τὸν εὐλογημένον καὶ ἀληθινὸν ξένον, ἀνεχώρησε δηλώσας αὐτῷ οὕτως· Εἶπε τῷ ἀββᾷ· εἰ τὴν δόξαν τῶν ἀνθρώπων θέλεις, ἐγὼ σοὶ διὰ τὸν πρότερόν σου κόπον καὶ τὰς ποτέ σου πολιτείας ἐκ τῶν τεσσάρων μερῶν πέμπω παρακαλεῖν σοὶ, ἐπειδὴ χρεῖν καὶ χρεῖσθαι θέλεις. Τῶν δὲ ἀγαθῶν τῆς ἐμῆς βασιλείας οὐ μὴ γεύσῃ. Καὶ οὕτως ἐγνωσθη ὁ παντοκράτωρ πτωχός.

¹ γοργῶς corr] γοργός C and S

² Θεός] Θεοῦ

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. Ἔλεγον περί τινος ἀδελφοῦ ὅτι ἐκάθητο ἐν τῇ ἐρήμῳ καὶ ἦν χλευαζόμενος ὑπὸ δαιμόνων ἐπὶ πολλὰ ἔτη. Αὐτὸς δὲ ἐνόμιζεν ὅτι ἄγγελοι εἰσίν. Ἐξήρχετο δὲ ὁ κατὰ σάρκα πατὴρ αὐτοῦ διὰ χρόνου καὶ ἐπεσκέπτετο αὐτόν. Ἐν μιᾷ οὖν τῶν ἡμερῶν [f. 267r^b] ἔλαβεν πέλεκυν μεθ' ἑαυτοῦ λέγων ὅτι ἐρχόμενος φέρω μικρὰ ξυλάρια μετ' ἐμοῦ. Καὶ προλαβὼν εἷς δαίμων εἶπεν τῷ υἱῷ αὐτοῦ· Ἴδου ὁ διάβολος ἔρχεται πρὸς σε ἐν ὁμοιώματι τοῦ πατρός σου ἔχων πέλυκα¹ εἰς τὴν σπυρίδα αὐτοῦ, ἵνα σὲ φονεύσῃ. Σὺ οὖν προλαβὼν ἄρον τὸν πέλυκα ἀπ' αὐτοῦ καὶ φόνευσον αὐτόν. Ἦλθεν οὖν ὁ πατὴρ αὐτοῦ κατὰ τὸ ἔθος καὶ λαβὼν ὁ υἱὸς αὐτοῦ τὸν πέλυκα ἀπ' αὐτοῦ, κρούσας τὸν πατέρα αὐτοῦ ἀπέκτεινεν αὐτόν. Καὶ εὐθέως ἐκολλήθη² αὐτῷ πνεῦμα πονηρὸν καὶ ἔπνιγεν αὐτόν.

481. Ἦνεγκαν ποτέ τινες εἰς Σκήτιν λάχανα καὶ κολοκύνθια καὶ ἔθηκαν αὐτὰ εἰς τὴν ἐκκλησίαν, ἵνα, ὡς ἔρχονται οἱ ἀδελφοί, λάβωσι πρὸς μικρὸν εἰς [f. 267v^a] τὰ κελλία αὐτῶν. Καὶ ἔλαβεν εἷς γέρων ὀλίγα λάχανα καὶ ὀλίγα κολοκύνθια καὶ πορευθεὶς ἐν τῇ ὁδῷ ἀπὸ τῆς πείνης ἔφαγεν αὐτὰ ὠμά. Καὶ ἀπαντήσας αὐτῷ ἀδελφός εἶπεν αὐτῷ· Ποῦ εἰσὶ τὰ λάχανά σου; Ὁ δὲ ἔφη· Ἐφαγον αὐτά. Λέγει αὐτῷ ὁ ἀδελφός· Ἴδου τὰ ἐμὰ ἐτήρησα. Λέγει αὐτῷ ὁ γέρων· Σὺ οὐκ ἐπεινάς, ἀδελφέ, καὶ διὰ τοῦτο ἐτήρησας αὐτά.

482. Ἀδελφός ποτε ἐκάλεσεν ἀδελφὸν ἐν Σκήτει λέγων· Δεῦρο εἰς τὸ κελλίον μου, ἵνα νίψω τοὺς πόδας σου. Ὁ δὲ οὐκ ἀπήλθεν. Πάλιν δεῦτερον καὶ τρίτον εἶπεν αὐτῷ καὶ οὐκ ἀπήλθεν. Ὑστερον δὲ ἦλθεν εἰς τὸ κελλίον αὐτοῦ καὶ βαλὼν μετάνοιαν παρεκάλει αὐτῷ λέγων· Δεῦρο εἰς τὸ κελλίον μου. Καὶ ἀναστάς ἀπήλθε σὺ [f. 267v^b] αὐτῷ. Καὶ εἶπεν αὐτῷ ὁ ἀδελφός· Πῶς παρακληθεὶς ὑπ' ἐμοῦ πολλάκις οὐκ ἦλθες; Ὁ δὲ εἶπεν· Ὅταν λόγῳ μόνῳ ἔλεγες, οὐκ ἐπληροφορούμην ἔλθεῖν, ὅταν δὲ τὸ μοναχικὸν ἔργον εἶδον, τουτέστι τὴν μετάνοιαν, κἀγὼ χαίρων ἦλθον μετὰ σοῦ.

¹ πέλυκα] πέλεκον S

² ἐκολλήθη] ἐκωλλήθη C

N.480

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.

N.481 (cf. 4.89)

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."

N.482

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. Ἀδελφός ἠρώτησε 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 τοῦτο¹ κατακυριεύεις ὁ ἀδελφός ἔβαλε μετάνοιαν λέγων· Συγχώρησόν μοι ὅτι οὐδὲν τοιοῦτον ἐποίησα. Λέγει ὁ γέρων· Εἰ ὁ ποιήσας αὐτὰ ἐν ταπεινοφροσύνῃ ἦλθεν, σὺ ὁ πηλὸς διατί κενοδοξεῖς; Τί γὰρ ἔστιν τὸ ἔργον σου, ἄθλιε;

484. Ἀδελφός ἠρώτησε γέροντα ὅτι [f. 268r^a] ποιῶ πάντα τὰ πρέποντα ἐν τῷ κελλίῳ μου καὶ οὐχ εὐρίσκω παράκλησιν παρὰ τοῦ Θεοῦ. Λέγει αὐτῷ ὁ γέρων· Τοῦτό σοι συμβαίνει διὰ τὸ συντριβεῖν σε ἀπραγοτέρῳ καὶ βούλεσθαί σε τὸ θέλημά σου προβῆναι. Λέγει ὁ ἀδελφός τῷ γέροντι· Τί οὖν θέλεις ἵνα ποιήσω, πάτερ; Λέγει ὁ γέρων· Ἄπελθε κολληθήτητι ἀνθρώπῳ φοβουμένῳ τὸν Θεὸν καὶ ταπεινώσον ἑαυτὸν αὐτῷ καὶ ἔκδος τὸ θέλημά σου, καὶ τότε εὐρήσεις παράκλησιν παρὰ Θεοῦ.

485. Εἶπεν γέρων· Οὐδέποτε προέβην βῆμα ποδός, εἰ μὴ ἔμαθον ποῦ ἔθηκα τὸν πόδα μου, ἀλλ' εἰστήκειν κατανοῶν καὶ ὅλως μὴ ἐνδιδούς, ἄχρις ἂν ὁ Θεὸς ὠδήγησέν με.

485 bis. Εἶπε γέρων· Ἡ φεύγων φεύγε τοὺς ἀνθρώπους ἢ ἔμπαιζον τῷ κόσμῳ καὶ τοῖς ἀνθρώποις, μωρὸν σεαυτὸν ποιῶν.

486. [f. 268r^b] Περί ταπεινοφροσύνης λόγος Γρηγορίου τοῦ θεολόγου
Πῶς εἰς τὴν σωτήριον ταπεινοφροσύνην καταβησόμεθα τὸν ὀλέθριον ὄγκον τῆς ὑπερηφανίας καταλιπόντες; Ἐὰν διὰ παντὸς ἀσκῶμεν τὸ τοιοῦτον καὶ μηδὲν παρορῶμεν, ὡς οὐ παρὰ τοῦτο βλαπτόμενοι. Τοῖς γὰρ ἐπιτηδεύμασιν ὁμοιοῦται ἡ ψυχὴ καὶ πρὸς ἃ πράττει τυποῦται καὶ πρὸς ταῦτα σχηματίζεται. Ἔστω οὖν σοι καὶ σχῆμα καὶ ἱμάτιον καὶ βάδισμα καὶ καθέδρα καὶ τροφή καὶ κατάστασις καὶ στρωμνῆς παρασκευὴ καὶ οἶκος καὶ τὰ ἐν οἴκῳ πάντα σκεύη πρὸς εὐτέλειαν ἡσκημένα, καὶ μὴν καὶ ψαλμὸς καὶ ᾠδὴ καὶ πρὸς τὸν πλησίον εὐταξία. Καὶ ταῦτα πρὸς εὐτέλειαν μᾶλλον ἢ πρὸς ὄγκον ὀράτω [f. 268v^a]. Μὴ μοι κόμπους ἐν λόγοις σοφιστικοῖς, μηδὲ ἐν ᾠδαῖς ἡδυφωνίας ὑπερβαλλούσας, μηδὲ διαλέξεις ὑπερηφάνους καὶ βαρεῖς, ἀλλ' ἐν ἅπασιν ὑπαφαιρεῖν τοῦ μεγέθους, χρηστὸς πρὸς τὸν φίλον, ἡπιος πρὸς οἰκέτην, ἀνεξίκακος πρὸς τοὺς θρασεῖς,² φιλάνθρωπος πρὸς τοὺς ταπεινοὺς, παρηγορῶν κακουμένους, ἐπισκεπτόμενος τοὺς ἐν

¹ τοῦτο] τούτῳ S

² θρασεῖς] θαρσεῖς 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

ὀδύναις, μηδένα καθάπαξ παρορῶν, γλυκὺς ἐν προσηγορίᾳ, φαιδρὸς ἐν ἀποκρίσει, δεξιὸς εὐπρόσιτος ἐν πᾶσιν.

486 bis. Ἦν τις πατήρ μέγας καὶ τῷ θεῷ ἀνακείμενος, ἔχων μεγάλας δόξας καὶ φήμας ἀληθεῖς ἐν τῇ ἑαυτοῦ χώρᾳ ἐκ τῆς ἐπιπόνου ἀσκήσεως. Καὶ δὴ ἐν μιᾷ τῶν ἡμερῶν ἀπέρχεται πρὸς αὐτὸν ὁ ἔπαρχος τοῦ Ἰλυρικοῦ, ἀνὴρ φρόνιμος [f. 268v^b] καὶ συνετός, θέλων ἐπὶ πλεῖον ὑπ' αὐτοῦ στηριχθῆναι. Καὶ μετὰ τινος λόγους ἤρξατο ὁ πατήρ, τῇ συνήθει¹ αὐτῷ ταπεινοφροσύνη χρώμενος, πρῶτον μὲν νουθετεῖν τὸν ἔπαρχον περὶ φιλανθρωπίας τῶν ὑπηκόων, εἶτα περὶ ἑαυτοῦ διεξίει, μὴ ἄξιον εἶναι, κατὰ τὸ γεγραμμένον, ἀτενίσαι καὶ ἰδεῖν εἰς τὸ ὕψος τοῦ οὐρανοῦ ἐκ τῶν ἀφάτων αὐτοῦ πλημμελημάτων. Λέγει οὖν αὐτῷ ὁ ἔπαρχος· Ὑμεῖς ταῦτα, πάτερ, λόγοις διεξέρχεσθε² ταπεινοφρονούντες, τί πρὸς ἡμᾶς τοὺς ἔργους τὰς ἀμαρτίας ἐπιτελοῦντας; Πάλιν ὁ πατήρ ἐμμένων τῇ ταπεινοφροσύνη λέγει· Οὐχὶ πίστευσον, τέκνον, ἀλλ' ἐπ' ἀληθείας ἐγὼ εἶμι ὁ πάντων ἀνθρώπων ἀμαρτωλότερος καὶ οὐκ ἔχω ἐν λογισμῷ, εἰ μὴ ὅτι πάντως τοῖς ἐν τῇ γε[f. 269r^a]έννη μέλλω κατατάττεσθαι καὶ μηδὲ τὸ πρόσωπον ἀξιοθῆναι ἰδεῖν τοῦ Σωτῆρος, οὕτως ἐν ἀμελείᾳ καὶ ῥαθυμίᾳ τὸν βίον μου διανύσας. Καὶ ἄλλα τοιαῦτα ὁ πατήρ ταπεινοφρονῶν ὡς εἴρηται διεξίει.³ Ὁ οὖν ἔπαρχος συνετός ὢν καὶ θέλων καὶ τὸν πατέρα διορθωθῆναι ἐν τούτῳ, πάντα γὰρ καλὰ ἐν καιρῷ αὐτῶν, ἅμα δὲ καὶ τοὺς μετ' αὐτοῦ ὠφελθῆναι, στραφεὶς πρὸς αὐτοὺς ἠρέμα τινὰ διεξήλθεν. Ὁ δὲ πατήρ ἠρώτησε· Τί ἂν εἴη τὸ λεχθέν; Οἱ δὲ ἀκούσαντες ἔκρυπτον. Ὡς οὖν οὐ συνεχῶρει ὁ πατήρ, λέγουσιν αὐτῷ· Τοῦτο εἶπεν ἡμῖν, πάτερ,⁴ ἡ ἐξουσία αὐτοῦ, ὅτι δεῦτε, ἀδελφοί, ἀπέλθωμεν καί, κἄν τοῦ κόσμου τούτου ἀπολαύσωμεν, ἐν ὅσῳ ἀπέγνωσται ἡμῖν⁵ τὰ τῆς σωτηρίας. Εἰ γὰρ οὕτως⁶ ὁ τηλικαύτην ἄσκησιν ἐκτελῶν [f. 269r^b] καὶ οὕτως εὐαρεστῶν τῷ Θεῷ, οὐδὲ ὄλωσ λέγει φιλανθρωπίας ἀξιοῦσθαι παρ' αὐτοῦ, τί ἂν εἴποιμεν ἡμεῖς οἱ τοῖς κακοῖς καθημέραν συμφυρόμενοι; Ματαία γὰρ ἡ τῶν ἀρετῶν ἄσκησις, διὰ τὸ μηδένα δύνασθαι τῆς τελειότητος ἐφικέσθαι. Ταῦτα ἀκούσας ὁ πατήρ ἔκρουσε τὸ ἑαυτοῦ πρόσωπον καὶ μικροῦ δεῖν καὶ τὴν ἐσθῆτα διεύρηξε κράζων καὶ λέγων· Μὴ, τέκνα, μὴ τοῦτο ποιήσεται.⁷ Κάγῳ γὰρ καὶ πάντες τῆς φιλανθρωπίας τοῦ Θεοῦ ἐλπίζομεν τυχεῖν, διότι νικᾷ τὸ εὐσπλαγχνον αὐτοῦ τὰ ἡμῶν πλημμελήματα. Ἀλλὰ ταπεινῶν τὸν

¹ συνήθει] συνήθη C ² διεξέρχεσθε] διεξέρχεσθαι C

³ ὁ πατήρ... διεξίει] ὡς εἴρηται ταπεινοφρονῶν ὁ πατήρ διεξέρχεσθε S

⁴ Τοῦτο εἶπεν ἡμῖν, πάτερ] Τοῦτο ἡμῖν, πάτερ, εἶπεν S

⁵ ἡμῖν] om S

⁶ οὕτως] οὗτος S

⁷ ποιήσεται] 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 conversations 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 intelligent 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,

ἐμαυτοῦ λογισμόν καὶ ὑμᾶς νουθετῶν ἐν ταῖς ἀγαθοεργίαις ὑμῶν μὴ ἐπαίρεσθαι, ἀλλὰ ἐμμένειν τῇ ταπεινοφροσύνῃ ταῦτα διεξήλθον πρὸς [f. 269v^a] ὑμᾶς. Λέγει αὐτῷ ὁ ἔπαρχος· Κἀγὼ ἔγνων τοῦτο, πάτερ, ἀλλὰ παρακαλῶ σε, μέτρῳ κέρησο τοῖς λόγοις τῆς ταπεινοφροσύνης καὶ μᾶλλον πρὸς τοὺς ἀκούοντας ἀρμοζομένους,¹ μήποτε ὡς ὑπεδείχθη ἀρτίως μὴ μόνον οὐκ οἰκοδομηθῶσιν οἱ ἀκούοντες, ἀλλὰ καὶ καταστραφῶσι τῇ βραθυμίᾳ τῆς ἀπογνώσεως κυκλωθέντες. Ἔργοις δὲ ταπεινοῦν ἑαυτὸν² καὶ ὑπὲρ μέτρον καλόν, ὠφελεῖ γὰρ τοὺς ὀρώντας. Καὶ τῇ χάριτι τοῦ Θεοῦ πάντες ὠφελθέντες καὶ ἀλλήλοις ὁμολογήσαντες χάριτας καὶ τὸν Θεὸν δοξάσαντες ἀνεχώρησαν.

487. [f. 269v^a] Περὶ τῶν ιβ' ἀναχωρητῶν

Ἀναχωρηταὶ ἅγιοι, σοφοὶ καὶ πνευματικοί,³ τὸν ἀριθμὸν δώδεκα,⁴ συναχθέντες ἐπὶ τῷ αὐτῷ⁵ ἀπήτη[f. 269v^b]σαν ἑαυτοῦς⁶ εἶπειν ἕκαστος⁷ ἃ κατῴρθωσεν εἰς τὸ κελλίον αὐτοῦ⁸ καὶ ποίαν ἄσκησιν⁹ ἤσκησε πνευματικὴν.

Ὁ πρῶτος καὶ¹⁰ πρεσβύτερος αὐτῶν ἔφη· Ἐγὼ, ἀδελφοί, ἀφοῦ ἠρξάμην ἠσυχάζειν, ὅλον ἐσταύρωσα ἑαυτὸν τοῖς ἔξω πράγμασιν, ἐννοῶν τὸ γεγραμμένον *διαρρήξωμεν τοὺς δεσμοὺς αὐτῶν καὶ ἀπορριψόμεν ἀφ' ἡμῶν τὸν ζυγὸν αὐτῶν*. Καὶ τεῖχος ποιήσας ἀναμέσον τῆς ψυχῆς μου καὶ τῶν σωματικῶν, εἶπον ἐν τῇ διανοίᾳ¹¹ μου ὅτι, ὥσπερ ὁ ἔσω τοῦ τείχους, οὐχ ὄρα τὸν ἔξω ἐστῶτα, οὕτως μηδὲ σὺ θελήσης ὄραν τὰ ἔξω πράγματα, ἀλλὰ σεαυτῷ πρόσεχε ἐκδεχόμενος καθημέραν τὴν ἐλπίδα τοῦ Θεοῦ. Οὕτως δὲ ἔχω τὰς πονηρὰς ἐπιθυμίας ὡς ὄφεις [f. 270r^a] καὶ *γεννήματα ἐχιδνῶν* καὶ ὅταν αἰσθάνωμαι¹² ἐν τῇ διανοίᾳ μου ταύτας φυομένας μετὰ ἀπειλῆς καὶ ὀργῆς ξηραίνω αὐτάς καὶ οὐκ ἐπαυσάμην ποτὲ ὀργιζόμενος τῷ σώματί μου καὶ τῇ ψυχῇ μου, ἵνα μηδὲν φαῦλον ποιήσωσιν.

Ὁ δεῦτερος εἶπεν· Ἐγὼ εἶπον ἐμαυτῷ, ἀφ' οὗ ἀπεταξάμην τῷ κόσμῳ, ὅτι σήμερον ἀνεγεννήθης, σήμερον ἠρξῶ δουλεύειν Θεῷ,¹³ σήμερον ταῦτα παροικεῖν ἠρξῶ. Οὕτως ἔσο¹⁴ καθεκάστην ὡς ξένος καὶ αὔριον ἀπαλασσομένος· καὶ τοῦτο¹⁵ ἐμαυτῷ συνεβούλευον.

¹ ἀρμοζομένους] ἀρμοζόμενον S ² ἑαυτὸν] ἑαυτοῦς S (? vix leg.)

³ καὶ πνευματικοί] om S ⁴ ἄνδρες πνευματικοί] add S

⁵ τῷ αὐτῷ σοῖ] τὸ αὐτὸ S τὸ αὐτῷ C ⁶ ἑαυτοῦς] om S ⁷ ἕκαστος ἀλλήλοις] S

⁸ εἰς τὰ κελλία αὐτῶν] S ⁹ ἄσκησιν] om S, add ἕκαστος ¹⁰ καὶ] om S

¹¹ διανοίᾳ] καρδίᾳ S ¹² αἰσθάνωμαι] ἐσθάνωμαι C

¹³ σήμερον ἠρξῶ δουλεύειν Θεῷ] om C ¹⁴ ἔσο] ἔσω S ¹⁵ τοῦτο] τούτῳ C

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

Ὁ τρίτος εἶπεν· Ἐγὼ ἀπὸ πρῶτῃ ἀπέρχομαι πρὸς τὸν Κύριον μου καὶ προσκυνήσας αὐτὸν ῥίπτω ἑμαυτὸν ἐπὶ πρόσωπον ἐξομολογούμενος τὰ παραπτώματά μου καὶ οὕτως καταβαίνων προσκυνῶ τοὺς ἀγγέλ[*f.* 270Γ^b]λους αὐτοῦ παρακαλῶν αὐτοὺς δεηθῆναι τοῦ Θεοῦ περὶ ἐμοῦ καὶ πάσης τῆς κτίσεως. Καὶ ὅταν τοῦτο ποιήσω κατέρχομαι ἐν τῇ ἀβύσσῳ καὶ ὅπερ οἱ Ἰουδαῖοι ποιοῦσιν ἐπὶ Ἱεροσολύμων ἀπιόντες περισχιζόμενοι καὶ δακρύνοντες¹ καὶ πενθοῦντες ἐπὶ τῇ συμφορᾷ τῶν πατέρων αὐτῶν, τοῦτο καγὼ ποιῶ, περιέρχομαι τὰς κολάσεις, θεωρῶν τὰ ἴδια μέλη βασανιζόμενα καὶ κλαίω μετὰ κλαίωντων.

Ὁ τέταρτος ἔφη· Ἐγὼ οὕτως εἰμι ὡς ἐν τῷ ὄρει τῶν Ἐλαιῶν καθήμενος μετὰ τοῦ Κυρίου καὶ τῶν ἀγγέλων αὐτοῦ καὶ εἶπον ἑμαυτῶ ἀπὸ τοῦ νῦν μηδένα γίνωσκε κατὰ σάρκα, ἀλλὰ μετὰ τούτων ἔσο καὶ διαπαντὸς ζητῶν αὐτοὺς καὶ τὴν πολιτείαν αὐτῶν μιμούμε[*f.* 270Ν^a]νος, ὡς ἡ καλὴ Μαρία παρὰ τοὺς πόδας τοῦ Κυρίου καθημένη καὶ τὸν λόγον² αὐτοῦ ἀκούουσα λέγοντος· *γίνεσθαι ἅγιοι ὅτι ἐγὼ ἅγιός εἰμι, γίνεσθαι τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστιν*³ καὶ μάθετε ἀπ' ἐμοῦ ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ.

Ὁ πέμπτος εἶπεν· Ἐγὼ τοὺς ἀγγέλους θεωρῶ πᾶσαν ὥραν ἀνερχομένους καὶ κατερχομένους εἰς τὴν κλῆσιν τῶν ψυχῶν· καὶ διαπαντὸς τὸ τέλος προσδοκῶν, λέγω· *Ἐτοίμη ἡ καρδία μου ὁ Θεός.*

Ὁ ἕκτος ἔφη· Ἐγὼ καθημέραν τοὺς λόγους τούτους ἀκούειν νομίζω παρὰ τοῦ Κυρίου· κάμετε δι' ἐμέ, καγὼ ἀναπαύσω ὑμᾶς. Ἔτι μικρὸν ἀγωνίσασθε καὶ δείξω ὑμῖν τὸ σωτήριόν μου καὶ τὴν δόξαν μου. Εἰ ἀγαπᾶ[*f.* 270Ν^b]τε με, εἰ τέκνα μου ἐστέ, ὡς πατέρα παρακαλοῦντα αἰσχύνητε. Εἰ ἀδελφοί μου ἐστέ, αἰδέσθητέ με ὡς πολλὰ δι' ὑμᾶς ὑπομείναντα. Εἰ πρόβάτά μου ἐστέ τοῖς δεσποτικοῖς ἀκολουθήσατε παθήμασιν.

Ὁ ἕβδομος εἶπεν· Ἐγὼ τὰ τρία ταῦτα συνεχῶς μελετῶ καὶ ἀδιαλείπτως ἐπιλέγω ἑμαυτῶ· πίστιν, ἐλπίδα, ἀγάπην, ἵνα τῇ μὲν πίστει χαίρω, τῇ δὲ ἐλπίδι στηριχθῶ, τῇ δὲ ἀγάπῃ μηδένα λυπήσω ποτέ.

Ὁ ὄγδοος εἶπεν· Ἐγὼ πετόμενον⁴ θεωρῶ τὸν διάβολον ζητοῦντα⁵ τίνα καταπίη⁶ καὶ ὅπου δ' ἂν ἀπέλθω, θεωρῶ τοῖς ἔσωθεν ὀφθαλμοῖς καὶ τῷ

¹ καὶ δακρύνοντες] om S ² τὸν λόγον] τῶν λόγων S

³ τέλειός ἐστιν ὁ ἐν τοῖς οὐρανοῖς τε S ⁴ πετόμενον σοῖς] πετώμενον S and C

⁵ ζητοῦντα] ζητοῦν C ⁶ καταπίη] καταπίει 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],

δεσπότη μου Θεῶ ἐντυγχάνω κατ' αὐτοῦ,¹ ἵνα ἄπρακτος μείνη καὶ μηδὲν ἰσχύσῃ καὶ μάλιστα κατὰ τῶν φοβου[*f.* 271^a]μένων αὐτόν.²

Ὁ ἕνατος³ εἶπεν· Ἐγὼ καθημέραν τὴν ἐκκλησίαν τῶν νοερῶν δυνάμεων⁴ θεωρῶ καὶ τὸν Κύριον τῆς δόξης ἐν μέσῳ αὐτῆς ὑπὲρ πάντας λάμποντα. Ὅταν δὲ ἀκηδιάσω, ἀνέρχομαι εἰς τοὺς οὐρανοὺς καὶ θεωρῶ τὰ θαυμαστὰ κάλλη τῶν ἀγγέλων καὶ τοὺς ὕμνους οὓς⁵ ἀναπέμπουσιν ἀπαύστως τῷ Θεῷ, καὶ τὰς μελωδίας αὐτῶν, καὶ μετεωρίζομαι ὑπὸ τῶν φθόγγων καὶ τῆς φωνῆς καὶ τοῦ μέλους αὐτῶν, ὡς ἐννοῆσαι τὸ γεγραμμένον· οἱ οὐρανοὶ *δηγοῦνται δόξαν Θεοῦ* καὶ πάντα τὰ ἐπὶ τῆς γῆς σποδὸν καὶ σκύβαλα ἡγοῦμαι.

Ὁ δέκατος εἶπεν· Ἐγὼ τὸν παραμένοντά μοι ἄγγελον θεωρῶ πλησίον μου καὶ τηρῶ ἑμαυτὸν ἐννοῶν τὸ γεγραμμένον· *προωρώμην τὸν Κύριον ἐνώπιόν μου διαπαντός, ὅτι ἐκ* [*f.* 271^b] *δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ.* Φοβοῦμαι οὖν αὐτὸν θεωροῦντά μου τὰς ὁδοὺς· καὶ γὰρ θεωρῶ αὐτὸν καθεκάστην ἀνερχόμενον πρὸς τὸν Θεὸν καὶ ἐμφανίζοντά μοι τὰ ἔργα καὶ τοὺς λόγους.

Ὁ ἐνδέκατος εἶπεν· Ἐγὼ πρόσωπον ἐπιθείς ταῖς ἀρεταῖς, οἷον τὴν ἐγκράτειαν, τὴν σωφροσύνην, τὴν μακροθυμίαν, τὴν ἀγάπην, εἰς ἑμαυτὸν εἴλκυσα κυκλώσας μοι αὐτάς, καὶ ὅπου δ' ἂν ἀπέλθω, λέγω ἑμαυτῷ· Ποῦ εἰσὶν οἱ παιδαγωγοὶ σου; Μὴ ὀλιγωρήσης, μὴ ἀκηδιάσης ἔχων αὐτάς ἐγγύς σου διαπαντός. Οἶαν θέλεις ἀρετὴν, πάρεστί σοι. Πολλὰ μαρτυρήσουσιν ὑπὲρ σοῦ ἐπὶ Θεοῦ, ὡς εὐροῦσαι ἀνάπαυσιν ἐν σοί.

Ὁ δωδέκατος εἶπεν· Ὑμεῖς μὲν πτέρυγας οὐρανόθεν [*f.* 271^a] ἔχοντες πολιτείαν οὐράνιον κέκτησθε καὶ οὐδὲν θαυμαστόν. Ἐπηρμένους γὰρ ὑμᾶς θεωρῶ τοῖς ἔργοις καὶ τὰ ἄνω διώκοντας. Τῇ γὰρ δυνάμει καὶ μετατέθησθε τῆς γῆς οἱ αὐτοὺς παντελῶς ἀπαλλοτριώσαντες ἐξ αὐτῆς. Τί εἶπω ὑμᾶς, ἐπιγίους⁶ ἀγγέλους ἢ οὐρανίους ἀνθρώπους; Ἐγὼ δὲ ἑμαυτὸν τοιοῦτον κρίνας ἀνάξιον καὶ τοῦ ζῆν, τὰς ἀμαρτίας μου βλέπω ἔμπροσθέν μου, ὅπου δ' ἂν ἀπέλθω καὶ ὅπου δ' ἂν περιστραφῶ, βλέπω αὐτάς προλαμβανούσας με. Ἐν τοῖς καταχθονίοις οὖν ἑμαυτὸν κατεδίκασα λέγων· ἔσομαι μετὰ τούτων μεθ' ὧν καὶ ἄξιός εἰμι. Ἐν τούτοις μικρὸν ὕστερον καταλογισθῆσομαι. Θεωρῶ οὖν ἐκεῖ οἰμω[*f.* 271^b]γὰς καὶ δάκρυα ἄπαυστα καὶ ἀνεκδιήγητα. Θεωρῶ τινὰς βρύχοντας τοὺς ὀδόντας καὶ

¹ αὐτοῦ] αὐτῷ S ² αὐτόν] αὐτῶν codd ³ ἕνατος] ἕνατος C

⁴ δυνάμεων] ἀγγέλων S ⁵ ὕμνους] οὓς om C ⁶ ἐπιγίους] ἐπιγίους 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

άλλομένους ὄλω τῷ σώματι καὶ τρέμοντας ἀπὸ κεφαλῆς ἕως ποδῶν. Καὶ ῥίψας ἑμαυτὸν ἐπὶ τὴν γῆν καὶ σποδὸν καταπασάμενος, ἵκετεύω τὸν Θεὸν τῶν συμφορῶν ἐκείνων πείραν μὴ λαβεῖν. Βλέπω δὲ καὶ θάλασσαν πυρὸς κοχλάζουσαν καὶ διαφυσῶσαν καὶ μυκωμένην, ὡς νομίσει τινὰ μέχρι τοῦ οὐρανοῦ φθάνειν τὰ κύματα τοῦ πυρὸς, καὶ ἐν τῇ φοβερᾷ θαλάσση ἀνθρώπους ἀναριθμήτους ἐρριμμένους ὑπὸ ἀγρίων ἀγγέλων, καὶ μιᾷ φωνῇ ἐκείνους πάντας ὁμοῦ ἀλαλάζοντας καὶ βοῶντας, οἴους οὐδεὶς ἤκουσεν ὄλολυγμούς καὶ φωνὰς καὶ ὡσπερ φρύγανα πάν[*f.* 272^a]τας καιόμενους καὶ τοὺς οἰκτιρμούς τοῦ Θεοῦ ἀποστρεφομένους ἀπ' αὐτῶν διὰ τὰς ἀνομίας αὐτῶν. Καὶ τότε θρηνῶ τὸ γένος τῶν ἀνθρώπων. Πῶς τοιμᾶ λαλήσει λόγον ἢ προσέχειν τινὶ τοσοῦτῳ ἀποκειμένων κακῶν τῷ κόσμῳ; Ἐν τούτοις τοῖς λογισμοῖς κρατῶ ἐν τῇ διανοίᾳ μου τὸ πένθος, ἀνάξιον ἑαυτὸν κρίνας καὶ τοῦ οὐρανοῦ καὶ τῆς γῆς πληρῶν τὸ γεγραμμένον· *ἐγενήθη τὰ δάκρυά μου ἐμοὶ ἄρτος ἡμέρας καὶ νυκτός.*

Ταῦτα τῶν σοφῶν καὶ πνευματικῶν πατέρων τὰ ἀποφθέγματα. Γένειοιτο δὲ καὶ ἡμᾶς μνήμης ἀξίαν πολιτείαν ἐνδείξασθαι, ἵνα γενόμενοι ἄμεμπτοι εὐαρεστήσαντες¹ τῷ δεσπότη ὅτι αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, Ἀμήν [*f.* 272^b].

488. Περὶ τοῦ ἁββᾶ Μακαρίου τοῦ Πολιτικοῦ

Τοῦ βασιλέως τῶν οὐράνων πλουσίῳ² χαριζομένου τοῖς ἀξίοις τῶν αὐτοῦ ἀγαθῶν εἰς ἔπαινον καὶ δόξαν τοῦ ὀνόματος αὐτοῦ καὶ σωτηρίαν τῶν ἐλπίζοντων ἐπ' αὐτόν, δίκαιον λέγειν πρὸς ὠφέλειαν τὰ διὰ τοῦ ὀσίου Μακαρίου κατορθώματα. Οὗτος γάρ, φησὶν, εἰς τελειότητα φθάσας τῆς κατὰ θεὸν ἀρετῆς καὶ πάντων ὑπεράνω γενόμενος τῶν παθῶν, θεωρίας κατηξιώθη τῶν ἀσωμάτων καὶ οὐρανίων μυστηρίων, ἰσάγγελος εὐρεθεῖς, ὡς διηγοῦνται τινες, οἱ τούτου μαθηταὶ γεγονότες καὶ παρ' αὐτοῦ ἀκούσαντες ἀποκαλύψεις ἅς ὁ Θεὸς αὐτῷ γνωρίζειν ἐβούλετο. καὶ φασὶν ἐισιόντι αὐτῷ εἰς τὴν παράδεισον Ἰαννη καὶ Ἰαμβρη [*f.* 272^a] πολλὰ προσεπάλαισεν ὁ δεινὸς δαίμων καὶ τῆς κακίας εὐρετῆς διάβολος. Ὡς δὲ οὐδὲν ὄφελος ἐποιεῖτο τῆς μάχης ἠττώμενος, ὁ πανοῦργος ἐμφανίζειν ἑαυτὸν ἐδόκει τῷ ἀγίῳ καὶ τὰς ἑαυτοῦ ποικίλας τῆς πλάνης τέχνας³ δεικνύειν, ἐπειρᾶτο Θεοῦ τοῦτον ὁμολογεῖν ἀναγκάζοντος καὶ μὴ βουλόμενον. Καὶ δὴ πρὸς τὴν βαθυτάτην ὀδεύων ἔρημον ὁ καλὸς στρατιώτης τοῦ Χριστοῦ Μακάριος ὄρᾳ πρεσβύτην πάνυ προσαπαντῶντα αὐτῷ καὶ

¹ εὐαρεστήσαντες] εὐαρεστήσωμεν trad.

² Τοῦ... πλουσίῳ] non legitur apud S

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.

Cf. J-C. Guy, "La collation des douze anachorètes", *Analecta Bollandiana* 76 (1958), 422-7.

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

ἀχθοφοροῦντα σφόδρα, καὶ κατὰ παντός τοῦ σώματος περικείμενον¹ ἀγγελίῳ πλήθος, ἐν ἐκάστῳ δὲ αὐτῶν πτερόν φέροντα καὶ ἀντὶ περιβολαίου φορῶν τὴν ὕλην. Πλήξας² δὲ τὴν ῥάβδον ἔστη φησὶ πρόσωπον πρὸς πρόσωπον ἀτενί[*f.* 272v^b]ζων, ὁ δὲ ὡς ὑποπτος λωποδύτης ἐρυθριῶν προσεποιήσατο καὶ φησὶ τῷ δικαίῳ· Τί ποιεῖς ἐν τῇ ἐρήμῳ ταύτῃ πλανώμενος; Ὁ δὲ ἅγιος Μακάριος ἀπεκρίθη· Θεὸν εὑρεῖν θέλων· φεύγω τὴν πλάνην. Σὺ δὲ τίς εἶ, ὧ πρεσβύτα, γνώριζέ μοι· ξένον γάρ σου τὸ σχῆμα τῆς ἀνθρώπων σωτηρίας. Λέγει³ μοι τί ταῦτά εἰσι τὰ περιέχοντά σε. Ὁ δὲ ἄκων ὠμολόγει λέγων· Ὅν λέγεται⁴ Σαταναῖν καὶ διάβολον ἐγὼ τυγχάνω, καὶ ταῦτά ἐστιν ἐν οἷς τοῖς ἀνθρώποις διαφόροις τρόποις ἔλκω πρὸς ἑμαυτὸν καὶ ἐκάστῳ μέρει τὸ ἀρμόζον εἰς ἀπάτης ἔργον σπουδάζω τελέσαι⁵ καὶ πτεροῖς ἐπιθυμιῶν τοὺς ἀκούοντάς μου καταστρέφων, εὐφραίνομαι ἐπὶ τῇ πτώσει τῶν ὑπὲρ ἐμοῦ ἠττωμένων. Ἀκούσας δὲ ὁ ἅγιος [*f.* 273r^a] Μακάριος καὶ θαρσήσας πρὸς αὐτὸν εἶπεν⁶· Τοῦ Χριστοῦ σε εἰς παίγνιον παραδεδοκός τοῖς αὐτοῦ ἀγγέλοις φράσον μοι κατ' εἶδος ὧν ἔχεις φαρμάκων τὴν ἐρμηνείαν. Εἰς τοῦτο γὰρ ἐφάνης, ἵνα ἴδωμεν σου τὰς πολυπλόκου μαγγανείας τῆς κακῆς⁷ σου τέχνης, καὶ μαθόντες τὰ πολυμήχανά σου τῆς πλάνης βέλη, μὴ συντιθέμεθά σου τῇ γνώμῃ. Ὁ δὲ ἔφη· Λέγω σοι καὶ μὴ θέλων τὴν ἐμὴν ἐπιστήμην, οὐ γὰρ δύναμαι κρύπτειν ὁ βλέπεις. Μάνθανε οὖν τὴν αἰτίαν ἐκάστου ἀγγελίου. Ἐὰν εὕρω τινὰ τὸν μόνον τοῦ Θεοῦ ἀδιαλείπτως μελετῶντα, ἐμποδίζω αὐτὸν⁸ κεφαλαγίαν αὐτῷ ἐπιράνας, τοῦ περὶ τῆς κεφαλῆς μου ἀγγελίου χρίσας.⁹ Τὸν δὲ ἀγρυπνεῖν εἰς ὕμνους καὶ εὐχὰς θέλοντα, λαβὼν ἐκ τοῦ [*f.* 273r^b] περὶ τὰς ὀφρύας μου ἀγγελίου καὶ τῷ πτερῷ προσχύσας εἰς ὕπνον ἔλκειν βιάζομαι νυσταγμὸν ἐπιφέρων. Τὰ δὲ περὶ τὰς ἀκοὰς ὀρώμενά σου εἰς παρακοὴν ἔργων¹⁰ εἰσὶν ἠτρεπισμένα καὶ διὰ τούτων ποιῶ μὴ ἀκούειν τὸν τῆς ἀληθείας λόγον¹¹ τοὺς θέλοντας σωθῆναι. Τοῖς δὲ περὶ τὴν ὄσφρησίν μου μύροις εὐωδίας τοῖς νέοις εἰς πορνείαν, τοῖς δὲ περὶ τὸ στόμα σκευασθεῖσι μοι φαρμάκοις δελεάζω τοὺς ἀσκοῦντας διὰ βρωμάτων ἃ θέλω ποιεῖν, ἐπιπέμπων αὐτοῖς διὰ τούτων τὸ τῆς καταλαλιᾶς εἶδος καὶ¹² τὸ τῆς αἰσχρολογίας¹³ καὶ πάντων ὁμοῦ ἰδίων ἔργων τὰ σπέρματα εἰς πλήθος καρπῶν ἐμοὶ ἀξίων γεωργοῦντες οἱ ἐμοὶ ἔρασταί.¹⁴ Ὑπερφανία δὲ περιβαλὼν περικλείω τὸν ὑψηλοφρονοῦν[*f.* 273v^a]τα διὰ τῶν

¹ περικείμενον] περικειμενος S ² πλήξας] πήξας S ³ λέγει] λέγε S

⁴ λέγεται] λέγουσι S

⁵ τὸ ἀρμόζον... τελέσαι] εἰς ἀπάτης ἔργον σπουδάζοντες τελέσαι τὸ ἀρμόζον S

⁶ εἶπεν πρὸς αὐτὸν S ⁷ κακῆς] κακίστης S ⁸ αὐτὸν] αὐτῷ S ⁹ χρίσας] χρείσας C

¹⁰ ἔργων] ἔργα S ¹¹ τοῦ τῆς ἀληθείας λόγου S ¹² καὶ] om S

¹³ αἰσχρολογίας] ἔσχρολογίας C

¹⁴ ἀξίων γεωργοῦντες οἱ ἐμοὶ ἔρασταί] ὁ ἀξίον 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 τὰ ἐμὰ φιλοῦσιν ἔργα ἐν τῷ βίῳ¹ δόξαν καὶ πλοῦτον καὶ ὅσα ἄλλα ἔργα ἃ δοκεῖ εἶναι ἀγαθὰ τοῖς ἀπὸ θεοῦ μεμακρυσμένοις.² Τὰ δὲ περὶ τὸ στήθος μου βλέπεις τῶν ἐμῶν ἐννοιῶν εἰσὶ δοχεῖα ἐξ ὧν ποτίζω τὰς καρδίας εἰς μέθην ἀσεβείας, σκοτίζων τὰς εὐσεβεῖς γνώμας τῶν θελόντων ἐνθυμεῖσθαι τὰ μέλλοντα λήθην τὴν μνήμην αὐτῶν ἀφανίζων. Τὰ δὲ περὶ τὴν κοιλίαν εἰσὶ μου ἀγγεῖα ἀναισθησίας πεπληρωμένα δι' ὧν ἀλόγως καὶ κτηνωδῶς παρασκευάζω τοὺς ἀνοήτους θηρίων τρόπων τὸ ζῆν αὐτοῖς παρέχων. Τὰ δὲ ὑπὸ γαστέρα μοι συνόντα πέφυκεν εἶναι πρὸς μίξιν ἀσελγειῶν, ἀκολασίας [f. 273v^b] αἰσχρᾶς διὰ τούτων ποιούμενος. Τὰ δὲ ἐν χερσίν ὄραξ εἰς τὴν τῶν φθόνων καὶ φόνων εἰσὶν ὑπηρεσίαν ἡτοιμασμένα ἐξ ὧν αἱ πράξεις τῶν ἐμῶν ἔργων προχωροῦσιν. Τὰ δὲ ὀπισθεν περὶ τὸν νῶτον καὶ τοὺς ὤμους ἡρτημένα³ ὁ γνόφος ἐστὶ τῶν ἐμῶν πειρατηρίων, δι' ὧν ἰσχυρῶς ἀγωνίζομαι πρὸς τοὺς ἐμοὶ πολεμεῖν ἐπιχειροῦντας, ἔνεδρα ποιῶν ἐκ τῶν ὀπίσω καὶ ταρασσῶ⁴ τοὺς δυναστεία πεποιθότας. Τὰ δὲ περὶ τοὺς μηρούς καὶ τὰ σκέλη ἕως ποδῶν προσκείμενα παγίδων εἰσὶ καὶ βρόχων μεσταμένα ἐξ ὧν ἐπιρραίων ταρασσῶ τὰς ὁδοὺς τῶν εὐθέων ἐμποδίζων τρέχειν τὸν τὴν εὐσεβείας δρόμον καὶ ἐν τῇ ἐμῇ ὁδῷ βαδίζειν αὐτοὺς παρασκευάζω⁵ [f. 274r^a]. Ἐν μέσῳ γὰρ καθήμενος τῶν ὁδῶν ζωῆς καὶ τοῦ θανάτου σκελίζω τοὺς ἐν τῇ ζωῇ περιπατοῦντας συγκλείων αὐτοὺς εἰς τὴν ὁδὸν τοῦ θανάτου, ἐνισχύων αὐτοὺς εἰς τὴν ἐμὴν πορείαν. Εἰς δὲ τὴν ἐμὴν ἀροτρίαν τριβόλους καὶ ἀκάνθας κατασπείρω ἐν ἧ σπειρόμενοι ἀρνοῦνται τὴν ὁδὸν τῆς ἀληθείας. Σὺ δὲ παντελῶς οὐκ ἠβουλήθης μου ἀκοῦσαι κἄν ἅπαξ, ἵνα ἔχω μικρὰν παραμυθίαν, ἀλλὰ πυροῖς με πάντοτε ὄπλον ἔχων μέγα, ὅθεν σπεύδω φυγεῖν εἰς⁶ τοὺς ἐμούς δούλους. Σὺ γὰρ ἔχεις καλὸν δεσπότην μετὰ τῶν συνδούλων σου, πράως ὀμιλοῦντα καὶ σὲ τηροῦντα ὡς ἴδιον τέκνον. Ἀκούσας δὲ ταῦτα ὁ δοκιμώτατος ἀθλητῆς ἐπεσφράγισεν ἑαυτὸν εἰπῶν· Εὐλο[f. 274r^b]γητὸς ὁ Θεὸς ὁ παραδούς σε εἰς αἰσχύνην τοῖς ἐλπίζουσιν ἐπ' αὐτόν, καὶ ἐμὲ φυλάξει τελείως ἀπὸ τῆς σῆς ἀπάτης, ὅπως νικήσας σε λάβω τὸ βραβεῖον παρὰ τοῦ ἐμοῦ δεσπότη. Φεῦγε τοίνυν μακράν, ὦ Βελίαρ, Χριστοῦ σε καταργοῦντος. Μὴ ἄπτου τῶν ὀλίγων τῇ στενῇ⁷ ὁδεύοντων καὶ τραχεῖα ὁδῷ τῆς σωτηρίας.⁸ Ἄρκοῦ τοῖς σοῖς καὶ⁹ φείδου τῶν εἰς

¹ τοῖς τὰ ἐμὰ φιλοῦσιν ἔργα ἐν τῷ βίῳ] om S

² ἔργα ἃ δοκεῖ εἶναι ἀγαθὰ τοῖς ἀπὸ Θεοῦ μεμακρυσμένοις] ἔργα ὑπο τῶν τὰ ἐμὰ φιλοῦντων ἔργα ἃ νομίζεται τοῦ ἀπὸ Θεοῦ μακρυνθεῖσι εἶναι δήπουθεν ἀγαθὰ S

³ ὀπισθεν... ἡρτημένα] (ἡρτημένα C) ὀπισθεν ἡρτημένα περὶ τε τοὺς ὤμους καὶ τὸν νῶτον S

⁴ ταρασσῶ com] ράσσω? C ράσσω S

⁵ τῇ ἐμῇ ὁδῷ βαδίζειν αὐτοὺς παρασκευάζω] τῇ ἐμῇ βαδίζειν παρασκευάζω ὁδῷ S

⁶ φυγεῖν εἰς] φεύγειν S ⁷ τῇ στενῇ] τῶν τὴν στενήν S

⁸ τραχεῖα ὁδῷ τῆς σωτηρίας] τραχεῖαν σωτηρίας ὁδὸν S

⁹ Ἄρκοῦ 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 ἁγίου ταῦτα εὐθύς ἐκεῖνος ἀφανῆς ἐγένετο, καπνὸν ὥσει πυρὸς ἐπιδείξας. Θεῖς τε τὰ² γόνατα ὁ ἅγιος προσηύξατο λέγων· Δόξα σοι, Χριστέ, ἡ καταφυγὴ τῶν χειμαζομένων, ἡ σωτηρία τῶν εἰς σὲ καταφευγόντων. Ἀμήν.

489. Περὶ τῶν β' γυναικῶν³

Εὐχομένου ποτὲ τοῦ ἀββᾶ Μακαρίου ἐν τῷ κελ[*f.* 274v^a]λίῳ αὐτοῦ ἦλθεν αὐτῷ φωνὴ λέγουσα· Μακάριε, οὐπω ἔφθασας εἰς τὸ μέτρον τῶνδε τῶν⁴ γυναικῶν τῆσδε τῆς πόλεως. Ἀναστάς δὲ πρωτὶ ὁ γέρων καὶ λαβὼν τὴν βαΐνην ῥάβδον ἤρξατο τὴν ὁδοιπορίαν ποιεῖσθαι ἐπὶ τὴν πόλιν. Φθάσας οὖν ἐν αὐτῇ καὶ γνοὺς τὸν τόπον, ἔκρουσε πρὸς τὴν θύραν. Ἐξελθοῦσα δὲ ἡ μία ἐδέξατο αὐτὸν εἰς τὸν οἶκον. Καθεσθέντος δὲ αὐτοῦ μικρὸν ἦλθε καὶ ἡ ἄλλη καὶ ἐκάλεσεν αὐτάς. Αἱ δὲ ἔλθοῦσαι ἐκάθισαν συν αὐτῷ. Καὶ λέγει πρὸς αὐτάς ὁ γέρων· Δι' ὑμᾶς τὴν πορείαν καὶ τὸν τοσοῦτον κάματον ὑπέμεινα ἐκ τῆς ἐρήμου παραγενόμενος. Εἴπατε οὖν μοι τὴν ἐργασίαν ὑμῶν πῶς ἔστιν. Αἱ δὲ λέγουσιν αὐτῷ· Πίστευσον ἡμῖν, πάτερ, οὐκ ἔσμεν [*f.* 274v^b] ἐκτὸς τῆς κοίτης τοῦ ἀνδρὸς ἐκάστη ἡμῶν τὴν ἡμέραν ταύτην. Ποίαν οὖν ἐργασίαν ζητεῖς παρ' ἡμῶν; Μετανοήσας οὖν αὐταῖς ὁ γέρων παρεκάλει λέγων· Φανερώσατέ μοι τὴν πρᾶξιν ἑαυτῶν.⁵ Τότε λέγουσιν αὐτῷ· Ἡμεῖς κατὰ τὸν κόσμον ξένοι ἐσμέν ἀλλήλων.⁶ Ἔτυχε δὲ ἡμᾶς ζευχθῆναι δύο ἀδελφοῖς σαρκικοῖς καὶ ἰδοῦ δεκαπέντε ἔτη σήμερον ἐν τῇ οἰκίᾳ ταύτῃ οἰκοῦμεν. Οὐκ οἶδαμεν εἴποτε μάχην ἐποιήσαμεν ἢ αἰσχρὸν ἐλαλήσαμεν. Ἦλθε δὲ εἰς τὸν λογισμὸν ἡμῶν τοὺς μὲν ἄνδρας καταλιπεῖν, εἰσελθεῖν δὲ εἰς τὸ τῶν παρθένων τάγμα. Καὶ πολλὰ παρακληθέντες παρ' ἡμῶν οἱ ἄνδρες οὐκ ἐπέισθησαν τοῦ ἀπολῦσαι ἡμᾶς.⁷ Ἀποτυχοῦσαι οὖν τοῦ σκοποῦ τούτου⁸ ἐθέ[*f.* 275r^a]μεθα διαθήκην μεταξὺ ἡμῶν καὶ τοῦ Θεοῦ ὥστε μέχρι θανάτου μὴ λαλήσαι διὰ στόματος ἡμῶν λόγων κοσμικῶν.⁹ Ἀκούσας δὲ ὁ ἀββᾶς Μακάριος εἶπεν· Ἐν ἀληθείᾳ οὐκ ἔστι παρθένος ἢ ὕπανδρος ἢ μοναχὸς ἢ κοσμικός, ἀλλ' ὁ Θεὸς προαίρεισιν ζητεῖ καὶ τὸ ἅγιον πνεῦμα πᾶσι παρέχει.

490. Ἔλεγον περὶ τοῦ ἁγίου Ἀντωνίου, ὅτι καὶ αὐτοῦ ποτὲ εὐχομένου ἐν τῷ κελίῳ αὐτοῦ, ἦλθεν αὐτῷ φωνὴ λέγουσα· Ἀντώνιε, οὐπω ἔφθασας εἰς τὸ μέτρον τοῦδε τοῦ σκυτέως τοῦ ἐν Ἀλεξανδρείᾳ. Ἀναστάς οὖν τὸ

¹ ἐρημίαν] τὰς ἐρημίας S ² τὰ] om S

³ καὶ τοῦ Αββα Μακαρίου add S ⁴ τῶνδε τῶν] τῶν δύο S ⁵ ἑαυτῶν] ὑμῶν S

⁶ ἐσμέν ἀλλήλων] ἀλλήλων ἐσμέν S

⁷ οἱ ἄνδρες. ... ἡμᾶς] οἱ ἄνδρες ἡμῶν ἀπολῦσαι ἡμᾶς οὐκ ἐπέισθησαν S ⁸ τούτου] τοιοῦτου S

⁹ λόγων κοσμικῶν] λόγον κοσμικόν S

N.489/20.21 BHG 999yb, *de praestantia mulierum duarum*

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."

N.490

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:

πρωῖ καὶ λαβὼν τὴν βαΐνην ράβδον ἀπῆει πρὸς αὐτόν. Ἐλθὼν οὖν εἰς τὸν τόπον εἰσηλθε πρὸς αὐτόν. Ἴδὼν δὲ αὐτόν ἐκεῖνος ἐταράχθη. Λέγει οὖν πρὸς αὐτόν λέγων.¹ Εἰπέ μοι [f. 275r^b] τὰς πράξεις σου. Ὁ δὲ εἶπεν· Οὐκ οἶδα ἑμαυτὸν τίποτε καλὸν πράξαντα, εἰ μὴ μόνον ὅτι ὡς ἀνίσταμαι τῷ πρωῖ καθίσαι εἰς τὸ ἐργόχειρόν μου λέγω ὅτι πᾶσα ἡ πόλις αὕτη ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν εἰσέρχονται εἰς τὴν βασιλείαν διὰ τὰς δικαιοσύνας αὐτῶν, ἐγὼ δὲ μόνος κληρονομῶ τὴν κόλασιν διὰ τὰς ἀμαρτίας μου. Καὶ πάλιν ὁπὲ πρὶν κοιμηθῶ, λέγω τὸν αὐτὸν λόγον. Ἀκούσας δὲ ὁ ἄββᾶς Ἀντωνίος λέγει· Ἐν ἀληθείᾳ ὡς καλὸς χρυσοχόος καθεζόμενος ἐν τῇ οἰκίᾳ μετὰ ἀναπαύσεως τὴν βασιλείαν ἐκληρονόμησας, ἐγὼ δὲ ἀδιάκριτος ὢν ὅλον μου τὸν χρόνον τὴν ἔρημον οἰκῶν οὐ κατέλαβόν σε [f. 275v^a].

490 bis. Ἐλεγεν ὁ ἄββᾶς Μακάριος· Ὅτε ἤμην νεώτερος ἀκηδιάσας ἐν τῷ κελλίῳ ἐξηλθον εἰς τὴν ἔρημον λέγων τῷ λογισμῷ μου² ὅτι, ὃν ἐὰν ἀπαντήσης, ἐρώτησον αὐτόν χάριν ὠφελείας. Καὶ εὗρον παιδίον βόσκον βοΐδια καὶ λέγω αὐτῷ· Τί ποιήσω, παιδίον, ὅτι πεινῶ; Λέγει μοι· Καὶ φάγε. Πάλιν εἶπον ὅτι ἔφαγον καὶ πάλιν πεινῶ. Πάλιν λέγει μοι³ Καὶ πάλιν φάγε. Καὶ πάλιν εἶπον ὅτι πολλὰκις ἔφαγον καὶ πάλιν πεινῶ. Τότε λέγει μοι· Τάχα ὄνος εἶ, ἄββᾶ, ὅτι πάντοτε τρώγειν θέλεις; Καὶ ὠφεληθεὶς ἀνεχώρησα.

491. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Τὸ ὄνομα ἐστὶ τὸ σῶζον ἢ τὸ ἔργον; Λέγει αὐτῷ ὁ γέρον· Οἶδα ἐγὼ ἀδελφὸν εὐχόμενον ποτὲ καὶ παρεισηλθεν εἰς τὸν λογισμόν αὐτοῦ ὅτι ἤθελον ἰδεῖν ψυχὴν ἀμαρτωλοῦ καὶ [f. 275v^b] δικαίου ἀνασπωμένην ἐκ τοῦ σώματος. Μὴ θέλων δὲ ὁ Θεὸς λυπηῆσαι αὐτόν ἐν τῇ ἐπιθυμίᾳ αὐτοῦ, καθεζομένου αὐτοῦ ἐν τῷ κελλίῳ εἰσηλθε λύκος πρὸς αὐτόν καὶ ἐπιλαβόμενος τῶν ἱματίων αὐτοῦ τῷ στόματι ἔφερεν αὐτόν ἔξω. Ἀναστάς οὖν ἐπηκολούθησεν αὐτῷ, ἕως οὗ ἀπήνεγκεν αὐτόν εἰς πόλιν τινὰ καὶ ἐάσας αὐτόν ἐν αὐτῇ ἀνεχώρησεν. Ὡς οὖν ἐκαθέζετο ἔξω τῆς πόλεως εἰς μοναστήριον ἔχον τινὰ οἰκοῦντα ἐν αὐτῷ ὄνομα μεγάλου ἀναχωρητοῦ ἔχοντα – ἦν δὲ ἄρρωστών καὶ ἐκδεχόμενος τὴν ὥραν αὐτοῦ – ὄρᾳ ὁ ἀδελφὸς πολλὴν ἐτοιμασίαν κηρίων καὶ κανδηλῶν ἠτοιμασμένων αὐτῷ. Καὶ πᾶσα ἡ πόλις ἔκλαιε δι’ αὐτόν ὡς ὅτι ὁ Θεὸς διὰ τῶν εὐ[φ. 276r^a]χῶν αὐτοῦ τὸν ἄρτον καὶ τὸ ὕδωρ παρεῖχεν ἡμῖν καὶ πᾶσαν τὴν πόλιν ἔσωζεν ὁ Θεὸς δι’ αὐτοῦ, ἐὰν οὖν συμβῆ αὐτῷ τίποτε, πάντες ἀποθνήσκομεν. Γενομένης δὲ τῆς ὥρας τῆς ἀναγκαίας, ἰδοὺ προσέχει ὁ ἀδελφὸς καὶ βλέπει τὸν Τάρταρον τοῦ ἔξω μετὰ τριόδοντος πυρίνου καὶ ἤκουσε φωνὴν τοιαύτην·⁴ Ὡσπερ οὐκ ἀνέπαυσέ με ἡ ψυχὴ

¹ λέγων] ὁ γέρον S ² μου. . . ἐαν] μου ὡς ὅτι ἂν S ³ λέγει μοι] εἶπε S

⁴ φωνὴν τοιαύτην] φωνῆς 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,

αὐτοῦ οὐδεμίαν ὥραν, μηδὲ σὺ αὐτὸν ἐλεήσης ἀνασπῶν τὴν ψυχὴν αὐτοῦ· οὐ γὰρ μὴ ἀναπαῖ εἰς τοὺς αἰῶνας. Χαλάσας οὖν τὸν πύρινον τριόδοντα εἰς τὴν καρδίαν αὐτοῦ πολλὴν ὥραν βασανίζων αὐτόν, οὕτως ἀνέσπασε τὴν ψυχὴν αὐτοῦ. Μετὰ ταῦτα εἰσελθὼν ἐν τῇ πόλει ὁ ἀδελφὸς ἐκαθέζετο κλαίων καὶ ὀρᾶ [f. 276r^b] ξένον ἀδελφὸν ἐν τῇ πλατείᾳ ἐρριμμένον ἄρρωστον καὶ μὴ ἔχοντα τινὰ τὸν ἐπιμελούμενον αὐτοῦ, καὶ ἔμεινε πρὸς αὐτὸν μίαν ἡμέραν. Καὶ ἐντὸς τῆς κοιμήσεως αὐτοῦ ὀρᾶ ὁ ἀδελφὸς τὸν Μιχαήλ καὶ τὸν Γαβριήλ ἐλθόντας διὰ τὴν ψυχὴν αὐτοῦ. Καὶ καθεσθεὶς ὁ εἰς ἐκ δεξιῶν αὐτοῦ καὶ ὁ ἕτερος ἐξ εὐωνύμων ἔμειναν παρακαλοῦντες τὴν ψυχὴν¹ ζητοῦντες παραλαβεῖν αὐτήν. Τῆς δὲ μὴ βουλομένης ἔἶσαι τὸ σῶμα, εἶπεν ὁ Γαβριήλ πρὸς τὸν Μιχαήλ· Ἀνάσπασον αὐτήν, ἵνα ἀπέλθωμεν. Καὶ λέγει πρὸς αὐτόν ὁ Μιχαήλ·² Ἐκελεύσθημεν ἀπὸ τοῦ δεσπότη ἡμῶν ἀπόνως αὐτήν ἐκβαλεῖν, διὰ τοῦτο οὐ δυνάμεθα αὐτὴν βιάσα[f. 276v^a]σθαι. Ἐβόησεν οὖν ὁ Μιχαήλ φωνῇ μεγάλῃ· Κύριε, τί βούλει περὶ τῆς ψυχῆς ταύτης, ὅτι οὐ πείθεται ἐξελθεῖν; Ἦλθε δὲ αὐτῷ φωνὴ λέγουσα· Ἴδου ἀποστέλλω τὸν Δαβὶδ μετὰ τῆς κιθάρας καὶ πάντας τοὺς ψάλλοντας, ὥστε ἀκούσασαν αὐτὴν τῆς μελωδίας³ τῆς φωνῆς αὐτῶν ἐξελθεῖν μετὰ χαρᾶς, ἐπεὶ μὴ βιάσησθε αὐτήν. Καὶ κατελθόντων πάντων ἐκύκλωσαν τὴν ψυχὴν καὶ ἀδόντων τοὺς ὕμνους ἐκπηδήσασα ἐσκίρτησεν εἰς τὰς χεῖρας τοῦ Μιχαήλ καὶ ἀνελήφθη μετὰ χαρᾶς.

492. Εἶπεν πάλιν ὁ αὐτὸς περὶ τινος γέροντος ὅτι ἀπῆλθε ποτὲ εἰς πόλιν πιπράσκων σκεύη καὶ κατ' εὐκαιρίαν ἐκαθέσθη εἰς πυλῶνα τινὸς πλουσίου [f. 276v^b] μέλλοντος τελευτᾶν. Καθημένου δὲ αὐτοῦ προσέσχευεν καὶ ὀρᾶ ἵππους μελανοὺς καὶ οἱ ἐπιβάται αὐτῶν μελανοὶ καὶ φόβου μεστοί, ἔχοντες πύρινα βάκλα ἐν τοῖς χερσὶν αὐτῶν. Φθασάντων δὲ αὐτῶν τὸν πυλῶνα ἔστησαν τοὺς ἵππους ἕξω καὶ εἰσῆλθεν ἕκαστος αὐτῶν. Καὶ ἰδὼν αὐτοὺς ὁ ἄρρωστος ἐκραύγασε μεγάλῃ τῇ φωνῇ·⁴ Κύριε, ἐλέησόν με καὶ βοήθησόν μοι. Λέγουσιν αὐτῷ οἱ ἀποσταλέντες· Ἄρτι ὅτε ὁ ἥλιος ἔδυσεν, ἦλθες μνησθῆναι τοῦ Θεοῦ; Διατί ἀυγαζούσης τῆς ἡμέρας αὐτὸν οὐκ ἐξεζήτησας; Νῦν οὐκ ἔστι μερὶς ἐλπίδος οὐδὲ παράκλησις. Καὶ οὕτως παραλαβόντες τὴν ἀθλίαν αὐτοῦ ψυχὴν ἀπῆλθον.

493. Ἦν τις ἀσκητὴς ὑπὸ φιλαργυ[f. 277r^a]ρίας πολεμούμενος. Οὗτος ἐκ τοῦ ἐργοχείρου αὐτοῦ συνήγαγε νόμισμα ἓν, εἶτα δευτέρον. Εἶτα ἐσπούδασε ποιῆσαι⁵ αὐτὰ πέντε καὶ εὐθύς περιπίπτει πάθει καὶ τοῦ ποδὸς αὐτοῦ

¹ τὴν ψυχὴν] αὐτοῦ add S

² Ἀνάσπασον αὐτήν, ἵνα ἀπέλθωμεν. Καὶ λέγει πρὸς αὐτόν ὁ Μιχαήλ om S

³ τῆς μελωδίας] τὴν μελωδίαν S ⁴ μεγάλη τῇ φωνῇ] μεγάλη φωνή C

⁵ ποιῆσαι] ποιῆσε 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

σαπέντος ἀναλίσκει τὸ ἕν, εἶτα τὰ πέντε. Μὴ παυσάμενου δὲ τοῦ πάθους, ἔρχεται ὁ ἰατρὸς τῇ ἑξῆς καὶ λέγει αὐτῷ ὅτι ὀφείλει ὁ ποῦς σου κοπήναι, ἄββᾶ, ἐπεὶ ὅλον τὸ σῶμα¹ σου σήπει. Καὶ ἐπέδωκεν ἑαυτὸν εἰς τομήν. Καὶ δὴ νύκτωρ κλαίοντος αὐτοῦ ἐφίσταται αὐτῷ ἄγγελος καὶ γενομένου αὐτοῦ μετεώρου κατέχει τὸν πόδα καὶ τὸ πληγμα ἀπήλιψε τῇ χειρὶ καὶ λέγει αὐτῷ ὁ ἄγγελος· Ποιεῖς αὐτὰ πέντε; Τί λέγεις λοιπόν; Καὶ παραχρήμα ἐθεράπευσεν αὐτὸν καὶ² ἀφανῆς ἐγένετο. Ἔρχε[*f.* 277Γ^b]ται οὖν ὁ ἰατρὸς ἡμέρας γενομένης καὶ κρούει τὴν θύραν. Ὁ δὲ ἀναστάς ὑπήνητησεν αὐτῷ. Ἰδὼν δὲ ὁ ἰατρὸς ἐθαύμασεν καὶ μαθὼν τὸ γεγονός³ ἐγένετο χριστιανός, Ἕλλην ὢν.

494. Σταφυλαὶ ἠνέχθησαν τῷ ἄββᾶ Μακαρίῳ ἐπιθυμοῦντι φαγεῖν· ἐνδεικνύμενος δὲ αὐτοῦ τὴν ἐγκράτειαν, ἀπέστειλεν αὐτὰς πρὸς ἀδελφὸν κάμνοντα καὶ αὐτὸν σταφυλὰς ἐπιθυμοῦντα.⁴ Ὅστις δεξάμενος καὶ λίαν περιχαρῆς γενόμενος, κρύπτει τὴν ἑαυτοῦ ἐγκράτειαν βουλόμενος, πρὸς ἄλλον ἀδελφὸν αὐτὰς ἐξαπέστειλεν, ὡς αὐτός⁵ ἀνόρεκτος ἔχων⁶ περὶ τὰ βρώματα.⁷ Δεξάμενος δὲ κάκεινος τὸ αὐτὸ πάλιν ἐποίησεν, λίαν ποθῶν καὶ αὐτὸς μεταλαβεῖν. Ὡς δὲ εἰς πολλοὺς ἀδελφούς ἦλθον αἱ σταφυλαί, μηδενὸς βουληθέντος αὐτῶν [*f.* 277ν^a] μεταλαβεῖν, ὁ τελευταῖος πάλιν αὐτὰς λαβὼν πρὸς τὸν ἄββᾶν Μακάριον αὐτὰς⁸ ἀπέστειλεν⁹ ὡς μέγαν¹⁰ δῶρον αὐτῷ χαριζόμενος. Ἐπιγνούς δὲ αὐτὰς ὁ Μακάριος καὶ πολυπραγμονήσας, ἐθαύμασεν εὐχαριστῶν τῷ Θεῷ ἐπὶ τῇ τοσαύτῃ αὐτῶν ἐγκρατείᾳ.

495. Ἔλεγον περὶ τοῦ ἄββᾶ Ἀγάθωνος καὶ τοῦ ἄββᾶ Ἡρακλείου τοῦ εἰς Σκῆτιν¹¹ ὅτι καθεζομένου¹² αὐτῶν, ἦλθεν ἀναμέσων αὐτῶν μικροψυχία. Ἀπελθὼν δὲ ὁ ἄββᾶς Ἀγάθων εἰς τὴν κέλλαν αὐτοῦ οὐκ ἠδύνατο καθίσει καὶ ἐλθὼν ἔβαλε μετάνοιαν τῷ ἄββᾶ Ἡρακλείῳ¹³ καὶ λέγει αὐτῷ ὁ ἄββᾶς Ἡράκλειος·¹⁴ Συγχώρησόν μοι ὅτι οὐδὲ εἰς νοῦν μου ἦλθεν ὅτι ἐμικροψυχήσαμεν. Ἀπελθὼν οὖν ὁ ἄββᾶς Ἀβραάμ [*f.* 277ν^b] διηγῆσατο τῷ ἄββᾶ Ποιμένι τὰ περὶ αὐτῶν, καὶ εἶπεν ὁ γέρον ὅτι ὁ ἄββᾶς Ἀγάθων εὗρε τὴν ὁδόν, ὅτι ἐν τῷ ἔργῳ¹⁵ τὴν ταπείνωσιν ἔδειξεν.

496. Ποτὲ κακούργων ἐπιστάντων¹⁶ τινὶ γέροντι ἔθηκεν αὐτοῖς νιπτῆρα καὶ ἡξίου τοὺς πόδας αὐτῶν νίπτειν, κάκεινοι αἰδεδθέντες ἤρξαντο μετανοεῖν.

¹ ὅλον τὸ σῶμα] τὸ ὅλον σῶμα S ² ἐθεράπευσεν αὐτὸν καὶ] om S

³ γεγονός] γεγινώς C ⁴ ἐνδεικνύμενος δὲ... σταφυλὰς ἐπιθυμοῦντα] om S

⁵ ὡς αὐτός] om S ⁶ ἀνόρεκτος ἔχων] ἀνόρεκτον ἔχειν S

⁷ τὰ βρώματα] τὸ βρῶμα αὐτός S ⁸ αὐτὰς] om. S ⁹ ἀπέστειλεν] ἐξαπέστειλεν S

¹⁰ μέγαν] δῆθεν add S ¹¹ εἰς Σκῆτιν] καθεζομένου add S ¹² καθεζομένου] καθημένου S

¹³ Ἡρακλείῳ] Ἡρακλεῖ S ¹⁴ Ἡράκλειος] Ἡράκλῆς S ¹⁵ ὅτι ἐν τῷ ἔργῳ] ἔργῳ γὰρ S

¹⁶ ποτὲ κακούργων ἐπιστάντων] ἐπιστάντων ποτὲ κακούργων S

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 ὑπῆρχες, τέκνον, τὸν τοσοῦτον χρόνον; Ὁ δὲ λέγει· Ἐν Κωνσταντινουπόλει, πάτερ, διὰ τίνα χρεῖαν ἀναγκαίαν ἐμοί. Εἶπεν οὖν αὐτῷ ὁ γέρων· Καὶ τί σπουδαῖον ἀκήκοας ἢ ἐθεάσω¹ ἐκεῖ; Λέγει ὁ ἀδελφός· Σπουδαῖον μὲν σχεδὸν οὐδέν. Εἰ γὰρ καὶ κομπᾶ ἀλλὰ οὖν² γήινα τὰ πολλὰ κατενόησα. Ἐν δέ με κατέπληξεν. Εἶδον γὰρ [f. 278r^a] κοσμικοὺς πλείον ἢ ἔστιν εἰπεῖν τῶν ἐν ἐρήμῳ διαγόντων περιφρονοῦντας χρημάτων. Λέγει ὁ γέρων· Πῶς; σαφηνίσον μοι τὸν λόγον. Ἀπεκρίθη ὁ ἀδελφός· Δύο τινὰς πλουσίους ἐώρακα, καὶ ὁ εἷς τῷ ἐτέρῳ ἐνεκάλει λέγων ἐποφείλεσθαι παρ' αὐτοῦ δισχίλια νομίσματα, καὶ προέφερε³ τὴν ὁμολογίαν τοῦ πατρὸς αὐτοῦ. Ὁ δὲ ἔλεγεν τὸ μὲν χρέως⁴ ἀποδεδοσθαι παρὰ τοῦ οἰκείου πατρὸς, τὴν δὲ ὁμολογίαν ἐναπομεῖναι κατὰ γνησιότητα φιλίας. Καὶ ὡς οὐκ ἔπιθον⁵ ἀλλήλους, ἔληξεν εἰς ὄρκον τὸ πρᾶγμα. Λέγει οὖν ὁ δῆθεν χρεωστῶν· Ἐάν ὁμόσω⁶ ὅτι κατεβλήθη παρὰ τοῦ πατρὸς μου τὸ χρέως, ἔχω νομισθῆναι ὡς αἰσχροκερδής. Ἀλλὰ μᾶλλον οὕτω γενέσθω, ἢ ὁμνύω ὅτι ἀπεδόθη σοι τὸ χρέως τῶν [f. 278r^b] δισχιλίων νομισμάτων καὶ δίδωμί σοι αὐτὰ ἐκ δευτέρου, ἢ ὁμοσον σὺ ὅτι ἔτι κεχρεώστησαι αὐτά, καὶ μηδὲν λάβης παρ' ἐμοῦ, ἀλλὰ ἀνάδος μοι τὴν ὁμολογίαν. Ἐθαύμασαν πάντες οἱ ἀκούσαντες τὴν τοσαύτην σύνεσιν τοῦ ἀνδρός. Λέγει οὖν ὁ γέρων· Καὶ σὺ νέος ὢν, τέκνον,⁷ εἰκότως θαύμασας. Ἐάν γὰρ ἐπισκέψη τῷ βάθει⁸ τοῦ πράγματος, εὐρήσεις⁹ μηδὲν ὄν μέγα, ἀλλὰ μόνης κενοδοξίας καὶ ἀνθρωπαρεσκείας ὑπερβολήν. Λέγει ὁ ἀδελφός· Πῶς, πάτερ, εἴ γε περιεφρόνησε τῶν τοσοῦτων χρημάτων τῆς ἰδίας ὑπολήψεως ἕνεκεν; Λέγει ὁ γέρων· ὁ περιφρονῶν χρημάτων¹⁰ ὀφείλει καὶ τῆς σωτηρίας τοῦ πλησίον προνοεῖσθαι¹¹ κατὰ τὸ δυνατόν· τοῦ γὰρ Κυρίου καὶ Θεοῦ ἡμῶν ἡ ἐντολὴ τὰ ἀμφοτέρα κελεύει.¹² Εἰ οὖν ἦδει¹³ ἀκριβῶς ὅτι κατεβάλετο ὁ πατήρ αὐτοῦ τὸ χρέως [f. 278v^a] καὶ προέτεινεν ἵνα καὶ ὁμόση καὶ πάλιν ἐκ δευτέρου αὐτὸ καταβάλῃται, τί ἔτερον ἔπραττεν ἢ ὅτι παρεδειγματίζεε τὸν ἀδελφὸν αὐτοῦ καὶ Θεῶ καὶ ἀνθρώποις ὡς ἄδικον καὶ αἰσχροκερδῆ προφανῆ, ἑαυτὸν δὲ ἀνεκέρυττε καὶ πλουσιώτατον¹⁴ καὶ ἀφιλοχρήματον,¹⁵ ὅπερ οὐκ ἔστι τοσοῦτον ἀκτημοσύνης ἀρετῆ ὅσον κενοδοξίας, ἢ τὸ γε ἀληθέστερον εἰπεῖν φθόνου καὶ ὀργῆς ὑποτύπωσις. Λέγει οὖν ὁ ἀδελφός· Τί οὖν ἔδει αὐτὸν ποιῆσαι ἐπενεχθέντος αὐτῷ¹⁶ τοῦ ὄρκου παρὰ τοῦ λέγοντος

¹ ἀκήκοας ἢ ἐθεάσω] ἐθεάσω ἢ ἀκήκοας S ² οὖν] ἦν C ³ προέφερε] προσεκόμιζε S

⁴ χρέως] χρέος S ⁵ ἔπιθον] ἔπειθον S ⁶ ὁμόσω] ὁμώσω C ⁷ τέκνον] οἶμ S

⁸ τῷ βάθει] τὸ βάθος S ⁹ εὐρήσεις] τὸ add S

¹⁰ τῆς ἰδίας ὑπολήψεως ἕνεκεν; Λέγει ὁ γέρων· ὁ περιφρονῶν χρημάτων] S solus

¹¹ προνοεῖσθαι] προνοεῖν C ¹² κελεύει] περιέχει ¹³ ἦδει] ἦδη C

¹⁴ πλουσιώτατον] πλουσιότατον S ¹⁵ ἀφιλοχρήματον] ἀφιλοχρηματώτατον S

¹⁶ αὐτῷ] αὐτὸ C

N.497 BHG 1317n, *de debito bis soluto*

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 ὄρκον,² μάλιστα καὶ πλούσιος ὢν καὶ εἰδώς ἀκριβῶς ὅτι κατεβλήθη τὸ χρέως. Λέγει ὁ ἀδελφός· Οὐκ οὖν ἀνάγκη [f. 278v^b] δοῦναι αὐτὸν τὰ νομίσματα; Λέγει ὁ πατήρ· Καὶ πόσω κάλλιον ἦν ζημιωθῆναι αὐτὸν διὰ τὸ ἐκφυγεῖν ὄρκον καὶ κερδησαί καὶ ἀγάπην καὶ τὴν ἀμοιβὴν παρὰ Θεοῦ³ προσδοκᾶν. Εἴπερ διὰ κενοδοξίαν καὶ τὸ δεῖξαι⁴ τοῖς ἀνθρώποις ὅτι ἄδικός ἐστιν ὁ ἄγων αὐτὸν εἰς τὸν ὄρκον,⁵ τοῦτο γὰρ φθόνου ἐστὶν καὶ μισαλληλίας. Ὡστε οὖν πρόσεχε, τέκνον, ὡς ἐκεῖνα μόνα εἰσὶν ἀποδεκτὰ παρὰ τῷ Θεῷ, τὰ καλῶ σκοπῶ γινόμενα καὶ θεοφιλεῖ λογισμῶ μελετώμενα.⁶ Καὶ ὠφελήθεις ὁ ἀδελφός ἀνεχώρησεν.

498. Εἶπεν γέρων· Ὁ ἐπαινῶν μοναχὸν παραδίδει⁷ αὐτὸν τῷ Σατανᾷ.

499. Εἶπεν πάλιν· Ὁ ἔχων ταπεινώσιν ταπεινοῖ τοὺς δαίμονας, ὁ δὲ μὴ ἔχων ταπεινοῦται ὑπὲρ αὐτῶν.

500. Εἶπεν πάλιν· Ἀδύνατον κτήσασθαι τὸν Ἰησοῦν, εἰ μὴ διὰ [f. 279r^a] κόπου καὶ ταπεινώσεως καὶ προσευχῆς ἀπαύστου.

501. Εἶπεν πάλιν· Πάντα ὅσα λογίζεται ἄνθρωπος ἀπὸ τοῦ οὐρανοῦ καὶ κάτω, μάτην λογίζεται. Ὁ δὲ προσκαρτερῶν τῇ μνήμῃ τοῦ Θεοῦ,⁸ οὗτος ἐν τῇ ἀληθείᾳ ἐστίν.

502. Εἶπεν γέρων· Ἐν καιρῷ παρουσίας ἀδελφῶν μὴ ἀπολύσης τὴν καρδίαν σου· μᾶλλον τότε προσεύχου κρυπτῶς, ὅτι τότε ἔστιν ὅλος ὁ φόβος διὰ τὴν καταλαλιάν.

503. Ἀδελφός ἠρώτησε γέροντα λέγων· Τί ἐστὶ καταλαλιά; Καὶ εἶπεν ὁ γέρων ὅτι, ἐὰν εἴπης ὁ δεῖνα ὁ ἀδελφός σπουδαῖός ἐστιν καὶ συνετός, ἀλλὰ μικρὸν εἰς τόδε τὸ πρᾶγμα ἀσύστροφός ἐστιν, ἰδοὺ κατελάλησας αὐτοῦ. Εἰ δὲ εἴπης ὅτι ψεύστης ἐστὶν καὶ ἐπίορκος,⁹ τοῦτο κατάκρισις ἐστὶν χειρὸν τῆς καταλαλιᾶς.

¹ παρὰ τοῦ λέγοντος κεχρεωστήσθαι] om S ² οὔτε ἀντεπενέγκαι ὄρκον] om S

³ παρὰ θεοῦ] παρὰ τοῦ θεοῦ S ⁴ δεῖξαι] δόξαι S ⁵ εἰς τὸν ὄρκον] εἰς ὄρκον S

⁶ μελετώμενα] S solus ⁷ παραδίδει C ⁸ Θεοῦ] Ἰησοῦ S

⁹ καὶ ἐπίορκος] ἐπίορκος ἐστὶν S

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. Ἀδελφός ἦν εἰς τὰ Κελλί[*f.* 279^r^b]α καὶ εἰς τοιαύτην ταπεινῶσιν ἦλθεν, ὥστε τοῦτο εὔχεσθαι πάντοτε, ὅτι· Κύριε, πέμψον μοι κεραυνόν· ὑγιαίνων γὰρ παρακούω σου.

505. Εἶπεν γέρων· Οὐχ ὁ ἑαυτὸν εὐτελίζων οὕτως ἐστὶ ταπεινόφρων, ἀλλ' ὁ μετὰ χαρᾶς τὰς παρὰ τοῦ πλησίον ὕβρεις καὶ ἀτιμίας καταδεχόμενος.

506. Ἀδελφός ἠρώτησε γέροντα λέγων· Καλόν ἐστιν, ἀββᾶ, οἰκῆσαι ἐν τῇ ἐρήμῳ; Καὶ ἀπεκρίθη ὁ γέρων· Οἱ υἱοὶ Ἰσραὴλ ὅταν ἐπαύσαντο τοῦ περισπασμοῦ τῆς ἐρήμου καὶ ᾤκησαν ἐν σκηναῖς, τότε ἐγνώσθη αὐτοῖς πῶς δεῖ φοβεῖσθαι τὸν Θεόν. Καὶ γὰρ τὰ πλοῖα μέσον τῆς θαλάσσης χειμαζόμενα ὡς ἄπρακτα μένουσιν, ὅταν δὲ ἔλθωσιν εἰς λιμένα, τότε τὴν ἐμπορίαν περιποιοῦνται, οὕτως καὶ ὁ ἄνθρωπος, ἐὰν μὴ καρτερήσῃ εἰς [*f.* 279^v^a] ἕνα τόπον, οὐ μὴ λάβῃ τὴν ἐπίγνωσιν τῆς ἀληθείας. Καὶ γὰρ πρὸ πασῶν τῶν ἀρετῶν τὴν ἡσυχίαν ἐξελέξατο ὁ Θεός. Γέγραπται γάρ· *πρὸς τίνα ἐπιβλέψω, ἀλλ' ἢ ἐπὶ τὸν πρᾶον καὶ ἡσύχιον καὶ τρέμοντά μου τοὺς λόγους;*

Καὶ εἶπεν ὁ ἀδελφός· Πῶς δύναται ἄνθρωπος οἰκῆσαι κατὰ μόνας; Καὶ ἀπεκρίθη ὁ γέρων· Ὁ ἀθλητής, ἐὰν μὴ πυκτεύσῃ μετὰ πολλῶν, οὐ δύναται μαθεῖν τὴν τέχνην τῆς νίκης, ἵνα οὕτως δυνηθῇ μετὰ τοῦ ἀντιδίκου μονομαχησάσθαι, οὕτως καὶ ὁ μοναχός, ἐὰν οὖν¹ μὴ παιδευθῇ μετὰ ἀδελφῶν καὶ μάθῃ τὴν τῶν λογισμῶν τέχνην, οὐ δύναται κατὰ μόνας οἰκῆσαι καὶ² ἀντιστῆναι τοῖς λογισμοῖς.

Καὶ εἶπεν ὁ ἀδελφός· Ἐὰν γένηται ἀνάγκη τινὰ εἰς συντυχίαν γυναικὸς ἐλ[*f.* 279^v^b]θεῖν,³ πῶς δεῖ αὐτῇ ἀπαντῆσαι; Καὶ εἶπεν ὁ γέρων· Ἡ ἀνάγκη αὕτη τοῦ διαβόλου ἐστίν· καὶ γὰρ πολλὰς προφάσεις ἀναγκαίας ἔχει ὁ διάβολος. Ἐὰν δὲ γένηται χρεῖα ἐλθεῖν εἰς συντυχίαν⁴ γυναικός, μὴ ἐάσης αὐτὴν λαλῆσαι περισσόν. Καὶ σὺ ἐὰν λαλῆς, κεφαλαίωσον ὀλίγα εἰς πολλὰ καὶ ταχὺ ἀπόλυσον αὐτήν. Ἐὰν δὲ βραδύνης μετ' αὐτῆς, γίνωσκε ὅτι ἡ δυσωδία αὐτῆς τὸν λογισμὸν σου κατασπαῖ.

¹ οὖν] om S ² καὶ] οὐδὲ S ³ ἀνάγκη... ἐλθεῖν] ἀνάγκη ἐλθεῖν τινὰ εἰς S

⁴ χρεῖα ἐλθεῖν εἰς συντυχίαν] χρεῖα 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 *hēsychia* before all the virtues, for it is written: ‘To whom shall I look, other than to him who is mild and tranquil [*hēsychion*] 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 *logismoi*, he cannot live alone or withstand *logismoi*.”

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 *logismos*.”

507. Ὁ ἀδελφὸς εἶπεν· Ποίω λογισμῶ δύναται ἄνθρωπος παύσασθαι ἀπὸ¹ τῆς καταλαλιᾶς; Καὶ ἀπεκρίθη ὁ γέρων· Ὡσπερ ὁ δεχόμενος πῦρ ἐν κόλπῳ τιτρώσκειται, οὕτως καὶ ὁ δεχόμενος τὴν τῶν ἀνθρώπων συντυχίαν οὐ μὴ ἀθωωθῆ ἀπὸ τῆς καταλαλιᾶς.

Καὶ εἶπεν [f. 280r^a] ὁ ἀδελφός· Τί εἰσὶ τὰ νυκτερινὰ φαντάσματα τοῦ διαβόλου; Καὶ ἀπεκρίθη ὁ γέρων· Ὡσπερ ἡμέρας ἄλλοτρίοις λογισμοῖς² ἀσχολεῖ ἡμᾶς πρὸς τὸ μὴ σχολάζειν τῇ προσευχῇ ὁ διάβολος, οὕτως καὶ τὴν νύκτα³ ἀναπτεροῖ τὸν νοῦν ἡμῶν φαντάσμασι⁴ σκοτῶν ἡμᾶς καὶ τῆς νυκτερινῆς εὐχῆς ἀποστερῶν.

Πάλιν ἠρώτησεν ὁ ἀδελφὸς λέγων· Καὶ τί ποιήσει ἄνθρωπος, πάτερ, ἵνα λάβῃ τὸ χάρισμα τῶν ἀρετῶν; Καὶ ἀπεκρίθη ὁ γέρων· Ἐάν τις θέλῃ μαθεῖν τέχνην, πᾶσαν μέριμναν καταλιμπάνει καὶ αὐτὴ μόνη⁵ σχολάζει, καὶ παραμένη τῷ διδασκάλῳ ταπεινούμενος καὶ κατευτελίζων ἑαυτὸν, καὶ οὕτως μανθάνει τὴν τέχνην, οὕτω καὶ ὁ μοναχός, ἐάν μὴ ἐάσῃ⁶ πᾶσαν μέ[.f. 280r^b]ριμναν ἀνθρωπίνην καὶ κατευτελίση ἑαυτὸν τοῦ μὴ λογίσασθαι ποτε ὅτι καλλίων εἰμι τινός ἢ ἴσος, οὐ μὴ κτήσηται ἀρετὴν τὸ σύνολον. Ἐάν δὲ ταπεινώσῃ ἑαυτὸν καὶ εὐτελίση παντὶ πράγματι, τότε⁷ εὐροῦσαι αἱ ἀρεταὶ τὴν ἐργασίαν ἀφ' ἑαυτῶν παραγίνονται.

508. Ἐρώτησις⁸ Πῶς δύναται ἄνθρωπος γνῶναι⁹ ὅτι προσδεκτὴ ἐστὶν ἡ εὐχὴ αὐτοῦ.

Ἀπόκρισις¹⁰ Ὅταν ὁ ἄνθρωπος φυλάξῃ τοῦ μὴ ἀδικῆσαι τὸν πλησίον, τότε θαρσεῖ τῷ λογισμῶ, ὅτι προσεδέχθη ἢ προσευχῇ¹¹ αὐτοῦ πρὸς τὸν Θεόν. Ἐάν δὲ τις ἀδικήσῃ τὸν πλησίον, ἡ εὐχὴ αὐτοῦ βδελυκτὴ καὶ ἀπρόσδεκτός ἐστιν¹² ὁ γὰρ στεναγμὸς τοῦ ἀδικουμένου οὐ μὴ ἐάσῃ τὴν εὐχὴν τοῦ ἀδικήσαντος εἰσελθεῖν ἐνώπιον τοῦ Θεοῦ.

509–10. Ἔλεγον [f. 280v^a] περὶ τοῦ ἀββᾶ Ζήνωνος ὅτι μικροφυτὴς μὲν ἦν καὶ ἰσχνὸς τῷ σώματι, σύννους δὲ ὅλος καὶ προθυμίας καὶ θέρμης κατὰ Θεὸν πεπληρωμένος. Εἶχε δὲ καὶ συμπάθειαν πολλὴν πρὸς τοὺς

¹ ἀπὸ] om S ² ἄλλοτρίοις λογισμοῖς] τοῖς ἄλλοτρίοις ἡμᾶς λογισμοῖς ὁ διάβολος S

³ τὴν νύκτα] τοῖς φαντάσμασιν add S ⁴ φαντάσμασι] om S ⁵ αὐτὴ μόνη] αὐτὴ μόνη S

⁶ ἐάσῃ corr] ἐάσει C and S ⁷ τότε] om S ⁸ Ἐρώτησις] πάλιν ἠρώτησε ὁ ἀδελφός S

⁹ ἄνθρωπος γνῶναι] γνῶναι ἄνθρωπος S ¹⁰ Ἀπόκρισις] om S ¹¹ προσευχῇ] εὐχὴ S

¹² ἐστὶν] γίνεταί 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

ἀνθρώπους. Τούτῳ πανταχόθεν ἤρχοντο πολλοὶ κοσμικοὶ τε καὶ μοναχοὶ καὶ ἀνετίθεντο τοὺς λογισμοὺς ἑαυτῶν¹ καὶ ἐθεραπεύοντο. Τινὶ γοῦν τῶν πατέρων πλησίον ποτὲ μείναντι τοῦ ἁγίου Ζήνωνος συνετύχομεν, καὶ κινήσαντι πρὸς ἡμᾶς λόγον ὠφελείας ἠρωτήσαμεν αὐτὸν τινὰ λογισμὸν οὕτως εἰπόντες· Ἐάν τις ἔχη λογισμὸν καὶ ὀρᾷ ἑαυτὸν ἠττώμενον, καὶ πολλάκις ἀναγινώσκει εἰς ἑαυτὸν καὶ ἀκούει² πῶς εἶπαν οἱ πατέρες περὶ καθαρότητος, καὶ θέλει κατορθῶσαι καὶ οὐ δύναται, καλὸν ἔστιν ἀπαγ[*f.* 280ν^b]γεῖλαι τινὶ τῶν πατέρων ἢ σπουδάσαι ὀφείλει χρήσασθαι ὡς ἀνέγνω, καὶ ἀρκεσθῆναι τῇ ἑαυτοῦ συνειδήσει; Καὶ εἶπεν ἡμῖν ὁ γέρον ὅτι ὀφείλει ἐξαγγεῖλαι ἄλλῳ δυναμένῳ ὠφελῆσαι αὐτόν, καὶ μὴ πεποιθέναι ἐφ' ἑαυτῷ. Οὐ γὰρ δύναται τις ἑαυτῷ βοηθῆσαι καὶ μάλιστα ἐὰν φθάσῃ καταπονηθῆναι ὑπὸ τῶν παθῶν. Ἐμοὶ γάρ, φησίν, ἐν τῇ νεότητί μου συνέβη τί τοιοῦτον. Εἶχον γάρ³ πάθος ψυχικὸν καὶ ἠττώμην⁴ εἰς αὐτό, καὶ ἀκούων περὶ τοῦ ἀββᾶ Ζήνωνος ὅτι πολλοὺς ἐθεράπευεν,⁵ ἠβουλήθη ἀπελθεῖν καὶ ἀναγγεῖλαι αὐτῷ. Καὶ ἐνεπόδιζέ με ὁ διάβολος λέγων ὅτι· ἐπὶ οἶδας τί ὀφείλεις ποιῆσαι, χρῆσαι ὡς ἀναγινώσκεις καὶ τί ὑπάγεις καὶ σκανδαλίζεις τὸν γέροντα. Καὶ ὅτε [*f.* 281γ^a] ἠπειγόμενην τοῦ ἀπελθεῖν, μικρὸν ὁ πόλεμος ἐκουφίζετο ἀπ' ἐμοῦ, ἵνα μὴ ἀπέλθω. Ὅτε δὲ ἐπειθόμενην τοῦ μὴ ἀπελθεῖν πρὸς τὸν γέροντα, πάλιν κατεπόντιζέ με τὸ πάθος καὶ πάλιν ἐπύκτευον ἀπελθεῖν. Καὶ τὸ αὐτὸ μοι ἐδολιεύετο ὁ ἐχθρὸς, μὴ συγχωρῶν με ἐξαγγεῖλαι τῷ γέροντι. Καὶ πολλάκις ἀπῆλθον πρὸς τὸν γέροντα εἰπεῖν⁶ αὐτῷ καὶ οὐκ ἤφιέ με ὁ ἐχθρὸς, αἰσχύνην φέρων τῇ καρδίᾳ μου καὶ λέγων ὅτι· ἐπὶ οἶδας πῶς ὀφείλεις ἑαυτὸν θεραπεῦσαι, τί χρεῖα λέγειν τινί; Σὺ γὰρ ἀμελεῖς ἑαυτοῦ. Οἶδας πῶς εἶπαν⁷ οἱ πατέρες. Ταῦτα, φησίν, ὑπέβαλέ μοι ὁ ἀντίδικος, ἵνα μὴ φανερώσω τὸ πάθος τῷ ἱατρῷ καὶ θεραπευθῶ.⁸ Καὶ ὁ μὲν γέρον ἐννόει⁹ ὅτι ἔχω λογισμοὺς, οὐκ ἤλεγχε με δὲ ἀναμέ[*f.* 281γ^b]νων ἕως οὗ ἐγὼ αὐτὸς ἀναγγεῖλω αὐτῷ. Ἐδίδασκέ με δὲ περὶ ὀρθοῦ βίου καὶ ἀπέλυεν. Ὑστερον θλιβόμενος καὶ κλαίων εἶπον τῇ ψυχῇ μου· Ἐως πότε, ἀθλία ψυχῇ, οὐ θέλει θεραπευθῆναι; Οἱ ἀπὸ μήκοθεν ἔρχονται πρὸς τὸν γέροντα καὶ θεραπεύονται καὶ σὺ οὐκ αἰσχύνῃ ἐγγὺς ἔχουσα τὸν ἱατρὸν καὶ μὴ θεραπευομένη; Καὶ πυρωθεις, φησί,¹⁰ τῇ καρδίᾳ ἀνέστην καὶ εἶπον ἐν ἑαυτῷ ὅτι, ἐὰν ἀπέλθω πρὸς τὸν γέροντα καὶ μὴ εὐρῶ ἐκεῖ τινὰ, οἶδα ὅτι θέλημα Θεοῦ ἔστιν ἀναγγεῖλαί με¹¹ αὐτῷ τὸν λογισμόν. Καὶ δὴ¹² ἀπελθὼν οὐδένα εὐρον, ὁ δὲ γέρον κατὰ τὴν συνήθειαν ἐδίδασκέ με περὶ

¹ ἑαυτῶν] αὐτῷ S ² ἀκούει] ἀκούη S ³ γάρ] om S ⁴ ἠττώμην] ἠττόμην C

⁵ ὅτι πολλοὺς ἐθεράπευεν] om S ⁶ γέροντα εἰπεῖν] γέροντα εἰς τὸ εἰπεῖν S

⁷ Οἶδας πῶς εἶπαν] Οἶδας γὰρ πῶς εἶπον S ⁸ θεραπευθῶ] θεραπευθῶ S

⁹ ἐννόει] ἐνόει C ¹⁰ φησί] om S ¹¹ με] μαι C ¹² δὴ] δεῖ C

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

σωτηρίας ψυχῆς καὶ ὅπως τὶς καθαρθῆ ἀπὸ ρυπαρῶν λογισμῶν. Ἐμοῦ δὲ πάλιν αἰσχυνομένου καὶ μὴ ἐξαγγέλοντος [f. 281v^a] παρεκάλεσα αὐτὸν ἀπολυσαί με. Καὶ ἀναστὰς ὁ γέρων ἐποίησεν εὐχὴν καὶ προέπεμπε με περιπατῶν ἔμπροσθέ μου ἕως τῆς ἕξω θύρας. Ἐγὼ δὲ βασανιζόμενος ὑπὸ τῶν λογισμῶν εἰπεῖν ἢ μὴ εἰπεῖν τῷ γέροντι, ὀλίγον ὀλίγον περιεπάτου ὀπίσω, ὁ δὲ γέρων οὐ προσεῖχε μοι, ἀλλ' ἐκράτησε τὴν θύραν πρὸς τὸ ἀνοῖξάι μοι. Ὡς δὲ ἐπὶ πολὺ εἶδέ με βασανιζόμενον τοῖς τῶν λογισμῶν, στρέφεται¹ πρὸς με καὶ κρούων εἰς τὸ στήθος μου λέγει μοι· Τί ἔχεις; κἀγὼ ἀνθρωπὸς εἰμι. Ὡς δὲ εἶπέ μοι ὁ γέρων τὸν λόγον τοῦτον, ἐνόμισα ὅτι τὴν καρδίαν μου ἤνοιξεν, καὶ πίπτω ἐπὶ πρόσωπον εἰς τοὺς πόδας αὐτοῦ παρακαλῶν αὐτὸν μετὰ δακρῶν καὶ λέγων· Ἐλέησόν με. Ὁ δὲ λέγει μοι· Τί ἔχεις; Ἐγὼ δὲ εἶπον· Οἶδας τί χρειαίαν ἔχω. Καὶ λέγει μοι [f. 281v^b] Σοῦ χρειαί εἰπεῖν τί ἔχεις. Ἐμοῦ δὲ μετ' αἰσχύνης ἀναγγειλαντος τὸ πάθος μου, λέγει μοι· Καὶ διατί ἡσχύνθης εἰπεῖν μοι, οὐκ εἰμὶ κἀγὼ ἀνθρωπος; Θέλεις εἶπω σοι τὰ ἐμά; Οὐκ ἔχεις τρία ἔτη ἐρχόμενος ὧδε ἔχων τοὺς λογισμοὺς τούτους καὶ μὴ ἐξαγγέλων αὐτούς; Ἐμοῦ δὲ προσπεσόντος καὶ παρακαλοῦντος καὶ λέγοντος αὐτῷ· Ἐλέησόν με διὰ τὸν Θεόν, εἶπέν μοι· Ὑπαγε, μὴ ἀμέλει τῆς εὐχῆς σου καὶ μηδενὸς καταλαλήσης. Ἀπῆλθον οὖν εἰς τὸ κελλίον μου καὶ μὴ ἀμελήσας τῆς εὐχῆς μου, χάριτι Χριστοῦ καὶ εὐχαῖς τοῦ γέροντος οὐκέτι ὠχλήθη ὑπὸ τοῦ πάθους ἐκείνου. Μετὰ δὲ ἐνιαυτόν, φησίν, ἐπῆλθέ μοι λογισμὸς τοιοῦτος, ὅτι μήποτε ὁ Θεὸς κατὰ τὸ ἔλεος αὐτοῦ ἐποίησε μετὰ σοῦ καὶ οὐχὶ ἔνεκεν τοῦ γέροντος. Καὶ ἀπέρχομαι πρὸς αὐτὸν [f.282r^a] θέλων πειρᾶσαι αὐτόν. Καὶ λαβὼν αὐτὸν κατιδίαν ἔβαλον αὐτῷ μετάνοιαν λέγων· Παρακαλῶ τὴν θεοφιλείαν σου, πάτερ, εὔξαι περὶ ἐμοῦ περὶ τοῦ λογισμοῦ ἐκείνου, οὔποτε ἐξήγγειλά σοι. Καὶ ἀφήκέ με κείμενον πρὸς τοὺς πόδας αὐτοῦ καὶ σιωπήσας μικρὸν λέγει μοι· Ἀνάστα, ἔχε ἐπιστήμην. Ἐγὼ δὲ τοῦτο ἀκούσας ἐβουλόμην εἰ κατέπιέν με ἢ γῆ ἀπὸ αἰσχύνης, καὶ ἀναστὰς οὐκ ἠδυνόμην ἀτενίσαι τῷ γέροντι. Καὶ ἀπῆλθον θαυμάζων εἰς τὸ κελλίον μου.

Ὁ δὲ αὐτὸς γέρων πρὸς βεβαίωσιν τῶν παρ' αὐτοῦ εἰρημένων ἀρετῶν καὶ ἡμῶν ὠφέλειαν, διηγῆσατο ἡμῖν καὶ τοῦτο, ὅτι ποτὲ δύο ἀδελφοὶ μένοντες ἐν λαύρᾳ τινί, ἕκαστος ἐν ιδιάζοντι κελλίῳ, παρέβαλον ἀλλήλοις. Καὶ εἶπεν ὁ εἷς τῷ ἑτέρῳ· Ἦδέως ἔχω ἀπελεθεῖν [f. 282r^b] πρὸς τὸν ἀββᾶν Ζήνωνα καὶ ἀναθέσθαι αὐτῷ τινὰ λογισμόν. Εἶπεν δὲ καὶ ὁ ἄλλος· Κἀγὼ θέλω λογισμόν εἰπεῖν αὐτῷ.² Καὶ ἀπῆλθον οἱ δύο ὁμοῦ καὶ λαβὼν ἕκαστος κατιδίαν ἐξήγγειλαν αὐτῷ τοὺς λογισμοὺς αὐτῶν. Καὶ ὁ μὲν εἷς

¹ στρέφεται] ἔρχεται S

² λογισμόν εἰπεῖν αὐτῷ] εἰπεῖν αὐτῷ λογισμόν 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 [obsessions]? 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

προσέπεσε τῷ γέροντι μετὰ πολλῶν δακρύων παρακαλῶν αὐτοῦ.¹ Ὁ δὲ γέρων εἶπεν αὐτῷ· Ὑπαγε, μὴ προδώσῃς² ἑαυτὸν καὶ μὴ καταλαλήσῃς τινὸς καὶ μὴ ἀμελήσῃς τῆς εὐχῆς σου. Καὶ ἀπελθὼν ὁ ἀδελφὸς ἐθεραπεύθη. Ὁ δὲ ἄλλος ἐξαγγείλας τὸν λογισμόν αὐτοῦ³ εἶπεν αὐτῷ· Εὗξαι ὑπὲρ ἐμοῦ· οὐκ ἤτησεν δὲ ἐπιπόνως. Μετὰ οὖν χρόνον τινὰ συνέβη αὐτοῖς παραβαλεῖν ἀλλήλοις καὶ εἶπεν ὁ εἷς τῷ ἐτέρῳ· Ὅτε παρεβάλομεν τῷ γέροντι ἀπήγγειλας αὐτῷ τὸν λο[f. 282v^a]γισμόν αὐτοῦ, ὃν εἶπας ὅτι θέλω αὐτῷ εἰπεῖν; Ὁ δὲ εἶπεν· Ναί. Καὶ λέγει αὐτῷ· Ἄρα ὠφελήθης ἀναγγείλας αὐτῷ; Ὁ δὲ εἶπεν· Ναί, εὐχαῖς τοῦ γέροντος ἐθεράπευσέ με ὁ Θεός. Καὶ λέγει· Ἐγὼ κἂν ἐξήγγειλα, οὐκ ἠσθάνθην θεραπείας. Λέγει αὐτῷ ὁ ὠφελήθεις· Καὶ πῶς παρεκάλεσας τὸν γέροντα; Ὁ δὲ λέγει· Εἶπον αὐτῷ ὅτι εὗξαι ὑπὲρ ἐμοῦ, ὅτι τόνδε τὸν λογισμόν ἔχω. Ὁ δὲ ἄλλος εἶπεν· Ἐγὼ τέως ἐξαγγέλων αὐτῷ ἔβρεξα τοὺς πόδας αὐτοῦ ἐκ τῶν δακρύων, παρακαλῶν αὐτὸν εὖξασθαι περὶ⁴ ἐμοῦ, καὶ διὰ τῶν εὐχῶν αὐτοῦ ἰάσατό με ὁ Θεός. Ταῦτα δὲ ἔλεγεν ἡμῖν ὁ γέρων, ὅτι ὀφείλει ὁ παρακαλῶν τινὰ τῶν πατέρων περὶ λογισμῶν μετὰ πόνου καὶ ἐξ ὅλης καρδίας ὡς τῷ Θεῷ⁵ αἰτεῖν, καὶ ἐπιτυγχάνει. Ὁ δὲ ἀμελῶς ἐξαγγέλων ἢ πειράζων οὐ μόνον οὐκ ὠφελεῖται, ἀλλὰ καὶ κατακρίνεται [f. 282v^b].

511. Εἶπεν γέρων· Οὐαὶ τῷ ἔξω ἀπὸ τοῦ ἔσω, μᾶλλον δὲ οὐαὶ τῷ ἔσω ἀπὸ τοῦ ἔξω. Ὁ δὲ λέγει τοιοῦτόν ἐστιν, ὅτι ὁ κοσμικὸς εὕρισκει λαβὴν κατὰ ἡσυχάζοντος ἢ ἀναχωροῦντος, τοῦτο πτώσις καὶ κρίσις τοῦ πάσχοντος τὴν λαβήν.

512. Ἀδελφὸς οἰκῶν ἐν τῇ ἐρήμῳ ὠχλήθη ὑπὸ πορνείας καὶ ἀπελθὼν εὔρε φωλεὸν ὑαίνης⁶ καὶ εἰσελθὼν ἐν αὐτῷ ἔμεινεν ἄσιτος ἡμέρας ἕξ. Εἶτα ἐλθούσης τῆς ὑαίνης⁷ φοβηθεὶς εἶπεν· Κύριε, ἐὰν μέλλω τὸ σῶμα μου μιᾶναι, δὸς αὐτῇ ἐξουσίαν κατ' ἐμοῦ, εἰ δὲ μὴ σῶσόν με ἀπ' αὐτῆς. Εὐθέως οὖν ἤκουσε φωνὴν λέγουσαν·⁸ Εὐνουχίσαντες αὐτὸν ἀπολύσατε. Καὶ εὐθέως ἀπέστη ἀπ' αὐτοῦ ὁ πόλεμος.

513. [f. 283r^a] Μοναχοῦ οἰκοῦντος ἐν Σκήτει προβληθεὶς ὁ υἱὸς αὐτοῦ, ἀρχέπους⁹ κατεσχέθη. Ἐδηλώθη οὖν αὐτῷ ὑπὸ τῆς μητρὸς τοῦ παιδὸς ὅτι γράψον τῷ ἀρχοντι ἵνα ἀπολυθῇ. Λέγει οὖν ὁ μοναχός· Ἐὰν οὗτος

¹ παρακαλῶν αὐτοῦ] παρακαλῶν αὐτὸν + ὥστε εὖξασθαι ὑπὲρ αὐτοῦ S

² προδώσῃς ἑαυτὸν] προδῶς σεαυτὸν ³ αὐτοῦ] τῷ γέροντι add S ⁴ περὶ] ὑπὲρ S

⁵ ὅλης καρδίας ὡς τῷ Θεῷ] ὅλης τῆς καρδίας τῷ Θεῷ S ⁶ ὑαίνης corr] ὑένης codd

⁷ ὑαίνης corr] ὑένης codd ⁸ φωνὴν λέγουσαν] φωνὴν λεγούσης S

⁹ ἀρχέπους] sic codd, possibly ἀρχέσπους? LSJ Supplement quotes the n. ἀρχέποδες 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 affliction 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?”

ἀπολυθῆ, οὐ κρατοῦσι τὸν ἀνταυτοῦ; Λέγει ὁ ἀποσταλείς· Ναί. Ἔφη ὁ γέρων· Καὶ τί μοι τὸ ὄφελος ἐὰν ἀπολύσας αὐτὸν βάλλω χαρὰν εἰς τὴν καρδίαν τῆς μητρὸς αὐτοῦ, καὶ λαβὼν τὴν λύπην αὐτῆς, εἰς ἄλλης καρδίαν γυναικὸς ἐπενέγκω αὐτήν;

514. Ὁ αὐτὸς γέρων ἦν ἐργαζόμενος πολὺν ἐργόχειρον καὶ ἦφιε τὸ ἐπαρκοῦν εἰς τὴν χρεῖαν αὐτοῦ καὶ τὸ λοιπὸν διεδίδου πτωχοῖς. Λιμοῦ οὖν γενομένου ἔπεμψεν ἡ μήτηρ τὸν υἱὸν¹ αὐτοῦ πρὸς αὐτὸν παρακαλοῦσα δοῦναι αὐτοῖς μικρὰ ψωμῖα. Ἀκούσας δὲ ὁ γέρων λέγει τῷ υἱῷ αὐτοῦ· [f. 283r^b] Εἰσὶν ἄλλοι ἐν τῷ τόπῳ χρῆζοντες ὡς ὑμεῖς; Λέγει· Ναί, εἰσὶ πολλοί. Καὶ κλείσας τὴν θύραν εἰς τὸ πρόσωπον αὐτοῦ δακρύσας εἶπεν· Ἄπελθε, τέκνον μου, ὁ τὴν φροντίδα ποιῶν ἐκείνων καὶ τὴν ὑμῶν ποιήσει. Ἠρώτησε δὲ αὐτὸν ὁ ἀδελφός· Ἄρτι οὐκ ἔκαμες τῷ λογισμῷ, τὸν υἱὸν σου οὕτως ἀποστρέψας; Ἔφη ὁ γέρων ὅτι, εἰ μὴ εἰς ἕκαστον πράγμα βιάσθαι ἀνθρώπος ἑαυτὸν,² μισθὸν οὐκ ἔχει.

515. Εἶπεν γέρων· Πᾶσα πονηρία μὴ τετελεσμένη οὐκ ἔστι πονηρία, καὶ πᾶσα δικαιοσύνη μὴ τελειωθεῖσα οὐκ ἔστι δικαιοσύνη. Ὁμοίος³ γὰρ ἔστιν ὁ ἀνθρώπος ὁ μὴ ἔχων λογισμοὺς πονηροὺς καὶ ἀγαθοὺς γῆ Σοδόμων καὶ Γομόρρας, ὅτι ἀλμυρὰ ἔστιν καὶ οὔτε καρπὸν ποιεῖ οὔτε βοτάνην, ἡ δὲ καλὴ γῆ ἐκβάλλει καὶ σίτον καὶ ζιζάνια.

516. [f. 283v^a] Ἦν τις ἀναχωρητῆς ἐν τῇ ἐρήμῳ βοσκομένος μετὰ τῶν βουβάλων⁴ καὶ ἠῤῥατο τῷ Θεῷ λέγων· Κύριε, εἴ τι ὑστερῶ, δίδαξόν με. Καὶ ἦλθεν αὐτῷ φωνὴ λέγουσα· Εἴσελθε εἰς τὸδε τὸ κοινόβιον, καὶ εἴ τι ἐπιτάσσοσί σοι, ποίησον. Εἰσελθὼν δὲ εἰς τὸ κοινόβιον ἔμεινε καὶ οὐκ ἦδει τὴν ὑπηρεσίαν τῶν ἀδελφῶν. Καὶ ἦρξαντο οἱ μοναχοὶ οἱ μικροὶ⁵ διδάσκειν αὐτὸν τὴν ὑπηρεσίαν λέγοντες· Τοῦτο ποίησον, ἰδιῶτα, καὶ τοῦτο ποίησον,⁶ σαλὲ γέρων. Καὶ θλιβόμενος ἦρξατο λέγειν πρὸς τὸν Θεόν·⁷ Οὐκ οἶδα τὴν ὑπερεσίαν τῶν ἀνθρώπων·⁸ ἀπόλυσόν με πάλιν εἰς τοὺς βουβάλους. Καὶ ἀπολυθεὶς πάλιν ἀπὸ τοῦ Θεοῦ ἀπῆλθεν εἰς χωρίον βοσκηθῆναι μετὰ τῶν βουβάλων καὶ ἔστησαν παγίδας οἱ ἀνθρωποὶ ἐκεῖ καὶ ἐπίασαν βουβάλια. Ἐπίσθη δὲ καὶ ὁ γέρων καὶ λέγει αὐτῷ ὁ λογισμός· Βάλε τὴν [f. 283v^b] χεῖρα σου καὶ λῦσον σεαυτὸν. Εἶπεν δὲ πρὸς

¹ υἱὸν] om S

² εἰ μὴ... ἑαυτόν] εἰ μὴ βιάσθαι ἀνθρώπος ἐφ' ἐκάστῳ πράγματι (om ἑαυτόν) S

³ ὁμοίος] ὁμοίως C

⁴ ἐν τῇ ἐρήμῳ... βουβάλων] βοσκομένος μετὰ τῶν βουβάλων ἐν τῇ ἐρήμῳ S

⁵ οἱ μοναχοὶ οἱ μικροὶ] οἱ μικροὶ μοναχοὶ S ⁶ τοῦτο ποίησον] ποίησον τοῦτο S

⁷ τὸν Θεόν] Κύριον S ⁸ Οὐκ οἶδα τὴν ὑπερεσίαν τῶν ἀνθρώπων] om C

N.514

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.

N.515

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."

N.516

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 λογισμόν· Εἰ μὲν ἄνθρωπος εἶ, λῦσον σεαυτὸν καὶ ὕπαγε πρὸς τοὺς ἄνθρώπους, εἰ δὲ βούβαλος εἶ, οὐκ ἔχεις χεῖρας. Καὶ ἔμεινεν εἰς τὴν παγίδα σῶς¹ ἕως πρωῆ. Ἐλθόντες δὲ οἱ ἄνθρωποι πιᾶσαι τοὺς βουβάλους καὶ ἰδόντες τὸν γέροντα πεπιασμένον ἐφοβήθησαν. Καὶ αὐτὸς οὐκ ἐλάλησεν οὐδέν. Καὶ λύσαντες αὐτὸν ἀφῆκαν, καὶ ἐξῆλθε τρέχων ὀπίσω τῶν βουβάλων εἰς τὴν ἔρημον.

517. Φιλόρομὸς τις ὀνόματι γέγονε μοναχὸς δοκιμώτατος. Ἀπετάξατο δὲ ἐν ταῖς ἡμέραις Ἰουλιανοῦ τοῦ δυσωνύμου βασιλέως καὶ μετὰ παρηρσίας διελέγετο αὐτῷ, ὑβρίζων αὐτὸν καὶ ἐλέγχων τὴν μανίαν αὐτοῦ. Ὁν ξυρισθῆναι ἐκέλευσε καὶ ὑπὸ παιδαρίων εὐτόνως κατακοισισθῆναι ὅστις ἐγκαρ[*f.* 284r^a]τερήσας τῷ πράγματι καὶ χάριτας αὐτῷ ὠμολόγησεν. Τούτῳ τῷ² γενναίῳ ἐπέθετο ὁ τῆς πορνείας καὶ τῆς γαστριμαργίας πόλεμος, ὅστις νικήσας ἐξήλασε τὰ πάθη ἄκρως ἐγκαρτερήσας³ σιδηροφορία τε καὶ ἐγκλεισμῶ καὶ ἀποχῆ βρωμάτων καὶ σιτίνου ἄρτου καὶ ἀπαξαπλῶς πάντων τῶν ἐψομένων διὰ πυρὸς· ἐπὶ δεκαοκτῶ ἔτη⁴ ἀσκήσας τὴν ἐγκράτειαν ἐνίκησε τὸν διάβολον. Ἔλεγε δὲ οὗτος ὁ μακάριος ὅτι ἐπὶ τριάκοντα καὶ δύο ἔτη οὐδὲ μιᾶς ὀπώρας⁵ ἠψάμην, δειλίας δέ με, φησί, πολεμησάσης ποτὲ⁶ εἰς ἄκρον, ὡς καὶ αὐτὴν τὴν ἡμέραν ἐκφοβεῖν με μνήματι αὐτὸν ἐγκαθεῖρξα ἐπὶ ἔτη ἕξ, καὶ ταύτης περιγενομένη τὸν ἐξ ἐπαφῆς πόλεμον πολεμήσας μετὰ τοῦ πνεύματος τοῦ τὴν δειλίαν μοι ἐπάγοντος.⁷ Εἶπεν πάλιν [*f.* 284r^b] ὅτι ἀφοῦ ἐμυσταγωγῆθην καὶ ἀνεγεννήθην δι' ὕδατος καὶ πνεύματος μέχρι τῆς σήμερον ἄρτον ἀλλότριον δωρεάν⁸ οὐκ ἔφαγον, ἀλλ' ἐκ τῶν ἰδίων πόνων.⁹ διακόσια νομίσματα ἐκ τοῦ ἔργου τῶν χειρῶν μου δέδωκα λελωβημένοις. Ἦν γὰρ καλλιγράφος πάνυ εὐφυῆς, ὃς τοῦ γράφειν οὐκ ἀνεχώρησεν ὀγδοηκοστὸν πού ἄγων ἔτος τῆς ἡλικίας καὶ μηδέποτε ἀποστὰς κατὰ νοῦν τοῦ Θεοῦ.

518. Εἶπεν ὁ ἀββᾶς Ἀντώνιος ὅτι καθεζομένου μου ποτὲ ἐγγὺς τοῦ ἀββᾶ Ἄρφατ, παρέβαλεν αὐτῷ παρθένος λέγουσα· Πάτερ, ἐνήστευσα διακοσίας κυριακὰς ἕξ ἕξ, ἀπηγγεῖλα δὲ τὴν Καινὴν καὶ τὴν Παλαιάν. Τί ἔτι¹⁰ μοι λείπει,¹¹ ἵνα αὐτῷ ἐργάσωμαι; Λέγει αὐτῇ ὁ γέρων· Ἐγένετο ἡ

¹ σῶος] σῶος S ² Τούτῳ τῷ] Τούτῳ οὖν τῷ S

³ ἐξήλασε τὰ πάθη ἄκρως ἐγκαρτερήσας] om C ⁴ δεκαοκτῶ ἔτη] δεκαοκτῶ δὲ ἔτη S

⁵ ὀπώρας] ὀπώρας C

⁶ με, φησί, πολεμησάσης ποτὲ] με ποτὲ, φησί, πολεμησάσης S

⁷ μνήματι. ... μοι ἐπάγοντος] πρὸς τὸ καὶ αὐτῆς περιγενέσθαι ἐγκαθεῖρξα ἑαυτὸν μνήματι ἐπὶ ἔτη ἕξ καὶ περιγενομένη αὐτῆς μετὰ καὶ τοῦ ἐξ ἐπαφῆς πολέμου τοῦ καὶ τὸ πνεῦμα μοι τῆς δειλίας ἐπι(?) ἄγοντος S

⁸ δωρεάν] om S ⁹ πόνων] καὶ add S ¹⁰ ἔτι] ἔτη C ¹¹ λείπει corr] λείπει C, λίπη S

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."

ἐξουδένω [f. 284v^a] σις ὡς ἡ τιμή; Λέγει· Οὐχί. Ἡ ἡ ζημία ὡς τὸ κέρδος, ἡ ὡς ἡ ξένοι ὡς τὸ κατὰ σάρκα, ἡ ἡ ἔνδεια ὡς ἡ δαφιλεία; Λέγει· Οὐχί. Ἄπεκρίθη ὁ γέρων· Λοιπὸν οὐκ ἐνήστευσας ἕξ ἕξ, οὐδὲ Παλαιὰν σὺ καὶ Καινὴν ἀπήγγειλας, ἀλλ' ἀπατάς ἑαυτήν. Ἄπελθε ἐργάζου· οὐδὲν γὰρ ἔχεις.

Περὶ κατανύξεως

519. Ἀδελφὸς σπουδαῖος ἦλθεν ἀπὸ τῆς ξένης καὶ ἔμεινεν εἰς μικρὸν κελλίον ἐν τῷ Σινᾶ ὄρει. Καὶ ὡς ἦλθε τῇ πρώτῃ ἡμέρᾳ ἵνα καθίσῃ, εὗρεν εἰς μικρὸν ξύλον ἐπιγεγραμμένον ὑπὸ τοῦ ποτέ μείναντος ἐκεῖ ἀδελφοῦ οὕτως· Μωϋσῆς Θεοδώρου πάρεμι¹ καὶ μαρτυρῶ. Καὶ ἐτίθει² ὁ ἀδελφὸς τὸ ξύλον ἡμέριον πρὸ τῶν ὀφθαλμῶν αὐτοῦ καὶ ἠρώτα ὡς παρόντα τὸν γράψαντα· [f. 284v^b] Ποῦ εἶ ἄρα ἄρτι, ἄνθρωπε, ὅτι λέγεις πάρεμι³ καὶ μαρτυρῶ; Ἄρα εἰς ποῖον κόσμον τῇ ὥρᾳ ταύτῃ, ἄρα ποῦ ἔστιν ἡ χεὶρ ἡ ταῦτα γράψασα; Καὶ οὕτως πᾶσαν ἡμέραν ποιῶν, τοῦ θανάτου μνημονεύων διέμενε θρηνῶν. Εἶχε δὲ ἐργόχειρον τὸ καλλιγραφικόν, καὶ λαβῶν παρὰ τῶν ἀδελφῶν χαρτῖα καὶ ἐπιταγὴν γραψίμων ἀπέθανε μηδενὶ μηδὲν γράψας. Μόνον δὲ εἰς μικρὸν πιττάκιν γράψας καὶ ἔασας εἰς τὰ χαρτῖα ἐκάστου λέγων· Συγχωρήσατέ μοι, κύριοι μου καὶ ἀδελφοί, ὅτι μικρὸν ἔργον⁴ εἶχον μετὰ τινος καὶ δι' ἐκεῖνο οὐκ εὐκαίρησα ὑμῖν γράψαι.

520. Τούτου πλησίον ἔμεινεν ἄλλος ἀδελφὸς Ἐλισίος⁵ τυγχάνων. Καὶ ἐν μιᾷ ἀπερχομένου αὐτοῦ εἰς τὸ κάστρον λέγει τῷ ἀδελφῷ [f. 285r^a] τῷ καλλιγράφῳ· Ποίησον ἀγάπην, ἀδελφέ, καὶ φρόντισον τοῦ κήπου ὡς ἔτι ἔρχομαι. Λέγει αὐτῷ ὁ ἀδελφός· Πίστευσον, ὅσον δύναμαι, οὐκ ἀμελῶ. Καὶ ἀπελθόντος τοῦ ἀδελφοῦ λέγει ἐν ἑαυτῷ· Ταπεινέ, ὡς ἔτι εὗρες εὐκαιρίαν, φρόντισον τοῦ κήπου. Καὶ σταθεὶς ἀπὸ ἐσπέρας εἰς κανόνα μέχρι πρώτῃ οὐκ ἐπαύσατο μετὰ δακρύων ψάλλων καὶ εὐχόμενος, ὡσαύτως καὶ ὅλην τὴν ἡμέραν-ἤν γὰρ ἀγία Κυριακή. Ἐλθὼν οὖν εἰς ὀψὲ ὁ ἀδελφός ὁ γείτων αὐτοῦ εὗρεν ὅτι τὰ χοιρογρύλλια ἠφάνισαν τὸν κήπον καὶ λέγει αὐτῷ· Ὁ Θεὸς συγχωρήσει σοι, ἀδελφέ, ὅτι οὐκ ἐφρόντισας τοῦ κήπου. Ὁ δὲ λέγει· Ὁ Θεὸς οἶδεν,⁶ ἄββᾶ, τὴν δύναμίν μου ἐποίησα καὶ ἐφύλαξα, ἀλλ' ἴδε ὁ Θεός, ἵνα δώσῃ⁶ ἡμῖν [f.285r^b] καρπὸν τὸ μικρὸν κηπίον. Λέγει ὁ ἀδελφός· Φύσει, ἀδελφέ, ὅλον ἡρημώθη.⁷ Λέγει ὁ καλλιγράφος· Οἶδα, ἀλλὰ πιστεῦω τῷ θεῷ ὅτι πάλιν ἀνθεῖ. Λέγει αὐτῷ ὁ κύριος τοῦ κήπου· Ἐλθέ, ἄς⁸

¹ πάρεμι] παρείμη C ² ἐτίθει] ἐτίθι C ³ πάρεμι] παρείμη C ⁴ ἔργον] om C

⁵ Ἐλισίος] Ἐλήσιος S (bis) ⁶ δώσῃ] δώσει S ⁷ ἡρημώθη] ἡριμώθη S

⁸ ἄς= let us (do sth)

CONCERNING GRIEF FOR SIN [*KATANYXIS, COMPUNCTIO*]**N.519/15.129**

A diligent brother came from a foreign country and lived in a small cell on Mount Sināi. 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.”

N.520

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

ποτίσωμεν.¹ Λέγει αὐτῷ ὁ ἀδελφός· Ὑπαγε πότισον σὺ ἄρτι καὶ γὰρ ποτίζω τῇ νυκτί. Γενομένης δὲ ἀβροχίας ἐλυπεῖτο ὁ κηπουρός καὶ λέγει² τῷ γείτονι³ αὐτοῦ τῷ καλλιγράφῳ· Πίστευσον, ἀδελφέ, εἰ μὴ ὁ Θεὸς βοηθήσῃ, οὐκ ἔχομεν ὕδωρ ἐφέτος. Λέγει κάκεινος· Οὐαὶ ἡμῖν, ἀδελφέ, ἐὰν ξηρανθῶσιν αἱ πηγαὶ τοῦ κήπου, ἀληθῶς οὐκέτι ἔχομεν σωτηριαν-αὐτὸς δὲ περὶ τῶν δακρύων ἔλεγεν.

Ὅτε οὖν ἐμελλεν ἀποθνήσκειν οὗτος ὁ καλὸς ἀγωνιστής, παρεκάλεσε τὸν Ἐλίσιον, τὸν γείτονα αὐτοῦ, λέγων· Ποίησον ἀγάπην μη[*f.* 285^v^a]δενὶ εἵπης ὅτι ἀσθενῶ, ἀλλὰ παράμεινον ὧδε τὴν σήμερον. Καὶ ὅταν κοιμηθῶ πρὸς Κύριον, ἄρόν μου τὸ σῶμα καὶ ρίψον αὐτὸ εἰς τὴν ἔρημον, ἵνα φάγωσιν αὐτὸ⁴ τὰ θηρία καὶ τὰ πετεινά, διότι ἤμαρτε τῷ θεῷ πολλὰ καὶ οὐκ ἔστιν ἄξιον ταφῆναι. Λέγει αὐτῷ ὁ κηπουρός ὁ Ἐλίσιος· Πίστευσον, ἀββᾶ, διακρίνεται ἡ ψυχὴ μου ποιῆσαι τὸ πρᾶγμα τοῦτο. Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Τὸ κρίμα τοῦτο ἐπάνω μου καὶ λόγον σοι δίδωμι ὅτι, ἐὰν μου ἀκούσῃς καὶ ποιήσῃς οὕτως καὶ δυνηθῶ, βοηθῶ σοι. Καὶ ἀποθανόντος αὐτοῦ αὐτῇ τῇ ἡμέρᾳ ἐποίησεν ὁ ἀδελφός ὡς διέταξεν⁵ αὐτῷ, καὶ ἔρριψε τὸ σῶμα αὐτοῦ γυμνὸν εἰς τὴν ἔρημον. Ἔμεινον γὰρ ἀπὸ εἴκοσι μιλιῶν τοῦ κάστρου εἰς τὸ λεγόμενον Μετεμέρ. [*f.* 285^v^b] Τῇ οὖν τρίτῃ ἡμέρᾳ φαίνεται αὐτῷ κατὰ τοὺς ὕπνους ὁ ἀπελθὼν πρὸς Κύριον καὶ λέγει αὐτῷ· Ὁ Θεός, ἀδελφέ, ἐλεήσει σε ὡς ἠλέησάς με. Πίστευσόν μοι, μέγα ἔλεος ἐποίησέ μοι ὁ Θεὸς ὑπὲρ οὗ ἔμεινεν ἄταφον τὸ σῶμα μου, λέγων μοι· Ἴδε διὰ τὴν πολλὴν ταπείνωσίν σου ἐκέλευσα εἶναι σε μετὰ Ἀντωνίου. Καὶ ἰδοὺ παρεκάλεσα καὶ περὶ σοῦ. Ἄλλ' ὑπαγε, ἄφες τὸ κηπίον καὶ φρόντισον τοῦ ἄλλου κηπίου. Καὶ γὰρ ἐν τῇ ὥρᾳ ὅτε ἐξῆλθεν ἡ ψυχὴ μου, ἐθεώρουν ὅτι τὰ δάκρυά μου ἔσβεσαν τὸ πῦρ, ὅπου ἔμελλον ἀπελθεῖν.

521. Δύο ἀδελφοὶ σαρκικοὶ ἀπετάξαντο καὶ ἀπελθόντες ἔμειναν ἐν ὑποταγῇ πατρὸς ἐν τῷ ὄρει τῆς Νιτρίας. Ἔδωκεν οὖν ὁ Θεὸς τοῖς⁶ δύο τὸ χάρισμα τῶν δακρύων καὶ [*f.* 286^r^a] τῆς κατανύξεως. Ἐν μιᾷ οὖν θεωρεῖ ὁ γέρον ἐν ὀράματι τοὺς δύο ἀδελφούς ἰσταμένους εἰς εὐχὴν καὶ κρατοῦντας χαρτίον γεγραμμένον καὶ βρέχοντας αὐτῷ τοῖς ἰδίους δάκρυσιν. Καὶ τὰ μὲν γράμματα τοῦ ἐνὸς εὐχερῶς ὑλαινόντο,⁷ τὰ δὲ τοῦ ἐτέρου μετὰ κόπου. Ἐφαίνοντο γὰρ ὡς ἀπὸ ἐγκαυστοῦ μέλανος. Ἐδεήθη

¹ ποτίσωμεν] ποτήσωμεν C ² καὶ λέγει] λέγει οὖν S ³ γείτονι] γείτωνι C

⁴ αὐτὸ] αὐτῷ C ⁵ διέταξεν] διετάξατο S ⁶ τοῖς] τοὺς C

⁷ ὑλαινόντο] ἐλαιόντο 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.”

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

οὗν ὁ γέροντων τοῦ Θεοῦ ἐρμηνευθῆναι αὐτῷ τὸ ὄραμα καὶ παραστάς αὐτῷ ἄγγελος λέγει· Τὰ γράμματα τῶν χαρτίων τὰ ἁμαρτήματα αὐτῶν εἰσὶν· καὶ ὁ μὲν εἷς κατὰ φύσιν ἤμαρτεν, καὶ ἐκ τούτου εὐχερῶς λύονται τὰ πταίσματα, ὁ δὲ ἕτερος εἰς ἀκαθαρσίας καὶ ῥυπαρὰ πταίσματα ἐμολύθη παρὰ φύσιν, καὶ ἐκ τούτου κόπου περισσοτέρου χρήζει πρὸς μετάνοιαν [f. 286r^b] καὶ πολλὴν ταπεινώσιν. Καὶ ἔκτοτε ἔλεγεν ὁ γέροντων τῷ ἀδελφῷ· Πόνησον, ἀδελφέ, ὅτι ἔγκαυστά εἰσι καὶ μετὰ κόπου λιαίνονται. Καὶ οὐκ ἐφανέρωσεν αὐτῷ τὸ πρᾶγμα ἕως τῆς τελευτῆς αὐτοῦ, ἵνα μὴ κόψη αὐτοῦ τὴν προθυμίαν. Ἀλλὰ πάντοτε μᾶλλον ἔλεγεν αὐτῷ· Κοπίασον, ἀδελφέ, ὅτι μετὰ κόπου λιαίνονται.

522. Ἄλλος τις τῶν πατέρων ἔμενεν εἰς Ῥαίθου εἰς τόπον καλούμενον Χαλκάν. Τούτῳ παρέβαλέ τις τῶν γερόντων καὶ λέγει αὐτῷ· Ἀββᾶ, θλίβομαι ὅτε¹ ἀπολύω ἀδελφὸν εἰς διακονίαν. Λέγει αὐτῷ καὶ αὐτός· Ἐγώ, ὅτε πέμπω διὰ χρεῖαν τὸν διακονητὴν μου, κάθημαι πλησίον τῆς θύρας καὶ θεωρῶ· καὶ ὅτε λέγει μοι ὁ λογισμός· ἄρα πότε ἔρχεται ὁ ἀδελφός, λέγω κἀγώ· εἶτα [f. 286v^a], ἐὰν προλάβῃ καὶ ἔλθῃ ἄλλος ἀδελφός ἐπαίρων σε² πρὸς Κύριον, τουτέστιν ἄγγελος, τί γίνεται; Καὶ οὕτως καθήμεραν³ βλέπω τὴν θύραν μεριμνῶν καὶ κλαίων μου τὰς ἁμαρτίας καὶ λέγω· Ἄρα ποῖος ἀδελφός προλαμβάνει καὶ ἔρχεται, ὁ κάτωθεν ἢ ὁ ἄνωθεν; Καὶ μεγάλως ὠφεληθεὶς ὁ γέροντων ἀνεχώρησεν καὶ τοῦ λοιποῦ ἐκράτησε τὴν ἑαυτοῦ ἐργασίαν.

523. Ἀδελφὸς σπουδαῖος ποιῶν τὸν κανόνα αὐτοῦ μετὰ τοῦ ἰδίου ἀδελφοῦ ἐνικᾶτω ὑπὸ τῶν δακρύων καὶ ἤφιε τὸν στίχον τοῦ ψαλμοῦ. Ἐν μιᾷ οὖν παρεκάλεσεν αὐτὸν ὁ ἀδελφός εἰπεῖν αὐτῷ⁴ τὸ τί λογιζόμενος εἰς τὸν κανόνα οὕτως πικρῶς κλαίει. Ὁ δὲ λέγει αὐτῷ· Συγχώρησόν μοι, ἀδελφέ. Ἐγώ πάντοτε εἰς τὸν κανόνα μου [f. 286v^b] τὸν Κριτὴν θεωρῶ καὶ ἐμὲ ὡς κατάδικον παριστάμενον καὶ ἐξεταζόμενον, καὶ αὐτὸν λέγοντά μοι· διατί ἤμαρτες; Λοιπὸν μὴ γινώσκων τί ἀπολογήσασθαι, φράσσεταί μου⁵ τὸ στόμα καὶ ἐκ τούτου ἀπόλλω τὸν στίχον τοῦ ψαλμοῦ. Ἀλλὰ συγχώρησόν μοι ὅτι θλίβω σε καί, ἐὰν ἀναπαύῃ, ποιήσῃ ἕκαστος ἡμῶν⁶ κατιδίαν τὸν κανόνα αὐτοῦ. Λέγει αὐτῷ ὁ ἀδελφός· Οὐχί, πάτερ· κἂν γὰρ μὴ πενθῶ ἐγώ, ἀλλ' ὅμως θεωρῶ σε ταλανίζω ἑαυτόν. Καὶ θεωρήσας ὁ Θεὸς τὴν ταπεινώσιν αὐτοῦ ἐχαρίσατο⁷ τὸ πένθος τοῦ ἀδελφοῦ αὐτοῦ.

¹ ὅτε] ὅτι C ² σε] om S ³ καθήμεραν] κατήμενος S ⁴ αὐτῷ] αὐτόν S

⁵ ἀπολογήσασθαι, φράσσεταί μοι] ἀπολογίσασθαι, φράσσεταί μοι S ⁶ 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. Παρέβαλέ τις τῶν ἀδελφῶν τινὶ γέροντι οἰκοῦντι εἰς τὸ Σινᾶ ὄρος καὶ παρεκάλεσεν αὐτὸν λέγων· Πάτερ, εἰπέ μοι πῶς ὀφείλω εὐχεσθαι; Πολλὰ [f. 2871^a] γὰρ παρώργισα τὸν Θεόν. Λέγει αὐτῷ ὁ γέρων· Ἐγώ, τέκνον, ὅταν εὐχῶμαι, οὕτως λέγω· Κύριε, ἀξιῶσόν με δουλεῦσαί σοι ὡς ἐδούλευσα τὸν Σατανᾶν,¹ καὶ ἀξιῶσόν με ἀγαπήσαι σε ὡς ἠγάπησα τὴν ἀμαρτίαν.

525. Εἶπεν πάλιν· Καλὸν τὸ ἐκτείνειν τὰς χεῖρας εἰς τὸν ἀέρα εἰς προσευχὴν καὶ παρακαλεῖν τὸν Θεὸν ἀχειμάστως² παρελθεῖν τὴν ψυχὴν ἐν τῇ ἐξόδῳ αὐτῆς πάντας τοὺς ἐμποδίσει αὐτὴν ἐπιχειροῦντας ἐν τῷ ἀέρι.

526. Ἀδελφὸς μικρὸς ἐπέμφθη ἀπὸ τοῦ ἀββᾶ αὐτοῦ πρὸς τινὰ ἀδελφὸν ἔχοντα κῆπον εἰς τὸ Σινᾶ ἐνέγκαι μικρὰν ὀπώραν τῷ γέροντι. Καὶ ὡς εἰσηλθε λέγει τῷ ἀδελφῷ τῷ κυρίῳ τοῦ κήπου· Ἔχεις, ἀββᾶ, μικρὰν ὀπώραν, εἶπεν ὁ ἀββᾶς μου; Λέγει αὐτῷ [f. 2871^b]· Ναί, τέκνον. Εἴ τι θέλεις ἐστὶν ὧδε· ἄρον μετὰ καλοῦ. Λέγει ὁ μικρὸς μοναχός· Ἄρα ἐνὶ ὧδε τὸ ἔλεος τοῦ Θεοῦ, ἀββᾶ; Ὁ δὲ ἀκούσας ἐστάθη σύννουος προσέχων χαμαί, καὶ λέγει τῷ παιδίῳ· Τί εἶπες, τέκνον; Λέγει πάλιν τὸ παιδίον· Εἶπον ὅτι ἄρα, ἀββᾶ, ἐνὶ ὧδε τὸ ἔλεος τοῦ Θεοῦ; Καὶ πάλιν ἐκ τρίτου ἠρώτησεν αὐτὸν ὁ ἀδελφὸς τὸν αὐτὸν λόγον. Καὶ σιωπήσας ἐπὶ μίαν ὥραν ὁ κύριος τοῦ κήπου οὐχ εὖρε τί ἀπολογήσασθαι³ τῷ παιδίῳ, ἀλλὰ στενάξας εἶπεν· Βοηθεὶ ὁ Θεός, τέκνον. Καὶ ἀπολύσας τὸ παιδίον εὐθέως ἔλαβε τὸ μηλωτάριον αὐτοῦ καὶ ἐξῆλθεν εἰς τὴν ἔρημον καταλείψας τὸ κηπίον καὶ εἰπὼν· Ἄγωμεν ζητήσωμεν τὸ ἔλεος τοῦ Θεοῦ. Εἰ μικρὸν παιδίον ἠρώτησέ με [f. 2871^a] καὶ οὐχ εὗρον δοῦναι ἀπολογία, τί ποιήσω, ὅταν μέλλω ὑπὸ Θεοῦ ἐρωτᾶσθαι;

527. Ἀδελφὸς εἰς τὸ ὄρος τῶν Ἐλαιῶν καθήμενος κατήλθεν ἐν μιᾷ εἰς τὴν ἀγίαν πόλιν καὶ προσελθὼν τῷ ἄρχοντι ἐξομολογήσατο αὐτῷ τὰς ἀμαρτίας αὐτοῦ εἰπὼν αὐτῷ· Κόλασόν με κατὰ τοὺς νόμους. Ὁ δὲ ἄρχων θαυμάσας διεκρίθη ἐν ἑαυτῷ καὶ λέγει τῷ ἀδελφῷ· Ὄντως, ἄνθρωπε, λοιπὸν ὅτι σὺ ἀφ' ἑαυτῷ⁴ ἐξομολογήσω, οὐ τολμῶ κρίνει σε πρὸ τοῦ θεοῦ, ἴσως γὰρ καὶ συνεχώρησέ σοι. Καὶ ἀπελθὼν ὁ ἀδελφὸς ἔβαλεν ἑαυτῷ σίδηρα εἰς τοὺς πόδας καὶ εἰς τὸν τράχηλον καὶ ἀπέκλεισεν αὐτὸν⁵ εἰς κελλίον. Καὶ εἶποτε ἠρώτα αὐτὸν ἄνθρωπος λέγων· [f. 2871^b] Ἀββᾶ, τίς ἔβαλέ σοι τὴν τοιαύτην ἀνάγκην τῶν σιδήρων; ἔλεγεν ὅτι ὁ ἄρχων.

¹ τὸν Σατανᾶν] τῷ Σατανᾶ S ² ἀχειμάστως] ἀχιμάστως C

³ ἀπολογήσασθαι] ἀπολογίσασθαι C ⁴ ἀφ' ἑαυτῷ] ἀφ' ἑαυτοῦ S ⁵ αὐτὸν] ἑαυτὸν S

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 οὖν μιᾶς ἡμέρας τοῦ τελευτῆσαι αὐτὸν ἠνοιγήσαν ἀφ' ἑαυτῶν τὰ σίδηρα καὶ ἔπεσαν¹ ἐξ αὐτοῦ. Ἐλθὼν οὖν ὁ διακονητῆς αὐτοῦ καὶ ἰδὼν ἐθαύμασε καὶ λέγει αὐτῷ· Τίς ἔλυσε τὰ σίδηρα ἀπὸ σοῦ; Λέγει αὐτῷ·² Ὁ λύσας τὰς ἀμαρτίας μου ἐφάνη γάρ μοι χθές λέγων· Ἴδου³ διὰ τὴν ὑπομονὴν σου ἔλυσα πάσας τὰς ἀμαρτίας σου καὶ ἦφατο τῷ δακτύλῳ αὐτοῦ τῶν σιδηρῶν καὶ εὐθέως ἔπεσαν⁴ ἀπ' ἐμοῦ. Καὶ ταῦτα εἰπὼν ὁ ἀδελφὸς εὐθέως ἀπῆλθε πρὸς Κύριον.

528. Ἦν τις ταξέωτης ἐν Σκυθοπόλει πάμπολλα δεινὰ διαπραξάμενος καὶ παντοίῳ τρόπῳ μολύνας τὸ σῶμα αὐτοῦ. Κατανυγεὶς δὲ ἐκ τοῦ Θεοῦ ἀπετάξατο, καὶ κτίσας ἑαυτῷ κελλίον εἰς ἔρημον τόπον [f. 288r^a] εἰς χείμαρρον κάτω ἐκάθητο φροντίζων τῆς ἰδίας ψυχῆς. Μαθόντες οὖν τινὲς τῶν γνωρίμων ἤρξαντο πέμπειν αὐτῷ ἄρτους καὶ φοίνικας καὶ τὴν χρεῖαν αὐτοῦ. Ὡς δὲ εἶδεν ἑαυτὸν ἐν ἀναπαύσει μηδέν⁵ λειπόμενον λέγει ἐν ἑαυτῷ· Ὅντως ἡ τοιαύτη ἀνάπαυσις τῆς ἐκεῖ ἀναπαύσεως ἐκβάλλει ἡμᾶς· ταύτης γὰρ ἐγὼ ἄξιος οὐκ εἰμί. Καταλιπὼν οὖν τὸ κελλίον ἑαυτοῦ ἀνεχώρησε λέγων· Ἄγωμεν ψυχὴ εἰς θλίψιν. Ἐμοὶ γὰρ χόρτος καὶ ἡ τροφὴ τῶν ἀλόγων πρέπει, διότι τὰ τῶν ἀλόγων ἔργα διεπραξάμην.

529. Διηγῆσαντο ἡμῖν τινὲς ἀδελφοί· Παραβαλοῦσιν ἡμῖν⁶ εἰς Ῥαῖθοῦ ὅτι ἦν τις γέρων πονικὸς⁷ καθήμενος εἰς τὰ σπήλαια ἄνωθεν τοῦ λεγομένου Ἰσραὴλ καὶ τοιαύτην νῆψιν εἶχεν ὁ [f. 288r^b] νοῦς τοῦ γέροντος, ὥστε σχεδὸν κατὰ βῆμα ὄπου⁸ περιεπάτει, ὅπουδῆποτε ἴστατο καὶ ἐσκέπτετο τὸν λογισμὸν αὐτοῦ καὶ ἠρώτα αὐτὸν· Τί ἐνι⁹ ἀδελφέ; Ποῦ ἐσμέν; Καὶ εἰ μὲν εὔρισκε τὸν νοῦν αὐτοῦ στιχολογοῦντα ἢ εὐχόμενον εὖ καὶ καλῶς, εἰ δὲ εὔρισκεν ἑαυτὸν ἄλλο οἰονδῆποτε πράγμα λογιζόμενον, εὐθέως ὕβριζεν ἑαυτὸν λέγων· Δεῦ ἐκεῖθεν κατακέφαλα εἰς τὸ ἔργον σου. Οὕτως δὲ πρὸς αὐτὸν πάντοτε ἔλεγεν ὁ γέρων· Ἀδελφέ, ἐγγὺς ἡ ὥρα τοῦ ἀπελθεῖν καὶ ἀκμὴν οὐδὲν θεωρῶ εἰς τὸ μέσον. Τούτῳ ποτὲ ἐφάνη ὁ Σατανᾶς καὶ λέγει αὐτῷ· Τί κοπιᾷς; Πίστευσον οὐ σώζεσθαι.¹⁰ Λέγει αὐτῷ καὶ αὐτός· Μὴ μέλει¹¹ σοι ὅτε καὶ οὐ σωθῶ, τέως ἐπάνω τῆς κεφαλῆς σου εὐρίσκομαι ἰστάμενος καὶ ὑπὸ κάτω [f. 288v^a] πάντων εἰς τὴν κόλασιν.

¹ ἔπεσαν] ἔπεσον S ² λέγει αὐτῷ om S ³ ἰδου] om S ⁴ ἔπεσαν] ἔπεσον S

⁵ μηδέν] καὶ μηδενὸς S ⁶ ἡμῖν] ἐν Σκυθοπόλει S ⁷ πονικὸς] πονηκὸς C

⁸ ὄπου] ὅτε S ⁹ ἐνι] ἐν C ¹⁰ σώζεσθαι cogit] σώζεσαι codd.

¹¹ μέλει] μέλλει S

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 him[self]: “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 ᾧκει ἀδελφός Φαρανίτης ὄνοματι Ἀρέθας, ἀμελέσ-
τερος μικρόν ἐν τῷ μοναχικῷ ὑπάρχων. Τούτῳ μέλλοντι ἀποθνήσκειν
παρεκάθητο τινές τῶν πατέρων, καὶ θεωρῶν αὐτὸν ὁ γέρων ἰλαρῶς καὶ
μετὰ χαρᾶς ἐκδημοῦντα τοῦ σώματος, καὶ¹ βουλόμενος οἰκοδομησαί
τούς ἀδελφούς λέγει αὐτῷ· Ἀδελφέ, πίστευσον πάντες γινώσκωμεν ὅτι
οὐ πάνυ σπουδαῖος ἐγένου εἰς τὴν ἄσκησιν καὶ πόθεν οὕτως προθύμως
πορεύη; Καὶ λέγει ὁ ἀδελφός· Πίστευσον, πάτερ, ἀλήθειαν εἶπες, πλὴν ἀφ'
ἧς ἐγενόμην μοναχός, οὐκ οἶδα ὅτι ἔκρινα ἄνθρωπον, ἀλλ' εὐθύς τῆ αὐτῆ
ἡμέρᾳ διηλλάγην αὐτῷ. Καὶ βούλομαι εἰπεῖν τῷ Θεῷ· Σὺ εἶπας μὴ
κρίνετε, δεσπότης,² [f. 288v^b] καὶ οὐ μὴ κριθῆτε καὶ ἄφετε καὶ ἀφεθήσεται
ὑμῖν. Πάντων δὲ οἰκοδομηθέντων λέγει αὐτῷ ὁ γέρων· Εἰρήνη σοι, τέκνον,
ὅτι καὶ δίχα κόπου ἐσώθης.

531. Αὕτη δὲ ἦν ἡ συνήθεια καὶ ἐργασία τοῦ γέροντος· καθήμενος ποτὲ
ἐν τῷ κελλίῳ αὐτοῦ σύννους εἰς γῆν νενευκῶς καὶ τὴν κεφαλὴν αὐτοῦ
διαπαντός σείων, ἔλεγεν μετὰ στεναγμοῦ· Ἴρα τί γίνεται; Καὶ πάλιν
σιωπῶν ὡς μίαν ὥραν καὶ ἐργαζόμενος τὴν σειρᾶν, κινῶν δὲ τὴν κεφαλὴν
ἀπαύστως ἔλεγεν· Ἴρα τί γίνεται; Οὕτως διετέλεσε πάσας τὰς ἡμέρας
αὐτοῦ μεριμνῶν ἀεὶ τὴν ἑαυτοῦ ἔξοδον.

532. Τοῦτο³ παρέβαλεν ἀδελφός Αἰγύπτιος πολεμούμενος εἰς
πορνείαν καὶ παρεκάλεσε τὸν γέροντα εὐξασθαι ὑπὲρ αὐτοῦ, ἵνα
κουφι[f. 289r^a]σθῆ ὁ πόλεμος αὐτοῦ. Ἐπένευσεν οὖν ὁ γέρων καὶ παρ-
εκάλεσε τὸν Θεὸν ὑπὲρ αὐτοῦ ἡμέρας ἑπτὰ. Τῆ δὲ ἑβδόμῃ ἡμέρᾳ ἠρώτησε
τὸν ἀδελφόν· Πῶς ὁ πόλεμος, ἀδελφέ; Καὶ λέγει αὐτῷ ἐκεῖνος· Κακῶς·
φύσει ὄλως οὐκ ἤσθάνθη κουφισμόν.⁴ Ὁ οὖν γέρων ἐξενίσθη καὶ ἰδοῦ
φαίνεται αὐτῷ ὁ Σατανᾶς τῆ νυκτὶ καὶ λέγει αὐτῷ· Πίστευσον, γέρον,⁵
ἀπὸ πρώτης ἡμέρας, ὅτε ἐδεήθης τοῦ Θεοῦ, ἀνεχώρησα ἐξ αὐτοῦ, ἀλλ'
ἴδιον δαίμονα ἔχει καὶ ἴδιον πόλεμον ἐκ τῆς γούλας αὐτοῦ, ἐπεὶ ἐγὼ
πρᾶγμα οὐκ ἔχω εἰς τὸν πόλεμον αὐτοῦ, ἀλλ' αὐτὸς ἑαυτὸν⁶ πολεμεῖ
τρώγων καὶ πίνων καὶ κοιμώμενος πολλά.

¹ καί| om S ² μὴ κρίνετε δεσπότη| δεσπότη μὴ κρίνετε S ³ Τοῦτο| Τοῦτῳ S

⁴ κουφισμόν| κουφισμοῦ S ⁵ γέρον| γέρων C ⁶ ἑαυτὸν| ἑαυτῷ S

**N.530/15.132 BHG 1440pb, de morte monachi qui fratres
non iudicavit**

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."

N.531

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.

N.532/15.133

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 ὀφείλει ὁ μοναχός, ὅτε ἔστι μετὰ ἀδελφῶν, πάντοτε κάτω προσέχειν εἰς [f. 289r^b] τὴν γῆν καὶ μὴ προσέχειν ὄλως εἰς πρόσωπον ἀνθρώπου καὶ μάλιστα νεωτέρου, ὅτε δὲ πάλιν ἔστί κατὰ μόνας, ἄνω πάντοτε ἵνα προσέχει¹· πολλὰ γὰρ θλίβονται καὶ φοβοῦνται οἱ δαίμονες, ὅταν προσέχωμεν ἄνω πρὸς Κύριον.

534. Εἶπεν πάλιν· Ἐὰν ἴδῃς τινὰ γελῶντα ἢ ἐσθίοντα πολλὰ, μὴ κρίνης αὐτόν, ἀλλὰ μάλλον εἰπέ ὅτι μακάριος ἐστὶν οὗτος, ἀμαρτίας οὐκ ἔχει καὶ ἐξ αὐτοῦ χαίρεται ἢ ψυχὴ αὐτοῦ.

535. Εἶπεν πάλιν ὅτι ὅμοιοί εἰσιν² οἱ πονηροὶ λογισμοὶ μυιῶν εἰσερχομένων εἰς οἶκον· ἐὰν οὖν καταμέρος φονεύης μίαν ὡς ἔρχονται, οὐ κοπιᾷς, εἰ δὲ ἀφήσεις γεμισθῆναι τὸν οἶκον, πολλὴν κόπον εὐρίσκεις εἰς τὸ ἐκβαλεῖν αὐτάς. Καὶ ἢ ἰσχύσεις ἢ ἀκηδιάσης,³ ἀφήσεις λοιπὸν ἐρημωθῆ[^{f.} 289v^a]ναι τὸν οἶκον.

536. Εἶπεν πάλιν· Ταῦτα τῷ⁴ μετανοοῦντι πρέπουσιν· ἰδιάσαι, μεριμνήσαι, πονῆσαι, πενθῆσαι, ἀμεριμνήσαι τοῦ κόσμου, μηδένα βαρῆσαι, ἑαυτὸν θλίψαι,⁵ ἑαυτὸν ἐλέγξαι, μετὰ στενώσεως ζῆσαι, ἑαυτὸν κρίναι, διαπαντός ἀγρυπνήσαι καὶ μετὰ πόνου καρδίας τὸν Θεὸν αἰτῆσαι τὸ⁶ ἔλεος αὐτοῦ.

537. Παρεβάλομεν εἰς Κάνωπον Ἀλεξανδρείας⁷ ἀπὸ δέκα μιλίων τῆς πόλεως καὶ συνετύχομεν τῷ ἄββᾶ Θεοδώρῳ, ἀνθρώπῳ ἀσκητῇ καὶ χάρισμα ὑπομονῆς ἔχοντι. Οὗτος διηγήσατο ἡμῖν ὅτι ἦν τις ἀδελφὸς οἰκῶν εἰς τὰ Κελλία καὶ ἐκέκτητο τὸ χάρισμα τῆς κατανύξεως.⁸ Συνέβη οὖν ἐν μιᾷ τῶν ἡμερῶν καὶ ἀπὸ πόνου καρδίας ἦλθεν αὐτῷ δα[^{f.} 289v^b]κρύων πλήθος καὶ ἰδὼν ὁ ἀδελφὸς ἔλεγεν ἐν ἑαυτῷ· Ἀληθῶς τοῦτο σημεῖόν ἐστιν ὅτι ἐγγὺς ἢ ἡμέρα τοῦ θανάτου μου. Καὶ ὡς τοῦτο ἐλογίζετο, ἔτι τὰ δάκρυα ἐπληθύνοντο, καὶ ὡς ἔβλεπε ταῦτα πληθυνόμενα, πάλιν ἔλεγεν· Ἀληθῶς ἤγγικεν ὁ καιρός· καὶ καθημέραν πλείω καὶ πλείω ἐδάκρυν.

Ἐφελθέντων δὲ ἡμῶν μεγάλως ἐκ τοῦ διηγήματος τοῦ γέροντος ἠρωτήσαμεν αὐτὸν περὶ τῶν δακρύων, τὸ διατί ποτὲ μὲν καὶ ἀφ' ἑαυτῶν ἔρχονται, ποτὲ δὲ οὐδὲ⁹ μετὰ πόνου ἔρχονται, καὶ εἶπεν ὁ γέρων· Τὰ

¹ προσέχει] προσέχη S ² ὅμοιοί εἰσιν] ὅμοιοί σιν C ³ ἀκηδιάσης] ἀκηδιάσας S

⁴ τῷ corr] τὸ C ⁵ θλίψαι corr] θλίψε C ⁶ αἰτῆσαι τὸ] αἰτῆσαι καὶ τὸ S

⁷ Κάνωπον Ἀλεξανδρείας] Κάνωπον ἐν Ἀλεξανδρείας S

⁸ τῆς κατανύξεως S] τῆς ταπεινώσεως C ⁹ οὐδέ] οὐ S

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 ὁμοιά εἰσι τῷ χειμῶνι καὶ τῷ ὑετῷ, ὁ δὲ μοναχὸς ὁ γεωργός, ὁφείλει ἐρχόμενον ἀγωνίσασθαι, ἵνα μὴ ἀπόληται ἐξ αὐτοῦ τίποτε [f. 290r^a], ἀλλ' ὅλον εἰσέλθη εἰς τὸ κηπίον καὶ ποτίσῃ αὐτό. Λέγω γὰρ ὑμῖν, τέκνα, ὅτι πολλάκις εὐρίσκεται μία ἡμέρα βροχῆς προάγουσα ὄλου τοῦ ἐνιαυτοῦ καὶ σώζουσα ὅλους τοὺς καρπούς. Καὶ διὰ τοῦτο, ὅτε νοήσωμεν ὅτι ἦλθεν, ἀγωνισώμεθα καὶ φυλάξωμεν ἑαυτοὺς καὶ σχολάσωμεν τὸ δεηθῆναι τοῦ Θεοῦ ἐκτενῶς¹ οὐ γὰρ οἶδαμεν ἄλλην ἡμέραν εἰ εὐρωμεν² τὸν ὑετὸν ἐκεῖνον.

Ἡμεῖς οὖν πάλιν ἠρωτήσαμεν λέγοντες· Καὶ πῶς φυλάττει ἄνθρωπος, πάτερ, τὴν κατάνυξι, ὅτε ἔρχεται; Ἀπεκρίθη ὁ γέρον· Ἴνα μὴ παραβάλλῃ πρὸς ἄνθρωπον τῇ ἡμέρᾳ ἐκεῖνῃ ἢ τῷ χρόνῳ καὶ ἵνα φυλάξῃ τὴν ἑαυτοῦ κοιλίαν καὶ τὴν καρδίαν τοῦ μὴ φαντασθῆναι ὅτι ὄλωσ κλαίει, καὶ σχολάσῃ³ τῇ εὐχῇ καὶ τῇ ἀναγνώσει [f. 290r^b]. Πλὴν ὅταν ἔλθῃ ἡμῖν τὸ πένθος, αὐτὸ διδάσκει ἡμῖν τὰ πράγματα τὰ φέροντα αὐτὸ καὶ τὰ κωλύοντα αὐτό. Καὶ διηγήσατο λέγων ὅτι οἶδα ἀδελφὸν καθήμενον ἐν τῷ κελλίῳ αὐτοῦ καὶ ἐργαζόμενον τὴν σειρὰν καὶ κατερχομένων αὐτοῦ τῶν δακρύων ἀνίστατο εἰς εὐχὴν καὶ εὐθέως ἐκωλύοντο. Καὶ πάλιν καθήμενος ἐκράτει τὴν σειρὰν καὶ συνήγαγεν αὐτοῦ τὸν νοῦν καὶ εὐθέως ἦρχοντο. Καὶ ἐπὶ ἀναγνώσματος ὁμοίως ὅτε κατενύσσετο, ἠγείρετο καὶ εὐθέως ἀφίστατο⁴ καὶ ὡς μόνον ἐκράτει τὸ βιβλίον πάλιν ἦρχετο. Καὶ τότε εἶπεν ὁ ἀδελφός ὅτι καλῶς εἶπον οἱ πατέρες ὅτι τὸ πένθος διδάσκαλός ἐστιν· αὐτὸ γὰρ διδάσκει τὸν ἄνθρωπον ὅλα τὰ συμφέροντα αὐτῷ.

538. Διήγησατο δὲ ἡμῖν καὶ τοῦτο ὁ γέρον [f. 290v^a] ὅτι περ, φησίν, ἐν τῇ ζωῇ αὐτοῦ ὁ ἐπιστάτης μου ἠγάπα εἰς τὰς μακροτέρας ἐρήμους ὑπάγειν κάκεισε ἡσυχάζειν. Ἐν μιᾷ οὖν λέγω αὐτῷ· Ἀββᾶ, διατί οὕτως φεύγεις ἐν ταῖς ἐρήμοις; ὁ γὰρ μένων πλησίον τοῦ κόσμου καὶ βλέπων καὶ παραβλέπων διὰ τὸν Θεὸν πλείονα μισθὸν ἔχει. Καὶ λέγει μοι ὁ γέρον· Πίστεε μοι, τέκνον, ἕως οὗ ἔλθῃ ἄνθρωπος εἰς τὰ μέτρα Μωϋσέως καὶ γένηται σχεδὸν υἱὸς Θεοῦ, οὐκ ὠφελείται ἐκ τοῦ κόσμου. Ἐγὼ δὲ υἱὸς τοῦ Ἀδάμ ὑπάρχω καί, ὡς ὁ πατήρ μου, ἐπὶ ἴδω τὸν καρπὸν τῆς ἀμαρτίας, εὐθέως ἐπιθυμῶ αὐτὸν⁵ καὶ λαμβάνων καὶ⁶ ἐσθίω καὶ ἀποθνήσκω. Διὰ τοῦτο οἱ πατέρες ἡμῶν ἐν ταῖς ἐρήμοις ἔφευγον κάκει ἀπέκτειναν τὴν γαστριμαργίαν μὴ εὐρίσκοντες βρώματα τὰ γε[f. 290v^b]νῶντα⁷ τὰ πάθη.

¹ τὸ δεηθῆναι τοῦ Θεοῦ ἐκτενῶς] τοῦ δεηθῆναι ἐκτενῶς τοῦ Θεοῦ S ² εὐρωμεν] εὐρομεν S

³ σχολάσῃ] σχολάσει C ⁴ ἀφίστατο] om C

⁵ ἐπιθυμῶ αὐτὸν] ἐπιθυμῶ λαβεῖν αὐτὸν S ⁶ καί] om S ⁷ γενῶντα] γενῶντα C

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 *hêsychia* 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 ἑαυτὸν εἰς θλίψιν, πιστεύω ὅτι μετὰ τῶν μαρτύρων αὐτὸν ὁ Θεὸς λογιζεται· ἀντὶ γὰρ αἵματος λογιζεται αὐτῷ τὰ δάκρυα.¹

540. Εἶπεν πάλιν ὁ γέρον ὅτι ὡσπερ πᾶσα ἁμαρτία ἦν ποιήσει ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν, ὁ δὲ πορνεύων² εἰς τὸ ἴδιον σῶμα ἁμαρτάνει, διότι ἐξ αὐτοῦ ἐξέρχεται ὁ βιασμός,³ οὕτως πᾶσα ἐργασία ἦν ποιήσει ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν. Ὁ δὲ δακρύων τὴν ἰδίαν ψυχὴν καὶ τὸ σῶμα καθαρίζει· ἄνωθεν γὰρ καταβαῖνον τὸ δάκρυον ὅλον τὸ σῶμα ἀποπλύνει καὶ ἀγιάζει.

541. Ἐλεγεν ὁ ἄββᾶς Εὐλόγιος ὁ τοῦ Ἐνάτου ὅτι ἦν τις ἀδελφὸς οἰκῶν εἰς τὰ Κελλία καὶ ποιήσας ἕτη εἴκοσι σχολάζων τῇ ἀνα[*f.* 291^a] γνώσει νυκτὸς καὶ ἡμέρας, ἀναστὰς ἐν μιᾷ ἐπώλησε τὰ βιβλία ὅσα ἐκέκτητο, καὶ λαβὼν τὸ μηλωτᾶριον αὐτοῦ ἀπῆλθεν εἰς τὴν ἐσωτέραν ἔρημον. Ὑπαντήσας δὲ αὐτὸν ὁ ἄββᾶς Ἰσαὰκ λέγει αὐτῷ· Ποῦ πορεύῃ, τέκνον; Καὶ ἀπεκρίθη ὁ ἀδελφὸς λέγων· Ἔχω εἴκοσι χρόνους, πάτερ, ἀκούων μόνον τοὺς λόγους τῶν βιβλίων· ἄρτι δὲ θέλω λοιπὸν ἄρξασθαι καὶ εἰς τὸ ἔργον ὅπερ ἤκουσα ἐκ τῶν βιβλίων. Καὶ ποιήσας αὐτῷ εὐχὴν ὁ γέρον ἀπέλυσεν αὐτόν.

542. Εἶπεν γέρον ὅτι παιδίον βάλλον τὸν λόγον αὐτοῦ μεταξὺ τῶν μειζοτέρων αὐτοῦ ὁμοίον ἐστὶν ἀνθρώπῳ ρίπτοντι πῦρ ἐν τῷ κόλπῳ τοῦ ἀδελφοῦ αὐτοῦ.

543. Ἐλεγον οἱ γέροντες· Παιδεύσατε τὰ παιδιά, ἀδελφοί, ἵνα μὴ παιδεύσωσιν ὑμᾶς αὐτά.

544. Ἐλεγον πάλιν [*f.* 291^b] ὅτι ἡ παγὶς τοῦ διαβόλου ἐν τοῖς μοναχοῖς ὑπὲρ τὰς γυναῖκας τὰ παιδιά εἰσίν.

¹ αὐτῷ τὰ δάκρυα] τὰ δάκρυα αὐτοῦ S

² πορνεύων] πορνεῦον C

³ ὁ βιασμός] ὁ μισμός 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. Ἐλεγον πάλιν· Ὅπου οἶνος¹ καὶ παιδία οὐκ ἔστι χρεία τοῦ Σατανᾶ.

546. Ἄνδρὶ ἀγίῳ κατ' αὐτὴν τὴν ὥραν μέλλοντι τελευτᾶν ἐπιστάς ὁ Σατανᾶς λέγει αὐτῷ· Σὺ ἐξήγησάς με. Καὶ λέγει ὁ γέρον· Οὐκ οἶδα ἀκμήν. Ἴδε ἔως πόσου ἔνιφαν² οἱ πατέρες μὴ καυχᾶσθαι ἔν τινι πράγματι.

547. Ἀδελφός ἀπετάξατο τοῦ κόσμου³ σὺν τῷ ἰδίῳ πατρὶ κατὰ⁴ σάρκα· ἔμειναν δὲ ἀμφότεροι εἰς ἓν μοναστήριον. Μετὰ οὖν χρόνον τινὰ ἤκουσεν ὁ ἀδελφός περὶ τοῦ ἰδίου πατρὸς ὅτι ἰάσατο τινὰ ἀσθενῆ ἀπὸ δαίμονος, καὶ ἀπελθὼν ἀπήγγειλε μεγάλῳ γέροντι ὡς λυπούμενος καὶ λέγων· Ἀββᾶ, ὁ πατήρ μου προέκοψε καὶ δαιμόνιον ἀπὸ [f. 291v^a] ἀδελφοῦ⁵ ἀπήλασεν. Ἐγὼ δὲ ἐν ἀμελείᾳ εἰμι καὶ οὐδεμία προκοπὴ παρ' ἐμοί. Λέγει αὐτῷ ὁ γέρον· Φύσει, τέκνον, οὐκ ἔστιν αὕτη προκοπὴ τοῦ ἐξενέγκαι δαίμονας ἢ ἀσθενοῦντας⁶ ἰάσασθαι. Ταῦτα οὐχ ὁ ἄνθρωπος ἔστιν ὁ ποιωὼν ἀλλ' ἡ δύναμις τοῦ Θεοῦ καὶ ἡ πίστις τοῦ προσερχομένου. Πλὴν ὅτι καὶ πολλοὶ τοῦτο μὴ νοήσαντες εἰς ὑπερηφανίαν ἐκ τῶν ἰάσεων ἐλθόντες ἀπώλοντο. Ἐγὼ δὲ λέγω ὅτι, ἐὰν ἄνθρωπος ἔλθῃ εἰς ταπεινώσιν ἀληθινήν, ἄλλη προκοπὴ μείζων⁷ ταύτης οὐκ ἔστιν μηδέποτε πίπτουσα. Ὅ γὰρ ἅπας ταπεινῶν τὴν ἑαυτοῦ ψυχὴν κάτω, ποῦ λοιπὸν ἔχει πεσεῖν χαμαὶ βάλλων ἑαυτόν; Τὸ δὲ σημεῖον τοῦ τοιούτου τοῦτό ἐστιν, ἐὰν ἀτιμαζόμενος χαίρη.

548. Ἠρώτησε πάλιν [f. 291v^b] ὁ ἀδελφός τὸν γέροντα· Πῶς ἔρχεται, πάτερ, ἄνθρωπῳ τὸ κλαίειν; Καὶ εἶπεν ὁ γέρον· Τὸ κλαίειν συνήθειά ἐστιν καὶ ἀδολεσχησαὶ θέλει πολὺν χρόνον ὁ ζητῶν αὐτό, ἵνα ὁ νοῦς αὐτοῦ πάντοτε μεριμνᾷ τὰς ἀμαρτίας αὐτοῦ ἄς ἔπραξεν, ἢ τὴν κόλασιν, ἢ μνήμην τοῦ μνήματος, καὶ ἀπλῶς ὄλων τῶν ἐλεινῶν ἐνθυμήσεων, ἢ τῶν πατέρων αὐτοῦ, τὸ πῶς παρῆλθον⁸ καὶ ποῦ ἄρα εἰσὶν ἄρτι. Λέγει ὁ ἀδελφός· Καὶ ὀφείλει, πάτερ, ὁ μοναχὸς ἐνθυμεῖσθαι τῶν γονέων⁹ αὐτοῦ; Ἀπεκρίθη¹⁰ ὁ γέρον· Οἶαν ἐνθύμησιν οἶδας ὅτι φέρει δάκρυα τῇ ψυχῇ σου, ἀδολεσχησον εἰς αὐτήν, καὶ ὅτε ἔλθῃ τὸ δάκρυον, σὺ λοιπὸν, ὅπου θέλεις, μετεγκεντρίζεις αὐτό, εἴτε εἰς τὰς ἀμαρτίας σου εἴτε εἰς ἄλλην ἀγαθὴν

¹ οἶνος] ὁ οἶνος S ² ἔνιφαν] ἔνηφαν S ³ τοῦ κόσμου] τῷ κόσμῳ S

⁴ πατρὶ κατὰ] πατρὶ τῷ κατὰ S ⁵ ἀπὸ [f. 291v^a] ἀδελφοῦ] ἀπὸ τοῦ ἀδελφοῦ S

⁶ ἢ ἀσθενοῦντας] ἢ τὸ ἀσθενοῦντας S ⁷ μείζων] μείζον C

⁸ ἢ τῶν πατέρων αὐτοῦ, τὸ πῶς παρῆλθον] τὴν ἐνθύμησιν ἔχειν ἢ πῶς οἱ πατέρες αὐτοῦ παρῆλθον S

⁹ τοὺς γονεῖς] τῶν γονέων S ¹⁰ Ἀπεκρίθη] καὶ ἀπεκρίθη S

N.545

They would say: “Where there is wine and youths, there is no need of Satan too.”

N.546

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.

N.547

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.”

N.548

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

ἐνθύμησιν. Οἶδα γὰρ ἐγὼ ἀδελφὸν ἐρ[*f.* 292r^a]γάτην ὅτι σκληρᾶς οὐσης τῆς καρδίας αὐτοῦ πολλάκις ἔτυπτεν αὐτὸν καὶ ἐκ τοῦ πόνου ἔκλαιεν· καὶ τότε λοιπὸν ἐνεθυμεῖτο τὰς ἀμαρτίας αὐτοῦ.

549. Ἦλθε ποτὲ ἀπὸ Σκήτεως ἀδελφὸς δόκιμος ἐν Θηβαΐδι καὶ ἔμεινε εἰς κοινόβιον. Ἦσαν δὲ σχεδὸν πάντες οἱ τοῦ κοινοβίου ἄνδρες ἅγιοι τῶν λεγομένων Ταβενησιωτῶν. Ὡς οὖν ἔμεινε μικρᾶς ἡμέρας λέγει τῷ ἀρχιμανδρίτῃ Ποίησόν μοι εὐχήν, ἄββᾶ, καὶ ἀπόλυσόν με· οὐ γὰρ δύναμαι μεῖναι ὧδε. Λέγει αὐτῷ ὁ πατήρ· Διατί, τέκνον; Λέγει ὁ ἀδελφός· Ὅτι ὧδε κάματος οὐκ ἔστιν οὐδὲ μισθός· πάντες γὰρ οἱ πατέρες ἀγωνισταί εἰσιν, ἐγὼ δὲ ἀνήρ ἀμαρτωλός εἰμι, καὶ ὑπάγω μᾶλλον ὅπου ὑβρισθῆναι εὐρίσκω καὶ ἐξουδενωθῆναι. Ταῦτα γὰρ εἰσιν τὰ [*f.* 292r^b] σώζοντα¹ ἄνθρωπον ἀμαρτωλόν. Θαυμάσας οὖν ὁ ἡγουμένος καὶ μαθὼν ὅτι ἐργάτης ἐστίν, ἀπέλυσε αὐτὸν εἰπὼν· Πορεύου, τέκνον· *ἀνδρίζου καὶ κραταιούσθω ἡ καρδία σου καὶ ὑπόμεινον τὸν Κύριον.*

550. Ἀδελφὸς παρέβαλεν εἰς τὸ ὄρος τῆς Φέρμης πρὸς μέγαν γέροντα καὶ λέγει αὐτῷ· Ἄββᾶ, τί ποιήσω ὅτι ἀπόλλεται² μου ἡ ψυχὴ. Λέγει αὐτῷ ὁ γέρον· Διατί, τέκνον; Καὶ εἶπεν ὁ ἀδελφός ὅτι,³ ὅτε ἦμην εἰς τὸν κόσμον φύσει πολλὰ ἐνήστευον καὶ ἠγρύπνουν καὶ πολλὴ κατάνυξις καὶ θερμὴ ἐν ἐμοὶ ἦν, ἄρτι δέ, ἄββᾶ, οὐδὲ ὄλως ἀγαθὸν θεωρῶ ἐν ἑαυτῷ. Λέγει αὐτῷ ὁ γέρον· Πίστευέ μοι, τέκνον, ὅτι ὅσα ἐποίεις, ὅτε ἦς ἐν τῷ κόσμῳ, ἀπὸ κενοδοξίας καὶ τοῦ ἐπαίνου τῶν ἀνθρώπων εἶχες τὴν προθυμίαν [*f.* 292v^a]μίαν καὶ ἀπρόσδεκτα ἦσαν ἐνώπιον τοῦ Θεοῦ καὶ διὰ τοῦτο καὶ⁴ ὁ Σατανᾶς οὐκ ἐπολέμει σε —οὐ γὰρ ἔμελλεν αὐτῷ ἐκκόψαι τὴν προθυμίαν σου. Ἄρτι δὲ ὁρῶν σε ὅτι ἐστρατεύθης τῷ Χριστῷ καὶ ἐξῆλθες κατ' αὐτοῦ, καὶ αὐτὸς λοιπὸν ὠπλίσθη κατὰ σοῦ. Πλήν ἀρέσκει τῷ θεῷ εἶς ψαλμός, ὃν λέγεις ἄρτι μετὰ κατανύξεως, ὑπὲρ χιλίους, οὓς ἔλεγες ἐν τῷ κόσμῳ, καὶ προσδέχεται σου τὴν μικρὰν νηστείαν ὑπὲρ τὰς ἑβδομάδας, ἃς ἐνήστευες ἐν τῷ κόσμῳ. Λέγει αὐτῷ ὁ ἀδελφός· Οὐδὲ ὄλως νηστεύω ἄρτι, ἀλλ' ὅλα τὰ ἀγαθὰ, ἅπερ εἶχον ἐν τῷ κόσμῳ, ἤρθησαν

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-trying 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, ἄρκεϊ σοι ὁ ἔχεις μόνον· ὑπόμεινον καὶ καλῶς εἶ.

Τοῦ οὖν ἀδελφοῦ ἐπιμένοντος καὶ λέγοντος ὅτι φύσει, ἀββά, ἀπόλλε[*f.* 292ν^b]ταί¹ μου ἡ ψυχὴ, τότε ὁ γέρων λέγει αὐτῷ· Πίστευσον, ἀδελφέ, οὐκ ἤθελόν σοι εἰπεῖν, ἵνα μὴ βλαβῆ σου ὁ λογισμὸς, πλὴν ὁρῶν σε εἰς ῥαθυμίαν ἐλθόντα ὑπὸ τοῦ Σατανᾶ λέγω σοι ὅτι αὐτὸ τοῦτο τὸ νομίζειν σε ὅτι, ὡς ἦς ἐν τῷ κόσμῳ ἀγαθὰ ἐποίηεις καὶ καλῶς παρήρηχου, ὑπερηφανία ἐστίν· οὕτως γὰρ καὶ ὁ Φαρισαῖος ἀπώλεσε² πάντα ὅσα ἐποίησεν ἀγαθὰ. Πάλιν δὲ νῦν ὅτι ἔχεις ἑαυτὸν μηδὲν ἀγαθὸν ὅλως ποιοῦντα, ἄρκεϊ σοι, ἀδελφέ, εἰς σωτηρίαν· ταπεινώσεις γὰρ ἐστίν καὶ οὕτως ἐδικαιώθη ὁ τελώνης μηδὲν ἀγαθὸν ποιήσας. Καὶ γὰρ ἀρέσκει τῷ Θεῷ ἄνθρωπος ἁμαρτωλὸς³ καὶ ἀμελής μετὰ συντριμμοῦ⁴ καρδίας καὶ ταπεινώσεως ὑπὲρ τὸν πολλὰ ποιοῦντα ἀγαθὰ καὶ ἔχοντα ἑαυτὸν ὅτι ὁ [*f.* 293r^a]λως ποιεῖ τὴν ἀγαθόν. Καὶ ὠφελῆθεις μεγάλως ὁ ἀδελφὸς ἔβαλε μετάνοιαν τῷ γέροντι λέγων· Σήμερον, ἀββά, ἐσώθη ἡ ψυχὴ μου διὰ σοῦ.

551. Ἦν τις γέρων οἰκῶν εἰς τὰ κελλία τὰ λεγόμενα Ἡρεμικά ἔξωθεν Ἀλεξανδρείας, καὶ ἦν ὁ γέρων πάνυ ὀξύχολος καὶ ὀλιγόψυχος. Ἀκούσας οὖν περὶ αὐτοῦ ἀδελφὸς τις νεώτερος συντίθεται διαθήκην μετὰ τοῦ Θεοῦ λέγων· Κύριε, ὑπὲρ ὅλων τῶν κακῶν ὧν ἐποίησα, ὑπάγω μὲν καὶ ὑπομένω μετὰ τοῦ γέροντος καὶ δουλεύω αὐτῷ καὶ ἀναπαύω. Ὑβριζεν οὖν αὐτὸν ὁ γέρων ὡς κύνα ἐφ' ἐκάστης ἡμέρας. Βλέπων οὖν ὁ Θεός⁵ τὴν ὑπομονὴν καὶ ταπεινώσιν τοῦ ἀδελφοῦ, μετὰ ἕξ ἔτη τοῦ μείναι μετὰ τοῦ γέροντος θεωρεῖ κατὰ τοὺς ὕπνους τινὰ φοβερὸν βαστάζον [*f.* 293r^b]τα χαρτίον μέγα καὶ ὑποδεικνύοντα αὐτῷ τὸ ἦμισυ τοῦ χαρτίου⁶ ἀπαλειφθὲν τὸ δὲ ἦμισυ γεγραμμένον, καὶ λέγει αὐτῷ· Ἴδου τὰ ἡμίση τοῦ χρέους⁷ ἐλίανεν ὁ δεσπότης, ἀγώνισαι καὶ περὶ τῶν λοιπῶν. Ἦν δὲ ἄλλος γέρων πνευματικὸς πλησίον αὐτῶν οἰκῶν καὶ ἤκουε πάντοτε πῶς ὀλιγῶρει⁸ ὁ γέρων καὶ ἔθλιβε τὸν ἀδελφὸν καὶ πῶς ἐκεῖνος ἔβαλεν αὐτῷ μετανόιας καὶ ὁ γέρων οὐ διηλλάσσετο⁹ αὐτῷ. Καὶ καθότι ὑπήντα τῷ ἀδελφῷ ὁ πνευματικὸς γέρων, ἠρώτα αὐτόν· Τί ἔν,¹⁰ τέκνον; Πῶς ἡ σήμερον διήλθεν; Ἄρα ἐκερδήσαμεν

¹ ἀπόλλεται] ἀπόλλυται S ² ἀπώλεσε] ἐποίησε S

³ ἄνθρωπος ἁμαρτωλὸς] ἁμαρτωλὸς ἄνθρωπος S ⁴ συντριμμοῦ *congr*] συντριμμοῦ C and S

⁵ Θεός] ἀδελφός S ⁶ χαρτίου] χάρτου S ⁷ τοῦ χρέους] τοῦ χρέους σου S

⁸ ὀλιγῶρει] ὀλιγῶρει C

⁹ διηλλάσσετο] διηλάσσετο C ¹⁰ τί ἔνι] τίεν C

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; Ἄρα ἐλιώσαμεν ἐκ τοῦ χάρτου; Γινώσκων οὖν ὁ ἀδελφός ὅτι ὁ γέρον πνευματικός ἐστίν, οὐκ ἔκρυβεν αὐτῷ, ἀλλὰ ἀπεκρίνατο λέγων· Ναί, πάτερ, ἐκάμαμεν¹ μικρόν. Εἴ[f. 293v^a]ποτε οὖν ἐκ διαλειμμάτων παρῆλθε καὶ οὐχ ὑβρίσθη ἢ μὴ ἐνεπτύσθη ἢ οὐκ ἐδιώχθη ἐκ τοῦ γέροντος, ἀπήρχετο πρὸς τὸν γείτονα αὐτοῦ εἰς ἐσπέραν κλαίων καὶ λέγων· Οὐαί, ἀββᾶ, κακὴ μου ἡ ἡμέρα σήμερον· οὐ γὰρ ἐκέρδησα τίποτε, ἀλλ' ἐν ἀναπαύσει παρῆλθον. Μετὰ οὖν ἄλλους ἕξ χρόνους ἐκοιμήθη ὁ ἀδελφός καὶ διεβεβαιώσατο ὁ πνευματικός γέρον ὅτι ἐώρακα αὐτὸν μετὰ τῶν μαρτύρων ὑπάρχοντα, καὶ μετὰ παρρησίας πολλῆς καὶ ὑπὲρ τοῦ γέροντος αὐτοῦ τὸν Θεὸν παρακαλοῦντα καὶ λέγοντα· Κύριε, ὡσπερ ἐμὲ ἠλέησας δι' ἐκείνου, ἐλέησον κάκεῖνον διὰ τοὺς οἰκτιρισμούς σου καὶ δι' ἐμὲ τὸν δοῦλόν σου. Καὶ μετὰ τεσσαράκοντα ἡμέρας ἔλαβε πρὸς ἑαυτὸν καὶ τὸν γέροντα ἐν τῷ τόπῳ τῆς [f. 293v^b] ἀναπαύσεως. Ἴδου ποίαν παρρησίαν ἔχουσιν οἱ διὰ τὸν Θεὸν τὰς θλίψεις ὑπομένοντες.

552. Εἶπεν γέρον· Ἡ ταπεινῶσις πολλάκις καὶ χωρὶς κόπου ἔσωσε πολλούς.² Καὶ μαρτυρεῖ τοῦτο ὁ τελώνης καὶ ὁ ἄσωτος υἱὸς ῥήματα μόνον μικρὰ εἰπόντες³ καὶ σωθέντες. Οἱ κόποι τοῦ ἀνθρώπου, ἐὰν μὴ ἔχωσι ταπεινῶσιν, αὐτοὶ ἀπόλλουσιν αὐτόν· πολλοὶ γὰρ διὰ τῶν μεγάλων κόπων ὧν ποιοῦσιν, εἰς ὑπερηφανίαν ἔρχονται ὡς ὁ Φαρισαῖος.

553. Εἶπεν πάλιν· Τὸ λαλεῖν περὶ πίστεως καὶ ἀναγινώσκειν δόγματα ξηραίνουσι τὴν κατάνυξιν τοῦ ἀνθρώπου καὶ ἐξαλείφουσιν αὐτήν, οἱ δὲ βίοι καὶ οἱ λόγοι τῶν γερόντων φωτίζουν τὴν ψυχὴν.

554. Γέρον τις κατέλαβεν ἐν Σκήτει ληστὰς συλοῦντας⁴ τὴν κέλλαν αὐτοῦ καὶ λέγει αὐτοῖς· Ταχύνατε [f. 294r^a] πρὸ τοῦ ἔλθωσιν οἱ ἀδελφοὶ καὶ κωλύσωσί με πληρῶσαι τὴν ἐντολὴν τοῦ Χριστοῦ τοῦ εἰπόντος· ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπáιτει.

¹ ἐκάμαμεν] ἐκάμομεν S ² πολλούς] πολλούς C

³ εἰπόντες] εἰπόντες πρὸς τὸν Θεὸν S ⁴ συλοῦντας] συλῶντας S

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 ἐστι τὸ ὑπὲρ ἀργοῦ ῥήματος διδόναι λόγον; Καὶ ἀπεκρίθη· Οἴσοσδήποτε λόγος περὶ σωματικοῦ πράγματος λαλούμενος¹ ἀργολογία ἐστὶ. Μόνον δὲ² τὸ λαλεῖν περὶ σωτηρίας ψυχῆς, τοῦτο οὐκ³ ἔστιν ἀργολογία. Πλήν τὸ ἐξ ὄλων σκοπήσαι καὶ σιωπήσαι κάλλιον ἐστίν· ὡς γὰρ λαλεῖς τὸ καλόν, ἔρχεται εἰς μέσον καὶ τὸ κακόν.

556. Γέροντι τινὶ μεγάλῳ συνώκει ἀδελφὸς ἀμελέστερος καὶ ὄρων τὸν γέροντα διὰ τῆς ἐβδομάδος ἅπας ἐσθίοντα λέγει αὐτῷ· Ἄββᾶ, λέγουσί τινες ὅτι ἡ μεγάλη ἄσκησις φέρει τινὰ εἰς ὑπερηφανίαν. Λέγει αὐτῷ ὁ γέρων·⁴ Οὐ[f. 294r^b]κοῦν, τέκνον, ἐὰν διὰ τῆς ἀμελείας ἔρχεται ἡ ταπεινώσις, ἀπελθόντες ἄρωμεν ἑαυτοῖς καὶ γυναῖκας καὶ φάγωμεν κρέα καὶ οἶνον πίνωμεν. Οὐαὶ ἡμῖν, τέκνον, πῶς ἐμπαιζόμεθα καὶ οὐκ οἶδαμεν, οὐκ ἀκούομεν τοῦ Δαβὶδ λέγοντος· Ἴδε τὴν ταπεινώσιν μου καὶ τὸν κόπον μου καὶ ἄφες πάσας τὰς ἁμαρτίας μου; Ὁ γὰρ ἁμαρτήσας⁵ τῷ Θεῷ ὀφείλει ἀποχωρήσαι ἑαυτὸν ἀπὸ πάσης ἀγάπης ἀνθρώπου, ἕως οὗ πληροφορηθῆ ὅτι ἐγένετο φίλος αὐτοῦ ὁ Θεός. Ἡ γὰρ ἀγάπη τῶν ἀνθρώπων πολλάκις χωρίζει ἡμᾶς τῆς ἀγάπης τοῦ Θεοῦ.

557. Ἦλθέ ποτε ἀδελφὸς Λιβυκὸς πρὸς τὸν ἀββᾶν Σιλουανὸν εἰς τὸ ὄρος εἰς Πανεφῶ καὶ λέγει αὐτῷ· Ἄββᾶ, ἐχθρὸν ἔχω πολλὰ κακὰ ποιήσαντά μοι· καὶ γὰρ καὶ τὸν ἀγρόν μου ὡς ἡ[f. 294v^a]μην ἐν τῷ κόσμῳ ἤρπασε καὶ πολλάκις ἐπεβούλευσέ μοι καὶ φαρμακοὺς ἐκίνησε πρὸς τὸ ἀδικησαί με νῦν, καὶ βούλομαι παραδοῦναι αὐτὸν τῷ ἄρχοντι. Λέγει αὐτῷ ὁ γέρων· Ὡς ἀναπαύη, τέκνον, ποίησον. Λέγει ὁ ἀδελφός· Ναί, ἀββᾶ, φύσει ἐὰν παιδευθῆ, πάνυ ὠφελείται ἡ ψυχὴ αὐτοῦ. Λέγει ὁ γέρων· Ὡς δοκεῖ σοι, τέκνον, ποίησον. Καὶ λέγει ὁ ἀδελφός τῷ γέροντι· Ἀνάστα, πάτερ, ποιήσωμεν εὐχήν, καὶ ἀπέρχομαι πρὸς τὸν ἄρχοντα. Καὶ ἀνέστη ὁ γέρων, καὶ λεγόντων αὐτῶν τὸ Πάτερ ἡμῶν, ὡς ἦλθον εἰπεῖν· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. εἶπεν ὁ γέρων· ὡς οὐδὲ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν,⁶ καὶ λέγει ὁ ἀδελφός τῷ γέροντι· Μὴ οὕτως, πάτερ. Καὶ εἶπεν ὁ γέρων· Ἀλλὰ πῶς, τέκνον; Φύσει ἐὰν πρὸς [f. 294v^b] τὸν ἄρχοντα βούλει⁷ ἀπελθεῖν, ἵνα ἐκδικήσῃ σε, Σιλουανὸς ἄλλην εὐχήν οὐ ποιεῖ σοι. Καὶ βαλὼν μετάνοιαν ὁ ἀδελφὸς συνεχώρησε τῷ ἐχθρῷ αὐτοῦ.

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 γὰρ ἁμαρτήσας κ.τ.λ. = 707

⁶ εἶπεν ὁ γέρων... ὀφειλέταις 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. Ἠρωτήθη ὁ ἀββᾶς Λογγίνος· Ποία ἀρετὴ ἐστὶ μείζω πάντων, πᾶτερ; Καὶ εἶπεν ὁ γέρων· Λογίζομαι ὅτι ἡ¹ ὑπερηφανία χεῖρω πάντων ἐστίν, ὡς καὶ ἐξ αὐτῶν τῶν οὐρανῶν ἔρριψε τινάς, πάντως καὶ ἡ ταπεινοφροσύνη ἰσχύει ἐξ αὐτῶν τῶν ἀβύσσων ἀνεένγκαι ἄνθρωπον κἄν ὡς δαίμων ἐστὶν ὁ ἁμαρτωλός, ὅθεν καὶ ὁ Κύριος μακαρίζει τοὺς πτωχοὺς τῷ πνεύματι.

559. Εἶπεν πάλιν· Ὡσπερ ὁ νεκρὸς οὐκ ἐσθίει, οὕτως ὁ ταπεινόφρων οὐ δύναται κρῖναι ἄνθρωπον, κἄν ἴδῃ αὐτὸν προσκυνοῦντα εἰδῶλοις.

560. Εἶπεν πάλιν· Ἡ νηστεία ταπεινοῖ τὸ σῶμα, ἡ ἀγρυπνία καθα[*f.* 295r^a]ρίζει τὸν νοῦν, ἡ ἡσυχία φέρει τὸ πένθος, βαπτίζει τὸν ἄνθρωπον καὶ ποιεῖ ἀναμάρτητον.

561. Εἶχε δὲ ὁ ἀββᾶς Λογγίνος κατάνυξιν πολλήν ἐν τῇ εὐχῇ καὶ τῇ ψαλμωδίᾳ αὐτοῦ καὶ λέγει αὐτῷ ἐν μιᾷ ὁ μαθητῆς αὐτοῦ· Ἀββᾶ, οὗτος ἐστὶν ὁ πνευματικὸς κανὼν, τὸ κλαίειν ἐν τῇ λειτουργίᾳ αὐτοῦ τὸν μοναχόν; Καὶ λέγει ὁ γέρων· Ναί, τέκνον, οὗτος ἐστὶν ὁ κανὼν ὃν χρῆζει ὁ Θεός. Ὁ γὰρ Θεὸς οὐκ ἐποίησε τὸν ἄνθρωπον ἐν κλαυθμῷ ἀλλ' εἰς χαρὰν καὶ εὐφροσύνην, ἵνα δοξάζῃ Αὐτὸν καθαρῶς καὶ ἀναμαρτήτως ὡς οἱ ἄγγελοι, ἀλλὰ πεσὼν εἰς τὴν ἁμαρτίαν ὁ ἄνθρωπος ἐδεήθη τοῦ κλαυθμοῦ. Ὅπου γὰρ ἁμαρτία οὐκ ἐστίν, ἐκεῖ οὐ χρειά κλαυθμοῦ.

562. Εἶπεν γέρων· Ἡνίκα θέλει παραβαλεῖν ἀδελφὸς πρὸς ἀδελφόν, ὁ δαίμων [*f.* 295r^b] τῆς καταλαλιᾶς ἢ προλαμβάνει αὐτὸν ἐκεῖ ἢ μετ' αὐτοῦ ἔρχεται πρὸς τὸν ἀδελφόν.

563. Εἶπεν πάλιν· Οὐδὲν χαλεπώτερον συνηθείας κακῆς· χρόνου γὰρ χρῆζει καὶ πόνου πολλοῦ ὁ τοιοῦτος πρὸς τὸ ἐκκόψαι αὐτήν· ἐκτὸς γὰρ χρόνου καὶ πόνου ἀδύνατον ἐκκόψαι συνηθειαν. Τὸν μὲν οὖν πόνον πολλοὶ ἔσχον, τὸν δὲ χρόνον ὀλίγοι ἔλαβον, ἄλλοι δὲ ταχύ ἐκόπησαν ὑπὸ τοῦ θανάτου, καὶ ὁ Θεὸς μόνος οἶδεν τὸ τί μέλλει ποιεῖν μετ' αὐτῶν ἐν τῇ ἡμέρᾳ τῆς κρίσεως.

¹ ὅτι ἡ] ὅτι εἰ ἡ S

N.558

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].

N.559

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."

N.560

Again he said: "Fasting humbles the body; watching by night purifies the mind; *hêsychia* produces sorrow, baptises the man and makes him sinless."

N.561

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."

N.562

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."

N.563

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 οἰκῶν ἐν κελλίῳ καθ' ἑαυτὸν πολλάκις ἤρχετο εἰς ῥαθυμίαν – ἦν γὰρ πεσὼν εἰς βαρὺ ἀμάρτημα. Λοιπὸν πενθῶν καὶ μὴ γινώσκων τί ποιήσει, ἔλεγεν· Τὸ γενόμενον ἐγένετο, καὶ ἀπεκρίνατο αὐτῷ [f. 295v^a] ἡ συνείδησις αὐτοῦ· Ἀλλὰ κακῶς ἐγένετο. Καὶ οὕτως ἐπένηθ' ἕως θανάτου.

565. Ἔλεγον περὶ τοῦ ἄββᾶ Σεραπίωνος ὅτι οὕτως ἐγένετο ὁ βίος αὐτοῦ ὡς ἐνὸς τῶν πετεινῶν, μὴ κτησάμενος ὅλως πρᾶγμα τοῦ αἰῶνος τούτου μηδὲ εἰς κελλίον καρτερήσας, ἀλλὰ σινδόνα φορῶν καὶ μικρὸν εὐαγγέλιον ἔχων, οὕτως ἐγύρευεν ὡς ἀσώματος. Πολλάκις οὖν εὑρίσκον αὐτὸν ἕξωθεν κώμης ἐν τῇ ὁδῷ καθήμενον καὶ δεινῶς κλαίοντα καὶ ἠρώτων αὐτόν· Διατί οὕτως κλαίεις, γέρον;¹ Καὶ ἀπεκρίνατο αὐτοῖς· Ὁ δεσπότης μου ἐπίστευσέ μοι τὸν πλοῦτον αὐτοῦ καὶ ἀπώλεσα αὐτόν καὶ βούλεται με τιμωρήσασθαι. Ἐκεῖνοι ἀκούοντες ἐνόμιζον περὶ χρυσίου αὐτὸν λέγειν, καὶ πολλάκις ῥίπτοντες αὐτῷ μι[f. 295v^b]κρὸν ἄρτον ἔλεγον· Δέξαι, ἀδελφέ, φάγε καὶ περὶ τοῦ πλοῦτου οὗ ἀπώλεσας, δυνατός ἐστιν ὁ Θεὸς πέμψαι² σοι αὐτόν. Καὶ ἀπεκρίνατο ὁ γέρων· Ἀμήν.

566. Ἄλλοτε πάλιν ἐν Ἀλεξανδρείᾳ συνήνητησε ῥιγῶντι πτωχῷ καὶ στὰς καθ' ἑαυτὸν ἐλογίζετο· Πῶς ἐγὼ ὁ δοκῶν ἀσκητῆς εἶναι φορῶ χιτῶνα καὶ οὗτος ὁ πτωχός – μάλλον δὲ ὁ Χριστός –, ἀπὸ ῥίγους ἀποθνήσκει; Φύσει ἐὰν ἀφήσω αὐτὸν ἀποθανεῖν, ὡς φονεὺς κρίνομαι ἐν τῇ ἡμέρᾳ τῆς κρίσεως. Καὶ ἀποδυσάμενος ὡς καλὸς ἀθλητῆς δέδωκε τὸ ἱμάτιον ὃ ἐφόρει τῷ πτωχῷ, καὶ ἐκάθητο ἔχων ἐν τῇ μάλῃ αὐτοῦ τὸ μικρὸν εὐαγγέλιον ὅπερ αἰεὶ ἐβάσταζεν. Παρερχόμενος οὖν ὁ λεγόμενος ἐπὶ τῆς εἰρήνης, ὡς εἶδεν αὐτὸν γυμνόν, λέγει πρὸς αὐτόν· Ἀββᾶ [f. 296r^a] Σεραπίων, τίς σε ἀπέδυσεν; Καὶ ἐξενέγκας τὸ μικρὸν εὐαγγέλιον λέγει πρὸς αὐτόν· Οὗτος ἀπέδυσέ με.

Καὶ ἀναστὰς ἐκεῖθεν ὑπαντᾷ τινὶ ὑπὸ ἄλλου κρατουμένῳ διὰ χρέος καὶ μὴ ἔχων τί δοῦναι, πωλήσας τὸ μικρὸν εὐαγγέλιον ὁ ἀθάνατος οὗτος Σεραπίων δέδωκεν εἰς τὸ χρέος τοῦ βιαζομένου ἀνθρώπου, καὶ εἰσηλθεν εἰς τὸ κελλίον αὐτοῦ γυμνός. Ὡς οὖν εἶδεν αὐτόν ὁ μαθητῆς αὐτοῦ γυμνόν λέγει αὐτῷ· Ἀββᾶ, ποῦ τὸ μικρὸν κολόβιον; Καὶ λέγει αὐτῷ ὁ γέρων·

¹ γέρον copt] γέρον C

² πέμψαι copt] 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

Προέπεμψα αυτό, τέκνον, όπου χρήζομεν αὐτοῦ. Λέγει πρὸς αὐτὸν ὁ ἀδελφός· Ποῦ τὸ μικρὸν εὐαγγέλιον; Ἀπεκρίθη ὁ γέρον· Φύσει, τέκνον, αὐτὸν τὸν λέγοντά μοι καθημέραν *πώλησόν σου τὰ υπάρχοντα καὶ [f. 296r^b] δὸς πτωχοῖς*, Αὐτὸν ἐπώλησα καὶ ἔδωκα Αὐτῷ, ἵνα ἐν ἡμέρα κρίσεως εὕρωμεν περισσότεραν παρρησίαν πρὸς Αὐτόν.

567. Ἔλεγον οἱ πατέρες περὶ τοῦ ἀββᾶ Μαρκελλίνου τοῦ τῆς Θηβαΐδος ὅτι πολλάκις εἶπεν ὁ μαθητῆς αὐτοῦ ὅτι μέλλων τῇ κυριακῇ ἐξέρχασθαι εἰς σύναξιν ἠτύπριζεν¹ ἑαυτὸν καὶ μέρος τῶν ἀγίων Γραφῶν ἀπεστήθιζεν, ἕως ἦλθεν εἰς τὴν ἐκκλησίαν, καὶ οὕτως αὐτὰ μελετῶν τὰ χεῖλη αὐτοῦ οὐκ ἐκινούντο, ἵνα μὴ τις αὐτοῦ ἀκούσῃ. Καὶ ὅτε ἴστατο εἰς τὴν σύναξιν, τὸ στῆθος αὐτοῦ ἐβρέχετο ἀπὸ τῶν δακρύων. Ἔλεγε γὰρ ὅτι τῆς συνάξεως ἐπιτελουμένης θεωρῶ ὅλην τὴν ἐκκλησίαν ὡς πῦρ καί, ὅταν ἀπολύσῃ ἡ σύναξις, πάλιν ἀναχωρεῖ τὸ πῦρ.

568. Ἀδελφός [f. 296v^a] ἠρώτησε τὸν ἀββᾶν Ἀρσένιον λέγων· Διατί εἰσὶ τινες καλοὶ ἄνθρωποι καὶ ἐν τῷ ἀποθνήσκειν αὐτοὺς μετὰ ἐπιτιμίας τινὸς πλησσομένοι εἰς τὸ σῶμα αὐτῶν κοιμῶνται; Καὶ ἀπεκρίθη ὁ γέρον ὅτι, ὥσπερ ἐν ἄλατι ἀλισθέντες ἐνταῦθα καθαροὶ ἀπέλθωσιν.

569. Ἀδελφός παρέβαλε γέροντι καὶ ἠρώτησεν αὐτόν· Πῶς ἔχεις, πάτερ; Καὶ ἀπεκρίθη ὁ γέρον· Κακῶς. Λέγει αὐτῷ ὁ ἀδελφός· Διατί, ἀββᾶ; Λέγει ὁ γέρον· Ἴδου δεκαοκτῶ χρόνους ἔχω ἐνώπιον τοῦ Θεοῦ παριστάμενος καὶ καθημέραν καταρῶμενος ἑαυτὸν καὶ λέγων· *Ἐπικατάρατοι οἱ ἐκκλίνοντες ἀπὸ τῶν ἐντολῶν σου*. Καὶ τοῦτο ἀκούσας ὁ ἀδελφός ἐξῆλθε πάνυ ὠφεληθεὶς εἰς τὴν ταπεινώσιν τοῦ γέροντος.

¹ ἠτύπριζεν corr] εὐτύπριζεν 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^b] Ζήνων ὅτι λόγον διδεῖ¹ ὁ μοναχὸς τῷ Θεῷ ὑπὲρ ὧν λαμβάνει ἀγάπην.

571. Ἦλθε ποτὲ εἰς τὴν Ῥαίθου ἄνθρωπος πλούσιος ἀπὸ τῆς ξένης καὶ ἔδωκεν ἀγάπην τοῖς ἀδελφοῖς πρὸς νόμισμα· ἔπεμψε δὲ καὶ τινι ἡσυχαστῇ καθεζομένῳ ἐκεῖ ἐν κελλίῳ. Καὶ τῇ νυκτὶ ἐκείνῃ θεωρεῖ ὁ γέρον ἀγρὸν μεμεστωμένον ἀκανθῶν καὶ τινα λέγοντα αὐτῷ· Ἔξελθε θέρισον εἰς τὸν ἀγρὸν τοῦ δόντος τὴν ἀγάπην. Καὶ πρωΐας μετεστείλατο ὁ ἡσυχαστὴς τὸν ἀποστείλοντα αὐτῷ τὸ νόμισμα φιλόχριστον καὶ δίδωσιν αὐτῷ χρυσίον λέγων· Δέξαι σου, ἀδελφέ, τὸ νόμισμα·² οὐ γὰρ ἀπαντᾷ μοι ἄλλοτρίας ἀκάνθας θερίσαι· εἴθεις³ τὰς ἑαυτοῦ ἀνασπάσσω.

572. Εἶπεν γέρον ὅτι ἄνθρωπος καθήμενος ἐν τῷ κελλίῳ [f. 297r^a] αὐτοῦ καὶ μελετῶν ἐν τοῖς ψαλμοῖς ὁμοίος ἐστὶν ἀνθρώπῳ ζητοῦντι τὸν βασιλέα· ὁ δὲ προσευχόμενος συνεχῶς ὁμοίος ἐστὶ τῷ λαλοῦντι τῷ βασιλεῖ· ὁ δὲ μετὰ κλαυθμοῦ αἰτῶν τοὺς πόδας κρατεῖ τοῦ βασιλέως ζητῶν ἔλεος παρ' αὐτοῦ, ὡσπερ ἡ πόρνη πεπιοίηκεν.

573. Εἶπεν γέρον· Ἐὰν κάθη ἐν ἐρήμῳ ἡσυχάζων, μὴ λογίζου ἐν ἑαυτῷ ὡς μέγα τί ποιῶν, ἀλλὰ μᾶλλον ἔχε ἑαυτὸν ὡς κύνα ἐξορισθέντα ἀπὸ ὄχλου καὶ δεδεμένον διὰ τὸ δάκνειν καὶ ἐπιχειρεῖν τοῖς ἀνθρώποις.

574. Εἶπεν πάλιν· Ἐν Σκήτει ἦν τις ἀδελφός, σπουδαῖος μὲν εἰς τὴν λειτουργίαν αὐτοῦ ἀμελής δὲ εἰς τὰ λοιπά. Καὶ ἐν μιᾷ φαίνεται ὁ Σατανᾶς τινὶ τῶν γερόντων καὶ λέγει αὐτῷ· Ὡ θαῦμα, ὁ δεῖνα ὁ μο [f. 297r^b] ναχὸς ἐν τῇ μάλῃ αὐτοῦ σφίγγει με, ἵνα μὴ ἀναχωρήσω ἐξ αὐτοῦ ποιῶν τὰ θελήματά μου, καὶ⁴ καθ' ὥραν λέγει τῷ Θεῷ· Κύριε, ρῦσαί με ἀπὸ τοῦ πονηροῦ.

¹ διδεῖ] διδωσιν] S

² ἀδελφέ, τὸ νόμισμα] τὸ νόμισμα, ἀδελφέ S

³ εἴθεις] εἴθυσ C

⁴ καὶ] om S

N.570

Abba Zeno said that the monk gives his promise to God and receives love in return for it.

N.571

There once came to Raïthou 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!"

N.572

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].

N.573

An elder said: "If you are living in *hêsychia* 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."

N.574

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 καρδίαν¹ σου περὶ ἑνὸς ἐκάστου τῶν ἀδελφῶν λέγειν·² Ἐν ἀληθείᾳ οὗτος προάγει μου κατὰ Θεόν, καὶ πάλιν· οὗτος σπουδαιότερός μου ἐστίν. Καὶ οὕτως λοιπὸν³ ἔρχη εἰς τὸ ἔχειν ἑαυτὸν ὑπὸ κάτω πάντων καὶ οἰκεῖ τὸ πνεῦμα τοῦ Θεοῦ ἐν σοί. Ἐὰν δὲ ἐξουδενώσης ἄνθρωπον, ἀναχωρεῖ ἢ 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 ἀκούων τὰς [f. 297v^a] ἀρετὰς τῶν ἀγίων ἔσπευδε νομίζων αὐτὰς ἐκτός⁴ μεγάλου πόνου καὶ ἀγῶνος κατορθῶσαι. Ἀπελθὼν οὖν ἀνήγγειλέ τιμι μεγάλῳ γέροντι περὶ τούτου, καὶ ἀπεκρίθη αὐτῷ ὁ γέρων· Εἰ θέλεις, ὕπαγε γενοῦ ὡς παιδίον λαμβάνον⁵ μαθήματα παρὰ διδασκάλου καὶ ἐν ἐν ἀποστηθίζον. Οὕτως καὶ σὺ δὸς ἑαυτῷ⁶ τὸν ἐνιαυτὸν τοῦτον πολεμῆσαι, ἕως οὗ κατορθώσης μὴ χορτάζειν κοιλίαν, καὶ πάλιν κοπίασον, ἕως οὗ μισήσης ὡς ἐχθρὸν τὴν κενοδοξίαν. Καὶ ὡς ταῦτα καλῶς ἀπαγγείλης, ἀγωνίσει ρίψαι τὴν⁷ ὕλην καὶ ἐμπιστεῦσαι τῷ Θεῷ τὴν φροντίδα σου καὶ θάρσει ὅτι, ἐὰν τὰ τρία ταῦτα κατορθώσῃ ἄνθρωπος, μετὰ χαρᾶς ἀπαντᾷ τῷ Ἰησοῦ, ὅταν ἔλθῃ.

577. Εἶπεν γέρων· Φύσει ἐὰν ἐστιν [f. 297v^b] ἄνθρωπος ἀγωνιστής, ἀπαιτεῖ ὁ Θεὸς παρ' αὐτοῦ ἵνα μὴ ἔχει προσπάθειαν εἰς ὕλην σωματικὴν ἕως μικρᾶς ῥαφίδος. Δύναται γὰρ ἐμποδίσαι αὐτοῦ τὸν λογισμόν ἐκ τῆς ἀδολεσχίας τοῦ Ἰησοῦ καὶ τοῦ πένθους.

578. Εἶπεν πάλιν·⁸ Ἄνθρωπος γευσάμενος τῆς γλυκύτητος τῆς ἀκτημοσύνης βαρεῖται καὶ εἰς αὐτὸ τὸ ἱμάτιον ὃ φορεῖ, καὶ εἰς τὸ βαυκάλιον τοῦ ὕδατος· ὁ γὰρ νοῦς αὐτοῦ λοιπὸν ἀλλαχοῦ ἀδολεσχεῖ.

¹ τὴν καρδίαν] ἐν τῇ καρδίᾳ S ² λέγειν] om S ³ οὕτως λοιπὸν] λοιπὸν οὕτως S

⁴ ἐκτός] ἐκ τοῦ S ⁵ λαμβάνον] μαθητὸν S ⁶ ἑαυτῷ] ἑαυτὸν S

⁷ ρίψαι τὴν] ρίψαι 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 zealous 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 [*aktêmosynê*] is even weighed down by the garment he is wearing and the jar of water, for his mind is occupied elsewhere.”

579. Εἶπεν πάλιν ὅτι ὁ τὴν ὕλην μὴ μισήσας πότε δύναται μισῆσαι τὴν ἑαυτοῦ ψυχὴν, κατὰ τὴν ἐντολὴν τοῦ δεσπότου.

580. Εἶπεν πάλιν ὅτι, ἐὰν κάμη ἄνθρωπος εἰς τὸ διαπαντὸς ἐλέγχειν καὶ ἐπιτιμᾶν καὶ ἐξουθενεῖν κρυπτῶς τὴν ἑαυτοῦ ψυχὴν, πείθει αὐτὴν ὅτι ἀτιμωτέρα¹ τῶν κυνῶν καὶ τῶν [f. 298r^a] θηρίων ἐστίν· ἐκεῖνα γὰρ οὔτε παρῳργισαν τὸν ποιήσαντα αὐτὰ οὔτε εἰς κρίσιν ἔρχονται. Πολλῶ οὖν κάλλιον μου ἐστὶν μὴ ἀναστῆναι εἰς κρίσιν ἢ ἀναστῆναι² καὶ αἰωνίως κολασθῆναι.

581. Εἶπεν πάλιν· Οὐαὶ σοι, ψυχὴ, ὅτι ἐσυνήθισας ἐρωτᾶν μόνον τὸν λόγον τοῦ Θεοῦ καὶ ἀκούειν, μηδὲν δὲ ποιεῖν ἐξ ὧν ἀκούεις. Οὐαὶ σοι, σῶμα, ὅτι ἔγνωσ τὰ μολύναντά σε καὶ πάντοτε αὐτὰ ζητεῖς, τὴν χορτασίαν καὶ τὴν τρυφήν. Οὐαὶ τῷ νεωτέρῳ πληροῦντι γαστέρα αὐτοῦ καὶ πιστεύοντι τῷ θελήματι αὐτοῦ, ὅτι εἰς μάτην ἢ ἀποταγὴ αὐτοῦ.

582. Ἀδελφὸς οἰκῶν εἰς τὰ Μονίδια πολλάκις ἐξ ἐνεργείας τοῦ διαβόλου ἔπιπτεν εἰς πορνείαν· καὶ ἔμενε βιαζόμενος ἑαυτὸν μὴ καταλεῖψαι τὸ σχῆμα [f. 298r^b], ἀλλὰ βάλλων τὴν μικρὰν αὐτοῦ λειτουργίαν παρεκάλει τὸν Θεὸν μετὰ στεναγμοῦ λέγων· Κύριε, κἂν θέλω κἂν μὴ θέλω, σῶσόν με, ὅτι ἐγὼ ὡς πηλὸς τὴν ἀμαρτίαν ποθῶ, ἀλλὰ σὺ ὡς Θεὸς δυνατὸς κάλυσον με. Ἐὰν γὰρ τὸν δίκαιον ἐλεήσης, οὐδὲν μέγα, καὶ ἐὰν τὸν καθαρὸν σώσης, οὐδὲν θαυμαστόν· ἄξιοι γὰρ τοῦ ἐλεηθῆναι εἰσίν. Εἰς ἐμέ, δέσποτα, θαυμάστωσον τὰ ἐλέη σου καὶ εἰς τοῦτο δεῖξον τὴν φιλανθρωπίαν σου, ὅτι σοὶ ἔγκαταλέλειπται ὁ πτωχός. Ταῦτα οὖν καθημέραν, εἴτε ἔπιπτεν εἴτε οὐκ ἔπιπτεν, ἔλεγεν. Ἐν μιᾷ οὖν πεσὼν εἰς τὴν κατὰ συνήθειαν ἀμαρτίαν νυκτός, ἀνέστη εὐθέως καὶ ἤρξατο τοῦ κανόνος. Ὁ δὲ δαίμων θαυμάσας τὴν ἐλπίδα καὶ τὴν ἀναίδειαν αὐτοῦ [f. 298v^a] τὴν ἀγαθὴν πρὸς τὸν Θεόν, φαίνεται αὐτῷ ὀφθαλμοφανῶς καὶ λέγει αὐτῷ· Ἐν ὄσῳ ψάλλεις, πῶς οὐκ ἐρυθριᾷς ὄλως στῆναι ἐνώπιον τοῦ Θεοῦ ἢ ὀνομάσαι τὸ ὄνομα αὐτοῦ; Λέγει αὐτῷ ὁ ἀδελφός· Τὸ κελλίον τοῦτο χαλκεῖόν ἐστιν· μίαν σφύραν διδεῖς καὶ μίαν λαμβάνεις. Ὑπομένω οὖν ἕως θανάτου πρὸς σὲ παλαίων καὶ ὅπου λοιπὸν φθασθῶ τῇ ἐσχάτῃ ἡμέρᾳ. Καὶ ὄρκους σε πληροφορῶ – μὰ τὸν ἐλθόντα σῶσαι ἀμαρτωλοὺς εἰς μετάνοιαν – οὐ μὴ παύσωμαι κατὰ σοῦ προσευχόμενος τῷ Θεῷ, ἕως οὗ παύση καὶ σὺ πολεμεῖν με. Καὶ ἴδωμεν τίς νικᾷ, σὺ ἢ ὁ Θεός; Ταῦτα ἀκούσας ὁ δαίμων λέγει αὐτῷ· Καὶ ὄντως λοιπὸν οὐκέτι πολεμῶ σε, ἵνα μὴ διὰ τῆς ὑπομονῆς

¹ ἀτιμωτέρα] ἀτιμότερα S

² ἀναστῆναι] ἀναστισθέντα S

N.579

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

σου [f. 298v^b] στέφανόν σοι προξενήσω. Καί ανεχώρησεν ἀπ' αὐτοῦ ὁ δαίμων ἀπό τῆς ἡμέρας ἐκείνης.

¹ Ἰδοὺ ποῖον ἀγαθόν ἐστὶν ἡ ὑπομονὴ καὶ τὸ μὴ ἀπογινώσκειν ἑαυτῶν, ¹ κἂν συμβῆ πολλάκις πεσεῖν ἡμᾶς εἰς πολέμους καὶ ἀμαρτίας καὶ πειρασμούς. Ἐλθόντος οὖν τοῦ ἀδελφοῦ εἰς κατάνυξιν τοῦ λοιποῦ ἐκάθητο κλαίων τὰς ἀμαρτίας αὐτοῦ. Ὅτε οὖν ἔλεγεν αὐτῷ ὁ λογισμὸς ὅτι ² καλῶς κλαίεις, ἔλεγε καὶ αὐτὸς τῷ λογισμῷ· Ἀνάθεμα τὸ καλὸν τοῦτο. Τί γὰρ χρήζει ὁ Θεός, ἵνα ἀπολέσῃ τις τὴν ψυχὴν αὐτοῦ καὶ κάθηται θρηνηῶν αὐτὴν καὶ ἡ σώζει αὐτὴν ἢ οὐ.

583. Ἀδελφὸς ἐκάθητο κατὰ μόνας ἐν τῇ μονῇ³ τῶν Μονιδίων καὶ αὕτη ἦν ἡ εὐχή αὐτοῦ πάντοτε· Κύριε, οὐ φοβοῦμαί σε, ἀλλ[⁴f. 299r^a] λά πέμψον μοι κεραυνὸν ἢ ἄλλη περίστασιν ἢ ἀσθένειαν ἢ δαίμονα, ἵνα κἂν οὕτως ἔλθῃ εἰς φόβον ἢ πεπορωμένη⁴ μου ψυχῇ. Ταῦτα ἔλεγε καὶ παρεκάλει τὸν Θεὸν λέγων· Οἶδα ὅτι ἀδύνατόν ἐστιν ἵνα συγχωρήσῃς μοι – πολλὰ γὰρ ἤμαρτον εἰς σέ, δέσποτα –, ἀλλ' ἐὰν ἐνδέχεται, διὰ τοὺς οἰκτιρμούς σου συγχώρησόν μοι. Εἰ δὲ οὐδὲ τοῦτο ἐνδέχεται, παιδεύσόν μοι⁵ ὧδε, δέσποτα, καὶ ἐκεῖ μὴ παιδεύσῃς με. Εἰ δὲ καὶ τοῦτο ἀδύνατον, ἀπόδος μοι ὧδε μέρος καὶ ἐκεῖ κούφισόν μοι⁶ κἂν μικρὸν τῆς κολάσεως μέρος. Μόνον ἄρξαι ἀπὸ τοῦ νῦν παιδεύειν με, ἀλλὰ μὴ τῷ θυμῷ σου, δέσποτα.

Οὕτως ἐπιμείνας ἐπὶ ἐνιαυτὸν ὅλον ἀπαύστως μετὰ δακρύων δυσωπῶν τὸν Θεόν, ἐν νηστεία καὶ πολ[⁴f. 299r^b] λῆ ταπεινώσει λογισμῶν ἐν ἑαυτῷ λέγων· Ἄρα τί ἐστὶν ὁ λόγος ὃν εἶπεν ὁ Χριστὸς· μακάριοι οἱ πενθοῦντες ὅτι αὐτοὶ παρακληθήσονται; Ἐν μιᾷ καθημένου αὐτοῦ χαμαὶ καὶ θρηνοῦντος κατὰ συνήθειαν ἀπὸ ἀθυμίας ἀπενύσταξεν καὶ ἰδοὺ παρίσταται αὐτῷ ὁ Χριστὸς λέγων αὐτῷ ἰλαρᾷ τῇ φωνῇ καὶ τῷ προσώπῳ· Τί ἔχεις, ἄνθρωπε; Τί οὕτως κλαίεις; Λέγει αὐτῷ ὅτι ἔπεσον, Κύριε. Λέγει αὐτῷ ὁ φανείς αὐτῷ· Καὶ ἐγείρου. Ἀπεκρίθη ὁ κείμενος· Οὐ δύναμαι, ἐὰν μὴ δώσῃς μοι χεῖρα. Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἀνέστησεν αὐτὸν καὶ λέγει αὐτῷ πάλιν ἰλαρῶς· Τί κλαίεις, ἄνθρωπε; Τί λυπῆ σε; ⁷ Ἀπεκρίθη ὁ ἀδελφός· Οὐ θέλεις, Κύρι, ἵνα κλαύσω καὶ λυπηθῶ, ὅτι τοσαῦτα σέ ἐλύπησα; Τότε ἐκτεί[⁴f. 299v^a] νας τὴν χεῖρα αὐτοῦ ὁ φανείς ἔθηκεν τὴν παλάμην αὐτοῦ εἰς τὴν κεφαλὴν αὐτοῦ καὶ ἤλειφεν⁸ αὐτὴν καὶ λέγει αὐτῷ· Μὴ θλιβῆς,

¹ ἑαυτῶν] ἑαυτοῦ S ² λογισμὸς ὅτι] λογισμὸς αὐτοῦ ὅτι S ³ τῇ μονῇ] τῇ αὐτῇ μονῇ S

⁴ πεπορωμένη corr (< παρωρώ)] πεπορωμένη Coislín ⁵ μοι]με C ⁶ μοι]με C

⁷ λυπῆ σε] λυπησαι S λυπῆ S ⁸ ἤλειφεν corr] εἴληφεν S and C

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 adamant 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, entreating 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

βοηθεῖ¹ ὁ Θεός, λοιπόν ὅτι σὺ ἐλυπήθης, οὐκέτι ἐγώ² λυποῦμαι κατὰ σοῦ. Διὰ γὰρ σὲ τὸ αἷμα μου ἔδωκα, πόσῳ μᾶλλον καὶ τὴν φιλανθρωπίαν μου δώσω³ ἐκάστη μετανόηση ψυχῆ; Καὶ ἔλθῶν εἰς ἑαυτὸν ὁ ἀδελφός ἐκ τῆς ὀπτασίας εὔρε τὴν καρδίαν αὐτοῦ πάσης χαρᾶς πεπληρωμένην. Καὶ ἐπληροφόρηθη ὅτι ἐποίησεν ὁ Θεός μετ' αὐτοῦ ἔλεος καὶ ἔμνε διαπαντός ἐν πολλῇ ταπεινοφροσύνῃ εὐχαριστῶν τῷ Θεῷ.

584. Ἀδελφός ὀχλούμενος ὑπὸ λογισμῶν πονηρῶν ἐθλίβετο καὶ ἐκ πολλῆς ταπεινώσεως ἔλεγεν ὅτι ἐγὼ τοιαῦτα λογιζόμενος μέτρον σωτηρίας [f. 299^b] οὐκ ἔχω. Ἀπελθὼν οὖν πρὸς γέροντα μέγαν παρεκάλεσεν αὐτὸν ἵνα εὕξηται καὶ κουφισθῶσιν οἱ λογισμοὶ ἀπ' αὐτοῦ. Λέγει αὐτῷ ὁ γέρον· Οὐ συμφέρει σοι, τέκνον. Ὁ δὲ ἐπέμενε βιαζόμενος τὸν γέροντα καὶ δεηθέντος αὐτοῦ τοῦ Θεοῦ, ἤρε⁴ τὸν πόλεμον ἐκ τοῦ ἀδελφοῦ, καὶ εὐθέως ἐνέπεσεν εἰς ὑψηλοφροσύνην καὶ ὑπερηφανίαν. Καὶ ἀπελθὼν παρεκάλεσε τὸν γέροντα, ἵνα ἔλθωσιν αὐτῷ πάλιν οἱ λογισμοί, καὶ ἦν ἔσχε πρῶτον ταπεινώσιν.

585. Ἄλλος τὶς τῶν πάντων ἀσκητῶν οἰκῶν εἰς τὸ Ἐνατον⁵ Ἀλεξανδρείας ἔπεσεν εἰς μέγα ἀμάρτημα καὶ ἀπὸ ῥαθυμίας ἤνεγκαν αὐτὸν εἰς ἀπόγνωσιν οἱ δαίμονες. Ἰδὼν οὖν ἑαυτὸν νικώμενον ὑπὸ τῆς λύπης, ὡς ἔμ[f. 300^r]πειρος ἰατρός ἔδωκεν ἑαυτῷ ἐλπίδα ἀγαθὴν καὶ ἔλεγεν· Πιστεύω εἰς τοὺς οἰκτιρμούς τοῦ Θεοῦ, ὅτι πάντως ποιεῖ μετ' ἐμοῦ ἔλεος. Ὅτε οὖν ἔλεγε τοῦτο, ἔλεγον πρὸς αὐτὸν οἱ δαίμονες ὅτι πάντως ποιεῖ σοι ἔλεος. Ἀπεκρίνατο καὶ αὐτὸς πρὸς αὐτούς· Ὑμεῖς γὰρ τίνες ἐστέ, κἂν ποιῆ κἂν μὴ ποιῆ, ἅπασι ὑμεῖς υἱοὶ τῆς γεέννης καὶ τῆς ἀπωλείας ἐστέ. Εἰ οὖν ὁ Θεός ἀγαθός, ὑμεῖς τί πράγμα ἔχετε; Καὶ οὕτως αἰσχυρόμενοι ἀνεχώρουν.

¹ βοηθεῖ] βοηθῆ C ² οὐκέτι ἐγώ] ἐγὼ οὐκέτι S

³ πόσῳ μᾶλλον... δώσω] πολλῶ μᾶλλον δώσω τὴν φιλανθρωπίαν μου S ⁴ ἤρε] ἤρε S

⁵ Ἐνατον] Ἐννατον C

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 ἐφάνη αὐτῷ ὁ Σατανᾶς καὶ λέγει αὐτῷ· Οὐκ εἶ Χριστιανός. Ἀπεκρίθη ὁ γέρων· Εἶ τις ἐὰν εἶμι, τέως προάγω σου.¹ Λέγει αὐτῷ ὁ Σατανᾶς Λέγω σοι, εἰς τὴν κόλασιν ὑπάγεις. Ἀπεκρίθη ὁ γέρων· Οὐκ εἶ σύ ὁ κριτὴς μου, οὐδὲ ὁ Θεός μου.²

587. Ἀδελφός παρέβαλε τινὶ τῶν πατέρων³ ἐν τῇ λαύρᾳ τοῦ Δουκᾶ ἄνωθεν Ἱερικῶ καὶ λέγει αὐτῷ· Τί ἐνι, πάτερ; Πῶς ἔχεις; Ἀπεκρίθη [f. 300r^b] ὁ γέρων· Κακῶς. Λέγει ὁ ἀδελφός· Διατί, ἀββᾶ; Ἀπεκρίθη ὁ γέρων ὅτι ἰδοὺ τριάκοντα χρόνους ἔχω καθημέραν ἰστάμενος⁴ ἐνώπιον τοῦ Θεοῦ ἐν τῇ εὐχῇ μου καὶ ποτὲ μὲν καταρῶμαι ἑαυτὸν καὶ λέγω τῷ Θεῷ· *Μὴ οἰκτιρήσῃς πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν, καὶ ἐπικατάρηται οἱ ἐκκλίνοντες ἀπὸ τῶν ἐντολῶν σου, καὶ πάλιν ψευδόμενος καθημέραν τῷ Θεῷ λέγω.*⁵ Ἀπολείς πάντας τοὺς λαλοῦντας τὸ ψεῦδος, καὶ μνησικακῶν τῷ ἀδελφῷ μου λέγω τῷ Θεῷ· Ἄφες ἡμῖν ὡς καὶ ἡμεῖς ἀφιέμεν, καὶ πᾶσαν τὴν μέριμναν ἔχων εἰς τὸ φαγεῖν λέγω ὅτι *ἐπελαθόμην τοῦ φαγεῖν τὸν ἄρτον μου, καὶ κοιμώμενος ἕως πρωῆ ψάλλω· μεσουύκτιον ἐξεγειρόμην [f. 300v^a] τοῦ ἐξομολογεῖσθαί σοι. Κατάνυξιν ὅλως οὐ κέκτημαι καὶ λέγω· Ἐκοπίασα ἐν τῷ στεναγμῷ μου καὶ ἐγενήθη τὰ δάκρυά μου ἐμοὶ ἄρτος ἡμέρας καὶ νυκτός. Καὶ ἐν τῇ καρδίᾳ μου λογιζόμενος πονηρὰ λέγω τῷ Θεῷ ὅτι ἡ μελέτη τῆς καρδίας μου ἐνώπιόν σου διαπαντός. Καὶ νηστείαν ὅλως μὴ ἔχων λέγω· Τὰ γόνατά μου ἠσθένησαν ἀπὸ νηστείας. Καὶ ὅλως γέμων ὑπερηφανίαν καὶ ἄνεσιν σαρκὸς ἑαυτὸν ἐμπαίζω ψάλλων· Ἴδε τὴν ταπεινώσιν μου καὶ τὸν κόπον μου καὶ ἄφες πάσας τὰς ἁμαρτίας μου. Καὶ ἀνέτοιμος ὑπάρχων λέγω· Ἐτοιμὴ ἡ καρδία μου ὁ Θεός. Καὶ ἀπλῶς πᾶσα ἡ λειτουργία μου καὶ ἡ εὐχή μου εἰς ἔλεγχον καὶ αἰσχύνην μου κατεστάθη. Λέγει ὁ ἀδελφός [f. 300v^b] τῷ γέροντι· Νομίζω, πάτερ, περὶ αὐτοῦ⁶ ὁ Δαβὶδ ταῦτα⁷ πάντα εἶρηκεν. Τότε στενάξας ὁ γέρων εἶπεν· Τί λέγεις, ἀδελφέ;⁸ Φύσει ἐὰν μὴ φυλάξωμεν ἅπερ ἐνώπιον τοῦ Θεοῦ ψάλλομεν, εἰς ἀπώλειαν ὑπάγωμεν.*

588. Ἀδελφός ἠρώτησε γέροντα λέγων· Πῶς, πάτερ, ἡ γενεὰ ἡμῶν οὐ δύναται κρατῆσαι τὴν ἄσκησιν τῶν πατέρων; Καὶ εἶπεν ὁ γέρων ὅτι οὐκ ἀγαπᾶ τὸν Θεόν, οὐδὲ φεύγει τοὺς ἀνθρώπους, οὐδὲ μισεῖ τὴν ὕλην τοῦ κόσμου. Ἄνθρωπος γὰρ φεύγων τοὺς ἀνθρώπους καὶ τὴν ὕλην ἀφ' ἑαυτοῦ⁹ ἔρχεται αὐτῷ ἢ κατάνυξιν καὶ ἡ ἄσκησις.¹⁰ Ὡσπερ γὰρ ὁ θέλων

¹ καὶ λέγει αὐτῷ... τέως προάγω σου] om C

² Add. *Synagoge* 1.1.5.3: καὶ μηδὲν ἀνύσας ὁ Σατανᾶς ἀνεχώρησεν ³ Πατέρων] γερόντων S

⁴ ἰστάμενος] εἰστάμενος C ⁵ τῷ Θεῷ λέγω] λέγω πρὸς Θεόν ⁶ αὐτοῦ] ἑαυτοῦ S

⁷ ταῦτα] om S ⁸ Τί λέγεις, ἀδελφέ] ἀδελφέ, τί λέγεις S

⁹ ὕλην ἀφ' ἑαυτοῦ] ὕλην μισῶν ἀφ' ἑαυτοῦ S

¹⁰ ἔρχεται αὐτῷ ἢ κατάνυξιν καὶ ἡ ἄσκησις] εὐρίσκει τὴν κατάνυξιν καὶ τὴν ἄσκησιν 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

σβέσαι τὸ πῦρ ἅπτον ἐν τῷ ἀγρῷ αὐτοῦ,¹ ἐὰν μὴ προλάβῃ καὶ κόψῃ τὴν ὕλην τὴν ἔμπροσθεν αὐτοῦ, οὐ σβέννυσι αὐτό, οὕτω καὶ ἄνθρωπος, ἐὰν μὴ [f. 301r^a] ἀπέλθῃ εἰς τόπον, ὅπου μετὰ κόπου εὕρισκει καὶ αὐτὸν τὸν ψωμὸν αὐτοῦ, οὐ δύναται κτήσασθαι τὴν ἄσκησιν. Ψυχὴ γάρ, ἐὰν μὴ βλέπῃ, οὐδὲ ταχὺ ἐπιθυμεῖ.

589. Γέρων τις ἐκάθητο μέγας ἐν Συρίᾳ ἐν τοῖς ὁρίοις Ἀντιοχείας. Εἶχε δὲ ἀδελφὸν πρόχειρον εἰς τὸ κρίναι, ἐὰν ἔβλεπε τινὰ πταίοντα. Πολλάκις οὖν ἐνουθέτει αὐτὸν ὁ γέρων περὶ τούτου λέγων· Φύσει, τέκνον, πλανᾶσαι καὶ μόνος² ἀπόλλεις σου τὴν ψυχὴν, ἐπεὶ οὐδεις οἶδε τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τὸ ἐνοικοῦν ἐν αὐτῷ. Καὶ γὰρ πολλοὶ πολλάκις ἐνώπιον ἀνθρώπων πολλὰ κακὰ ἐργαζόμενοι κρυπτῶς τῷ Θεῷ μετενόησαν· καὶ τὴν μὲν ἀμαρτίαν ἡμεῖς εἶδομεν,³ τὰ δὲ ἀγαθὰ ἅπερ ἔπραξε μόνος ὁ Θεὸς ἐπίσταται. Πλὴν ὅτι πολλοὶ [f. 301r^b] πᾶσαν τὴν ζωὴν αὐτῶν κακῶς ζήσαντες πολλάκις περὶ τὸν θάνατον καὶ τὰ τέλη αὐτῶν εἰς μετάνοιαν εὐρεθέντες ἐσώθησαν· ἔστι δὲ ὅτε καὶ δι' εὐχῆς ἁγίων ἀμαρτωλοὶ ἐδέχθησαν. Διὰ τοῦτο κἂν αὐτοῖς τοῖς ὀφθαλμοῖς αὐτοῦ ἴδῃ ἄνθρωπος, μηδαμῶς κρίνει⁴ ἄνθρωπον· εἷς ἔστιν ὁ κριτὴς, ὁ υἱὸς τοῦ Θεοῦ. Πᾶς δὲ ἄνθρωπος ὁ⁵ κρίνων τινὰ ὡς κατάδικος καὶ ἀντίθεος τοῦ Χριστοῦ εὕρισκεται, ὅτι τὸ ἀξίωμα καὶ τὴν ἐξουσίαν, ἣν ἔδωκεν αὐτῷ ὁ πατήρ, ἥρπασε κριτὴς γενόμενος.

590. Εἶπεν πάλιν ὅτι ὁ κλέπτων ἢ ὁ ψευδόμενος ἢ ὁ ἄλλην ἀμαρτίαν ποίων, πολλάκις εὐθέως τὸ τελέσαι τὴν ἀμαρτίαν⁶ στενάζει ἢ μέμφεται ἑαυτὸν καὶ ἔρχεται εἰς μετάνοιαν. Ὁ δὲ μνησικακίαν κρατῶν ἐν τῇ ψυχῇ [f. 301v^a] εἴτε τρώγει, εἴτε πίνει, εἴτε καθεύδει, εἴτε περιπατεῖ, ὥσπερ ἰὸς κατεσθίει αὐτόν. Ὅθεν πάντοτε ἀχώριστον τὴν ἀμαρτίαν ἔχει καὶ ἡ εὐχὴ αὐτοῦ κατάρα αὐτῷ γίνεται καὶ ὄλος⁷ ὁ κόπος αὐτοῦ, κἂν τὸ αἷμα αὐτοῦ ἐκχύσῃ⁸ διὰ τὸν Χριστόν, ἀπρόσδεκτος γίνεται.

591. Ἀδελφὸς ἀποταξάμενος ᾤκησεν εἰς τὸ ὄρος τῆς Νιτρίας.⁹ Ἦν δὲ τὸ κελλίον αὐτοῦ πλησίον ἄλλου ἀδελφοῦ καὶ ἤκουεν αὐτοῦ καθημέραν πάντως κλαίοντος τὰς ἀμαρτίας αὐτοῦ. Ὅτε οὖν διὰ χρόνου πολλάκις οὐκ ἤρχετο αὐτῷ δάκρυα, ἔλεγε τῇ ἑαυτοῦ ψυχῇ· Οὐ κλαίεις, ταλαίπωρε, οὐδὲ θρηνεῖς; Πίστευσον, ἐὰν μὴ θέλῃς κλαῦσαι, ἐγὼ ποιῶ σε κλαῦσαι. Καὶ ἀνιστάμενος εἶχε μᾶστιγα ἀπὸ σχοινίου στερεοῦ [f. 301v^b] καὶ λαμβάνων

¹ αὐτοῦ] om S ² μόνος] μόνον C ³ εἶδομεν] ἴδομεν C ⁴ κρίνει] κρίνει C

⁵ ὁ] om S ⁶ εὐθέως τὸ τελέσαι τὴν ἀμαρτίαν] ἅμα τῷ τελέσαι ἀμαρτίαν S

⁷ ὄλος] ὄλος C ⁸ ἐκχύσῃ] ἐκχύσει] C ⁹ Νιτρίας] Νητρίας 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

αὐτὴν ἔτυπτεν ἑαυτὸν¹ ἱκανῶς, ἕως οὗ πονέσας² ἔκλαιεν. Θαυμάσας οὖν ὁ μένων πλησίον αὐτοῦ παρεκάλεσε³ τὸν Θεὸν ἀποκαλύψαι αὐτῷ εἰ ἄρα καλῶς ποιεῖ βασανίζων ἑαυτὸν. Καὶ ἐν μιᾷ νυκτὶ θεωρεῖ τὸν ἀδελφὸν κατ' ὄναρ φοροῦντα στέφανον καὶ στήκοντα εἰς τὸν χορὸν τῶν μαρτύρων, καὶ τινα λέγοντα αὐτῷ θεωροῦντι· Ἴδε ὁ καλὸς⁴ ἀθλητῆς, ὁ διὰ τὸν Χριστὸν ἑαυτὸν βασανίσας, πῶς μετὰ τῶν μαρτύρων ἐστεφανώθη.

592.1. Γέρων⁵ τις ἐκάθητο ἐπὶ τὸν κόλπον τοῦ μακαρίου Ἀντωνίου ἐκεῖθεν τοῦ Κλύσματος. Καὶ ἐν μιᾷ ἀπῆλθεν εἰς Αἴγυπτον διὰ χρεῖαν αὐτοῦ λαβῶν καὶ τὸν μαθητὴν αὐτοῦ. Κατελθόντων οὖν εἰς πόλιν λεγομένην Κυμῶ ἔμειναν ἐ[*f.* 302r^a]κεῖ μίαν ἑβδομάδα, καὶ ἐθεώρουν εὐθέως ἀπὸ ὄρθρου ἄνδρας καὶ γυναῖκας ἐξερχομένους εἰς τὰ μνήματα καὶ θρηνοῦντας ἕκαστον τὸν νεκρὸν αὐτοῦ⁶ ἕως ὥρας τρίτης. Λέγει ὁ γέρων τῷ μαθητῇ αὐτοῦ· Βλέπεις, ἀδελφέ, εἰς τί νυκτερεύουσιν οὗτοι; Πίστευέ μοι ὅτι εἰ μὴ καὶ ἡμεῖς οὕτως ποιήσωμεν,⁷ εἰς ἀπώλειαν ὑπάγομεν. Καὶ ὑποστρέψαντες εἰς τὸ κελλίον ἔκτισαν καὶ αὐτοὶ εὐθέως τὰ μνήματα ἑαυτῶν ἀπόμικκα ἀλλήλων καὶ καθημέραν παρακαθήμενοι ἀπὸ πρωῆ ἔκλαιεν ἕκαστος τὴν ἰδίαν ψυχὴν ὡς νεκρὸν. Εἶποτε οὖν περὶ τὴν πρωῆν ἀπεκοιμήθη ὁ μαθητῆς αὐτοῦ ἀπὸ κανόνος ἔκραζεν αὐτὸν ὁ γέρων λέγων· Ἀδελφέ, ἐγείρου, ἐκεῖνοι λοιπὸν ἔχουσιν ὥραν εἰς τὰ μνήματα καὶ εἰς τὸ ἔργον αὐ[*f.* 302r^b]τῶν. Λέγει οὖν ἐν μιᾷ ὁ ἀδελφὸς τῷ γέροντι· Ἀββᾶ, σκληρὰ ἐστὶν ἡ ψυχὴ μου καὶ οὐ δύναμαι κλαῦσαι. Ἀπεκρίθη ὁ γέρων· Πύκτευσον, τέκνον ὀλίγον χρόνον καὶ πόνεσον, καὶ θεωρῶν ὁ Θεὸς τὸν πόνον σου διδεῖ καὶ αὐτὸς τὸ πένθος εἰς σέ καὶ οὐκέτι κοιπᾶς. Λέγω γάρ σοι, τέκνον, ὅτι ὡσπερ, ἐὰν λάβῃ σαγίταν ἢ καρδίαν οὐκέτι ἔχει ἴασιν, οὕτως καί, ἐὰν ὁ Θεὸς πλήξῃ αὐτὴν εἰς τὸ πένθος, οὐκέτι ὑπάγει ἐξ αὐτῆς ὁ πόνος, ἀλλὰ μένει πεπληγμένη ἕως θανάτου, καί, ὅπου δ' ἂν ὑπάγει⁸ ὁ τοιοῦτος, μετ' αὐτοῦ ἔστιν ἔσωθεν αὐτοῦ τὸ πένθος. Ἐν μιᾷ οὖν τῶν ἡμερῶν θεωρήσας ὁ γέρων τὸν ἀδελφὸν βαρηθέντα ἀπὸ βρωμάτων – ἦσαν γάρ τινες τὴν ἑσπέραν παραβαλόντες αὐτοῖς –, λέγει αὐτῷ κατιδίαν· Οὐκ οἶδας ὅτι τὸ πένθος λυχνάριον [*f.* 302v^a] ἐστὶν ἄπτον καί, ἐὰν μὴ ἀσφαλῶς σκεπάσῃς αὐτό, εὐθέως σβέννυται καὶ ὑπάγει; Οὕτως καὶ τὰ πολλὰ βρώματα σβεννύουσιν αὐτό, καὶ ὁ πολὺς ὕπνος ἐμποδίζει αὐτό, καὶ ἡ καταλαλιὰ σβεννύει αὐτό, καὶ ἡ πολυλογία ἀπόλλει αὐτό, καὶ ἀπλῶς πᾶσα ἀνάπαυσις σαρκὸς κωλύει αὐτό. Χρὴ οὖν τὸν ἀγαπῶντα τὸν Θεὸν εἰς ἕκαστον πρᾶγμα αὐτοῦ ποιεῖν μέρος τοῦ Χριστοῦ.

¹ ἑαυτὸν] ἑαυτῶν C ² πονέσας] πονίσας S ³ παρεκάλεσε] παρεκάλεσαι C

⁴ καλὸς σοι] καλῶς C ⁵ γέρων] γέρον C

⁶ ἕκαστον τὸν νεκρὸν αὐτοῦ] τοὺς ἑαυτῶν ἕκαστον νεκροὺς S ⁷ ποιήσωμεν] ποιήσομεν S

⁸ ὑπάγει] ὑπάγη S

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 over-eaten (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 ὁ ἀδελφός· Πῶς ἔστιν ὁ λόγος, πάτερ; Λέγει ὁ γέρων· Ὅταν ἐμπέσῃ ἄρτος καθαρὸς, ἄφες αὐτὸν λόγῳ ἄλλου καὶ φάγε σὺ τὸν ῥυπαρὸν διὰ τὸν Χριστόν. Ἐὰν ἐμπέσῃ σοι οἶνος καλὸς, μίξον εἰς αὐτὸν¹ μικρὸν ὄξος καὶ εἶπέ· Διὰ τὸν Χριστόν τὸν πιόντα ὄξος, μὴ² χορτασθῆς ἀλλ' ἄφες μικρὸν λέγων· Ἴδου καὶ τὸ μέρος τοῦ Χριστοῦ. Ἐὰν εὕρῃς προσκεφά[f. 302v^b]λαιον ἀπαλόν, ἄφες αὐτὸ καὶ βάλε λίθον διὰ τὸν Χριστόν. Ἐὰν κοιμώμενος ῥιγάσῃς, ὑπόμεινον λέγων ὅτι ἄλλοι οὐδὲ ὄλως κοιμῶνται. Ἐὰν ὑβρισθῆς, σιώπησον λέγων διὰ τὸν Χριστόν ὅτι καὶ αὐτός³ ὑβρίσθη δι' ἡμᾶς. Ἐὰν ποιήσῃς ἑαυτῷ ἔψημα,⁴ ἀφάνισον αὐτὸ μικρὸν λέγων ὅτι ἄλλοι ἄξιοι ἄρτον οὐ τρώγουσι, πόσῳ μάλλον⁵ ἐγὼ ὁ ἀνάξιος καὶ ἔψημα ἐσθίω, ὀφείλων ἐσθίειν σποδὸν καὶ τέφραν.⁶ Καὶ ἀπλῶς εἰς ἕκαστον πρᾶγμά σου μίξον μικρὰν θλίψιν, καὶ εἰς τὸ φαγεῖν, καὶ εἰς τὸ ὑπνῶσαι, καὶ εἰς τὸ ἐργάσασθαι μετὰ ταπεινώσεως ζῆσον πάντοτε,⁷ ἐνθυμούμενος πῶς ἔζησαν οἱ ἅγιοι, καὶ ἵνα ἔλθῃ ἡ ὥρα καὶ εὕρῃ ἡμᾶς εἰς θλίψιν καὶ εἰς στένωσιν καὶ εὕρισκωμεν⁸ ἐκεῖ τὴν ἄνεσιν.

592.3. Μὴ ἔχεις ἐν τῷ [f. 303r^a] κελλίῳ σου ἰμάτιον κρεμάμενον ἄργον, ὅτι θάνατός σοι ἐστίν, διότι ἄλλοι ῥιγῶσι δικαιοτέροί σου καὶ σὺ ὁ ἁμαρτωλὸς περισσὰ ἔχεις. Μὴ κτήσῃ σκευὸς περισσὸν ἄργον κείμενον, ἕως ἐνὸς μυακίου, ἐπεὶ λόγον διδεῖς ὑπὲρ αὐτοῦ.

592.4. Μὴ κτήσῃ χρυσίον ἐν τῇ ζωῇ σου, ἐπεὶ οὐκέτι φροντίζει σου ὁ Θεός. Ἄλλὰ καὶ ἐὰν ἐμπέσῃ σοι, εἰ μὲν δέεσαι εἰς ἀνάγκην σου ἢ εἰς ἔνδυμα ἢ εἰς τροφήν, εὐθύς ἀγόρασον αὐτό, εἰ δὲ οὐ χρήζεις, μὴ κοιμηθῇ μετὰ σοῦ.

¹ εἰς αὐτόν] διὰ τὸν Χριστόν add S ² ὄξος, μὴ] ὄξος καὶ μὴ S

³ διὰ τὸν Χριστόν ὅτι καὶ αὐτός] καὶ ὁ Χριστός S ⁴ ἔψημα] ἔψητόν S

⁵ πόσῳ μάλλον] om S

⁶ ὀφείλων ἐσθίειν σποδὸν καὶ τέφραν] τέφραν ἐσθίειν ὀφείλων καὶ σποδὸν S

⁷ μετὰ ταπεινώσεως ζῆσον πάντοτε] μετὰ στενώσεως ζῆσον καὶ ταπεινώσεως πάντοτε S

⁸ εὕρισκωμεν] εὕρισκομεν S

N.592.2

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."

N.592.3

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.

N.592.4

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.

592.5. Ἐὰν εἴπῃ σοι ὁ λογισμὸς εἰς ἑορτὴν ποιῆσαι διάφορα βρώματα, μὴ ἀκούσης αὐτοῦ, ἐπεὶ ἰουδαϊκῶς ἑορτάζεις· ἑκεῖνοι γὰρ ἐτοιμάζουσι ταῦτα. Μοναχοῦ δὲ τροφή ἀγαθὴ τὸ πένθος καὶ τὰ δάκρυα.

592.6. Ἐὰν ἀκούσης περὶ τινος μισοῦντος σε [f. 303r^b] καὶ λοιδοροῦντος, πέμψον ἢ δὸς αὐτῷ μικρὰν εὐλογίαν κατὰ τὴν δύναμίν σου, ἵνα ἔχεις¹ παρρησίαν εἰπεῖν ἐν τῇ ὥρᾳ τῆς κρίσεως· Ἄφες ἡμῖν, δέσποτα, τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν.

592.7. Ἐὰν ἔχεις² κελλίον χωροῦν μόνην τὴν κεφαλὴν σου, μὴ κτίσης ἄλλον τὸ σύνολον, ἵνα ἐκεῖ εὕρης τὴν εὐρυχωρίαν.

592.8. Ἐὰν ἐξέλθῃς ἐκ τοῦ κελλίου καὶ παραβάλης πούποτε καὶ μικρὸν χαννωθῇ τὸ πένθος σου, ὑπόστρεψον ταχὺ καὶ ἀναλαβοῦ εὐθύς τὴν πρῶτην σου τάξιν.

592.9. Ἐὰν παραβάλωσί σοι τινὲς καὶ ἴδῃς αὐτοὺς ἀπὸ μήκοθεν, στήθι³ εἰς εὐχὴν καὶ εἶπέ· Κύριε Ἰησοῦ Χριστέ, ῥῦσαι ἡμᾶς ἀπὸ καταλαλιᾶς καὶ λοιδορίας καὶ μετ' εἰρήνης ἀπένεγκε⁴ αὐτοὺς ἐκ τοῦ τό[f. 303v^a]που τούτου.

592.10. Ἐὰν πένθος κτήσασθαι θέλῃς, ἀγώνισαι ἵνα ὅλα τὰ σκεύη σου καὶ τὰ πράγματά σου πτωχὰ εἰσίν, οἷα τῶν καθημένων ἐν τῇ ἀγορᾷ συναδέλφων.

592.11. Ἐὰν κτήσῃ βιβλίον, μὴ κοσμίσης τὸ ἔνδυμα αὐτοῦ καὶ μὴ κτήσῃ ἄπλωμα πολῦτιμον ἐν τῷ προσκυνήματί σου.

¹ ἔχεις] ἔχης S ² ἔχεις] ἔχης S ³ στήθι corr] στὰ C and S

⁴ ἀπένεγκε] ἀπένεγκαι S

N.592.5

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.

N.592.6

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].

N.592.7

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.

N.592.8

If you leave your cell to go visiting somewhere and your sorrowing relaxes a little, return in haste and immediately resume your former state.

N.592.9

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."

N.592.10

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.

N.592.11

If you possess a book, do not decorate its binding; do not possess an expensive vestment [to wear] in your worshipping.

592.12. Σκεῦος ἀργυροῦν ἢ χρυσοῦν μηδὲ ψηλαφήσωσιν αἱ χεῖρες σου ἐν τῷ κελλίῳ σου, ἕως μικροῦ τινός.

592.13. Ἰμάτιον κενόν¹ μὴ ἀνέλθῃ εἰς τὸ σῶμα σου, ἕως κουκουλίου πιθανοῦ.²

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 ὑποδήματα καὶ ἡ ζώνη σου, τοιαῦτα ἵνα ἔσονται, οἷαν³ κἄν τινες [f. 303ν^b] ἔλθωσι συλῆσαι, μὴ ἀρέσωσιν αὐτοῖς ἄραι⁴ τίποτε ἀπὸ τῶν ὄντων⁵ ἐν τῷ κελλίῳ σου.

592.16. Ἐὰν ἴδῃς σκεῦος ἢ ἐργαλεῖον οἰονδήποτε τοῦ ἀδελφοῦ σου, μὴ ἐπιθυμήσῃς αὐτό,⁶ ἐπεὶ εἰς μέγα κακὸν ἐμπίπτεις. Ὁ γὰρ ἐπιθυμῶν τὸ μικρὸν⁷ καὶ κακὸν⁸ πράγμα, ἐὰν ἴδῃ, ἐπιθυμεῖ αὐτό.⁹

592.17. Ἐὰν ἔχῃς σκεῦος ἢ μάχαιραν ἢ σκαλίδα ἢ ἄλλο οἰονδήποτε καὶ ἴδῃς ὅτι ὁ λογισμὸς σου ἀγαπᾷ αὐτό, ρίψον αὐτό ἀπὸ σοῦ, ἵνα¹⁰ διδάξῃς σου τὸν λογισμὸν μηδὲν ὄλως ἀγαπᾶν εἰ μὴ μόνον τὸν Χριστόν.

592.18. Ἐὰν ὀκνήσῃς ἀναστῆναι τῇ νυκτὶ εἰς τὴν λειτουργίαν σου, μὴ δώσῃς τὴν τροφὴν αὐτοῦ τῷ σώματί σου. Εἶπεν γὰρ ἡ Γραφή ὅτι ὁ ἀργὸς μηδὲ ἐσθιέτω. Λέγω γὰρ σοι ὅτι ὡσπερ ἐν τῷ κόσμῳ, ἐὰν τις κλέψῃ, μέγα κρίμα ἔχει, τοι[f. 304r^a]οὔτον κρίμα λογίζεται ὁ Θεὸς παντὶ μὴ ἀνισταμένῳ ἐν τῇ λειτουργίᾳ αὐτοῦ χωρὶς ἀσθενείας καὶ κόπου μεγάλου. Πλὴν καὶ ἐκ τοῦ νοσοῦντος καὶ κοπιῶντος ἀπαιτεῖ ὁ Θεὸς λειτουργίαν¹¹ ψυχικὴν – ἐκείνη γὰρ καὶ χωρὶς τοῦ σώματος δύναται προσφέρεσθαι τῷ Θεῷ.

¹ κενὸν] καινὸν S ² πιθανοῦ] om S ³ ἔσονται, οἷαν] ἔστωσαν, οἷα S

⁴ ἄραι] ἄρε C

⁵ ἀρέσωσιν αὐτοῖς ἄραι τίποτε ἀπὸ τῶν ὄντων] ἀρέσθωσιν ἐν αὐτοῖς ἢ αἰραὶ τι προθυμηθῶσι S

⁶ αὐτό] αὐτοῦ S ⁷ τὸ μικρὸν] τοῦ μικροῦ S ⁸ κακὸν] ἴσως S (πολλοὶ μέγα πράγμα ?)

⁹ ἐπιθυμεῖ αὐτό] ἐπιθυμῆ σεαυτοῦ S (dubitandum) ¹⁰ ἵνα] οὔτω S

¹¹ λειτουργίαν] ἐργασίαν S

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.

592.19. Ἐὰν καταλαλήσης τοῦ ἀδελφοῦ σου καὶ πλήξῃ σε τὸ συνειδὸς σου, ἀπελθε βάλε αὐτῷ μετάνοιαν καὶ εἶπέ· ὅτι κατελάλησά σου, καὶ ἀσφάλισαι μηκέτι ἐμπαιχθῆναι. Θάνατος γάρ ἐστι τῆς ψυχῆς ἡ καταλαλιά.

592.20. Ἐὰν ἐνέγκῃ σοι τὴν ἀγάπην καὶ οἶδας ὅτι πτωχὸς ἐστὶ, δὸς αὐτῷ πλέον¹ ὧν ἤνεγκεν. Εἰ δὲ οὐκ ἔχεις, βάλε αὐτῷ μετάνοιαν λέγων· Συγχώρησόν μοι, ἀδελφέ, διὰ τὸν Κύριον, ὅτι πτωχὸς εἰμι, ἀλλ' ὁ Θεὸς τὸν μισθὸν δώ[*f.* 304r^b]σει σοι.

592.21. Ἐὰν ἀκούσης τὰς μεγάλας πολιτείας τῶν ἁγίων πατέρων, ἐπιχείρησον καὶ σὺ ἐπικαλούμενος τὸ ὄνομα τοῦ Κυρίου, ἵνα ἐνισχύσῃ σε εἰς τὸ ἔργον ὃ ἐπεχείρησας. Καὶ ἐὰν τελειώσης, τῷ Θεῷ ἔχε τὴν χάριν, εἰ δὲ μὴ τελειώσης, μέμψαι τὴν ἑαυτοῦ ἀσθένειαν καὶ ἐπίγνωθι τὴν ἑαυτοῦ ἀδυναμίαν, καὶ ταπεινώσόν σου τὸν λογισμόν ἕως ἡμέρας θανάτου, ὡς ἀνίκανος καὶ πτωχὸς καὶ ἀνυπομόνητος, ἐλέγχων τὴν ἰδίαν ψυχὴν πάντοτε ὡς ἀρξαμένην καὶ μὴ τελειώσασαν.

592.22. Ἐὰν πράξης ἀμαρτίας σωματικὰς, μὴ λογίζου πῶς ἔπραξας αὐτάς, ἐπεὶ μολύνεται ἡ ψυχὴ σου,² ἀλλ' εὐχου λέγων· Κύριε, σὺ γινώσκεις αὐτάς, ὡς θέλεις ἐξάλειψον αὐτάς. Ἐγὼ γὰρ οὐ τολμῶ ἐνθυμηθῆ[*f.* 304v^a]ναι αὐτάς.

592.23. Ἐὰν εἰς ἔρημον οἰκῆς καὶ ἴδῃς ὅτι φροντίζει σου ὁ Θεός, μὴ ὑψωθῆ ἡ καρδιά σου, ἐπεὶ αἶρει ὁ Θεὸς τὴν βοήθειαν αὐτοῦ ἀπὸ σοῦ. Ἀλλὰ μᾶλλον εἶπέ· ὅτι διὰ τὴν ὀλιγωρίαν καὶ ἀσθενείαν μου ποιεῖ ὁ Θεὸς ἔλεος μετ' ἐμοῦ, ἵνα ὑπομείνω καὶ μὴ ἀκηδιάσω.

¹ αὐτῷ πλέον] αὐτῷ πολλῶ πλέον S

² ἡ ψυχὴ σου] σου ἡ ψυχὴ S

N.592.19

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.

N.592.20

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."

N.592.21

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.

N.592.22

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."

N.592.23

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. Ἐάν πορνεία πολεμεῖ τὸ σῶμά σου ἢ τὴν καρδίαν,¹ ζήτησον πότεν σοι ἐκινήθη ὁ πόλεμος καὶ διόρθωσαι· ἐάν ἀπὸ τρυφῆς ἢ ὕπνου ἢ ὑψηλοφροσύνης ἢ ἐάν ἔχῃς ἑαυτὸν κάλλιον τινός, ἢ ἔκρινας τινὰ ἀμαρτήσαντα. Χωρὶς γὰρ τούτων οὐ πολεμεῖται ἄνθρωπος εἰς πορνείαν.

592.25. Ἐάν δώσης ἀγάπην καὶ θλιβῆ ὁ λογισμὸς ὅτι πολὺ αὐτῷ ἔδωκας, μὴ πρόσχημα τῷ λογισμῷ, σατανικὸς γὰρ ἐστίν. Πλήν ὅσον δύνασαι με[f. 304v^b]τὰ πτωχείας καὶ ταπεινώσεως ζῆσον, ἵνα μᾶλλον σὺ χρήσεις λαβεῖν πάντοτε² ἀγάπην. Ὁ γὰρ διδὼν χαίρεται ἢ καρδία αὐτοῦ λογιζόμενος ὅτι καλὸν ἔργον ποιεῖ,³ ὁ δὲ μηδὲν ἔχων, ἀλλ' ἐν πτωχείᾳ διάγων εἰς μεγάλην ταπεινώσειν ἔρχεται λογιζόμενος ὅτι οὐδὲν ἀγαθὸν ποιῶ, οὐδὲ τινὶ διδῶ, ἀλλὰ μᾶλλον καὶ ἐντολήν ζητῶ. Οὕτως ἔζησαν οἱ πατέρες ἡμῶν, οὕτως εὔρε τὸν Θεὸν ὁ ἀββᾶ Ἀρσένιος.

592.26. Ἐν παντὶ ἔργῳ σου, ἐν πάσῃ ὥρᾳ ἵνα λέγῃς ὅτι⁴ ἐάν ἐπισκέψηταί με ὁ θεός, τί γίνεται καὶ βλέπε τί ἀποκρίνεται σοι ὁ λογισμὸς. Καὶ ἐάν κατακρίνη σε, ἄφες εὐθύς καὶ ρίψον τὸ ἔργον σου, ὃ κρατεῖς, καὶ λάβε ἄλλο, ἵνα θαρρῆς φθασθῆναι εἰς αὐτό· δεῖ γὰρ τὸν ἐργάτην ἐν πάσῃ ὧ[f. 305r^a]ρᾷ ἔτοιμον εἶναι τοῦ πορευθῆναι τὴν ὁδὸν αὐτοῦ. Κἂν εἰς ἐργόχειρον κάθη, κἂν ἐν ὁδῷ πορεύῃ, κἂν ἐσθίῃς, τοῦτο πάντοτε ἵνα λέγῃς, ὅτι ἄρτι, ἐάν καλέσῃ ἡμᾶς ὁ Θεός, τί ἄρα γίνεται, καὶ βλέπε τί ἀποκρίνεται ἢ συνειδησίς σου, καὶ τάχυνον τοῦ ποιῆσαι εἶτι λέγει σοι. Καὶ ἐάν θέλῃς μαθεῖν εἰ ἐγένετο ἔλεος μετὰ σοῦ, ἐρώτησον τὴν συνειδησίην σου, καὶ μὴ παύσῃ τοῦτο ποιῶν, ἕως ἂν πληροφορηθῇ ἡ καρδία σου καὶ ἡ συνειδησίς σου εἴπη σοι ὅτι πιστεύομεν εἰς τοὺς οἰκτιρμούς τοῦ Θεοῦ, ὅτι πάντως ποιεῖ μεθ' ἡμῶν δωρεὰν ἔλεος. Πρόσεχε δὲ τῇ καρδίᾳ σου μήπως μετὰ δισταγμοῦ λέγει τὸν λόγον. Καὶ ἐάν δυσπιστῆ ὡς τριχὸς μιᾶς, μακράν ἐστίν ἀπὸ σοῦ τὸ ἔλεος.

¹ σου ἢ τὴν καρδίαν] ἢ τὴν καρδίαν σου S

² σὺ χρήσεις λαβεῖν πάντοτε] σὺ πάντοτε χρήσεις λαβεῖν S

³ διδὼν χαίρεται. . . ἔργον ποιεῖ] διδούς χαίρει τῇ καρδίᾳ ὅτι καλὸν ἔργον πεποίηκε λογιζόμενος S

⁴ ὅτι] om S

N.592.24*

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*.

N.592.25*

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*.

N.592.26

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 disbelieving by so much as a hair's breadth, mercy is a long way from you.

592.27. [f. 305r^b] Ἐὰν ἐπιλάβῃς ἄσκησιν καὶ χαυνώσης, πάλιν ἐπιχείρησον καὶ μὴ παύσῃ ἕως θανάτου τοῦτο ποιῶν· ὅπου γὰρ φθασθῆ ἄνθρωπος, ἐκεῖ ὑπάγει, ἕαν εἰς ἀμέλειαν, ἕαν εἰς ἐγκράτειαν. Καθεκάστην ἡμέραν καὶ ἐνιαυτὸν καὶ ἐβδομάδα ἐρεύνησον ἑαυτὸν εἰς τί ἐπρόκοψας·¹ εἰς προσευχήν, εἰς νηστείαν, εἰς ἡσυχίαν, πλείω δὲ πάντων εἰς ταπεινώσιν. Αὕτη γὰρ ἐστὶν ἡ ἀληθὴς προκοπὴ τῆς ψυχῆς, ἵνα ἡμέραν καθήμεραν ταπεινοτέραν ἔχει ἑαυτὴν λέγουσα· ὅτι πᾶς ἄνθρωπος βελτίων² 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 γένηται εὐχή καὶ ἐπιτρέψῃ σοι καθῆσαι [f. 305v^a] εἰπέ αὐτῷ· Πάτερ, εἰπέ ἡμῖν λόγον ζωῆς, πῶς εὐρίσκομεν τὸν Θεόν. Καὶ εὔξαι μοι ὅτι πολλὰς ἔχω ἀμαρτίας. Καὶ ἕως τούτου καὶ μὴ λαλήσῃς ἕτερον λόγον, ἕαν μὴ ἐρωτηθῆς.

592.29. Ἐὰν εἶπῃ σοι ἀδελφὸς μυστήριον καὶ ἄλλος ὀρκίσῃ σοι τοῦ εἰπεῖν αὐτῷ τὸ πρᾶγμα, μὴ ἐξάξῃς τὸ μυστήριον τοῦ ἀδελφοῦ σου, καὶ μὴ φοβηθῆς τὸν ὄρκον αὐτοῦ· αὐτὸς γὰρ ἔχει τὸ κρίμα τοῦ ὄρκου.

592.30. Ἐὰν μὴ ἔχῃς κατάνυξιν, γίνωσκε ὅτι κενοδοξίαν ἔχεις·³ αὐτὰ γὰρ οὐκ ἀφίουσι τὴν ψυχὴν καταφυγεῖν.

592.31. Ἐὰν λείψῃ σοι ἡ χρεία τοῦ σώματος, μὴ εἴπῃς ἀνθρώποις δοῦναί σοι, ἀλλὰ μάλλον ἐπίρριψον ἐπὶ Κύριον τὴν μέριμνά⁴ σου, καὶ αὐτὸς σε διαθρέψῃ, ἐπεὶ ὁ ἀφείς τὸν Θεὸν καὶ ζητῶν παρὰ ἀνθρώπων οὐ πιστεύει ὅτι δύναται⁵ ὁ Θεὸς φροντί^b[f. 305v^b]σαι αὐτοῦ.

592.32. Ἐὰν ἀφ' ἑαυτοῦ δώσῃ⁶ σοι ἄνθρωπος ἀγάπην καὶ χρήζῃς, λάβε. Εἰ δὲ οὐ χρήζεις, μηδὲ ὅλως δέξῃ. Τάχα γὰρ ὁ Σατανᾶς πειράζει σε, ἵνα λάβῃς εἴ τι οὐ χρήζεις.

¹ ἐπρόκοψας] προέκοψας S ² βελτίων] βέλτιον C ³ ἔχεις] καὶ γαστριμαργίαν add S
⁴ μέριμνά] φροντίδα C ⁵ ὅτι δύναται] ὅτι οὐ δύναται C ⁶ δώση corr] codd δώσει

N.592.27

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 *hēsychia* 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.

N.592.28

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.

N.592.29

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.

N.592.30

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.

N.592.31

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.

N.592.32

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. Ἐὰν ἐπαινέσῃ σε ἄνθρωπος εἰς πρόσωπόν σου, ἐννόησον εὐθύς τὰς ἁμαρτίας σου καὶ παρακάλεσον αὐτὸν λέγων· Διὰ τὸν Κύριον, ἀδελφέ, μὴ ἐπαινέσῃς με ὅτι ταλαίπωρός εἰμι καὶ οὐ βαστάζω. Εἰ δὲ μέγας ἄνθρωπός ἐστιν, εὕξαι τῷ Θεῷ λέγων· Κύριε, σκέπασόν με ἐκ τοῦ ἐπαινοῦ καὶ ἐκ τοῦ ψόγου τῶν ἀνθρώπων.

592.34. Συνήθισον τοὺς ὀφθαλμούς σου μὴ βλέπειν εἰς σῶμα ἀλλότριον· εἰ δυνατόν μηδὲ εἰς τὸ ἴδιον.

592.35. Ἐὰν χαρίσεται σοι ὁ Θεὸς πένθος, μὴ νομίσης ὅτι μέγα¹ ποιεῖς· μακάριος γάρ ἐστιν ὁ μὴ χρήζων τὸ πένθος. Πλήν ἐ[*f.* 3061^a] ἄν ἴδῃ ὁ Θεὸς ἄνθρωπον ὅτι καυχᾶται ἢ καρδία αὐτοῦ ἐπὶ τῶν δακρύων, αἴρει αὐτὰ ἀπ' αὐτοῦ καὶ λοιπὸν μένει ἡ καρδία αὐτοῦ² σκληρὰ καὶ ἀπόλλυται.

592.36. Ἐὰν πολεμῇ σε ἡ ψυχὴ σου εἰς πολλὰ βρώματα, στένωσον αὐτὴν καὶ εἰς αὐτὸν τὸν ἄρτον, ἵνα παρακαλέσῃ κἄν ἄρτου χορτασθῆναι.

592.37. Ἐὰν ἐρωτᾷς τοὺς πατέρας καὶ ἀκούσῃς παρ' αὐτῶν καὶ παρὰ τῆς Γραφῆς τὸν λόγον τοῦ Θεοῦ, σπεῦσον ποιῆσαι εἴ τι ἀκούεις. Κἄν πρὸς χρόνον ῥαθυμῆσας μὴ ἐργάσῃ, μὴ παύσῃ διὰ τοῦτο τοῦ ἐρωτᾶν· ὁ γὰρ ἐρωτῶν³ καὶ ἀκούων καὶ παρακούων, κἄν κατακρίνει ἑαυτὸν καὶ ταπεινοῦται καὶ εὐρίσκει ἐκ τούτου μικρὸν ἔλεος, ὁ δὲ μὴ ἐρωτῶν οὐδὲ ἀκούει, οὐδὲ παρακούει, οὐδὲ ταπεινοῦται, οὐδὲ εὐρίσκει ἔλεος[*f.* 3061^b]. Ὡσπερ γὰρ ἄρρωστος πονῶν τὸν ἑαυτοῦ στόμαχον καὶ πολλῶν βρωμάτων διδομένων αὐτῷ ἀηδίζεται, ὕστερον δὲ εὐρίσκεται ἐν βρώμα καὶ δέχεται αὐτὸ⁴ ἡδέως, καὶ φαγὼν ὑγιαίνει, οὕτως ἐστὶ καὶ ψυχὴ ὀκηρὰ καὶ πολλάκις ἀκούουσα παρακούει, ἀλλὰ πάντως διὰ τοῦ χρόνου αἰσχύνεται καὶ εἰκὸς εὐρίσκει ἐν πρᾶγμα καὶ ἀρέσκει αὐτῇ καὶ ποιεῖ αὐτὸ καὶ σώζεται⁵ δι' αὐτοῦ.

¹ μέγα] τι add S

² αὐτοῦ] ὡς λίθος add S

³ ἐρωτῶν] ἐρωτῶν C

⁴ αὐτὸ] αὐτῷ C

⁵ σώζεται] σώζεται S

N.592.33

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."

N.592.34

Accustom your eyes not to look at another's body, not even at your own, if possible.

N.592.35

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.

N.592.36

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.

N.592.37

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. Ἐάν πρέσης εἰς πορνείαν καὶ ἔστιν ἐγγύς τοῦ τόπου τὸ πρόσωπον ὅπου ἔπεσας, ἀναχώρησον ἐκ τοῦ τόπου ἐκείνου, ἐπεὶ οὐ μετανοεῖς.

592.39. Ἐάν ἴδης τοῖς ὀφθαλμοῖς σου τὸν ἀδελφόν σου πίπτοντα, εὐθύς εἶπέ· Ἀνάθεμά σοι, Σατανᾶ, ὁ ἀδελφός μου πρᾶγμα οὐκ ἔχει, καὶ ἀσφάλισαι τὴν καρδίαν σου τοῦ¹ μὴ κρίναι τὸν ἀδελφόν σου, ἐπεὶ [f. 306v^a] ἀναχωρεῖ τὸ πνεῦμα τὸ ἅγιον ἀπὸ σοῦ.

592.40. Ἐάν καταλαλήσῃ ἀδελφὸς ἀδελφὸν ἔμπροσθέν σου, βλέπε μὴ διατραπήσῃ αὐτὸν καὶ εἴπη· Naί, οὕτως ἐστίν, ἀλλὰ ἡ σιώπα, ἡ εἶπε αὐτῷ ὅτι ἐγώ, ἀδελφέ, κατακεκριμένος εἰμι καὶ οὐ δύναμαι κρίναι ἄλλον, καὶ σώζεις² καὶ ἑαυτὸν καὶ ἐκείνον.

592.41. Ἐάν ἀσθενήσῃς καὶ αἰτήσῃς πρᾶγμα λαβεῖν³ παρά τινος εἰς χρεῖαν σου, καὶ μὴ δώσῃ⁴ σοι, μὴ θλιβῆς κατ' αὐτοῦ, ἀλλὰ μάλλον εἶπε ὅτι, εἰ ἤμην ἄξιος λαβεῖν, ἐπληροφόρει ὁ Θεὸς τὸν ἀδελφὸν δοῦναί μοι ἀγάπην. Γίνωσκε δὲ ὅτι τρεῖς τάξεις εἰσὶ περὶ τοῦ λαβεῖν ἀγάπην· οἱ τέλειοι ἀσκηταὶ οὐ ταχὺ ἐδέχοντο πρᾶγμα παρά τινος τὸ σύνολον, οἱ δὲ μέσοι οὐ λέγουσι τινὶ δοῦναι τίποτε, εἰ δὲ [f. 306v^b] ἀφ' ἑαυτοῦ τις δώσῃ⁵ δέχονται ὡς ἀπὸ Θεοῦ πεμφθέντα, εἰ δὲ ἀσθενεῖς ἐσμέν καὶ οὐκ ἰσχύομεν ἐργάσασθαι τὴν χρεῖαν ἑαυτῶν, αἰτήσωμεν μετὰ πολλῆς ταπεινώσεως μεμφόμενοι ἑαυτοὺς διαπαντός.

592.42. Ἐάν ἴδης ὅτι ὁ Θεὸς πρὸς χρόνον ἐχαρίσατό σοι κατάνυξιν, τῷ καιρῷ ἐκείνῳ καταφρόνησον καὶ τοῦ ἐργοχειρίου σου ὅτι ἐάν ἴδης ὅτι συμφέρει σοι, καὶ σχόλασον εἰς τὸ πένθος, μήπως ἐγγύς ἐστιν ἡ ἡμέρα τῆς ἐξόδου σου καὶ διὰ τοῦτο ἐχαρίσατό σοι ὁ Θεὸς τὸ κλαίειν, ἵνα δι' αὐτοῦ εὐρύης μικρὸν ἔλεος. Ὡσπερ γὰρ ὁ Σατανᾶς εἰς τὰ τέλη τοῦ ἀνθρώπου σπεύδῃ⁶ ἀπολέσαι αὐτόν, οὕτως καὶ ὁ Θεὸς πολλάκις ἐπὶ τὰ τέλη τοῦ ἀνθρώπου διὰ προφάσεως σώζει⁷ αὐτόν.

¹ τοῦ] om S

² σώζεις] σῶζεις S

³ πρᾶγμα λαβεῖν] λαβεῖν πρᾶγμα S

⁴ δώσῃ] δώσει S

⁵ δώσῃ] δώσει S

⁶ σπεύδῃ] σπεύδει S

⁷ σώζει] σῶζει 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. Ἄνιστάμενος ἀ[f. 307Γ^α] πρὸ τοῦ ὕπνου σου εὐθέως πρῶτον λόγον δοξάσει τὸ στόμα σου τὸν Θεὸν καὶ ἄρξεται εἰς ὕμνον καὶ ψαλμούς. Εἴ τι γὰρ προλάβῃ ἀπὸ πρῶτῃ ὁ νοῦς, ὡσπερ μῦλος αὐτὸ ἀλήθει ὄλην τὴν ἡμέραν· εἴτε σῖτον, εἴτε ζιζάνια. Διὸ προλάμβανε πάντοτε καὶ βάλλε τὸν σῖτον, πρὶν ὁ ἐχθρὸς σου βάλῃ τὰ ζιζάνια.

592.44. Ἐὰν δὲ ἴδῃς φαντασίαν γυναικῶν ἐν τοῖς ὕπνοις, ἀγώνισαι μὴ ἐνθυμεῖσθαι αὐτὰ τὴν ἡμέραν· θάνατος γὰρ εἰσι τῆς ψυχῆς καὶ ἀφανισμός.

592.45. Ἀνακείμενος ἐν τῇ κλίνῃ σου μνημόνευσον τοῦ τάφου σου λέγων ὅτι ἄρα ἐγείρομαι εἰς τὴν αὐριον ἢ οὐ. Καὶ εὖξαι πρὸ ὕπνου ἐκτενῶς καὶ ἀνιστάμενος καὶ ἀνακείμενος σεαυτῷ πρόσεχε μὴ λογίση ποτὲ ῥυπαρὸν [f. 307Γ^β] μηδὲ ἐνθυμηθῆς ὅλως γυναικὸς κἄν ἀγία ἐστίν, ἀλλὰ μάλλον εὐχόμενος ἀφύπνωσον. Εἴ τι γὰρ λογίζεται ἄνθρωπος, τὸ αὐτὸ καὶ τῇ νυκτὶ ἐργάζεται, εἴτε ἀγαθόν, εἴτε κακόν. Πάντα γὰρ εἰσιν ἐπὶ τὸ αὐτὸ ἐν τῇ κλίνῃ. Παρακάθηνται γὰρ αὐτῷ ἐν τῇ κλίνῃ μνημαὶ γυναικῶν, καὶ εἰσὶν ἄγγελοι προσκαρτεροῦντες τῷ μοναχῷ, καὶ εἰς αὐτὸ τοῦτο τεταγμένοι εἰς τὸ φυλάττειν αὐτόν. Ὅταν οὖν εἴπῃ σοι ἡ καρδιά σου ἐν νυκτὶ ἢ ἐν ἡμέρᾳ· Ἄνάστα εὖξαι, γίνωσκε ὅτι ὁ ἄγγελος ὁ παριστάμενός σοι αὐτός ἐστιν ὁ λέγων σοι, καὶ σοῦ ἀνισταμένου αὐτὸς συμπαρίσταται καὶ συνεύχεται σοι ἀποδιώκων ἀπὸ σοῦ τοὺς δαίμονας βρύχοντας κατὰ σοῦ τοὺς ὀδόντας. Εἰ δὲ [f. 307Γ^α] παρακούσεις αὐτοῦ καὶ ὀκνήσεις ἀναστῆναι, λοιπὸν καὶ αὐτὸς ἀναχωρεῖ ἀπὸ σοῦ, καὶ τότε ἐμπίπτεις εἰς χεῖρας τῶν ἐχθρῶν σου.

592.46. Ἐὰν μὴ ἔχῃς ταπεινώσιν πνευματικὴν ἢ προσευχὴν πνευματικὴν, κτῆσαι αὐτὰ κἄν σωματικά· καὶ διὰ τῶν σωματικῶν ἔρχονται σοι καὶ τὰ πνευματικά, ἐπεὶ μάτην κοπιᾷς.

592.47. Ἐὰν ἐργάζῃ ἐργόχειρον ἐν τῷ κελλίῳ σου καὶ ἔλθῃ ἡ ὥρα τῆς εὐχῆς σου, μὴ εἴπῃς πληρώσω τὰ μικρὰ θαλλία μου ἢ τὸ μικρὸν μαλάκιν καὶ εἶθ' οὕτως ἐγείρομαι, ἀλλ' ἀνάστα ἐκάστη ὥρᾳ καὶ ἀπόδος τῷ Θεῷ τὸ χρέως τῆς εὐχῆς, ἐπεὶ κατὰ μικρὸν συνηθίζεις ἀμελεῖν τῆς εὐχῆς καὶ τῆς

N.592.43

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.

N.592.44

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.

N.592.45

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.

N.592.46

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].

N.592.47

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

λειτουργίας σου, καὶ γίνεται ἔρημος ἡ ψυχὴ σου ἐκάστου ἔργου καὶ πνευματικοῦ καὶ σωματι[*f. 307v^b*]κοῦ· ἀπὸ πρωῒ γὰρ φαίνεται ἡ προθυμία σου.

592.48. Ἐὰν παραβάλλῃς πούποτε, μὴ θελήσῃς δεῖξαι τὴν πολιτείαν σου ἢ ὅτι οὐ τρώγω ἔλαιον, ἢ ἔψημα, ἢ ὀψάριν, μόνον δὲ τὸν οἶνον μὴ καταλύσῃς ἐὰν φοβῆσαι τὸν πόλεμον· κἄν μέμψωνταί σε τινές, μὴ μελήσῃ σοι.

592.49. Ἐὰν ἔστι τὸ σῶμα σου ἀσθενές, πρὸς αὐτὸ ποιήσον καὶ τὴν χρείαν σου, μήπως πέσῃ εἰς ἀσθένειαν καὶ μέλλεις ζητεῖν βρώματα καὶ βαρεῖν τὸν διακονοῦντά σοι.

592.50. Ἐὰν ὀχλῶσί σε ῥυπαροὶ λογισμοί, μὴ κρύψῃς αὐτούς, ἀλλ' εὐθέως εἶπε αὐτούς τῷ πνευματικῷ σου πατρὶ καὶ ἔλεγον αὐτούς. Ὅσον γὰρ κρύβει ἄνθρωπος τοὺς λογισμοὺς αὐτοῦ, τοσοῦτον πληθύνονται καὶ λαμβάνουσι δύναμιν. Ὡσπερ γὰρ ὄφις [*f. 308r^a*] ἐὰν ἐξέλθῃ ἀπὸ τοῦ φωλεοῦ, εὐθύς φεύγει, οὕτως¹ καὶ ὁ πονηρὸς λογισμὸς φανερούμενος εὐθέως ἀπόλλυται· καὶ ὥσπερ σκώληξ εἰς ξύλον οὕτως πονηρὸς λογισμὸς ἀφανίζει καρδίαν. Ὁ φανερῶν τοὺς λογισμοὺς αὐτοῦ ταχὺ θεραπεύεται, ὁ δὲ ἀποκρύπτων αὐτούς ὑπερηφανίαν νοσεῖ. Ἐὰν γὰρ οὐ πληροφορήσῃ εἰς τινὰ τοῦ ἀναγγεῖλαι αὐτῷ τοὺς πολέμους σου, σημεῖόν ἐστι τοῦτο ὅτι ταπεινώσιν οὐκ ἔχει· ὁ γὰρ ταπεινόφρων πάντας ἀγίου καὶ καλοῦ θεωρεῖ, ἑαυτὸν δὲ μόνον ἀμαρτωλὸν βλέπει. Πλὴν ὅτι,² ἐὰν ἐξ ὅλης καρδίας ἐπικαλέσῃται ἄνθρωπος τὸν Θεόν, καὶ ἀπελθὼν ἐπερωτήσῃ ἄνθρωπον περὶ τῶν ἑαυτοῦ λογισμῶν, ἀποκρίνεται αὐτῷ ὁ ἄνθρωπος, μᾶλλον δὲ [*f. 308r^b*] ὁ διὰ τοῦ ἀνθρώπου τὰ συμφέροντα Θεὸς ὁ ἀνοιξας³ τὸ στόμα τῆς ὄνου ἐπὶ τοῦ Βαλαάμ, κἄν ἀνάξιός ἐστι καὶ ἀμαρτωλὸς ὁ ἐρωτώμενος.

592.51. Ἐὰν εἰσὶν ἐν τῷ τόπῳ⁴ ὅπου οἰκεῖς μνήματα, ἀνέρχου συνεχῶς καὶ κατανόει τοὺς κειμένους ἐκεῖ, μάλιστα ἐν τῷ καιρῷ τοῦ πολέμου τῆς σαρκός. Καὶ ὅταν μάθῃς ὅτι ἀδελφὸς ὑπάγει πρὸς Κύριον, πορεύου καὶ παραμένειν ἐκεῖ, ὅπως θεάσῃ πῶς ἡ ψυχὴ τοῦ σώματος χωρίζεται.

¹ οὕτως] οὔτος C ² ὅτι] om S

³ ὁ ἀνοιξας κ.τ.λ.] ὁ τὸ τῆς ὄνου στόμα διανοίξας ἐπὶ τοῦ Βαλαάμ καὶ δηλοῖ τὸ ἐρώτημα S

⁴ εἰσὶν ἐν τῷ τόπῳ] ὧσιν ἐν 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 ἄνθρωπος εὐξασθαι ὑπὲρ αὐτοῦ εἰπέ ὅτι ὁ Θεός, ἀδελφέ, δι' εὐχῶν τῶν ἀγίων αὐτοῦ καὶ με καὶ σὲ ἐλεήσει ὡς κελεύει.

592.53. Ἐὰν ἀκούσῃς περὶ τινος ὑβρίσαντός σε καὶ ἔλθῃ πρὸς σέ, μὴ δείξης αὐτῷ ὅτι ἔμαθες, ἀλλὰ χαριεν[*f.* 308v^a]τίσθητι μετ' αὐτοῦ καὶ ἀγάθυνον τὸ πρόσωπόν σου πρὸς αὐτόν, ἵνα ἔχῃς παρρησίαν ἐν τῇ εὐχῇ σου.

592.54. Ἐὰν βαρηθῆς πρὸς ὥραν ἀπὸ βρωμάτων, ἐπίδος ἑαυτὸν εἰς μόχθον τοῦ σώματος, ἵνα πρὸ τῆς νυκτὸς ἐλαφρυνθῶσιν ἀπὸ σοῦ, καὶ μὴ ἴδῃς φαντασίας κακὰς, καὶ γενοῦ ὡς παλαιστρίτης καλὸς πρὸς τὸν διάβολον. Ἐὰν τύψῃ σε ἔνθεν, τύψον αὐτόν καὶ σὺ ἐκεῖθεν. Ἐὰν κρατήσῃ σε διὰ βρωμάτων, κράτησον αὐτόν δι' ἀγρυπνίας καί, ἐὰν βαρήσῃ σε ὑπνω, σύντριψον αὐτόν κόπῳ σωματικῷ. Εἰ δὲ πλανήσῃ σε εἰς κενοδοξίαν, ποιήσον πρᾶγμα ἢ σχῆμα ἐνώπιον τῶν ἀνθρώπων, ἵνα ἀτιμάσωσί σε. Τοῦτο γὰρ γίνωσκε, ὅτι εἰς οὐδὲν ἄλλο θλίβεται¹ ὁ Σατανᾶς, ὡς ὅταν ἄνθρωπος τὴν τα[*f.* 308v^b]πείνωσιν καὶ τὴν ἀτιμίαν ἐπιποθήσῃ.

592.55. Ἐὰν ἀκμὴν νεώτερος εἶ, φεῦγε τὸν οἶνον ὡς ὄφιν. Κἂν ἦ² ἀγάπη πῆγς μικρόν, παῦσον, κἂν ὀρκίζωσί σε οἱ καλέσαντές σε καὶ ποιῶσί σοι μετάνοιαν, μὴ πρόσχης τοὺς ὄρκους αὐτῶν. Πολλάκις γὰρ ὁ Σατανᾶς ὑποβάλλει τοῖς μοναχοῖς ἀναγκάσαι τοὺς νεωτέρους εἰς οἶνον· οἶδε γὰρ ὅτι οἶνος καὶ γυναῖκες χωρίζουσιν ἀπὸ τοῦ Θεοῦ. Ἐὰν εὐρεθῆς ἐπὶ ξένης καὶ μηδεὶς σε ὑποδέξεται, μὴ λυπηθῆς, ἀλλὰ λέγε· Εἰ ἡμην ἄξιος, ὁ Θεὸς ἐποίει μοι ἀνάπαυσιν.

592.56. Ἐὰν κρατηθῆς εἰς ἀγάπην καὶ βάλωσί σε εἰς τὸν ἐλάχιστον τόπον, μὴ γογγύσῃ ὁ λογισμὸς σου, ἀλλὰ λέγε ὅτι οὐδὲ ὧδε ἡμην ἄξιος. Τοῦτο γὰρ λέγω σοι, ὅτι οὐδεμία θλίψις ἔρ[*f.* 309r^a]χεται τῷ ἀνθρώπῳ, εἰ μὴ ἄνωθεν ἐκ τοῦ Θεοῦ πρὸς δοκιμὴν καὶ πρὸς τὰς ἀμαρτίας αὐτοῦ. Καὶ ὁ μὴ κρατῶν οὕτως οὐ πιστεύει ὅτι ὁ Θεὸς κριτὴς δίκαιός ἐστιν.

¹ θλίβεται] οὕτως add S ² ἦ] ἐν C

N.592.52

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."

N.592.53

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.

N.592.54

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.

N.592.55

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."

N.592.56

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. Ἐάν εἰς ἔρημον κάθη, βλέπε μή χλευάσωσί σε οἱ λογισμοὶ καὶ οἱ δαίμονες ὅτι καλῶς κάθη καὶ ἰδοὺ ἀπηλλάγης τῆς καταλαλιᾶς καὶ¹ τῶν ἀνθρώπων καὶ τοῦ λαλεῖν μάταια καὶ ποιεῖς τὸ μικρὸν τῆς λειτουργίας σου. Ἐάν οὖν ταῦτα ἐνθυμηθῆς, ἀπαίρει ὁ Θεὸς τὴν βοήθειαν αὐτοῦ ἀπὸ σοῦ, καὶ τότε γινώσκεις τὴν ἰδίαν ἀσθένειαν. Ἀλλὰ μᾶλλον πάντοτε² λέγε· Οὐαί μοι, ὅτι τῷ σώματι εἰμι ἐν τῇ ἐρήμῳ, τῷ³ δὲ πνεύματι ἐν τῷ κόσμῳ πελάζομαι. Καὶ οἱ μὲν ἄνθρωποι νομίζουσιν ὅτι τὴν πολιτείαν τῶν πατέρων κρα[*f.* 309Γ^b]τῷ μὴ γινώσκοντες πῶς καθήμεραν ἐν λογισμοῖς ῥυπαροῖς καὶ ἀμελεῖα ἀσχημονῶ τρώγων καὶ κοιμώμενος.

592.58. Ἐάν ὑπάγης ἐρωτῆσαι πατέρα περὶ τῶν λογισμῶν σου, εὗξαι πρῶτον τῷ Θεῷ καὶ εἰπέ· Κύριε, εἴ τι κελεύεις, δός εἰς τὸ στόμα τοῦ γέροντος, ἵνα εἶπῃ μοι. Ἐγὼ γὰρ ὡς ἐκ τοῦ στόματός σου ἀκούω,⁴ Κύριε, τὰ παρ' αὐτοῦ. Στήριξον αὐτόν, Κύριε, εἰς τὴν ἀληθειάν σου, τοῦ ἀκουσαί με δι' αὐτοῦ τὸ θέλημά σου. Καὶ οὕτως ὁ⁵ ἔάν εἶπῃ σοι ὁ πατήρ φύλαξον μετὰ ἀσφαλείας⁶ καὶ φόβου.

592.59. Ἐάν παραβάλη σοι ἀδελφός, ἔπαρον τὸ πένθος τοῦ προσώπου σου⁷ καὶ κρυψον αὐτὸ ἐν τῇ καρδίᾳ σου, ἕως οὗ ἀπολύσης τὸν ἀδελφόν. Καὶ τότε πάλιν βάλε τὸ πένθος ἐν τῷ προσώπῳ⁸ σου, ὅτι φεύγουσιν οἱ [*f.* 309ν^a] δαίμονες θεωροῦντες αὐτὸ⁹ μετὰ σοῦ.

592.60. Ἐάν λογισμὸς ὑπερηφανίας ὀχλήσῃ σοι,¹⁰ εἰπέ τῷ δαίμονι ὅτι εἶπεν ὁ Θεός· ὅτι ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται. Ἐάν γὰρ οὐκ ἐνδώσῃ¹¹ τοῦ λέγειν μοι ὅτι καλὸς εἰμι, πληροφοροῦμαι ὅτι ἀλλότριος τοῦ Θεοῦ εἰμί· Κύριος γὰρ ὑπερηφάνοις ἀντιτάσσεται.

592.61. Ἐάν πέσης εἰς ἁμαρτίαν καὶ ἐπιστρέψῃς ἐξ αὐτῆς καὶ ἄρξῃ εἰς λύπην¹² καὶ εἰς μετάνοιαν, βλέπε μή παύσῃ λυπούμενος καὶ στενάζων πρὸς Κύριον ἕως ἡμέρας θανάτου σου, ἐπεὶ ταχὺ πάλιν εἰς αὐτόν τὸν βόθρον ἐμπίπτεις. Ἡ γὰρ κατὰ Θεὸν λύπη χαλινός ἐστι τῆς ψυχῆς, μὴ ἔῶν αὐτὴν πεσεῖν.

¹ καὶ] om S ² πάντοτε] τότε S ³ τῷ] τὸ C ⁴ ἀκούω] om C ⁵ ὁ] om C

⁶ ἀσφαλείας] ἀσφαλίας C ⁷ σου] om C ⁸ προσώπῳ] προσώπου C

⁹ αὐτὸ] αὐτῷ C ¹⁰ σοι] σε S ¹¹ οὐκ ἐνδώσῃ] δώσῃ S ¹² λύπην] λῳίπην C

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. Ὅταν ἴδῃ ὁ Σατανᾶς τὸν Θεὸν ἐλεοῦντά σε καὶ διδόντα κατάνυξιν τῇ ψυ[*f.* 309^b]χῆ σου, τότε ὑποβάλλει σοι ἔργον εἰς τὸ κελλίον σου ἀναγκαῖον λέγων· Κάμε τοῦτο σήμερον ὅτι χρεῖα αὐτοῦ ἐστὶν ἢ ὅτι ὕπαγε παράβαλε πρὸς τὸν δεῖνα, ὅτι ἀσθενεῖ. Πάντα δὲ ταῦτα ποιεῖ, ἵνα μὴ ἀφήσῃ σε σχολάσαι καὶ ἀπολαῦσαι τῆς γλυκύτητος τοῦ πένθους. Ἐὰν δὲ νοήσῃς τὸν δόλον τοῦ Σατανᾶ καὶ φυλάξῃς ἑαυτὸν¹ καὶ σχολάσῃς τῇ εὐχῇ μετὰ κατανύξεως, εὐθέως προσδόκησον πειρασμὸν ἢ ἐξ ἀνθρώπων ἢ ἐκ δαιμόνων. Ὁ γὰρ Σατανᾶς τότε πολεμεῖ τὸν ἄνθρωπον κακῶς, ὅταν πολεμῇ ὁ ἄνθρωπος καλῶς. Ὁ θυμὸς δὲ πλείω πάντων ἀφανίζει τὴν κατάνυξιν καὶ τὴν ταπεινώσιν τῆς ψυχῆς. Ἔστι δὲ ὅτε καὶ καθεζομένου σου περικυκλοῦσί σε οἱ λογισμοὶ καὶ οἱ δαί[*f.* 310^a]μονες, εὐθύς ἀνάστα εὗξαι καὶ περιπάτησον ἐπὶ τὰ ἕξω, κέκείνοι σκορπιζονται ἀπὸ σοῦ.

592.63. Ἀγάπησον τὴν πτωχείαν² πολὺ καὶ μὴ θέλε ἔχειν λεπτάς ὕλας ἐν τῷ κελλίῳ σου. Ὅτε γὰρ ζητήσῃ³ πρᾶγμα ἢ ψυχὴ καὶ μὴ εὐρίσκη,⁴ στενάζει καὶ ταπεινοῦται, καὶ τότε παρακαλεῖ αὐτὴν ὁ Θεὸς καὶ διδεῖ αὐτὴν⁵ κατάνυξιν. Καὶ ἐπὶ γεύσῃται ἢ ψυχὴ τῆς γλυκύτητος τοῦ Θεοῦ μισεῖ λοιπὸν σχεδὸν καὶ αὐτὸ τὸ ἱμάτιον ὃ φορεῖ καὶ αὐτὸ τὸ σῶμα αὐτῆς.

592.64. Τοῦτο γὰρ λέγω σοι, τέκνον, ὅτι, ἐὰν μὴ μισήσῃ ἄνθρωπος τὸ ἴδιον σῶμα ὡς ἐχθρὸν καὶ ἀντίδικον ἐν μηδενὶ ποιῶν τὴν θεραπείαν⁶ αὐτοῦ ἕως μικροῦ, οὐ μὴ δυναθῆ ἔλευθερωθῆναι ἐκ τῆς παγίδος τοῦ διαβόλου. Ἡ γὰρ παγὶς τοῦ διαβόλου πρὸς τὸν [*f.* 310^b] ἄνθρωπον καὶ μάλιστα νεώτερον τὸ σῶμα ἡμῶν ἐστὶν, καθὼς καὶ ὁ ἄββας Ἰησοῦς παραγγέλλει λέγων· Μὴ κρατήσῃς χεῖρα τινός, μηδὲ ἐγγίσῃς σῶμα ἀλλότριον ἐκτός⁷ ἀσθενείας μεγάλης καὶ τοῦτο μετὰ φόβου, μηδὲ προσεγγίσῃς χεῖρα⁸ ἀλλοτρία, μηδὲ προσκυνήσῃ⁹ σε, μηδὲ εἴπῃς ποτὲ τινὰ ἄραι φθεῖρα ἀπὸ τοῦ πώγωνος ἢ τῆς κεφαλῆς σου ἢ ἐκ τοῦ ἱματίου σου, μηδὲ συκοιμηθῆς πλησίον τινός τὸ σύνολον ἐν ὅλῃ τῇ ζωῇ σου, μηδὲ δώσῃς ἀσπασμὸν παιδίον¹⁰ μὴ ἔχοντι γένειον, μηδὲ ἐν αὐτῇ τῇ ἐκκλησίᾳ μηδὲ ἐρχομένῳ ἀπὸ ξένης, μηδὲ συγγελάσῃς παιδίῳ, ἵνα μὴ σου ἀπόληται¹¹ ἢ ψυχὴ. Μηδὲ πλησίον αὐτοῦ καθίσῃς ἢ περιπατήσῃς [*f.* 310^a] ἢ ἐγγίσεται ἀλλήλους, μηδὲ ἐν ταῖς χρεῖαις τῆς γαστροῦ σου καθίσῃς ὅλως μετὰ ἑτέρου· ὁ γὰρ ἀληθινὸς εὐλαβὴς αἰσχύνεται καὶ ἑαυτόν. Πολλοὶ γὰρ καταφρονήσαντες τῶν πραγμάτων τούτων ὡς μηδαμινῶν ἔπεσον ἐξ αὐτῶν εἰς βόθρον καὶ

¹ καὶ φυλάξῃς ἑαυτὸν] om S ² πτωχείαν] πτωχίαν C

⁴ εὐρίσκη] εὐρίσκει S ⁵ διδεῖ αὐτὴν] δίδωσιν αὐτῇ S

⁶ θεραπείαν] θεραπείαν C

⁷ ἐκτός] ἐκ τῆς C ⁸ χεῖρα] χείρ S ⁹ προσκυνήσῃ] προσκνήσι C (προσκνήθω, scratch?)

¹⁰ δώσῃς ἀσπασμὸν παιδίον] δώσεις ἀσπασμὸν παιδίῳ S

¹¹ ἀπόληται] ἀπώληται C

N.592.62

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.

N.592.63

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.

N.592.64

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. Ἐκαστον γὰρ μέγα κακὸν ἀπὸ μικροῦ ἄρχεται καὶ τότε γίνεται μέγα. Ὁ δὲ Κύριος συνετίσει ἡμᾶς εἰς τὸν φόβον αὐτοῦ.

593. Εἶπεν γέρων ὅτι γέγραπται περὶ¹ Σολομώντος ὅτι φιλογύναιος ἦν. Καὶ πάνυ μὲν ἄρρεν φιλεῖ τὸ θῆλυ ἀλλὰ ἀναγκάζομεν τοὺς λογισμοὺς ἡμῶν καὶ βασανίζομεν τὴν φύσιν εἰς ἀγνεῖαν μᾶλλον καὶ μὴ² εἰς ἐπιθυμίαν τοιαύτην ἐμπροσθεῖν.

594. Εἶπεν γέρων· Ἐὰν θέλῃ τις ἡσυχάσαι, ἢ εἰς ἔρημον οἰκήσῃ ἢ εἰς λαύραν [f. ζιον^b] ἐν μέσῳ³ πολλῶν ἀδελφῶν· ἐὰν δὲ οἰκήσῃ εἰς τόπον ἐγγύτερον, καὶ παραμέρος εὐρίσκει πολλὴν ὄχλησιν· ὅταν γὰρ τις ἔλθῃ εἰς τὸν τόπον, ἀνάγκην ἔχει ὑπαντῆσαι αὐτῷ—οὐ γὰρ ἔχει ποῦ ἀναπαυθῆναι⁴ ἀλλῆ· ἐὰν δὲ εἰς τόπον μέγαν⁵ ᾗς, κἂν σὺ μὴ δέξῃ αὐτόν, οὐ θλίβεταιί σου ὁ λογισμὸς· εὐρίσκει γὰρ ἀλλαχοῦ ἀνάπαυσιν καὶ τὸ πλῆθος τῶν ἀδελφῶν γίνεται σοι σκέπη καὶ δύνη ἀναπαυθῆναι.⁶

595. Εἶπεν γέρων· Ἐπαρον τοὺς πειρασμοὺς καὶ οὐδεις ἅγιος· ὁ γὰρ φεύγων πειρασμὸν ἐπωφελεῖ φεύγει ζωὴν αἰώνιον. Τοὺς γὰρ στεφάνους τοῖς ἀγίοις οἱ πειρασμοὶ προεξένησαν.

596.1 Διηγῆσατο ὁ ἀββᾶς Δανιήλ ὁ Σκητιώτης ὅτι ἀδελφὸς ποτὲ ἐν Αἰγύπτῳ διάγων περιεπάτει ἐν ὁδοῦ καὶ ἐσπέρας αὐτὸν [f. ζιιγ^a] καταλαβούσης εἰσηλθεν εἰς μνημεῖον κοιμηθῆναι διὰ τὸ ψύχος καὶ παρερχομένων δαιμόνων λέγει ὁ εἰς πρὸς τὸν ἕτερον· Βλέπεις ποῖον θάρσος ἔχει ὁ μοναχὸς οὗτος, ὅτι εἰς τὸ μνημεῖον κοιμάται; Δεῦρο, σιάνωμεν αὐτόν. Καὶ ἀπεκρίθη ὁ ἄλλος· Τί θέλωμεν σιάναι αὐτόν; οὗτος ἡμέτερός ἐστι ποιῶν τὰ θελήματα ἡμῶν, τρώγων καὶ πίνων καὶ καταλαλῶν καὶ τῆς συνάξεως ἀμελῶν. Μᾶλλον ἀνθ' οὗ ἐξαργοῦμεν εἰς τοῦτον, ἄγωμεν ἅς θλίψωμεν τοὺς θλίβοντας ἡμᾶς καὶ διὰ τῆς εὐχῆς πολεμοῦντας ἡμᾶς νύκτα καὶ ἡμέραν.

¹ περὶ] τοῦ add S ² καὶ μὴ] οὐκ S ³ ἐν μέσῳ] μέσον S

⁴ ἀναπαυθῆναι] ἀναπαυθῆναι S ⁵ μέγαν] μέγας C ⁶ ἀναπαυθῆναι] ἀναπαυθῆναι S

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 *hēsychia*, 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 Scetiotote 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 Δανιήλ τοῦ Σκητιώτου

Ἦν τις γέρων ἐν Σκήτει ὀνόματι Δανιήλ καὶ εἶχε μαθητήν. Συνώκη [f. 311r^b]σε δὲ τῷ μαθητῇ αὐτοῦ ἀδελφὸς ὀνόματι Σέργιος ὀλίγον χρόνον καὶ ἐκοιμήθη ἐν Κυρίῳ. Μετὰ δὲ τὴν τελευταίην τοῦ ἀδελφοῦ Σεργίου ἔδωκεν ὁ ἀββᾶς Δανιήλ τῷ μαθητῇ αὐτοῦ παρρησίαν, ἡγάπα γὰρ αὐτόν. Ἐν μιᾷ οὖν τῶν ἡμερῶν λαμβάνει ὁ γέρων τὸν μαθητήν αὐτοῦ καὶ ἀνέρχονται ἐν Ἀλεξανδρεῖα – ἔθος γάρ ἐστι τῷ ἡγουμένῳ τῆς Σκήτεως ἀνέρχεσθαι πρὸς τὸν πάπαν τῇ μεγάλῃ ἑορτῇ. Καὶ ἔφθασαν εἰς τὴν πόλιν περὶ ὥραν ἐνδεκάτην καὶ ὡς περιπατοῦσιν εἰς τὸν δρόμον, βλέπουσιν ἀδελφὸν γυμνὸν περιεζωσμένον καμψαρικὸν ἐπὶ τῶν ποσῶν¹ αὐτοῦ. Ἦν δὲ ὁ ἀδελφὸς ἐκεῖνος προσποιοῦμενος σαλὸν καὶ ἦσαν μετ' αὐτοῦ ἄλλοι σαλοί. Καὶ [f. 311v^a] περιῆγεν ὁ ἀδελφὸς ὡς σαλὸς καὶ ἐξηχευόμενος καὶ ἀρπάζων τὰ τῆς ἀγορᾶς καὶ παρέχων τοῖς ἄλλοις σαλοῖς. Εἶχε δὲ καὶ ὄνομα Μάρκος ὁ τοῦ ἵππου, – δημόσιον δὲ ἐστὶν ὁ ἵππος· ἐκεῖ ἔκαμνεν ὁ Μάρκος ὁ σαλὸς καὶ κατέλυεν ἑκατὸν νομῖα τῆς ἡμέρας, ἐκεῖ² ἐκοιμάτο εἰς τὰ σκαμνία. Ἐκ τῶν ἑκατῶν³ δὲ νομῖων ἡγόραζεν ἑαυτῷ ἀννῶναν δώδεκα νομῖων καὶ τὰ ἄλλα παρεῖχε τοῖς ἄλλοις σαλοῖς.

Πᾶσα δὲ ἡ πόλις ἐγνώριζε Μάρκον τὸν τοῦ ἵππου διὰ τὴν ἐξηχίαν αὐτοῦ. Λέγει δὲ ὁ γέρων τῷ μαθητῇ αὐτοῦ· Ὑπαγε ἴδε ποῦ καταλύει ὁ σαλὸς ἐκεῖνος. Ὁ δὲ ἀπελθὼν ἠρώτησε καὶ λέγουσιν αὐτῷ· Εἰς τὸν ἵππον· σαλὸς γάρ ἐστιν. Μετὰ δὲ τὸ συντάξασθαι τῷ πάπῃ ὁ γέρων, τῇ [f. 311v^b] ἄλλῃ ἡμέρᾳ κατ' οἰκονομίαν Θεοῦ εὔρε Μάρκον τὸν σαλὸν εἰς τὸ τετρά-πυλον τὸ μέγα. Καὶ δραμῶν ὁ γέρων ἐδράξατο αὐτοῦ καὶ ἤρξατο κράζειν λέγων· Ἄνδρες Ἀλεξανδρεῖς, βοηθεῖτε. Ὁ δὲ σαλὸς κατέπαιζε τοῦ γέροντος. Συνήχησε δὲ πλῆθος πολὺ ἐπ' αὐτούς, ὁ δὲ μαθητὴς εὐλαβηθεὶς ἀπὸ μακρόθεν ἔστηκεν, καὶ πάντες ἔλεγον τῷ γέροντι· Μὴ πάσχε ὕβριν, σαλὸς ἐστὶν. Λέγει αὐτοῖς ὁ γέρων· Ὑμεῖς ἐστὲ σαλοί. Σήμερον γὰρ οὐχ εὔρον ἄνθρωπον ἐν τῇ πόλει ταύτῃ εἰ μὴ τοῦτον. Ἐφθασαν δὲ καὶ κληρικοὶ τῆς ἐκκλησίας γνωρίζοντες τὸν γέροντα καὶ λέγουσι αὐτῷ· Τίποτέ σοι ἐποίησεν ὁ σαλὸς οὗτος; Λέγει αὐτοῖς ὁ γέρων· Ἄρατέ μοι αὐτόν πρὸς τὸν πάπαν. Καὶ ἔλαβον αὐτόν. Καὶ λέγει ὁ γέρων [f. 312r^a] τῷ πάπῃ· Σήμερον ἐν τῇ πόλει ταύτῃ σκεῦος τοιοῦτον οὐκ ἔστιν. Ὁ δὲ πάπας γινούσθε ὅτι ἀπὸ τοῦ Θεοῦ ἐπληροφόρηθη περὶ αὐτοῦ ὁ γέρων, ρίπτει ἑαυτὸν εἰς τοὺς πόδας τοῦ σαλοῦ καὶ ἤρξατο ἐνορκίζειν αὐτόν φανερωσαὶ ἑαυτὸν αὐτοῖς τίς ἐστίν. Ὁ δὲ ἐλθὼν εἰς ἑαυτὸν ὠμολόγησε λέγων ὅτι μοναχὸς ἦμην καὶ κατεκυριεύθη ὑπὸ τοῦ δαίμονος τῆς πορνείας ἕτη δεκαπέντε. Καὶ ἐλθὼν

¹ ποσῶν] ποσῶν C² ἐκεῖ] καὶ ἐκεῖ S³ ἑκατὸν] ἑκατῶν C

N.596.3 cf. BHG 2099z, 2254-5, *Marcus salus seu stultus
Alexandriae*

The life of Abba Daniel the Scetiote

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 Tetracylon [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.

εἰς ἑαυτὸν λέγω· Μάρκε, δεκαπέντε ἔτη ἐδούλευσας τῷ ἐχθρῷ, δεῦρο τὰ ὅμοια δούλευσον τῷ Χριστῷ. Καὶ ἀπήλθον εἰς τὸ Πέμπτον καὶ ἐκεῖ ἔμεινα ὀκτῶ ἔτη. Καὶ μετὰ τὰ ὀκτῶ ἔτη λέγω ἐν ἑμαυτῷ· Δεῦρο εἴσελθε εἰς τὴν πόλιν καὶ ποιήσον ἑαυτὸν σαλὸν ἄλλα ὀκτῶ ἔτη. Καὶ ἰδοὺ [f. 312r^b] σήμερον πληροῦταί μου τὰ ὀκτῶ ἔτη τοῦ σαλοῦ. Καὶ ἔκλαυσαν ὁμοθυμαδὸν πάντες.

Ἐκοιμήθη δὲ ὁ Μάρκος εἰς τὸ ἐπισκοπεῖον μετὰ τοῦ γέροντος καὶ ὅτε ἐγένετο ἡμέρα,¹ λέγει ὁ γέρον τῷ μαθητῇ αὐτοῦ· Ἀδελφέ, φώνησόν μοι τὸν ἄββᾶν Μάρκον, ὥστε ποιῆσαι ἡμῖν εὐχὴν τοῦ ἀπελθεῖν εἰς τὸ κελλίον ἡμῶν. Καὶ ἀπελθὼν ὁ μαθητὴς εὔρεν αὐτὸν κοιμηθέντα ἐν Κυρίῳ, καὶ ἐλθὼν ἀνήγγειλε τῷ γέροντι ὅτι ὁ ἄββᾶς Μάρκος ἐτελειώθη. Ὁ δὲ γέρον ἀνήγγειλε τῷ πάπᾳ καὶ ὁ πάπας τῷ στρατηλάτῃ καὶ κελεύει ἀπρακτα γενέσθαι ἐν τῇ πόλει. Καὶ πέμπει ὁ γέρον τὸν μαθητὴν αὐτοῦ ἐν τῇ Σκῆτι λέγων· Κρούσατε κρούσμα καὶ συνάξατε τοὺς πατέρας καὶ εἶπατε αὐτοῖς· [f. 312v^a] Ἔλθετε καὶ εὐλογήθητε παρὰ τοῦ γέροντος. Καὶ ἀνέβη πᾶσα ἡ Σκῆτις ἀσπροφοροῦντες μετὰ κλάδων καὶ βαΐων, ὁμοίως καὶ τὸ Ἐνατον² καὶ τὰ Κελλία καὶ οἱ εἰς τὸ ὄρος τῆς Νιτρίας, καὶ πᾶσαι αἱ λαῦραι αἱ κατὰ Ἀλεξάνδρειαν, ὥστε τὸ λείψανον ἐπὶ πέντε ἡμέρας μὴ ταφῆναι καὶ ἀναγκασθῆναι αὐτοὺς σμυρνίσαι τὸ λείψανον τοῦ μακαρίου Μάρκου. Καὶ πᾶσα ἡ πόλις μετὰ κλάδων καὶ κηρῶν καὶ δακρῶν τὴν μέσσην ῥαντίζοντες ἐξεκόμεσαν τὸ λείψανον³ τοῦ μακαρίου Μάρκου τοῦ σαλοῦ δοξάζοντες καὶ αἰνοῦντες τὸν φιλάνθρωπον Θεὸν τὸν διδόντα τοσαύτην χάριν καὶ δόξαν τοῖς ἀγαπῶσιν αὐτὸν καὶ⁴ νῦν καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

596.4 [f. 312v^b] Περὶ τοῦ μακαρίου συναδελφοῦ τοῦ ἀπὸ ὀμμάτων

Ἄλλοτε πάλιν ὁ ἄββᾶς Δανιήλ μετὰ τοῦ μαθητοῦ αὐτοῦ ἀνέβη ἐν Ἀλεξανδρείᾳ καὶ θεωρεῖ ὁ γέρον ἀνθρωπὸν ἀπὸ ὀμμάτων γυμνόν, καθήμενον εἰς τὴν πλατείαν καὶ λέγοντα· Δότε, ἐλεεῖτε. Καὶ λέγει ὁ γέρον τῷ μαθητῇ αὐτοῦ· Βλέπεις τὸν ἀπὸ ὀμμάτων τοῦτον; Λέγω σοι ὅτι μεγάλων μέτρων ἐστίν. Θέλεις οὖν ὑποδείξω σοι τὰ περὶ αὐτοῦ; Μείνον ἐνταῦθα. Καὶ ἀπέρχεται ὁ γέρον καὶ λέγει αὐτῷ· Ποίησον ἀγάπην εἰς ἐμέ, ἀδελφέ, ὅτι οὐκ ἔχω πόθεν ἀγοράσαι μοι βαΐα τοῦ καμῆν καὶ τραφῆναι. Καὶ λέγει αὐτῷ ὁ ἀπὸ ὀμμάτων· Τί εἶδες εἰς ἐμέ, ἄββᾶ; Βλέπεις μὲ γυμνόν καὶ

¹ ἐγένετο ἡμέρα] ἡμέρα ἐγένετο S

² Ἐνατον] Ἐνατον C

³ τὸ λείψανον] τὸ τίμιον λείψανον S

⁴ καὶ] ὅτι αὐτοῦ ἐστὶν 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 cæco*

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 δός¹ μοι ἵνα ἀγορά[*f.* 313r^a]σω βαῖτα καὶ κάμω; Ὅμως δὲ περιμένειν. Καὶ νεύει ὁ γέρον τῷ μαθητῇ αὐτοῦ ἀκολουθῆσαι. Καὶ ἀπέρχονται εἰς τὸν Ἅγιον Μάρκον ἕξω τῆς πόλεως – ἐκεῖ γὰρ εἶχε τὸ κελλίον αὐτοῦ² – καὶ λέγει τῷ γέροντι· Περιμένειν με, ἄββᾶ. Καὶ εἰσέρχεται καὶ φέρει τῷ γέροντι μαλάκιν ἔχον σταφίδας, ρόας,³ ἰσχάδας καὶ τρία κεράτια κέρματος. Καὶ ἐκβαλὼν ἐκ τοῦ στόματος αὐτοῦ ἐν τριμίσιν ἔδωκε τῷ γέροντι λέγων· Εὕξαι ὑπὲρ ἐμοῦ, ἄββᾶ. Καὶ ἐλθὼν ὁ γέρον πρὸς τὸν μαθητὴν αὐτοῦ ἔκλαυσε λέγων· Πόσους κρυπτούς ἔχει ὁ Θεός. Ζῆ οὖν Κύριος. Οὐ μὴ ἀποστρέψω τίποτε τῆς εὐλογίας, ὅτι ἀγάπη ἐστίν.

Μετὰ δὲ τὸ ἀναχωρῆσαι αὐτοὺς ἀπ' αὐτοῦ, μετ' ὀλίγας ἡμέρας ἀκούουσιν ὅτι ὁ μέγας οἰκονό[*f.* 313r^b]μος πονεῖ τὸ ἦπαρ αὐτοῦ δεινῶς καὶ ἀνάκειται εἰς τὸν Ἅγιον Μάρκον. Καὶ παραφαίνεται⁴ αὐτῷ ὁ ἅγιος Μάρκος ὁ ἀπόστολος καὶ εὐαγγελιστὴς λέγων αὐτῷ· Πέμψον φέρε τόνδε τῶν ἀπὸ ὀμμάτων καὶ ἐπιθήσει τὴν χεῖρα αὐτοῦ εἰς τὸν τόπον τοῦ πόνου καὶ ὑγιαίνει. Καὶ πέμψας τοὺς ἑαυτοῦ παῖδας ἔλαβεν αὐτὸν μετὰ παρακλήσεως καὶ βίας· καὶ εὐξαμένου αὐτοῦ καὶ ἐπιθέντος τὴν χεῖρα παραχρῆμα διεφορήθη ὁ πόνος. Καὶ ἀκουστὸν ἐγένετο ἐν ὅλῃ τῇ πόλει καὶ ἀκούσας ὁ πάππας ἐξῆλθεν ἰδεῖν τὸν⁵ ἀπὸ ὀμμάτων καὶ εὔρεν αὐτὸν κοιμηθέντα ἐν Κυριῷ. Καὶ ἀκουστὸν ἐγένετο ἐν τῇ Σκήτει καὶ ἐν ὅλῃ τῇ πόλει⁶ καὶ ἀνέβη ὁ γέρον μετὰ τοῦ μαθητοῦ αὐτοῦ καὶ πολλοὶ τῶν πατέρων συνανέβησαν με[*f.* 313v^a]τ' αὐτῶν καὶ εὐλογήθησαν παρὰ τοῦ μακαρίου συναδελφοῦ. Καὶ πᾶσα σχεδὸν ἡ πόλις ἐξῆλθεν καὶ εὐλογηθέντες ἐξεκόμισαν μετ' εὐχαριστίας καὶ δοξολογίας τὸ τίμιον αὐτοῦ λείψανον καὶ κατέθηκαν αὐτὸν ἐπάνω τοῦ ἄββᾶ Μάρκου τοῦ σαλοῦ. Ὁ δὲ βίος αὐτοῦ οὕτως⁷ ἦν, εἴ τι ἐδέχετο ἀγάπην, ἠγόραζεν ἕξ αὐτῶν μῆλα, σταφίδας, ρόας⁸ καὶ ἔρρόγευε⁹ δι' ἄλλου τινὸς ἐν τοῖς ξενῶσι τοῖς ἀρρώστοις κατὰ Κυριακὴν. Τεσσαράκοντα ὀκτῶ δὲ ἔτη ἐκτήσατο τὴν ἀρετὴν ταύτην τῆς διακονίας¹⁰ εἰς δόξαν Θεοῦ.

¹ δός] om C ² αὐτοῦ] om C ³ ρόας] ροιάς S

⁴ παραφαίνεται corr] παραφέρετε C and S (φαίνεται in ed. Britt Dahlman)

⁵ τὸν] τῶν C ⁶ καὶ ἐν ὅλῃ τῇ πόλει] om S ⁷ οὕτως] οὔτως S ⁸ ρόας] ροιάς S

⁹ ἔρρόγευε corr] ἐρόγευε C and S ¹⁰ ταύτην τῆς διακονίας] τῆς διακονίας ταύτης S

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 Περί¹ ἁγίας τινὸς καὶ σώφρονος κόρης

Ὁ αὐτὸς ἄββᾶς Δανιήλ ἀνέβη μετὰ τοῦ μαθητοῦ αὐτοῦ ἐν Ἀλεξανδρείᾳ καὶ διατριβόντων αὐτῶν ἐκεῖσε γέγονε πρᾶ[f. 313v^b]γμα τοιοῦτον. Ἀββᾶς τις τοῦ Ὀκτωκαιδεκάτου Ἀλεξανδρείας ἔσχεν υἷον καὶ ὁ υἱὸς αὐτοῦ ἔσχε γυναῖκα κόρην ὡς ἑτῶν δεκαοκτῶ καὶ ἔμενεν μετὰ τοῦ υἱοῦ αὐτοῦ. Ἦν δὲ ὁ υἱὸς αὐτοῦ ἄλιεύς. Ὁ δὲ ἐχθρὸς τῶν ψυχῶν ἡμῶν διάβολος ἤγειρε πόλεμον σαρκικὸν τῷ ἄββᾶ πρὸς τὴν νύμφην αὐτοῦ καὶ ἐζήτει εὐκαιρίαν τοῦ συγγενέσθαι μετ' αὐτῆς καὶ οὐχ εὔρισκεν. Ἦρξατο οὖν καταφιλεῖν αὐτὴν συνεχῶς καὶ ἡ κόρη ἠνείχετο αὐτοῦ ὡς πατρός.

Ἐν μιᾷ οὖν τῶν ἡμερῶν ἦλθον ἄλιεῖς ἐννύχιον καὶ κράζουσι τὸν νεώτερον, ἵνα ἀπελθόντες ἄλιεύσωσι. Μετὰ δὲ τὸ ἀναχωρῆσαι τὸν νεώτερον ἀνέστη ὁ πατήρ αὐτοῦ κατὰ τῆς κόρης καὶ λέγει αὐτῷ ἡ κόρη· Τί ἐστι τοῦτο, πάτερ; Ὑπάγε κατασφράγισαι· διαβολικὸν γάρ ἐστι τοῦ[f. 314r^a]το τὸ ἔργον. Ὁ δὲ οὐκ ἠνείχετο ἀπελθεῖν καὶ πολλὰ πικτεύσας οὐκ ἠνείχετο αὐτοῦ ἡ κόρη. Ἐκρέματο οὖν ἐπάνω τοῦ κραββάτου τὸ σπαθίον τοῦ υἱοῦ αὐτοῦ καὶ θέλων αὐτὴν φοβερίσαι γυμνοῖ τὸ σπαθιν κατ' αὐτῆς λέγων· Ἐάν μὴ ἀκούσης μου, μετὰ τοῦ σπαθίου τούτου διδῶ σε. Ἡ δὲ εἶπεν αὐτῷ· Ἐάν δεῖ με μέλος μέλος² γενέσθαι, τὸ παράνομον πρᾶγμα τοῦτο οὐδέποτε ποιῶ. Καὶ ὀργισθεὶς μετὰ θυμοῦ πέμπει ἄφνω τὸ σπαθιν³ – κατακυριευθεὶς ὑπὸ τοῦ διαβόλου – καὶ κατασπᾶ τὴν κόρην κατὰ τῶν αὐτῆς ποῶν⁴ καὶ διχοτομεῖ αὐτὴν. Καὶ εὐθέως ἐτύφλωσεν αὐτὸν ὁ Θεὸς καὶ περιῆγε ζητῶν τὴν θύραν καὶ οὐχ εὔρισκεν.

Ἔρχονται οὖν ἄλλοι ἄλιεῖς ζητοῦντες τὸν νεώτερον τὸ [f. 314r^b] διάφαυμα⁵ καὶ βαλόντες αὐτῷ φωνὴν ἀπεκρίθη ὁ πατήρ αὐτοῦ· Ὑπάγει ἄλιεῦσαι. Ποῦ οὖν ἔστιν ἡ θύρα ὅτι οὐ βλέπω; Καὶ λέγουσιν αὐτῷ· Ὡδέ ἐστι. Καὶ ἀνοιξάντων αὐτῶν καὶ εἰσελθόντων βλέπουσι τὸ πτώμα τὸ γεγονός. Καὶ λέγει αὐτοῖς· Κρατήσατέ με καὶ παράδοτε ὅτι φόνον πεποιήκα. Καὶ παραλαβόντες αὐτὸν παρέδωκαν τῷ ἄρχοντι τῆς πόλεως. Καὶ ὁ ἄρχων ἐξετάσας καὶ γνοὺς ἐξ αὐτοῦ πᾶσαν τὴν ἀλήθειαν βασανίσας ἐκόλασεν αὐτόν.

¹ Περί] + Τοῦ αὐτοῦ περὶ S ² μέλος] semel S

³ μετὰ θυμοῦ πέμπει ἄφνω τὸ σπαθιν] πέμπει ἄφνω μετὰ θυμοῦ τὸ σπαθιν S

⁴ ποῶν] φωῶν C

⁵ ζητοῦντες τὸν νεώτερον τὸ διάφαυμα] τὸ διάφαυμα ζητοῦντες τὸν νεώτερον S

N.596.5 BHG 2453, 2453b + epilogus *Tais Alexandrina*

A holy and chaste young woman

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.

Μετὰ ταῦτα λέγει ὁ ἀββᾶς Δανιήλ τῷ μαθητῇ αὐτοῦ· Ἀπέλθωμεν καὶ ἴδωμεν τὸ λείψανον τῆς κόρης. Καὶ ἐλθόντων αὐτῶν εἰς τὸ Ὁκτωκαιδέκατον Ἀλεξανδρείας ἤκουσαν περὶ αὐτοῦ οἱ πατέρες τοῦ Ὁκτωκαιδέκατου [f. 314v^a] καὶ οἱ μοναχοὶ ὅτι ἔρχεται ὁ ἀββᾶς Δανιήλ καὶ ἐξήλθον εἰς συνάντησιν αὐτοῦ. Καὶ λέγει αὐτοῖς ὁ γέρων· Ποιήσατε εὐχὴν, πατέρες. Οὐ γὰρ θάπτεται τῆς κόρης ταύτης τὸ λείψανον εἰ μὴ μετὰ τῶν πατέρων. Καὶ τινες ἐξ αὐτῶν διεγόγγυζον ὡς ὅτι γυναικὸς λείψανον ἐπιτρέπεται θάπτεσθαι¹ μετὰ τῶν πατέρων καὶ αὐτῆς φονευθείσης. Καὶ λέγει αὐτοῖς ὁ γέρων· Αὕτη ἡ κόρη ἀμᾶς μου καὶ ὑμῶν ἐστίν·² καὶ γὰρ περι³ σωφροσύνης ἀπέθανεν. Τότε λοιπὸν οὐδεὶς ἠναντιώθη⁴ τῷ γέροντι καὶ ἔθαψαν αὐτὴν μετὰ τῶν πατέρων. Καὶ ἀσπασάμενος τοὺς πατέρας ὑπέστρεψεν ὁ γέρων σὺν τῷ μαθητῇ αὐτοῦ εἰς τὴν Σκῆτιν.

Ἐν μιᾷ οὖν τῶν ἡμερῶν ἀδελφὸς ἐπολεμήθη ἐν τῇ αὐτῇ Σκῆτει⁵ ὑπὸ [f. 314v^b] τοῦ δαίμονος τῆς πορνείας καὶ ἐνοχλούμενος σφοδρῶς ἐλθὼν ἀνήγγειλε τῷ γέροντι. Καὶ λέγει αὐτῷ ὁ γέρων· Ὑπαγε εἰς τὸ Ὁκτωκαιδέκατον Ἀλεξανδρείας καὶ παράμεινον ἐπάνω τοῦ κοιμητηρίου τῶν πατέρων καὶ εἰπέ· Ὁ Θεὸς Θωμαΐδος βοήθησόν μοι καὶ ρῦσαί με ἐκ τοῦ πειρασμοῦ τῆς πορνείας⁶ καὶ ἐλπίζω εἰς τὸν θεὸν ὅτι ἀπαλάσση ἐκ τοῦ πειρασμοῦ τούτου. Ὁ δὲ ἀδελφὸς λαβὼν τὴν εὐχὴν καὶ τὴν ἐντολὴν τοῦ γέροντος ἔρχεται εἰς τὸ Ὁκτωκαιδέκατον καὶ ἐποίησε καθὼς προσέταξεν αὐτῷ ὁ γέρων. Καὶ ἐπανελθόντος αὐτοῦ εἰς τὴν Σκῆτιν μετὰ τρεῖς ἡμέρας προσπίπτει εἰς τοὺς πόδας τοῦ γέροντος καὶ λέγει αὐτῷ· Διὰ τοῦ Θεοῦ καὶ τῶν εὐχῶν σου, δέσποτα, ἤλευ[f. 315r^a]θερώθην τοῦ πολέμου τῆς πορνείας. Λέγει αὐτῷ ὁ γέρων· Πῶς ἠλευθερώθης; Λέγει αὐτῷ ὁ ἀδελφός· Μόνον ἐποίησα δώδεκα μετανοίας καὶ ἔθηκα ἐμαυτὸν ἐπάνω τοῦ κοιμητηρίου καὶ ἀφύπνωσα καὶ ἔρχεται μία κόρη καὶ λέγει μοι· Ἀββᾶ, ἀββᾶ, λάβε τὴν εὐλογίαν ταύτην καὶ ὕπαγε ἐν εἰρήνῃ εἰς τὸ κελλίον σου. Καὶ λαβὼν τὴν εὐλογίαν καὶ εὐθέως ἐκουφίσθην τοῦ πολέμου καὶ ἔγνων ὅτι ἠλευθερώθην. Τί δὲ ἦν ἡ εὐλογία οὐκ οἶδα. Καὶ λέγει αὐτῷ ὁ γέρων· Τοιαύτην ἔχουσι παρρησίαν παρὰ Θεῶ οἱ ἀγωνιζόμενοι ὑπὲρ τῆς σωφροσύνης.

¹ ἐπιτρέπεται θάπτεσθαι] ἐπιτρέπτεσθαι S ² καὶ ὑμῶν ἐστίν] ἐστίν καὶ ὑμῶν S

³ περι] ὑπὲρ S ⁴ ἠναντιώθη] ἐναντιώθη C ⁵ ἐν τῇ αὐτῇ Σκῆτει] om S

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 Περι¹ τῆς πατρικίας τῆς μετονομασθείσης εὐνοῦχου

Εὐνοῦχος ἔμεινεν εἰς τὴν ἑσωτέραν ἔρημον τῆς [f. 315r^b] Σκήτεως· εἶχε δὲ τὸ κελλίον ὡς ἀπὸ μιλίων² δέκα καὶ ὀκτώ τῆς αὐτῆς Σκήτεως. Ἄπαξ οὖν τῆς ἑβδομάδος παρέβαλε τῷ ἀββᾶ Δανιήλ νυκτός, μηδενὸς γινώσκοντος εἰ μὴ τοῦ μαθητοῦ αὐτοῦ καὶ μόνου. Παρήγγειλε δὲ ὁ γέρων τῷ μαθητῇ αὐτοῦ ἵνα γεμίζη κεράμιον ὕδατος τῷ αὐτῷ εὐνοῦχῳ ἅπας τῆς ἑβδομάδος καὶ ἀποφέρων καὶ τιθὼν τὸ κεράμιον πρὸς τὴν θύραν³ ἕξω. Κροῦε μόνον καὶ ἀναχώρει, μὴδὲ ὄλως ὀμιλῶν μετ' αὐτοῦ, ἀλλὰ μόνον ἐπισκέπτου. Καὶ εἶποτε εὐρῆς ὄστρακον ἔγγιστα τῆς θύρας τοῦ σπηλαίου γεγραμμένον φέρε αὐτὸ μετὰ σοῦ. Οὕτως οὖν ἐποίει ὁ μαθητὴς ἐκεῖνος. Ἐν⁴ μιᾶ οὖν τῶν ἡμερῶν εὐρίσκει ὄστρακον ὁ μαθητὴς ἐπιγεγραμμένον· [f. 315v^a] Φέρε τὰ ἐργαλεῖα καὶ δεῦρο μόνος ἀλλὰ καὶ ὁ μαθητὴς σου. Καὶ ἀναγνοὺς ὁ γέρων τοῦ ὄστράκου τὴν ἐπιγραφὴν ἔκλαυσε κλαυθμὸν μέγαν καὶ λέγει πρὸς τὸν μαθητὴν· Ἀβάλε τῇ ἑσωτέρᾳ ἐρήμῳ ποῖον στυλον ἐξαφίει σήμερον. Καὶ λέγει τῷ μαθητῇ αὐτοῦ· Βάστα ταῦτα τὰ σκεύη καὶ δεῦρο ἀκολούθει⁵ μοι. Οὐαί, ἄγωμεν συντόμως φθάσωμεν τὸν γέροντα, μήποτε στερηθῶμεν τῶν εὐχῶν αὐτοῦ· πρὸς τὸν Κύριον γὰρ ὀδεύει. Καὶ κλαύσαντες ἀμφοτέροι ἀπῆλθον καὶ εὐρίσκουσιν αὐτὸν πυρετῷ σφοδρῷ κατεχόμενον. Καὶ ρίπτει ἑαυτὸν ὁ γέρων εἰς τὸ στήθος αὐτοῦ καὶ ἔκλαυσε πολλὰ καὶ εἶπεν· Μακάριος εἶ ὅτι τὴν ὥραν ταύτην φροντίζων κατεφρόνησας [f. 315v^b] βασιλείας ἐπιγείους καὶ πάντων ἀνθρώπων. Καὶ λέγει αὐτῷ ὁ εὐνοῦχος· Μακάριος εἶ σύ, νέε Ἀβραάμ καὶ ξενοδόχε Χριστοῦ, ὅτι πόσους καρπούς δέχεται ὁ Κύριος διὰ τῶν χειρῶν σου. Καὶ λέγει αὐτῷ ὁ γέρων· Ποίησον ἡμῖν εὐχὴν, πάτερ. Λέγει αὐτῷ ὁ εὐνοῦχος· Ἐγὼ χρεῖαν ἔχω πολλῶν εὐχῶν ἐν ταύτῃ τῇ ὥρᾳ. Λέγει αὐτῷ ὁ γέρων· Εἰ προέλαβον ἐγὼ εἰς τὴν ὥραν ταύτην εἶχον παρακαλέσαι ὑπὲρ σοῦ. Καὶ ἀνακαθίσας ἐπὶ τοῦ ψιαθίου ὁ εὐνοῦχος περιλαμβάνει τὴν κεφαλὴν τοῦ γέροντος καὶ κατεφίλει λέγων· Ὁ Θεὸς ὁ ὀδηγήσας με ἐν τῷ τόπῳ τούτῳ, αὐτὸς πληρώσει μετὰ τοῦ γήρω⁶ σου ὡς μετὰ Ἀβραάμ. Καὶ λαβὼν ὁ γέρων τὸν μαθητὴν αὐτοῦ ἔρριπεν αὐτὸν εἰς⁷ τὰ γό[f. 316r^a]νατα τοῦ εὐνοῦχου λέγων· Εὐλόγησον τὸ τέκνον μου, πάτερ. Καὶ καταφιλήσας αὐτὸν λέγει αὐτῷ· Ὁ Θεὸς ὁ παρεστηκώς μοι ἐν τῇ ὥρᾳ ταύτῃ τοῦ χωρίσαι με ἐκ τοῦ σώματος τούτου, ὁ εἰδώς⁸ πόσα βήματα ἔβαλεν εἰς τὸ κελλίον τοῦτο ὁ

¹ Περι] + Τοῦ αὐτοῦ περὶ S ² μιλίων] μηλίων C ³ τὴν θύραν] τῇ θύρᾳ S

⁴ Ἐν] om C ⁵ ἀκολούθει] ἀκολούθη C ⁶ γήρω^s] γήρους C ⁷ εἰς] ἐπὶ S

⁸ εἰδώς corr] εἰδῶς S εἰδῶν C

N.596.2 BHG 79, 80 *Anastasia patricia sub Iustiniano*

The Patrician Lady renamed as a eunuch

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

ἀδελφός οὗτος διὰ τὸ ὄνομά Σου, αὐτός¹ ἀνάπαυσον τὸ πνεῦμα τῶν πατέρων αὐτοῦ ἐπ' αὐτῶ, ὡς ἀνέπαυσας τὸ πνεῦμα Ἡλιοῦ ἐπὶ Ἐλισσαιέ. Καὶ λέγει τῷ γέροντι ὁ εὐνοῦχος· Διὰ τὸν Κύριον μὴ ἀποδύσητέ με ἅ φορῶ, ἀλλ' ὡς εἰμί, οὕτως² με πέμψατε πρὸς Κύριον, καὶ μὴ μάθη ἄλλος τίς ποτε τὰ περὶ ἐμοῦ, εἰ³ μὴ ὑμεῖς μόνοι.⁴ Καὶ λέγει τῷ γέροντι· Δός μοι κοινωνήσαι. Καὶ κοινωνήσας λέγει· Δότε μοι τὴν ἐν Χριστῷ ἀγάπην καὶ εὐξασθε⁵ ὑπὲρ ἐμοῦ. Καὶ ἀναβλέπει⁶ εἰς τὰ δεξιὰ [f. 316r^b] καὶ λέγει· Καλῶς ἦλθετε, ἄγωμεν. Καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς πῦρ. Καὶ ποιεῖ εἰς τὸ στόμα αὐτοῦ σταυρὸν καὶ λέγει· *Εἰς χεῖρας σου ὁ Θεός⁷ παρατίθημι τὸ πνεῦμα μου.* Καὶ οὕτως παρέδωκε τὴν ψυχὴν αὐτοῦ τῷ Κυρίῳ.

Καὶ κλαύσαντες οἱ ἀμφοτέροι ὥρυξαν ἔμπροσθεν τοῦ σπηλαίου καὶ ἀποδυσάμενος ὁ γέρον ἅ ἐφόρει, λέγει τῷ μαθητῇ αὐτοῦ· Ἐνδυσον αὐτὸν ἐπάνω ὧν φορεῖ. Ἐφόρει δὲ φασκίδιν σεβεντινὸν ἔσωθεν καὶ κεντόνιν. Ἐνδύων δὲ αὐτὸν ὁ ἀδελφός προσέχει καὶ βλέπει ὅτι τὰ βιζία αὐτοῦ γυναικὸς εἰσὶν καὶ ὡς ἐπὶ φύλλων δύο ξηρῶν καὶ οὐκ ἐλάλησεν. Καὶ θάψαντες αὐτὸν ἐποίησαν εὐχήν. Καὶ λέγει ὁ γέρον τῷ μαθητῇ αὐτοῦ· Καταλύσωμεν σήμερον τὴν [f. 316v^a] νηστείαν καὶ ποιήσωμεν ἀγάπην ἐπάνω τοῦ γέροντος. Καὶ κοινωνήσαντες εὖρον ἔχοντα αὐτὸν ὀλίγας παξαμάδας καὶ βρεκτά.

Καὶ ποιήσαντες ἀγάπην ἐπάνω αὐτοῦ καὶ βαστάξαντες τὴν σειρὰν ἦν ἔκαμνεν, ἦλθον εὐχαριστοῦντες τῷ θεῷ εἰς τὸ κελλίον ἑαυτῶν.⁸ Λέγει ὁ μαθητῆς τῷ γέροντι· Οἶδας, πάτερ, ὅτι ὁ εὐνοῦχος ἐκεῖνος γυνὴ ἦν; Ἐνδύων γὰρ αὐτὸν τὰ βιζία αὐτοῦ εἶδον καὶ γυναικὸς ἦσαν ὡς φύλλα μεμαραμμένα. Λέγει αὐτῷ ὁ γέρον· Οἶδα, τέκνον, ὅτι γυνὴ ἐστίν. Θέλεις οὖν ἐξηγήσομαί σοι τὰ περὶ αὐτῆς; Ἄκουσον.⁹ Αὕτη πρώτη πατρικία ἦν τοῦ παλατίου καὶ ὁ βασιλεὺς Ἰουστινιανὸς ἠθέλησε λαβεῖν αὐτὴν ἐν τῷ παλατίῳ διὰ τὴν πολ[^af. 316v^b]λὴν σύνεσιν αὐτῆς. Μανθάνει οὖν ἡ Θεοδώρα καὶ ἀγανακτεῖ καὶ ἐβούλετο ἐξορίσαι αὐτὴν. Γνωστὸν δὲ αὐτῇ ἐγένετο περὶ τούτου καὶ μισθοῦται πλοῖον καὶ νυκτὸς ἐμβαλομένη τινὰ τῶν αὐτῆς πραγμάτων καὶ φυγῆ χρησαμένη καταλαμβάνει τὴν Ἀλεξάνδρειαν καὶ κατοικεῖ εἰς τὸ Πέμπτον Ἀλεξανδρείας, ἐν οἷς καὶ συνεστήσατο ἐκεῖ μοναστήριον, καὶ¹⁰ λέγεται ἕως τῆς σήμερον τὸ Τῆς Πατρικίας. Καὶ

¹ αὐτός] om C ² οὕτως] οὗτος C ³ εἰ] ἡ C ⁴ ὑμεῖς μόνοι] μόνοι ὑμεῖς S

⁵ εὐξασθε]εὐξασθαι C ⁶ ἀναβλέπει] εἰς ἀνατολὰς καὶ add S ⁷ ὁ θεός] om S

⁸ ἑαυτῶν.] Ὀδευόντων δὲ αὐτῶν add S ⁹ Ἄκουσον] Ἰδοῦ, ἄκουσον S

¹⁰ ἐκεῖ μοναστήριον, καὶ] μοναστήριον ἐκεῖ ὁ καὶ 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

μετὰ τὸ ἀποθανεῖν τὴν Θεοδώραν πάλιν μανθάνει ὅτι βούλεται¹ ὁ βασιλεὺς μεταστειλασθαι αὐτὴν καὶ πάλιν ἔφυγε νυκτὸς ἀπὸ Ἀλεξανδρείας καὶ ἦλθεν ἐνταῦθα ἔγγιστά μου μόνη καὶ παρεκάλεσέ με δοῦναι αὐτῇ κελλίον ἔξω τῆς Σκήτεως [f. 317r^a] καὶ ἀνέθετό μοι πάντα τὸ καταλεπτὸν τοῦ² πράγματος καὶ ἔδωκα αὐτῇ τὸ σπήλαιον τοῦτο καὶ μετημφιάσατο εἰς τὸ ἀνδρικὸν σχῆμα. Ἦδη οὖν σήμερον εἴκοσι ὀκτῶ ἔτη ἔχει ἐν τῇ Σκήτει καὶ οὐδεὶς ἔγνω αὐτὴν εἰ μὴ σὺ καὶ ἄλλος εἷς ἀδελφὸς καὶ ἐγὼ ὁ γέρον. Ὅτε γὰρ ἀπηρχόμην ἐν τόπῳ τινί, παρήγγελον τῷ ἀδελφῷ ἵνα γεμίζη αὐτῇ τὸ κεράμιον τοῦ ὕδατος. Οὐδεὶς δὲ ἔμαθε τίς ἐστίν, εἰ μὴ σὺ ἦδη μόνος. Πόσους οὖν μαγιστριανούς ἔπεμψεν ὁ βασιλεὺς Ἰουστινιανὸς εἰς ἀναζήτησιν αὐτῆς, οὐ μόνον δὲ αὐτὸς ἀλλὰ καὶ ὁ πάπας Ἀλεξανδρείας καὶ πᾶσα ἡ πόλις, καὶ οὐδεὶς οἶδε³ τὸ ἐν ποίῳ τόπῳ διάγει⁴ ἔως τῆς σήμερον ἡμέρας. Ἴδε οὖν πῶς⁵ οἱ βασιλικῶς ἀ[f. 317r^b]νατραφέντες ἀγωνίζονται κατὰ τοῦ διαβόλου καὶ συντρίβουσι τὸ σῶμα αὐτῶν, ἡμεῖς δὲ ἐν τῷ κόσμῳ γενόμενοι ἄρτον οὐκ εὐποροῦμεν χορτασθῆναι καὶ εἰς τὸ μοναχικὸν ἐλθόντες σπαταλῶμεν καὶ μίαν ἀρετὴν κτήσασθαι οὐ δυνάμεθα. Εὐξώμεθα οὖν ὅπως ὁ Κύριος καὶ ἡμᾶς ἀξιώσῃ τοῦ αὐτοῦ δρόμου τυχεῖν καὶ μετὰ τῶν ἁγίων πατέρων ἡμῶν εὐρεῖν ἔλεος ἐν ἐκείνῃ τῇ ἡμέρᾳ, καὶ μετὰ τοῦ ἀββᾶ Ἀναστασίου τοῦ εὐνούχου – Ἀναστασία γὰρ ἐλέγετο–, εὐχαῖς καὶ πρεσβείαις τῆς δεσποίνης ἡμῶν τῆς Θεοτόκου καὶ πάντων τῶν ἁγίων καὶ τοῦ ἀββᾶ Δανιὴλ ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

596.10 Περὶ ἀργυροπράτου τινὸς⁶ καὶ τῆς γυναικὸς αὐτοῦ

Ἦν τις ἀργυροπράτης [f. 317v^a] ἐν Ἀντιοχείᾳ τῇ μεγάλῃ νεώτερος ὀνόματι Ἀνδρόνικος. Ἔλαβε δὲ γυναῖκα θυγατέρα ἀργυροπράτου ὀνόματι Ἰωάννου, τὸ δὲ ὄνομα αὐτῆς Ἀθανασία, ὄντως γὰρ⁷ ἀθανασία τοῖς ἔργοις καὶ τῷ λογισμῷ. Ἦν δὲ ὁ Ἀνδρόνικος εὐλαβὴς πάνυ καὶ καλῶν ἔργων μεμεστωμένος, ὁμοίως δὲ καὶ ἡ γυνὴ αὐτοῦ. Ἦσαν δὲ πλούσιοι σφόδρα. Οὗτος 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 ἕτερον εἰς λόγον τῆς περιουσίας καὶ τοῦ ἐργαστηρίου. Πᾶσα δὲ ἡ πόλις ἠγάπα τὸν κύριον Ἀνδρόνικον διὰ τὴν ἐπιείκειαν αὐτοῦ. Ἔγνω δὲ τὴν γυναῖκα αὐτοῦ⁸ καὶ συλλαβοῦσα ἔτεκεν υἱὸν καὶ [f. 317v^b] ἐπωνόμασεν αὐτὸν Ἰωάννην. Ἐτι δὲ ἐν γαστρὶ λαβοῦσα

¹ βούλεται] βούλετε C ² τοῦ] τὰ τοῦ S ³ οἶδε] ἔγνω S ⁴ διάγει] διῆγεν S

⁵ πῶς] πῶς καὶ S ⁶ Περὶ ἀργυροπράτου τινὸς] Περὶ τοῦ ἀργυροπράτου (om τινὸς) S

⁷ ὄντως γὰρ] καὶ ὄντως S ⁸ Ἔγνω δὲ τὴν γυναῖκα αὐτοῦ] om C

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

ἔτεκε θυγατέρα καὶ ἐπωνόμασεν αὐτὴν Μαρίαν. Καὶ οὐκέτι προσέθετο προσεγγίσει αὐτῇ ὁ Ἄνδρόνικος, ἀλλ' ἦν αὐτοῦ ἡ σπουδὴ εἰς τὰς φιλοπονίας μετὰ καὶ ἄλλων φιλοχρίστων ἀργυροπρωτῶν. Κατὰ κυριακὴν καὶ δευτέραν καὶ τετράδα καὶ παρασκευὴν ἀπὸ ἐσπέρας ἕως πρωῆ ὑπῆγεν ὁ Ἄνδρόνικος εἰς τὰ λούσματα τῶν ἀνδρῶν τῶν ἀδελφῶν, ὁμοίως δὲ καὶ ἡ γυνὴ αὐτοῦ εἰς τὰ λούσματα τῶν γυναικῶν τῆς φιλοπονίας ἕνεκα.¹

Καὶ μετὰ δωδεκαετῆ χρόνον μιᾶ τῶν ἡμερῶν εἰσῆλθεν ἡ κυρία Ἀθανασία ἀπὸ τῆς φιλοπονίας ἀπὸ ὄρθρου καὶ ἀπῆλθεν ἐπισκέψασθαι τὰ παιδιά αὐτῆς καὶ [f. 318r^a] εὐρίσκει αὐτὰ στενάζοντα. Ἡ δὲ παραχθεῖσα ἀνέβη ἐν τῇ κλίνῃ αὐτῆς καὶ ἔθηκεν ἀμφοτέρα ἐπὶ τὸ στῆθος αὐτῆς. Ὁ δὲ μακάριος Ἄνδρόνικος εἰσελθὼν ἤρξατο κατακράζειν τῆς γυναικὸς αὐτοῦ ὡς πολλὰ κοιμωμένης. Ἡ δὲ εἶπεν· Μὴ ὀργίζου, κύριέ μου, τὰ παιδιά γὰρ ἀσθενοῦσιν. Καὶ ἀψάμενος αὐτῶν εὗρεν αὐτὰ πυρετῶ συνεχόμενα καὶ στενάξας λέγει· Τὸ θέλημα Κυρίου γενέσθω. Καὶ ἀπῆλθεν ἕξω τῆς πόλεως προσεύξασθαι εἰς τὸν ἅγιον Ἰουλιανὸν – ἐκεῖ γὰρ κεῖνται οἱ γονεῖς αὐτῶν. Ἐποίησε δὲ ἐκεῖ ἕως ἕκτης ὥρας καὶ ὑποστρέψας ἀκούει ὀλολυγμοῦ καὶ θορύβου γινομένου ἐν τῇ οἰκίᾳ αὐτοῦ. Ὁ δὲ παραχθεῖς ἔδραμε καὶ εὐρίσκει σχεδὸν πᾶσαν τὴν πόλιν ἐν τῇ οἰκίᾳ [f. 318r^b] αὐτοῦ καὶ τὰ παιδιά ἀποθανόντα. Καὶ ἰδὼν τὰ νήπια ὁμοῦ κείμενα ἐν τῇ κλίνῃ εἰσελθὼν ἐν τῷ εὐκτηρίῳ αὐτοῦ ἔρριπεν ἑαυτὸν ἐμπροσθε τοῦ Σωτῆρος καὶ κλαίων εἶπεν· *Αὐτὸς γυμνὸς ἐξῆλθον ἐκ κοιτίας μητρὸς μου, γυμνὸς καὶ ἀπελεύσομαι ἐκεῖ· ὁ Κύριος ἔδωκεν, ὁ Κύριος ἀφείλατο· ὡς τῷ Κυρίῳ ἔδοξεν, οὕτως καὶ ἐγένετο· εἶη τὸ ὄνομα Κυρίου εὐλογημένον ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.* Ἡ δὲ γυνὴ αὐτοῦ ἐζήτει πνίξαι ἑαυτὴν λέγουσα ὅτι μετὰ τῶν τέκνων μου ἀποθανοῦμαι.

Συνῆλθε δὲ πᾶσα ἡ πόλις εἰς τὸ ἐξόδιον τῶν παιδίων ὥστε καὶ τὸν πατριάρχην συνόλω τῷ κλήρῳ ἔλθειν. Καὶ κατέθηκαν αὐτὰ ἐν τῷ μαρτυρίῳ τοῦ ἁγίου Ἰουλιανοῦ ἐπάνω τῶν πάπ[*f.* 318v^a]πων αὐτῶν. Λαβὼν δὲ τὸν μακάριον Ἄνδρόνικον ὁ πατριάρχης εἰς τὸ ἐπισκοπεῖον εἰσῆλθεν, ἡ δὲ γυνὴ αὐτοῦ οὐκ ἠθέλησεν εἰς τὸν οἶκον αὐτῆς ἀπελθεῖν, ἀλλ' εἰς τὸ μαρτύριον ἐκοιμήθη. Μεσοῦσης δὲ τῆς νυκτὸς παραφαίνεται αὐτῇ ὁ μάρτυς ἐν σχήματι μοναχοῦ λέγων αὐτῇ· Τί οὐκ ἀφίεις² ἀναπαῆναι τοὺς ὦδες; Ἡ δὲ εἶπεν· Κύριέ μου, μὴ λυπηθῆς κατ' ἐμοῦ, ἐπειδὴ πονοῦσα εἰμί· δύο γὰρ τέκνα ἔσχον μόνα καὶ σήμερον τὰ δύο ἐξεκόμισα ὁμοῦ. Ὁ δὲ λέγει

¹ ἕνεκα] om C and S, add. mss nonnulli

² ἀφίεις] ἀφίης 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

αὐτῇ· Πόσου χρόνου ἦσαν τὰ παιδιά σου; Λέγει αὐτῷ· Δώδεκα χρόνων¹ ὁ εἶς καὶ τὸ ἄλλο δέκα. Ὁ δὲ πρὸς αὐτὴν· Τί οὖν ὑπὲρ ἐκείνων κλαίεις, εἶθε ἔκλαιες τὰς ἀμαρτίας σου; Λέγω σοι γὰρ γύ[*f.* 318^v^b]ναὶ ὅτι ὄν τρόπον ἀπαιτεῖ ἡ φύσις τοῦ ἀνθρώπου τὴν βρῶσιν, καὶ ἀδύνατον μὴ δοῦναι αὐτῇ φαγεῖν, οὕτως καὶ τὰ νήπια ἀπαιτοῦσι τὸν Χριστὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ τὰ μέλλοντα ἀγαθὰ λέγοντα· Δικαιοκρίτα, ἐστέρησας ἡμᾶς τῶν ἐπιγείων, μὴ στερήσης ἡμᾶς καὶ τῶν ἐπουρανίων. Ἡ δὲ ἀκούσασα κατενύγη καὶ μετέβαλε τὸ πένθος εἰς χαρὰν λέγουσα· Εἰ ἄρα ζῶσι τὰ τέκνα μου ἐν οὐρανοῖς, τί κλαίω; Καὶ στραφεῖσα ἐζήτησε τὸν λαλήσαντα αὐτῇ ἀββᾶν, καὶ περιελθοῦσα ὄλον τὸν ναὸν οὐχ εὔρεν. Καὶ κρούει τῷ θυρωρῷ λέγουσα· Ποῦ ἔστιν ὁ ἀββᾶς ὁ εἰσελθὼν ὧδε ἄρτι; Λέγει αὐτῇ ὁ θυρωρός· Βλέπεις ἡσφαλισμένας τὰς θύρας πάσας² καὶ λέγεις ποῦ ἔστιν ὁ εἰσελθὼν ὧ [*f.* 319^r^a]δε ἀββᾶς ἄρτι; Καὶ ἐφιλοσόφησεν ὁ παραμονάριος γνοὺς ὅτι ὀπτασίαν εἶδεν. Ἡ δὲ φόβῳ συσχεθεῖσα παρεκάλεσεν ἀπελθεῖν εἰς τὸν οἶκον αὐτῆς. Καὶ λαβὼν αὐτὴν ὁ θυρωρός εἰσήγαγεν αὐτὴν εἰς τὸν οἶκον αὐτῆς. Καὶ διήγησατο τῷ ἀνδρὶ αὐτῆς ἃ εἶδεν. Τότε λέγει πρὸς αὐτὸν ἡ μακαρία Ἀθανασία· Ὅντως, κύριέ μου, καὶ ἐν τῇ ζωῇ τῶν νηπιῶν ἠθέλησά σοι εἰπεῖν καὶ ἠρυθρίων, ἰδοὺ οὖν καὶ μετὰ τὸν θάνατον αὐτῶν λέγω σοι. Ἐὰν ἀκούσης μου, βάλλεις με εἰς μοναστήριον καὶ κλαίω τὰς ἀμαρτίας μου. Καὶ λέγει αὐτῇ· Ὑπάγε, δοκίμασον τὸν λογισμόν σου μίαν ἑβδομάδα, καὶ ἐὰν ἐπιμείνης τῷ σκοπῷ τοῦτο λαλοῦμεν. Ἡ δὲ πάλιν ἐλθοῦσα τὸν αὐτὸν λόγον εἶπεν καὶ μετα[*f.* 319^r^b]καλεῖται ὁ μακάριος Ἀνδρόνικος τὸν πενθερὸν αὐτοῦ, παραδιδούς αὐτῷ πᾶσαν τὴν οὐσίαν αὐτοῦ λέγων αὐτῷ.³ Εἰς τοὺς ἀγίους τόπους ὑπάγωμεν εὐξασθαι. Ἐὰν οὖν συμβῇ ἡμῖν τὸ ἀνθρώπινον, ἔχεις πρὸς τὸν Θεὸν τὸ πῶς ποιήσεις μετὰ τῆς οὐσίας ταύτης. Παρακαλῶ σε οὖν καλῶς ποιῆσαι μετὰ τῆς ψυχῆς σου καὶ νοσοκομεῖον ποιῆσαι τὰ ὧδε καὶ ξενοδοχεῖον μοναχῶν. Καὶ ἐλευθερώσας τὰ ἀνδράποδα αὐτοῦ ἔδωκεν αὐτοῖς λεγάτα καὶ λαβὼν μικρὰν εὐλογίαν καὶ δύο ἄλογα ἐξῆλθε νυκτὸς ἐκ τῆς πόλεως αὐτὸς καὶ ἡ γυνὴ αὐτοῦ μόνοι. Ἡ δὲ μακαρία Ἀθανασία μακρόθεν εἶδε τὸν οἶκον αὐτῆς καὶ ἀναβλέψασα εἰς τὸν οὐρανὸν εἶπεν· Ὁ Θεὸς ὁ εἰπὼν τῷ Ἀβραάμ καὶ τῇ Σάρρα [*f.* 319^v^a] *ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ δεῦρο εἰς γῆν ἣν ἄν σοι δείξω*, αὐτὸς καὶ τὰ νῦν ὀδήγησον ἡμᾶς εἰς τὸν φόβον σου. Ἰδοὺ γὰρ εἰδάσαμεν τὸν οἶκον ἡμῶν ἀνεωγμένον διὰ τὸ ὄνομά σου, μὴ κλείσης ἔμπροσθεν ἡμῶν τὴν θύραν τῆς βασιλείας σου. Καὶ κλαύσαντες οἱ ἀμφότεροι ἀπῆλθον.

¹ χρόνων] χρόνον C ² τὰς θύρας πάσας] πάσας τὰς θύρας S

³ Παραδιδούς... λέγων αὐτῷ] Καὶ παραδιδούς αὐτῷ πᾶσαν τὴν περιουσίαν αὐτῶν λέγων πρὸς αὐτόν S

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

Καὶ φθάσαντες τοὺς ἁγίους τόπους προσεκύνησαν καὶ συντυχόντες πολλοὺς πατέρας καταλαμβάνουσι τὸν ἅγιον Μηνᾶν Ἀλεξανδρείας καὶ ἀπολαύουσι τοῦ μάρτυρος. Παρακύπτει οὖν ὁ Ἀνδρόνικος περὶ ὥραν ἐνάτην¹ καὶ βλέπει μοναχὸν μετὰ λαϊκοῦ μάχην ποιοῦντα καὶ λέγει τῷ λαϊκῷ· Διατί ὑβρίζεις τὸν ἀββᾶν; Λέγει αὐτῷ· Δέσποτα, ἐπὶ τὴν Σκῆτιν ἐμισθώσατο τὸ ζῶόν μου καὶ λέγω αὐτῷ ἄγωμεν ἄρτι ἵνα [f. 319v^b] ὀδεύσωμεν ὄλην τὴν νύκτα καὶ αὔριον ἕως ὥρας ἕκτης, ἵνα φθάσωμεν πρὸ τοῦ καύματος, καὶ οὐ θέλει ἵνα ἄρτι ἀπέλθωμεν. Λέγει αὐτῷ ὁ κύρις Ἀνδρόνικος· Ἐχεις ἄλλο ἐν ζῶον; Λέγει αὐτῷ· Ναί. Εἶπεν δὲ αὐτῷ· Ὑπαγε φέρε μοι αὐτὸ καὶ ἔλθε καὶ λαμβάνω ἐγὼ τὸ ἐν ζῶον καὶ ὁ ἀββᾶς τὸ ἐν, ὅτι καγὼ εἰς τὴν Σκῆτιν θέλω κατελθεῖν. Ὁ δὲ Ἀνδρόνικος λέγει τῇ γυναικὶ αὐτοῦ· Μείνον ὧδε πρὸς τὸν ἅγιον Μηνᾶν, ἕως οὐ κατέρχομαι εἰς τὴν Σκῆτιν καὶ εὐλογοῦμαι παρὰ τῶν πατέρων καὶ ἀνέρχομαι. Λέγει αὐτῷ ἡ γυνὴ αὐτοῦ· Λάβε με μετὰ σοῦ. Λέγει αὐτῇ· Γυνὴ οὐκ ἀπέρχεται εἰς Σκῆτιν. Ἡ δὲ λέγει αὐτῷ μετὰ κλαυθμοῦ· Ἐχεις πρὸς τὸν ἅγιον Μηνᾶν, ἐὰν ἀπομείνης καὶ μὴ ἐλθῶν καταστήσης με εἰς [f. 320r^a] μοναστήριον. Καὶ ἀσπασάμενοι ἀλλήλους ἐχωρίσθησαν.

Κατέβη δὲ αὐτὸς εἰς τὴν Σκῆτιν καὶ προσκυνήσας τοὺς πατέρας κατὰ λαύραν, ἤκουσε τὰ περὶ τοῦ ἀββᾶ Δανιήλ, καὶ ἀπελθὼν κόπῳ πολλῷ ἠδυνήθη αὐτῷ συντυχεῖν. Ἀνέθετο οὖν πάντα τῷ γέροντι καὶ λέγει αὐτῷ ὁ γέρον· Ἀπελθε φέρε τὴν γυναῖκα σου καὶ ποιῶ σοι γράμματα καὶ ἀποφέρεις αὐτὴν εἰς Θηβαῖδα εἰς τὸ μοναστήριον τῶν Ταβεννησιωτῶν. Ὁ δὲ Ἀνδρόνικος ἐποίησε καθὼς εἶπεν αὐτῷ ὁ γέρον καὶ ἀπελθὼν ἠνεγκεν αὐτὴν πρὸς τὸν γέροντα καὶ ἐλάλησεν αὐτοῖς τὸν λόγον τῆς σωτηρίας, καὶ ποιήσας γράμματα ἀπέστειλεν αὐτοὺς εἰς τὸ μοναστήριον τῶν Ταβεννησιωτῶν. Καὶ ἐπαναλύσαντι τῷ Ἀνδρονίκῳ ἔδω[^b]κεν ὁ γέρον τὸ σχῆμα καὶ ἐδίδαξεν αὐτὸν τὰ τοῦ μοναχικοῦ. Καὶ ἔμεινε παρ' αὐτῷ ἕτη δώδεκα.

Μετὰ δὲ ταῦτα παρεκάλεσε τὸν γέροντα ἀπολυῖσαι αὐτὸν ἐπὶ τοὺς ἁγίους τόπους. Ὁ δὲ ποιήσας αὐτῷ εὐχὴν ἀπέλυσεν. Ὁ δὲ ἀββᾶς Ἀνδρόνικος κατὰ τὴν Αἴγυπτον ὀδεύων ἐκάθισεν ὑπὸ κάτω ἀκανθαίας, ἵνα λάβῃ ψυχὴν ἐκ τοῦ καύματος. Καὶ ἰδοὺ κατ' οἰκονομίαν θεοῦ ἡ γυνὴ αὐτοῦ ἐρχομένη ἐν ἀνδρικῷ σχήματι ἀπιούσα καὶ αὐτὴ ἐπὶ τοὺς ἁγίους τόπους. Καὶ ἀσπασάμενοι ἀλλήλους ἐγνώρισεν ἢ περιστερὰ τὸν ὁμόζυγον. Αὐτὸς δὲ πῶς εἶχε γνωρίσαι τοιοῦτον κάλλος μαρανθὲν καὶ ὡς Αἰθίοπα² φαινομένην; Λέγει οὖν αὐτῷ· Ποῦ ἀπέρχη, κύρι ἀββᾶ; Λέγει αὐτῇ· Ἐπὶ

¹ ἐνάτην] ἐνάτην C and S ² Αἰθίοπα] Αἰθίοπα C

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."

τούς ἁγίους [f. 320ν^a] τόπους. Λέγει αὐτῶ· Κἀγὼ ἐκεῖ θέλω ἀπελθεῖν. Λέγει οὖν αὐτῆ· Καὶ θέλεις ὀδεύσωμεν ὁμοῦ ἀμφότεροι, ἀλλ' ὡς μὴ ὄντες ὁμοῦ, οὕτως ὀδεύσωμεν τῆ σιωπῆ; Ὁ δὲ Ἀνδρόνικος λέγει· Ὡς κελεύεις. Λέγει αὐτῶ· Ὅντως¹ οὐκ εἶ ὁ μαθητῆς τοῦ ἀββᾶ Δανιήλ; Λέγει αὐτῆ· Ναί. Καὶ λέγει αὐτῶ· Οὐκ Ἀνδρόνικος ὀνομάζει;² Λέγει· Ναί. Καὶ εἶπεν αὐτῶ· Αἱ εὐχαὶ τοῦ γέροντος συνοδεύουσιν ἡμῖν. Λέγει ὁ Ἀνδρόνικος· Ἀμήν.

Συνοδεύσαντες οὖν καὶ προσκυνήσαντες τοὺς ἁγίους τόπους ἐπανέλυσαν ἐν Ἀλεξανδρείᾳ καὶ λέγει ὁ ἀββᾶς Ἀθανάσιος τῶ ἀββᾶ Ἀνδρονίκῳ· Θέλεις μείνωμεν ὁμοῦ εἰς κελλίον; Λέγει ὁ Ἀνδρόνικος· Ναί, ὡς κελεύεις. Θέλω δὲ πρῶτον ἀπελθεῖν καὶ λαβεῖν τὴν εὐχὴν τοῦ γέροντος. Λέγει αὐτῶ ὁ ἀββᾶς Ἀθα[f. 320ν^b]νάσιος· Ὑπαγε καὶ μένω σε εἰς τὸ Ὀκτωκαιδέκατον, καὶ ἐὰν ἔρχῃ, ὡς ὠδεύσαμεν³ τῆ σιωπῆ μένομεν, ἐπεὶ, ἐὰν μὴ βαστάζης,⁴ μὴ ἔλθῃς. Ἐγὼ γὰρ εἰς τὸ Ὀκτωκαιδέκατον μείναι ἔχω. Ὁ δὲ ἀπελθὼν ἠσπάσατο τὸν γέροντα καὶ ἀνήγγειλεν αὐτῶ τὰ περὶ τούτου. Ὁ δὲ γέροντος λέγει αὐτῶ· Ὑπαγε καὶ ἀγάπα τὴν σιωπὴν καὶ μείνον μετὰ τοῦ ἀδελφοῦ· μοναχὸς γάρ ἐστιν, ὡς δεῖ εἶναι. Ἐπαναλύσαντος δὲ αὐτοῦ καὶ εὐρόντος τὸν ἀββᾶν Ἀθανάσιον ἔμειναν ὁμοῦ ἐν φόβῳ Θεοῦ τειχιζόμενοι ἄλλα δώδεκα ἔτη καὶ οὐκ ἐγνωρίσθη τῶ ἀββᾶ Ἀνδρονίκῳ ὅτι ἡ⁵ γυνὴ αὐτοῦ ἐστιν.

Πολλάκις οὖν ὁ γέροντος ἀνέβαινεν⁶ εἰς ἐπίσκεψιν αὐτῶν διαλεγόμενος αὐτοῖς τὰ πρὸς ὠφέλειαν. Ἄπαξ οὖν ἀ[f. 321r^a]πελθὼν ὁ γέροντος καὶ συνταξάμενος αὐτοῖς πρὸ τοῦ φθάσαι αὐτὸν τὸν ἅγιον Μηνᾶν, κατέλαβεν αὐτὸν ὁ ἀββᾶς Ἀνδρόνικος καὶ λέγει αὐτῶ· Ὁ ἀββᾶς Ἀθανάσιος πρὸς Κύριον ὑπάγει. Καὶ ἐπαναλύσας ὁ γέροντος εὔρεν αὐτὸν συνεχόμενον καὶ ἤρξατο κλαίειν ὁ ἀββᾶς Ἀθανάσιος. Λέγει αὐτῶ ὁ γέροντος· Ἀντὶ τοῦ χαρῆναί σε, ὅτι ἀπέρχῃ ἀπαντῆσαι τῶ Κυρίῳ,⁷ κλαίεις; Λέγει αὐτῶ ὁ ἀββᾶς Ἀθανάσιος· Οὐ κλαίω εἰ μὴ διὰ τὸν ἀββᾶν Ἀνδρόνικον. Ἀλλὰ ποιήσον ἀγάπην καὶ μετὰ τὸ θάψαι με, εὐρήσεις πιπτάκιον πρὸς κεφαλῆς μου. Ἀνάγνωθι αὐτῶ καὶ δὸς τῶ ἀββᾶ Ἀνδρονίκῳ. Καὶ ποιησάντων εὐχὴν ἐκοινωνήσῃ καὶ ἐκοιμήθη ἐν Κυρίῳ. Ἦλθον δὲ τοῦ κηδεῦσαι αὐτὸν καὶ ἰδοὺ τῆ φύσει εὐρέθη γυνὴ καὶ ἡ[f. 321r^b]κούσθη εἰς ὄλην τὴν λαύραν. Καὶ πέμψας ὁ γέροντος ἀνήνεγκεν ὄλην τὴν Σκῆτιν καὶ τὴν ἐσωτέραν ἔρημον. Καὶ ἀνῆλθον πᾶσαι αἱ λαῦραι Ἀλεξανδρείας, καὶ πᾶσα ἡ πόλις συνῆλθε καὶ οἱ

¹ ante Ὅντως C add Τὸ ² ὀνομάζει| ὀνομάζει S ³ ὠδεύσαμεν| ὀδεύσαμεν C

⁴ βαστάζης| βαστάζει σε S ⁵ ἡ| om C

⁶ ὁ γέροντος ἀνέβαινεν| ἀνέβαινεν ὁ γέροντος S ⁷ Κυρίῳ| Θεῷ S

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.

Σκητιῶται ἀσπροφοροῦντες – οὕτως¹ γάρ ἐστιν τὸ ἔθος ἐν τῇ Σκήτει²- μετὰ κλάδων οὖν καὶ βαΐων ἐξεκόμισαν τὸ τίμιον λείψανον Ἀθανασίας δοξάζοντες τὸν Θεὸν τὸν τοσαύτην ὑπομονὴν παρασχόντι τῇ γυναικί.

Καὶ ἔμεινεν ὁ γέρων τὰ ἑβδομα τῆς μακαρίας Ἀθανασίας καὶ μετὰ ταῦτα ἠθέλησεν ὁ γέρων λαβεῖν μεθ' ἑαυτοῦ τὸν ἀββᾶν Ἀνδρόνικον καὶ οὐκ ἠνέσχετο λέγων· Μετὰ τῆς κυρίας μου τελευτήσω. Καὶ πάλιν συνταξαμένου τοῦ γέροντος πρὸ τοῦ φθάσαι αὐτὸν τὸν ἅγιον Μη[f. 321V^a]νᾶν φθάνει αὐτὸν ὁ ἀδελφὸς λέγων· Ὁ ἀββᾶς Ἀνδρόνικος συνεχεται. Καὶ πάλιν ὁ γέρων ἔπεμψεν ἐν τῇ Σκήτει λέγων· Δεῦτε ἀνέλθετε, ὅτι ὁ ἀββᾶς Ἀνδρόνικος ἀκολουθεῖ τὸν ἀδελφὸν Ἀθανάσιον. Οἱ δὲ ἀκούσαντες ἀνῆλθον καὶ κατέλαβον αὐτὸν ζῶντα. Καὶ εὐλογηθέντων αὐτῶν παρ' αὐτοῦ ἐκοιμήθη ἐν Κυρίῳ.

Πόλεμος οὖν ἐγένετο μεταξύ τῶν πατέρων τοῦ Ὀκτωκαιδεκάτου καὶ τῶν Σκητιωτῶν λεγόντων· Ἡμέτερός ἐστιν ὁ ἀδελφὸς καὶ λαβεῖν αὐτὸν ἔχομεν εἰς τὴν Σκήτιν, ἵνα βοηθῶσιν ἡμῖν αἱ εὐχαὶ αὐτοῦ. Καὶ οἱ τοῦ Ὀκτωκαιδεκάτου ἔλεγον· Μετὰ τῆς ἀδελφῆς αὐτοῦ καταθήσωμεν αὐτόν. Οἱ οὖν Σκητιῶται περισσοὶ ἦσαν καὶ λέγει ὁ ἀρχιμανδρίτης τοῦ Ὀκτωκαιδεκάτου· Εἴ τι εἴπη ὁ γέρων [f. 321V^b] ποιοῦμεν. Ὁ δὲ ἀββᾶς Δανιὴλ ἔλεγεν ἐκεῖ αὐτὸν ταφῆναι, οἱ δὲ οὐκ ἤκουον αὐτοῦ λέγοντες· Ὁ γέρων ἄνω ἐστι καὶ οὐκέτι φοβεῖται πόλεμον σωματικόν, ἡμεῖς δὲ νεώτεροι ἐσμεν καὶ θέλωμεν τὸν ἀδελφόν, ἵνα βοηθῶσιν ἡμῖν αἱ εὐχαὶ αὐτοῦ. Ἀρκεῖ γὰρ ὑμῖν ὅτι εἰάσαμεν ὑμῖν τὸν ἀββᾶν Ἀθανάσιον. Ἴδων δὲ ὁ γέρων ὅτι ταραχὴ μεγάλη γίνεται λέγει τοῖς ἀδελφοῖς· Φύσει ἐὰν μὴ ἀκούσητέ μου, καγὼ ὧδε μένω καὶ μετὰ τοῦ τέκνου μου θάπτομαι. Καὶ τότε ἠσύχασαν καὶ ἐξεκόμισαν τὸν ἀδελφὸν Ἀνδρόνικον. Λέγουσιν οὖν τῷ γέροντι· Ἄγωμεν εἰς τὴν Σκήτιν. Λέγει αὐτοῖς ὁ γέρων· ἄφετε ποιήσω³ τὰ ἑβδομα τοῦ ἀδελφοῦ καὶ οὐκ εἶασαν αὐτόν μείναι. Ταῦτα ἐθάρρησεν ὁ ἀββᾶς [f. 322r^a] Δανιὴλ τῷ μαθητῇ αὐτοῦ. Εὐξόμεθα οὖν καὶ ἡμεῖς ἐλθεῖν εἰς τὰ μέτρα τοῦ ἀββᾶ Ἀθανασίου καὶ τοῦ ἀββᾶ Ἀνδρονίκου, εὐχαῖς⁴ πάντων τῶν ἀγίων. Ἀμήν.

¹ οὕτως] οὗτος C ² Σκήτει] Σκήτι C ³ ἄφετε ποιήσω] ἄφετέ με ποιήσαι S

⁴ εὐχαῖς corr] εὐχαῖς (?) 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 ἀββάς Δανιήλ ἀπὸ τῆς Σκήτεως μετὰ τοῦ μαθητοῦ αὐτοῦ ἐν Θηβαΐδι τῇ ἀνωτέρᾳ¹ εἰς τὴν μνήμην τοῦ ἀββᾶ Ἀπολλῶ καὶ ἐξεῆλθον οἱ πατέρες ὄλοι² εἰς συνάντησιν αὐτοῦ ὡς ἀπὸ σημείων³ ἐπτὰ. Ἦσαν δὲ ὡς⁴ πεντακισχίλιοι καὶ ἦν ἰδεῖν αὐτοὺς ἐπὶ τῆς ἄμμου ἠπλωμένους ἐπὶ κοιλίαν, ὡς ἐν τάξει ἀγγέλων μετὰ φόβου δεχομένων τὸν Χριστόν. Οἱ μὲν γὰρ τὰ ἱμάτια αὐτῶν ἐστρώννυσον ἔμπροσθεν αὐτοῦ, ἄλλοι δὲ τὰ κουκούλια αὐτῶν, καὶ ἦν [f. 322r^b] ἰδεῖν τὰ ἐκχυόμενα⁵ δάκρυα ὡς πηγὰς βρουούσας. Καὶ ἐξελθὼν ὁ ἀρχιμανδρίτης 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 ἄμμου διὰ τὸ μὴ χωρεῖν αὐτοὺς τὴν ἐκκλησίαν, λέγει ὁ ἀββάς Δανιήλ τῷ μαθητῇ αὐτοῦ· Γράψον· εἰ θέλετε σωθῆναι, διώσατε τὴν ἀκτημοσύνην καὶ τὴν σιωπὴν. Εἰς γὰρ τὰς δύο ἀρετὰς ταύτας ὅλος ὁ βίος τοῦ μοναχοῦ κρέματαί. Καὶ ὁ μαθητῆς αὐτοῦ ἔδωκε τινὶ τῶν ἀδελφῶν τὰ γράμματα καὶ μεθρημήνευσεν αὐτὰ αἰγυπτιστί. Καὶ ὡς ἀνε[f. 322v^a]γνώσθησαν τοῖς πατράσιν, ἔκλαυσαν πάντες καὶ προσέπεμπον τὸν γέροντα – οὐδεὶς γὰρ ἐτόλμα εἰπεῖν αὐτῷ· Ποίησον ἀγάπην.

Καὶ ἐλθὼν εἰς Ἐρμόπολιν λέγει τῷ μαθητῇ αὐτοῦ· Ὑπαγε κροῦσον εἰς τὸ μοναστήριον ἐκεῖνον τῶν γυναικῶν καὶ εἰπέ τῇ ἡγουμένη ὅτι ὤδε εἰμί. Ἦν γὰρ ἐκεῖ μοναστήριον γυναικῶν λεγόμενον τοῦ Ἀββᾶ Ἰερεμίου καὶ οἰκοῦσιν ἐκεῖ ὡς τριακόσαι ἀδελφαί. Καὶ ἀπῆλθεν ὁ μαθητῆς καὶ ἔκρουσε καὶ λέγει αὐτῷ ἡ θυρωρὸς λεπτή φωνῇ· Σωθείης. Καλῶς ἦλθες. Τί κελεύεις; Λέγει αὐτῇ· Φώνει μοι τὴν ἄμμᾶν τὴν ἀρχιμανδρίτην. Θέλω γὰρ αὐτῇ λαλήσαι. Ἡ δὲ εἶπεν· Οὐ συντυγχάνει τινὶ ποτέ, ἀλλ' εἰπέ μοι τί κελεύεις καὶ λέγω αὐτῇ. Ὁ δὲ εἶπεν· Εἰπέ αὐτῇ [f. 322v^b] μοναχός τις θέλει σοὶ λαλήσαι. Ἡ δὲ ἀπελθοῦσα εἶπεν αὐτῇ καὶ ἐλθοῦσα ἡ ἡγουμένη λεπτή φωνῇ λέγει τῷ ἀδελφῷ· Ἡ ἀμμᾶς ἔπεμψε λέγουσα τί κελεύεις. Λέγει ὁ ἀδελφός, ἵνα ποιήσητε ἀγάπην καὶ κοιμηθῶ ὤδε μετὰ ἐνὸς γέροντος, ὅτι ἐσπέρα ἐστί καὶ⁷ μήποτε φάγωσιν ἡμᾶς τὰ θηρία. Λέγει αὐτῷ ἡ ἀμμᾶς· Οὐδέποτε ἀνὴρ εἰσέρχεται ὤδε. Συμφέρι γὰρ⁸ ὑμῖν ὑπὸ θηρίων βρωθῆναι τῶν ἔξω καὶ μὴ τῶν ἔσω. Λέγει ὁ ἀδελφός· Ὁ ἀββάς Δανιήλ ἐστὶν ὁ τῆς

¹ ἀνωτέρᾳ] ἀνωτέρῳ S ² οἱ πατέρες ὄλοι] ὄλοι οἱ πατέρες S ³ σημείων] σημείον C

⁴ ὡς] ὡσεὶ S ⁵ ἐκχυόμενα] ἐκχυνόμενα S

⁶ πρὸ τοῦ ἐλθεῖν αὐτὸν ἐπτάκις] ἐπτάκις πρὸ τοῦ ἐλθεῖν αὐτὸν S

⁷ καὶ] om C ⁸ γὰρ] δὲ S

N.596.7 BHG 2101, *de virgine quae ebrietatem simulabat*

She who pretended to be a drunkard

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 ἐξῆλθε τρέχουσα, ὁμοίως δὲ καὶ πᾶσα ἡ συνοδία, καὶ τὰ μαφόρια αὐτῶν ἔστρωσαν ἀπὸ τοῦ πυλῶνος ἕως κάτω ὅπου ἦν ὁ γέρον κλυιόμεναι εἰς τοὺς πόδας αὐτοῦ καὶ λείχου[*f.* 323r^a]σαι¹ τὰ πέλαματά αὐτοῦ. Καὶ εἰσελθόντων αὐτῶν² ἔσω εἰς τὸ μοναστήριον ἤνεγκεν ἡ κυρία ἡ μεγάλη λεκάνην καὶ ἐγέμισεν αὐτὴν χλιαροῦ καὶ βοτανῶν καὶ ἔστησε τὰς ἀδελφὰς δύο χορούς καὶ ἔνιψε τοὺς πόδας τοῦ γέροντος καὶ τοῦ μαθητοῦ αὐτοῦ καὶ λαβοῦσα καυκίον ἔφερε τὰς ἀδελφὰς καὶ ἐλάμβανεν ἐκ τῆς λεκάνης καὶ ἐπέχεεν εἰς τὰς κεφαλὰς αὐτῶν. Ὑστερον δὲ ἐξέχεεν εἰς τὸν κόλπον ἑαυτῆς καὶ εἰς τὴν κεφαλὴν.

Ἦν δὲ ἰδεῖν αὐτὰς πάσας ὡς ἐπὶ λίθων ἀκινήτων ἀλάλους, διὰ κρούσματος δὲ πᾶσα ἡ ἀπόκρισις αὐτῶν ἐγένετο – αὕτη ἡ κίνησις αὐτῶν ἡ ἀγγελικὴ. Λέγει οὖν ὁ γέρον τῇ ἡγουμένῃ· Ἡμᾶς εὐλαβοῦνται ἢ οὕτως εἰσὶ πάντοτε αἱ ἀδελφαί. Ἡ δὲ εἶπεν· Πάν[*f.* 323r^b]τοτε οὕτως εἰσὶν αἱ δοῦλαί σου, δέσποτα, ἀλλ’ εὖξαι ὑπὲρ αὐτῶν. Λέγει ὁ γέρον· Εἰπέ τῷ μαθητῇ μου ὅτι ὡς γότθος μοι ἐπέρχεται. Μία δὲ ἐξ αὐτῶν ἔκειτο εἰς τὸ μέσαυλον κοιμωμένη περισχισμένη καὶ ῥακοφοροῦσα καὶ λέγει ὁ γέρον· Τίς ἐστὶν αὕτη ἡ κοιμωμένη; Λέγει αὐτῷ· Μία τῶν ἀδελφῶν. Μεθύστρια ἐστὶν καὶ τί ποιῆσαι αὐτῇ οὐκ οἶδαμεν, καὶ ἐκβάλλαι αὐτὴν τοῦ μοναστηρίου διὰ τὸ κρίμα φοβούμεθα³ καὶ, ἐὰν αὐτὴν ἐάσωμεν, ἐκβολίζει τὰς ἀδελφὰς. Λέγει ὁ γέρον τῷ μαθητῇ αὐτοῦ· Λάβε τὴν λεκάνην καὶ βάλε ἐπάνω αὐτῆς. Τοῦ δὲ ποιήσαντος οὕτως ἀνέστη ὡς ἀπὸ μέθης. Λέγει οὖν ἡ ἀμμᾶς· Δέσποτα, πάντοτε οὕτως ἐστίν.

Καὶ λαβοῦσα ἡ ἡγουμένη τὸν [*f.* 323v^a] γέροντα εἰσήνεγκεν αὐτὸν εἰς τὸ ἀριστήριον⁴ καὶ ἐποίησεν δεῖπνον ταῖς ἀδελφαῖς λέγουσα· Εὐλόγησον τὰς δούλας σου, ἵνα ἔμπροσθέν σου γεύσονται. Ὁ δὲ εὐλόγησεν αὐτάς. Αὕτη δὲ καὶ ἡ δευτεραρία μόναι ἐκαθέσθησαν μετ’ αὐτῶν καὶ παρέθηκε καυκίον τῷ γέροντι ἔχον βρεκτὰ καὶ ὠμά⁵ λάχανα καὶ φοινίκια καὶ ὕδωρ, τῷ δὲ μαθητῇ αὐτοῦ παρέθηκε φακὴν ἐκζεστὴν καὶ μικρὸν ψωμίον καὶ εὐκρατον, ταῖς δὲ ἀδελφαῖς παρετέθησαν φαγία πολλά, ἰχθύς καὶ οἶνος εἰς πλησμονήν. Καὶ ἔφαγον πάντου καλῶς καὶ οὐδεὶς ἐλάλησεν. Μετὰ δὲ τὸ ἀναστῆναι αὐτοὺς λέγει ὁ γέρον τῇ ἡγουμένῃ· Τί ἐστὶν ὃ ἐποίησας, ὅτι ἡμεῖς ὠφείλομεν φαγεῖν καλῶς καὶ ὑμεῖς⁶ [*f.* 323v^b] τὰ καλὰ ἐφάγετε; Λέγει αὐτῷ ἡ ἀμμᾶς· Σὺ μοναχὸς εἶ καὶ τροφήν μοναχοῦ παρέθηκά σοι καὶ ὁ μαθητῆς

¹ λείχουσαι] λίχουσαι C ² αὐτῶν] ἡμῶν S

³ μοναστηρίου διὰ τὸ κρίμα φοβούμεθα] μοναστηρίου φοβούμεθα τὸ κρίμα C

⁴ ἀριστήριον] ἀριστήριον C ⁵ ὠμά] ὀμα C ⁶ ὑμεῖς] 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 in 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 elder 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 higoumenê: "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:

σου μαθητῆς μοναχοῦ ἐστὶ καὶ τροφήν μαθητοῦ¹ παρέθηκα αὐτῷ, ἡμεῖς δὲ ἀρχαίαι ἐσμέν καὶ τροφήν ἀρχαρίων ἐφάγομεν. Λέγει αὐτῇ ὁ γέρων· Μνησθεῖη ἡ ἀγάπη, ὄντως ὠφελήθημεν.

Ἀπερχομένων δὲ αὐτῶν ἀναπαῆναι λέγει ὁ ἀββᾶς Δανιὴλ τῷ μαθητῇ αὐτοῦ· Ὑπαγε βλέπε ποῦ κοιμᾶται ἡ μεθύστρια, ὅπου εἰς τὸ μεσίουλον ἀνέκειτο. Καὶ ἀπέρχεται καὶ βλέπει καὶ ἔρχεται καὶ λέγει αὐτῷ· Κατὰ τὴν ἔκβασιν τῶν σωτηρίων. Καὶ λέγει ὁ γέρων τῷ μαθητῇ αὐτοῦ· Γρηγόρησον μετ' ἐμοῦ τὴν νύκτα ταύτην. Καὶ ὅτε ἀνεπάσαν πᾶσαι αἱ ἀ[f. 324r^a]δελφαί, λαμβάνει ὁ γέρων τὸν μαθητὴν αὐτοῦ καὶ κατέρχονται ὀπίσω τοῦ σιφαρίου καὶ θεωροῦσι τὴν μεθύστριαν ὅτι ἀνέστη καὶ ἐπέτασε τὰς χεῖρας αὐτῆς εἰς τὸν οὐρανὸν καὶ τὰ δάκρυα αὐτῆς ὡς ποταμὸς καὶ τὰ χεῖλη κινούμενα καὶ τὰς μετανοίας ἀναπέμπουσα καὶ καταπίπτουσα εἰς τὸ ἔδαφος. Καὶ ὅτε ἠσθάνετο μίαν τῶν ἀδελφῶν ἀπερχομένην εἰς τὰ ἀναγκαῖα, ἔρριπτεν ἑαυτὴν χαμαὶ ῥέγχουσα. Οὕτως διετέλει πάσας τὰς ἡμέρας αὐτῆς. Λέγει οὖν ὁ γέρων τῷ μαθητῇ αὐτοῦ· Φώνησόν μοι τὴν ἡγουμένην εὐφυῶς. Καὶ ἀπελθὼν ἐφώνησεν αὐτὴν καὶ τὴν δευτεραίαν καὶ ὅλην τὴν νύκτα ἔβλεπον ἃ ἐποίει. Ἡ δὲ ἡγουμένη ἤρξατο κλαί[f. 324r^b]ειν λέγουσα· Ὡ πόσα κακὰ ἐνεδειξάμην αὐτῇ.

Καὶ ὅτε ἔκρουσε τὸ κρούσμα, θρύλος ἐγένετο περὶ αὐτῆς εἰς τὴν ἀδελφότητα. Καὶ ἠσθάνθη καὶ ἀπέρχεται εὐφυῶς ὅπου ἦν κοιμώμενος ὁ γέρων, καὶ κλέπτει² τὸ ῥαβδὶν αὐτοῦ καὶ τὸ ἐπεριπτᾶριν καὶ ἀνοίγει εὐφυῶς τὴν θύραν τοῦ μοναστηρίου καὶ γράφει πιττάκιν καὶ βάλλει εἰς τὸ κλειδῶμα τῆς θύρας λέγουσα· Εὐξασθαι περὶ³ ἐμοῦ καὶ συγχωρήσατέ μοι, εἴ τι ἔπταισα εἰς ὑμᾶς καὶ ἀφανῆς ἐγένετο. Καὶ ὅτε ἡμέρα ἐγένετο, ἐζήτησαν αὐτὴν καὶ οὐχ εὔρον. Καὶ ἀπέρχονται εἰς τὸν πυλῶνα καὶ εὐρίσκουσιν ἀνεωγμένην τὴν θύραν καὶ τὸ πιττάκιν γεγραμμένον οὕτως καὶ γίνεται κλαυθμὸς μέγας ἐν τῷ μοναστηρίῳ. Καὶ λέ[f. 324v^a]γει ὁ γέρων· Ἐγὼ διὰ ταύτην ἦλθον ὧδε. Τοιούτους γὰρ μεθυστὰς ἀγαπᾷ ὁ Θεός. Καὶ πᾶσα ἡ συνοδία ἐξωμολογεῖτο⁴ τῷ γέροντι τὸ τί ἔπραξαν 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.⁵

¹ μαθητοῦ] μοναχοῦ S ² κλέπτει] βλέπει S ³ περὶ] ὑπὲρ S

⁴ ἐξωμολογεῖτο] ἐξομολογεῖτο C and S

⁵ τὸ κελλίον... δούλους] τὸ κελλίον αὐτοῦ δοξαζόντων καὶ εὐχαριστοῦντων τῷ Θεῷ τῷ γινώσκοντι τοὺς κρυπτοὺς δούλους αὐτοῦ S

“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 Περί¹ τοῦ λατόμου

Γέγονε κατὰ τὴν Θηβαΐδα ὁ ἀββᾶς Δανιὴλ ὁ πρεσβύτερος τῆς Σκήτεως ἔχων μεθ' ἑαυτοῦ καὶ τινὰ τῶν μαθητῶν αὐτοῦ. Καὶ κατερχομένων αὐτῶν πλείοντες τὸν ποταμὸν παρέβαλον εἰς ἓν κτῆμα, τοῦ γέροντος ἐπιτρέψαντος² τοῖς ναύταις. Καὶ λέγει ὁ γέρων· Ὡδε ἔχομεν μεῖναι τὴν σήμερον. [f. 324v^b] Καὶ ἤρξατο ὁ μαθητῆς αὐτοῦ γογγύζειν λέγων· Ἔως πότε γυρεύομεν; Ἄγωμεν λοιπὸν εἰς τὴν Σκήτην. Ὁ δὲ γέρων φησὶν· Οὐχί, ἀλλ' ὧδε μένομεν σήμερον. Καὶ ἐκάθισαν εἰς τὸ μέσον τοῦ χωρίου ὡς ξένοι καὶ λέγει ὁ ἀδελφὸς τῷ γέροντι· Ἄρα ἀρέσκει τῷ Θεῷ ὅτι ὡς συναδελφοὶ καθημέθα ὧδε; Ἄγωμεν κἂν εἰς μαρτύριον. Λέγει ὁ γέρων· Οὐχί, ἀλλ' ὧδε καθεζόμεθα. Καὶ ἔμειναν ἐκεῖ καθεζόμενοι μέχρι ἐσπέρας βαθείας. Καὶ ἤρξατο ὁ ἀδελφὸς μάχην ποιεῖν μετὰ τοῦ γέροντος λέγων· Διὰ σὲ ἔχω ἀποθανεῖν κακῶς.

Αὐτῶν δὲ λαλούντων ἤλθε γέρων τις κοσμικός, μακρὸς, ὀλοπόλιος καὶ ἰδὼν τὸν ἀββᾶν Δανιὴλ ἤρξατο τοὺς πόδας αὐτοῦ καταφιλεῖν μετὰ κλαυθμοῦ. Ἦσπάσατο δὲ [f. 325r^a] καὶ τὸν μαθητὴν αὐτοῦ καὶ εἶπεν αὐτοῖς· Κελεύσατε ἐν τῷ οἴκῳ. Ἐβάσταζε δὲ καὶ φανόν· περιῆγε τὰς ρύμας τοῦ χωρίου ζητῶν ξένους. Λαβῶν δὲ τὸν γέροντα καὶ τὸν μαθητὴν αὐτοῦ καὶ ὄσους εὔρεν ξένους ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ καὶ βαλὼν ὕδωρ εἰς νιπτῆρα ἔνιψεν τοὺς πόδας τῶν ἀδελφῶν καὶ τοῦ γέροντος. Οὐκ εἶχε δὲ τινὰ ἄλλον εἰς τὸν οἶκον αὐτοῦ ἴδιον, οὐδὲ γὰρ ἐν ἄλλῳ τόπῳ, εἰ μὴ μόνον τὸν Θεόν. Καὶ παρέθηκεν αὐτοῖς τράπεζαν καὶ μετὰ τὸ γεύσασθαι αὐτοὺς λαβῶν τὰ περισσευθέντα κλάσματα τοῖς κυναρίοις τοῦ χωρίου ἔβαλεν – οὕτως γὰρ εἶχεν ἔθος ποιεῖν – καὶ οὐκ ἤφιεν ἀπὸ ἐσπέρας εἰς τὸ πρωτὶ μίαν ψιχίαν. Καὶ λαβῶν αὐτὸν κατιδίαν ὁ γέρων [f. 325r^b] ἔως σχεδὸν διέφασεν ἐκαθέζετο λαλῶν αὐτῷ τὰ πρὸς σωτηρίαν μετὰ δακρύων πολλῶν. Καὶ τῷ πρωτὶ ἀσπασάμενοι ἀλλήλους ἀνεχώρησαν.

Γενομένων δὲ αὐτῶν κατὰ τὴν ὁδὸν ἔβαλεν ὁ μαθητῆς μετάνοιαν τῷ γέροντι λέγων· Ποίησον ἀγάπην, πάτερ, καὶ εἰπέ μοι τίς ἐστὶν ὁ γέρων οὗτος καὶ πόθεν αὐτὸν γινώσκεις; Καὶ οὐκ ἠθέλησεν εἰπεῖν ὁ γέρων³ τῷ μαθητῇ αὐτοῦ. Καὶ πάλιν ἐποίησεν αὐτῷ ὁ ἀδελφὸς μετάνοιαν λέγων· Ἄλλα μοι πολλὰ ἐθάρρησας καὶ τὰ τοῦ γέροντος τούτου οὐ θαρρεῖς μοι; Ἦν γὰρ θαρρήσας αὐτῷ ἀρετὰς πολλῶν ἀγίων. Ὁ δὲ γέρων οὐκ ἠθέλησεν

¹ περί] περί Εὐλογίου S ² ἐπιτρέψαντος] ἐπιτρέψαντος αὐτὸ S

³ εἰπεῖν ὁ γέρων] ὁ γέρων εἰπεῖν S

N.596.9 BHG 618, *Eulogius latomus*

Eulogius the stonemason

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

λαλήσαι τῷ ἀδελφῷ τὰ περὶ τοῦ γέροντος τούτου ὥστε¹ τὸν ἀδελφὸν χολέσαι καὶ μὴ λαλήσαι τῷ [f. 325v^a] γέροντι ἕως τῆς Σκήτεως. Ἐλθὼν δὲ ὁ ἀδελφὸς εἰς τὸ κελλίον τὸ ἴδιον οὐκ ἀπήνεγκε τῷ γέροντι τὸ μικρὸν τοῦ φαγίου κατὰ τὸ σύνθητες· τὴν ἑνδεκάτην γὰρ ὥραν ἐφύλαττεν ὁ γέρων πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ. Ἐσπέρας δὲ γενομένης ἦλθεν ὁ γέρων εἰς τὸ κελλίον τοῦ ἀδελφοῦ καὶ λέγει αὐτῷ· Διατί τέκνον εἶσας τὸν πατέρα σου ἀποθανεῖν ἀπὸ λιμοῦ; Ὁ δὲ φησὶ πρὸς αὐτόν· Ἐγὼ πατέρα οὐκ ἔχω. Εἰ γὰρ εἶχον πατέρα, ἠγάπα ἂν τὸ ἴδιον τέκνον. Καὶ λέγει ὁ γέρων· Οὐκοῦν, εἰ μὴ ἔχη² πατέρα, παράθου. Καὶ δραξαμένου αὐτοῦ τῆς θύρας ἀπελθεῖν φθάνει αὐτόν ὁ ἀδελφὸς καὶ κρατεῖ, καὶ ἤρξατο καταφιλεῖν αὐτόν καὶ λέγει· Ζῆ Κύριος, οὐκ ἀπολύω σε, ἐὰν μὴ μοι [f. 325v^b] εἴπηρς τίς ἦν ὁ γέρων ἐκεῖνος. Οὐκ ἠδύνατο γὰρ ὁ ἀδελφὸς ἰδεῖν τὸν γέροντα θλιβόμενον ποτέ· ἠγάπα γὰρ αὐτόν πάνυ. Τότε λέγει αὐτῷ ὁ γέρων· Ποίησόν μοι τὸ μικρὸν φαγίον πρῶτον καὶ οὕτως λέγω σοι. Καὶ μετὰ τὸ γεύσασθαι λέγει τῷ ἀδελφῷ· Μὴ ἴνα ἦς σκληροτράχηλος, διὰ γὰρ τὸ ἀντιλέγειν σε εἰς τὸ χωρίον καὶ γογγύζειν οὐκ ἀπήγγειλά σοι τὰ περὶ τοῦ γέροντος, καὶ νῦν βλέπε μηδενὶ δευτερώσης ἃ ἀκούεις. Οὗτος ὁ γέρων Εὐλόγιος λέγεται, τῇ δὲ τέχνῃ λατόμος ἐστί. Καὶ καταλύει οὖν ἐκ τοῦ ἐργοχείρου αὐτοῦ ἡμερούσιον³ ἐν⁴ κεράτιον νομίων, ἕως ἐσπέρας μὴ γεύόμενος τινὸς καὶ τῇ ἐσπέρᾳ ἐξέρχεται εἰς τὸ κτῆμα καὶ ὄσους εὖρη ξένους λαμβά[^af. 326r]νει αὐτούς εἰς τὸν οἶκον αὐτοῦ καὶ τρέφει αὐτούς, καὶ τὰ περισσεύματα τῶν κλασμάτων παραβάλλει τοῖς κυναρίοις, καθὼς εἶδες. Ἔχει δὲ τὸ ἐπιτήδευμα τοῦ λατόμου ἐκ νεότητος μέχρι τῆς σήμερον. Ἔστι δὲ σήμερον ἑκατὸν ἑτῶν πλεῖον ἢ ἑλαττον καὶ χορηγεῖ αὐτῷ ὁ Χριστὸς δύναμιν καὶ καταλύει ἡμερήσιον τὸ αὐτὸ κεράτιον τῶν νομίων.

Ὅτε δὲ ἦμην νεώτερος, ὡς πρὸ ἑτῶν τεσσαράκοντα, ἀνέβην πωλήσαι τὸ ἐργόχειρόν μου εἰς τὸ κτῆμα ἐκεῖνο καὶ τῇ ἐσπέρᾳ ἦλθε καὶ ἔλαβέ με καὶ ἄλλους σὺν ἐμοὶ ἀδελφούς κατὰ τὸ εἰωθὸς καὶ ἐξενοδόχησεν ἡμᾶς. Ἐγὼ δὲ ἔλθων ἐνταῦθα καὶ ἰδὼν τὴν ἀρετὴν τοῦ ἀνδρὸς ἠρξάμην νηστεύειν ἑβδο [f. 326r^b]μάδας συναπτὰς καὶ παρακαλεῖν τὸν θεὸν χορηγήσαι αὐτῷ περι-
σσοῦν ἀνάλωμα, ἵνα ἔχη⁵ καὶ εὐεργετῇ καὶ ἄλλους πλείονας. Καὶ νηστεύσας τρεῖς ἑβδομάδας ἐκέκμη ἀπὸ τῆς ἀσκήσεως ἡμιθανῆς. Καὶ βλέπω τινὰ ἔλθοντα ἐγγιστά μου ἱεροπρεπῆ τῷ⁶ σχήματι καὶ λέγει μοι· Δανιήλ, τί ἔχεις; Καὶ λέγω αὐτῷ· Λόγον, δέσποτα, δέδωκα τῷ Χριστῷ, μὴ γεύ-
σασθαι ἄρτου, ἕως οὗ ἀκούσῃ μου περὶ Εὐλογίου τοῦ λατόμου, ἵνα ἐπιχορηγήσῃ αὐτῷ εὐλογίαν, ἵνα καὶ ἄλλους πλείονας εὐεργετήσῃ. Καὶ

¹ ὥστε] ὥστε καὶ S ² ἔχη] ἔχεις C ³ ἡμερούσιον] ἡμερίσιον C

⁴ ἐν] om S ⁵ ἔχη] ἔχει C ⁶ τῷ] 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· Οὐχί, καλῶς ἔστιν. Λέγω αὐτῷ· Μᾶλλον, Κύριε, δὸς αὐτῷ, ἵνα πάντες δι' αὐτοῦ δοξάζωσι τὸ ὄνομά σου τὸ ἅγιον. Καὶ λέγει μοι· Ἐγὼ σοι λέγω καλῶς ἔστιν οὕτως. Εἰ [f. 326^v^a] δὲ θέλεις ἵνα χορηγήσω αὐτῷ, ἐγγύησαι περὶ τῆς ψυχῆς αὐτοῦ, ὅτι σώζεται ἐν τοῖς πλείοσι, κἀγὼ παρέχω αὐτῷ. Λέγω οὖν πρὸς αὐτόν· Ἐκ τῶν χειρῶν μου ἐκζήτησον τὴν ψυχὴν αὐτοῦ. Καὶ βλέπω ὡς ὅτι εἰς τὴν ἁγίαν ἀνάστασιν ἐστήκαμεν καὶ μειράκιον ἐκάθητο ἐπάνω τοῦ ἁγίου λίθου καὶ τὸν Εὐλόγιον ἐκ δεξιῶν αὐτοῦ παριστάμενον. Καὶ πέμπει πρὸς με τινὰ τῶν παρισταμένων αὐτῷ καὶ λέγει μοι· Οὗτός ἔστιν ὁ ἐγγυησάμενος Εὐλόγιον; Καὶ λέγουσι πάντες· Ναί, δέσποτα. Καὶ πάλιν λέγει· Εἶπατε αὐτῷ ὅτι τὴν ἐγγύην ἀπαιτήσαι ἔχω; Καὶ λέγω αὐτῷ· Ναί, δέσποτα, πρὸς ἐμέ. Μόνον δὸς αὐτῷ. Καὶ βλέπω ὅτι ἐκένουν εἰς τὸν κόλπον Εὐλογίου χρήματα πολλὰ πάνυ καὶ ὅσον ἐκεῖνοι ἐκένουν [f. 326^v^b], τοσοῦτον ὑπεδέχετο ὁ κόλπος Εὐλογίου. Καὶ διυπνισθεὶς ἔγνω ὅτι εἰσηκούσθη καὶ ἐδόξασα τὸν Θεόν. Εὐλόγιος δὲ ἐξελθὼν εἰς τὸ ἐργόχειρον αὐτοῦ κρούει εἰς πέτραν καὶ ἀκούει ὑπόκουφόν τινα ψόφον. Καὶ πάλιν κρούει καὶ εὐρίσκει τρυμαλιὰν μικράν. Καὶ πάλιν κρούει καὶ εὐρίσκει σπήλαιον μεστὸν χρημάτων. Ἐκθαμβος δὲ γενόμενος ὁ Εὐλόγιος λέγει ἐν ἑαυτῷ· Τὰ χρήματα ταῦτα τῶν Ἰσραηλιτῶν εἰσίν. Τί δὲ ποιήσω; Ἐὰν λάβω αὐτὰ εἰς τὸ κτῆμα, ἀκούει ὁ ἄρχων καὶ ἔρχεται καὶ λαμβάνει αὐτὰ κἀγὼ¹ κινδυνεύω. Μᾶλλον οὖν εἰς τὴν ἔξω χώραν, ὅπου οὐδεὶς με γινώσκει, ἀπέλθω. Καὶ μισθωσάμενος ζῶα, ὡς ἵνα κουβαλήσῃ λίθους, νυκτὸς ἐκουβάλησε² τὰ χρήματα παρὰ [f. 327^r^a] ποταμὸν καὶ κατέλυσε τὸ καλὸν ἔργον ἐκεῖνο ὃ ἐποίει ἡμερήσιον. Καὶ βαλὼν εἰς πλοῖον τὰ χρήματα καταλαμβάνει τὸ Βυζάντιον. Ἐβασίλευε δὲ τότε Ἰουστίνος ὁ γέρων. Καὶ δίδωσι χρήματα πολλὰ τῷ βασιλεῖ καὶ τοῖς μεγιστᾶσιν αὐτοῦ, ὥστε γενέσθαι αὐτὸν ὑπαρχὸν τῶν ἱερῶν πραιτοριῶν. Καὶ οἰκίαν ἠγόρασε μεγάλην καὶ λέγεται Τὰ Αἰγύπτου μέχρι τῆς σήμερον. Καὶ μετὰ δύο ἔτη βλέπω κατ' ὄναρ τὸ μειράκιον ἐκεῖνο πάλιν εἰς τὴν ἁγίαν ἀνάστασιν καὶ λέγω ἐν ἑαυτῷ· Ἄρα ποῦ ἔστιν ὁ Εὐλόγιος; Καὶ μετὰ μικρὸν βλέπω τὸν Εὐλόγιον συρόμενον ἀπὸ προσώπου τοῦ μεираκίου ὑπὸ ἐνὸς Αἰθίοπος. Καὶ διυπνισθεὶς λέγω ἐν ἑμαυτῷ· Ἀβάλε μοι τῷ ἁμαρτωλῷ, ἀπώλεσά³ μου τὴν ψυχὴν.⁴ Καὶ λαβὼν τὴν πῆ[f. 327^r^b]ραν μου ἀπῆλθον εἰς τὸ κτῆμα ὡς πωλῶν τὸ ἐργόχειρόν μου. Καὶ προσδοκῶντος μου εὐρεῖν τὸν Εὐλόγιον ἐσπέρα πάνυ ἐγένετο καὶ οὐδεὶς με⁵ προετρέψατο. Ἐγείρομαι οὖν καὶ ἐπερωτῶ μίαν γραῦν καὶ λέγω αὐτῇ·

¹ κἀγὼ] ἐγὼ δὲ S ²] κουβαλήση... ἐκουβάλησε] κουβαλίση... ἐκουβάλισε C

³ ἀπώλεσά] ἀπόλεσά C ⁴ μου τὴν ψυχὴν] τὴν ψυχὴν μου S 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 Byzantion.

"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

Ὅντως σύ,¹ ἄμμᾶ, λάβε μοι τρία παξαμάτια, ἵνα φάγω, ὅτι οὐκ ἔφαγον σήμερον. Ἡ δὲ ἀπελθοῦσα ἤνεγκέ μοι ὀλίγον ἐψητόν καὶ παρέθηκε μοι. Καὶ παρακαθίσασα ἤρξατο λαλεῖν μοι² ὠφελείας ῥήματα λέγουσα· Κύρι ἀββᾶ,³ οὐκ οἶδας ὅτι νεώτερος εἶ καὶ οὐκ ὤφειλες⁴ εἰς κτῆμα ἀπέρχεσθαι; Ἡ οὐκ οἶδας ὅτι τὸ μοναχικὸν σχῆμα ἡσυχίαν θέλει καὶ ἄλλα τινά. Καὶ λέγω αὐτῇ· Τί οὖν κελεύεις ἵνα ποιήσω, ὅτι τὸ ἐργόχειρόν μου ἤλθον πωλῆσαι. Ἡ δὲ εἶπεν· Κἂν⁵ τὸ ἐργόχειρόν σου πωλῆς, μὴ ὄψιζε [f. 327v^a] οὕτως εἰς κτῆμα. Ἐὰν γὰρ θέλῃς μοναχὸς γενέσθαι ὕπαγε εἰς Σκήτιν. Καὶ λέγω αὐτῇ· Ὅντως σύ⁶ ἄφες με μὴ τὰς ὀμιλίαις ταύτας, οὐκ ἔστιν εἰς τὸ κτῆμα τοῦτο ἀνθρωπος φοβούμενος τὸν θεὸν καὶ ἐπισυνάγων τοὺς ξένους; Καὶ λέγει μοι· ὦ, τί ἐλάλησας, κύρι ἀββᾶ. Εἶχομεν ὧδε λατόμον τινὰ καὶ πολλὰ καλὰ ἐποίηε εἰς τοὺς ξένους. Καὶ ἰδὼν ὁ Θεὸς τὰ ἔργα αὐτοῦ ἔδωκεν αὐτῷ χάριν καὶ ἔστιν ὡς ἀκούομεν πατρίκιος σήμερον. Ἀκούσας δὲ ἐγὼ ταῦτα λέγω ἐν ἑμαυτῷ· Ἐγὼ τὸν φόνον τοῦτον εἰργασάμην.

Καὶ ἐμβὰς εἰς πλοῖον καταλαμβάνω τὸ Βυζάντιον. Καὶ περιεργασάμενος τὴν οἰκίαν Εὐλογίου τοῦ Αἰγυπτίου καθεζομαι ἔμπροσθε τοῦ πυλῶνος αὐτοῦ, ἕως ὅτε προῆλθεν. Καὶ θεωρῶ αὐτὸν ἐν φαντα[f. 327v^b]σίᾳ πολλῇ καὶ κράζω αὐτῷ· Ἐλέησόν με, τίποτε θέλω σοι ἰδιάσαι, καὶ οὐ προσέσχε μοι, ἀλλὰ τὸ ὀψίκιον αὐτοῦ ἔτυπτέ με. Καὶ προελάμβανον καὶ πάλιν ἔκραζον καὶ πάλιν ἔτυπτόν με. Καὶ ἐποίησα οὕτως χειμαζόμενος τέσσαρας ἑβδομάδας καὶ οὐκ ἠδυνήθην αὐτῷ συντυχεῖν. Τότε ὀλιγορήσας ἀπῆλθον καὶ ἔρριψα ἑμαυτὸν ἔμπροσθε τῆς εἰκόνος τῆς Παναγίας Θεοτόκου μετὰ κλαυθμοῦ καὶ λέγω πρὸς τὸν Σωτῆρα· Κύριε, ἦ λῦσον τὴν ἐγγύην τοῦ ἀνθρώπου τούτου ἀπ' ἐμοῦ ἢ κάγω ὑπάγω εἰς τὸν κόσμον. Καὶ ταῦτά μου ἐν τῇ διανοίᾳ λαλοῦντος ἀπενύσταξα. Καὶ ἰδοὺ θόρυβος πολὺς ἤρχετο καὶ λέγουσι·⁷ Ἡ αὐγούστα προέρχεται καὶ προῆλθον ἔμπροσθεν αὐτῆς μυριάδες καὶ χιλιάδες ταγμάτων. Καὶ ἔκραξα [f. 328r^a] ἐγὼ καὶ εἶπον· Ἐλέησόν με, δέσποινά⁸ μου. Ἡ δὲ ἔστη καὶ λέγει μοι· Τί ἔστιν ὃ ἔχεις; Καὶ λέγω αὐτῇ· Εὐλόγιον τὸν ὑπαρχον ἐνηγγυησάμην καὶ κέλευσον αὐτῷ ἐκλυτρώσαι με τῆς ἐγγύης ταύτης. Ἡ δὲ εἶπέν μοι· Ἐγὼ πρᾶγμα οὐκ ἔχω, ὡς θέλεις πληρώσον τὴν ἐγγύην. Καὶ διυπνισθεὶς λέγω ἐν ἑαυτῷ· Ἐὰν δεῖ με ἀποθανεῖν, οὐκ ἀναχωρῶ τοῦ πυλῶνος, εἰ μὴ συντύχω αὐτῷ. Καὶ ἀπῆλθον πάλιν ἔμπροσθεν τοῦ πυλῶνος καὶ ὡς προέρχεται ἔκραξα καὶ ἐπιτρέχει μοι ὁ ὀσιτᾶριος καὶ δίδωσί μοι βέργας, ἕως οὗ κατέπεσεν ὅλον τὸ

¹ σύ] σοι C ² λαλεῖν μοι] μοὶ λαλεῖν S ³ Κύρι ἀββᾶ] om S ⁴ ὤφειλες] ὀφείλες S

⁵ Κἂν] ἂν S ⁶ σύ corr] σοι C and S ⁷ λέγουσι] φησὶν add C

⁸ δέσποινά] δέσποτά 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

σώμα μου. Τότε ὀλιγωρήσας λέγω ἐν ἑαυτῷ· Ἄγωμεν εἰς Σκῆτιν καί, ἐὰν θέλῃ ὁ Θεός, σώζει καὶ τὸν Εὐλόγιον.

Ἐμοῦ δὲ ἀπερχομένου ἐρευνῆσαι πλοῖον εὐρέθη ἀλεξανδρινὸν καὶ μόνον ἀνέβην εἰς [f. 328r^b] αὐτὸ ξήθηκα ἑαυτὸν ἀπὸ ὀλιγωρίας. Καὶ πάλιν ἀφυπνώσας βλέπω ἑμαυτὸν ἐν τῇ ἀγίᾳ ἀναστάσει¹ καὶ τὸ μεираκίον ἐκεῖνο καθήμενον ἐπὶ τοῦ λίθου καὶ προσέσχεν με μετὰ ἀπειλῆς, ὥστε ἐκ τοῦ φόβου αὐτοῦ τρέμειν με ὡς φύλλον² καὶ μὴ δύνασθαι ἀνοιῖσαι τὸ στόμα ἀπελιθώθη γὰρ ἡ καρδιά μου καὶ ἔλεγε μοι· Οὐχ ὑπάγεις πληροῖς τὴν ἐγγύην; Καὶ κελεύει δύο τῶν παρισταμένων αὐτῷ καὶ κρεμῶσι με ὀπισθάγκωνα καὶ ἔλεγε μοι· Μὴ ὑπὲρ τὴν δύναμίν σου ἐγγυῶ καὶ μὴ ἀντίλεγε Θεῷ. Καὶ οὐκ ἠδυνάμην ἀνοιῖσαι τὸ στόμα μου κρεμάμενος. Καὶ ἰδοὺ φωνὴ λέγουσα· Ἡ αὐγούστα προέρχεται. Καὶ ἰδὼν αὐτὴν ἔλαβον θάρσος καὶ προσπεσὼν λέγω αὐτῇ λεπτῇ φωνῇ· Ἐλέησόν με, δέσποινά τοῦ κόσμου. Καὶ λέγει μοι· Τί πάλιν θέλεις; [f. 328v^a] Λέγω αὐτῇ· Περὶ τῆς ἐγγύης³ Εὐλόγιου κρέμαμαι. Καὶ λέγει μοι· Ἐγὼ παρακαλῶ ὑπὲρ σοῦ. Καὶ βλέπω ὅτι ἀπῆλθε καὶ κατεφίλησε τοὺς πόδας τοῦ μεираκίου ἐκεῖνου. Καὶ λέγει μοι τὸ μεираκίον· Μηκέτι ποιήσης τὸ πρᾶγμα τοῦτο. Οὐχί, δέσποτα, καὶ ἀποκρίνομαι μετὰ φόβου,⁴ ἐγὼ γὰρ παρεκάλεσα ἵνα χρήσιμος γένηται οὐχὶ ἀχρήσιμος.⁵ Καὶ εἶπον· Ἥμαρτον, δέσποτα. Συγχώρησόν μοι. Καὶ κελεύει καὶ λύουσί με καὶ λέγει μοι· Ὑπαγε εἰς τὸ κελλίον σου καί, πῶς φέρω τὸν Εὐλόγιον εἰς τὴν πρώτην τάξιν αὐτοῦ, μὴ μάθης. Καὶ διυπνισθεῖς ἐχάρην⁶ χαρὰν μεγάλην ἀπαλλαγείς τῆς τοιαύτης ἐγγύης, καὶ ἔπλευσα εὐχαριστῶν τῷ Θεῷ.

Μετὰ δὲ τρεῖς μῆνας ἀκούω ὅτι ἐτελεύτησεν Ἰουστίνος ὁ βασιλεὺς καὶ βασιλεὺς Ἰουστινιανός. Εἶτα μετ' ὀλίγον χρόνον ἀνταί[f. 328v^b]ρουσιν αὐτῷ Ὑπάτιος καὶ Δεξικράτης καὶ Πόμπιος καὶ ὁ αὐτὸς Εὐλόγιος ὁ ὕπαρχος. Καὶ οἱ μὲν τρεῖς ἀπεκεφαλίσθησαν καὶ διηρπάγη πάντα τὰ αὐτῶν καὶ ἡ οὐσία Εὐλόγιου. Καὶ φεύγει νυκτὸς ἀπὸ Κωνσταντινουπόλεως ὁ Εὐλόγιος καὶ κελεύει ὁ Ἰουστινιανός ἵνα, ὅπου εὐρεθῇ ὁ Εὐλόγιος, ἀποθάνῃ. Τότε φεύγει καὶ ἔρχεται εἰς τὸ χωρίον αὐτοῦ καὶ ἀλλάσση⁷ τὰ ἱμάτια αὐτοῦ ὡς τὰ τῶν χωρικῶν καὶ συνήχθη ὅλον τὸ κτῆμα ἰδεῖν τὸν Εὐλόγιον καὶ λέγουσιν αὐτῷ· Καλῶς ἦλθες. Ἠκούσαμεν ὅτι πατρικίος ἐγένου. Καὶ λέγει αὐτοῖς· Ναί, εἰ πατρικίος ἐγενόμην τὴν ὄψιν ὑμῶν ἔβλεπον; Οὐχί, ἀλλὰ ἄλλος Εὐλόγιος τῆς χώρας ταύτης ἐστίν. Ἐγὼ γὰρ

¹ ἀναστάσει] ἴσταμενον add S ² φύλλον] φύλον C ³ ἐγγύης] τοῦ add S

⁴ ἀποκρίνομαι μετὰ φόβου] om C ⁵ ἀχρήσιμος] ἀχρηστος S

⁶ ἐχάρην] ἐχάρην C ⁷ ἀλλάσση] ἀλλάσσει S

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

εἰς τοὺς ἁγίους τόπους ἤμην. Καὶ ἔρχεται εἰς ἑαυτὸν καὶ λέγει· Ταπεινὲ [f. 329r^a] Εὐλόγιε, ἔγειρε λάβε τὸ λατόμιόν σου καὶ ὕπαγε κάμε. Ὡδε γὰρ παλάτιον οὐκ ἔστι ἵνα¹ μήποτε καὶ τὴν κεφαλὴν σου ἀπολέσης. Καὶ λαβὼν τὸ λατομικὸν ἐργαλεῖον, ἐξέβη εἰς τὴν πέτραν ὅπου τὰ χρήματα εὔρεν ὡς νομίζων εὔρειν ἄλλα· καὶ κρούσας ἕως ὥρας ἔκτης οὐδὲν εὔρεν. Καὶ ἤρξατο μιμησκεισθαι τὰ ὀψίκια, τὴν ἀπάτην καὶ τὴν φαντασίαν καὶ τὰ ἐδέσματα καὶ πάλιν ἔλεγεν ἐν ἑαυτῷ· Ἐγειρε, ταπεινὲ Εὐλόγιε, κάμε. Ὡδε Αἴγυπτος ἐστίν. Καὶ κατὰ μικρὸν μικρὸν κατέστησεν αὐτὸν τὸ ἅγιον μειράκιον καὶ ἡ δέσποινα ἡμῶν ἡ θεοτόκος εἰς τὴν προτέραν τάξιν αὐτοῦ. Οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τῶν πρώτων αὐτοῦ καμάτων.

Μετὰ δὲ ὀλίγον χρόνον ἀνέβην εἰς τὸ χωρίον ἐκεῖνο πωλῆσαι τὸ ἐργόχειρόν μου [f. 329r^b] καὶ ἰδοὺ ἐσπέρας ἦλθε κατὰ τὸ πρῶτον ἔθος αὐτοῦ καὶ ἔλαβέ με. Καὶ ὡς εἶδον αὐτὸν ἐκ τοῦ κοινορτοῦ ἀνεστένασα καὶ δακρύσας εἶπον· Ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε· πάντα ἐν σοφίᾳ ἐποίησας. Τίς Θεὸς μέγας ὡς ὁ Θεὸς ἡμῶν· σὺ εἶ ὁ Θεὸς ὁ ποιῶν θαυμάσια μόνος. Ὁ ἐγειρὼν ἀπὸ γῆς πτωχὸν καὶ ἀπὸ κοπρίας ἀνυψῶν πένητα. Κύριος πτωχίζει καὶ πλουτίζει, ταπεινοῖ καὶ ἀνυψοῖ. Τὰ θαυμάσιά σου ἢ τὰ κρίματά σου τίς ἐξιχνιάσει. Ἐγὼ δὲ ὁ ἁμαρτωλὸς ἐπεχείρησα καὶ παρὰ βραχὺ παρώκησε τῷ ἄδῃ ἡ ψυχὴ μου. Καὶ λαβὼν με ἔβαλεν ὕδωρ καὶ ἔνιψέ μου τοὺς πόδας, ὁμοίως δὲ καὶ τῶν ἄλλων ξένων κατὰ τὸ ἔθος, καὶ παρέθηκεν ἡμῖν τράπεζαν. Καὶ μετὰ τὸ γεύσασθαι ἡμᾶς λέγω αὐτῷ· Πῶς ἔχεις, ἀβ [f. 329v^a]βᾶ Εὐλόγιε; Ὁ δὲ λέγει μοι· Εὐξαι ὑπὲρ ἐμοῦ, κύρι ἀββᾶ, ὅτι ταπεινὸς εἶμι μὴ ἔχων μετὰ χεῖρας τίποτε. Λέγω αὐτῷ· Εἶθε καὶ ἄ ἔχεις μὴ εἶχες. Λέγει μοι· Διατί, κύρι ἀββᾶ, τίποτέ σε ἐσκανδάλισα; Λέγω αὐτῷ· Τί γὰρ οὐκ ἐσκανδάλισάς με; Τότε ἀνεθέμην αὐτῷ ἅπαντα τὰ γενόμενα καὶ κλαυσάντων ἀμφοτέρων ἡμῶν λέγει μοι· Εὐξαι, κύρι ἀββᾶ, ἵνα πέμψη ὁ Θεὸς τὴν χρεῖαν καὶ ἀπὸ τοῦ νῦν διορθοῦμαι. Καὶ λέγω αὐτῷ· Ὁντως, τέκνον, μὴ προσδοκήσης ἔτι πιστευθῆναι παρὰ τοῦ Χριστοῦ ἄλλο τίποτε, ὅσον εἶ ἐν τῷ κόσμῳ τούτῳ, εἰ μὴ τὸ κεράτιον τοῦτο τοῦ καμάτου σου. Καὶ ἰδοὺ τοσοῦτους χρόνους ἐχορήγησεν αὐτῷ ὁ Θεὸς τὴν δύναμιν καταλύειν τὸ κεράτιον τοῦ χειρουργίου αὐτοῦ. Ἴδου οὖν εἶπόν σοι καὶ πόθεν αὐτὸν γνω[f. 329v^b]ρίζω, τέκνον. Καὶ λοιπὸν σὺ μὴ δευτερώσης ταῦτα τινί.

Ταῦτα ἐθάρρησεν ὁ ἀββᾶς Δανιήλ τῷ μαθητῇ αὐτοῦ μετὰ τὸ ἐπαναλύσαι αὐτοὺς ἀπὸ Θηβαΐδος. Θαυμάσαι δὲ ἐστίν τὴν τοῦ θεοῦ φιλανθρωπίαν, πῶς δι' ὀλίγου ὕψωσε τὸν Εὐλόγιον καὶ πάλιν ἐταπεινώσε

¹ ἵνα] om 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. Εὐξώμεθα οὖν καὶ ἡμεῖς ταπεινωθῆναι, ἵνα ἐν τῷ φοβερῷ βήματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εὕρωμεν ἔλεος ἐνώπιον¹ τῆς δόξης Αὐτοῦ. Αὐτῷ ἢ δόξα εἰς τοὺς αἰῶνας.² Ἀμήν.

597. Εἶπεν γέρων· Ἠκούσαμεν παρά τινων ἀγίων τὸν Χριστὸν ἐχόντων ἐν ἑαυτοῖς λαλοῦντα περὶ συμφωνίας τεσσάρων πρεσβυτέρων ἀγίων, οἵτινες δεξιὰς ἔδωκαν ἀλλήλοις, ἵνα ὁμοψύχως καὶ ὁμοφρόνως ζήσαντες ἐν τῷ αἰῶνι τούτῳ, ὁμοῦ πάλιν [f. 330r^a] ἐν οὐρανοῖς εὐρεθῶσι, τῆ δεσποτικῆ φωνῆ πιστεύσαντες τῆ λεγούσῃ· Ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῷ³ αὐτῷ ἐπὶ τῆς γῆς περὶ παντός πράγματος, οὗ ἂν αἰτήσωνται, γενήσεται αὐτοῖς παρά τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. Καὶ οἱ μὲν τρεῖς τῆ ἀσκῆσει προσκαρτεροῦντες ἡσύχαζον ἐν τῆ ἐρήμῳ, ὁ δὲ ἄλλος διηκόνει αὐτοῖς τὰ πρὸς τὴν χρεῖαν. Συνέβη οὖν τοὺς δύο τελειωθῆναι ἐν Χριστῷ καὶ ἀναλύσαι ἐκ τοῦ βίου καὶ ἀπενεχθῆναι ἐν ἐνὶ τόπῳ ἀναπαύσεως, περιλειφθῆναι δὲ τοὺς δύο ἐν τῆ γῆ, τὸν διακονητὴν καὶ ἕνα⁴ ἡσυχάζοντα. Ἐξ ἐπιβουλῆς δὲ τοῦ πονηροῦ δαίμονος περιέπεσεν ὁ διακονητὴς εἰς πορνείαν καὶ ἀπεκαλύφθη ἐνὶ τῶν διορατικῶν γερόντων ἀγίων ὅτι οἱ δύο οἱ τελειωθέντες [f. 330r^b] παρεκάλουν περὶ τοῦ διακονητοῦ τὸν Θεὸν λέγοντες ὅτι παράδος⁵ τὸν ἀδελφὸν βρωθῆναι ὑπὸ λέοντος ἢ ὑπὸ⁶ ἄλλου θηρίου, ἵνα ἀποनिψάμενος τὴν ἀμαρτίαν ἔλθῃ εἰς τὸν τόπον ἐν ᾧ ἐσμέν, καὶ μὴ διαπέσῃ ἡ συμφωνία ἡμῶν. Καὶ ἐγένετο ἔλθεῖν τὸν ἀδελφὸν κατὰ τὸ ἔθος τῆς διακονίας καὶ ἐν τῷ ὑποστρέφειν πρὸς τὸν ἡσυχαστὴν ὑπήντησεν αὐτῷ λέων καὶ ἐζήτηε αὐτὸν θανατῶσαι. Ἔγνω δὲ ὁ ἡσυχαστὴς τὸ γινόμενον – ἀπεκαλύφθη γὰρ αὐτῷ –, καὶ ἔστη εἰς προσευχὴν δεόμενος τοῦ Θεοῦ ὑπὲρ τοῦ ἀδελφοῦ, καὶ παραυτὰ ἔστη ὁ λέων. Οἱ οὖν δύο πατέρες, οἱ ἤδη τελειωθέντες, παρεκάλουν τὸν Θεὸν λέγοντες· Δεόμεθά σου, δέσποτα, συγχώρησον αὐτὸν βρωθῆναι, ἵνα ἔλθῃ μεθ' ἡμῶν ἐν [f. 330v^a] τῆ μακαριότητι καὶ μὴ ὑπακούσῃς, ἄγιε, τοῦ παρακαλοῦντος ὑπὲρ⁷ αὐτοῦ ἐν τῆ γῆ. Ὁ δὲ γέρων ἐν τῷ κελλίῳ σὺν πάσῃ ἐκτενεῖ⁸ εὐχῆ μετὰ δακρῶν ἰκέτευε τὸν Θεὸν ἐλεηθῆναι τὸν ἀδελφὸν καὶ ῥυσθῆναι τοῦ λέοντος. Ὑπήκουσε δὲ ὁ Θεὸς τῆς κραυγῆς τοῦ γέροντος καὶ φησὶ πρὸς τοὺς πατέρας τοὺς ἐν τῷ οὐρανῷ ὄντας, δίκαιόν ἐστιν ἐκείνου ὑπακοῦσαι. Ὑμεῖς γὰρ ὥδε ἐν ἀνέσει ἐστέ, ἀπαλλαγέντες τῶν πόνων καὶ τῶν ἰδρώτων τοῦ βίου, ἐκεῖνος δὲ κεκμηκῶς ἐν τῷ μόχθῳ τῆς σαρκὸς⁹ καὶ ἐν πάλαις πρὸς τὰ πνεύματα τῆς πονηρίας. Δίκαιον οὖν ἐστὶν ἐκεῖνον δοῦναι τὴν χάριν ἥπερ ὑμῖν. Εὐθέως οὖν ἀνεχώρησεν ὁ λέων ἀπὸ

¹ ἐνώπιον] om S ² Αὐτῷ ἢ δόξα εἰς τοὺς αἰῶνας] om S ³ τῷ corr] τὸ C and S

⁴ ἕνα] ἐν C ⁵ παράδος corr] παράδωξ C and S ⁶ ὑπὸ] om C

⁷ ὑπὲρ] om C ⁸ ἐκτενεῖ] ἐκτενεῖ C ⁹ ἐν τῷ μόχθῳ τῆς σαρκὸς] om C

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.

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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 *hêsychia* 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 *hêsychia*. By the machination of the evil demon, the attendant fell into *porneia*. 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 *hêsychia*, a lion encountered him and sought to kill him. The one in *hêsychia* 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

τοῦ ἀδελφοῦ καὶ ἐλθῶν ἐν τῷ κελλίῳ εὔρε τον γέροντα δακρύοντα ὑπὲρ αὐτοῦ καὶ διηγῆσατο αὐτῷ [f. 330v^b] τῷ πάντα τὰ συμβάντα αὐτῷ καὶ ἐξωμολογήσατο¹ τὴν ἁμαρτίαν αὐτοῦ. Καὶ γνοὺς ὅτι ἐφείσατο² αὐτοῦ ὁ Θεός, μετενόησεν καὶ ἐντὸς ὀλίγου χρόνου ἤλθεν εἰς τὸ ἀρχαῖον μέτρον. Συνέβη οὖν κοιμηθῆναι ἀμφοτέρους καὶ τελειωθῆναι ἐν Χριστῷ. Καὶ ἀπεκαλύφθη τῷ προρρηθέντι διορατικῶς ἀγίῳ ὅτι οἱ τέσσαρες ἐν ἐνὶ τόπῳ εἰσὶν κατὰ τὰς ἀψευδεῖς ἐπαγγελίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

598. Ἄλλος πάλιν ἀποκρισιάριος κοινοβίου μεγάλου ἦν καὶ ἐν τῷ τὰς ἀποκρίσεις ποιεῖν αὐτὸν τοῦ κοινοβίου συνέβη αὐτὸν ἐμπεσεῖν εἰς τὸν τῆς ἀκολασίας βόρβορον. Ἐγένετο τοίνυν τελευτῆσαι αὐτὸν καὶ γίνεται τὸ πρόσωπον αὐτοῦ ὡσεὶ ἀσβόλη ἀπὸ³ χύτρας. Ὁ οὖν τοῦ μοναστηρίου πατήρ πνευματικός ὢν [f. 331r^a] ὡς εἶδε τὸ γεγονός συνήγαγε πᾶσαν τὴν ἀδελφότητα λέγων· Ὁ ἀδελφός οὗτος ὑπεξῆλθε τὸν βίον καὶ οἶδατε ὅτι διὰ τὴν ὑμετέραν ἀνάπαυσιν καὶ ἡσυχίαν ὀλοψύχως ἔκαμνεν ἐν ταῖς ἀποκρίσεσιν καὶ ὑπεσκελίσθη ὡς ἄνθρωπος ἐκ τοῦ πονηροῦ. Καὶ ἐπειδὴ τῆ προφάσει ἡμῶν ἁμαρτήμασι περιέπεσεν, δεῦτε κάμωμεν ἐκτενωῶς ὑπὲρ αὐτοῦ καὶ παρακαλέσωμεν τὸν φιλόανθρωπον Θεόν· οἱ γὰρ οἰκτιρμοὶ αὐτοῦ ἐπὶ πάντα τὰ ἔργα αὐτοῦ. Ἦρξαντο οὖν μετὰ δακρύων νηστεύειν καὶ⁴ ἰκετεύειν τὸν Θεὸν ἐλεῆσαι αὐτόν.⁵ Καὶ ἐποίησαν τρεῖς ἡμέρας καὶ τρεῖς νύκτας ἄσιτοι πάντες μηδὲν ἐσθίοντες, ἀλλὰ θρηνοῦντες καὶ ὀλοφυρόμενοι τὴν ἀπώλειαν τοῦ ἀδελφοῦ. Καὶ γίνεται ὁ ἀβ[. 331r^b] βᾶς τῆς μονῆς ἐν ἐκστάσει καὶ θεωρεῖ τὸν Σωτῆρα συμπαθοῦντα τῷ κόπῳ τῶν ἀδελφῶν. Ὁ δὲ διάβολος ἤρξατο κατηγορεῖν καὶ λέγειν· Δέσποτα, ἐμὸς ἐστίν οὗτος, δέομαί σου τῶν ἡμετέρων ἔργων ἐστίν. Ἐγὼ συνήργησα αὐτῷ εἰς τὸ ἁμαρτάνειν. Δικαιοκρίτης ὢν, Κύριε, δικαίως⁶ κρίνον. Ἀπεκρίθη οὖν ὁ Σωτῆρ λέγων· Δικαιοκρίτης εἰμὶ ἀλλὰ καὶ ἐλεήμων, καὶ πέρας τῆς δικαιοσύνης ἢ ἐλεημοσύνης καὶ ἢ φιλιανθρωπίας μου τυγχάνει. Καὶ ἐπεὶ ἐλεήμων εἰμὶ καὶ φιλόανθρωπος, εὐλογόν ἐστι μὴ παριδεῖν τοσοῦτων ἀγίων ἀνδρῶν⁷ ἰκεσίαν ὑπὲρ ἐνὸς τραυματισθέντος προσαγομένην μοι. Καὶ ταῦτα δι' ἐκείνους αὐτοὺς τοὺς παρακαλοῦντας πεσόντος αὐτοῦ ἐν τῇ ἁμαρτίᾳ ἠδύνατο γὰρ καὶ οὗτος [f. 331v^a] ἐν ἡσυχίᾳ μένειν ὡσπερ πάντες ἐν τῷ μοναστηρίῳ καὶ ἄτρωτος διαφυλαχθῆναι ἀπὸ τῶν βελῶν σου, πονηρέ,⁸ ἀλλὰ προφάσει τῆς ἀποκρίσεως τῶν ἀδελφῶν ὡς ἄνθρωπος

¹ ἐξωμολογήσατο corr| ἐξομολογήσατο C and S ² ἐφείσατο| ἐφήσατο C

³ ὡσεὶ ἀσβόλη ἀπὸ| ὡς ἡ ἀσβόλη ὡς ἀπὸ C ⁴ νηστεύειν καὶ| om S

⁵ ἐλεῆσαι αὐτόν| δέομενοι μετὰ νηστείας τοῦ ἐλεῆσαι τὸν ἀδελφόν S

⁶ δικαίως| δικαίος C ⁷ ἀγίων ἀνδρῶν| ἀνδρῶν ἀγίων S

⁸ σοῦ, πονηρέ| 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.”

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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 *hēsychia* 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

ώλισθησεν. Ἡ οὐχ ὀρᾷς πῶς πάντες εἰς θάνατον ἔδωκαν ἑαυτοὺς ὑπὲρ αὐτοῦ καὶ πάντες ὑπὲρ τοῦ ἑνὸς ἀποθνήσκουσιν, ὅμως μέντοι πείσονται αὐτοὺς ἀποστήναι τοῦ παρακαλεῖν με καὶ λάβει αὐτόν. Εἰ δὲ τοσαῦτα ψυχὰι κινδυνεύουσι ἀπολέσθαι λιμῶ¹ τρεῖς ἡμέρας καὶ τρεῖς νύκτας, παρακαλοῦντές με καὶ δεόμενοι μετὰ δακρῶν ὑπὲρ αὐτοῦ μὴ ἀφιστάμενοι ἀπὸ τῶν προσευχῶν ἐν στεναγμοῖς καὶ γονυκλισίαις καὶ τῇ σποδῶ² ἣ κατέπασαν τὰς ἑαυτῶν κεφαλὰς, τοσοῦτον πλήθος παρακα[*f.* 331ν^b]λει² καὶ ταῦτα μὴ κατὰ σκοπὸν καὶ μελέτην ἀποστασίας ἀμαρτήσαντος τοῦ ἀδελφοῦ, ἀλλὰ κατὰ συναρπαγὴν πεσόντος ἐν τῇ ἀμαρτίᾳ ὡς ἀνθρώπου, οὐκ εὐλογόν ἐστιν ἀπολαῦσαι αὐτοὺς τῆς αἰτήσεως αὐτῶν; Εἰ γὰρ τοῖς ἐπὶ γῆς βασιλεῦσιν, ἐὰν πόλις ὀλόκληρος ἴδῃ κατάδικόν τινα ἀπαγόμενον ἐπὶ τὸν³ θάνατον, ἀνακαλεῖται τὴν βασιλικὴν ψῆφον ἢ ἰκεσία⁴ τοῦ πλήθους καὶ ἐξαρπάζει τῶν τοῦ δημίου χειρῶν τὸν ὑπεύθυνον, πόσω μᾶλλον ἐγὼ ὁ βασιλεὺς ὁ ὄντως δίκαιος καὶ φιλόφρωνος χαρίσομαι τοῖς ἐμοῖς στρατιώταις τὴν ὑπὲρ τοῦ ἑνὸς αἴτησιν καὶ ἰκετηρίαν μοι προσφερομένην.⁵ Ταῦτα τοῦ Κυρίου εἰπόντος κατησχύνθη ὁ διάβολος καὶ ἀφανὴς ἐγένετο. Ὡς δὲ ἐπανῆλ[*f.* 332γ^a]θεν ἀπὸ τῆς ἐκστάσεως ὁ ἀββᾶς τῆς μονῆς διηγῆσατο πάντα τοῖς ἀδελφοῖς καὶ ἐχάρησαν⁶ χαρὰν μεγάλην σφόδρα καὶ ἤρξατο τὸ πρόσωπον τοῦ ἀδελφοῦ κατὰ μικρὸν ἀποκαθαίρεσθαι τῆς μελανίας καὶ γέγονεν ὅλον καθαρὸν. Καὶ πληροφορηθέντες ὅτι ἔταξεν ὁ Θεὸς τὴν ψυχὴν⁷ αὐτοῦ ἐν τῷ κλήρῳ τῆς ζωῆς συνεκόμισαν τὸ λείψανον καὶ ἔθαψαν αὐτόν καὶ ἠγαλλιάσαντο ἐπὶ τῇ γενομένῃ παραδόξῳ σωτηρίᾳ τοῦ ἀδελφοῦ, ὅτι *ἐγγύς Κύριος πᾶσι τοῖς ἐπικαλουμένοις αὐτόν ἐν ἀληθείᾳ.*

599. Διηγῆσατο ὁ μακάριος Παῦλος ὁ ἀπλοῦς ὅτι ἔσχον μαθητὴν καὶ περιέπιπτεν ἐν διαφόροις ἀμαρτίαις ἐμοῦ μὴ εἰδότος. Συνέβη οὖν τοῦτον τελευτῆσαι καὶ ἐδεήθη τοῦ Θεοῦ ἐκτενῶς καὶ [*f.* 332γ^b] παρεκάλεσα τὴν ἁγίαν Θεοτόκον δειχθῆναί μοι ἐν ποίοις ἐστί μετὰ τὴν ἔξοδον τοῦ σώματος. Καὶ προσκαρτερήσαντός μου τῇ προσευχῇ ἡμέρας οὐκ ὀλίγας ἐγενόμην ἐν ἐκστάσει καὶ θεωρῶ τὸν ἐμὸν μαθητὴν βασταζόμενον ὑπὸ δύο τινῶν, γεγεννημένον ὅλον ὄστρακον ἀπὸ κεφαλῆς ἕως ποδῶν καὶ μηδεμίαν ἐνέργειαν ἔχοντα μῆτε ψυχικὴν μῆτε σωματικὴν, μῆτε λαλοῦντα ὅλως ἀλλ' ὡσπερ ἀπολιθωθέντα. Ἐγὼ δὲ λίαν ἀγωνιῶν καὶ ὡσπερ ἔνθους γενόμενος ἐμνήσθην τοῦ ῥήματος τοῦ Κυρίου εἰρηκότος· Τὸν μὴ ἐνδεδυμένον ἔνδυμα γάμου *δήσαντες αὐτοῦ χεῖρας καὶ πόδας ἐκβάλετε εἰς τὸ σκότος τὸ*

¹ ἀπολέσθαι λιμῶ] λιμῶ ἀπολέσθαι S ² τοσοῦτον πλήθος παρακαλεῖ] om S

³ τὸν] om S ⁴ ἢ ἰκεσία] ἰκεσία S ⁵ μοι προσφερομένην] προσφερομένην μοι S

⁶ ἐχάρησαν] ἐχάρισαν C ⁷ ψυχὴν] ζωὴν S

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].

N.599

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

ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυ[^af. 332v]γμός τῶν ὀδόντων. Τὸ γὰρ δεδέσθαι χεῖρας καὶ πόδας οὐδὲν ἕτερον ἡμῖν αἰνίττεται ἀλλ' ἢ τὸ σβέννυσθαι καὶ ἀνερέργητον μένειν πᾶσαν ἔννοιαν καὶ προαίρεσιν πονηρὰν τὴν μὴ κατὰ τὸ θέλημα τοῦ Θεοῦ πορευθεῖσαν ἐν τῷ αἰῶνι τούτῳ. Ὡς δὲ ἐπανῆλθον, φησὶν, ἀπὸ τῆς ἐκστάσεως, ἠρξάμενη σφόδρα λυπεῖσθαι καὶ ἀδημονεῖν, ἐλεημοσύνας τε κατὰ δύναμιν ποιεῖν ὑπὲρ αὐτοῦ καὶ προσφορὰς καὶ παρακαλεῖν τὴν ἁγίαν Θεοτόκον ἐλεηθῆναι αὐτὸν καὶ παρακαλέσαι τὸν φιλόνητον Θεὸν ὑπὲρ αὐτοῦ. Καὶ ἠρξάμενη μοχθεῖν ἐν τῇ Σκήτει καὶ ξηροφαγεῖν εἰς τοιοῦτον γήρας λοιπὸν ἐληλακῶς. Μετὰ οὖν τινὰς ἡμέρας ὁρῶ τὴν παναγίαν Θεοτόκον λέγουσάν μοι· Τί λυπεῖ σε καὶ [^bf. 332v] ἀδημονεῖς, παπία; Καὶ εἶπον· Διὰ τὸν ἀδελφόν, δέσποινά μου, ὅτι εἶδον αὐτὸν ἐν κακοῖς. Καὶ ἀπεκρίθη καὶ εἶπεν· Οὐχὶ σὺ παρεκάλεσας ἰδεῖν αὐτὸν βουλόμενος; Καὶ ἰδοῦ ἐπληροφορήθης. Ἐγὼ δὲ εἶπον· Ναί, δέομαί σου, ἐγὼ παρεκάλεσα, ἀλλ' οὐκ ἤθελον οὕτως ἰδεῖν αὐτόν. Τί γὰρ μοι χρήσιμον τὸ ἰδεῖν αὐτὸν καὶ κλαίειν καὶ ὀδυνασθαι; Καὶ λέγει μοι ἡ ἁγία Θεοτόκος· Ὑπάγε, διὰ τὸν μόχθον καὶ τὴν ταπείνωσιν καὶ ἀγάπην σου ἐγὼ σοι αὐτὸν δείκνυμι, ἵνα μὴ λυπῇ. Καὶ τῇ ἐπαύριον εἶδον πάλιν τὸν ἀδελφὸν ἐρχόμενον πρὸς με περιχαρῆ καὶ δι' ἑαυτοῦ περιπατοῦντα καὶ γελῶντα καὶ λέγει μοι· Αἱ πρεσβεαῖά σου, πάτερ, ἐδυσώπησαν τὴν παναγίαν Θεοτόκον, διότι πάνυ φιλεῖ σε, καὶ παρεκάλε[^af. 333r]σε τὸν Σωτῆρα καὶ ἔλυσέ με τῶν δεσμῶν, ὅτι σειραῖς τῶν ἁμαρτημάτων μου ἤμην περιεσφιγμένος. Ταῦτα τοῦ ἀδελφοῦ εἰρηκότος ἐγὼ χαρᾶς ἐπληρώθην καὶ εὐθέως εἶδον τὴν παναγίαν Θεοτόκον καὶ λέγει μοι· Ἐπληροφορήθης, πρεσβύτα, κἂν ἄρτι; Ἐγὼ δὲ εἶπον· Ναί, δέσποινά μου, καὶ πάνυ ἐχάρην ὅτι εἶδον αὐτὸν ἐν ἀνέσει. Ἡ δὲ εἶπεν πρὸς με· Ἄπιθι τοιγαροῦν καὶ μέμνησο τοῦ ἀδελφοῦ διαπαντός¹ ἐν ταῖς προσευχαῖς καὶ ἐλεημοσύναις καὶ προσφοραῖς· σφόδρα γὰρ ἐλεεῖ τὸν κοιμηθέντα ἐλεημοσύνη καὶ αὐτὴ ἡ προσφορὰ.

600. Εἶπεν ὁ ἀββᾶς Ἀθανάσιος ὁ ἐπίσκοπος Ἀλεξανδρείας ὅτι πολλάκις λέγει τις ὑμῶν· Ποῦ ἐστι διωγμός εἰς τὸ μαρτυρῆσαι; Μαρτύρησον τῇ [^bf. 333r] συνειδήσει, ἀπόθανε τῇ ἁμαρτίᾳ, νέκρωσον τὰ μέλη τὰ ἐπὶ τῆς γῆς, καὶ γέγονας μάρτυς τῇ προαιρέσει. Ἐκεῖνοι πρὸς βασιλεῖς καὶ ἄρχοντας ἐμάχοντο, ἔχεις καὶ σὺ ἀντίπαλον διάβολον τὸν βασιλέα τῆς ἁμαρτίας² καὶ ἄρχοντας τοὺς δαίμονας. Οὕτω γὰρ καὶ τότε ἐκείνοις βωμὸς καὶ θυσιαστήριον προέκειτο καὶ βδέλυγμα τῆς εἰδωλολατρείας ψεκτὸν εἶδωλον. Νόησον ἐν τῇ ψυχῇ τιθέμενος, ἔνι καὶ σήμερον βωμὸς καὶ θυσιαστήριον καὶ ψεκτὸν εἶδωλον νοητὸν ἐν τῇ ψυχῇ· βωμὸς μὲν τῆς

¹ τοῦ ἀδελφοῦ διαπαντός] διαπαντὸς τοῦ ἀδελφοῦ S

² διάβολον τὸν βασιλέα τῆς ἁμαρτίας] τὸν βασιλέα τῆς ἁμαρτίας 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.'"

N.600

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, εἶδωλον δὲ τῆς ἐπιθυμίας τὸ πνεῦμα. Ὁ γὰρ πορνεῖαις δουλεύων καὶ ἡδοναῖς σχολάζων τὸν Ἰησοῦν ἠρνήσατο [f. 333v^a] καὶ εἶδωλον προσκυνεῖ· ἔχει γὰρ ἐν ἑαυτῷ τῆς Ἀφροδίτης τὸ ἄγαλμα τῆς σαρκὸς τὴν αἰσχρὰν ἡδονήν. Πάλιν ὁ¹ ὀργῇ καὶ θυμῷ ἠττώμενος καὶ μὴ ἐκκόπτων τοῦ πάθους τούτου τὴν μανίαν τὸν Ἰησοῦν ἠρνήσατο καὶ τὸν Ἄρεα ἐν ἑαυτῷ θεὸν ἔχει· ὑπέκυψε γὰρ τῇ ὀργῇ ὅπερ ἐστὶ μανίας εἶδωλον. “Ετερος φιλάργυρος ὢν καὶ φιλήδονος κλείων τὰ σπλάγχνα ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ καὶ μὴ ἐλεῶν τὸν πλησίον τὸν Ἰησοῦν ἠρνήσατο καὶ εἰδώλοισι λατρεύει· ἔχει γὰρ ἐν ἑαυτῷ τοῦ Ἑρμοῦ τὸ εἶδωλον, ἔτι δὲ καὶ τῇ κτίσει λατρεύει παρὰ τὸν κτίσαντα· *ρίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία*.” Ὡστε τούτων ἐὰν ἐγκρατεῦση καὶ φυλάξη τῶν μανικῶν παθῶν, ἐπάτησας τὰ εἶδωλα καὶ ἠρνή[*f. 333v^b*]σω τὴν δεισιδαιμονίαν καὶ γέγονας μάρτυς ὁμολογήσας τὴν καλὴν ὁμολογίαν.

601. Εἶπεν ὁ ἀββᾶς Μακάριος· Τί κρίνεις τοὺς φονεῖς καὶ μοιχοὺς καὶ τυμβωρύχους καὶ εἴ τινα δῆποτε τῶν παρανόμων; ἔχουσιν ἴδιον διδάσκαλον καὶ κριτὴν. Μᾶλλον δὲ μὴ μονομερῶς ἐξέταζε τὰ πράγματα, ἀλλὰ καὶ τὰ σεαυτοῦ πταίσματα πολυπραγμόνει καὶ εὐρήσεις ἑαυτὸν πολλακίς ἐκείνων χεῖρω. Καὶ γὰρ σὺ² πολλακίς εἶδες ἀκολάστοις ὀφθαλμοῖς, τοῦτο δὲ καὶ αὐτὸς οἶδας ὅτι μοιχία ἀπηρτισμένη ἐστίν. Καὶ πολλακίς ἐλοιδόρησας τὸν ἀδελφὸν σου· οὐκ ἀγνοεῖς δὲ ὅτι³ καὶ περὶ τούτου ὁ Κύριος ἀπεφῆνατο ὅτι ὁ εἰπὼν τὸν ἀδελφὸν αὐτοῦ μωρόν, *ἔνοχος ἐστὶν εἰς τὴν γέενναν τοῦ πυρός*. Τὸ [f. 334r^a] δὲ πάντων φρικωδέστερον ἴσως ἀναξίως προσέρχη τοῖς ἁγίοις μυστηρίοις καὶ ἔνοχος γίνῃ τοῦ σώματος καὶ⁴ αἵματος τοῦ Χριστοῦ. Καὶ ὃν μὲν κρίνεις εὐρίσκεται ὅτι ψιλὸν ἄνθρωπον ἐφόνευσεν, σὺ δὲ εὐρίσκη⁵ αὐτὸν τὸν Χριστὸν φονεύων καὶ τῆς ἐκείνου σφαγῆς ὑπεύθυνος ὢν, ἀναξίως μετέχων τοῦ ἀχράντου σώματος καὶ αἵματος. Ὁ γὰρ ἀναξίως, φησὶν, *ἐσθίειν καὶ πίνειν ἔνοχος ἐστὶ τοῦ σώματος καὶ⁶ αἵματος τοῦ Χριστοῦ καὶ κρίμα ἑαυτῷ ἐσθίει καὶ πίνει*, τούτέστιν ὡσπερ ἐκεῖνοι οἱ Ἰουδαῖοι ἐσταύρωσαν αὐτόν, οὕτως καὶ οἱ ἀναξίως μετέχοντες τοῦ σώματος καὶ αἵματος Αὐτοῦ, τὸ αὐτὸ ποιοῦσι καὶ μάλα εἰκότως ὁ γὰρ διαρρήξας πορφύραν βασιλικὴν καὶ ὁ ρυπώσας τὸν αὐτὸν θάνατον ὑπο[*f. 334r^b*]μένουσιν. Ὡστε οὖν καὶ οἱ κατατεμόντες τὸ σῶμα Αὐτοῦ τότε καὶ οἱ νῦν ρυπτοῦντες αὐτὸ ἐν ἀκαθάρτῳ ψυχῇ μεταλαμβάνοντες αὐτὸ τὴν αὐτὴν τοῖς σταυρώσασιν αὐτόν ὑποστήσονται δίκην κατὰ τὴν τοῦ ἀποστόλου ἀπόφασιν.

¹ ο] om S ² γὰρ σὺ C S] σὺ γὰρ trsp V ³ ὅτι post τούτου trsp V
⁴ καὶ] τοῦ add V ⁵ εὐρίσκη] εὐρίσκει V ⁶ καὶ] 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."

N.601

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 ἀργὸν οὐ θέλει ὁ Θεός.¹

603.² Εἶπεν ὁ ἀββάς Ἀντώνιος· Οἱ ἀρχαῖοι πατέρες ἐξῆλθον εἰς τὴν ἔρημον καὶ ἰάθησαν καὶ γεγόνασιν ἰατροὶ καὶ ἀνακάμψαντες ἄλλους ἰάσαντο. Ἡμεῖς δὲ ἅμα τοῦ ἐξελθεῖν ἐκ τοῦ κόσμου, πρὸ τοῦ ἰαθῆναι, ἄλλους θέλομεν θεραπεύειν καὶ ἀναλύει ἐφ' ἡμᾶς ἡ νόσος καὶ γίνεται τὰ ἔσχατα χεῖρονα τῶν πρώτων καὶ ἀκούομεν παρὰ Κυρίου· Ἰατρέ, θεράπευσον σεαυτὸν πρώτον.

604.³ Εἶπεν [f. 334v^a] γέρων· Ὁ Θεὸς ἀνέχεται τὰς ἀμαρτίας τοῦ κόσμου, τὰς δὲ ἀμαρτίας τῆς ἐρήμου οὐκ ἀνέχεται. Ὁρᾷς, ἀδελφέ μου, πῶς οὐ κατὰ τὴν τοῦ κόσμου ἀναλογίαν καὶ ὁ τοῦ κόσμου ἀναχωρήσας ἀπαιτεῖται; Ἐχει γὰρ ἐκεῖνος προφάσεις πολλὰς, ἡμεῖς δὲ ποίας προφάσεις εὐρήσομεν προσενέγκαι; Ἀληθῶς δεινὸν πῦρ καὶ πολλὰ αἰ κολάσεις τῶν ἐγνωκότων τὸ θέλημα τοῦ Κυρίου καὶ τοῦτο παριδόντων τῷ ἑαυτῶν θελήματι ἀκολουθούντων. Τρυφῶντες γὰρ καὶ συνηδόμενοι εἰς τὰ μάτια καὶ πρόσκαιρα λέγουσιν ὅτι διὰ τὴν χρεῖαν τοῦ σώματος κτῶμαι χρυσὸν καὶ ὕλας, ἵνα κυβερνήσω τὸ σῶμα. Καλῶς πάνυ αὐτὸς ὁ λόγος τὴν ἀλήθειαν δείκνυσιν. Εἰ ἄρα τῆς χρεῖας μόνον [f. 334v^b] φροντίζουσιν ἐν γὰρ τῷ εἰπεῖν ὅτι τὴν χρεῖαν φροντίζω τοῦ σώματος, οὐ χρηὶ λοιπόν, ἐὰν προσενεχθῶσιν ἐν τῷ μονάζοντι χρήματα ἢ πολυτελεῖ βρώματα τούτοις συναπάγεσθαι, ἀλλὰ τῆς χρεῖας μόνον τοῦ σώματος προνοεῖσθαι ἀθορύβως. Καὶ ποῦ οἱ τὰ τοσαῦτα κτῶμενοι καὶ πάλιν ἄλλα ζητοῦντες, καὶ οἱ τοσαῦτα ἐσθίοντες καὶ πάλιν μείζονα βρώματα ἐπιθυμοῦντες. Εἰ μὲν ἐργάζη, μὴ δέχου χρήματα, εἰ δὲ δέχη, μὴ ἐργάζου, ἵνα μὴ περισπάσαι. Ἀλλὰ καὶ ταῦτα κάκεῖνα θέλομεν. Προηγέκαμέν σοι γὰρ τὰ αἴτια τὰ γινόμενα τῶν παθῶν, δι' ὧν ὁ δοκῶν εἶναι μοναχὸς χεῖρω τῶν κοσμικῶν κρίνεται, πολλῶν γὰρ κοσμικῶν σεμνῶς βιούντων καὶ ἐλεημο [f. 335r^a]σύνας ποιούντων, τούτου δὲ μηδὲ ἐλεῶντος τὸν ἑαυτοῦ ἀδελφὸν ἀλλὰ καὶ σπαταλῶντος καὶ ποιοῦντος τὸν οἶκον τοῦ Θεοῦ οἶκον ἐμπορείου μᾶλλον δὲ ἐργαστήριον καπηλείου, περὶ ὧν κατὰ μέρος εἶπομεν τὰ συντείνοντα εἰς ματαιότητα, ἵνα γνόντες ἀποφύγωμεν καὶ σωθῶμεν. Δοκῶμεν γὰρ οἱ πολλοὶ ὅτι ἐν τῷ περιβεβληθῆαι τὸ σχῆμα καὶ ἐν τῷ λέγειν Κύριε Κύριε καὶ ἐν τῷ ἀκούειν μονάζοντες ἔστι τὸ ἐπάγγελμα τοῦτο. Ἀληθῶς, ἀδελφοί μου, ἐὰν μὴ ἑαυτοὺς προσέχωμεν, χεῖρω τῶν κοσμικῶν συμβαίνει ἡμᾶς ἐμπεσεῖν εἰς λάκκον, ἵνα μηδὲ βοῆσαι τοῦ λοιποῦ

¹ Hic N. 605 invenitur apud S

² item 603 om V

³ item 604 om V

N.602/21.5

An elder said: "God does not want the reluctant and the idle person."

N.603

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]."

N.604

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 Θεὸν δυνηθῶμεν. Φόβου οὐκ ἔχοντες καὶ ταπεινώσεως ἀληθινῆς. Οἱ γὰρ πλεῖστοι τῶν ἀ[φ. 335r^b]δελφῶν ἡμῶν ἐν ταπεινώσει δοκοῦντες εἶναι καὶ μοναχικῶς ἀναστρέφασθαι, τῶν ἰδίων θελημάτων ζητοῦντες ἀναστρέφασθαι τῷ τοῦ Θεοῦ θελήματι οὐκ ὑποτάσσονται, ἀλλ' ἐν τοῖς ἰοῖς θελήμασιν ἀλίσκονται καὶ ἐν ματαίοις περισπασμοῖς καὶ φροντίσιν ἀπόλλουσι τὸν καιρὸν τὸν δοθέντα αὐτοῖς εἰς μετάνοιαν, ὃν πολλὰ ζητήσαντες μετ' ὀλίγον οὐκ εὐρίσκουσιν.

605. Ἠρωτήθη γέροντος περὶ τοῦ ἐνυπνιαζεσθαι ὡσανεὶ¹ μίξιν γυναικὸς ἢ καθ' ἑαυτὸν μόνον καὶ ἀπεκρίθη λέγων· Μὴ προσποιεῖσθαι ὄλως ἀλλὰ νομίζειν ἑαυτὸν ἀπομύσσεσθαι. Ἐὰν γὰρ περιπατῶν δημοσίᾳ ἴδῃς καπηλομαγειρεῖον καὶ πλησιάσας ἐν τῷ παρέρχεσθαι σε μεταλάβῃς [f. 335v^a] τῆς τῶν κρεῶν ἀναθυμιάσεως, ἔφαγες ἢ οὐ; Πάντως ἔρεῖς ὅτι οὐ. Οὕτως οὐτε τὸ ἐνυπνιαζεσθαι μολυσμὸν σοι παρέξει. Ἐὰν γὰρ σε² ἴδῃ ὁ ἐναντίος δειλόν, πλέον σοι ἐπεμβαίνει.³ Παρατήρει δὲ ὅπως μὴ ἐν αἰσθήσει ἐλθῶν συγκαταβῆς τῇ ἐπιθυμίᾳ.

606. Ἀδελφὸς συλούμενος ἔλεγε τῷ ληστῆ⁴· Τάχυνον πρὶν ἐλθεῖν τοὺς ἀδελφούς.

607. Ἄλλος πρεσβύτερος ἐπιστάντων κακούργων κατὰ τὸν καιρὸν τῆς συνάξεως ἔφη⁵ τοῖς ἀδελφοῖς· Ἐάσατε αὐτοὺς ποιεῖν τὰ ἑαυτῶν ἔργα καὶ ἡμεῖς τὸ ἡμέτερον ποιήσωμεν.⁶

607bis (S and V). Ἄλλος κακούργων αὐτῷ ἐπιστάντων νιπτῆρα προσέφερε καὶ ἡξίου τοὺς πόδας αὐτῷ νίπτειν ἅκεῖνοι αἰδεσθέντες μετέβαλον τὸν τρόπον.

¹ ὡσανεὶ V ² σε] σοι V ³ σοι ἐπεμβαίνει] ἐπεμβαίνει σοι V

⁴ τῷ ληστῆ] 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 ἀδελφῶν συνοικούντων ἀλλήλοις συνέβαινε τὸν τὰς χρείας οἰκονομοῦντα τὰ ἕλαττον¹ κομίζειν τῶν κατὰ συνήθειαν. Ὡς ἐκ τούτου τὸν ἔνδον καθεζόμενον λογίζεσθαι ἢ καί² ἐμπαί[f. 335v^b]ζεσθαι αὐτὸν ἢ παρὰ λόγον ἀναλίσκειν. Τοῦτο δὲ καὶ μαθεῖν βουλευθεὶς ἐπηκολούθησεν αὐτῷ. Τοῦ δὲ εἰς τὸν ἄσεμνον εἰσεληλυθότος τόπον καὶ αὐτὸς προσεποιήσατο προσεισεληλυθέναι καὶ οὕτως προσπεσὼν αὐτῷ παρεκάλει μετανοεῖν. Ἀλλὰ πολλάκις παρακαλοῦντος τοῦ μὴ ἀμαρτήσαντος τὸν ἀμαρτήσαντα εὐχεσθαι ὑπὲρ αὐτοῦ ὡς ἡμαρτηκός καὶ προτρεπομένου εἰς μετάνοιαν, συνέβη κληθῆναι τὸν μὴ ἀμαρτήσαντα. Μέλλοντος δὲ αὐτοῦ τελειοῦσθαι ὠμολόγησε τῷ ἀδελφῷ λέγων· Καθαρός εἰμι ἀπὸ τῆς ἀμαρτίας ἧς νομίζεις, ἀλλὰ διὰ σὲ τοῦτο πεποίηκα, ἵνα μετανοήσης. Καὶ τούτου κοιμηθέντος ἐπέτεινε τὴν ἄσκησιν τῆς μετanoiας ὁ ἡμαρτηκός.

608bis. Ἄλλος ἐπὶ τῆς [f. 336r^a] παιδίσκης τῆς κομιζούσης αὐτοῦ³ τὰς χρείας τοῦτο καταμαθὼν, οὐκ ἤλεγξε τὸν ἀδελφόν, ἀλλ' ἐστέναξε σιωπῶν καὶ τὴν δέησιν ἠῤῥαξαν ἐξιῶν τὸν συνόντα εὐχεσθαι ὑπὲρ αὐτοῦ καὶ ἐπιλέγων πολλὰ ἡμαρτηκέναι καὶ θέλειν πρὸ τῆς τελευτῆς τῶν ἀμαρτημάτων ἐλευθερωθῆναι. Τοῦ δὲ ἀμαρτήσαντος θαυμάζοντος καὶ συντρέχοντος αὐτῷ συνέβη κληθῆναι τὸν μὴ ἀμαρτήσαντα, καὶ οὕτως κατὰ τὸν καιρὸν τῆς τελευτῆς τὸ πρᾶγμα τῷ ἀδελφῷ ἀπεκάλυψεν.

609. Ἄλλος τοῦ ἀδελφοῦ αὐτοῦ καταλείψαντος τὴν μοναδικὴν πολιτείαν καὶ ἐπὶ τὰ κοσμικὰ στραφέντος, προσεποιήσατο καὶ αὐτὸς τὴν αὐτὴν πρόθεσιν ἔχειν καὶ οὕτως πάλιν τοῦ Κυρίου ἐλεήσαντος μετανοήσαντες ἐπανελά[f. 336r^b]βον τὴν παλαιὰν ἄσκησιν μειζόνως.

610. Ἀδελφοῦ ὀδεύοντος⁴ καὶ πλανηθέντος τῆς ὁδοῦ ἠρώτησε τινὰς ὥστε μαθεῖν. Οἱ δὲ ἐτύγγανον κακοῦργοι καὶ ἀπεπλάνησαν αὐτὸν εἰς ἐρήμους τόπους. Ἐπακολούθησαντος δὲ ἐνός ὥστε ἀποσυλῆσαι καὶ παρακλυομένου διελθεῖν διώρυγα, ἀρχομένων αὐτῶν διαβαίνειν κροκόδειλος

¹ τὸν τὰς χρείας οἰκονομοῦντα τὰ ἕλαττον] τὰς χρείας οἰκονομούντων ἕλαττον V // ἕλαττον] ἐλάττω S

² καὶ om V ³ αὐτοῖς] αὐτῷ V ⁴ Ἀδελφοῦ ὀδεύοντος] Ἀδελφοῦ τὴν ὁδὸν ὀδεύοντος S

N.608

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.

N.608bis

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.

N.609

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.

N.610

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

ἐπέδραμεν ἐπὶ τὸν ληστήν. Ἄλλ' ὁ δοῦλος τοῦ Θεοῦ οὐχ ὑπερεΐδεν, ἀλλ' ἐβόησε πρὸς τὸν κακοῦργον σημαίνων τὴν τοῦ θηρίου ὀρμὴν, ὡς σωθέντα ἐκείνον εὐχαριστεῖν αὐτῷ καὶ θαυμάσαι αὐτοῦ τὴν ἀγάπην.

611. Ἦκούσαμεν περὶ τινος ἀδελφοῦ ἐνδεοῦς καὶ χρήζοντος ὅτι μετὰ τὸ ἐνεχθῆναι αὐτῷ τῶν βρωμάτων τὴν χρεῖαν, εἰ ἔτυχεν ἄλλον ἐνεγκεῖν, οὐκ ἐδέχετο ταῦτα λέγων· Ἦ[f. 336v^a]δη διέθρεψέ με ὁ Κύριός μου καὶ ἄρκει μοι.

611bis (S and V). Εἶπε γέρον· ὁ διάβολος τῷ ἐλαττώματι τοῦ μοναχοῦ ἐπιτίθεται· ἔθος γὰρ διὰ μακροῦ χρόνου βεβαιωθὲν φύσεως ἰσχὺν λαμβάνει μάλιστα δὲ ἐν τοῖς ἀμελεστέροις. Πᾶν οὖν βρῶμα, ὃ κατὰ κνίσαν ζητοῦσιν, μὴ θελήσης δοῦναι τοῖς ἀδελφοῖς καὶ μάλιστα ὑγιαίνουσιν.

611ter (S and V). Ἀδελφός ἠρώτησε γέροντα λέγων· Τί ποιήσω ὅτι ἠγάπησα τὴν δόξαν καὶ ταρασσει με; Λέγει αὐτῷ ὁ γέρον· Καλῶς· σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν; Καὶ ἐξενίσθη ὁ ἀδελφός εἰς τὸ ῥῆμα τοῦτο καὶ ἔβαλε μετάνοιαν λέγων· Συγχώρησόν μοι, ἀββᾶ, ὅτι οὐδὲν τῶν τοιούτων ἐποίησα. Καὶ εἶπεν αὐτῷ ὁ γέρον· Εἰ οὖν ὁ ποιήσας ταῦτα ἐν ταπεινώσει ἦλθεν εἰς τὸν κόσμον, σὺ ὁ δοῦλος διατί ὑπερηφανεύη;

612. Ἠρωτήθησαν οἱ γέροντες τῆς Σκήτεως διὰ τὴν πορνείαν καὶ¹ ὅταν ἴδῃ ἄνθρωπος πρόσωπον, ἐκθαμβοῦται εἰς αὐτὸ ἢ ἐνθύμησις αὐτοῦ, καὶ ἀπεκρίθησαν ὅτι τὸ πρᾶγμα τοῦτο ἔοικε τραπέζῃ πεπληρωμένῃ ἐδεσμάτων, κἂν γὰρ θέλῃ τις καὶ ἐπιθυμῆ τοῦ φαγεῖν ἐξ αὐτῶν, μὴ ἐκτείνῃ δὲ τὴν χεῖρα αὐτοῦ λαβεῖν ἐξ αὐτῶν – ξένος αὐτῶν γίνεται.

613. Ἀδελφός ἠρώτησε γέροντα λέγων· Καλὸν τὸ παραβάλλειν γέρουσιν ἢ τὸ ἡσυχάζειν; Λέγει αὐτῷ ὁ γέρον·² Τὸ παραβάλλειν τοῖς γέρουσιν ἦν ὁ κανὼν τῶν ἀρχαίων πατέρων.³

¹ καὶ] ὅτι V

² Λέγει αὐτῷ ὁ γέρον 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 ποτε ἀδελφοί εἰς τὸ ὄρος τῆς Διόλκου καθίσει καὶ ἔμαθον ἐργάζεσθαι τὸ πλάγιον χαρτίν,¹ καὶ εἰργάζοντο ἐπὶ μισθῷ. Καὶ ἐ [f. 336v^b] πει οὐκ ἦσαν τεχνίται οὐδεις παρεῖχεν αὐτοῖς ἔργον. Παρέβαλε δὲ αὐτοῖς εἷς γέρων καὶ λέγει αὐτοῖς· Διατί οὐκ ἐργάζεσθε; Οἱ δὲ εὐλαβεῖς ὄντες ἀπεκρίθησαν· Ἐπειδὴ κακὰ ἐργαζόμεθα. Ὁ δὲ γέρων ἦδει τινὰ ἐργάτην θεοῦ καὶ λέγει αὐτοῖς· Ὑπάγετε πρὸς τὸν δεῖνα² γέροντα καὶ παρέχει ὑμῖν ἔργον. Ἀπῆλθον οὖν καὶ μετὰ χαρᾶς παρεῖχεν αὐτοῖς ἔργον. Οἱ δὲ ἀδελφοί ἔλεγον αὐτῷ· Κακὰ ἐργαζόμεθα, πάτερ. Ὁ δὲ γέρων ἔλεγεν·³ Πιστεύω τῷ Θεῷ ὅτι διὰ τοῦ ὑμῶν ἐργοχείρου καὶ τὰ ἄλλα προχωροῦσιν. Καὶ τῇ ἀγάπῃ πλεονάζων ὁ γέρων προεθύμαιεν⁴ αὐτοῦς τοῦ⁵ ἐργάζεσθαι. Ἴδου οὖν ἀληθῶς ὅτι⁶ βιασταὶ ἀρπάζουσι τὴν βασιλείαν τῶν οὐρανῶν.

615. Διηγῆσατό τις τῶν Αἰγυπτίων πατέρων⁷ [f. 337r^a] ὅτι ποτε ἐνεθυμήθη ξενιτεῦσαι. Καὶ ἐμβὰς εἰς πλοῖον κατήνησα εἰς τὰς⁸ Ἀθήνας καὶ μέλλων εἰσιέναι ἐν τῇ πόλει θεωρῶ τινὰ γέροντα μοναχὸν ἐστολισμένον, ἔχοντα μικρὰν πήραν βαβυλωνικὴν κεκλειδωμένην καὶ ἔτρεχε καὶ ἄλλοι ὀπίσω αὐτοῦ. Καὶ ὡς εἰσηλθεν εἰς τὴν πόλιν, ὑπήνησεν αὐτῷ ὄχλος πολὺς καὶ εἶλκον αὐτὸν εἰς τὸ θέατρον. Καὶ ἠρώτων τινὰ ὅτι τίς ἐστιν οὗτος καὶ εἶπέν μοι· Οὗτος ἀπὸ Ἑλλήνων ἐστὶ μειζότερος ὄλων⁹ τῶν φιλοσόφων καὶ γέγονε χριστιανός,¹⁰ καὶ ἐποίησεν ἑαυτῷ μοναστήριον καὶ γέγονε μοναχός¹¹ καὶ διὰ δεκαπέντε ἐτῶν ἦλθεν εἰς τὴν πόλιν, καὶ διὰ τοῦτο τρέχουμεν, ἵνα ἀκούσωμεν τί λέγει. Καὶ ἀπῆλθον κἀγὼ μετ' αὐτῶν καί, ὡς ἦλθον οἱ ἄρχον[^b]τες, παρεκάλεσαν αὐτὸν ὅτι εἰπέ ἡμῖν εἴτι¹² ἔχεις εἰπεῖν. Καὶ εἶπεν·¹³ Οὐκ ἔστιν ἔθνος ὑπὸ τὸν οὐρανόν¹⁴ ὡς τὸ τῶν χριστιανῶν, καὶ οὐκ ἔστι πάλιν τάξις ὡς ἡ τάξις¹⁵ τῶν μοναχῶν. Ἀλλὰ τοῦτο μόνον ἐστὶ τὸ βλάπτον αὐτοῦς, ὅτι φέρει αὐτοῦς¹⁶ ὁ διάβολος μνησικακίαν εἰς ἀλλήλους τοῦ λέγειν ὅτι εἶπέν μοι καὶ εἶπον αὐτῷ, καὶ τὰς ἀκαθαρσίας αὐτοῦ ἔμπροσθεν αὐτοῦ ἔχει καὶ οὐ βλέπει αὐτάς. Τοῦτο οὖν ἀκούσαντες πάντες,¹⁷ πολλὰ εὐφήμησαν αὐτὸν καὶ οὕτως ἀνεχώρησεν.

¹ χαρτίον V ² δεῖνα] τὸν add V ³ Ὁ δὲ γέρων ἔλεγεν] ὁ δὲ εἶπεν V

⁴ προεθύμαιεν C V] προεθυμοποιεῖ S ⁵ τοῦ] om S ⁶ ὅτι] om S

⁷ πατέρων] om C ⁸ τὰς om V ⁹ ὄλων] ὄλον C ¹⁰ χριστιανὸν] μοναχὸς V

¹¹ καὶ γέγονε μοναχός om V ¹² εἴτι] ὅτι C

¹³ Καὶ εἶπεν C] Καὶ λέγει αὐτοῖς V] Ὁ δὲ φῆσιν S ¹⁴ τῶν οὐρανῶν V ¹⁵ τάξις om V

¹⁶ αὐτοῖς V ¹⁷ πάντες] om S

N.614

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.]

N.615

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 κάμνουσι καὶ μισθὸν οὐκ ἔχουσιν ἀποβλέποντες¹ εἰς τὰς δόξας τῶν ἀνθρώπων. Λέγει αὐτῷ ἄλλος γέρων γνωστικώτατος· Ἐγὼ καὶ πάνυ αὐτοὺς ἀποδέχομαι. Συμφέρι γὰρ τῷ νεωτέρῳ κενοδο[*f. 337v^a*]ξεῖν καὶ μὴ ἀμελεῖν. Πάντως γὰρ κενοδοξῶν ἀνάγκη καὶ ἐγκρατεύεται² καὶ ἀγρυπνεῖ³ καὶ γυμνητεύει,⁴ ἀγάπην⁵ κτᾶται,⁶ τὰς θλίψεις βαστάζει⁷ διὰ τὸν ἔπαινον. Μετὰ οὖν τὸ πολιτεύεσθαι οὕτως ἔρχεται αὐτῷ ἢ χάρις τοῦ Θεοῦ λέγουσα αὐτῷ· Διατί οὐ κάμνεις δι' ἐμὲ ἀλλὰ διὰ τοὺς ἀνθρώπους; Τότε πείθεται μὴ προσέχειν δόξῃ ἀνθρωπίνῃ ἀλλὰ τοῦ Θεοῦ. Καὶ ἀκούσαντες εἶπον· Ὅντως⁸ οὕτως ἔχει.⁹

617. Ἀδελφὸς ὑπὸ λύπης κρατούμενος ἠνάγκαζε τὸν ἀββᾶν Νόνον λέγων· Τί ποιήσω ὅτι οἱ λογισμοὶ ἐπιτίθενται!¹⁰ μοι λέγοντες ὅτι ἀκαίρως ἀπετάξω, σωθῆναι οὐ δύνασαι; Λέγει αὐτῷ ὁ γέρων· Κἂν μὴ δυνάμεθα¹¹ εἰσελθεῖν εἰς τὴν γῆν τῆς ἐπαγγελίας, συμφέρι ἵνα τὰ κῶλα ἡμῶν πέσῃ ἐν τῇ ἐρήμῳ ἢ ὑποστρέψαι εἰς Αἴγυπτον.

618.¹² [*f. 337v^b*] Εἶπεν γέρων ὅτι ἦν τις ἐν τῇ ἐσωτέρῃ ἐρήμῳ οἰκῶν ἀπὸ χρόνων ἱκανῶν καὶ ἐκτήσατο χάρισμα προορατικόν, ὥστε ὁμιλεῖν αὐτὸν μετὰ τῶν¹³ ἀγγέλων. Συνέβη δὲ πρᾶγμα τοιοῦτον. Δύο ἀδελφοὶ μοναχοὶ ἤκουσαν¹⁴ τὰ περὶ αὐτοῦ καὶ ἐπεθύμησαν αὐτὸν ἰδεῖν καὶ ὠφελθῆναι παρ' αὐτοῦ. Καὶ ἐξελθόντες ἐκ τῶν κελλίων αὐτῶν ἐπορεύοντο πιστεὶ πρὸς αὐτὸν καὶ ἐζήτησαν τὸν δοῦλον τοῦ Θεοῦ ἐν τῇ ἐρήμῳ. Καὶ μεθ' ἡμέρας πολλὰς ἤγγισαν τῷ σπηλαίῳ τοῦ γέροντος καὶ θεωροῦσιν ἀπὸ μακρόθεν τινὰ ὡς ἄνθρωπον ἀσπροφοροῦντα ἰστάμενον ἐφ' ἐν τῶν ὁρέων ἐκείνων πλησίον τοῦ ὀσίου ὡς ἀπὸ σημείων τριῶν. Καὶ φωνεῖ αὐτοῖς λέγων· Ἀδελφοί, ἀδελφοί. Οἱ δὲ¹⁵ ἀπεκρίθησαν λέγοντες· Τίς εἶ [*f. 338r^a*] καὶ τί θέλεις; Ὁ δὲ λέγει αὐτοῖς· Εἶπατε τῷ ἀββᾶ ἐκείνῳ ᾧ μέλλεται συντυχάνειν ὅτι μνήσθητι τῆς παρακλήσεως. Οἱ δὲ ἐλθόντες καὶ εὐρόντες τὸν γέροντα ἠσπάσαντο αὐτόν, καὶ προσπεσόντες αὐτῷ ἠρώτων ἀκοῦσαι παρ' αὐτοῦ λόγον σωτηρίας. Καὶ διδαχθέντες ὑπ' αὐτοῦ ἱκανῶς ὠφελήθησαν. Καὶ ἀπήγγειλαν αὐτῷ περὶ τοῦ ἀνθρώπου οὗ εἶδον ἐρχόμενοι πρὸς αὐτόν καὶ τὴν δήλωσιν αὐτοῦ. Ὁ δὲ ἀκούσας ἔγνω τίς

¹ ἀποβλέποντες] ἀποβλέπουσι γὰρ S ² ἐγκρατεύεσθαι V ³ ἀγρυπνεῖν V

⁴ γυμνητεύειν V ⁵ ἀγάπην] τε add V ⁶ κτᾶσθαι V] καὶ add V

⁷ βαστάζειν add V ⁸ Ὅντως om V ⁹ Hic invenitur N.461 apud S V

¹⁰ ἐπιτίθενται] ὑποτίθεντέ C] ὑποτίθενται V ¹¹ δυνάμεθα C V] δυνώμεθα S

¹² item 618 om V ¹³ τῶν] om S ¹⁴ μοναχοὶ ἤκουσαν] ἤκουσαν μοναχοὶ S [sic]

¹⁵ Οἱ δὲ] om S

N.616

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."

N.617

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."

N.618

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

ἦν καὶ προσεποιήσατο ἀγνοεῖν περὶ αὐτοῦ καὶ ἔλεγεν ὅτι οὐδεὶς ἀνθρωπος ἄλλος οἰκεῖ ἐνταῦθα. Οἱ δὲ ἠνάγκαζον αὐτὸν εἰπεῖν αὐτοῖς τίς ἐστιν ὁ ὄραθεις αὐτοῖς, βάλλοντες αὐτῶ συνεχῶς μετανόιας καὶ κρατοῦντες τοὺς πόδας αὐτοῦ. Ὁ δὲ ἤγειρεν αὐτούς λέγων· Δό[*f.* 338*r*^b]τε μοι λόγον, ἵνα μηδενὶ περιφημίσητέ με ὡς τινὰ τῶν ἀγίων, ἄχρῖς ἂν ἀπέλθω πρὸς Κύριον, καὶ ἀναγγελῶ ὑμῖν τὸ πρᾶγμα. Οἱ δὲ ἐποίησαν καθὼς εἶπεν αὐτοῖς καὶ λέγει πρὸς αὐτούς·¹ Οὗτος γὰρ² ὃν ἑωράκατε ἀσπροφοροῦντα ἄγγελος Κυρίου ἐστίν, ὃς καὶ ἔλθων ἐνταῦθα παρεκάλει τὴν ἀσθένειάν μου λέγων· Δεήθητι τοῦ Κυρίου περὶ ἐμοῦ, ἵνα ἀποκατασταθῶ εἰς τὸν τόπον μου, ὅτι πεπλήρωται λοιπὸν ὁ χρόνος ὁ ὀρισθεὶς κατ' ἐμοῦ παρὰ τοῦ Θεοῦ. Ἐμοῦ δὲ ἐπερωτήσαντος αὐτὸν τίς ἢ αἰτία τῆς ἐπιτιμήσεώς σου, λέγει μοι· Συνέβη ἐν τινὶ κώμῃ πολλοὺς ἀνθρώπους ἐν ἀμαρτίαις ἐπὶ πολὺ παροργίζειν τὸν Θεὸν καὶ ἀπέστειλέ με μετ' ἐλέους παιδεῦσαι αὐτούς. Ἐγὼ δὲ θεασάμενος αὐτούς σφόδρα [*f.* 338*v*^a] ἀσεβοῦντας, πλείονα τὴν πληγὴν ἐπήνεγκα αὐτοῖς, ὥστε πολλοὺς ἀναλωθῆναι. Καὶ διὰ τοῦτο ἀπὸ ὀψεως γέγονα τοῦ ἀποστείλαντός με Θεοῦ.³ Ἐμοῦ δὲ λέγοντος· Καὶ πῶς εἰμὶ ἱκανός⁴ παρακαλέσαι τὸν⁵ Θεὸν ὑπὲρ ἀγγέλου; ἔφη ἐκεῖνος· Εἰ μὴ ᾗδειν ὅτι εἰσασκοῦει ὁ Θεὸς τῶν γνησιῶν δούλων⁶ αὐτοῦ, οὐκ ἂν ἤρχομην καὶ ὠχλοῦν σοι.⁷ Ἐγὼ δὲ ἐν ἑαυτῶ ἐμνήσθην τοῦ ἀφάτου ἐλέους Κυρίου καὶ τῆς ἀπείρου αὐτοῦ⁸ ἀγάπης πρὸς τὸν ἀνθρώπον, ὅτι κατηξίωσε καὶ⁹ λαλεῖν καὶ βλέπει αὐτόν, καὶ τοὺς ἀγγέλους αὐτοῦ διακονεῖν αὐτοῖς καὶ ὀμιλεῖν, ὡς τοῖς μακαρίοις αὐτοῦ δούλοις πεποιήκεν, Ζαχαρίᾳ καὶ Κορνηλίῳ καὶ Ἡλίᾳ τῶ προφήτῃ καὶ τοῖς λοιποῖς ἀγίοις, καὶ ἐδόξασα τὴν εὐσπλαγχνίαν αὐτοῦ ἐκπλαγεῖς ἐπὶ τούτοις. Καὶ μετὰ τὸ δι [*f.* 338*v*^b]ηγῆσασθαι αὐτὰ τὸν μακαριώτατον ἡμῶν πατέρα ἀνεπαύσατο. Καὶ ἔθαψαν αὐτὸν οἱ ἀδελφοὶ ἐντίμως μετὰ ὕμνων καὶ προσευχῶν. Οὐ ταῖς ἀρεταῖς¹⁰ καὶ ἡμεῖς σπουδάσωμεν μιμηταὶ γενέσθαι διὰ τῆς ἰσχύος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ θέλοντος πάντας ἀνθρώπους σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

¹ πρὸς αὐτούς] αὐτοῖς S ² γὰρ] om S ³ Θεοῦ] δεσπότητος S ⁴ ἱκανός] ἱκανῶς C

⁵ τὸν] om S ⁶ δούλων] om C ⁷ σοι] σε S ⁸ αὐτοῦ] om S

⁹ καὶ] om C ¹⁰ ταῖς ἀρεταῖς] τῆς ἀρετῆς S

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 ἀδελφῷ εἰς τὴν ἐσωτέραν ἔρημον καὶ ἦσαν τὰς μὲν ἕξ ἡμέρας ἀπ' ἀλλήλων χωριζόμενοι, τῇ δὲ ἑβδόμῃ συνερχόμενοι ὁμοῦ ἐπετέλουν τὰς εὐχὰς καὶ ἐγεύοντο, μηδὲν πλέον ἀλλήλοις διαλεγόμενοι. Ἀπερχόμενοι οὖν οἱ δαίμονες πρὸς τὸν ἕνα αὐτῶν, ἡπάτων αὐτὸν ἐν πολλοῖς καὶ προεσήμαινον αὐτῷ εἰσόδους ἀδελφῶν καὶ τὰ γι[*f.* 339^a]νόμενα ἐν πολλοῖς¹ τόποις. Ταῦτα ὄρων καὶ ἀκούων αὐτὰ συμβαίνοντα ἐπίστευεν αὐτοῖς, νομίζων ἀγίας δυνάμεις αὐτὰς ὑπάρχειν. Ἐκώλυσαν δὲ αὐτὸν τοῦ ἀπέρχεσθαι τῇ τεταγμένη ἡμέρᾳ πρὸς τὸν ἀδελφόν. Κατὰ συνήθειαν² δὲ ἀπῆλθεν ἐπισκέψασθαι τινὰ ἀδελφὸν ἀσθενοῦντα καὶ ὑπέβαλε τισὶ τῆς μονῆς, ὡς περὶ ἄλλου τὸν λόγον φάσκων, εἰ δυνατόν ἐστι τινὰ τὰ³ ἐν τῷ κόσμῳ γινώσκειν. Ἀκούσαντες δὲ καὶ νοήσαντες ὅτι αὐτός ἐστιν ὁ ἀπατῶμενος, ἐπετίμησαν αὐτῷ λέγοντες· Εἰ τοιοῦτοις σχολάζεις, μηκέτι ἡμῖν παραβάλης, καὶ εὐθύς μετενόησεν ἀπαρησάμενος πάντα ἐκεῖνα. Ἀναχωρήσαντος δὲ αὐτοῦ πάλιν ἀπῆλθον οἱ δαίμονες πρὸς αὐτὸν ἀπατῆσαι [*f.* 339^b]. Ὁ δὲ ψεύστας αὐτοὺς ἀπεκάλει καὶ εὐθύς μετεβλήθη τὰ πρόσωπα αὐτῶν εἰς ζῶα καὶ ἀπειλήσαντες αὐτῷ ἀπῆλθον.

620. Διηγήσατό τις ποτὲ περὶ τινος μοναχοῦ ὅτι παρεκάλει τὸν Θεὸν ἵνα αὐτὸν ἀξιώσει γενέσθαι ὡς τὸν Ἰσαάκ τὸν ἕνα τῶν τότε πατριαρχῶν καὶ μετὰ πολλὰς αὐτοῦ δεήσεις ἦλθεν αὐτῷ θεόθεν φωνὴ λέγουσα· Οὐ δύνασαι γενέσθαι ὡς Ἰσαάκ. Καὶ φησὶν ὁ μοναχός· Καὶ ἐὰν μὴ ὡς Ἰσαάκ, κἂν ὡς Ἰώβ. Καὶ πάλιν πρὸς αὐτὸν ἡ θεία φωνή· Ἐὰν παλαίσης ὡς ἐκεῖνος, φησί, τῷ διαβόλῳ δύνασαι γενέσθαι. Συντίθεται τοίνυν ὁ μοναχός καὶ ἀκούει παρὰ τῆς θείας φωνῆς· Ἄπελθε, φησὶν, εἰς τὸ κελλίον σου. Μεθ' ἡμέρας τοίνυν μετασχηματίζεται ὁ διάβολος εἰς τινὰ στρα[*f.* 339^a]τιώτην καὶ παραγίνεται πρὸς τὸν μοναχὸν λέγων· Ἀββᾶ, δέομαί σου τῆς ὀσιότητος ἐλέησόν με διωκόμενον ὑπὸ τοῦ βασιλέως μου καὶ λάβε, φησί, τὰς διακοσίας ταύτας τοῦ χρυσοῦ λίτρας καὶ τὴν κόρην ταύτην καὶ τὸν παῖδα καὶ ἀσφάλισαι παρ' ἑαυτῷ ἐν τόπῳ κρυπτῷ. Ἐγὼ δέ, φησὶν, ἀπελεύσομαι ἐν ἑτέρᾳ χώρᾳ. Καὶ φησὶ πρὸς αὐτὸν ὁ μοναχός μὴ γινώσκων τὴν τοῦ διαβόλου ἐνέδραν· Τέκνον, οὐ δύναμαι ταῦτα κατασχεῖν· ταπεινὸς γάρ εἰμι ἄνθρωπος καὶ ἀδυνατῶ ταῦτα παραφυλάξαι. Παραβιάζεται τοίνυν ὁ ἐσχηματισμένος στρατιώτης τὸν μοναχὸν καὶ φησὶ πρὸς αὐτὸν ὁ μοναχός· Ἄπελθε, τέκνον, καὶ εἰς τὴν πλησίον πέτραν κρῦψον αὐτά. Τῇ δὲ ὑ[*f.* 339^b]στεραίᾳ πεισθέντος τοῦ μοναχοῦ ἔλαβε τὸ χρυσίον καὶ τὴν κόρην καὶ τὸν παῖδα χλευασθεῖς ὑπὸ τοῦ δαίμονος. Μεθ' ἡμέρας τοίνυν κινεῖται πόλεμος τῷ μοναχῷ εἰς τὴν κόρην, καὶ φθείρας αὐτὴν καὶ

¹ πολλοῖς] ἄλλοις V² συνήθειαν] συντυχίαν S V³ τὰ] τῶν S

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

μεταμεληθείς ἐπὶ τὸ γεγονός¹ ἀποκτένει ταύτην. Καὶ λέγει πρὸς αὐτὸν ὁ λογισμὸς· Φόνευσον καὶ τὸν παῖδα, ἵνα μὴ προδώσῃ τὰ τοῦ πράγματος. Φονεύει τοίνυν καὶ τὸν παῖδα² καὶ λέγει πάλιν ὁ λογισμὸς· Ἄρον τὰ παρατεθέντα σοι χρήματα καὶ φύγε εἰς ἕτερον τόπον διὰ τὴν τοῦ παραθεμένου ὄχλησιν. Ἀπέρχεται οὖν ἐν ἑτέρᾳ χώρᾳ καὶ κτίζει ἀπὸ τῶν χρημάτων εὐκτήριον. Καὶ τελειωσάμενος³ αὐτοῦ τὸ ἔργον, ἰδοὺ παραγίνεται⁴ ἐν σχήματι στρα[*f.* 340^a]τιώτου ὁ⁵ διάβολος καὶ ἤρξατο κράζειν καὶ λέγειν· ὦ βία, βοηθεῖτε. Οὗτος ὁ μοναχὸς ἐκ τῶν παρατεθέντων αὐτῷ παρ' ἐμοῦ χρημάτων τοῦτο ἀνήγειρε τὸ κτίσμα. Καὶ ἐπεγερθέντες οἱ ἐντόπιοι τῷ στρατιώτῃ τῷ δολίῳ⁶ μετὰ πάσης ἀπεπέμψαντο αὐτὸν ἀτιμίας.⁷ Ὁ δὲ ταῖς ἀπειλαῖς θρασυνόμενος ἀπήει λέγων ἐκεῖνα ποιεῖν τῷ μοναχῷ, ὅσα οὐδὲ εἰς νοῦν ἔλαβε πώποτε, καὶ ὑποχωρήσας ἀπήλθεν. Ὁ⁸ μοναχὸς τοίνυν⁹ οὐκ ἠρέμει νυκτὸς καὶ ἡμέρας τοὺς λογισμοὺς¹⁰ ἀπομαχόμενος, ἕως οὗ ἀπενίκησεν¹¹ αὐτὸν ὁ λογισμὸς τοῦ ὑποχωρήσαι τοῦ τόπου λέγων ὅτι· Λοιπὸν ἔφθασε τὰ κατ' ἐμὲ φανερωθῆναι. Ἐκ μέρους οὖν λαμβάνω τὰ ὑπολειφθέντα¹² χρήμα/[*f.* 340^b]τα καὶ ἀπέρχομαι εἰς πόλιν¹³ μακράν, ὅπου ὁ στρατιώτης ἐκεῖνος ἔλθειν οὐ δύναται. Ἀπέρχεται τοίνυν εἰς τὴν πόλιν καὶ περιπίπτει εἰς μίαν κόρην θυγατέρα οὖσαν τινὸς δημίου καὶ λαλήσας τῷ πατρὶ αὐτῆς ἔλαβεν αὐτὴν ἑαυτῷ γυναῖκα. Μετὰ δὲ χρόνον τινὰ ἔρχεται ὁ νεωστὶ προβληθεὶς ἐπιχώριος ἄρχων καὶ τοῦ πατρὸς τῆς κόρης τελευτήσαντος ἐπεζήτησεν ἐκ τῆς τάξεως τὸν ὑπουργῆσαι ὀφειλόντα τῇ δίκῃ δῆμιον. Καὶ λέγουσιν οἱ¹⁴ τῆς τάξεως ὅτι συνήθεια κεκράτηκε¹⁵ παρ' ἡμῖν, ἵνα ὁ λαμβάνων ἡ¹⁶ τὴν τοῦ τελευτήσαντος δημίου γυναῖκα ἢ θυγατέρα ἐκεῖνος ὑπείσέλθῃ τῇ τοιαύτῃ ὑπουργίᾳ, κἂν μὴ βούληται. Καὶ φησὶ πρὸς αὐ[*f.* 340^a]τοὺς ὁ ἄρχων· Καὶ ἔστι τοιοῦτος παρ' ὑμῖν;¹⁷ Οἱ δὲ ἔστι φασίν, ὅς καὶ μοναχοῦ τάξιν ἐπέχειν δοκεῖ. Ὁ δὲ φησιν· Ὑπάγετε καὶ τοῦτον ἀγάγετε πρὸς με. Ἄγουσι τοίνυν αὐτὸν πρὸς τὸν ἄρχοντα.¹⁸ Συντίθεται καθυπουργῆσαι τῇ δίκῃ καταναγκαζόμενος. Ἐμπεισόντων δὲ τινῶν ἐγκλήμασιν ὑπευθύνων ἐκελεύετο ὁ ποτὲ μοναχὸς νυκτὶ δὲ δῆμιος, ἐὰν πιστευθῆτέ μοι, ἢ τῆς φύσεως συμπάθεια οὐκ ἔξ με ἀδακρυτὴ παρελθεῖν τὴν διήγησιν, ἐκελεύετο ὑπὸ τοῦ ἄρχοντος πίσσαν ἢ ἕτερον ἐπαγαγεῖν κολαστήριον τοῖς

¹ τὸ γεγονός] τῷ γεγονότι V ² ἵνα μὴ... τὸν παῖδα om V

³ τελειωσάμενος] τελειώσαντος S V ⁴ παραγίνεται] ὁ add V ⁵ ὁ om C V

⁶ τῷ στρατιώτῃ τῷ δολίῳ] τῷ δολίῳ στρατιώτῃ S ⁷ αὐτὸν ἀτιμίας] τῆς ἀτιμίας αὐτοῦ S

⁸ Ὁ] δὲ add V ⁹ τοίνυν om V ¹⁰ τοὺς λογισμοὺς] τοῖς λογισμοῖς S V

¹¹ ἀπενίκησεν] ἐνίκησεν S ¹² ὑπολειφθέντα] κατα-V ¹³ πόλιν] χώρων S

¹⁴ οἱ] ἐκ V ¹⁵ κεκράτηκε] κρατεῖ S ¹⁶ ἢ ante γυναῖκα trsp V ¹⁷ ὑμῖν] ἡ-V

¹⁸ ἄρχοντα] καὶ add 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

ἐξεταζόμενοι. Ἐν τῷ οὖν ταῦτα ποιεῖν τὸν νέον δήμιον, ἰδοὺ ὁ Σατανᾶς¹ ἐν σχήματι στρατιώτου παραγίνεται καὶ ἤρξατο κράζειν τοιαῦτα, ὥστε καὶ λαὸν συνα[*f.* 340ν^b]χθῆναι πολὺν διὰ τὰς ἐκείνου φωνὰς καὶ πρὸς ἐκδίκησιν τοῦ ἠδικημένου καταβοῶντος² τοῦ ἄρχοντος. Ὑπολαβὼν οὖν ὁ ἄρχων ἔφη πρὸς τὸν στρατιώτην· Κατάστα, ἄνθρωπε, καὶ γενοῦ σαυτοῦ καὶ νουνεχῶς³ τὰ κατὰ σέ ἀναδίδαξον καὶ μὴ οὕτως ἐκφώνει ὡσπερ κύων ὑλάσσων. Καὶ ὁ στρατιώτης πρὸς τὸν ἄρχοντα φησίν·⁴ Ὁ δήμιος οὗτος μοναχὸς ἦν ποτέ, καὶ ὑπὸ τινων ἐχθρῶν καταδιωκομένου μου παρεθέμην αὐτῷ χρυσίον πολὺ, πρὸς δὲ καὶ παῖδα δοῦλόν μου καὶ παιδίσκην παρθένον, καὶ κελεύσατε τὴν παραθήκην⁵ ἀναλαβεῖν⁶ με. Τοῦ δὲ ἄρχοντος ἡδέως τὴν τοῦ πράγματος ὑφήγησιν προσδεξαμένου κέρδους ἕνεκα, ἠρώτα τὸν ποτέ μοναχόν, νυ[*f.* 341Γ^a]νὶ δὲ δήμιον, εἰ τὰ τοῦ στρατιώτου ῥήματα ἀληθείας εἶναι δοκοῦσιν αὐτῷ. Τοῦ δὲ συνθεμένου καὶ ἀπαιτουμένου τὴν τούτων⁷ ἀποκατάστασιν καὶ στενωθέντος περὶ τὴν ἀπολογίαν τῆς παραθήκης, ὕστερον ὠμολόγησε καὶ μὴ βουλόμενος τὴν ἀναίρεσιν τοῦ παιδὸς καὶ τῆς παιδίσκης τοῦ τε⁸ χρυσίου τὴν ἐξανάλωσιν. Καὶ μὴ εὐρίσκων ὁ ἄρχων τί κομίσασθαι παρ' αὐτοῦ, ἐκέλευσε τὴν ἐπὶ θάνατον ἀπαχθῆναι τὸν ἄθλιον δήμιον. Ἀπερχομένου δὲ αὐτοῦ ἐπὶ τὸν τοῦ τέλους τόπον, ἰδοὺ ὁ στρατιώτης⁹ καὶ κατήγορος ὑπαντᾷ αὐτῷ κατὰ τὴν ἀγορὰν καὶ φησὶ πρὸς αὐτόν· Οἶδας, ἄββᾶ, τίς εἰμί; Ὁ δὲ πρὸς αὐτόν· Νομίζω, φησίν, ὅτι σὺ ὁ στρατιώτης ὑπάρχεις, ὃν [*f.* 341Γ^b] ἐγνώρισα κακῶς, ὁ καὶ παρεθέμενός μοι τὸν παῖδα καὶ τὴν παιδίσκην καὶ τὰ χρήματα. Ὁ δὲ πρὸς αὐτόν ἔφη· Ἐγὼ εἰμι, φησίν, ὁ Σατανᾶς, ὁ τὸν πρωτόπλαστον ἀπατήσας Ἀδάμ καὶ τοῖς ἀνθρώποις πολεμῶν καὶ μὴ συγχωρῶν ὅσον τὸ ἐπ' ἐμοὶ σωθῆναι τινα ἢ γενέσθαι ὡς τὸν Ἰσαὰκ ἢ τὸν Ἰώβ, ἀλλὰ πάντας σπεύδων ποιῆσαι ὡς τὸν Ἀχιτόφελ ἐκείνου καὶ Ἰούδαν τὸν Ἰσκαριώτην, Κάϊν τε καὶ τοὺς ἐν Βαβυλῶνι πρεσβυτέρους καὶ πάντας τοὺς ὁμοίους αὐτῶν. Ἄπιθι οὖν καὶ σὺ τὸν δόλον ὑπομείνας παρ' ἐμοῦ καὶ μὴ μεμαθηκῶς πολεμεῖν τὸν ἀόρατον πόλεμον, μὴ ἀλαζονεῦου θρασυνόμενος ὑπὲρ ἐκ περισσοῦ παλαίειν καὶ ἴστασθαι. Καὶ ἐπὶ τοῦ Ἰώβ γὰρ ἐκείνου [*f.* 341V^a] οὐδὲν τῆς τέχνης παρέλιπον τῆς πολεμικῆς ταύτης τῆς παρ' ἐμοῦ πάντοτε τοῖς ἀνθρώποις κινουμένης. Καὶ ταῦτα εἰπὼν καὶ τούτων πλείονα γέγονεν ἄφαντος. Καὶ ὑπέμεινεν ὁ ἄθλιος τὸν διὰ τῆς ἀγχόνης θάνατον ὑπὸ δαίμονος χλευασθεὶς διὰ τὴν αὐτοῦ ὑψηλοφροσύνην. Καὶ ἡμεῖς τοίνυν φυλαξώμεθα τὰ ὑπὲρ ἡμᾶς¹⁰ αἰτεῖν

¹ σατανᾶς] ὁ add V ² καταβοῶντος] καταβοῶν καὶ S

³ γενοῦ σαυτοῦ καὶ νουνεχῶς] om S ⁴ φησίν] om S

⁵ παραθήκην] παρακαταθήκην V ⁶ ἀναλαβεῖν] λαβεῖν S ⁷ τούτων] αὐτῶν S V

⁸ τοῦ τε] καὶ τοῦ S ⁹ ὁ στρατιώτης] om V ¹⁰ ἡμᾶς] μὴ add V

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

παρὰ τοῦ Θεοῦ καὶ συντάσσεσθαι ποιεῖν ἅπερ εἰς ἔργον ἀγαγεῖν μὴ ἐξισχύωμεν. Καλὸν δὲ μᾶλλον τὴν βασιλικὴν ὁδεύειν ὁδόν, δι' ἧς δυνησόμεθα μὴ ἐκκλίνοντες εἰς δεξιὰ ἢ εἰς ἀριστερὰ σωθῆναι ἐκ τοῦ ἐνεστῶτος πονηροῦ αἰῶνος ἔχοντες τὴν εἰς πάντα ταπεινοφροσύνην.

621. Ἐλεγέ τις τῶν γερόντων ὅτι ἐν τῇ χώρᾳ ἡμῶν κατὰ τινα [f. 341v^b] καιρὸν συνήγοντο πρὸς ἀλλήλους οἱ γέροντες ὠφελείας χάριν. Καὶ ἀναστάς εἷς ἐξ αὐτῶν, λαβὼν τὸ μικρὸν κερβικάριον τὸ ἐπικείμενον τῷ καθίσματι αὐτοῦ ἔβαλεν ἐπάνω τῶν ὤμων αὐτοῦ, καὶ κρατῶν ταῖς δύο χερσὶν ἔστη ἐν μέσῳ πάντων κατὰ ἀνατολὰς βλέπων καὶ εὔξατο λέγων· Ὁ Θεὸς ἐλέησόν με. Καὶ ἀπεκρίνετο ἑαυτῷ¹ λέγων· Εἰ θέλεις² ἵνα σε ἐλεήσω, θεὸς ὅπερ βαστάζεις καὶ ἐλεῶ σε. Καὶ πάλιν ἔλεγεν· Ὁ Θεὸς ἐλέησόν με. Καὶ ἀπεκρίνετο ἑαυτῷ· Ἦκουσας. Θεὸς ὅπερ βαστάζεις καὶ ἐλεῶ σε. Τοῦτο δὲ ἐπὶ πολὺ ποιήσας ἐκάθισεν καὶ λέγουσιν αὐτῷ οἱ πατέρες· Εἶπέ ἡμῖν τί ἐστιν ὁ ἐποίησας. Καὶ φησὶ πρὸς αὐτούς· Τὸ κερβικάριον ὅπερ ἐβάσταζον ἐπὶ τῶν ὤμων μου, τὸ θέλημά μου ἐστίν. Καὶ πα[f. 342r^a]ρ-εκάλουν τὸν Θεὸν ἵνα μετ' αὐτοῦ ἐλεήσῃ με καὶ εἴπέν μοι· Ἄφες ὁ βαστάζεις καὶ ἐλεῶ σε. Καὶ ἡμεῖς οὖν, φησὶν, ἐὰν θέλωμεν ἐλεηθῆναι ὑπὸ τοῦ Θεοῦ, ἀφήσωμεν τὸ ἴδιον θέλημα καὶ τυγχάνομεν ἐλέους.

622. Ποτὲ δύο ἀδελφοὶ συνεφώνησαν³ καὶ ἐγένοντο μοναχοί. Καὶ ὡς κατῶρθωσαν ἔδοξεν αὐτοῖς⁴ οἰκοδομῆσαι δύο κελλία ἀπὸ διαστήματος καὶ ἕκαστος αὐτῶν ἀνεχώρησε καθ' ἑαυτὸν ἡσυχίας χάριν. Καὶ ἐπὶ πολλὰ ἔτη οὐκ εἶδον ἀλλήλους διὰ τὸ μὴ ἐκβαίνειν ἐκ τοῦ κελλίου. Συνέβη δὲ τὸν ἕνα αὐτῶν ἀσθενῆσαι καὶ ἦλθον οἱ πατέρες ἐπισκέψασθαι αὐτὸν καὶ συνέβη ἐκλύεσθαι αὐτὸν⁵ καὶ πάλιν ἀνένιπτεν.⁶ Καὶ ἐπηρώτησαν αὐτὸν οἱ πατέρες λέγοντες· Τί ἐώρακας; Ὁ δὲ εἶπεν· Ἀγγέλου [f. 342r^b] τοῦ Θεοῦ ἐώρακα ἐλθόντας⁷ καὶ ἔλαβόν με καὶ τὸν ἀδελφόν μου καὶ ἀπήγαγον ἡμᾶς εἰς τὸν οὐρανόν. Καὶ ἀπήντησαν ἡμῖν ἀντικείμενοι δυνάμεις καὶ οὐκ ἴσχυσαν καθ' ἡμῶν. Καὶ ἐγένετο ὡς παρήλθομεν αὐτάς, ἦρξατο λέγειν· Μεγάλῃ παρρησίᾳ ἢ ἀγνείᾳ. Καὶ τοῦτο εἰπὼν ἐκοιμήθη. Καὶ ἰδόντες οἱ πατέρες ἀπέστειλαν ἀδελφὸν δηλῶσαι τῷ ἀδελφῷ αὐτοῦ ὅτι ἐκοιμήθη. Καὶ ἀπελθὼν εὔρεν καὶ αὐτὸν κοιμηθέντα, καὶ πάντες ἐθαύμασαν καὶ ἐδόξασαν τὸν Θεόν.⁸

¹ ἑαυτῷ cori] αὐτὸ C ² θέλεις]-ης C ³ συνεφώνησαν] non legitur apud C

⁴ αὐτοῖς] αὐτοῦς C ⁵ καὶ συνέβη ἐκλύεσθαι αὐτὸν] om C

⁶ ἀνένιπτεν] ἀνένηψε S] ἀνανεύειν V ⁷ ἐλθόντας] οἱ add V

⁸ καὶ ἐδόξασαν τὸν Θεόν] om S V

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 *hēsychia*. 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. Ἠρωτήθη γέρων· Καλόν ἐστι μεσάσαι ἀντιλογίαν ἀδελφῶν; Καὶ ἀποκριθεὶς εἶπεν· Φεῦγε τὰ τοιαῦτα. Γέγραπται γάρ· *Βαρύνων τὰ ὄψα αὐτοῦ τοῦ μὴ ἀκοῦσαι κρίσιν αἵματος καὶ τοὺς ὀφθαλμοὺς αὐτοῦ καμμῶν* [f. 342v^a] *τοῦ μὴ ἰδεῖν ἀδικίαν.*

624. Ἠρωτήθη γέρων· Πῶς δύναται ἄνθρωπος οἰκῆσαι κατὰ μόνας; Καὶ ἀποκριθεὶς εἶπεν· Ὁ ἀθλητῆς ἐὰν μὴ πυκτεύσῃ μετὰ πολλῶν, οὐ δύναται μαθεῖν τὴν τέχνην τῆς νίκης, ἴνα οὕτως¹ δυνηθῇ μετὰ τοῦ ἀντιδίκου μονομαχῆσαι. Οὕτως καὶ ὁ μοναχός, ἐὰν μὴ παιδευθῇ μετὰ ἀδελφῶν καὶ μάθῃ τὴν τῶν λογισμῶν τέχνην, οὐ δύναται οἰκῆσαι κατὰ μόνας, οὐδὲ ἀντιστῆναι τοῖς λογισμοῖς.

625. Εἶπεν γέρων· Δὸς πρόθεσιν καὶ λαμβάνεις δύναμιν.

626. Ἠρωτήθη γέρων· Καλόν ἐστιν ἐκλαβεῖν τὰς ἀγίας Γραφάς; Ὁ δὲ εἶπεν· Τὸ πρόβατον λαμβάνει παρὰ τοῦ ποιμένος καλὴν βοτάνην φαγεῖν, ἐσθίει δὲ καὶ τὴν τῆς ἐρήμου ὕλην. Ὅταν οὖν καίη[f. 342v^b]ται ἀπὸ τῶν ἀκανθῶν, ἀναμαρυκᾶται τὴν βοτάνην καὶ καταγλυκαίνεται² τὸ στόμα αὐτοῦ καὶ παύεται ὁ ὀπὸς τῶν ἀκανθῶν. Οὕτως καὶ τῷ ἀνθρώπῳ καλὴ ἢ τῶν ἀγίων Γραφῶν μελέτη πρὸς τὴν τῶν δαιμόνων ἐπιβουλήν. Καὶ γάρ, ἐὰν τις εὐκαιρήσῃ εἴτε μετὰ πολλῶν εἴτε μετὰ ὀλίγων εἰς τὴν ψαλμωδίαν καὶ φράξῃ τὸ στόμα αὐτοῦ τοῦ μὴ βοᾶν πρὸς τὸν Θεόν, ἐκεῖνος δαιμόνων ἔργον ἐργάζεται. Καὶ γὰρ οἱ δαίμονες μὴ δυνάμενοι ἀκοῦσαι τὸν ἔπαινον τοῦ Χριστοῦ καὶ τοὺς ψάλλοντας καταργοῦσιν.

627. Ἠρωτήθη γέρων³· Διατί οὐ δύναμαι οἰκῆσαι μετὰ ἀδελφῶν; Ὁ δὲ⁴ εἶπεν ὅτι· Τὸν Θεὸν οὐ φοβεῖσαι. Εἰ γὰρ ἐμνημόνευες τὸ γεγραμμένον ὅτι ἐν Σοδόμοις ἐσώθη ὁ⁵ Λῶτ [f. 343r^a] μηδένα κατακρίνας, καὶ σὺ ἂν εἰς μέσον θηρίων ἔβαλες ἑαυτὸν οἰκῆσαι.

¹ οὕτως] οὗτος C ² καταγλυκαίνεται] γλυκένεται V ³ γέρων] παρὰ ἀδελφοῦ add V
⁴ Ὁ δὲ] καὶ S ⁵ ὁ om V

N.623

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]."

N.624

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."

N.625

An elder said: "Give the intention you receive strength."

N.626

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."

N.627

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 ἐγγώριοι πρὸς τὸν ἀρχιεπίσκοπον αἰτοῦντες ἵνα χειροτονήσῃ αὐτοῖς ἐπίσκοπον ἀντὶ τοῦ τελευτήσαντος. Καὶ εἶπεν αὐτοῖς ὁ ἀρχιεπίσκοπος· Δότε μοι ὄν οἶδατε ὅτι δόκιμὸς ἐστὶ τοῦ ποιμάναι τὸ ποίμνιον τοῦ Χριστοῦ καγὼ χειροτονῶ ὑμῖν. Οἱ δὲ εἶπαν· Οὐκ ἔχομεν, εἰ μὴ ὄν ὁ ἄγγελός σου¹ παράσχοιτο ἡμῖν. Καὶ εἶπεν αὐτοῖς ὁ ἀρχιεπίσκοπος· Πάντες ὧδε ἐστέ; Καὶ εἶπαν· Οὐ. Καὶ εἶπεν αὐτοῖς· Ἀπέλθετε καὶ συναθροίσθητε πάντες καὶ ἔλθετε πρὸς με, ἵνα ἐκ συμφωνίας πάντων γένηται ὁ ψηφιζόμενος ὑμῖν ἐπίσκοπος. Οἱ δὲ ἀπελθόντες συ[f. 343r^b]νηθροίσθησαν καὶ ἦλθον πάντες δεόμενοι χειροτονηθῆναι αὐτοῖς τὸν ἐπίσκοπον. Καὶ εἶπεν αὐτοῖς· Δότε μοι εἰς ὄν πληροφορεῖσθε καὶ χειροτονῶ ὑμῖν. Οἱ δὲ εἶπαν· Οὐκ ἔχομεν, εἰ μὴ ὄν ὁ ἄγγελός σου χαρίζεται ἡμῖν.² Καὶ εἶπεν αὐτοῖς· Πάντες ὧδε ἐστέ; Καὶ εἶπαν· Πάντες ὧδε ἐσμέν. Καὶ εἶπεν· Οὐδεὶς ὑμῶν παραλείπεται; Καὶ εἶπαν· Οὐδεὶς παραλείπεται, εἰ μὴ ὁ κατέχων τὸν ὄνον τοῦ πρωτεύοντος ἡμῶν. Καὶ εἶπεν αὐτοῖς ὁ ἀρχιεπίσκοπος· Πληροφορεῖσθε ἐὰν δώσω ὑμῖν εἰς ὄν ἐγὼ πληροφοροῦμαι; Καὶ εἶπαν· Πληροφορούμεθα. Καὶ ἐκέλευσεν ὁ ἀρχιεπίσκοπος ἐνεχθῆναι τὸν κατέχοντα τὸν ὄνον τοῦ πρωτεύοντος καὶ ἐχειροτόνησεν αὐτοῖς αὐτὸν ἐπίσκοπον. Καὶ λαβόντες [f. 343v^a] αὐτὸν μετὰ χαρᾶς μεγίστης ἀπέπλευσαν εἰς τὴν ἑαυτῶν χώραν.

Ἐγένετο δὲ εἰς τὴν χώραν αὐτῶν ἀβροχία πολλή καὶ παρεκάλεσε τὸν Θεὸν ὁ γενόμενος ἐπίσκοπος περὶ αὐτῆς. Καὶ εἶπεν αὐτῷ ὁ Θεός· Ἄπελθε εἰς τήνδε τὴν πόρταν τῆς πόλεως ἀπὸ τοῦ ὄρθρου καί, ὄν ἂν ἴδῃς ἐρχόμενον πρῶτον αὐτὸν κάτεχε³ καὶ εὔξεται καὶ ἔρχεται ὁ ὑετός. Ἐποίησε δὲ⁴ οὕτως καὶ ἀπῆλθε μετὰ τοῦ κλήρου αὐτοῦ καὶ ἐκάθισεν καὶ ἰδοὺ εἰσῆρχετο⁵ εἰς γέρον Αἰθίοψ φορτίον ξύλων βαστάζων, ἵνα πωλήσῃ εἰς τὴν πόλιν. Καὶ ἀναστὰς ὁ ἐπίσκοπος κατέσχευεν αὐτὸν καὶ εὐθύς ἀπέθετο τὸ φορτίον τῶν ξύλων ὁ γέρον. Καὶ παρεκάλεσεν αὐτὸν ὁ ἐπίσκοπος λέγων· Εὔξαι, ἀββᾶ, ἵνα ἔλθῃ ὁ ὑετός. Ὁ δὲ ἠὔξατο καὶ [f. 343v^b] ἰδοὺ εὐθύς ὁ ὑετός, ὡς οἱ καταρράκται τοῦ οὐρανοῦ καί, εἰ μὴ πάλιν ἠὔξατο, οὐκ ἐκόπαζεν ὁ ὑετός. Καὶ παρεκάλεσε τὸν γέροντα ὁ ἐπίσκοπος καὶ εἶπεν· Ποίησον ἀγάπην, ἀββᾶ, καὶ ὠφελείας χάριν εἰπέ ἡμῖν τὸν βίον σου, ἵνα καὶ ἡμεῖς ζηλώσωμεν. Καὶ εἶπεν ὁ γέρον· Συγχώρησόν μοι, κύρι, ἰδοὺ, καθὼς βλέπεις με, ἐξέρχομαι καὶ κόπτω ἑμαυτῷ τὸ μικρὸν φορτίον τῶν ξύλων καὶ εἰσέρχομαι καὶ πωλῶ αὐτό. Καὶ περισσὸν τῶν δύο ψωμίων ὦν ἐσθίω οὐ κατέχω καὶ κοιμῶμαι εἰς τὴν ἐκκλησίαν καὶ πάλιν ἐξέρχομαι τῇ ἑξῆς καὶ ὡσαύτως ποιῶ. Ἐὰν δὲ γένηται χειμῶν, μίαν ἢ δύο ἡμέρας

¹ σου] σοι S ² ὑμῖν V ³ αὐτὸν κάτεχε] κράτησον αὐτὸν V

⁴ Ἐποίησε δὲ] Καὶ ἐποίησε V ⁵ εἰσῆρχετο post γέρον τισρ V

N.628/20.24

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

μένω νῆστις, ἕως πάλιν γένηται εὐδία καὶ δυνηθῶ ἐξελθεῖν καὶ κόψαι. Καὶ ὠφελῆ [f. 344r^a] θεῖς ὁ ἐπίσκοπος σὺν τῷ κλήρῳ αὐτοῦ ἐδόξασαν τὸν θεὸν καὶ λέγουσιν αὐτῷ· Ὀντως σὺ ἐπλήρωσας τὸ γεγραμμένον· *Πάροικος ἐγὼ εἰμι ἐν τῇ γῆ*.

629. Διηγῆσατο μαθητῆς μεγάλου γέροντος περὶ τοῦ ἀββᾶ αὐτοῦ ὅτι ποτὲ γενομένης τῆς ἐνάτης ὥρας ἐπεινάσε καὶ ἠθέλησε γεύσασθαι. Καὶ θέντες τὴν τράπεζαν ἔστημεν εἰς εὐχήν καὶ ἐψάλλομεν δύο ψαλμούς. Καὶ ἤρξατο ὁ γέρων λέγειν¹ ἀπὸ στήθους καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο² πρωΐ καὶ ἐγένετο³ ὥρα ἐνάτη καὶ οὕτως κατέπαυσεν. Ὁ γὰρ νοῦς αὐτοῦ ἄνω ἐθεώρει μυστήρια.

630. Ἄλλοτε πάλιν ὀδευόντων ἡμῶν κατὰ μικρὸν ἴστατο ὁ γέρων καὶ εἶπον αὐτῷ· Ἀββᾶ,⁴ ἔλασον ὀλίγον. Ὁ δὲ ἀποκριθεὶς εἶπέν μοι· Οὐκ ἀκούεις; Καὶ εἶπον [f. 344r^b]. Τί ἀββᾶ; Καὶ εἶπεν· Οἱ ἄγγελοι ψάλλουσιν εἰς τὸν οὐρανόν. Χρὴ οὖν νήφειν καὶ ἡμᾶς. Καὶ γὰρ ὁ ἀββᾶς Ἀντώνιος εἶπεν ὅτι μοναχὸν οὐ δεῖ ἄλλο⁵ φροντίζειν, εἰ μὴ τὴν σωτηρίαν τῆς ψυχῆς αὐτοῦ.

631. Παρεκάλεσε τὸν Θεὸν τὶς τῶν πατέρων ἵνα αὐτὸν πληροφορήσῃ⁶ εἰς ποῖον μέτρον ἔφθασεν καὶ ἀπεκάλυψεν αὐτῷ ὁ Θεὸς ὅτι εἰς τὸδε τὸ κοινόβιον ἔστιν ἀδελφὸς σοῦ βελτίων. Καὶ ἀναστάς ὁ γέρων ἀπῆλθεν εἰς τὸ κοινόβιον καὶ ἀπήντησαν αὐτῷ οἱ ἡγούμενοι μετὰ χαρᾶς – ἦν γὰρ μέγας καὶ ὀνομαστός. Καὶ εἶπεν αὐτοῖς ὁ γέρων· Θέλω ἰδεῖν ὄλους τοὺς ἀδελφούς καὶ ἀσπάσασθαι. Καὶ κελεύσαντος τοῦ ἡγουμένου ἦλθον οἱ ἀδελφοὶ καὶ οὐκ ἦλθε περὶ οὗ ἐπληροφορήθη ὁ γέρων⁷. Καὶ ἀποκριθεὶς εἶπεν [f. 344v^a]· Ἔστιν ἄλλος ἀδελφός; Λέγουσι· Ναί, ἀλλὰ σαλός ἐστι καὶ εἰς τὸν κῆπον ἀσχολεῖται. Λέγει ὁ γέρων· Καλέσατε αὐτόν. Καὶ ἐκάλεσαν καὶ ἐγένετο⁸ ὡς εἶδεν αὐτόν ὁ γέρων ἀναστάς ἠσπάσατο αὐτόν καὶ λαβὼν αὐτόν κατιδίαν ἐπηρώτησεν αὐτόν· Τίς ἐστιν ἡ ἐργασία σου ἀνάγγελόν μοι. Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐγὼ ἀνθρωπὸς εἰμι σαλός. Καὶ πολλὰ παρακληθεὶς ὑπὸ τοῦ γέροντος εἶπεν αὐτῷ ὅτι τὸν βοῦν τῆς μηχανῆς ὁ ἀββᾶς εἰς τὸ κελλίον μου βάλλει μετ' ἐμοῦ καὶ καθημέραν τὰ σχοινία τοῦ ψιαθίου οὗ ἐργάζομαι κόπτει. Καὶ ἰδοὺ τριάκοντα ἔτη τοῦτο ὑπομένω καὶ οὐδέποτε συνεχώρησα τὸν λογισμόν μου ἔχειν τί κατὰ τοῦ ἀββᾶ⁹ μου, οὐδὲ τὸν βοῦν ἔδειρα ποτέ, ἀλλὰ μετὰ μακρο

¹ λέγειν] om C ² ἐγένετο om V ³ καὶ ἐγένετο om V ⁴ Ἀββᾶ om V

⁵ ἄλλο] τι add V ⁶ αὐτόν πληροφορήσῃ] πληροφορήσῃ αὐτόν S

⁷ καὶ οὐκ ἦλθε... ὁ γέρων] περὶ οὗ ἐπληροφορήθη ὁ γέρων οὐκ ἦλθε S ⁸ ἐγένετο] om S

⁹ τοῦ ἀββᾶ] τὸν ἀββᾶν C

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 [*hégoumenoï*] 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

[f. 344v^b]θυμίας πάλιν ἔπλεκον τὰ σχοινία εὐχαριστῶν τῷ Θεῷ. Καὶ ἀκούσας ὁ γέρον ἔθαύμασε. Τοῦτο γὰρ ἐδήλωσε καὶ¹ τὴν λοιπὴν ἐργασίαν αὐτοῦ.

632. Καθημένου ποτὲ τινὸς τῶν πατέρων² εἰς τὸ ἴδιον κελλίον ἦλθε δαίμων καὶ εἰσελθὼν εἰς τὸ κοιτωνάριον τοῦ γέροντος ἀπεστήθιζε τοὺς Ἀριθμούς τὸ βιβλίον. Καὶ ὀλιγορήσας ὁ δαίμων μετεσχηματίσθη ἐν σχήματι πτωχοῦ καὶ ἐξῆλθε πρὸς τὸν γέροντα χωλαίνων μετὰ ράβδου καὶ σπυριδίου. Καὶ λέγει αὐτῷ ὁ γέρον· Οἴδατε ἀποστηθίζειν; Ὁ δὲ εἶπεν· Naί, τὴν Παλαιὰν Διαθήκην. Λέγει αὐτῷ ὁ γέρον· Οὐκ οἴδατε τὴν Καινὴν; Ὡς δὲ ἤκουσεν ὁ δαίμων τὴν Καινὴν ἄφαντος ἐγένετο.

633. Ἀδελφὸς ἠρώτησε γέροντα λέγων [f. 345r^a]· Τί ἐστὶ τὸ θέλημα καὶ τί ἐστὶ τὸ βιάζεσθαι ἑαυτόν; Λέγει αὐτῷ ὁ γέρον· Ὅταν ἡ ψυχὴ σπουδασῆ ἰδεῖν τὸ πάθος ὅπου ὁ λογισμὸς πολεμεῖται, τοῦτό ἐστὶ τὸ θέλημα. Ὅταν δὲ ἀναγκάσωσί σε οἱ λογισμοί, ἵνα βλέψῃς εἰς τὸ πάθος τὸ ὀχλοῦν³ σοι λέγοντες· Τί γὰρ ἐστίν, ἐὰν πρὸς αὐτὸ ἴδῃς ἢ βλέψῃς εἰς αὐτὸ σὺ δὲ μὴ καταδέξῃ, τοῦτό ἐστὶ τὸ βιάζεσθαι ἑαυτόν.

634. Εἶπεν γέρον ὅτι ἡ ἔρις παραδιδεῖ τὸν ἄνθρωπον τῇ ὀργῇ καὶ ἡ ὀργὴ παραδιδεῖ αὐτὸν τῇ τυφλώσει καὶ ἡ τύφλωσις ποιεῖ αὐτὸν πᾶν κακὸν ἐργάζεσθαι.

635. Ἀδελφὸς τις παρέβαλε γέροντι διακριτικῶς καὶ παρεκάλεσεν αὐτὸν λέγων· Εὗξαι ὑπὲρ ἐμοῦ, πάτερ, ὅτι ἀσθενῆς εἰμι. Καὶ ἀποκριθεὶς ὁ γέρον εἶπεν αὐτῷ· Τίς [f. 345r^b] ποτε τῶν πατέρων εἶπεν ὅτι ὁ λαμβάνων εἰς τὴν χεῖρα αὐτοῦ ἔλαιον τοῦ ἀλείψαι ἀσθενοῦντα, αὐτὸς πρῶτος μετέχει τῆς πιότητος τοῦ ἐλαίου διὰ τῆς χειρός, οὕτως καὶ ὁ εὐχόμενος ὑπὲρ ἀδελφοῦ κοπιῶντος πρὸ τοῦ ἐκεῖνον ὠφελῆθῆναι αὐτὸς τῆς ὠφελείας μετέχει διὰ τὴν προαίρεσιν τῆς ἀγάπης. Εὐξώμεθα οὖν ὑπὲρ ἀλλήλων, ἀδελφοί⁴ μου, ὅπως ἰαθῶμεν. Τοῦτο γὰρ καὶ ὁ Θεὸς ἡμῖν διὰ τοῦ ἀποστόλου παρεκελεύσατο.

¹ καὶ om V ² τινὸς τῶν πατέρων] τοῦ πατρός V ³ ὀχλοῦν] ἐνοχλοῦν S
⁴ ἀδελφοί S] ἀδελφέ C V

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. Ἠρωτήθη γέρων· Πῶς δύναται ὁ¹ ἄνθρωπος λαβεῖν τὸ χάρισμα τοῦ ἀγαπᾶν τὸν Θεόν; Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐάν τις ἴδῃ τὸν ἀδελφὸν ἐν πλημμελείᾳ καὶ βοήσῃ περὶ αὐτοῦ εἰς βοήθειαν, τότε λαμβάνει ἐπίγνωσησιν πῶς δεῖ ἀγαπᾶν τὸν [f. 345v^a] Θεόν.²

637. Εἶπεν γέρων· Ἡ εὐχαριστία πρεσβεύει ὑπὲρ τῆς ἀδυναμίας ἐναντίον τοῦ Θεοῦ.

638. Ἔλεγε γέρων· Καλὸν τὸ ἐξομολογεῖσθαι τοῖς πατράσι τοὺς λογισμούς. Ἴδου γὰρ δύο τινὲς ἦλθον πρὸς τινὰ γέροντα, εἷς γέρων καὶ εἷς νεώτερος. Καὶ ὁ μείζων ἐνεκάλει κατὰ τοῦ νεωτέρου πάνυ. Ὁ δὲ ἅγιος προσέχων τῷ νεωτέρῳ ἔλεγεν αὐτῷ· Ἀληθῆ λέγει περὶ σοῦ; Ὁ δὲ συνετίθετο λέγων· Ναί, ἀληθῆ· πολλὰ γὰρ αὐτὸν θλίβω. Εἶτα ὁ ἀδελφὸς ἐπιπλεῖον κατηγορεῖ. Ὑπογογγύσας δὲ ὁ νεώτερος εἶπε ψιθυρίσας· Σιώπα, μὴ³ ἀληθῆ νομίση ὁ ἅγιος τὰ παρὰ σοῦ. Ὁ δὲ ἅγιος γέρων ἀκούσας⁴ ἀνέκραξεν. Τῶν δὲ ἀδελφῶν ἐρωτώντων αὐτόν· Διατί ἀνέκραξας; Ἀπεκρίθη λέγων [f. 345v^b]· Εἰσελθόντων τῶν δύο ἀδελφῶν τούτων ἐγγύς μου εἰς μαῦρος βαστάζων τόξον παρειστήκει καὶ κατὰ κατηγορίαν τοῦ μείζονος βέλος ἔπεμπε κατὰ τοῦ νεωτέρου· τὸ δὲ βέλος οὐδὲ τῶν ἱματίων αὐτοῦ ἐπετύγχανεν. Τελευταῖον ὑπογογγύσαντος τοῦ νεωτέρου ὁ μαῦρος πέμψας κατ' αὐτοῦ τὸ βέλος ἔμελλεν⁵ πλησσειν αὐτόν, ἵνα οὖν μὴ πληγῆ, ἔκραξα. Τῶν οὖν δύο ἀδελφῶν παρακαλούντων λαβεῖν θεραπείαν τοῦ πάθους, εἶπεν ὁ γέρων· Ὅταν ἐμπέσητε εἰς φιλονεικίαν, ἀναμιμήσκεισθε τοῦ μαύρου καὶ παύεσθε. Καὶ ποιήσαντες οὕτως ἐθεραπεύθησαν.

639. Διηγεῖτό τις περὶ τινος ἐπισκόπου ὅτι παρεγένετο ἐν χωρίῳ τινὶ ἐν τῇ ἀγίᾳ Κυριακῇ καὶ λέγει [f. 346r^a] τοῖς διακόνοις αὐτοῦ· Ζητήσατε τὸν πρεσβύτερον τοῦ χωρίου, ἵνα ποιήσῃ ἡμῖν τὴν ἀγίαν τῶν θείων μυστηρίων ἀναφορὰν. Καὶ ζητήσαντες εὔρον τὸν πρεσβύτερον χωρικόν⁶ πάνυ, ὡς εἰπεῖν⁷ ἄπλαστον. Καὶ προτραπέντος αὐτοῦ παρὰ τοῦ ἐπισκόπου προσκομίσει, θεωρεῖ ὁ ἐπίσκοπος τὸν πρεσβύτερον ἅμα τῷ⁸ παραστῆναι τῇ θείᾳ τραπέζῃ ὅλον ἐν τῷ πυρὶ ὄντα καὶ μὴ φλεγόμενον. Τῆς οὖν ἀναφορᾶς πληρωθείσης ἄγει ὁ ἐπίσκοπος τὸν πρεσβύτερον ἐν τῷ λεγομένῳ διακονικῷ καὶ φησὶ πρὸς αὐτόν· Εὐλόγησόν με, ἄξιε τοῦ Θεοῦ δοῦλε. Ὁ δὲ πρεσβύτερος πρὸς αὐτόν·⁹ Καὶ πῶς δυνατόν ἐστι, φησίν,

¹ ὁ om V ² Θεόν] καὶ ἀποκριθεὶς εἶπεν add C sed non sequitur

³ μὴ] μὴ καὶ S] καὶ μὴ V ⁴ ἀκούσας om V ⁵ ἔμελλεν] ἔβαλε V

⁶ χωρικόν] χορικόν C ⁷ εἰπεῖν] καὶ add V ⁸ τῷ] τὸ C

⁹ Εὐλόγησόν με, ἄξιε τοῦ θεοῦ δοῦλε. Ὁ δὲ πρεσβύτερος πρὸς αὐτόν] om S

N.636/17.30

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.”

N.637

An elder said: “Thanksgiving intercedes for our impotence before God.”

N.638

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.”

N.639

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

ἐπίσκοπον ὑπὸ πρεσβυτέρου εὐλογηθῆναι τοῦ ὑπ' αὐτοῦ χειρο [f. 346r^b]τονουμένου;¹ Ἄλλὰ σύ με εὐλόγησον, πάτερ. Ὁ δὲ ἐπίσκοπος· Οὐ δύναμαι, φησίν, εὐλογῆσαι τὸν ἐν πυρὶ ἰστάμενον καὶ² προσκομίζοντα τὰ ἅγια δῶρα τῷ Θεῷ· παντὶ γὰρ τρόπῳ τὸ ἔλαττον ὑπὸ τοῦ κρείττονος κατὰ τὸν ἀπόστολον³ εὐλογεῖται. Καὶ ὁ πρεσβύτερος φησὶ⁴ κατὰ τὸ τῆς χώρας ἰδίωμα προσκυνῶ· ὅλως⁵ ἔστιν ἐπίσκοπος ἢ πρεσβύτερος τοῖς ἁγίοις παριστάμενος μυστηρίοις καὶ μὴ ἰστάμενος εἰς τὸ θεῖον πῦρ; Καὶ τοῦτο ἀκούσας ὁ ἐπίσκοπος ἐθαύμασε σφόδρα εἰς τε τὸ καθαρὸν τοῦ ἀνδρὸς καὶ εἰς τὸ ἀπλοῦν τῶν τρόπων, καὶ ὠφελῆθεις ἀνεχώρησεν.

640. Ἔλεγον περὶ τινος διακόνου τῆς ἐκκλησίας Κωνσταντινουπόλεως ὅτι διάκονος ὢν ἠρνήσατο τὸν Χριστὸν καὶ γοητείαις καὶ φαρμακείαις ἐσχό[f. 346v^a]λασεν. Μετὰ δὲ χρόνον ἰκανὸν ἐγνωσθῆ τὰ κατ' αὐτόν καὶ συλληφθεὶς ἐβλήθη εἰς τὴν εἰρκτήν⁶ τοῦ λεγομένου πραίτωρος. Ἐξεταζομένου δὲ αὐτοῦ ἠρωτήθη παρὰ τοῦ πραίτωρος εἰπεῖν πῶς ἐτόλμα τῷ θεῷ παρίστασθαι θυσιαστηρίῳ καὶ τὴν ἁγίαν ἀναφορὰν ὡς οἱ λοιποὶ διάκονοι ῥίπιζεν. Ἔφη⁷ ὅτι⁸ ἅμα τῷ κρατῆσαι τὸ θεῖον ῥιπίδιον ἄγγελος Κυρίου ἐρχόμενος ἐλάμβανεν αὐτὸ παρ' ἐμοῦ καὶ ἐμὲ ἐξώθει τοῦ τόπου καὶ αὐτὸς ἀντ' ἐμοῦ ἐρρίπιζε⁹ τὰ ἄχραντα δῶρα δεικνύων¹⁰ ἑαυτὸν ὡς ἐμέ, ὁμοίως δὲ καὶ ἐν τῷ μεταλαμβάνειν ὁ ἄγγελος τοῦ Θεοῦ μετελάμβανεν ἀντὶ ἐμοῦ, καὶ μὲ ἐδόκουν ἅπαντες θεωρεῖν μεταλαμβάνοντα. Βλέπομεν τοίνυν τὴν τοῦ Θεοῦ μακροθυμίαν τοι[f. 346v^b]ούτων ἀνεχομένην καὶ¹¹ ἐπεξερχομένην¹² δι' οὓς ἐπίσταται τῶν κριμάτων αὐτοῦ λόγους.¹³

641. Ἦν τις μοναχὸς¹⁴ ἐν Θηβαΐδι ἀκροτάτην ἄσκησιν καὶ πολιτείαν ἔχων. Ἐν πολλαῖς δὲ¹⁵ ἀγρυπνίαις καὶ προσευχαῖς καὶ δεήσεσι προσκαρτερῶν ἀκτημοσύνην¹⁶ παντελῆ μετὰ νηστείας καὶ κόπων τὸ σῶμα κατατρύχων.¹⁷ Καὶ¹⁸ τὰ μὲν πρῶτα ὀσπρέοις βρεκτοῖς¹⁹ τῇ μιᾷ χειρὶ καθ' ἑσπέραν περιλαμβάνων ἦσθιεν²⁰, ἔπειτα μετὰ χρόνον τινὰ μίαν

¹ ἐπίσκοπον... ὑπ' αὐτοῦ χειροτονουμένου;] πρεσβύτερον εὐλογῆσαι ἐπίσκοπον τὸν χειροτονοῦντα αὐτόν; S

² ἰστάμενον καὶ om S ³ κατὰ τὸν ἀπόστολον om C

⁴ φησὶ rost ἰδίωμα trps S // φησὶ] ἔφη V ⁵ ὅλως] Καὶ ὅλως S

⁶ τὴν εἰρκτήν] φυλακὴν S ⁷ Ἔφη] Καὶ ἔφη S V ⁸ ὅτι om V

⁹ ἐρρίπιζε corr] ἐρίπιζε C S V ¹⁰ δεικνύων] δεικνύον C ¹¹ καὶ] οὐκ add V

¹² ἀνεχομένην καὶ ἐπεξερχομένην] μὲν ἀνεχομένην ἐπεξερχομένην δὲ S

¹³ δι' οὓς ἐπίσταται τῶν κριμάτων αὐτοῦ λόγους] δι' ὧν ἐπίσταται λόγων τῶν κριμάτων αὐτοῦ S

¹⁴ μοναχὸς om V ¹⁵ δὲ om S ¹⁶ ἀκτημοσύνην] τέ add S

¹⁷ κόπων τὸ σῶμα κατατρύχων] κόπων σωματικῶν ἔχων κατατρύχων τὸ σῶμα παντοδαπῶς S

¹⁸ Καὶ om S ¹⁹ βρεκτοῖς] χρώμενος καὶ τοῦτοις add S

²⁰ καθ' ἑσπέραν περιλαμβάνων ἦσθιεν] καὶ οὕτως εὐλαβῶς 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 1450y, *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

παρὰ μίαν τῶ μέτρῳ τούτῳ ἤρκειτο. Καὶ ταύτην ἄγων ἐπὶ πολὺ τὴν δίαιταν ἦλθεν εἰς τὸ μίαν κατασχεῖν ἡμέραν εἰς βρῶσιν τῆς ἐβδομάδος, ἥτις¹ ἦν κυριακή. Ἀπὸ κυριακῆς οὖν εἰς κυριακὴν τῇ ἐσπέρα² τοῖς παρατυχοῦσιν ὁσπρί[*f.* 347^a]³οις ἢ βοτάναις αὐτοφουέσι χρώμενος³ ἐπὶ πολὺν διετέλεσε χρόνον ἔλκων⁴ τὰς ἐβδομάδας. Ἄλλ' ὁ τῆς κακίας εὐρετῆς διάβολος ζηλώσας, ῥπερ⁵ πτώματι ἔπεσεν ἐκεῖνος διὰ τῆς ὑπερηφανίας⁶ καὶ τοῦτον κατενεγκεῖν ἐπειράθη.⁷ Ὑπείσέρχεται οὖν αὐτῷ καὶ⁸ εἰσβάλλει οὖν αὐτὸν λογισμόν⁹ οἰήσεως, ὡς ὅτι ἀκροτάτην μετέρχη πολιτείαν, καὶ νηστείαν ἦν οὐδεὶς τῶν¹⁰ ἀνθρώπων, δεῖ δέ σε καὶ¹¹ σημείων ἐπίδειξιν ποιήσασθαι, ἵνα καὶ σὺ προθυμότερος περὶ τὴν ἄσκησιν γένη καὶ τοὺς ἀνθρώπους οἰκοδομήσης ὀρῶντας τὰ θαυμάσια τοῦ Θεοῦ καὶ δοξάζοντας τὸν πατέρα ἡμῶν τὸν ἐν τοῖς οὐρανοῖς. Αἰτήσωμεν¹² οὖν τὴν τῶν σημείων ἐνέργειαν.¹³ αὐτὸς γὰρ ὁ Σωτὴρ εἶρηκεν· *Αἰτεῖτε καὶ δοθήσεται ὑμῖν.* Ὁ μὲν οὖν μοναχὸς τὴν τοιαύτην [*f.* 347^b] δέησιν μετὰ αἰτήσεως ἐκτενεστάτης προσῆγε τῷ Θεῷ. Ὁ δὲ φιλόανθρωπος καὶ ἀγαθὸς Θεὸς ὁ θέλων πάντας ἀνθρώπους σωθῆναι, ἰδὼν τὴν πλάνην αὐτοῦ καὶ μνησθεὶς τοῦ κόπου¹⁴ αὐτοῦ καὶ τῆς ἀσκήσεως, οὐ συνεχώρησε τῷ ἔχθρῳ τελείως πειράσαι¹⁵ αὐτὸν καὶ ρίψαι¹⁶ εἰς τὸ τῆς ὑπερηφανίας πτώμα τὸ πάντων χαλεπώτερον, διὸ καὶ τὸ ψαλμικὸν ἐπ' αὐτῷ εὐχερῶς ἀρμόσει λόγιον τὸ ὅταν πέσῃ οὐ καταρραχθήσεται, ὅτι *Κύριος ἀντιστηρίζει χεῖρα αὐτοῦ.* Ἔρχεται οὖν αὐτῷ ἔννοια ὅτι φησὶν ὁ ἀπόστολος οὐχ ἱκανοὶ ἔσμεν ἐξ ἑαυτῶν τί λογιώσασθαι. Εἰ οὖν ὁ τοιοῦτος εἶπεν οὐχ ἱκανὸς εἰμι, πόσῳ μᾶλλον ἐγὼ διδασκαλίᾳ δέομαι; Ἀπέλθω οὖν πρὸς τόνδε τὸν ἀναχωρητὴν καὶ ὁ ἔαν εἶπη μοι καὶ [*f.* 347^v]¹⁷ συμβουλεύσῃ, ὡς ἐκ Θεοῦ δέξομαι ὁδηγίαν εἰς τὸ σωθῆναί με. Ἦν δὲ ὁ ἄββᾶς πρὸς ὃν ὑπῆγε μέγας καὶ ὀνομαστός, προκόψας εἰς θεωρίαν καὶ δυνάμενος ὠφελῆσαι τοὺς ἐντυγχάνοντας καὶ τοὺς ἐπερωτῶντας ἀρμοδίως¹⁷ οἰκοδομεῖν. Καὶ δὴ¹⁸ ἐξελθὼν τῆς κέλλης ἦλθε πρὸς αὐτόν. Εἰσελθόντος δὲ αὐτοῦ πρὸς αὐτόν,¹⁹ εἶδεν ὁ γέρον τὸν πειθήκους εἰς τοὺς ὤμους αὐτοῦ καθεζομένους καὶ ἀλύσει τὸν τράχηλον αὐτοῦ

¹ ἡμέραν εἰς βρῶσιν τῆς ἐβδομάδος] ἡμέραν τῆς ἐβδομάδος ἐσθίειν S // ἥτις] ἦντις C

² τῇ ἐσπέρα] om S ³ χρώμενος] καί.. χρο ἐσπέρας ἐκέχητο S

⁴ διετέλεσε χρόνον ἔλκων τὰς ἐβδομάδας] γοῦν οὕτως τὰς ἐβδομάδας διατελῶν παρεῖλκε τὸν χρόνον S
⁵ ῥπερ] ὅπερ C

⁶ ὅπερ πτώμας... ὑπερηφανίας] ῥπερ ἐκεῖνος τῆς ὑπερηφανίας ἔπεσε πτώματι τούτῳ S

⁷ ἐπειράθη] ἐπειράσατο S ⁸ Ὑπείσέρχεται οὖν αὐτῷ καὶ om S

⁹ καὶ εἰσβάλλει οὖν αὐτὸν λογισμόν] λογισμὸς V ¹⁰ τῶν] om S ¹¹ δεῖ σε καὶ] σε οὖν καὶ S

¹² Αἰτήσωμεν] Αἰτήσομαι V ¹³ ἐνέργειαν] ἔργων V ¹⁴ τοῦ κόπου] τῶν κόπων S

¹⁵ πειράσαι] ταπεινώσαι V ¹⁶ ρίψαι] ρίψε C

¹⁷ τοὺς ἐντυγχάνοντας... ἀρμοδίως] ἀρμοδίως τοὺς ἐντυγχάνοντας καὶ τοὺς ἐπερωτῶντας S

¹⁸ δὴ] δεῖ V ¹⁹ πρὸς αὐτόν] om S

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

κατέχοντας¹ καὶ πρὸς ἑαυτὸν ἑκάτερος ἔλκειν² ἐβιάζετο. Καὶ θεασάμενος τοῦτο καὶ γνοὺς τὴν αἰτίαν (ἦν γὰρ θεοδίδακτος ὁ ἀνὴρ), στενάξας ἐδάκρυσεν ἡσυχῆ, καὶ μετὰ τὴν εὐχὴν καὶ τὸν συνήθη ἀσπασμὸν ἐκαθέσθησαν ἐπὶ ὦραν μίαν μὴ λαλοῦντες· τοῦτο [f. 347v^b] γὰρ συνήθης τοῖς ἐκεῖσε πατράσι. Μετὰ δὲ ταῦτα λέγει ὁ παραγενόμενος μοναχός·³ Πάτερ, ὠφέλησόν με⁴ καὶ δός μοι ὑποθήκας ὁδοῦ σωτηρίας. Ἀπεκρίθη δὲ ὁ γέρων· Οὐχ ἱκανός εἰμι, τέκνον, εἰς τοῦτο· καὶ γὰρ αὐτὸς χρήζω⁵ χειραγωγίας. Ὁ δὲ φησὶ πρὸς αὐτόν· Μὴ παραιτοῦ, κύρι ἀββά, τοῦ ὠφελῆσαι με· πεπληροφόρημαι γὰρ εἰς σέ, καὶ ἔδωκα τὸν λογισμόν μου δέξασθαι τὴν συμβουλίαν σου. Ὁ δὲ ἀνένευε λέγων ὅτι οὐκ ἀκούεις μου καὶ διὰ τοῦτο παραιτοῦμαι. Πάλιν οὖν ὁ μοναχὸς διεβεβαιοῦτο καὶ ἔδωκεν αὐτῷ λόγον ὅτι, ἐὰν εἴπηρ μοι, ἀκούω σου ὡς ἀγγέλου. Τότε λέγει αὐτῷ ὁ γέρων· Λάβε τὸ βαλάντιον⁶ τοῦ κέρματος τοῦτο καὶ ὕπαγε εἰς τὴν πόλιν καὶ ἀγόρασον [f. 348r^a] δέκα ἄρτους καὶ δέκα ξέστας οἴνου καὶ δέκα λίτρας κρεῶν καὶ φέρε. Ἦρξάτο οὖν περιλυπὸς γίνεσθαι,⁷ ὅμως λαβὼν ἐπορεύετο. Καὶ ἐν τῇ ὁδῷ πολλοὺς λογισμοὺς ἀνεκίνει ὅτι τί ἔδοξε τῷ γέροντι τούτῳ καὶ πῶς ἀγοράσω ταῦτα, σκανδαλίζονται οἱ κοσμικοὶ ἑμοῦ ταῦτα λαμβάνοντος. Κλαίων⁸ καὶ δακρύων ἀπῆλθεν καὶ αἰσχυρόμενος δι' ἄλλου μὲν τινος τοὺς ἄρτους, δι' ἄλλου δὲ τὸν οἶνον ὠνήσατο. Καὶ ἔλεγεν· Οὐαὶ μοι τῷ ἀθλίῳ, πῶς κρέα⁹ ἀγοράσω ἢ δι' ἑαυτοῦ ἢ δι' ἄλλου; Πλὴν μετὰ αἰσχύνης ἡρέμα εὐρών τινα κοσμικὸν ἔδωκε τὸ κέρμα καὶ ἀγοράσας ἔδωκεν αὐτῷ. Λαβὼν δὲ ὁ μοναχὸς ἠνεγκεν πρὸς τὸν γέροντα. Καὶ λέγει αὐτῷ ὁ γέρων· Ἐψησον¹⁰ τὰ κρέα. Ὁ δὲ ἠψησε,¹¹ σκυθρωπάζων, τότε λέγει αὐτῷ ὁ γέρων·¹² Μὴ [f. 348r^b] ἐπιλάθῃ ὅτι δέδωκάς μοι λόγον, ὃ ἐὰν εἴπω σοι, ὑπακοῦσαι. Λάβε οὖν ταῦτα καὶ ὕπαγε εἰς τὸ κελλίον σου καὶ εὐχόμενος μεταλάμβανε ἄρτον ἓνα καὶ ξέστην οἴνου καὶ λίτραν κρεῶν ἡμέριον καὶ μετὰ δέκα ἡμέρας ἐλθὲ ἐνθάδε. Ὁ δὲ ἀκούσας καὶ μὴ τολμῶν ἀντειπεῖν λαβὼν ἀπῆι κλαίων καὶ ἀνιώμενος ἐπὶ τῷ¹³ πράγματι, ὅτι ἐκ ποίας νηστείας εἰς τί ἔφθασα, λέγων·¹⁴ ποιήσω, μὴ ποιήσω; Ἐὰν μὴ ποιήσω, προσκρούω τῷ Θεῷ ὅτι λόγον δέδωκα οὕτως ὅτι ὁ¹⁵ ἐὰν εἴπη μοι ὡς ἀπὸ Θεοῦ δέχομαι. Καὶ νῦν, Κύριε, ἔπιδε ἐπὶ τὴν ἀθλιότητά μου καὶ ἐλέησόν με συγχωρήσας τὰς ἀμαρτίας μου ὅτι ἰδοὺ καὶ νῦν ἀναγκάζομαι πράξαι παρὰ πρόθε[^a]σιν ἣν εἶχον τῆς ἐγκρατείας μου.

¹ κατέχοντας] περιέχοντας S ² ἑκάτερος ἔλκειν] ἔλκειν ἑκάτερος S

³ μοναχός] ἀδελφός S ⁴ με] μοι V ⁵ χρήζων C ⁶ βαλάντιον C]-λλ-S V

⁷ γίνεσθαι]-σθε V ⁸ κλαίων] οὖν add V ⁹ κρέας V ¹⁰ Ἐψησον]-σε V

¹¹ ἠψησε] ἔ-V

¹² Ἐψησον τὰ κρέα. Ὁ δὲ ἠψησε, σκυθρωπάζων, τότε λέγει αὐτῷ ὁ γέρων] om C

¹³ τῷ] τὸ C ¹⁴ λέγων] ἔλεγεν οὖν V ¹⁵ ὁ om 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 effect 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 δακρῶν ἤλθεν εἰς τὴν κέλλαν καὶ ἐποίησε καθὼς ἐνετείλατο αὐτῷ¹ ὁ γέρον. Σφοδρότερον δὲ μᾶλλον τῇ εὐχῇ ἐκέχρητο καὶ ἐν τῷ μέλλειν αὐτὸν ἐσθίειν ἔβρεχε τοῖς δάκρυσιν τὰ σίτα ἐντυγχάνων καὶ λέγων· Κύριε, ἐγκατέλιπές με; Οὕτως οὖν ὁ Θεὸς προσέχων² τῇ μετανοίᾳ αὐτοῦ καὶ τῇ ταπεινώσει ἔδωκε παράκλησιν εἰς τὴν καρδίαν αὐτοῦ καὶ εἰς ἐπίγνωσιν τῆς αἰτίας ἐλθῶν δι' ἣν συνέβη αὐτὸν³ ἀδιαφορῆσαι, ὡς ἐνόμιζεν, εὐχαρίστησε τῷ Θεῷ καὶ ἀνωμολογεῖτο τὸ προφητικὸν λόγιον ὅτι *πᾶσα δικαιοσύνη ἀνθρώπου ὡς ῥάκος⁴ ἀποκαθημένης* καὶ τὸ *ἐὰν μὴ Κύριος οἰκοδομήσῃ οἶκον καὶ φυλάξῃ πόλιν εἰς μά[. 348v^b]την ἠγρύπνησεν ὁ φυλάσσων*. Οὕτως ἐπανέρχεται πρὸς τὸν γέροντα καταταπεινωμένος τῷ σώματι καὶ ἐκτετραχυμένος πλεῖον ἢ ὅτε⁵ τὰς ἐβδομάδας διετέλει ἄσιτος. Ἰδῶν δὲ αὐτὸν ὁ γέρον οὕτως ταπεινωθέντα φαιδρῶ τῷ προσώπῳ ὑπεδέξατο αὐτόν, καὶ ποιήσαντες εὐχὴν ἐκάθισαν σιωπῶντες. Εἶτα λέγει ὁ γέρον· Τέκνον, ὁ φιλόνητος Θεὸς ἐπεσκέψατό σε καὶ οὐκ εἶασε τὸν ἐχθρὸν κατακυριεύσαι σου. Ἄει γὰρ ὡς δι' εὐλογοφανῶν εἴωθε τοὺς τὴν ἀρετὴν μετιόντας ἀπατᾶν καὶ εἰς τὸ τῆς οἰήσεως φρόνημα φέρειν, ἀναγκάζει τε αὐτούς⁶ καὶ προτρέπεται μεγάλα μέτρα⁷ μετελθεῖν κατορθωμάτων, ἵνα οὕτως αὐτούς κατενέγκῃ. Οὐδὲν γὰρ παρὰ Θεῷ ἁμαρτίας πάθος οὕτως [f. 349r^a] βδελυκτὸν ὡς τὸ τῆς ὑπερηφανίας, καὶ οὐδὲν παρ' αὐτοῦ⁸ κατόρθωμα τίμιον ὡς τὸ τῆς ταπεινώσεως. Καὶ ὄρα ἀμφοτέρω ἐκ τοῦ Φαρισαίου καὶ τοῦ τελώνου τὰ ὑποδείγματα· αἱ ἀκρότητες τοίνυν οὕτως ἐπισφαλεῖς ἐκατέρων μερῶν. Καὶ γὰρ τις τῶν γερόντων φησὶν ὅτι τὰ ὑπέρμετρα τῶν δαιμόνων ἐστίν. Ὁ δὲ οὖν βασιλικῆ⁹ πορεύου κατὰ τὴν Γραφήν, καὶ μὴ ἐκκλίης δεξιὰ ἢ ἀριστερά, ἀλλὰ μεσότητι κέχρησο ἐν τῇ μεταλήψει, μέτρῳ ἐσθίων τὸ¹⁰ καθ' ἐσπέραν. Εἰ δὲ γένηται χρεῖα, ἀδιακρίτως μετέρχου τὸν καιρὸν, κἄν διὰ πάθος ἢ δι' ἄλλην τινὰ αἰτίαν λῦσαι δέῃ¹¹ τὴν ὀρισμένην ὥραν. Κἄν τε πάλιν μεταλαμβάνειν γένηται παρ' ἡμέραν, μὴ διακριθῆς, [f. 349r^b] οὐ γὰρ ὑπὸ νόμον ἀλλ' ὑπὸ χάριν ἐσμέν. Ἐσθίων γε μὴν, μὴ θέλε κορένυσθαι, ἀλλ' ἔπεχε σεαυτὸν εἰς ἐγκράτειαν, μάλιστα ἀπὸ τῶν λιχνοτέρων βρωμάτων. Τὰ εὐτελέστερα δὲ ἀσπάζου πάντοτε καὶ τὴν καρδίαν σου τήρει παντοίως¹² ἀσκῶν τὴν ταπεινοφροσύνην, *θυσία γὰρ τῷ Θεῷ, ὡς φησὶν ὁ προφήτης, πνεῦμα συντετριμμένον, καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ Θεὸς οὐκ ἐξουδενώσει*. Καὶ πάλιν αὐτὸς ὁ ἅγιος Δαβὶδ¹³ φησὶν· *ἐταπεινώθην καὶ ἔσωσέ με*. Καὶ διὰ τοῦ προφήτου Ἡσαΐου φησὶν ὁ Κύριος· *ἐπὶ τίνα*

¹ αὐτῷ om V ² προσέχων] προσέχον C ³ αὐτόν] αὐτῷ V ⁴ ῥάκος V

⁵ ὅτε] ὅτι C ⁶ αὐτοῦ S V] αὐτοῖς C ⁷ μεγάλα μέτρα] μέτρα μεγάλα S V

⁸ αὐτοῦ] αὐτῷ S V ⁹ βασιλικῆ] βασιλικῶ C ¹⁰ τὸ] om S ¹¹ δέῃ] δέ V

¹² πάντως V ¹³ Δαβὶδ om V

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].

ἀναπαύσομαι ἀλλ' ἢ ἐπὶ τὸν πρᾶον καὶ ἡσύχιον καὶ τρέμοντά μου τοὺς λόγους. Πᾶσαν οὖν τὴν ἐλπίδα σου, τέκνον, ἐπιρρίψας ἐπὶ Κύριον, πορευούου ἐν εἰρήνῃ τὴν ὁδὸν σου καὶ αὐτὸς ποιήσει καὶ [f. 349v^a] ἐξοίσει ὡς φῶς τὴν δικαιοσύνην σου καὶ τὸ κρίμα σου ὡς μεσημβριαν.

Οὕτως οὖν¹ ὠφελήσας τὸν ἀδελφὸν καὶ στηρίξας καὶ τοῖς εὐρεθεῖσιν, εὐωχηθεὶς μετ' αὐτοῦ ἀπέλυσεν ἀγαλλιῶντα ἐν Κυρίῳ. Καὶ οὕτως πορευόμενος ἔλεγεν· Ἐπιστρεψάτωσάν με οἱ φοβούμενοί σε καὶ οἱ γινώσκοντες τὰ μαρτύριά σου καὶ παιδεύων ἐπαιδευσέ με ὁ Κύριος, τῷ δὲ θανάτῳ οὐ παρέδωκέ με καὶ τὸ παιδεύσει με δίκαιος ἐν ἐλέει καὶ ἐλέγξει με. Καὶ πρὸς ἑαυτὸν φησὶν· Ἐπίστρεψον ψυχὴ μου εἰς τὴν ἀνάπαυσίν σου, ὅτι Κύριος εὐηργέτησέν σε καὶ τὰ ἐξῆς. Καὶ οὕτως ἐλθὼν ἐν τῷ κελλίῳ ἐβίωσε κατὰ τὰς ὑποθήκας τοῦ γέροντος μετὰ ταπεινώσεως καὶ κατανύξεως διατελῶν τὸν ἅπαντα χρόνον τῆς ζωῆς αὐτοῦ, [f. 349v^b] ἕως ἔφθασεν εἰς ἄνδρα τέλειον,² εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ.

642–3. Περὶ τοῦ ἀββᾶ Δουλαῖ³

Διηγῆσατο ὁ ἀββᾶς Δανιὴλ ὅτι ἐγένετό τις μοναχὸς Δουλαῖς ὀνόματι, ὃς καὶ ἐν τοῖς μεγάλοις τῶν πατέρων ἐλογίσθη.⁴ Οὗτος⁵ οὖν ὁ Δανιὴλ τὰ πρῶτα ἐν κοινοβίῳ ἐκάθισεν ἐπὶ ἔτη τεσσαράκοντα καὶ ἔλεγεν ὅτι διαφόρως δοκιμάσας εὔρον ὅτι οἱ ἐν τοῖς κοινοβίοις πλείω μᾶλλον καὶ ταχύτερον προκόπτουσιν εἰς ἐργασίαν ἀρετῶν, ἐὰν ἐξ ἀληθινῆς καρδίας ὦσιν ἐν τόπῳ. Ἐγένετο γάρ φησιν ἀδελφός τις ἐν κοινοβίῳ τῷ μὲν σχήματι⁶ ταπεινὸς καὶ ἐξουδενωμένος, τῇ δὲ διανοίᾳ μέγας καὶ ἐντιμος. Οὗτος⁷ οὖν πάντων ἐξουθενούντων⁸ αὐτὸν καὶ ἀτιμαζόντων ἔχαιρεν καὶ ἡγαλλιάτο, τῶν ἀδελφῶν ἐξ ἐπιβολῆς τοῦ ἄλλοτρίου πικραινομένων⁹ πρὸς αὐτὸν καὶ τῶν μὲν τυπτόντων αὐτὸν τῶν δὲ ἐμπτυόντων, ἄλλων λοιδορίαῖς πλυνόντων αὐτόν. Καὶ ταῦτα ἐπὶ εἰκοστὸν ἔτος ἐν οἷς μὴ φέρων ὁ ἐχθρὸς τὸ εὐψυχον τῆς ὑπομονῆς αὐτοῦ, ὑποτίθεται τινὶ ἀδελφῷ καὶ, τῶν ἀδελφῶν ἡσυχάζόντων, εἰσελθὼν ἐν τῇ ἐκκλησίᾳ, πάντα τὰ ἱερατικὰ σκευὴ ἀποσυλήσας, λαθῶν ἐξῆλθεν τοῦ κοινοβίου. Ὡς δὲ ἐγένετο ὁ καιρὸς τῆς συνάξεως, εἰσελθὼν ὁ κανονάρχης βαλεῖν τὸ θυμίαμα, εὔρεν πάντα ἀφαιρεθέντα καὶ ἀπελθὼν ἀπήγγειλεν τῷ ἀββᾶ καὶ κρούει τὸ ξύλον καὶ συνάγονται οἱ ἀδελφοὶ πάντες καὶ ἤρξαντο ταραττεσθαι καὶ λέγουσιν· Οὐδεὶς ἔλαβεν αὐτὰ εἰ μὴ ὁ δεῖνα ἀδελφὸς καὶ διὰ τοῦτο οὐδὲ εἰς τὴν

¹ οὖν om V ² τέλειον] καὶ add V ³ tit. om V ⁴ ἐλογίσθη τῶν πατέρων trsp V

⁵ οὗτος] οὕτως C ⁶ τῷ μὲν σχήματι] τὸ μὲν σχῆμα V ⁷ οὗτος] οὕτως C

⁸ Hic incipit lacuna apud C; → S solus ⁹ πικραιόντων V

N.642–3 BHG 2101abc, *de coenibita ad iudicem delata*,
de Doulo monacho

Abba Doulas

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

σύναξιν ἦλθεν· εἰ μὴ γὰρ τοῦτο ἐποίησεν, ὡς πάντοτε καὶ νῦν ἦρχετο πρῶτος.¹ Πέμπουσιν καὶ εὐρίσκουσιν αὐτὸν εἰς προσευχὴν ἰστάμενον καὶ κρούσαντες εἰσηλθον καὶ σύρουσιν αὐτὸν μετὰ βίας. Ὁ δὲ παρεκάλει, λέγων· Τί ἐστι τὸ πρᾶγμα, πατέρες; Οἱ δὲ λοιδορίαις καὶ ἀτιμίαις βάλλοντες αὐτὸν, ἔλεγον· Ἰερόσυλε, ἀνάξιε καὶ τοῦ ζῆν, οὐκ ἄρκει σοι ὅτι τοσαῦτα ἔτη ἐτάραξας ἡμᾶς, ἀλλὰ καὶ νῦν εἰς τὰς ψυχὰς ἡμῶν ἔπαιξας; Ὁ δὲ ἔλεγε· Συγχωρήσατέ μοι ὅτι ἐσφάλην, καὶ φέρουσιν αὐτὸν πρὸς τὸν ἄββᾶν καὶ λέγουσιν αὐτῷ· Ἄββᾶ, οὗτος ἐστὶν ὁ ἀπ' ἀρχῆς στρέφων τὸ κοινόβιον, καὶ ἤρξαντο εἰς καθ' εἷς λέγειν ὅτι οἶδα αὐτὸν λάθρα τὰ λάχανα φαγόντα, ἄλλος ὅτι τὰ ψωμιά κλέπτων ἐδίδου² ἔξω καὶ ἄλλος ὅτι τὸν κάλλιστον οἶνον ἔφθασα αὐτὸν πίνοντα. καὶ πάντες ψευδόμενοι ἐπιστευόντο, κἀκεῖνος ἀληθεύων οὐκ ἠκούετο. Ἐπαίρει οὖν ὁ ἄββᾶς τὸ σχῆμα αὐτοῦ λέγων ὅτι ταῦτα οὐκ εἰσὶ χριστιανοῦ καὶ σιδηρώσαντες αὐτὸν, παραδίδουσιν³ τῷ οἰκονόμῳ τῆς λαύρας κἀκεῖνος, γυμνώσας καὶ βουνεύροις τυπτήσας, ἐπυνθάνετο εἰ ἀληθῆ εἰσὶ τὰ περὶ αὐτοῦ λεγόμενα. Ὁ δὲ γελῶν ἔλεγεν· Συγχωρήσατέ μοι ὅτι ἐσφάλην. Ἀγριωθεὶς δὲ ἐπὶ τῷ λόγῳ, κελεύει αὐτὸν βληθῆναι εἰς τὸ κολαστήριον, ξύλον ἐν τῇ φυλακῇ τοὺς πόδας αὐτοῦ ἀσφαλίσάμενος καὶ γράφει τῷ δουκὶ τὰ τοῦ πράγματος. Καὶ παρ' αὐτὰ ἔρχονται προάξιμοι καὶ λαμβάνουσιν αὐτὸν καὶ ἐπιβίβασαντες αὐτὸν ἐπὶ ἀστρώτου ζώου (ἔχοντα σίδηρον βαρὺν κατὰ τοῦ τραχήλου) εἴλκον αὐτὸν μέσον τῆς πόλεως. Καὶ προσαχθεὶς τῷ δικάζοντι, ἠρωτᾶτο τίς ἂν λέγοιτο καὶ πόθεν εἶη καὶ τίνος χάριν μονάζων γέγονεν· ὁ δὲ πλέον⁴ οὐδὲν ἔφησεν ἢ ὅτι ἡμαρτον, συγχώρησόν μοι. Ἐκμανεὶς οὖν ὁ δούξ κελεύει αὐτὸν ταθῆναι καὶ βουνεύροις ὠμοῖς διαρραγῆναι αὐτοῦ τὸν νῶτον. Ταθεὶς οὖν ἐκ τεσσάρων καὶ τοῖς βουνεύροις ἀνηλεῶς μαστιζόμενος, μειδιῶν τῷ προσώπῳ, λέγει πρὸς τὸν δοῦκα· Τύπτε, τύπτε, τὸ ἀργυρίον μου λαμπρότερον ἀπεργάζη [f. 350r^a],⁵ κἀκεῖνος φησὶν· Ἐγὼ σου ὑπὲρ χιόνα ἀναδείξω τὴν μωρίαν, καὶ κελεύει πῦρ ὑποστρωθῆναι τῇ κοιλίᾳ αὐτοῦ καὶ ἄλας ὄξει συμφυράσαντας ἐπιχύσαι τοῖς μάλωψιν αὐτοῦ. Οἱ δὲ παρεστῶτες ἐθαύμαζον ἐπὶ τῇ τοσαύτῃ καρτερίᾳ καὶ ἔλεγον πρὸς αὐτόν· Εἰπέ ἡμῖν ποῦ ἔβαλες τὰς ἱερατικά σκεύη καὶ ἀπολύει.⁶ Ὁ δὲ ἔλεγεν ὅτι οὐκ ἔχω πρᾶγμα. Μόλις δὲ ἀνεθῆναι αὐτὸν τῆς βασάνου κελεύσας, εἰς τὸ δεσμοτήριον προστάττει ἀπαχθῆναι καὶ ἄσιτον καὶ ἀνεπιμέλητον φυλαχθῆναι.⁷ Καὶ τῇ ἑξῆς πέμψας ἐν τῇ λαύρα κελεύει ἀχθῆναι τοὺς τοῦ κοινοβίου καὶ τὸν ἄββᾶν. Καὶ ἐλθόντων αὐτῶν λέγει πρὸς αὐτούς ὁ

¹ πρῶτος] καὶ add V ² ἐδίδου] ἐδίδει V

³ παραδίδουσιν] παραδιδούσι S] παρέδωκαν V ⁴ πλέον] ἐρωτηθεὶς add V

⁵ Hic desinit lacuna apud C ⁶ ἀπολύει] ἀπολύη 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

δούξ· Πάνυ πολλά ποιήσας καὶ πολλαῖς τιμωρίαῖς αὐτὸν ὑπο[f. 3501^b]βαλῶν, οὐδὲν πλέον ἠδυνήθηεν εὐρεῖν. Καὶ λέγουσιν αὐτῷ οἱ ἀδελφοὶ ὅτι δέσποτα, καὶ ἄλλα πολλά κακὰ ἐποίησεν καὶ διὰ τὸν Θεὸν ἐβαστάσαμεν αὐτὸν προσδοκῶντες αὐτὸν ἐπιστρέφειν καὶ ἰδοὺ εἰς χεῖρονα μᾶλλον ἦλθεν. Λέγει αὐτοῖς· Τί οὖν ποιήσω αὐτῷ;¹ Λέγουσι· Τὰ δοκοῦντα τοῖς νόμοις. Λέγει αὐτοῖς· Ὁ νόμος τοὺς ἱεροσύλους φονεύει. Λέγουσι· Φονευθήτω. Καὶ ἀπολύει αὐτούς καὶ φέρει τὸν ἀδελφόν, καὶ καθίσας ἐπὶ τοῦ κριτηρίου λέγει πρὸς αὐτόν· Ὁμολόγησον, ἄθλιε, καὶ ρύσθητι τοῦ θανάτου. Λέγει ὁ ἀδελφός· Εἰ κελεύεις ἵνα εἶπω τὸ μὴ ὄν, λέγω. Ὁ δέ· Οὐ θέλω σε² καταφεύσασθαι ἑαυτοῦ. Ὁ δέ ἀδελφός εἶπεν· Οὐδὲν ὦν ἐρωτῶμαι³ ποιήσαντα ἑμαυτὸν οἶδα ποτέ.⁴ Ἰδὼν οὖν ὁ δούξ ὅτι οὐδὲν λέγει, [f. 350n^a] κελεύει αὐτὸν ἀποκεφαλίσθηναι. Καὶ λαβόντες αὐτὸν οἱ δῆμοι ἀπήγαγον τοῦ ἀποκεφαλίσαι.

Ἀπαγομένου δὲ αὐτοῦ, εἰς κατάνυξιν ἔλθων ὁ ἐπάρας τὰ κειμήλια, λέγει πρὸς ἑαυτόν·⁵ Κἄν⁶ ἄρτι κἄν τε ὀτεδήποτε, γνωσθῆναι ἔχει τὸ πρᾶγμα. Εἰ δὲ καὶ ὧδε λάθης, τί ποιήσης⁷ ἐν τῇ ἡμέρᾳ ἐκείνῃ, πῶς ἀπολογήσῃ περὶ τοιούτων πράξεων; Καὶ ἔρχεται πρὸς τὸν ἀββᾶν καὶ λέγει αὐτῷ· Ταχὺ πέμψον, ἵνα μὴ ἀποθάνῃ ὁ ἀδελφός· εὐρέθησαν γὰρ τὰ ἱερατικά⁸ σκεύη. Πέμπει οὖν καὶ ἀναφέρει τῷ δουκὶ καὶ ἀπολύεται ὁ ἀδελφός καὶ φέρουσιν αὐτὸν εἰς τὸ κοινόβιον καὶ ἤρξαντο πάντες προσπίπτειν αὐτῷ καὶ λέγειν ὅτι ἡμάρτομεν⁹ εἰς σέ, συγχώρησον ἡμῖν. Ὁ δὲ ἤρξατο κλαί[f. 350n^b]εῖν καὶ λέγειν ὅτι¹⁰ συγχωρήσατέ μοι ὅτι μεγάλας ὑμῖν χάριτας ὁμολογῶ ὅτι διὰ τῶν μικρῶν τούτων πόνων μεγάλων ἀξιοῦμαι ἀγαθῶν. Μεγάλως γὰρ πάντοτε ἐχαιρόμην,¹¹ ὅτε ἤκουον τὰ ὑφ' ὑμῶν λεγόμενα ἄτοπα περὶ ἐμοῦ, ὅτι διὰ τῶν ὀλίγων τούτων ἐξουδενώσεων τῶν μεγάλων τιμῶν κατὰ τὴν φοβερὰν ἡμέραν ἀξιωθήσεσθαι ἔμελλον. Πλείω δὲ νῦν ἔχαιρον ὅτι τοῦτό μοι ἐποιήσατε, εἰ μὴ¹² ὅτι θλίψις μοι ἦν δι' ὑμᾶς.¹³ Προεώρων γὰρ τῆς¹⁴ διὰ τούτων τῶν πειρασμῶν προσδοκωμένης ἀναπαύσεως ἐν τῇ τῶν οὐρανῶν βασιλείᾳ τὴν ἀντίδοσιν.

Ἐπιζήσας δὲ ὁ ἀδελφός τρεῖς ἡμέρας ἀπῆλθε πρὸς Κύριον. Καὶ ἔλθων εἷς τῶν ἀδελφῶν ἰδεῖν πῶς ἔχει,¹⁵ εὐρίσκει αὐτὸν ἐπὶ γόνατα κείμενον — ἦν γὰρ με[f. 351r^a]τάνοιαν ποιῶν καὶ προσευχόμενος— καὶ οὕτως ἀπέδωκε

¹ αὐτῷ] αὐτὸν V ² σε] φησὶ add V ³ ἐρωτῶμαι]-οὔμαι V

⁴ ἐρωτῶμαι ποιήσαντα ἑμαυτὸν οἶδα ποτέ S] ἐρωτῶ[-οὔ-V]μαι οἶδα ποιήσας ποτέ C V

⁵ ἑαυτόν] αὐτόν C ⁶ Κἄν] τε add C V ⁷ ποιήσης] ποιήσεις S

⁸ ἱερατικά] ἱερά S V ⁹ ἡμάρτωμεν V ¹⁰ ὅτι om V ¹¹ ἐχαιρόμην] ἔχαιρον V

¹² εἰ μὴ] εἰμί C ¹³ ὑμᾶς] ἡ-S V ¹⁴ τῆς] τὴν C ¹⁵ ἰδεῖν πῶς ἔχει] πῶς ἔχει ἰδεῖν S

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.’”

τὴν ψυχὴν. Ἔμεινεν οὖν τὸ σῶμα ἔτι κείμενον εἰς μετάνοιαν. Καὶ ἔρχεται ὁ ἀδελφὸς καὶ λέγει τῷ ἄββᾶ καὶ κελεύει ἐνεχθῆναι τὸ σῶμα αὐτοῦ ἐν τῇ ἐκκλησίᾳ, ἵνα ἐκεῖ ἐνταφιασθῇ. Ὡς οὖν ἔθηκαν αὐτὸν ἐμπροσθε τοῦ θυσιαστηρίου, κελεύει κροῦσαι τὸ ξύλον, ἵνα καὶ πᾶσα ἡ λαύρα συναχθῇ καὶ μετὰ δόξης τὸ σῶμα αὐτοῦ κατατεθῇ. Ὡς δὲ συνήγοντο, ἤθελον ἕκαστος εὐλογίαν αὐτοῦ ἐπαίρειν. Ἰδὼν οὖν ὁ ἄββᾶς τίθησι τὸ σῶμα αὐτοῦ εἰς τὸ ἱερατεῖον καὶ ἀσφαλίσάμενος τὰ κλειδιά ἐξεδέχετο τὸν ἄββᾶν τῆς λαύρας, ἵνα κοινῇ ἐνταφιάσωσιν αὐτόν. Ὡς οὖν ἦλθεν ὁ πατὴρ τῆς λαύρας μετὰ τῶν κληρικῶν καὶ ἐποίη[*f.* 351r^b]σαν τὴν εὐχὴν λέγουσιν· Ἄββᾶ,¹ ἀνοιξον φέρε τὸ σῶμα, ἵνα ἐνταφιασθῇ, ὅτι καιρὸς τῆς ἐνάτης ἐστὶ λοιπόν. Καὶ ἀνοιξας οὐδὲν εὔρεν, εἰ μὴ μόνον τὰ ἱμάτια αὐτοῦ καὶ τὰ σανδάλια. Καὶ πάντες θαμβηθέντες ἤρξαντο δοξάζειν τὸν Θεὸν μετὰ δακρύων καὶ λέγειν· Βλέπετε, ἀδελφοί, οἷα προσενεῖ ἡμῖν ἡ μακροθυμία καὶ ἡ ταπεινῶσις. Ὡς οὖν εἶδετε, οὕτως καὶ ὑμεῖς ἀγωνίσασθε ὑπομόνοντες ἐξουδένωσιν καὶ πειρασμὸν ὃ τι βασιλείαν οὐρανῶν οἶδε προσενεῖν διὰ τῆς χάριτος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

660. *olim* N.644. [Vat. Gr. 1599 f. 272v] Ἀδελφὸς ἔμεινεν ἐν κοινοβίῳ ὑποτασσόμενος καὶ ὠφελεῖτο ταπεινούμενος ἐν πᾶσιν· ἐκέρδαιεν δὲ ἐννέα καὶ ἑλυπεῖτο εἰς ἓν. Καὶ ἐξηλθεν εἰς ἄλλο κοινόβιον καὶ ἠλαττώθη² ἓν, ἐκέρ[*f.* 351v^a]δαιεν δὲ ὀκτώ καὶ ἑλυπεῖτο εἰς δύο. Καὶ πάλιν ἐξηλθεν ἐκεῖθεν καὶ ἦλθεν³ εἰς ἄλλο κοινόβιον καὶ πάλιν ἐκέρδαιεν ἑπτὰ καὶ ἑλυπεῖτο εἰς τρία. Καὶ ἐξηλθεν ὁμοίως τὸ αὐτὸ ποιῶν. Ἔως εἶδεν ἑαυτὸν κερδαίνοντα πέντε καὶ λυπούμενον εἰς πέντε πράγματα, ἔσχατον ἠθέλησεν εἰσελθεῖν εἰς ἄλλο κοινόβιον καὶ πρὶν ἢ εἰσελθῆ, ἔλαβε χαρτίον καὶ καθίσας λέγει ἐν ἑαυτῷ· Ἐὰν πεισθῆς τῷ λογισμῷ σου, οὐκ ἐπαρκεῖ⁴ σοι ὁλος ὁ κόσμος εἰς μετάβασιν. Ἀλλὰ τάξον ἐν τῇ καρδίᾳ σου ὅτι⁵ ὑπομένεις, καὶ γράψον ἐν τῷ πιττακίῳ τούτῳ· Ἐξηλθες ἐκ τοῦδε τοῦ κοινοβίου ὅτι εἶχε⁶ περισπασμὸν καὶ ἀπὸ τοῦ ἄλλου διὰ τὸδε. Καὶ τάσσει ὅλας τὰς αἰτίας τὰς ἐκβαλοῦσας αὐτὸν ἀπὸ τοῦ κοινοβίου καὶ γράφει [*f.* 351v^b] ὕστερον ὅλας ταύτας τὰς αἰτίας εὐρίσκει⁷ ὥδε ὑπομένεις; καὶ γράφει· Ἐν ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ τοῦ Θεοῦ ὑπομένω. Καὶ ἐλίξας αὐτὸ⁸ βάλει εἰς τὴν ζώνην ἑαυτοῦ καὶ εὐξάμενος εἰσηλθεν εἰς τὸ κοινόβιον. Καὶ μείνας χρόνον τινά, ἤρξατο βλέπειν τινὰ γινόμενα, ὧν παρετηρήσατο,⁹ καὶ ὡς ἤρχετο ταράττεσθαι, ἐλάμβανε κατιδίαν τὸ πιττάκιον ἐκεῖνο¹⁰ καὶ

¹ Ἄββᾶ] τῷ ἄββᾶ S V ² ἠλαττώθη V] ἠλατώθη C ³ ἦλθεν] om C

⁴ ἐπαρκεῖ] ἐπαρκῆ V ⁵ ὅτι] om V ⁶ εἶχε V ⁷ εὐρίσκει S C] εὐρίσκων V

⁸ ἐλίξας αὐτὸ S C] περιελίξας αὐτῷ V ⁹ παρετηρήσατο] παρητήσατο V

¹⁰ κατιδίαν τὸ πιττάκιον ἐκεῖνο] τὸ πιττάκιον ἐκεῖνο κατιδίαν V

N.644 = N.660; N.645–51 = N.676–82; N.652–6 = N.684–8;
 N.657–9 = N.689–91 [N.303–5]
 N.660 BHG 1442kb, *de chartula iuramenti*

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

ἀναγινώσκων εὕρισκε τὸ¹ ἐν ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ τοῦ Θεοῦ ὑπομένω καὶ ἀνεπαύετο λέγων ἐν ἑαυτῷ· Τῷ Θεῷ συνετάξω, παρ' αὐτοῦ αἶτει βοήθειαν. Ὁμοίως καὶ ἄλλο θεασάμενος τὸ αὐτὸ ποιῶν ἀνεπαύετο. Μὴ φέρων οὖν ὁ πονηρὸς τὴν ὑπομονὴν τοῦ ἀδελφοῦ ὑποβάλλει τοῖς ἀδελφοῖς κατανοῆσαι πῶς ἀναγινώσκων ὁ ἀδελφὸς θεραπεύεται² καὶ λέγουσιν ὅτι φαρμακὸς ἐστί καὶ ἀναγινώσκων οὐ ταράσσεται ὅταν ἡμεῖς παραττώμεθα. Καὶ ἀνέρχονται πρὸς τὸν ἀββᾶν καὶ λέγουσιν αὐτῷ· Οὐ δυνάμεθα μεῖναι μετὰ τοῦ ἀδελφοῦ τοῦδε ὅτι γόης ἐστί καὶ ἐν τῇ ζώνῃ αὐτοῦ ἐστὶν ἡ γοητεία αὐτοῦ· ἀλλ' εἰ θέλεις αὐτὸν ἔχειν, ἀπόλυσον ἡμᾶς. Ὁ δὲ ἀββᾶς πνευματικὸς ὢν καὶ γινώσκων τὴν ταπεινώσιν τοῦ ἀδελφοῦ ἐνόησεν ἐκ φθόνου εἶναι τοῦ διαβόλου τὸ λεγόμενον καὶ λέγει τοῖς ἀδελφοῖς· Ὑπάγετε εὐξασθε κἀγὼ εὐχομαι καὶ μετὰ τρεῖς ἡμέρας λέγω ὑμῖν τὴν ἀπόκρισιν. Ὡς οὖν ἐκοιμᾶτο ὁ ἀδελφὸς λύει ὁ ἀββᾶς τὴν ζώνην αὐτοῦ καὶ ἀναγινώσκει τὸ πιττάκιον καὶ τίθησιν αὐτὸ καὶ πάλιν ζώννυσιν αὐτόν. Καὶ μετὰ τρεῖς ἡμέρας ἔρχονται οἱ ἀδελφοὶ καὶ λέγουσι τῷ ἀββᾶ· Ἐλέησον ἡμᾶς· εἶπε ἡμῖν τί ποιεῖς καὶ λέγει· Καλέσατε τὸν ἀδελφόν, καὶ λέγει αὐτῷ ὁ ἀββᾶς· Διατί σκανδαλίζεις τοὺς ἀδελφούς; Καὶ ἀπεκρίθη· Ἥμαρτον, συγχωρήσατέ μοι καὶ εὐξασθε ὑπὲρ ἐμοῦ, καὶ λέγει ὁ ἀββᾶς τοῖς ἀδελφοῖς· Τί εἶπατε ὅτι ποιεῖ ὁ ἀδελφὸς οὗτος; καὶ λέγουσιν· Γόης ἐστί καὶ ἡ γοητεία αὐτοῦ εἰς τὴν ζώνην αὐτοῦ ἐστί, καὶ λέγει [V f. 273v] ὁ ἀββᾶς· Ἐκβάλλετε τὰς γοητείας αὐτοῦ. Ὡς δὲ οὐκ ἤφιεν αὐτοὺς λύσαι τὴν ζώνην αὐτοῦ, κελεύει ὁ ἀββᾶς καὶ κόπτουσιν αὐτήν, τότε εὐρέθη τὸ χαρτίον καὶ παρέχει αὐτὸ ὁ ἀββᾶς τινὶ τῶν διακόνων καὶ κελεύει αὐτῷ ἐπὶ ὑψηλοῦ σταθῆναι καὶ ἀναγνῶναι λέγων· Ἴνα καὶ ἐν τούτῳ ὁ διάβολος αἰσχυνηθῇ, ὁ διδάσκων τὰς γοητείας τοῖς ἀνθρώποις. Καὶ ὅτε ἀνεγνώσθη τὸ μικρὸν χαρτίον καὶ τὸ ἐν ὀνόματι Ἰησοῦ Χριστοῦ ὑπομένω τοῖς ἀδελφοῖς, αἰσχυνηθέντες οἱ ἀδελφοὶ (μᾶλλον δὲ ὁ διάβολος) ἔβαλον τῷ ἀββᾶ μετάνοιαν, λέγοντες· Ἥμάρτομεν.³ Λέγει αὐτοῖς ὁ ἀββᾶς· Ἐμοὶ βάλλετε μετάνοιαν; Καὶ τῷ Θεῷ καὶ τῷ ἀδελφῷ ποιήσατε μετανοίας, καὶ εἶπεν ὁ ἀββᾶς τῷ ἀδελφῷ· Εὐξώμεθα τῷ Θεῷ ἵνα συγχωρήσῃ αὐτοῖς καὶ ἠῤῥξαντο ὑπὲρ αὐτῶν.

661. [f. 311r^a] Ἀδελφὸς ἠρώτησε γέροντα λέγων· Διὰ τί ἐπιτελῶν τὰς μικρὰς μου λειτουργίας, ποτὲ μὲν ὀρῶ ἐμαυτὸν μὴ ἔχοντα ἐν τῇ καρδίᾳ μου λιπότητα,⁴ ποτὲ δὲ προθυμίαν; Λέγει αὐτῷ ὁ γέρων· Πῶς οὖν φανήσεται ἄνθρωπος ὅτι ἀγαπᾷ τὸν Θεόν; Εἶπε δὲ πάλιν ὁ γέρων· Ἐμοὶ τέως οὐκ ἐβάσταξε τὸ σῶμα πεῖσαι πᾶσαν μου τὴν προαίρεσιν.

¹ τὸ cor[] τῷ C V ² θερα... → lacuna apud C ³ ἡμάρτωμεν V

⁴ λιπότητα] λιειπότητα 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.

N.661/693

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. Γέρων τις Σκητιώτης ἔμενεν¹ εἰς τὸ ὄρος τοῦ Παΐσιου² καὶ [S f. 311r^b] ἠνέχθη αὐτῷ³ τις τοῦ παλατίου δαιμονιζόμενος καὶ ἔθεράπευσεν αὐτόν. Καὶ προσήνεγκεν αὐτῷ³ θαλλιν⁴ μεστόν χρυσοῦ. Ὁ δὲ γέρων οὐκ ἤθελε δέξασθαι. Ἰδὼν δὲ αὐτόν λυπούμενον ἐκράτησε τὸ θαλλιν κοῦφον καὶ λέγει αὐτῷ· Τὸ χρυσίον δὲ δὸς τοῖς πτωχοῖς ἀγάπην. Καὶ ἐποίησεν ὁ γέρων τὸ θαλλιν κολόβιν – ἦν γὰρ τρίχινον καὶ σκληρόν – καὶ ἐπὶ χρόνον πολὺν ἐφόρυσεν αὐτό, ἵνα κατατρίψῃ τὰς σάρκας αὐτοῦ.

663. Ἀδελφός τις ἀπήλθεν ἀγοράσαι λινάρια ἀπὸ χήρας τινός [V f.274r] καὶ ὡς πωλεῖ⁵ αὐτῷ⁶ ἀνεστέναξε. Λέγει⁷ αὐτῇ ὁ ἀδελφός· Τί ἔχεις; Λέγει αὐτῷ ἡ χήρα· Ὁ Θεὸς ἔπεμψέ σε σήμερον οἰκονομῆσαι⁸ τοὺς ἀδελφούς σου καὶ ὀρφανούς μου. Καὶ ὡς ἤκουσεν ὁ ἀδελφός ἐκείνος ἐλυπήθη καὶ ἔλαβε λινάρια ἐκ τοῦ πλαγίου αὐτοῦ καὶ ἔρριψεν εἰς τὸν κόλπον τῆς χήρας, καὶ οὕτως ἐποίησε πρὸς αὐτὴν χάριν.

664. Ἡρωτήθη γέρων· Τί ἐστὶν ἡ ζωὴ τοῦ μοναχοῦ; Καὶ ἀπεκρίθη· Στόμα ἀληθινόν [f.311v^a], σῶμα ἅγιον, καρδιά καθαρα.

665. Ἔλεγε γέρων ὅτι οἱ πατέρες τῆ ἀποτομῆς εἰσηλθον ἔσω· ἡμεῖς δέ, ἐὰν δυνηθῶμεν, τῆ χρηστότητι εἰσέλθομεν.⁹

666. Εἶπεν ὁ ἀββᾶς Ὑπερέχιος· μοναχὸς ἄγρυπνος παρεδρεύων εὐχαῖς¹⁰ καὶ δεήσεσιν ἡμέραν τὴν νύκτα ἀπεργάζεται,¹¹ νύσσων δὲ¹² καρδίαν αὐτοῦ προχέει δάκρυον καὶ¹³ οὐρανόθεν προκαλεῖται¹⁴ ἔλεος.

667. Εἶπε πάλιν· Ξηρόν ὑπὸ νηστείας σῶμα μοναχοῦ ψυχὴν ἐκ βυθῶν ἀνιμάται, καὶ ξηραίνει ὀχετοὺς ἡδονῶν νηστεία μοναχοῦ.

¹ ἔμεινεν V ² Παησιου V ³ αὐτῷ] -ὸ S ⁴ θαλλιν] θαλιν S] θαλλιον V (semper)

⁵ πωλεῖ corr] πολεῖ S, ἐπώλει V ⁶ αὐτῷ] αὐτὰ V ⁷ λέγει] καὶ λέγει V

⁸ οἰκονομῆσαι] add V in marg. ⁹ εἰσέλθομεν] εἰσέλθομεν S, V

¹⁰ παρεδρεύων εὐχαῖς] εὐχαῖς παρεδρεύων V

¹¹ ἡμέραν τὴν νύκτα ἀπεργάζεται post Ὑπερέχιος trsp V ¹² δὲ] τὴν add V ¹³ καὶ] om S

¹⁴ προσκαλεῖται V

N.662/694

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.

N.663/695

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.

N.664/696

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."

N.665/697

An elder said that the fathers entered within by harshness, but we enter by gentleness if we are able to do so.

N.666/3.35

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."

N.667 (cf. N.4.55 and 2 Kg 6:7)

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 Μεῖνον, οὐ γὰρ πεινάσεις.² Σεμνῶς μᾶλλον ἔσθιε, καὶ ὅσον ἐπιίγει, πλέον σὺ μᾶλλον³ ὀμαλῶς ἔσθιε. Οὕτω γὰρ ἐπιίγει τινὰ ὡς θέλει⁴ ἀπὸ μιᾶς πάντα φαγεῖν.

669. Εἶπεν ὁ ἀββᾶς Ὑπερέχιος· Ὑμνος πνευματικὸς ἦτω ἐν στόματί σου καὶ μελέτη ἐπικουφιζέτω σοὶ τὸ βάρος τῶν ἐπερχομένων πειρασμῶν [f. 311^b]. Ὑπόδειγμα δὲ τούτου σαφές, ὁδοιπόρος βαρυαχθήσας καὶ ἄσματοι κλέπτων τῆς ὁδοιπορίας τὸν κόπον.

670. Εἶπε πάλιν· Δέον ἐστὶν ἡμᾶς⁵ πρὸ τῶν πειρασμῶν ἑαυτοὺς καθοπλίζεῖν· ἦξουσι γάρ. Οὕτω γὰρ ἂν ἐπερχομένων αὐτῶν δόκιμοι ἀναφανησόμεθα.

671. Εἶπεν ὁ ἀββᾶς Ποιμὴν· Πάντως ὁ ἐπιδικαζόμενος [V f. 274b] τῆς φιλίας τῶν ἀνθρώπων ἀφίσταται τῆς φιλίας τοῦ Θεοῦ. Οὐκ ἔστιν οὖν⁶ καλὸν τὸ πᾶσιν ἀρέσκεῖν· Οὐαί, γὰρ φησιν, ὅταν καλῶς εἴπωσιν ὑμᾶς πάντες οἱ⁷ ἄνθρωποι.

672. Ἔλεγον περὶ τῶν Σκητιωτῶν ὅτι, εἰ⁸ κατελάμβανέ τις τὴν ἀρετὴν αὐτῶν, οὐκέτι ὡς ἀρετὴν εἶχον αὐτήν, ἀλλ' ὡς ἁμαρτίαν.

673. Εἶπε γέρων· Τὸ ἀνθρώπινον⁹ φρόνημα πᾶσαν τὴν πιότητα τοῦ ἀνθρώπου ἀναιρεῖ καὶ ἀφήσιν αὐτὸν ξηρόν.

¹ αὐτῷ] om S V ² πεινάσεις] καὶ add V ³ μᾶλλον om V ⁴ θέλει S] θέλων V

⁵ ἡμᾶς] ὑ- V ⁶ οὖν om V ⁷ οἱ om V ⁸ εἰ] ἢ V

⁹ Τὸ ἀνθρώπινον] ἢ ἀνθρωπαρέσκεια Sys 8.23

N.668 (cf. N.4.62)

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].”

N.669/7.27

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.”

N.670/7.28

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.”

N.671/8.17

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].”

N.672/8.28

They said of the Scetiotes that, if anybody took cognisance of their virtue, they would no longer regard it as virtue but as sin.

N.673/8.29

An elder said: “Human thought removes all the [spiritual] fat [cf. Ps 62:6] from a man and leaves him dried out.”

674. Ἐλεγε γέρων περὶ τοῦ Μωϋσῆ ὅτι, ὅτε ἐπάταξε τὸν Αἰγύπτιον, προσέσχεν ὧδε καὶ ὧδε καὶ οὐδένα ἔβλεπε, τουτέστι τοῖς λογισμοῖς ἑαυτοῦ¹ καὶ εἶδεν ὅτι οὐδὲν [f. 312r^a] κακὸν βλέπει ἑαυτὸν ποιοῦντα, ἀλλὰ διὰ τὸν Θεὸν ἦν ποιῶν, καὶ οὕτως ἐπάταξε τὸν Αἰγύπτιον.

675. Ἐλεγε γέρων περὶ τοῦ ῥητοῦ τοῦ ἐν τῷ Ψαλμῷ· *Καὶ θήσομαι ἐν θαλάσῃ χεῖρα αὐτοῦ καὶ ἐν ποταμοῖς δεξιὰν αὐτοῦ*, τουτέστι περὶ τοῦ Σωτῆρος· ἡ ἀριστερὰ αὐτοῦ ἐπὶ τὴν θάλασσαν τουτέστιν ὁ κόσμος, τὸ δὲ ἐν ποταμοῖς δεξιὰν αὐτοῦ, οὗτοι εἰσὶν οἱ ἀπόστολοι οἱ ποτίζοντες τὸν κόσμον διὰ τῆς πίστεως.

676. Εἶπέ τις τῶν πατέρων· Τὸ καθαρὸν ζῶον, φησί, ἀναμαρυκᾶται τὴν τροφήν καὶ δίωνυχόν ἐστιν. Οὕτω καὶ ἄνθρωπος ὁ καλῶς πιστεύων καὶ δεχόμενος τὰς δύο διαθήκας, ἅπερ ἐν τῇ ἀγίᾳ ἐκκλησίᾳ εὐρίσκεται, ἐν δὲ ταῖς αἰρέσεσι διαφόρως ἐλλείπει. Ὅφειλει δὲ² ἄνθρωπος τὴν μὲν καλὴν τροφήν ἀναμαρυκᾶσθαι, τὴν δὲ φαύλην οὐχί. Ἔστι δὲ ἡ ἐπωφελῆς τροφή λογισμοὶ ἀγαθοί, παράδοσις διδασκάλων ἀγίων³ καὶ εἴ τι ἕτερον, ἡ δὲ πονηρὰ τροφή λογισμοὶ φαῦλοι [f. 312r^b] ἐν διαφόροις ἀμαρτίαις καὶ σφάλμασιν ἀνθρώπων [V f. 274v end].

677. Εἶπε γέρων ὅτι ἐὰν ῥῆμα ἀνέλθῃ⁴ ἐπὶ καρδίαν ἀδελφοῦ καθημένου ἐν τῷ κελλίῳ καὶ ἐπιδράμῃ τῷ ῥήματι ὁ ἀδελφὸς μὴ φθάσας εἰς τὸ μέτρον μηδὲ ὑπὸ Θεοῦ ἐλκόμενος, ἴστανται οἱ δαίμονες καὶ δεικνύουσιν αὐτῷ τὸ ῥητὸν ὡς βούλεται.

678. Εἶπεν ὁ ἀββᾶς Ποιμὴν ὅτι ἡ ἀρχὴ καὶ τὸ τέλος ἐστὶν ὁ φόβος τοῦ Θεοῦ. Οὕτω γὰρ γέγραπται· *Ἀρχὴ σοφίας φόβος Κυρίου*. Πάλιν Ἀβραάμ, ὅτε ἐτέλεσε τὸ θυσιαστήριον, εἶπεν αὐτῷ ὁ Κύριος· *Νῦν οἶδα ὅτι φοβῆ σὺ τὸν Θεόν*.

¹ ἑαυτοῦ] αὐτοῦ V

² δὲ] δὲ ὁ V

³ διδασκάλων ἀγίων] ἀγίων διδασκάλων V

⁴ ἀνέλθῃ] ἀνέλθει C

N.674/10.145

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].”

N.675/10.146

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.

N.676 = N.645/10.151

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.”

N.677 = N.646/10.164

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.”

N.678 = N.647/11.60

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. Εἶπεν ὁ ἄββᾶς Ὑπερέχιος· Ἡ ἐνθύμησίς σου διαπαντός ἔστω ἐν τῇ βασιλείᾳ τῶν οὐρανῶν καὶ ἐν τάχει κληρονομήσεις αὐτήν.

680. Εἶπε πάλιν· Ζωὴ μοναχοῦ κατὰ μίμησιν ἀγγέ[f. 352r^b]λου γινέσθω¹ καταφλέγουσα ἀμαρτίας.

681. Εἶπε γέρων· Σπουδάσον ἐπιμελῶς μὴ ἀμαρτάνειν, ἵνα μὴ τὸν συνοικοῦντά σοι Θεὸν ὑβρίσης καὶ διώξης ἀπὸ τῆς ψυχῆς σου.

682. Ἔλεγε γέρων ὅτι οὐ δεῖ μεριμνᾶν οὐδέν, εἰ μὴ τὸν φόβον τοῦ Θεοῦ. Ἔλεγε γάρ ὅτι, κἂν ἀναγκασθῶ μεριμνῆσαι περὶ χρείας σαρκικῆς, οὐδέποτε πρὸ τοῦ καιροῦ ἐλογισάμην αὐτήν.

683. Εἶπε γέρων· Ὡσπερ ὁ στρατιώτης καὶ ὁ κυνηγὸς ἀπερχόμενοι εἰς τὸν ἀγῶνα οὐ φροντίζουσιν εἰ τιτρώσκεται ἄλλος ἢ σώζεται, ἀλλ' ἕκαστος ὑπὲρ ἑαυτοῦ μόνου ἀγωνιᾷ, οὕτως χρὴ εἶναι τὸν μοναχόν.

684. Εἶπε γέρων· Ἀπὸ μικροῦ ἕως μεγάλου ὦν πράττω, ἐννοῶ εἰς τὸν καρπὸν αὐτοῦ τί τέξεται, εἴτε ἐν τοῖς λογισμοῖς, εἴτε ἐν ταῖς πράξεσιν.

685. Εἶπε γέρων· Ἀδελφοί, νήψωμεν, γρηγορήσωμεν, προσευχαῖς σχολάσωμεν, ἵνα σωθῶμεν, τὰ ἀρεστὰ τῷ Θεῷ ποιοῦντες. Ὁ στρατιώτης εἰσιῶν ἐν πολέμῳ μόνῃς τῆς ψυχῆς αὐτοῦ φροντίζει· ὁμοίως [f. 352v^a] καὶ ὁ κυνηγός. Ὅμοιωθῶμεν οὖν αὐτοῖς· ὁ κατὰ Θεὸν ζῶν σὺν αὐτῷ ζῆ· Ἐνοικήσω γάρ, φησιν, ἐν αὐτοῖς καὶ ἐμπεριπατήσω καὶ ἔσομαι αὐτῶν Θεός καὶ αὐτοὶ ἔσονται μοι λαός.

¹ γινέσθω C S] γενέσθω V

N.679 = N.648/II.76 Hyperechios 7

Abba Hyperechios said: “Let your thought be always of the Kingdom of Heaven and you will soon inherit it.”

N.680 = N.649/II.77

He also said: “Let the life of a monk be in imitation of an angel, incinerating sins.”

N.681 = N.650/II.82

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.”

N.682 = N.651/II.93

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.”

N.683 = N.267/II.94**N.684 = N.652/II.97**

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.”

N.685 = N.653/II.112

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. Ἦλθεν ποτὲ ἀδελφὸς οἰκῶν εἰς Τὰ Κελλία πρὸς ἓνα τῶν πατέρων [S f. 312 v^b] καὶ εἶπεν αὐτῷ λογισμὸν ὅτι ἐθλίβετο. Καὶ λέγει αὐτῷ ὁ γέρον· Σὺ ἀφῆκας τὸ μέγα ἐργαλεῖον¹ χαμαί, ὃ ἐστὶν ὁ φόβος τοῦ Θεοῦ,² καὶ ἔλαβες σεαυτῷ κατέχειν καλαμίνην ῥάβδον, τουτέστι λογισμοὺς πονηροῦς. Μᾶλλον λάβε σεαυτῷ πῦρ,³ ὃ ἐστὶν ὁ φόβος τοῦ Θεοῦ καὶ ἡνίκα ἔρχεται⁴ σοι ἐγγίσει, ὡς καλάμη καίεται ὑπὸ τοῦ πυρός. Οὐ γὰρ ἰσχύει πονηρία κατὰ τοῦ ἔχοντος τὸν φόβον τοῦ Θεοῦ.

687. Τίς ποτε ἀνασείστης⁵ ὁδεύων εὔρεν γέροντα μοναχὸν ἓν τινι κελλίῳ μόνον καθήμενον. Ἦρξατο οὖν [f. 352v^b?] ὁ ἀνασείστης⁶ βάλλειν αὐτῷ εὐχὰς καὶ λέγειν· Ἐλέησον ὁ Θεὸς τὸν ταπεινὸν τοῦτον μὴ εἰδώς τίς ἐστὶν. Καὶ ὑποστρέψας πάλιν τοῦτο ἐποίησεν καὶ ὑπὲρ τούτου ἐδικαιώθη. Τοῦτο δὲ διηγήσατο ὁ γέρον διὰ τινος τῶν παραβαλλόντων λέγειν τοῖς γέροισιν· ὁ Θεὸς ὑμᾶς φυλάξει δι' ἡμᾶς τοὺς ἀμαρτωλοὺς, ἵνα πληροφορηθῶσιν ὅτι μισθὸν ἔχουσι περὶ τούτου.

688. Εἶπε γέρον· Ἡ γῆ ἐν ἧ ἔνετείλ[S f. 313r^a]ατο Κύριος θυσίας ποιεῖν, αὕτη ἐστὶν ἡ ταπεινοφοροσύνη.

689. Ἀδελφὸς εἶπε γέροντι· Ἐὰν ἀδελφὸς εἰσάξῃ λόγους ἔξωθεν πρὸς με, θέλεις, ἀββᾶ, εἰπῶ⁷ αὐτῷ, ἵνα μὴ μοι⁸ αὐτοῦς⁹ φέρει;¹⁰ Λέγει αὐτῷ ὁ γέρον· Μὴ, καὶ εἶπεν ὁ ἀδελφός· Διατί; Λέγει ὁ γέρον· Καθότι οὐδὲ ἡμεῖς ἠδυνήθημεν τοῦτο φυλάξει μήποτε λέγοντες [C f. 353r^a] τῷ πλησίον μὴ ποιεῖν τοῦτο, εὔρεθῶμεν ἡμεῖς μετὰ ποιοῦντες αὐτό. Λέγει ὁ ἀδελφός· Τί οὖν δεῖ ποιεῖν; Λέγει αὐτῷ ὁ γέρον· Ἐὰν θέλωμεν τὸ σιωπᾶν, ὁ τρόπος ἀρκεῖ¹¹ τῷ πλησίον.

690. Ἠρωτήθη γέρον· Τί ἐστὶ ταπεινώσις; Ὁ δὲ¹² εἶπεν· Ἐὰν ἀμάρτη¹³ εἰς σὲ ὁ ἀδελφός σου καὶ συγχωρήσης αὐτῷ πρὸ τοῦ σοῖ μετανοήσει.¹⁴

691. Εἶπε γέρον· Ἐν παντὶ πειρασμῷ μὴ μέμφου ἄνθρωπον ἀλλὰ σεαυτὸν λέγων ὅτι διὰ τὰς ἀμαρτίας μου ταῦτα μοι συμβαίνει.

¹ ἐργαλεῖον] ἐργαλεῖον Θεοῦ S ² τοῦ Θεοῦ] αὐτοῦ S ³ πῦρ] τὸ πῦρ S V

⁴ ἔρχεται] ἐρχεται S ⁵ ἀνασείστης C S ⁶ ἀνασείστης C S ⁷ εἰπῶ C] εἶπω S V

⁸ μοι om V ⁹ αὐτοῦς] τοὺς V ¹⁰ φέρει C V] φέρη S

¹¹ ὁ τρόπος ἀρκεῖ C V] καὶ ὁ τρόπος ἡμῶν ἀρκεῖ S ¹² Ὁ δὲ C S] καὶ V

¹³ ἀμάρτη] ἀμαρτήση S V

¹⁴ συγχωρήσης αὐτῷ, πρὸ τοῦ σοῖ μετανοήσει] συγχωρήσης αὐτῷ, πρὸ τοῦ σοῖ μετανοήσαι V] πρὶν ἢ μετανοήσαι σοι αὐτὸν συγχωρήσης αὐτῷ S

N.686 = N.654/II.II7

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."

N.687 = N.655

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.

N.688 = N.656/15.55

An elder said: "The ground which the Lord commanded [us] to till [Gen 3:23], that is humble-mindedness."

N.689 = N.657 [N.303]; N.690 = N.658 [N.304];

N.691 = N.659 [N.305]

692. Εἶπε γέρων· Οὐδέποτε τὴν τάξιν μου παρέβην εἰς ὕψος περιπατήσαι, οὐδὲ καταχθεῖς¹ εἰς ταπεινώσιν ἐταράχθην [S f. 313r^b]. Ἡ γὰρ φροντίς μου πᾶσα δέεσθαι με τοῦ Θεοῦ ἕως² ἐξαγάγη με τοῦ παλαιοῦ ἀνθρώπου.

693. [S lacunosa] Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα διὰ τὰ πάθη τὰ [f. 353r^b] σωματικά.³ Λέγει αὐτῷ· Οὗτοί εἰσιν οἱ ἄδοντες⁴ τὴν εἰκόνα⁵ Ναβουχοδονόσωρ,⁶ εἰ μὴ γὰρ οἱ αὐλοῦντες ἐσαμβύκησαν⁷ τοῖς ἀνθρώποις, οὐκ ἂν προσεκύνησαν τῇ εἰκόνι. Οὕτω καὶ ἡ ἔχθρα ἄδει τῇ ψυχῇ ἐν τοῖς παθήμασιν, εἰ ἄρα ἀπατήσειεν αὐτὴν ἐν τοῖς πάθεσι τοῖς σωματικοῖς.

694. Εἶπεν ὁ ἀββᾶς Παλλάδιος· Δεῖ τὴν κατὰ Θεὸν ἀσκουμένην ψυχὴν ἢ μανθάνειν πιστῶς ἢ οὐκ οἶδεν, ἢ διδάσκειν σαφῶς ἢ ἔγνω. Εἰ δὲ ὀπότερον οὐ βούλεται, μανίαν νοσεῖ. Ἀρχὴ γὰρ ἀποστασίας διδασκαλίας κόρος καὶ ἀνορεξία λόγου,⁸ ὧν ἀεὶ πεινᾷ ἡ ψυχὴ τοῦ φιλοθέου.

695. Εἶπε γέρων· Ἐὰν ἴδῃς ἀδελφὸν ἀμαρτήσαντα, μὴ εἰς αὐτὸν λάβῃς τὴν αἰτίαν, ἀλλὰ εἰς τὸν πολεμοῦντα αὐτὸν καὶ λέγε [C f. 353v^a]· ὡς οὗτος⁹ ἠττήθη, οὕτως καὶ γώ, καὶ κλαῖε καὶ ζήτηε τὴν βοήθειαν τοῦ Θεοῦ καὶ συμπάθει τῷ ἀκουσίως παθόντι.¹⁰ Οὐδεὶς γὰρ θέλει ἀμαρτῆσαι εἰς τὸν Θεόν, ἀλλὰ πάντες ἀπατώμεθα.

696.¹¹ Εἶπεν ὁ ἀββᾶς Εὐάγριος· ἐὰν¹² ἀθυμῆς, προσεύχου καθὼς γέγραπται· προσεύχου δὲ ἐμφόβως, ἐντρόμως,¹³ ἐμπόνως, νηφαλέως τε καὶ γρηγορότως· οὕτως προσεύχεσθαι δεῖ,¹⁴ μάλιστα διὰ τοὺς κακοτρόπους καὶ κακοσχόλους τοὺς¹⁵ ἐπηρεάζειν ἡμᾶς θέλοντας ἐν τούτῳ τοὺς ἀοράτους ἡμῶν λέγω¹⁶ ἔχθρους.

¹ καταχθεῖς C S] καταταχθεῖς V ² ἕως] ἄν add C V ³ σωματικά] καὶ add V

⁴ ἄδοντες] εἰς add C ⁵ εἰκόνα] εἰκόνα τοῦ S ⁶ Ναβουχοδονόσορ S V

⁷ ἐσαμβύκησαν S] ἐξαμβύκησαν C] ἐζαμβάκισαν V

⁸ ἀνορεξία λόγου C V] ἀνορεξίας λόγος S ⁹ ὡς οὗτος →] Codd S V

¹⁰ καὶ συμπάθει τῷ ἀκουσίως παθόντι C uncler/Sys II.II.4... πεσοντι ¹¹ Codd S V

¹² ὁ ἐὰν] ὅτ' ἂν V ¹³ ἐντρόμως post ἐμπόνως trsp V

¹⁴ νηφαλέως τε καὶ γρηγορότως· οὕτως προσεύχεσθαι δεῖ] om V ¹⁵ τοὺς om V

¹⁶ λέγω] om V

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 despitely in this way: I mean our invisible enemies."

697. Εἶπε πάλιν· ὅταν λογισμὸς ἐπιστῆ τῇ καρδίᾳ πολέμιος, μὴ ἄλλα ἀντ' ἄλλων δι' εὐχῆς ζῆτει, κατὰ δὲ τοῦ πολεμίου τὸ ξίφος τῶν δακρύων ἀκόνα.

698. Εἶπε γέρων· ἀδελφοί, ἀρχὴν τῶν μαθητῶν¹ αὐτοῦ ὁ Σωτὴρ θλί² [C f. 353v^b]ψιν καὶ στενοχωρίαν ἔσχεν. Ὁ δὲ τὴν ἀρχὴν φεύγων, ἔφυγε γινῶσιν Θεοῦ. Ὡς γὰρ τὰ γράμματα ἀρχὴν παιδείσεως τοῖς παιδίοις δίδωσι τοῦ εἰδέναι ἐπιστήμην, οὕτως³ καὶ ὁ μοναχὸς ἐν κόποις καὶ θλίψεσιν ὑπακοὴν ἔχων, γί[S, f. 313v^b]νεται Χριστοῦ συγκληρονόμος καὶ υἱὸς Θεοῦ.

699. Εἶπεν ὁ ἀββᾶς Ὑπερέχιος· Δένδρον ζωῆς εἰς ὕψος ἐγειρόμενον⁴ ἐστὶ ταπεινοφροσύνη.

700. Εἶπε γέρων· Θέλω διδαχθῆναι ἢ διδάξαι.

701. Εἶπε πάλιν· Μὴ δίδασκε πρὸ καιροῦ, εἰ δὲ μὴ ὅλον τὸν χρόνον σου ἔση ἐλαττούμενος ἐν συνέσει.

702. Εἶπεν ὁ μακάριος Ἰωάννης ὁ Χρυσόστομος· Καθεζομένου σου εἰς ἀνάγνωσιν λογίων Θεοῦ, πρῶτον ἐπικάλεσαι αὐτὸν ἵνα διανοίξη⁵ τοὺς ὀφθαλμοὺς τῆς καρδίας σου εἰς τὸ μὴ μόνον ἀναγινώσκειν τὰ γεγραμμένα ἀλλὰ καὶ ποιεῖν, ἵνα μὴ εἰς κριμα ἑαυτῶν· τοὺς τῶν ἁγίων βίους καὶ λόγους διεξερχώμεθα.

¹ μαθητῶν S V (C illegible)

² Εἶπε γέρων... Σωτὴρ θλί] non habet C

³ οὕτως C] οὕτω S V

⁴ εἰς ὕψος ἐγειρόμενον C S] ἐγειρόμενον εἰς ὕψος V

⁵ tacet C; → Codd SV

N.697 = N.665/12.5

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.”

N.698 = N.666/14.26

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.”

N.699 = N.667/15.67

Abba Hyperechios said: “Humble-mindedness is a tree of life raised up on high.”

N.700 = N.668/15.101

An elder said: “I would rather be taught than teach.”

N.701 = N.669/15.102

Again he said: “Do not teach before [it is] time otherwise you will be of limited understanding all your time.”

N.702 = N.670 (incomplete)

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. Εἶπεν ὁ ἀββᾶς Μωϋσῆς· Ὁ ἔχων ἔγγιστα αὐτοῦ τὸν Ἰησοῦν καὶ ἀδολεσχῶν εἰς αὐτὸν καλῶς ποιεῖ μὴ εἰσφέρων ἄνθρωπον εἰς τὸ κελλίον αὐτοῦ.

704 = 500

705. Ἀδελφὸς ἠρώτησε· Τί ἐστὶν ἡ γεωργία τῆς ψυχῆς ἵνα καρποφορήσῃ [f. 314r^a]; Καὶ ἀπεκρίθη ὁ γέρων· Ἡ γεωργία τῆς ψυχῆς ἐστὶν ἡ ἥσυχία τοῦ σώματος καὶ πολλὴ εὐχὴ σωματικὴ καὶ τὸ μὴ προσέχειν πταισμοσιν ἀνθρώπων ἀλλὰ τοῖς ἑαυτοῦ μόνοις. Ἐὰν ὁ ἄνθρωπος ὑπομείνῃ ἐν τούτοις, οὐ χρονίζει¹ ἕως οὗ καρποφορήσῃ αὐτοῦ ἡ ψυχὴ.

705bis. Ἀδελφὸς² ἠρώτησε· Τί ἐστὶν ἡ προκοπὴ τοῦ ἀνθρώπου; Καὶ ἀπεκρίθη ὁ³ γέρων· Ταπεινωσις· ἄλλη γὰρ προκοπὴ οὐκ ἔστιν. Ἐν ὅσῳ γὰρ καταγίνεται⁴ εἰς ταπεινωσιν, ἀνάγεται εἰς ὕψος.

706. Ἠρωτήθη γέρων· Πῶς κτᾶται ἡ ψυχὴ ταπεινωσιν;⁵ Ἀπεκρίθη· Ἐὰν τὰ ἑαυτῆς καὶ μόνα μεριμνήσῃ κακά.

707. Εἶπε γέρων ὅτι ὁ ἁμαρτήσας τῷ⁶ Θεῷ ὀφείλει ἀποχωρῆσαι ἑαυτὸν ἀπὸ πάσης ἀγάπης ἀνθρώπου, ἕως οὗ πληροφορηθῇ ὅτι ἐγένετο φίλος αὐτοῦ ὁ Θεός. Ἡ γὰρ ἀγάπη τῶν ἀνθρώπων κωλύει ἡμᾶς τῆς ἀγάπης τοῦ Θεοῦ.

708. Ἔλεγον περὶ τοῦ ἀββᾶ Λογγίνου ὅτι διεβλήθη αὐτῷ ποτὲ τις τῶν μαθητῶν αὐτοῦ, ἵνα δι[f. 314r^b]ώσῃ αὐτόν. Καὶ ἐλθόντες οἱ⁷ περὶ τὸν ἀββᾶν Θεόδωρον, εἶπον αὐτῷ· Ἀββᾶ, ἀκούομεν περὶ τοῦ ἀδελφοῦ τούτου τι ποτὲ πρᾶγμα καὶ κελεύεις λαμβάνομεν αὐτόν ἀπὸ σοῦ καὶ βάλλομέν σοι καλλίω; Ὁ δὲ γέρων εἶπεν αὐτοῖς· Οὐ διώκω αὐτόν· ἀναπαύει με γάρ. Ὡς δὲ ἤκουσε τὴν αἰτίαν ὁ γέρων, εἶπεν· Οὐαί μοι, ὅτι ἐρχόμεθα ὧδε γενέσθαι ἄγγελοι καὶ γινόμεθα ἄλογα ἀκάθαρτα.

¹ χρονίζει] χρονιῖ V ² Ἀδελφός] om S ³ ὁ om V

⁴ καταγίνεται S] κατάγεται V ⁵ ταπεινωσιν] καὶ add V ⁶ τῷ] om S

⁷ οἱ] γέροντες add V

N.703/2.31

Abba Moses said: "He who is very close to Jesus and interrelates with him does well not to bring anybody into his cell."

N.704 = N.500

N.705/11.124

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 *bêsychia* 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."

N.705bis

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."

N.706 = N.107; N.707 = N.556, *finis*

N.708/16.7

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. Ἐλεγον πάλιν περὶ αὐτοῦ ὅτι τίς ποτε ναύκληρος ἤνεγκεν αὐτῷ χρυσίον ἐκ τοῦ πόρου¹ τῶν πλοίων αὐτοῦ προσφέρων² αὐτῷ. Ὁ δὲ οὐκ ἤθελε δέξασθαι ἀλλ' εἶπεν αὐτῷ· Τῶν τοιούτων³ ὧδε οὐκ ἔστι χρεία, ἀλλὰ ποιήσον ἀγάπην. Ἄνελθε τὸ ζῶον⁴ σου καὶ σπούδασον καταλαβεῖν τὴν διαβάθραν τοῦ ἁγίου Πέτρου καὶ εὐρήσεις νεώτερόν τινα φοροῦντα ἱμάτια τοιάδε, καὶ⁵ ὄλον⁶ αὐτῷ δὸς τὸ χρυσίον καὶ ἐρώτησον αὐτόν· Τί ἐστὶν ὃ ἔχει [f. 314v^a]; Σπουδάσας οὖν ὁ ναύκληρος καὶ ἀπελθὼν εὔρε καθὼς εἶπεν⁷ ὁ γέρων. Καὶ ἠρώτησεν αὐτόν· Ποῦ ἀπέρχη, ἀδελφέ; Καὶ ἀπεκρίθη⁸ [..] Ἐν τῷ Ἐννάτῳ ἤμην πρὸς τὸν ἀββᾶν Λογγίνον καὶ αὐτὸς ἔπεμψέ με πρὸς σέ, ἵνα δώσω σοι τὸ χρυσίον τοῦτο. Τότε ὁ νεώτερος ἀκούσας καὶ τὰ περὶ τοῦ ἀββᾶ Λογγίνου, διηγήσατο αὐτῷ τὴν θλίψιν αὐτοῦ· ὅτι ἐγὼ εἰς χρήματα πολλὰ σύρομαι καὶ μὴ εὐπορῶν ἐξέρχομαι ἔξω τῆς πόλεως ἀγγλὴν χρήσασθαι. Ἴνα δὲ πιστεύσης, ἰδοὺ καὶ τὸ σχοινίον ὃ ἐβάστασα, καὶ ἐξενέγκας ἐκ τοῦ κόλπου αὐτοῦ, ἔδειξεν αὐτῷ. Καὶ δούς αὐτῷ τὸ χρυσίον ὁ ναύκληρος ἐπέτρεψε αὐτόν ἀπελθεῖν εἰς⁹ τὴν πόλιν. Ὑποστρέψας δὲ πρὸς τὸν ἀββᾶν Λογγίνον, διηγήσατο αὐτῷ τὸ πρᾶγμα καὶ λέγει αὐτῷ ὁ γέρων· Πίστευσον, ἀδελφέ, εἰ μὴ ἐσπούδασας καὶ ἔφθασας αὐτόν, ἐγὼ καὶ σὺ κριθῆναι εἶχομεν περὶ τῆς ψυχῆς αὐτοῦ.

710. Ἄλλοτε¹⁰ πάλιν [f. 314v^b] καθεζόμενος ἐν τῷ κελλίῳ αὐτοῦ, πατέρων παραβαλόντων αὐτῷ, ἀθρόως ἀναστάς μηδενὶ μηδὲν εἰρηκῶς, ἐξῆλθε τοῦ κελλίου αὐτοῦ καὶ ὠρμησεν ἐπὶ τὴν λίμνην. Καὶ ὡς ἤγγισε τῇ λίμνῃ, ἰδοὺ ἐγγίζει τῇ γῆ¹¹ πλοῖον ἐρχόμενον¹² ἀπὸ τῶν μερῶν τῆς Αἰγύπτου, ἐν ᾧ ἦν τις γέρων ἅγιος παραβαλεῖν αὐτῷ θέλων. Καὶ ὡς ἠσπάσαντο ἀλλήλους τῷ ἁγίῳ πνεύματι ἔστησαν εἰς εὐχὴν. Καὶ ἔλεγεν ὁ Αἰγύπτιος πρὸς τὸν Θεόν· Κύριε, παρεκάλεσά σε ἵνα μὴ γνωστὸν γένηται τῷ γέροντι¹³ περὶ ἐμοῦ καὶ κόπον ὑπομείνη. Καὶ ἐλθόντες εἰς τὸ κελλίον τοῦ ἀββᾶ Λογγίνου μετὰ ταύτην¹⁴ τὴν ἡμέραν ἐκοιμήθη ὁ Αἰγύπτιος γέρων.

711 = 559

712. Εἶπεν ὁ ἀββᾶς Ποιμὴν· Ποίησον τὴν δύναμίν σου μὴ κακοποιῆσαι τίνα τὸ σύνολον καὶ ἀγνήν τήρησον τὴν καρδίαν σου μετὰ παντὸς ἀνθρώπου.

¹ πόρου] πόνου S ² προσφορὰν V (pc?) ³ Τῶν τοιούτων S] τούτων V

⁴ τὸ ζῶον] ἐν τῷ ζῶῳ V ⁵ καὶ] om V ⁶ ὄλον S^{ms}] οὐλόν S V

⁷ εἶπεν] εἶπεν αὐτῷ V ⁸ Καὶ ἀπεκρίθη] Καὶ λέγει ὅτι V + lacuna? ⁹ εἰς] πρὸς V

¹⁰ Ἄλλοτε] om V ¹¹ τῇ γῆ] om V ¹² ἐρχόμενον] om V ¹³ γέροντι] τὰ add V

¹⁴ μετὰ ταύτην] μετ' αὐτήν V

N.709/18.11

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."

N.710/18.12

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.

N.711 = N.559**N.712/17.12**

Abba Poemen said: "Do your best to do no evil to anybody at all and keep your heart pure with every man."

713. Μοναχοί τινες [f. 315r^a] ἐξεληθόντες ἐκ τῶν κελλίων αὐτῶν συνήχθησαν ἐπὶ τὸ αὐτὸ καὶ λόγον ἐκίνουν περὶ ἀσκήσεως καὶ εὐσεβείας καὶ πῶς δεῖ ἀρέσαι τῷ Θεῷ. Τούτων λαλουμένων ὤφθησαν ἄγγελοι δύο τισὶ γέρουσιν ἐξ αὐτῶν, ἐπωμίδας κατέχοντες καὶ εὐφημοῦντες ἕκαστον τῶν λεγόντων περὶ θεοσεβείας καὶ σιωπῶσιν οἷς ἀπεκαλύφθη τὸ ὄραμα. Τῇ¹ ἐξῆς συναχθέντες ἐν τῷ αὐτῷ τόπῳ λόγον ἐκίνησαν περὶ τινος ἀδελφοῦ ὡς ἀμαρτήσαντος καὶ ἤρξαντο διαβάλλειν αὐτόν. Ὡφθη οὖν τοῖς αὐτοῖς² γέρουσι χοῖρος δυσωδίας ἀποπνέων ὄλος ἀκάθαρτος. Γρόντες δὲ τὸ παῖσμα οἷς ἀπεκαλύφθη τὸ θέαμα διηγήσαντο τοῖς ἀδελφοῖς καὶ τὴν τῶν ἀγγέλων εὐφημίαν καὶ τὸ τοῦ χοίρου θεώρημα. Ἔλεγον οὖν οἱ γέροντες ὅτι ὀφείλει ἕκαστος τὰ τοῦ πλησίον οἰκιοῦσθαι, ὅπως ἂν ἔχη, καὶ ὡσπερ ἐνδύεσθαι αὐτὸν μετὰ τοῦ σώματος καὶ ὄλον φορεῖν τὸν ἄνθρωπον καὶ [f. 315r^b] συμπάσχειν αὐτῷ ἐν ἅπασι καὶ συγχαίρειν καὶ συγκλαίειν αὐτῷ καὶ ἀπλῶς διακεῖσθαι, ὅτι τὸ αὐτὸ φορεῖ σῶμα καὶ τὸ αὐτὸ πρόσωπον ἔχει καὶ τὴν αὐτὴν ψυχὴν καὶ ὡς ὑπὲρ ἑαυτοῦ θλίβεσθαι, εἴ ποτε αὐτῷ συμβῆ³ θλίψις. Οὕτως γὰρ καὶ γέγραπται ὅτι· Ἐν σῶμά ἐσμεν ἐν Χριστῷ καὶ Τοῦ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία καὶ τὸ τοῦ ἀγίου δὲ ἀσπασμοῦ τοῦτο δηλοῖ.

714. Περὶ τοῦ πῶς δεῖ καθίσει ἐν τῷ κελλίῳ καὶ περὶ θεωρίας· κατ' ἐρώτησιν καὶ ἀπόκρισιν

1.

Ἐρ.· Ἡρώτησεν ἀδελφὸς γέροντα· Τί δεῖ ἀσκεῖν ἐν τῷ κελλίῳ καθήμενον;
 Ἀπ.· Τὸ μὴ ἔχειν ἀνθρώπου μνήμην ἐν τῷ κελλίῳ καθεζόμενον⁴ τὸ σύνολον.

2.

Ἐρ.· Ποίαν οὖν ἐργασίαν ὀφείλει ἔχειν ἐν καρδίᾳ;
 Ἀπ.· Αὕτη ἐστὶν ἡ τελεία ἐργασία τοῦ μοναχοῦ· τὸ προσέχειν τῷ Θεῷ διὰ παντὸς ἀπερισπάστως.

3.

Ἐρ.· Πῶς οὖν ὀφείλει ἐκδιώκειν ὁ νοῦς τοὺς λογισμούς;
 Ἀπ.· Οὐ δύναται ὅλως [f. 315v^a] ἀφ' ἑαυτοῦ οὔτε γὰρ ἔχει ἰσχύν, ἀλλ' ἠνίκα λογισμὸς περιπέσει⁵ τῇ ψυχῇ, φεύγειν ὀφείλει πρὸς τὸν ποιήσαντα αὐτὴν μετὰ δεήσεως καὶ κείνος αὐτοὺς διαλύει ὡς κηρόν· ὁ γὰρ Θεὸς ἡμῶν πῦρ καταναλίσκων.⁶

¹ Τῇ] οὖν add Vmg ² αὐτοῖς] om V ³ συμβῆ αὐτῷ trsp V
⁴ καθεζόμενον] καθήμενον V ⁵ περιπέσει V ⁶ καταναλίσκων V

N.713/18.43-44 (cf. N.389)

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 *logismoï*?

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 *logismoï*] like wax, "For our God is a consuming fire" [Heb 12:29].

4.

Ἐρ. Πῶς οὖν¹ οἱ πατέρες τῆς Σκήτεως τῷ ἀντιρρήτικῷ λογισμῷ ἐχρῶντο;
 Ἀπ. Κάκεινη μὲν ἡ ἐργασία μεγάλη καὶ ἐξάιρετος,² κόπον δὲ ἔχουσα καὶ
 οὐ πᾶσιν ἀσφαλῆς· ἔκστασιν φρενῶν ἔχει.

5.

Ἐρ. Πῶς;
 Ἀπ. Ὅταν³ λογισμὸς ἐπέλθῃ τῇ ψυχῇ καὶ δυνηθῇ πολλὰ ἀγωνισαμένη
 ἐκβαλεῖν αὐτόν, ἄλλος ἐπελθὼν περιλαμβάνει αὐτήν, καὶ οὕτως ἡ
 ψυχὴ ἀντιλέγουσα τοῖς λογισμοῖς οὐδέποτε σχολάζει τῇ τοῦ Θεοῦ
 θεωρίᾳ.

6.

Ἐρ. Ποία οὖν τέχνη ὁ λογισμὸς καταφεύζεται⁴ πρὸς τὸν Θεόν;
 Ἀπ. Ἐάν σοι λογισμὸς πορνείας προσγένηται, εὐθύς ἀποσπάσας τὸν
 νοῦν σου⁵ ἄνω αὐτὸν ἀνενεγκῶν μετὰ σπουδῆς, μὴ χρονίσης· τὸ
 γὰρ χρονίσει συγκαταβάσεως [f. 315v^b] ὄρον ἔχει.

7.

Ἐρ. Ἐάν οὖν κενοδοξίας λογισμὸς ἐπέλθῃ τῇ ψυχῇ ὅτι κατώρθωσας, οὐκ
 ὀφείλει ἀντιλέξει ὁ λογισμὸς;
 Ἀπ. οἰαδήποτε γὰρ ὥρα ἀντιλέγει, ἐκεῖνος ἰσχυρότερος⁶ καὶ ῥαγδαῖος
 γίνεται· πλεον γὰρ σου ἐκεῖνος εὐρίσκει⁷ ἀντιλέγειν καὶ οὐ τοσοῦτον
 τὸ Πνεῦμα ἀντιλαμβάνεται· εὐρίσκει γὰρ ὡς λέγων ὅτι ἐμαυτῷ
 ἐπαρκοῦμαι μαχεσάσθαι⁸ πρὸς τὰ πάθη. Ὡσπερ γὰρ ὁ πατέρα
 ἔχων πνευματικὸν πᾶσαν τὴν φροντίδα αὐτῷ παραχωρεῖ καὶ
 ἀμεριμνός ἐστι κατὰ πάντα καὶ κρῖμα οὐκέτι⁹ ἔχει παρὰ Θεῶ, οὕτως
 καὶ ὁ Θεῶ ἑαυτὸν ἐκδεδωκώς οὐκ ὀφείλει ὅλως φροντίδα
 ποιήσασθαι λογισμῶν ἢ ἀντιλέξει ἢ ὅλως τόπον ἀφιέναι εἰσελθεῖν.
 Ἐάν¹⁰ καὶ εἰσέλθῃ, ἄνω πρὸς τὸν πατέρα σου ἄρον αὐτὸν καὶ
 εἶπον¹¹· Ἐγὼ οὐκ ἔχω πρᾶγμα, ἴδου ὁ πατήρ μου, αὐτὸς οἶδε. Καὶ
 ἔτι σοῦ ἀναφέροντος μέσον τῆς ὁδοῦ καταλείψας σε φεύγει· οὐ γὰρ
 δυνησεται μετὰ σοῦ πρὸς ἐκεῖνον ἐλθεῖν. Ταύτης τῆς ἐργασίας
 [f. 316r^a] οὐκ ἔστι μείζον οὐδὲ ἀμεριμνώτερον ἐν ὅλῃ τῇ ἐκκλησίᾳ.

¹ οὖν om V ² ἐξάιρετος] ἐξάιρετος καὶ V

³ Ὅταν] Ὅταν ὁ V ⁴ ὁ λογισμὸς καταφεύζεται] καταφεύζεται ὁ λογισμὸς V

⁵ σου] om V ⁶ ἰσχυρότερος om V ⁷ εὐρίσκει V ⁸ μαχεσάσθαι] μαχήσασθαι V

⁹ οὐκέτι] οὐκ ἔχει V ¹⁰ Ἐάν] δὲ add V ¹¹ εἶπον] εἰπέ 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.· Καί¹ πῶς οὖν οἱ Σκητιῶται τῷ ἀντιρρήτικῷ λογισμῷ εὐηρέστησαν² τῷ Θεῷ;

Ἀπ.· Ἐπειδὴ ἐκεῖνοι ἀπλότῃ καὶ φόβῳ Θεοῦ ἐποίησαν, διὰ τοῦτο ὁ Θεὸς ἀντελάβετο αὐτῶν, καὶ ὕστερον ἢ αὐτῇ ἐργασία τῆς θεωρίας ἦλθεν εἰς αὐτούς, τοῦ Θεοῦ βουληθέντος διὰ τὸν πολὺν κόπον αὐτῶν καὶ φιλοθεΐαν. Λέγει δὲ ὁ μέγας ὁ καὶ ταῦτα διδάξας ὅτι γενομένου μου ἐν τῇ Σκῆτῃ παρέβαλον ἐνὶ ἀγίῳ χρονίσαντι ἐκεῖ καὶ μόνον ἡσπάσατό με. Καὶ καθίσαντες οὐδὲν ἕτερον ἀπεκρίθη μοι· ἀλλὰ καθήμενος ἐγὼ καὶ τῇ θεωρίᾳ σχολάζων κακείνος τὴν σειρὰν ἐργαζόμενος οὐκ ἀνένευσεν ὅλως προσέχειν μοι οὐδὲ φαγεῖν ἐπέτρεψε καίτοι ἔχων ἕξ ἡμέρας μὴ φαγῶν, ὅλην τὴν ἡμέραν ἐργαζόμενος, πλέκων. Καὶ ὡς ὀψία ἐγένετο πάλιν θαλλία βρέξας, τὴν νύκτα ἔμεινε πλέκων. Καὶ τῇ ἐξῆς ἡμέρᾳ περὶ ὥραν δεκάτην [f. 316r^b] ἀπεκρίνατό μοι λέγων· Ἀδελφέ, πόθεν εὔρες τὴν ἐργασίαν ταύτην; Ἐγὼ δὲ εἶπον· Πόθεν σὺ³ εὔρες αὐτήν; Ἡμεῖς γὰρ παιδόθεν ταύτην ἐδιδάχθημεν παρὰ τῶν πατέρων ἡμῶν. Καὶ ἔφη ὁ Σκητιώτης γέρον· Ἐγὼ μὲν τοιαύτας διδασκαλίας οὐ παρέλαβον παρὰ τῶν πατέρων μου, ἀλλ' ὡσπερ ὀρθῶς με, οὕτως ἔμεινα ὅλον τὸν χρόνον μου· μικρὸν ἐργόχειρον καὶ μικρὰν μελέτην, μικρὰν εὐχήν καὶ τὸ κατὰ δύναμιν καθαρεῦσαι τῶν λογισμῶν καὶ ἀντιλέγειν τοῖς ἐπερχομένοις· καὶ οὕτως τὸ τῆς θεωρίας πνεῦμα ἦλθεν, ἐμοῦ μὴ εἰδότος, μηδὲ ὅλως μαθόντος ὅτι τοιαύτην ἐργασίαν τινὲς ἔσχον.

9.

Ἐρ.· Καὶ ἀπεκρίθη ἐγὼ· Πόθεν οὕτως ἐδιδάχθη; Ποίῳ τρόπῳ ὁ τοιοῦτος ὀφείλει προσέχειν τῇ θεωρίᾳ;

Ἀπ.· Αἱ Γραφαὶ ἐδήλωσαν τὸ πῶς.

10.

Ἐρ.· Πῶς;

Ἀπ.· Ὁ μὲν Δανιὴλ ὡς παλαιὸν ἡμερῶν ἐθεώρει, ὁ δὲ Ἰεζικιὴλ ἐπὶ ἄρματος χερουβίμ, ὁ δὲ Ἡσαΐας ἐπὶ θρόνου [f. 316v^a] ὑψηλοῦ καὶ ἐπηρμένου, ὁ δὲ Μωϋσῆς τὸν ἀόρατον ὡς ὀρῶν ἐκαρτέρει.

11.

Ἐρ.· Πῶς δύναται ὁ νοῦς ἰδεῖν ὃ οὐδέποτε εἶδε;

Ἀπ.· Βασιλέα οὐδέποτε εἶδες καθήμενον ἐπὶ θρόνου ὡσπερ ἐπὶ τῶν εἰκόνων;

¹ Καὶ om V ² εὐαρέστησαν V ³ Σὺ πόθεν trsp V

8.

Q: How were the men of Scete well pleasing to God with the contrary *logismos*?

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 [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 [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 [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 *logismo*i 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?”

A: The Scriptures revealed how.

10.

Q: How so?

A: Daniel envisioned [the Lord] as the Ancient of Days [cf. Dan 7:9, 13, 22], Ezekiel as cherubim in a chariot (cf. Ez 9:3, 10:1–22), Isaiah as on a throne, high and lifted up [cf. Is 6:1], but Moses persevered as though seeing the invisible [cf. Ex 3:4–6].

11.

Q: How can the mind see what it never saw?

A: You never saw an emperor sitting on a throne as in the icons?

12.

- Ἐρ.· Καὶ ὀφείλει ὁ νοῦς διαγράψαι τὸ θεῖον;
 Ἀπ.· Κάλλιον ἐστὶ διαγράψαι τὸ θεῖον ἢ τοῖς ἀκαθάρτοις λογισμοῖς
 συγκατατίθεσθαι.

13.

- Ἐρ.· Μήποτε ὡς ἀμαρτία λογισθῆ;
 Ἀπ.· Κράτει τοῦτο ὡς οἱ προφητῆται εἶδον ἱστορικῶς καὶ ἑαυτῶ τὸ τέλειον
 ἔρχεται, καθὼς ὁ ἀπόστολος φησί· *Βλέπομεν γὰρ ἄρτι ὡς ἐν
 ἐσόπτρῳ καὶ ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον.* Τὸ δὲ
 τότε δηλοῖ, φησίν, ὅταν ὁ λογισμὸς τελειωθῆ, παρρησίᾳ βλέπει.

14.

- Ἐρ.· Οὐκ ἔχει οὖν ἔκστασιν φρενῶν τοῦτο¹ τὸ σύνολον, ἐὰν τις ἐν ἀληθείᾳ
 ἀγωνίζεται;
 Ἀπ.· Ἔλεγε δὲ ὅτι ὅλην τὴν ἑβδομάδα ἐποιοῦν καὶ οὐκ ἐμνημόνεον
 ἀνθρωπίνης μνήμης. Ἄλλος ἔφη μοι· Ἦμην περιπατῶν ἐν ὁδῷ ποτὲ
 καὶ εἶδον δύο ἀγγέλους² περιπατοῦντας μετ' ἐμοῦ ἔνθεν καὶ ἔνθεν
 καὶ οὐ προ [f. 316v^b]σέσχον αὐτοῖς.

15.

- Ἐρ.· Διατί;
 Ἀπ.· Ἐπειδὴ γέγραπται οὔτε ἀγγέλοι οὔτε δυνάμεις δυνήσονται ἡμᾶς
 χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ.³

16.

- Ἐρ.· Πάντοτε δύναται ὁ λογισμὸς θεωρεῖν;
 Ἀπ.· Εἰ καὶ μὴ⁴ πάντοτε, ἀλλ' ὅταν ὁ νοῦς καταδυναστευθῆ ὑπὸ τῶν
 λογισμῶν καὶ μὴ χρονίση τοῦ προσφυγεῖν Θεῷ οὐκ ἀποστερεῖται
 τῆς θεωρίας. Λέγω γὰρ ὅτι, ἐὰν τελειωθῆ ὁ λογισμὸς εἰς τοῦτο,
 εὐκοπωτέως θεωρεῖ, εἰ μὴ κινηθεῖς τὸν λογισμὸν κατενέγκῃς ἄνωθεν.
 Ὡσπερ γὰρ κατὰδικος εἰς σκότος φυλακισθεῖς, ἦνικα ἂν ἀπολυθῆ καὶ
 τὸ φῶς ἴδῃ, οὐκέτι θέλει μνημονεύειν τοῦ σκότους, οὕτω καὶ ὁ
 λογισμὸς ὅταν ἄρξηται τὸ ἴδιον φέγγος ὄραῖν. Ἔλεγε δὲ τις τῶν
 ἀγίων ὅτι ποτὲ θέλων τὸν λογισμὸν ἄγχει, ἔλεγον· Ἐὰν ἀπολύσω
 αὐτόν, ὑπάγει ρέμβεται εἰς τὸν κόσμον καὶ ἀπολύσας αὐτὸν ἐστάθη⁵

¹ τοῦτο] ὅλως add V² ἀγγέλους δύο trsp V³ Θεοῦ] Χριστοῦ V⁴ μὴ] οὐ V⁵ ἐστάθη] ἐστάθη 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 ἀπέλθῃ, ἕως οὗ¹ πάλιν ἦρα αὐτὸν ἄνω.
 Ἦδει γὰρ ὅτι, ἐὰν ἀπέλθῃ ρέμβεσθαι,² δαμάσαι αὐτὸν εἶχον. Ταύτην
 τὴν ἐργασίαν, ἡσυχία μετὰ προσευχῆς κατορθοῖ. Ἔλεγον δὲ [f. 317r^a]
 ὅτι τὸ συνεχῶς προσεύχεσθαι ταχὺ εἰς προκοπὴν φέρει τὸν νοῦν.

17.

Ἐρ.· Λέγω αὐτοῖς· Καὶ πῶς δύναται πάντοτε προσεύχεσθαι; ἀσθενεῖ γὰρ
 τὸ σῶμα πρὸς λειτουργίαν.

Ἀπ.· Οὐ μόνον τὸ στήναι ἐν καιρῷ προσευχῆς ἐκείνη λέγεται προσευχή
 ἀλλὰ πάντοτε.

18.

Ἐρ.· Πῶς πάντοτε;

Ἀπ.· Εἴτε ἐσθίεις, εἴτε πίνεις, εἴτε ἔργον τι ποιεῖς, μὴ ἀποστῆναι ἀπὸ³ τῆς
 προσευχῆς.

19.

Ἐρ.· Ἐὰν οὖν μετὰ τινος λαλῆ,⁴ πῶς δύναται πληρῶσαι τὸ πάντοτε
 προσεύχεσθαι;

Ἀπ.· Διὰ τοῦτο εἶπεν ὁ ἀπόστολος· *Διὰ πάσης προσευχῆς καὶ δεήσεως.*
 Ὅταν γὰρ μὴ σχολάζῃς μετὰ τινος ὁμιλῶν προσεύχεσθαι, διὰ
 δεήσεως προσεύχου.

20.

Ἐρ.· Ποία εὐχῆ ὀφείλει προσεύχεσθαι;

Ἀπ.· Τὸ *Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς*⁵ καὶ τὰ ἐξῆς.

21.

Ἐρ.· Πόσον μέτρον ὀφείλει ἔχειν;

Ἀπ.· Μέτρον οὐκ ἐδήλωσε. Τὸ γὰρ εἰπεῖν ἀδιαλείπτως προσεύχεσθε⁶
 μέτρον οὐκ ἔχει. Ἐὰν γὰρ, ὅτε εἰς προσευχὴν μόνον ἴσταται ὁ
 μοναχός, τότε εὐχεται,⁷ ὁ τοιοῦτος ὅλως οὐ προσεύχεται. Ἔλεγε
 [f. 317r^b] δὲ ὅτι ὀφείλει ὁ τοιοῦτος πάντας ἀνθρώπους ὡς ἓνα ὄραν
 καὶ καταλαλιάς ἀπέχεσθαι.

¹ ἕως οὗ] καὶ V ² ρέμβεσθαι] ρεμφθῆναι V ³ ἀποστῆναι ἀπὸ] ἀποστῆς V

⁴ λαλῆ] λαλῆς V ⁵ ὁ ἐν τοῖς οὐρανοῖς om V

⁶ ἀδιαλείπτως προσεύχεσθε] πάντοτε προσεύχεσθαι ἀδιαλείπτως V ⁷ εὐχεται] εὐχεται V

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. *Hēsychia* 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. Διηγήσατό τις γέρων περί τινος ἐπισκόπου, ἵνα μάλιστα καὶ ἐξ ἐκείνου τὸ θάρσος λαβόντες τῆς ἑαυτῶν γενώμεθα σωτηρίας αἴτιοι.¹ Ἠγγέλλετο παρά τινων τῶ παρ' ἡμῖν ἐπισκόπῳ, ὡς αὐτὸς ταῦτα ἔφασκε, τινὰς τῶν κοσμικῶν δύο ἐλευθέρας γυναῖκας πιστὰς ὡς μὴ σωφρόνως βιοῦν. Ὁ δὲ ἐπίσκοπος ὑπὸ τῶν ἀπαγγειλάντων παθῶν τι² ὑποτοπάσας³ δὲ καὶ περὶ ἐτέρων, τοῦτο ἐπὶ παράκλησιν Θεοῦ ἦει ἐκεῖθεν τὸ ἀκριβὲς ἀξιῶν μαθεῖν, οὐπὲρ καὶ ἔτυχεν. Μετὰ γὰρ τὴν θείαν καὶ φοβερὰν ἐκείνην προσκομιδὴν τῶν προσιόντων εἰς μετάληψιν τῶν ἀγίων μυστηρίων τὰς ψυχὰς ἑώρα διὰ τῶν ὄψεων, ὁποῖαις ἕκαστος ὑπόκειται ἀμαρτίαις καὶ τῶν ἀμαρτωλῶν ἑώρα τὰς ὄψεις καθάπερ ἀσβόλην, τινὰς δὲ αὐτῶν δίκην καύματος τὸ πρόσωπον ἔχοντας, τοὺς τε ὀφθαλμοὺς πυρώδεις [f. 317v^a] καὶ ὑφαίμους, ἐτέρους δὲ αὐτῶν λαμπροὺς μόνον τὴν ὄψιν λευκοὺς δὲ τὴν ἐσθῆτα, καὶ τοῖς μὲν ἄλλοις ὡς μετελάμβανον τὸ τοῦ Κυρίου σῶμα⁴ γίνεσθαι περιφλέγον καὶ διακαῖον,⁵ τῶν δὲ ὡσπερ φῶς⁶ [γινόμενον καὶ διὰ τοῦ στόματος εἰσιόν, ἅπαν τὸ σῶμα αὐτῶν καταλάμπειν. Ἦσαν δὲ ἐν αὐτοῖς καὶ τῶν τὸν μονήρη βίον ἐπανηρημένων καὶ τῶν ἐν συζυγίαις οἱ ἔπασχον ταῦτα. Εἶτά φησιν ὀρμᾶ καὶ ταῖς γυναῖξιν αὐτὸς μεταδοῦναι ὅπως ἂν γινῶ ὁποῖα καὶ αὐτὰ τυγχάνουσι τῇ ψυχῇ. Καὶ ὀρᾶ τὸν ὁμοιον τρόπον καὶ αὐταῖς γινόμενα, τὰ πρόσωπα⁷ μέλανά τε καὶ [V f.281r] ὑφαίμα καὶ πυρώδη⁸ καὶ λευκά.] Ἐν ταύταις δὲ παραγίνονται καὶ αἱ δύο γυναῖκες ἐκεῖναι ἃς διέβαλον τῶ ἐπισκόπῳ, δι' ἃς καὶ μάλιστα ἐπὶ τὴν τοιαύτην εὐχὴν ἐλήλυθεν ὁ ἐπίσκοπος. Καὶ ὀρᾶ καὶ αὐτὰς ἐν τῇ προσελεύσει τῶν ἀγίων τοῦ Χριστοῦ μυστηρίων λαμπρὸν μὲν ἔχουσας τὸ πρόσωπον [f. 317v^b] καὶ ἐντιμον, λευκὴν δὲ τὴν ἐσθῆτα περιβεβλημένας εἶτα καὶ⁹ μεταλαβούσαις αὐταῖς¹⁰ τῶν τοῦ Χριστοῦ μυστηρίων γενέσθαι τὸ δῶρον περιαστράπτου αὐτάς.¹¹ Ὁ δὲ πάλιν ἐπὶ τὴν συνήθη τοῦ Θεοῦ ἵκεσίαν ἐτρέπετο μαθεῖν ἀξιῶν τῶν δεδιδαγμένων¹² αὐτῶ ἀποκαλύψων τὸν τρόπον. Παραστὰς δὲ αὐτῶ ἄγγελος Κυρίου περὶ ἐκάστου ἐρωτᾶν ἐκέλευεν. Ὁ δὲ ἅγιος ἐπίσκοπος εὐθέως περὶ τῶν δύο ἐκείνων ἤρετο¹³ γυναικῶν, εἰ ἄρα ἀληθῆς ὑπάρχει ἢ προτέρα αὐτῶν διαβολὴ ἢ ψευδής. Ὁ δὲ ἄγγελος ἀπέφηεν ἀληθῆ εἶναι τὰ περὶ αὐτῶν ἅπαντα τὰ¹⁴ λεχθέντα, καὶ ὁ ἐπίσκοπος ἔφη πρὸς τὸν ἄγγελον· Καὶ πῶς ἐν τῇ μετάληψει τῶν τοῦ

¹ αἴτιοι] om SV, supplevi e Guy ² παθῶν τι] παθόντι V

³ ὑποτοπάσας] ὑποτωπάσας S

⁴ ὡς μετελάμβανον τὸ τοῦ Κυρίου σῶμα] τὸ τοῦ Κυρίου σῶμα ὡς μετελάμβανον V

⁵ γίνεσθαι περιφλέγον καὶ διακαῖον] οὕτως αὐτοὺς φησι περιφλέγειν καὶ διακαίειν V

⁶ [...] S non legibile; V solus ⁷ τὰ πρόσωπα] in marg. V

⁸ ὑφαίμα καὶ πυρώδη] πυρώδη καὶ ὑφαίμα V ⁹ καὶ om V ¹⁰ αὐταῖς] καὶ αὐτάς V

¹¹ γενέσθαι τὸ δῶρον περιαστράπτου αὐτάς] ἐγένετο ὡς ὑπὸ φωτὸς καταλάμπεσθαι V

¹² δεδειγμένων V ¹³ ἤρετο] ἠρώτα V

¹⁴ τὰ περὶ αὐτῶν ἅπαντα τὰ] ἅπαντα 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 ὄψιν¹ ὑπῆρχον, λευκὴν δὲ τὴν ἐσθῆτα εἶχον, φωτὸς δὲ ἀπέστειλον οὐκ ὀλίγου; Ἔφη δὲ ὁ ἄγγελος ὅτι περ εἰς αἴσθησιν ἔλθοῦσαι τῶν πεπραγμένων αὐταῖς καὶ ἀποστᾶσαι τούτων δάκρυσι καὶ στεναγμοῖς καὶ ἐλεημοσύναις πενήτων, δι' ἐξομολογήσεως [S f. 318r^a] τῶν θείων ἔτυχον καταλλαγῶν, τοῦ λοιποῦ μηκέτι τοῖς αὐτοῖς κακοῖς περιπίπτειν ἐπαγγεϊλάμεναι, εἴπερ ἐπὶ τοῖς προτέροις ἀμαρτήμασι τύχοιεν συγγνώμης, καὶ τετυχήκασι δὲ διὰ τοῦτο τῆς θείας καταλλαγῆς καὶ τῶν ἐγκλημάτων ἀπελύθησαν. Ζῶσι δὲ τοῦ λοιποῦ σωφρόνως καὶ δικαίως καὶ εὐσεβῶς. Ὁ δὲ ἐπίσκοπος θαυμάζειν ἔφησεν οὐ τὴν μεταβολὴν τῶν γυναικῶν τοσοῦτον – τοῦτο γὰρ πολλαῖς συνέβη γενέσθαι –, ἀλλὰ τὴν τοῦ Θεοῦ δωρεάν ὡς οὐ μόνον αὐτὰς τιμωρίαις οὐχ ὑπηγάγετο, ἀλλὰ καὶ τοσαύτης ἠξίωσε χάριτος. Καὶ ὁ ἄγγελος ἔφη πρὸς αὐτόν· Δικαίως θαυμάζεις τοῦτο·² ἄνθρωπος γὰρ εἶ.³ Ὁ δὲ δεσπότης ἡμῶν τε καὶ ὑμῶν Θεὸς φύσει ὦν ἀγαθὸς καὶ φιλόανθρωπος τοὺς παυομένους⁴ τῶν οἰκείων ἀμαρτημάτων καὶ δι' ἐξομολογήσεως προσπίπτοντας⁵ αὐτῶ οὐ μόνον εἰς κόλασιν οὐ πέμπει, ἀλλὰ καὶ τὴν ὀργὴν παύει καὶ τιμῆς ἀξιοῖ [f. 318r^b]. Καὶ γὰρ οὕτως ἀγαπᾷ ὁ Θεὸς τὸν κόσμον ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ δοῦναι ὑπὲρ αὐτῶν. Ὁ τοίνυν ἐχθρῶν ὄντων ἀποθανεῖν ὑπὲρ αὐτῶν ἐλόμενος οὐ πολλῶ μᾶλλον οἰκείους αὐτοῦ γινομένους⁶ καὶ μεταμελομένους⁷ ἔφ' οἷς διεπράξαντο, λύσει μὲν τῆς⁸ τιμωρίας, ἀξιώσει δὲ καὶ⁹ τῶν¹⁰ παρ' αὐτοῦ εὐτρεπισμένων ἀγαθῶν¹¹ τὴν ἀπόλαυσιν; Τοῦτο τοίνυν ἔσο εἰδῶς, ὡς οὐδὲν τῶν ἀνθρωπίνων ἀμαρτημάτων νικᾷ τὴν τοῦ Θεοῦ φιλοανθρωπίαν, μόνον ἔαν διὰ τῆς μετανοίας ἅ πρότερον¹² ἔπραξέ τις ἀπαλείψῃ κακὰ. Φιλόανθρωπος γὰρ ὦν ὁ Θεὸς ἐπίσταται τὴν ἀσθένειαν τοῦ ἡμετέρου γένους καὶ τῶν παθῶν τὴν ἰσχὺν καὶ τοῦ διαβόλου τὴν δύναμιν καὶ κακουργίαν. Καὶ πίπτουσι μὲν τοῖς ἀνθρώποις εἰς ἀμαρτίαν ὡς υἱοῖς συγγινώσκει¹³ ἢ¹⁴ καὶ ἀναμένει μακροθυμῶν τὴν διόρθωσιν¹⁵ ἐπ' αὐτοῖς, μεταμελομένοις δὲ καὶ τῆς αὐτοῦ δεομένοις ἀγαθότητος ὡς ἀσθενέσι συμπαθεῖ καὶ λύει παραυτίκα τὰς τιμωρίας [f. 318v^a] καὶ χαρίζεται αὐτοῖς τὰ ἡτοιμασμένα τοῖς δικαίοις ἀγαθὰ. Ἔφη δὲ ὁ ἐπίσκοπος τῶ ἀγγέλῳ· Λέξον μοι λοιπὸν καὶ τὴν τῶν προσώπων διαφορὰν δέομαί σου· ἐπὶ ποίοις ἀμαρτήμασιν ἕκαστος αὐτῶν διάκειται ἵνα καὶ περὶ τούτων μαθῶν πάσης ἀγνοίας ἀπαλλαγῶ.¹⁶ Ὁ δὲ ἄγγελος Κυρίου λέγει πρὸς αὐτόν· Οἱ μὲν

¹ τὴν ὄψιν] τῆ ὄψει V ² δικαίως θαυμάζεις τοῦτο] θαυμάζεις τοῦτο δικαίως V

³ εἶ] τυγχάνεις V ⁴ τοῖς παυομένοις V ⁵ προσπίπτοντας] corr. προσπίπτουσιν SV

⁶ γινομένους] γενομένους V ⁷ μεταμελομένους V ⁸ τῆς] τὰς V

⁹ ἀξιώσει δὲ καὶ] om V ¹⁰ τῶν] τῶν δὲ V ¹¹ ἀγαθῶν] παρέξει add V

¹² πρότερον] om V ¹³ συγγινώσκει] συγχωρεῖ V ¹⁴ ἢ] om V

¹⁵ μακροθυμῶν τὴν διόρθωσιν] τὴν διόρθωσιν μακροθυμῶν V

¹⁶ ἵνα καὶ περὶ τούτων μαθῶν πάσης ἀγνοίας ἀπαλλαγῶ om S

'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

λαμπροὶ φησὶ καὶ φαιδροὶ τὰς ὄψεις ἐν σωφροσύνῃ καὶ ἀγνεΐα καὶ δικαιο [V f. 282r] σύνη ζῶσιν, ἐπιεικεῖς τε καὶ συμπαθεῖς καὶ ἐλεήμονές εἰσιν, οἱ δὲ μελαίνας ἔχοντες τὰς ὄψεις πορνείας καὶ ἀσελγείας εἰσιν ἐργάται καὶ τῆς ἄλλης ἀσωτίας καὶ τρυφῆς, οἱ δὲ φανέντες ὕφαιμοι καὶ πυρώδεις πονηρίᾳ καὶ ἀδικίᾳ εἰσι συζῶντες, φιλολοῖδοροὶ τε καὶ βλάσφημοι, δόλιοι τε καὶ φόνιοι ὑπάρχουσι. Καὶ λέγει αὐτῷ πάλιν ὁ ἄγγελος· Βοήθησον τοῖνυν αὐτοῖς εἴπερ τὴν αὐτῶν σωτηρίαν ἐπιποθεῖς, – καὶ γὰρ διὰ τοῦτο, φησὶ, τετύχηκας τῶν οἰκείων εὐχῶν –, ἵνα ὄψει μαθῶν τὰς τῶν μαθητευομένων ἀμαρτίας ταῖς νουθεσίαις καὶ ταῖς παραινέσεσι [f. 318v^b] βελτίους διὰ μετανοίας ποιήσης αὐτοὺς τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι ἐκ νεκρῶν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. Ὅση σοι τοῖνυν ἔστι δύναμις καὶ σπουδὴ καὶ ἀγάπη περὶ τὸν σὸν δεσπότην Χριστόν, πᾶσαν πρόνοιαν αὐτῶν ποιοῦ ἐπιστρέφειν αὐτοὺς ἐκ τῶν οἰκείων ἀμαρτημάτων ἐπὶ τὸν Θεόν, πείθων αὐτοὺς ὅτι¹ ὁποίων² ἀμαρτημάτων ὑποχείριοι εἰσι καὶ³ μὴ τῆς ἑαυτῶν⁴ ἀπελπίσωσι σωτηρίας. Ἔστι γὰρ ἐκ τούτου ἐκείνοις μὲν μετανουοῦσι καὶ ἐπιστρέφουσι πρὸς τὸν Θεὸν ψυχῆς τε⁵ σωτηρία καὶ ἀπόλαυσις τῶν μελλόντων ἀγαθῶν, σοὶ⁶ δὲ πολὺς ὁ μισθὸς μιμησαμένῳ τὸν οἰκεῖον δεσπότην, τὸν οὐρανοὺς μὲν καταλείψαντα τὰς δὲ ἐπὶ γῆς διατριβὰς ποιησάμενον διὰ τὴν τῶν ἀνθρώπων σωτηρίαν.

716. Εἶπεν ὁ ἀββᾶς Ἡσαΐας διὰ τὴν ταπεινοφροσύνην ὅτι γλῶσσαν οὐκ ἔχει λαλῆσαι πρὸς τινὰ ὡς ἀμελοῦντα οὔτε πρὸς ἄλλον ὡς καταφρονοῦντα, οὔτε ὀφθαλμοὺς ἔχει ἄλλων⁷ ἔλατ[f. 319r^a]τώμασι⁸ προσέχειν, οὔτε ὄτα ἔχει ἀκοῦσαι τὰ μὴ ὠφελοῦντα τῇ ψυχῇ⁹ αὐτοῦ καὶ οὐκ ἔχει μετὰ τινος πρᾶγμα πλὴν τῶν ἀμαρτιῶν αὐτοῦ, ἀλλὰ πρὸς πάντας ἀνθρώπους ἐστὶν εἰρηνικὸς διὰ τὴν ἐντολὴν τοῦ Θεοῦ καὶ οὐ διὰ τινὰ φιλίαν. Ἐὰν γὰρ τις νηστεύῃ ἕξ ἕξ καὶ ἐκδῶ ἑαυτὸν εἰς μεγάλους κόπους¹⁰ καὶ ἐντολὰς ἐκτὸς τῆς ὁδοῦ ταύτης, μάταιοι πάντες εἰσὶν οἱ κόποι αὐτοῦ.¹¹

¹ ὅτι om S ² ὁποίων] ἄν add V ³ καὶ om V ⁴ ἑαυτῶν] αὐτῶν V

⁵ ψυχῆς τε] ψυχῆς αὐτῶν V ⁶ σοὶ] σὺ V ⁷ ἄλλων] ἄλλου V ⁸ ἔλαττώματι V

⁹ τῇ ψυχῇ] τὴν ψυχὴν V ¹⁰ ἐκδῶ (S not clear). . . κόπους] ἴδω αὐτὸν εἰς κόπους μεγάλους V

¹¹ μάταιοι πάντες εἰσὶν οἱ κόποι αὐτοῦ] πάντες οἱ κόποι αὐτοῦ μάταιοι εἰσιν V

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 ὡσπερ γὰρ¹ ὁ κασσίτερος² μελαινόμενος λαμπρύνεται πάλιν, οὕτως καὶ οἱ πιστεύοντες, κἄν μελαίνωνται³ ἁμαρτάνοντες, λαμπρύνονται πάλιν μετανοοῦντες· δι' ἣν αἰτίαν καὶ κασσιτέρω⁴ τυχὸν ἢ πίστις παρεικάσθη.

718. Εἶπε γέρων· Μνημονεύσωμεν τοῦ μὴ ἔχοντος ποῦ τὴν κεφαλὴν κλίην.⁵ Νόησον, ὦ ἄνθρωπε, καὶ μὴ μεγάλα φρόνει.⁶ τίς ὢν τί γέγονε διὰ σέ ὁ δεσπότης σου· ξένος καὶ οἰκίαν οὐκ ἔχων. Ὡ τῆς ἀπάτου σου φιlanθρωπίας, Κύριε! Τί τοσοῦτον δι' ἐμέ [f. 319v^b], τὸ σὸν πλαστούργημα, σαυτὸν ἔταπεινώσας! Εἰ ὁ τὰ πάντα λόγῳ ποιήσας οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίην,⁷ τί περισπᾶσαι, ταπεινὲ ἄνθρωπε, περὶ κτήματα⁸, τί [τε]τυφλοῦσαι τῇ ἀπιστίᾳ,⁹ τί φαντάζῃ, τί οὐ συνάγεις καὶ τρυφᾷς¹⁰ τὸν ἐκεῖ ἀποκείμενον πλοῦτον; Τὰ πάντα γινώσκων, τὸ καλὸν κάτεχε.

719. Ἔλεγεν¹¹ ὁ ἀββᾶς Ἰωάννης ὁ Κίλιξ¹² ὁ ἡγούμενος τῆς Ῥαῖθου τοῖς ἀδελφοῖς· Τέκνα, ὡς ἐφύγομεν τὸν κόσμον, φύγωμεν καὶ τὰς ἐπιθυμίας τῆς σαρκός.

Εἶπε πάλιν· Μιμησώμεθα τοὺς πατέρας ἡμῶν, μετὰ ποίας σκληραγωγίας καὶ ἡσυχίας ἐκάθισαν ὧδε. Εἶπε πάλιν· Μὴ ρυπώσωμεν, τέκνα, τὸν τόπον τοῦτον ὃν οἱ πατέρες ἡμῶν ἐκαθάρισαν ἀπὸ δαιμόνων. Εἶπε πάλιν· Ὁ τόπος οὗτος ἀσκητῶν ἐστὶν οὐ πραγματευτῶν.¹³

Εἶπε πάλιν· Ἐφθασα γέροντας ὧδε ἀπὸ ἑβδομηκοντα ἑτῶν ποιήσαντας βοτάνας καὶ φοίνικας ἐσθιοντας μόνον. Εἶπε πάλιν ὁ γέρων· Ἐβδομή[S f. 319v^a]κοντα ἕξ ἔτη ἔχω ἐν τῷ τόπῳ [V f. 283r] τούτῳ πολλὰ κακὰ καὶ δεινὰ παθῶν ὑπὸ τῶν δαιμόνων.

720. Δύο φιλόσοφοι παρέβαλον γέροντι καὶ ἐπηρώτησαν αὐτὸν εἰπεῖν αὐτοῖς λόγον ὠφελείας. Ὁ δὲ γέρων ἐσιώπα. Πάλιν οἱ φιλόσοφοι εἶπον· Οὐδὲν ἡμῖν ἀποκρίνη, πάτερ; Τότε ὁ γέρων λέγει αὐτοῖς· Ὅτι μὲν φιλόλογοι ἐστὲ οἶδα, ὅτι δὲ οὐκ ἀληθεῖς φιλόσοφοι μαρτυρῶ. Μέχρι οὗν πότε μαιθάνετε λαλεῖν οὐκ εἰδότες; Γενέσθω οὗν ἡ φιλοσοφία ὑμῶν τὸ αἶι μελετᾶν τὸν θάνατον καὶ τῇ σιωπῇ καὶ τῇ ἡσυχίᾳ ἑαυτοὺς φυλάττετε.

¹ γὰρ] φησὶν V ² κασσίτερος corr.] κασσίτηρος S, κασίτηρος V

³ μελαίνωνται] μελαίνονται V ⁴ κασσιτέρω corr.] κασιτήρω S V

⁵ κλίην corr in mg S] κλίνα S V ⁶ φρόνη V ⁷ κλίην corr in mg S] κλίνα S V

⁸ κτήματα] κτημάτων V ⁹ ἀπιστία] ἀπληστία V ¹⁰ τρυφᾷς] τρυγᾷς V

¹¹ Ἔλεγεν] Εἶπεν V ¹² Κίλιξ] Κίληξ 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 Raïthou, 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 *hēsychia* 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 *hēsychia*.”

721. Εἶπε γέρων· Πολλοὶ τῶν μοναχῶν ἐσκόρπισαν χρήματα, κατέλιπόν τε πατέρα καὶ μητέρα,¹ ἀδελφούς καὶ συγγενεῖς διὰ τὸν² Θεὸν καὶ τὰς ἑαυτῶν ἁμαρτίας. Εἰσελθόντες δὲ ἐν κοινοβίῳ τὰς μέντοι³ μεγάλας ἀρετὰς κατάρθωσαν, ὑπὸ δὲ τῶν ἐλαχίστων καὶ μηδαμινῶν σκελισθέντες γεγός [f. 319ν^b]νασι δαιμόνων ἐπίχαρμα, διὰ τὸ περιτυπώσασθαι ἑαυτοὺς⁴ πῆρας καὶ ἄρκλας ἔχοντας ἐν αὐταῖς ὀπώρας⁵ καὶ τραγήματα, βελόνας καὶ ψαλίδας καὶ σμίλας καὶ ζώνας, οἵτινες ὡς φίλαυτοι ὑπὸ τῶν ὀρθῶς φρονούντων μὲν ὠνομάσθησαν,⁶ κατὰ δὲ τὴν θείαν Γραφήν ὡς κατάρτατοι⁷ εἰς τὸ ἐξώτερον σκότος πέμπονται. Ἐπικατάρτατος γάρ, φησί, ὁ μετατιθεὶς ὄρους πατέρων, τῆς γὰρ μερίδος Ἰαννῆ καὶ Ἀνανία καὶ Σαπφείρας ἀξιωθήσονται ὡς μύσται καὶ συμμετοχοί.

722. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Πάτερ, εἶπέ μοι τί ἀγαθὸν ποιήσω, ἵνα ποιήσω τὸ θέλημα τοῦ Θεοῦ; Ὁ δὲ γέρων εἶπε· Τέκνον, ἐὰν θέλῃς τὸ θέλημα τοῦ Θεοῦ ποιήσαι, ἀπέχου πάσης ἀδικίας, πλεονεξίας, φιλαργυρίας, καὶ μὴ ἀποδώσεις κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας, ἢ γρόνθον ἀντὶ γρόνθου, ἢ κατάραν ἀντὶ κατάρας. Μνημόνευε τοῦ Κυρίου εἰρηκότος [S f. 320r^a]· *Μὴ κρίνετε καὶ οὐ μὴ κριθῆτε*, ἄφετε καὶ ἀφεθήσεται ὑμῖν, ἐλεεῖτε ἵνα ἐλεηθῆτε, γινώσκοντες ἀκριβῶς ὅτι *ὀφθαλμοὶ Κυρίου* μυριοπλασίονα *ἡλίου φωτεινότεροι* εἰσὶν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων καὶ λέληθεν αὐτῷ οὐδέν, οὔτε λογισμὸς⁸ οὔτε ἔννοια⁹ οὔτε τι τῶν κρυπτῶν τῆς καρδίας. Καὶ πάντως δεῖ παραστήναι τῷ βήματι τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος κατὰ τὰς πράξεις αὐτοῦ. Διὰ τοῦτο οὖν, τέκνον, ὀφείλομεν δουλεῦσαι αὐτῷ μετὰ φόβου καὶ τρόμου καὶ πάσης εὐλαβείας καθὼς καὶ¹⁰ αὐτὸς ἐνετείλατο καὶ οἱ ἀπόστολοι ἐδίδαξαν, ἵνα νήφωμεν εἰς τὰς προσευχὰς καὶ προσκαρτερώμεν ἐν τε νηστείαις καὶ δεήσεσιν, αἰτούμενοι τὸν παντεπόπτῃν Θεὸν τοῦ μὴ εἰσενεγκεῖν¹¹ ἡμᾶς εἰς πειρασμόν.

¹ πατέρα καὶ μητέρα] μητέρα καὶ πατέρα V ² τὸν] om V ³ μέντοι] μὲν V

⁴ ἑαυτοῦς] ἑαυτοῖς V ⁵ ὀπώρας] ὀπώραν V

⁶ ὀρθῶς φρονούντων μὲν ὠνομάσθησαν] ὀρθᾶ φρονεῖν εἰωθότων πέλουσι V

⁷ κατάρτατοι] κατηραμμένοι V ⁸ λογισμὸς] λογισμῶν V ⁹ ἔννοια] ἔννοιῶν V

¹⁰ καὶ] om V ¹¹ εἰσενεγκεῖν] εἰσενέγκαι V

N.721

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.”

N.722

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. Ὁ αὐτὸς εἶπεν ὅτι ὀφείλει ὁ διδάσκων ἑτέρους περὶ τῆς αὐτῶν¹ σωτηρίας πρῶτος αὐτὸς δρέψασθαι τῆς διδασκαλίας [f. 320r^b] τὸν καρπὸν². Ὁ γὰρ ἑαυτὸν μὴ σωφρονήσας πῶς δύναται ἄλλον σωφρονῆσαι, καὶ ὅστις τῇ φιλαργυρίᾳ σφίγγεται καὶ ὑπὸ τοῦ ταύτης δαίμονος ἐλαύνεται, πῶς ἑτέρους περὶ ἐλεημοσύνης διδάξει δύναται, καὶ ὁ εἰς τὸ δοῦναι καὶ λαβεῖν καὶ πράσσει καὶ ἀγοράσσει ἑαυτὸν ἀσχολῶν καὶ εἰς τὰς γῆϊνους³ φροντίδας τὰς ἡμέρας καὶ τὰ ἔτη αὐτοῦ δαπανῶν καὶ πλανώμενος,⁴ πῶς δύναται ἄλλους διδάξει περὶ τῶν μελλόντων ἀγαθῶν, εἰ γὰρ αὐτὸς ὁ διδάσκων καταλιπὼν τὰ οὐράνια περὶ τῶν προσκαιρῶν καὶ παρερχομένων ἑαυτὸν τέτηκεν; Εὐδηλον ὡς⁵ οἱ θεωροῦντες αὐτὸν καὶ οἱ⁶ ὑπ' αὐτοῦ διδασκόμενοι διδαχθήσονται μὲν παρορᾶν τὰ αἰώνια πᾶσαν δὲ τὴν φροντίδα ἐν τῷ παρόντι βίῳ κτήσασθαι. Τῷ τοιοῦτῳ λέγει ὁ Θεός· *Ἰνατί σὺ ἐκδιηγῆ τὰ δικαιώματά μου καὶ ἀναλαμβάνης⁷ τὴν διαθήκην μου διὰ στόματός σου;* [S f. 320v^a V f. 284v] *σὺ δὲ ἐμίσησας παιδείαν καὶ ἐξέβαλες τοὺς λόγους μου εἰς τὰ ὀπίσω.* Καὶ πάλιν· Οὐαὶ δι' οὓς τὸ ὄνομά μου βλασφημεῖται. Καλὸν τὸ διδάσκειν, ἐὰν ὁ λέγων ποιῆ, ἵνα δι' ὧν λαλεῖ πράσσει καὶ δι' ὧν σιγᾷ γινώσκῃται. Μακάριος γὰρ οὐχ ὁ διδάξας ἀλλ' ὁ ποιήσας καὶ διδάξας.

724. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Πῶς οἱ ἐν τῷ κόσμῳ βιωτικοὶ νηστείας ἀμελοῦντες καὶ προσευχῆς καταφρονοῦντες, ἀγρυπνῶν ἀπεχόμενοι, πάσης βρώσεως ἐμπορούμενοι κατὰ τὰς ἐπιθυμίας αὐτῶν ποιοῦντες εἰς τὸ δοῦναι καὶ λαβεῖν ἀλλήλους κατεσθίοντες, ὅρκους καὶ ὀρκωμοσίαις τὸ πλεῖστον τῆς ἡμέρας ἀναλίσκοντες, οὐ πίπτουσιν, οὐδὲ λέγουσιν ὅτι ἡμάρτομεν, οὐδὲ τῆς κοινωνίας ἑαυτοῦς ἀφορίζουσιν, ἡμεῖς δὲ οἱ μοναχοὶ νηστείας καὶ ἀγρυπνίας καὶ χαμαικοιτίαις καὶ ξηροφαγίαις προσηλούμενοι καὶ πάσης ἀναπαύσεως σαρκικῆς ἐστερημένοι πενθοῦμεν καὶ [f. 320v^b] θρηνοῦμεν καὶ λέγομεν ὅτι ἀπολώλαμεν καὶ τῆς βασιλείας τῶν οὐρανῶν ἐκπεπτῶκαμεν καὶ τῆς γεέννης ὑπεύθυνοι ἐσμέν; Ὁ δὲ γέρον σπενάξας ἔφη· Καλῶς εἶπας, ἀδελφέ, ὅτι οὐ πίπτουσιν οἱ κοσμικοί, πεσόντες γὰρ ἅπασ ἐξαισίου καὶ χαλεπὸν πτώμα, οὔτε ἀναστῆναι δύνανται οὔτε ἔχουσιν ὄθεν πέσωσι.⁸ Τίς γὰρ ἐστὶ μέριμνα τῷ διαβόλῳ παλαίειν τοῖς ἀεὶ κάτω κειμένοις καὶ μηδέποτε ἀνισταμένοις; Οἱ μοναχοὶ ποτὲ μὲν νικῶντες ποτὲ δὲ νικώμενοι, πίπτοντες ἐγειρόμενοι, θλιβόντες θλιβόμενοι, πολεμοῦντες πολεμούμενοι ἀντιπαλαίουσι τῷ διαβόλῳ, οἱ δὲ κοσμικοὶ τῇ

¹ αὐτῶν] ἑαυτῶν V

² πρῶτος... τὸν καρπὸν] πρῶτος τὸν καρπὸν τῆς διδασκαλίας δρέψασθαι V

³ γῆϊνους] γῆϊνας V ⁴ δαπανῶν καὶ πλανώμενος] πλανώμενος καὶ δαπανῶν V

⁵ ὡς] ὅτι V ⁶ οἱ] om V ⁷ ἀναλαμβάνης] ἀναλαμβάνεις V ⁸ πέσωσιν V

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 πτώσει διὰ πολλήν ἄγνοιαν ἐναπομείναντες οὐδὲ γινώσκουσιν¹ ὅτι πεπτώκασιν. Ἴνα δὲ μάθης, τέκνον, ὅτι οὐ μόνον ἐγὼ τε καὶ σύ, οἱ δοκοῦντες μὲν² εἶναι μοναχοὶ μακρὰν δὲ ὄντες τῆς μοναχικῆς πολιτείας χρῆζομεν πενθεῖν αἰεὶ καὶ θρηνεῖν ἀλλὰ καὶ οἱ μεγάλοι πατέρες χρῆζουσι τοῦ [f. 321r^a] πένθους, τουτέστιν οἱ ἀσκηταὶ καὶ οἱ ἀναχωρηταί.³ Ἄκουε γοῦν⁴ συνετῶς καὶ γνῶθι τὸ ψεῦδος ἐκ τοῦ διαβόλου εἶρηκε γίνεσθαι⁵ ὁ Θεὸς καὶ τὸ ἐμβλέψαι γυναικί πρὸς τὸ ἐπιθυμῆσαι, μοιχείαν ἐλογίσαστο καὶ τὴν πρὸς τὸν πλησίον ὀργὴν φόνῳ παρείκασε⁶ καὶ ὑπὲρ ἀργοῦ ῥήματος λόγον διδόναι ἐφανέρωσε. Τίς οὖν τοιοῦτος ἄνθρωπος καὶ ποῦ αὐτὸν ζητήσομεν, ὁ καὶ ψεύδους ἀπείραστος καὶ πάσης κατ' ὄψιν ἐπιθυμίας ἀμύητος καὶ μηδέποτε ὀργισθεὶς τῷ πλησίον εἰκῆ, μηδὲ ἀργοῦ ῥήματος ὑπαίτιος εὐρεθεὶς ὥστε μὴ χρῆζειν μετανοίας; Τοῦτο οὖν γνῶθι,⁷ τέκνον, ὅτι ὁ μὴ ἑαυτὸν τελειώσας⁸ τῷ σταυρῷ, ἐπιδοὺς ἑαυτὸν δηλαδὴ φρονήματι ταπεινώσεως καὶ ἐξουδενώσεως⁹ καὶ ῥίψας¹⁰ ὑπὸ πάντων καταπατεῖσθαι καὶ καταφρονεῖσθαι, ἀδικεῖσθαι τε καὶ καταγελάσθαι, καὶ ταῦτα πάντα μετὰ εὐχαριστίας καὶ χαρᾶς διὰ τὸν Θεὸν ὑπομένειν καὶ μὴ ἐκδικεῖν¹¹ ὅλως [S f. 321r^b] τὰ ἀνθρώπινα, τουτέστι δόξαν ἢ τιμὴν ἢ ἔπαινον ἢ βρώσεως ἡδονὴν¹² τε καὶ¹³ πόσεως ἢ ἐνδύσεως, χριστιανὸς οὗτος οὐ δύναται γενέσθαι ἀληθινός. Ταῦτα ἀκούσας ὁ ἀδελφὸς ἔφη· Λοιπόν, πάτερ, περισσοτέρου κόπου καὶ μόχθου χρεία.

725. Ὁ ἀββᾶς Εἰρηναῖος εἶπε¹⁴ πρὸς τοὺς ἀδελφούς· Ἄγωνισώμεθα καὶ ὑπομείνωμεν πολεμούμενοι, στρατιῶται γὰρ ἐσμὲν τοῦ ἐπουρανίου βασιλέως Χριστοῦ.¹⁵ Καὶ ὡσπερ οἱ στρατιῶται τοῦ ἐπιγείου βασιλέως ἔχουσι *περικεφαλαίαν χαλκῆν*, ἔχομεν ἡμεῖς¹⁶ τὰ οὐράνια χαρίσματα, τὰς [V f. 285r] ἀρετὰς δηλαδὴ¹⁷ ἐκεῖνοι ἔχουσι *θώρακα ἀλυσιδωτόν*,¹⁸ ἡμεῖς πνευματικὸν τὸν τῆς πίστεως χαλκευθέντα ἡμῖν ὑπὸ τῆς θερμῆς τοῦ πνεύματος¹⁹ ἐκεῖνοι²⁰ λόγῃ, ἡμεῖς²¹ προσευχῆ· ἐκεῖνοι ἀσπίδα, ἡμεῖς τὴν εἰς Θεὸν ἐλπίδα· ἐκεῖνοι θυρεόν, ἡμεῖς τὸν Θεόν· ἐκεῖνοι ἐν τῷ πολέμῳ

¹ οὐδὲ γινώσκουσιν] καὶ μὴ δὲ εἰδότες V ² μὲν] om V

³ πατέρες χρῆζουσι... ἀναχωρηταί] πατέρες, οἱ ἀσκηταὶ καὶ ἀναχωρηταί, χρῆζουσι τοῦ πένθους V

⁴ γοῦν] om V ⁵ γίνεσθαι] om V ⁶ φόνῳ παρείκασε] φθόνῳ παρήκασεν V

⁷ γνῶθι] om V ⁸ τελειώσας] τελείως V

⁹ ἑαυτὸν δηλαδὴ... ἐξουδενώσεως] ἐν φρονήματι καὶ ἐξουδενώσεως V ¹⁰ ῥίψας] ἑαυτὸν add V

¹¹ ἐκδικεῖν corr] ἐκδικᾶν codd ¹² βρώσεως ἡδονὴν] ἡδονὴν βρώσεως V ¹³ τε καὶ] ἢ V

¹⁴ εἶπεν V ¹⁵ τοῦ ἐ. β. Χριστοῦ] Χριστοῦ τοῦ ἐ. β. V

¹⁶ ἔχομεν ἡμεῖς] ἢ δὲ ἡμετέρα στρατιὰ ἔχει περικεφαλαίαν V

¹⁷ τὰς ἀρετὰς δηλαδὴ] τὰς καλὰς ἀρετὰς V ¹⁸ ἀλυσιδωτόν V

¹⁹ ἡμεῖς πνευματικόν... τοῦ πνεύματος] καὶ ἡμεῖς ἔχομεν θώρακα πνευματικὸν πιστεὶ χαλκευόμενον V

²⁰ ἐκεῖνοι] ἔχουσι add V ²¹ ἡμεῖς] 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.”

N.725

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 ἐκχύουσιν, ἡμεῖς δὲ τὴν προαίρεσιν προσενέγκωμεν. Διὰ τοῦτο γὰρ καὶ ὁ ἐπουράνιος βασιλεὺς [S f. 321v^a] παρεχώρησε τοῖς δαίμοσι¹ πολεμεῖν ἡμῖν,² ἵνα μὴ ἐπιλανθανώμεθα τῶν εὐεργεσιῶν αὐτοῦ. Ἐν γὰρ τῇ ἀνέσει πολλάκις οἱ πολλοὶ τῶν ἀνθρώπων οὔτε ὅλως προσεύχονται, εἰ δὲ³ καὶ προσεύχονται,⁴ οὐ προσεύχονται τῷ ὄντι, ῥεμβόμενοι τυχόν ἢ καὶ συνεχόμενοι⁵ τὴν διάνοιαν, ὃ οὐδὲ προσευχὴν νομιστέον, ἐπεὶ μηδὲ εἰσακουστέαν ἡγήτεον⁶. Οἱ γὰρ μόνοις⁷ τοῖς χεῖλεσι προσλαλοῦντες Θεῷ⁸ τῷ δὲ κόσμῳ⁹ καρδιά διαλεγόμενοι, πῶς δῆτα¹⁰ εἰσακουσθήσονται; Ὄταν δὲ θλιβώμεθα, τότε νηφόντως¹¹ προσευχόμεθα καὶ πολλάκις τοῖς χεῖλεσι μὴ ψάλλοντες τῇ διανοίᾳ προσευχόμεθα, πρὸς αὐτὸν ἀναπέμποντες τὸ ῥῆμα τῆς καρδίας καὶ στεναγμοῖς αὐτῷ ὀμιλοῦντες. Τοίνυν καὶ ἡμεῖς, ἀδελφοί, μιμησώμεθα τοὺς τοῦ φθαρτοῦ βασιλέως στρατιώτας καὶ προθύμους πολεμήσωμεν. Μᾶλλον δὲ τοὺς τρεῖς παῖδας μιμησώμεθα καὶ τὴν κάμινον τῶν παθῶν ἀγνεῖα πατήσωμεν [S f. 321v^b] καὶ τοὺς ἄνθρακας τῶν πειρασμῶν τῇ προσευχῇ σβέσωμεν καὶ τὸν νοητὸν Ναβουχοδονόσορ τὸν διάβολον αἰσχύνωμεν καὶ τὰ σώματα ἡμῶν θυσίαν ζῶσαν¹² τῷ Θεῷ παραστήσωμεν καὶ τὸ εὐσεβὲς φρόνημα ὡς ὀλοκαύτωμα προσενέγκωμεν.

726. Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σιλουανὸν λέγων· Τί ποιήσω, ἀββᾶ; Πῶς κτήσομαι τὴν κατάνυξιν; Πάνυ γὰρ πολεμοῦμαι ὑπὸ τῆς ἀκηδίας καὶ τοῦ ὕπνου καί, ὅτε ἀνίσταμαι τῇ νυκτί, πολλὰ πικτεύω καὶ χωρὶς τοῦ ἤχου ψαλμὸν οὐ λέγω καὶ οὐ δύναμαι περιγενέσθαι τοῦ ὕπνου. Καὶ ἀπεκρίθη ὁ γέρον· Τέκνον, τὸ λέγειν σε τοὺς ψαλμούς μετὰ ἤχου πρώτη ὑπερηφανία ἐστὶ καὶ ἔπαρσις, τουτέστιν ἐγὼ ψάλλω, ὁ ἀδελφὸς οὐ ψάλλει. Τὸ γὰρ ὄσμα σκληρύνει τὴν καρδίαν καὶ παρῶνει καὶ οὐκ ἔῃ τὴν ψυχὴν κατασυγῆναι. Εἰ οὖν θέλεις εἰς κατάνυξιν ἐλθεῖν, ἄφες τὸ ὄσμα καί, ὅτε ἴστασαι τὰς εὐχὰς σου ποι[^aS f. 322r^a]ῶν, ὁ νοῦς σου τὴν δύναμιν τοῦ στίχου ἄς ἐρευνᾷ καὶ λογίζου ὅτι ἐνώπιον τοῦ Θεοῦ παρίστασαι τοῦ ἐξετάζοντος¹³ καρδίας καὶ νεφρούς. Καί, ὅτε ἀναστῆς ἐκ τοῦ ὕπνου, πρὸ πάντων δοξάσει τὸν Θεὸν τὸ στόμα σου, καὶ μὴ ἄρξη τοῦ κανόνος εὐθύς, ἀλλ' ἐξελθὼν ἕξω τοῦ κελλίου στιχολόγησον τὴν πίστιν καὶ τὸ *πάτερ ἡμῶν*

¹ τοῖς δαίμοσι] τοὺς δαίμονας V ² ἡμῖν] ἡμᾶς V ³ δὲ] om V

⁴ προσεύχονται] ἀλλ' add V

⁵ τῷ ὄντι, ῥεμβόμενοι τυχόν ἢ καὶ συνεχόμενοι] συνεχόμενοι ἢ καὶ ῥεμβόμενοι V

⁶ ὃ οὐδὲ προσευχὴν νομιστέον, ἐπεὶ μηδὲ εἰσακουστέαν ἡγήτεον] προσευχόμενοι ὡς μὴ προσευχόμενοι εὐρίσκονται V

⁷ μόνοις om V ⁸ τοῖς χεῖλεσι προσλαλοῦντες Θεῷ] Θεῷ λαλοῦντες τοῖς χεῖλεσι V

⁹ κόσμῳ] τῇ add V ¹⁰ δῆτα] om V ¹¹ νηφόντως] νηφόντες V

¹² ζῶσαν] om V ¹³ ἐξετάζοντος] ἐτάζοντος V

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 ἄρξαι τοῦ κανόνος ἄνετος ἄνετος,¹ στενάζων καὶ ἐνθυμούμενος τὰς ἀμαρτίας σου καὶ τὴν κόλασιν ἐν ἧ μέλλεις βασανίζεσθαι ἐν αὐτῇ. Καὶ λέγει ὁ ἀδελφός· Ἐγὼ, ἀββᾶ, ἐξ οὗ ἐμόνασα τὴν ἀκολουθίαν τοῦ κανόνος καὶ τὰς ὥρας καὶ τὰ τῆς ὀκταήχου ψάλλω. Καὶ λέγει ὁ γέρον· Διὰ τοῦτο καὶ ἡ κατάνυξις καὶ τὸ πένθος φεύγει ἀπὸ σοῦ. Ἐνόησον τοὺς μεγάλους πατέρας πῶς ἰδιῶται ὑπῆρχον καὶ μὴ ἐπιστάμενοι εἰ μὴ ὀλίγους ψαλμούς, καὶ οὔτε ἤχους οὔτε τροπάρια ἐγίνωσκον καὶ δίκην φωστήρων ἐν κόσμῳ [S f. 322r^b] ἔλαμψαν. Καὶ μαρτυρεῖ μου τῷ λόγῳ ὁ ἀββᾶς Παῦλος καὶ ὁ ἀββᾶς Ἀντώνιος καὶ ὁ ἀββᾶς Παῦλος [V f. 286r] ὁ ἀπλοῦς καὶ ὁ ἀββᾶς Παμβώ καὶ ὁ ἀββᾶς Ἀπολλῶς καὶ οἱ καθ' ἑξῆς, οἵτινες καὶ νεκροὺς ἤγειραν² καὶ κατὰ δαιμόνων τὴν ἐξουσίαν ἐδέξαντο, οὐκ ἐν ἄσμασι καὶ τροπαρίοις καὶ ἤχοις ἀλλ' ἐν προσευχῇ καὶ νηστείᾳ. Οὐ γὰρ ἡ καλλιέπεια τοῦ ἄσματος ὑπάρχει ἡ σώζουσα τὸν ἄνθρωπον, ἀλλ' ὁ φόβος τοῦ Θεοῦ καὶ ἡ τήρησις τῶν τοῦ Χριστοῦ ἐντολῶν. Τὸ γὰρ ἄσμα πολλοὺς εἰς τὰ κατώτατα τῆς γῆς κατήγαγεν οὐ μόνον κοσμικοὺς ἀλλὰ καὶ ἱερεῖς εἰς πορνείαν³ καὶ⁴ πάθη πολλὰ αὐτοὺς βοθρίσαν. Καὶ τὸ ἄσμα, τέκνον, τῶν κοσμικῶν ἐστὶ· διὰ τοῦτο γὰρ καὶ συναθροίζεται ὁ λαὸς ἐν ταῖς ἐκκλησίαις. Ἐνόησον, τέκνον, πόσα τάγματα εἰσὶν ἐν τῷ οὐρανῷ, καὶ οὐ γέγραπται περὶ αὐτῶν ὅτι μετὰ τῆς ὀκταήχου ψάλλουσιν ἀλλὰ τάγμα ἐν ἀκαταπαύστως τὸ ἀλληλουῖα ἄδουσιν, ἕτερον [f. 322v^a] τάγμα τὸ ἅγιος, ἅγιος, ἅγιος, Κύριος σαβαώθ, ἕτερον τάγμα εὐλογημένη ἡ δόξα Κυρίου⁵ ἐκ τοῦ τόπου καὶ ἐκ τοῦ οἴκου αὐτοῦ. Σὺ οὖν, τέκνον, ἀγάπησον τὴν ταπεινώσιν τοῦ Χριστοῦ καὶ πρόσεχε σεαυτὸν,⁶ φυλάττων σου⁷ τὸν νοῦν ἐν τῇ ὥρᾳ τῆς προσευχῆς, καὶ ὅπου δ' ἂν παραβάλης, μὴ δεικνύεις ἑαυτὸν ὡς ἀγχίνουν καὶ καθηγητὴν, ἀλλ' ἔσο ταπεινόφρων καὶ ὁ Θεὸς παρέχει σοὶ⁸ τὴν κατάνυξιν.⁹

727. Ἦλθε πρὸς τὸν ἀββᾶν Παλλάδιον ὁ ἄρχων θέλων θεάσασθαι αὐτόν· ἐνηχῆθη γὰρ τὰ περὶ αὐτοῦ. Καὶ λαβὼν ταχυγράφον ἐνετείλατο αὐτῷ λέγων· Ἐγὼ εἰσέρχομαι πρὸς τὸν ἀββᾶν, σὺ οὖν τὰ ὑπ' αὐτοῦ πρὸς με λαλούμενα σημειώσαι ἐν πάσῃ ἀσφαλείᾳ. Εἰσελθὼν δὲ ὁ ἄρχων λέγει τῷ γέροντι· Εὐξαι ὑπὲρ ἐμοῦ, ἀββᾶ, ὅτι πολλὰς ἔχω ἀμαρτίας.¹⁰ Λέγει ὁ γέρον· Μόνος ἀναμάρτητος Ἰησοῦς ὁ Χριστός. Λέγει ὁ ἄρχων· Ἄρα, ἀββᾶ, περὶ ἐκάστης ἀμαρτίας ἔχομεν δοῦναι δίκας; Λέγει ὁ γέρον· Γέγραπται ὅτι σὺ ἀποδώσεις ἐκάστῳ [f. 322v^b] κατὰ τὰ ἔργα αὐτοῦ.

¹ ἄνετος] semel V ² ἤγειραν] ἀνέστησαν in marg. V ³ πορνείαν] πορνείας V

⁴ καὶ] εἰς add V ⁵ Κυρίου] add V in marg. ⁶ σεαυτὸν] σεαυτῶ V

⁷ σου] τοσοῦτον V

⁸ παρέχει σοὶ] προσέχει σου V

⁹ τὴν κατάνυξιν] τὴν κατανύξει V

¹⁰ ἀμαρτίας] add V in marg

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 ὁ ἄρχων· Ἐρμῆνευσόν μοι τὸν λόγον. Λέγει ὁ γέρων· Αὐτερμήνευτος¹ ὑπάρχει. Ὅμως ἄκουσον λεπτομερῶς· Ἐθλιψας τὸν πλησίον; ἐκδέχου τὸ ἴσον. Ἦρπασας τὰ τῶν ὑποδεεστέρων²; Κατεκοντύλισας πένητας; Ἐλαβες πρόσωπον ἐν κρίσει; Κατήσχυνας; Ἐλοιδόρησας; Ἐσυκοφάντησας; Κατεψεύσω; Ἄλλοτρίοις ἐπεβούλευσας γάμοις; Ἐπιώρκησας;³ Ὅρια πατέρων μετατέθηκας;⁴ Κτήμασιν ὄρφανῶν ἐπήλθης; Χήρας ἐξέθλιψας; Τὴν παροῦσαν ἡδονὴν τῶν ἐν⁵ ἐπαγγελίαις ἀγαθῶν προετίμησας; Ἐκδέχου τούτων τὴν ἀντιμέτρῃσιν. *Ὅτι γὰρ σπείρει ἄνθρωπος, τοιαῦτα καὶ θερίζει.* Καὶ μέντοι καὶ εἴ τι τῶν ἀγαθῶν πέπρακταί σοι, κἀκείνων ἐκδέχου πολλαπλασίονας⁶ τὰς ἀνταποδώσεις,⁷ ὅτι σύ, φησίν,⁸ ἀποδώσεις ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Ταύτης μεμνημένος παρὰ πάντα τὸν βίον τῆς ἀποφάσεως δυνήση τὰ πολλὰ τῶν ἁμαρτημάτων διαφυγεῖν. Λέγει ὁ ἄρχων· Καὶ τί δεῖ [f. 323r^a] ποιεῖν, ἀββᾶ; Λέγει ὁ γέρων· Λογίζου τὰ αἰώνια καὶ ἀτελευτήτητα καὶ ἀδιάδοχα ἐν οἷς οὐκ ἔνι νύξ, ὅπου οὐκ ἔνι ὕπνος, τὸ τοῦ θανάτου μίμημα, ἐν ἧ οὐκ ἔνι βρώσις, οὐκ ἔνι πόσις, τὰ τῆς ἀσθενείας ἡμῶν ὑπηρετήματα, οὐκ ἔνι νόσος, οὐκ ἔνι ἀλγήματα, οὐκ ἰατρεῖα, οὐ δικαστήρια, οὐκ ἐμπορία,⁹ οὐ χρήματα, τῶν κακῶν ἢ ἀρχῆ, τῶν πολέμων ἢ ὑπόθεσις, ἢ ρίζα τῆς ἔχθρας, ἀλλὰ χώρα ζώντων, οὐκ ἀποθανόντων διὰ τῆς ἁμαρτίας, [V f. 287r] ἀλλὰ ζώντων τὴν ἀληθινὴν ζωὴν ἐν Χριστῷ Ἰησοῦ. Καὶ στενάξας ὁ ἄρχων λέγει· Ἀληθῶς, ἀββᾶ, οὕτως ἐστίν, ὡς εἴρηκας. Καὶ ὠφελῆθεις πάνυ ἀπῆλθεν εἰς τὰ ἴδια εὐχαριστῶν τῷ Θεῷ.

728. Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Μακάριον· Πάτερ, τί ἐστὶ τὸ καρτερεῖν καὶ εὐχεσθαι; Καὶ εἶπεν ὁ γέρων· Τὸ καρτερεῖν καὶ εὐχεσθαι ἐστὶ τὸ ὑπομένειν πάντα πειρασμὸν ἐρχόμενον, εἴτε παρὰ ἀνθρώπων εἴτε παρὰ δαιμόνων καθὼς γέγραπται· Ἐκαρτέρησα ὡς ἡ [S f. 323r^b] *τίκτουσα*, τουτέστιν ὑπέμεινα ὥστε οὖν καλὴ ἢ ὑπομονὴ καὶ καλὸν τὸ καρτερικῶς¹⁰ προσεῦχεσθαι. Ὅφειλομεν οὖν δέεσθαι τοῦ Θεοῦ, ἕως οὗ συνεργήσας βοήθησῃ ἡμῖν, ὅπως κατορθώσωμεν τὰ ἦθη ἡμῶν. Ξένον γὰρ μοναχῶν ξένον¹¹ τὸ ὀργίζεσθαι τῷ ἀδελφῷ αὐτοῦ καὶ πάλιν ξένον τὸ λυπεῖν τὸν πλησίον. Ἀλλὰ ἀληθῶς, κατὰ τὸ γεγραμμένον, ὀφείλομεν καὶ ποιεῖν καὶ λέγειν. Φησὶ γὰρ ὁ ἀπόστολος· Ὡσπερὶ καθάρματα¹² τοῦ κόσμου ἐγενήθημεν πάντων περίφημα ἕως ἄρτι καὶ τὸ ἡμεῖς μωροὶ διὰ Χριστὸν καὶ ἡμεῖς δοῦλοι ὑμῶν διὰ Ἰησοῦν. Ὅφειλομεν χαίρεσθαι ὅταν ἀτιμαζόμεθα

¹ αὐτερμήνευτος] ἀνερμήνευτος V ² τὰ τῶν ὑποδεεστέρων] τὸν ὑποδεέστερον V

³ ἐπιώρκησας om (?) V ⁴ μετατέθηκας] μετέθηκας V ⁵ ἐν] add V in marg

⁶ πολλαπλασίονας] πολλαπλασίους V ⁷ ἀνταποδόσεις V ⁸ φησίν] om V

⁹ ἐμπορία V ¹⁰ καρτερικῶς] καρτερῶς V ¹¹ ξένον om V (probably erased)

¹² ὥσπερὶ καθάρματα S V] ὡς περικαθάρματα I Cor 4.13

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 εὐφρασίαν ἠγεῖσθαι τὰς θλίψεις καὶ τὰς ἀδικίας τὰς διὰ τὸν Κύριον ἡμῖν γινομένας. Πέτρος ὁ ἀπόστολός ἐστιν ὁ λέγων· *Εἰ ὀνειδίξεσθε διὰ τὸ ὄνομα Κυρίου, μακάριοι ἐστέ, ὅτι τὸ πνεῦμα τῆς δόξης τοῦ Θεοῦ ἐφ' ὑμᾶς ἀναπαύεται.* Ὅταν οὖν ἀτιμάζησθε διὰ τὸν Θεόν, ἀγαλλιᾶσθε λέγοντες· Μακά[*f. 323v^a*]ριοι ἐσμέν, ὅτι κατηξιώθημεν ὑπὲρ τοῦ ὀνόματος τοῦ Θεοῦ ἀτιμασθῆναι. Οὐκ οἶδατε ὅτι ὀφείλουσι τὰ τέκνα μιμεῖσθαι τοὺς γονεῖς; Ὅφειλομεν γινῶναι ἀκριβῶς ὅτι τέκνα ἐσμέν τῶν ἁγίων ἀποστόλων. Παῦλος γὰρ βοᾷ καὶ λέγει· *Ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.* Τούτων οὖν ὄντες τέκνα ὀφείλομεν μιμεῖσθαι καὶ¹ τοὺς αὐτῶν² τρόπους καὶ τὰς πράξεις. Οὗτοι γὰρ μαστιζόμενοι ἔχαιρον, συκοφαντούμενοι ἀτάραχοι ἦσαν, καίπερ ἀκούοντες παρὰ Ἑλλήνων καὶ Ἰουδαίων ὅτι *οὗτοι εἰσὶν οἱ τὴν οἰκουμένην ἀναστατοῦντες ταῖς μαγείαις καὶ ταῖς φαρμακείαις αὐτῶν* καὶ ἐν πᾶσι τούτοις, οὐ μόνον οὐκ ἔλυπουντο ἀλλὰ καὶ καυχώμενοι ἔλεγον· *Λοιδορούμενοι εὐλογοῦμεν* καὶ τὰ ἐξῆς. Διὰ τοῦτο γὰρ καὶ ἐγράφησαν, ἵνα καὶ ἡμεῖς μιμησώμεθα καὶ ὑμεῖς οὖν ὅταν ὑβρίζησθε ἢ συκοφαντῆσθε³ ἢ⁴ πληγὰς λαμβάνητε, οὕτως ὀφείλετε διατίθεσθαι⁵ τῇ καρδίᾳ ὑμῶν,⁶ ὡς [*S f. 323v^b*] μεγάλα κερδήσαντες καὶ κοινωνοὶ καὶ συμμετοχοὶ τῶν ἀποστόλων καὶ τῶν ἁγίων μαρτύρων γενόμενοι καὶ μείζονα τούτων προσδοκᾶν, ἵνα καὶ μείζονα ᾧσι τὰ κέρδη. Ταῦτα ὀφείλουσιν οἱ χριστιανοὶ μελετᾶν, ἵνα γνωσθῶσιν ὅτι μαθηταὶ εἰσὶ τῶν ταῦτα κηρυζάντων, ἐξαιρέτως δὲ οἱ ταπεινοὶ μοναχοί, οἱ ἀποταξάμενοι τῷ κόσμῳ⁷ καὶ πᾶσι τοῖς⁸ ἐν τῷ κόσμῳ.

729. Ὁ ἄββᾶς Ἀπολλῶς, ὁ μαθητὴς τοῦ ἄββᾶ Σισόη, διηγήσατο ἡμῖν λέγων ὅτι ἐν ἀρχῇ, ὅτε εἰσηλθὼν πρὸς τὸν ἄββᾶν Σισόη, ἐποίησα τρία ἔτη πολεμούμενος ὑπὸ τῶν παθῶν καὶ μὴ ἐξαγγέλλων τῷ γέροντι. Ἐξαιρέτως δὲ ὠχλούμην ὑπὸ τοῦ ψεύδους καὶ τῆς καταλαλιᾶς καὶ τῆς κενοδοξίας. Ὁ δὲ γέρον οὐκ ἐπαύετο νουθετῶν με – ἦν δὲ ὁ πολὺς μου πόλεμος περὶ ἱερωσύνης-καὶ ἐδείκνυέ μοι ὄνειρα ὡς ὅτι ἐχειροτονούμην ἐπίσκοπος. Ὁ δὲ ἄββᾶς Σισόης οὐκ ἐπαύετο νουθετῶν καὶ [*V f. 288r*] ἐπιπλήττων με⁹ ὥστε με [*S f. 324r^a*] ἐκ τῆς πολλῆς ὀχλήσεως¹⁰ καὶ νουθεσίας αὐτοῦ ἀποδράσαι ἐξ αὐτοῦ καὶ ἀπιέναι εἰς Ἀλεξάνδρειαν πρὸς τοὺς κατὰ σάρκα συγγενεῖς μου, ὅπως χειροτονηθῶ καὶ γένωμαι πρεσβύτερος ἐν τῷ ναῷ τῆς Ἁγίας Θεοτόκου. Καὶ ἐν τῷ ἀπιέναι με ἐν τῇ ὁδῷ

¹ καὶ om V ² αὐτῶν om V ³ συκοφαντεῖσθε V ⁴ ἢ] καὶ V

⁵ ὀφείλετε διατίθεσθαι] ὀφείλομεν διακείσθαι V ⁶ ὑμῶν] ἡμῶν V

⁷ τῷ κόσμῳ] τὸν κόσμον V ⁸ πᾶσι τοῖς] τὰ V

⁹ νουθετῶν καὶ ἐπιπλήττων με] νουθετῶν 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 Sisoës related to us: "At first when I went to be with Abba Sisoës, 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 Sisoës 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

θεωρῶ ἄνδρα μακρὸν μὲν τῆ ἡλικίας, γυμνὸν δὲ ὄλον, μέλανα τὴν ιδέα, σαπρὸν¹ τῆ θεωρία, ἰσχυροκέφαλον, λεπτόπου, ἀσύνθετον, ἀγόνατον, κακοστοίβαστον, σιδηρόνυχια, πυρόφθαλμον, ὄλον συαγρώδη, ἀνδρόθηλυ, ἀσβολόχρου, παχύχειλον, μαστοὺς ἔχοντα γυναικός, μεγαλόρχη, σῶμα ἔχοντα ὡσπερ ὄνου.² Ἦν δὲ ἐπισειῶν μοι τὸ αὐτοῦ³ αἰδοῖον καὶ δεικνύων μοι τὰ ὀπίσθια ὡς σῶμα γυναικός. Ἐγὼ δὲ θεασάμενος αὐτὸν καὶ σφόδρα φοβηθεὶς κατεσφράγισα ἑμαυτὸν, αὐτὸς δὲ προσεγγίσας μοι⁴ περιπλακεὶς κατεφίλει με πυκνῶς λέγων· Τί κατασφραγίζῃ καὶ ἀποφεύ[*S f. 324r*^b]γεῖς με;⁵ Πάντως ἐμὸς εἶ καὶ φίλος μου ὑπάρχεις ποιῶν τὰ θελήματά μου, διὰ τοῦτο κἀγὼ ἦλθον συνοδοιπορησαί σοι, ἕως οὗ πληρώσω καὶ ποιήσω⁶ τὰ θελήματά σου. Διὰ τοῦτο καὶ ἀνδρόθηλος εἰμί,⁷ τὰ μὲν ἔμπροσθέ μου κιχρῶ τοῖς ψεύσταις καὶ ἐπιόρκοις καὶ καταλάλοις, τὰ δὲ ὀπισθε τοῖς κενოდόξοις καὶ ὑπερηφάνοις. Ἐγὼ δὲ μὴ ὑποφέρων τὴν αὐτοῦ δυσωδίαν ἄρας τὸ ὄμμα εἰς τοὺς οὐρανοὺς ἔκραξα λέγων· Ὁ Θεὸς διὰ τῶν εὐχῶν τοῦ ἀββᾶ⁸ Σισση λύτρωσαί με ἐκ τῆς ἀνάγκης ταύτης. Καὶ εὐθέως γέγονεν ὡσπερ⁹ γυνὴ πάνυ ὠραία καὶ εὐειδής καὶ γυμνώσασα αὐτὴν¹⁰ λέγει μοι· Ἀπόλασον τῶν ἐπιθυμιῶν σου, ἐπειδὴ πολλὰ με ἀνέπαυσας. Καὶ¹¹ ἐγὼ σχοινοπλόκος εἰμί, ὅσον σὺ παρέχεις τὰ λώματα, τοσοῦτον κἀγὼ πλέκω αὐτά¹², ἀλλ' ἐπειδὴ αἱ εὐχαὶ τοῦ φαγοπολίου¹³ ἀπελαύνουσί με, ἰδοὺ φεύγω¹⁴ ἀπὸ σοῦ. Καὶ εἶποῦσα ταῦτα¹⁵ [*S f. 324v*^a] γέγονεν ἄφαντος. Ἐγὼ δὲ ὑποστρέψας προσέπεσον τῷ γέροντι μου¹⁶ καὶ διηγησάμην αὐτῷ καὶ τοῖς ἀδελφοῖς τὰ συμβάντα μοι. Καὶ ποιήσας εὐχὴν ἐκαθέστην τοῦ λοιποῦ σὺν αὐτῷ.¹⁷

730. Ἀδελφὸς ἠρώτησε τινὰ τῶν πατέρων περὶ τοῦ λογισμοῦ τῆς βλασφημίας λέγων· Θλίβεται ἡ ψυχὴ μου, ἀββᾶ, ἀπὸ τοῦ δαίμονος τῆς βλασφημίας, ἀλλὰ ποιήσον ἔλεος, εἰπέ μοι πόθεν συνέβη μοι καὶ τί ποιήσω. Ἀπεκρίθη ὁ γέρον καὶ εἶπεν· Ὁ τῆς βλασφημίας λογισμὸς ἐπισυμβαίνει ἡμῖν ἐκ τοῦ καταλαλεῖν καὶ ἐξουδενοῦν καὶ ἐκ τοῦ κατακρίνειν, μᾶλλον δὲ δι' ὑπερηφανίαν καὶ ἐκ τοῦ ποιεῖν τινὰ τὰ θελήματα αὐτοῦ καὶ ἀμελεῖν τῆς προσευχῆς αὐτοῦ καὶ ἐκ τοῦ ὀργίζεσθαι καὶ θυμοῦσθαι, ἅπερ

¹ γυμνὸν... σαπρὸν] γυμνὸς δὲ ἦν, ὄλος μέλας τῆ ιδέα, σαπρὸς V

² ἰσχυροκέφαλον... ὡσπερ ὄνου] ἰσχυροκέφαλος, λεπτόπους, ἀσύνθετος, ἀγόνατος, κακοστοίβαστος, σιδηρόνυξ, πυρόφθαλμος, ὄλος συαγρώδης, ἀνδρόθηλος, ἀσβολόχρους, παχύχειλος, μαστοὺς ἔχων V

³ αὐτοῦ V ⁴ μοι] καὶ add V ⁵ με] om V ⁶ καὶ ποιήσω om V

⁷ εἰμί] καὶ add V ⁸ ἀββᾶ] ἀββᾶ μου V ⁹ ὡσπερ] om V ¹⁰ αὐτὴν] ἑαυτὴν V

¹¹ καὶ om V ¹² αὐτά] om V ¹³ φαγοπολίου] φαγοπολέου S, Σισση add V

¹⁴ ἰδοὺ φεύγω] om V ¹⁵ εἶποῦσα ταῦτα] ταῦτα εἶποῦσα V ¹⁶ μου om V

¹⁷ τοῦ λοιποῦ σὺν αὐτῷ] μετ' αὐτοῦ τὸ λοιπὸν V

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 Sisoës, 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

πάντα σημείον ἐστιν ὑπερηφανίας, ἣτις παρασκευάζει ἡμᾶς ἐν τοῖς προλαβοῦσι¹ πάθει τῆς κατα[*f.* 324ν^b]λαλιᾶς καὶ ἐξουδενώσεως καὶ κατακρίσεως πίπτειν² κἀκεῖθεν ὁ τῆς βλασφημίας γεννᾶται λογισμός. Ἐὰν οὖν χρονίσῃ ἐν τῇ ψυχῇ, παραδίδωσιν³ αὐτὸν ὁ δαίμων τῆς βλασφημίας εἰς τὸν τῆς πορνείας δαίμονα καὶ εἰς ἕκτασιν φρενῶν καὶ εἰ μὴ ἀνανήψῃ ὁ ἄνθρωπος ἀπόλλυται.

731. Εἶπε γέρων· Ὡσπερ τις ἀποθανῶν ἐν πόλει οὔτε τῆς φωνῆς τῶν ἐκεῖ ἀκούει οὔτε λαλιᾶς⁴ οὔτε ἤχου τινός,⁵ ἀλλὰ καθάπαξ ἀπέθανε καὶ μετατίθεται ἐν ἑτέρῳ τόπῳ, ἔνθα οὐκ εἰσὶ φωναὶ καὶ κραυγαί⁶ τῆς πόλεως ἐκείνης, οὕτω καὶ ὁ μονάζων, ἐπὶ ἐνδύσεται τὸ σχῆμα καὶ ἐξέλθῃ ἐκ τῆς πόλεως αὐτοῦ [*V f.* 289γ], ὀφείλει καὶ αὐτὸς καταλεῖψαι τοὺς γονεῖς καὶ οἰκείους καὶ συγγενεῖς καὶ μὴ ἐκδοῦναι ἑαυτὸν εἰς τὰς μερίμνας τοῦ βίου καὶ εἰς⁷ τὸν περισπασμὸν καὶ μόχθον αὐτοῦ καὶ τὰς ταραχὰς καὶ ζάλας τῆς ματαιότητος τοῦ ψυχοφθόρου κόσμου.⁸ Ἐὰν δὲ μετὰ τὸ μο[*f.* 325γ^a]νάσαι αὐτὸν μὴ ἐξέλθῃ ἐκ τῆς πόλεως ἢ τῆς κώμης αὐτοῦ, ἔοικε νεκρῷ κειμένῳ ἐν οἴκῳ καὶ ὀζέσαντι, οὕτινος πάντες οἱ ὀσφραίνετες ἀποφεύγουσιν ἀπ' αὐτοῦ.

732. Ὁ αὐτὸς εἶπε· Μοναχὸς μετὰ τὸ ἀποτάξασθαι αὐτὸν ἐκδοῦς ἑαυτὸν εἰς τὸν περισπασμὸν καὶ μόχθον τοῦ δυστήνου βίου τούτου καὶ εἰς τὸ δοῦναι καὶ λαβεῖν, ὁμοίος ἐστι πτωχῷ ἐνδεεῖ καὶ λειπομένῳ πᾶσαν χρεῖαν βιωτικὴν εἶτα ἀπὸ πολλῆς ἀθυμίας⁹ κενεμβατοῦντι¹⁰ καὶ λογιζομένῳ¹¹ πῶς τραφῇ καὶ ἐνδύσεται καὶ¹² τῷ ὕπνῳ ἑαυτὸν ἐκδεδωκότι¹³ καὶ ὀρώντι κατ' ὄναρ¹⁴ πλούσιον ἑαυτὸν¹⁵ ἀποβεβληκότα τοὺς ῥυπαροὺς χιτῶνας καὶ ἐνδεδυμένον ἱμάτια λαμπρά, καὶ ἐκ τῆς περιχαρείας ἐξυπνισθέντι καὶ ἐν χερσὶ τὴν πενίαν εὐρόντι.¹⁶ Οὕτω καὶ ὁ μοναχὸς ἐὰν μὴ νήψῃ, ἀλλὰ δαπανᾷ τὰς ἡμέρας [*f.* 325γ^b] αὐτοῦ ἐν περισπασμῷ χλευαζόμενος ὑπὸ τῶν λογισμῶν καὶ δαπανώμενος ὑπὸ τῶν δαιμόνων τῶν ἐμπαιζόντων αὐτόν, ὅτι διὰ τὸν Θεόν ἐστιν ὁ περισπασμὸς καὶ ὁ μόχθος αὐτοῦ, καὶ ἐν ὧρα τοῦ χωρισμοῦ τῆς ψυχῆς ἐκ τοῦ σώματος εὐρίσκει ἑαυτὸν ἐνδεεῖ καὶ πτωχὸν καὶ πένητα, λειπόμενον πάσης ἀρετῆς,

¹ προλαβοῦσι] προλεχθεῖσι V ² πίπτειν] om V ³ παραδίδωσιν] παραδίδει V

⁴ λαλιᾶς] λαλιάν V ⁵ ἤχου τινός] ἤχον V ⁶ φωναὶ καὶ κραυγαί] κραυγαὶ καὶ φωναὶ V

⁷ εἰς] om V ⁸ ζάλας... κόσμου] ζάλας καὶ τρικυμίας τοῦ ματαιοῦ κόσμου καὶ ψυχοφθόρου V

⁹ ἀθυμίας] ῥαθυμίας V

¹⁰ κενεμβατοῦντι] κενεμβατῶν V = step on emptiness, metaph. tread a void, make a vain attempt, lack solid foundation, lead a frivolous life

¹¹ λογιζομένῳ] λογιζόμενος V ¹² καί]εἶτα V in marg ¹³ ἐκδεδωκότι] ἐκδέδωκε V

¹⁴ ὀρώντι κατ' ὄναρ] ὄρα ἑαυτὸν ἐν ὄραματι V ¹⁵ ἑαυτὸν] om V

¹⁶ ἐξυπνισθέντι καὶ ἐν χερσὶ τὴν πενίαν εὐρόντι] ἐξυπνισθεὶς εὔρε τὴν ἐν χερσὶ πενίαν; V

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 ἀγαθῶν χορηγὸς τὸ νήφειν ἦν¹ καὶ προσέχειν ἑαυτῷ καὶ πόσων² κολάσεων ὁ περισπασμὸς τοῦ βίου ἐγένετο.³

733. Εἶπε πάλιν· Ὡσπερ κρέας, ἐὰν μὴ ἔχη ἄλας, σήπεται καὶ πολλῆς δυσωδίας μεμέστωται, ὥστε πάντας ὑποστρέφειν⁴ αὐτῶν τὰς ὄψεις ὑπὸ τῆς κακίστης⁵ ὁσμῆς καὶ σκώληκες ἔρπουσιν ἐν αὐτῷ ἐμφωλεύουσαι τε καὶ κατεσθίουσαι καὶ κατανεμόμεναι,⁶ ἐπὰν δὲ ἔλθῃ τὸ ἄλας, ἀναιροῦνται καὶ αὐτῶν νεκρωθέντων ὁμοῦ⁷ καὶ ἡ δυσωδία⁸ ἐπέπαυται τῆς τοῦ ἄλατος φύσεως ἀναιρετικῆς μὲν τῶν [f. 325v^a] σκωλήκων, ἀφανιστικῆς δὲ τῆς δυσωδίας ὑπαρχούσης,⁹ τὸν αὐτὸν τρόπον καὶ ὁ μοναχὸς ὁ ἐκδεδωκῶς¹⁰ ἑαυτὸν εἰς τὰ γήινα πράγματα καὶ εἰς τοὺς περισπασμούς,¹¹ μὴ ἡσυχάζων δὲ¹² ἐν τῷ κελλίῳ αὐτοῦ καὶ μὴ καθοπλίζων ἑαυτὸν τῷ φόβῳ τοῦ Θεοῦ καὶ μὴ μετέχων τῆς δυνάμεως τοῦ Θεοῦ, ἧτις ἐστὶν ἡ εὐχή καὶ ἡ ἀγρυπνία καὶ ἡ νηστεία – τὸ πνευματικὸν ἄλας-, σέσηπεν οὗτος¹³ καὶ δυσωδίας¹⁴ πολλῶν λογισμῶν ἐμπέπλησται πονηρῶν ὥστε ἀποστρέφεσθαι τὸ πρόσωπον τοῦ Θεοῦ καὶ τῶν ἀγγέλων ὑπὸ¹⁵ τῆς δεινῆς τῶν ματαίων λογισμῶν δυσωδίας καὶ τοῦ σκότους τῶν παθῶν τῶν ἐν τῇ τοιαύτῃ ψυχῇ ἐνεργούντων.¹⁶ Νόει τοίνυν σκώληκας¹⁷ τὰ πνεύματα τῆς πονηρίας καὶ τὰς δυνάμεις¹⁸ τοῦ σκότους,¹⁹ οἵτινες ἐμπεριπατοῦσι τοῖς λογισμοῖς ἡμῶν τοῖς πονηροῖς τε καὶ ῥυπαροῖς ἢ [f. 325v^b] μᾶς ὅλους κατανεμόμενοι, ἔρποντές τε καὶ ἐμφωλεύοντες ἐν ἡμῖν καὶ αὐτὴν ἡμῶν διαφθείρουσαι καὶ ἐξαφανίζουσαι τὴν ψυχὴν, ἐπὰν δὲ προσφύγῃ ὁ μοναχὸς πρὸς τὸν Θεὸν καὶ ἀποσπάσῃ ἀπὸ τοὺς περισπασμούς καὶ πιστεύσῃ ὅτι ὁ Θεὸς δύναται θρέψαι αὐτόν, τότε ἀποστέλλεται αὐτῷ τὸ ἄλας τὸ πνευματικόν, τὸ ἀγαθὸν καὶ φιλόνητον Πνεῦμα καὶ ἐλθόντος αὐτοῦ φυγαδεύονται τὰ πάθη.

¹ ἦν om V ² καὶ πόσων] πόσων δὲ V ³ ἐγένετο] ὑπάρχει V

⁴ ὑποστρέφειν] ἀποστρέφειν V ⁵ ὑπὸ τῆς κακίστης] ἐκ τῆς κακῆς V

⁶ ἐν αὐτῷ ἐμφωλεύουσαι τε καὶ κατεσθίουσαι καὶ κατανεμόμεναι] εἰς τὸ σέσηπὸς κρέας καὶ εἰς αὐτὸ νέμονται καὶ ἐσθίουσι καὶ ἐκεῖ φωλεύουσιν V

⁷ καὶ αὐτῶν νεκρωθέντων ὁμοῦ] καὶ ἀπόλλυνται οἱ ἔσω μενόμενοι σκώληκες V

⁸ δυσωδία] ὁσμὴ τῆς δυσωδίας V

⁹ τῆς τοῦ ἄλατος φύσεως ἀναιρετικῆς μὲν τῶν σκωλήκων, ἀφανιστικῆς δὲ τῆς δυσωδίας ὑπαρχούσης] ἡ φύσις γὰρ τοῦ ἄλατος ἀναιρετικὴ τῶν σκωλήκων ὑπάρχει καὶ τῆς δυσωδίας ἀφανιστικὴ V

¹⁰ ἐκδεδωκῶς] ἐκδιδούς V ¹¹ περισπασμούς] καὶ add V ¹² δὲ om V

¹³ οὗτος] om V ¹⁴ δυσωδίας] καὶ add V ¹⁵ ὑπὸ] ἀπὸ V

¹⁶ ἐνεργούντων] καὶ οἱ κακίστοι [+ λογισμοὶ in marg] τῇ διανοίᾳ add V

¹⁷ νόει τοίνυν σκώληκας] ὄρα τοὺς σκώληκας οἵτινες εἰσὶ V ¹⁸ τὰς δυνάμεις] αἱ δυνάμεις V

¹⁹ Post hac sic desinit V: ἐν αὐτῷ ἐμπεριπατοῦσι καὶ εἰς αὐτὸν νέμονται ἐν τοῖς ῥυπαροῖς λογισμοῖς καὶ ἔρπουσιν ἐν αὐτῇ φωλεύοντες καὶ αὐτὴν ἐσθίουσι καὶ ἀφανίζουσι καὶ φθείρουσιν ἐπὰν δὲ προσφύγῃ ὁ μοναχὸς πρὸς τὸν Θεὸν καὶ ἀποσπάσῃ ἀπὸ τοὺς περισπασμούς καὶ πιστεύσῃ ὅτι ὁ Θεὸς δύναται θρέψαι αὐτόν, τότε ἀποστέλλεται αὐτῷ τὸ ἄλας τὸ πνευματικόν, τὸ ἀγαθὸν καὶ φιλόνητον πνεῦμα καὶ [V f. 290r] 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 eradicated to the stench), in the same way, the monk who has dedicated himself to earthly matters and to distractions, not remaining in *hēsychia* 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 *logismoi* so that the face of God and of the angels is turned away from the terrible stench of the vain *logismoi* 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 *logismoi* 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 ἠρώτησε γέροντα λέγων· Πάτερ,¹ τί αἰνίττεται ὁ Προφήτης λέγων· Πολλοὶ λέγουσι τῇ ψυχῇ μου οὐκ ἔστι σωτηρία αὐτοῦ² ἐν τῷ Θεῷ αὐτοῦ; Καὶ εἶπεν ὁ γέρων· Τοὺς ἀκαθάρτους λογισμοὺς αἰνίττεται, τοὺς ἀποστασιάζοντας ἀπὸ³ τοῦ Θεοῦ τὴν ψυχὴν,⁴ ὅταν ἐν θλίψει γένωνται⁵ τῶν συμβαινόντων.

735. Εἶπε γέρων· Χρὴ φυγεῖν ἀπὸ πάντων τῶν ἐργαζομένων τὴν ἀνομίαν, κἂν φίλοι ὡσι κἂν συγγενεῖς⁶ κἂν ἀξίωμα ἱερέων ἢ βασιλέων [f. 326r^a] ἔχωσιν.⁷ Ἡ γὰρ τῶν ἐργαζομένων τὴν ἀνομίαν ἀποστασία φιλίαν ἡμῖν Θεοῦ καὶ παρρησίαν χαρίζεται.

736. Εἶπε πάλιν ὁ γέρων· Κρεῖσσον οἰκεῖν μετὰ τριῶν φοβουμένων⁸ τὸν Θεὸν ὑπὲρ μυρίου μὴ φοβουμένου. Ἐν γὰρ ταῖς ἐσχάταις ἡμέραις ἐν τοῖς κοινοβίοις εἰς τοὺς ἑκατὸν τὸ πολὺ εὐρεθήσονται ὀλίγοι⁹ οἱ σωζόμενοι, εἰς δὲ τοὺς πεντήκοντα λογίζομαι ὀλιγώτεροι. Πάντες γὰρ τραπήσονται φιλοῦντες τραπέζας καὶ τὴν γαστριμαργίαν. Πολλοὶ κλητοί, ὀλίγοι δὲ ἐκλεκτοί. Φιλοῦσι δὲ πάντες καὶ τὴν φιλαρχίαν καὶ τὴν φιλαργυρίαν.

737. Ὁ αὐτὸς εἶπεν· Οὐ συμφέρει μετὰ παρανομοῦντων κολλᾶσθαι οὐκ ἐν ἐκκλησίᾳ, οὐκ ἐν ἀγορᾷ, οὐκ εἰς βουλὴν, οὐκ εἰς δικαστήριον, οὐδ' ὄλως οὐδὲ ἀλλαχοῦ. Χρὴ γὰρ εἰς τὸ παντελὲς τῆς τῶν παρανομοῦντων κοινωνίας ἀπέχεσθαι. Πᾶς γὰρ πα[f. 326r^b]ράνομος ἀποστροφῆς ἄξιος καὶ κολάσεως αἰωνίου μέτοχος.

738. Εἶπε γέρων· Οὐδὲν πτωχότερον διανοίας ἐκτὸς τοῦ Θεοῦ φιλοσοφοῦσης τὰ τοῦ Θεοῦ. Ὅφειλει γὰρ ὁ διδάσκων εἶτε ἐν ἐκκλησίᾳ εἶτε ἐν κελλίῳ ἵνα αὐτὸς ποιήσῃ πρῶτον ἃ λέγει καὶ διδάσκει. Τὸν κοπιῶντα γὰρ, φησί, γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.

¹ Πάτερ om V ² αὐτοῦ] αὐτῷ V, om Ps 3,3 ³ ἀπὸ om V

⁴ τὴν ψυχὴν] ἐν τῇ ψυχῇ V ⁵ γένωνται] γένηται V

⁶ ὡσι κἂν συγγενεῖς] ἢ συγγενεῖς ὑπάρχωσι V ⁷ ἔχωσιν] κέκτανται V

⁸ τριῶν φοβουμένων] τρεῖς φοβουμένους V ⁹ ὀλίγοι] om V

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. Εἶπε πάλιν ὅτι προσήκει τῷ μοναχῷ μὴ περὶ δένδρα¹ εἶναι εὐκλωνα² ἢ σύσκια καλλίροα ἢ λειμῶνας παμποικίλους ἢ πρὸς κηπεῖοις καὶ λαχάνοις παντοδαποῖς ἢ ἐν οἰκίαις εὐπρεπέσι ἢ διατριβῶν ἐνθυμήσεσι γυναικῶν, μὴ πανηγυρικόν, μὴ μεμνησθαὶ φιλοτιμιῶν, μὴ ποίμνης προβάτων μηδὲ περὶ βοῶν ἀγέλας ἀσχολῆσαι τὸν νοῦν καὶ τῷ δεῖσθαι τῶν ἀναγκαίων εὐχάριστον καὶ ξένην ἠγεῖσθαι τὸν βίον ὁδὸν πάσης σαρκικῆς διαθέσεως ἔρημον [f. 326^a]. Ἐὰν δὲ χαυνώσας ὁ μοναχὸς ἑαυτὸν τοῖς τοιοῦτοις ἐμπλακῆ, οὔτε φίλος τοῦ Θεοῦ γενέσθαι ἰσχύει, οὔτε τοῦ ψόγου τῶν ἀνθρώπων ἀποδράσαι. Ἀπαιτεῖ γὰρ ἑαυτὸν μάχεσθαι περὶ ὄρων καὶ διὰ τὰς λαμπρὰς οἰκίας, μεγιστάνους ὑποδέχεται καὶ διὰ τοὺς κήπους ὑπὸ πάντων ὀχλεῖται καὶ διὰ τὰ ποίμνια δουλοῦται καὶ διὰ τοὺς βόας μισθοῦται καὶ διὰ τὰς ἀρούρας καὶ τοὺς ἀγρούς διαπληκτίζεσθαι ἐπιχειρεῖ καὶ διὰ τοὺς ἀμπελῶνας καὶ τὰς αὐτῶν ἀρδεῖας εἰς ἔχθρας ἐμπλέκεται. Ἐλυσέ τις τῆς ἀμπέλου τὸν τέρμονα³ καὶ τῷ οἰκείῳ προσεκλήρωσεν, ἄλλος τῆ χώρα προσαφῆκε τὸ κτῆνος, ἄλλος τὸ ὕδωρ ἐπιρρέον τῷ κήπῳ μετήγαγεν. Οὐκοῦν λυπήσῃ δεῖ καὶ μαχέσασθαι καὶ τῶν μαινομένων χεῖρονα διαπράξασθαι καὶ ἄρχοντας πρὸς ἐπικουρίαν μετακαλέσασθαι. Τί γὰρ ὠφελεῖται μοναχὸς ἀποταξάμενος μὲν [f. 326^b] τῷ βίῳ καὶ τοῖς βιωτικοῖς πάλιν ἐμπλεκόμενος πράγμασιν. *Οὐδεῖς, φησί, στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις.* Οὐκοῦν ἀρξώμεθα ἀναχωρεῖν τῶν πραγμάτων, καταφρονήσωμεν χρημάτων, ἀποστῶμεν ἀπάντων τῶν βυθιζόντων τὸν νοῦν καὶ ὑποβρύχιον ποιούντων αὐτόν, ἀπορρίψωμεν τὸν πονηρὸν φόρτον, ἵνα μικρὸν ἀναπνεύσῃ τὸ πλοῖον, ἵνα καὶ ὁ κυβερνήτης τῆς ψυχῆς ἡμῶν νοῦς δυνηθεῖ πάντως μετὰ τῶν συμπλεόντων αὐτῷ διασωθῆναι πρόποτε λογισμῶν.

740. Διηγῆσατο ἡμῖν ὁ ἀββᾶς Θεωνᾶς περὶ τοῦ ἀββᾶ Μαρκέλλου ὅτι ἦν ἡσυχάζων ὁ ἀββᾶς Μάρκελλος πλησίον κώμης μεγάλης, ἐν τοῖς μέρεσι τοῦ Λιβάνου ἐν σπηλαίῳ τινὶ ὑπὸ τὴν πόδωσιν τοῦ ὄρους. Ἦν δὲ ὁ ἀββᾶς Μάρκελλος πάνυ πραῦς καὶ ἐπιεικῆς καὶ εὐλαβῆς καὶ ἀγνὸς καὶ σώφρων. Πολλὴν δὲ πίστιν καὶ πόθον ἔσχον οἱ ἄνδρες τῆς κώμης εἰς αὐτόν, [f. 327^r^a] ὥστε καὶ πολλοὺς προστρέχειν αὐτῷ καὶ διδάσκεσθαι ὑπ' αὐτοῦ. Ποίησας τὲ ἐν τῷ τοιοῦτῳ τόπῳ⁴ ἔτη ἕξ πολλοὺς πειρασμοὺς ὑπέστη ἐκεῖσε ὁ γέρον, ὡς μοι θεθάρρηκεν, ὑπὸ τῶν δαιμόνων⁵ θελόντων αὐτόν⁶ ἐξῶσαι⁷ τὸ⁸ τοῦ σπηλαίου καὶ τὴν ἡσυχίαν παρεμποδίσαι,⁹ ἀλλ' οὐκ ἴσχυσαν.

¹ δένδρα] δένδρων V ² εὐκλωνα corr] εὐκλονα S εὐκλώνων V

³ τέρμων –ονος = boundary, edge ⁴ τοιοῦτῳ τόπῳ] τόπῳ τούτῳ V

⁵ ὡς μοι θεθάρρηκεν, ὑπὸ τῶν δαιμόνων] ὑπὸ τῶν δαιμόνων ὡς μοι θεθάρρηκεν V

⁶ αὐτόν] om V ⁷ ἐξῶσαι] ἐξεῶσαι V ⁸ τὸ om V

⁹ τὴν ἡσυχίαν παρεμποδίσαι] ἐμποδίσαι τῆς ἡσυχίας V

N.739

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."

N.740

Abba Theonas told us [this] about Abba Marcellus: that Abba Marcellus was living in *hēsychia* 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] *hēsychia*. 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 γὰρ¹ πάντα πειρασμὸν ὑπὸ τῶν δαιμόνων αὐτῷ ἐπεισφερόμενον² ῥῶον ἐνέγκαι οἷς ἐγίνετο.³ Ἐσχάτως οὖν⁴ μετασχηματισθεὶς δῆθεν ὁ δαίμων⁵ ὡς εἰς τὸν γέροντα, ἤρξατο ἀπατᾶν τὰς γυναῖκας τῶν ἐν τῇ πόλει οἰκούντων πρῶτ⁶ ἔσπερας ζητῶν συγγενέσθαι αὐταῖς καὶ ὁμιλῶν αὐταῖς⁷ ὁμιλίας ἀπρεπεῖς, πείθων αὐτάς ὅτι οὐκ ἔστι τὸ λάθρα πορνεύειν ἁμαρτία. Ταῦτα οὖν ὁ δαίμων οὐχ ἅπαξ οὐδὲ δις ἀλλὰ⁸ καὶ πλειστάκις ποιῶν διετέλει.⁹ Ὅπου δ' ἂν ἑώρα γυναῖκα βαδίζουσιν κατὰ μόνας μετασχηματιζόμενος¹⁰ ὠμίλει¹¹ [f. 327r^b] αὐτῇ. Αἱ δὲ γυναῖκες ἀπελθοῦσαι τοῖς ἰδίοις ἀνδράσιν ἀνήγγειλαν καὶ διεφημίσθη ὁ λόγος ἐν τῇ κώμῃ¹² καὶ συνηθορίσθησαν οἱ¹³ τῆς πόλεως ἐν τῷ κυριακῷ καὶ προσκαλεσάμενος ὁ περιοδευτῆς¹⁴ τὰς γυναῖκας ἠρώτα μαθεῖν τὸ ἀληθές, εἰ ἄρα οὕτως ἔχει. Αἱ δὲ γυναῖκες πλείους τῶν εἴκοσι ὑπῆρχον αἴτινες καὶ¹⁵ διεβεβαιοῦντο λέγουσαι· Οὐχ ἅπαξ οὐδὲ δις ἀλλὰ καὶ πλειστάκις ἐβιάσατο ἡμᾶς πρὸς τὸ συγγενέσθαι ἡμῖν. Ταῦτα ἀκούσας ὁ περιοδευτῆς σὺν τῷ κλήρῳ μὴ νοήσας πανουργίαν εἶναι τοῦτο τοῦ δαίμονος, ἀπέστειλε¹⁶ νεανίσκους πρὸς τὸ κακιγκάκως¹⁷ ἐκδιῶσαι τὸν γέροντα. Ἀπελθόντες δὲ οἱ νεανίσκοι ῥοπάλοις αὐτὸν παίοντες¹⁸ τίλλοντες καὶ¹⁹ τὰς τρίχας τοῦ πώγωνος αὐτοῦ ἀνέσπασαν²⁰ καὶ σύροντες τοῦ σπηλαίου ἐξέβαλον²¹ καὶ τύψαντες²² αὐτὸν σφοδρῶς κατέλιπον²³ μέσον τῆς ὁδοῦ ἡμιθνήτα²⁴ γενόμενον.²⁵ Παρερ[*f.* 327v^a]χόμενοι δὲ τινες τῶν ἀπὸ τῆς Βηρυτοῦ εὔρον τὸν γέροντα ἐρριμμένον καὶ τὸ αἷμα ἐκ τῶν πληγῶν ποταμηδὸν²⁶ περιρρέον αὐτῷ.²⁷ Ἡρώτων δὲ²⁸ μαθεῖν τὰ συμβάντα αὐτῷ. Ὁ δὲ γέροντος παρεκάλει αὐτοὺς ὅπως βαστάσαντες αὐτὸν ἀπενέγκωσιν ἐν τῷ σπηλαίῳ. Οἱ δὲ ἄνδρες εἰζαντες ἀνήνεγκαν βαστάξαντες²⁹ αὐτὸν ἔνθα ἦν τὸ πρότερον. Οἱ δὲ τῆς κώμης ἄνδρες μαθόντες ὅτι ἐν τῷ σπηλαίῳ ὑπάρχει, ἐρχόμενοι ὕβριζον καὶ ἐλοιδόρουν αὐτόν. Ἐγὼ δέ, φησὶν, ὑπέμενον εὐχαριστῶν

¹ γὰρ] δὲ V ² ἐπεισφερόμενον] ἐπερχόμενον V ³ ἐνέγκαι οἷς ἐγίνετο] ὑπήνεγκεν V

⁴ οὖν] δὲ V ⁵ δῆθεν ὁ δαίμων] ὁ δαίμων δῆθεν V ⁶ πρῶτ] add καὶ in marg V

⁷ αὐταῖς] αὐτάς S ⁸ οὐδὲ δις ἀλλὰ] ἀλλὰ δεῖς [*sic*] V ⁹ διετέλει] om V

¹⁰ μετασχηματιζόμενος] ὁ δαίμων add V ¹¹ ὠμίλει] ὁμίλει V ¹² κώμῃ] πόλει V

¹³ οἱ om V

¹⁴ περιοδευτῆς = priest entrusted with visiting and supervising of country districts (Lampe)

¹⁵ καὶ om V ¹⁶ ἀπέστειλε] ἀπέστειλαν V

¹⁷ κακιγκάκως (also κακηγκάκως) = wretchedly] κακηγκάκως V

¹⁸ ῥοπάλοις αὐτὸν παίοντες] ἔπαισαν τὸν γέροντα ῥοπάλοις καὶ V

¹⁹ καὶ om V] ἀνέσπασαν add V ²⁰ ἀνέσπασαν] om V

²¹ σύροντες τοῦ σπηλαίου ἐξέβαλον] σύραντες αὐτὸν ἐξέβαλον τοῦ σπηλαίου V

²² τύψαντες] τυπτήσαντες V ²³ κατέλιπον] αὐτὸν add V ²⁴ ἡμιθνήτα] ἡμιθνήτα V

²⁵ γενόμενον om V ²⁶ ποταμηδὸν] ποταμιδὸν V ²⁷ αὐτῷ] om V

²⁸ Ἡρώτων δὲ] Οἱ δὲ Ἡρώτων αὐτόν V ²⁹ βαστάξαντες 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 along 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. Ποιήσας οὖν ἐν τῷ σπηλαίῳ μῆνας ιη'¹ ὑπὸ πάντων χλευαζόμενος καὶ ὑβριζόμενος καὶ εὐχὰς ὑπὲρ αὐτῶν τῷ Θεῷ ἀναπέμπων ὅπως αἱ ψυχαὶ αὐτῶν σωθῶσι, μετὰ ταῦτα ἀπεκαλύφθη τῷ περιοδευτῇ δι' ὀνείρων τὰ τῆς φαντασίας. Ἦρξαντο δὲ καὶ οἱ νεανίσκοι καὶ αἱ [f. 292r V] γυναι[^bf. 327v]κες δαιμονῶν καὶ ἀφρίζειν. Καὶ γνόντες οἱ τῆς κώμης ἐξήλθον σὺν γυναιξὶ καὶ παιδίοις πρὸς τὸ εὐλογηθῆναι αὐτοὺς παρ' ἑμοῦ. Ἐγὼ δὲ ἀποδράσας ἐξ αὐτῶν, ἔλθὼν κατῴκησα ἐν τῷ ὄρει τῆς Νιτρίας.² Καὶ ἔλεγέ μοι ὁ γέρων³ Ἀββᾶ Θεωνᾶ,⁴ εἰ βούλει ἀνενοχλήτως παρελθεῖν τὰς ἡμέρας τῆς ζωῆς σου καὶ μὴ εὐρεῖν τοὺς δαίμονας πρόφασιν κατὰ σοῦ, μὴ οἰκίσης πλησίον πόλεως⁵ ἢ κώμης καὶ ἀναπαύση.⁶

74I. Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Παλλάδιον λέγων· Πάτερ, εἶπόν⁷ μοι τί ποιήσω, ὅτι τρία ἔτη ἔχω νηστεύων ζευγάρια ζευγάρια καὶ οὐ δύναμαι ἀπαλλαγῆναι τοῦ δαίμονος τῆς πορνείας; Καὶ εἶπεν ὁ γέρων· Τέκνον, Ἥσαϊας πρὸς τοὺς Ἰσραηλίτας⁸ οὕτως ἔφη⁹ Ἀναβόησον ἐν ἰσχύϊ καὶ μὴ φείση, καὶ ὡς σάλπιγγα ὑψωσον τὴν φωνὴν σου καὶ ἀνάγγειλον τῷ λαῷ τὰς ἀμαρτίας αὐτῶν καὶ τῷ οἴκῳ Ἰακώβ τὰς ἀνομίας αὐτῶν [f. 328r^a]. Ἐμὲ ἡμέραν ἐξ ἡμέρας ζητοῦσι καὶ ἐγγίζειν τῷ θεῷ ἐπιθυμοῦσι λέγοντες· Τί ὅτι ἐνηστεύσαμεν καὶ οὐκ ἔγνωσ, ἐταπεινώσαμεν τὰς ψυχὰς ἡμῶν καὶ οὐκ εἶδες; Ἀπεκρίθη λέγων αὐτοῖς ταῦτα· Ὅτι ἐν ταῖς ἡμέραις τῶν νηστεῶν ὑμῶν εὐρίσκεσθε ποιοῦντες τὰ θελήματα ὑμῶν, καὶ τοὺς ὑποχειρίους ὑμῶν¹⁰ κακοποιοῦντες καὶ πάντας τοὺς ὑπεναντίους ὑμῶν κατανύσσετε,¹¹ καὶ νηστεύετε εἰς κρίσεις καὶ μάχας ὥστε ἀκουσθῆναι ἐν Κυρίῳ τὴν φωνὴν ὑμῶν. Οὐ ταύτην τὴν νηστείαν ἐξελεξάμην λέγει Κύριος, οὐδ' ἂν κάμψης ὡς κρίκον τὸν τράχηλόν σου καὶ σάκκον καὶ σποδὸν ὑποστρώσης οὐδ' οὕτως κληθήσεται νηστεία δεκτὴ. Σὺ οὖν, τέκνον, νηστεύων, πῶς διάγει; Λέγει αὐτῷ· Ἐγὼ ἀπὸ πρωΐας βρέχω θαλλία καὶ ἐργαζόμενος μελετῶ ψαλμούς. Καὶ ὅτε τελέσω μαλάκιον, εὔχομαι. Καὶ πρὸς τῇ μεσημβρίᾳ ὀλίγον καθεύδω καὶ ἀναστὰς ἐξέρχομαι τοῦ κελλίου καὶ [f. 328r^b] πάλιν ἐργάζομαι ἕως οὗ ποιήσω τρία μαλάκια. Καὶ ἐσπέρας καταλαβούσης εὔχομαι καὶ ποιήσας ἑκατὸν μετανοίας κοιμῶμαι καὶ εἰς τὸν κανόνα ἐγείρομαι καὶ τῇ δευτέρᾳ ἡμέρᾳ ὥραν ἐνάτην¹² ποιῶ ἐψητὸν καὶ ἐσθίω κόρου. Καὶ λέγει ὁ γέρων· Τοῦτο, τέκνον, οὐκ ἔστι¹³ νηστεία. Ἐὰν γὰρ νηστεύης ἀπὸ

¹ ιη'] ὀκτωκαίδεκα V ² Νιτρίας con] Νητρίας S and V ³ γέρων] αὐτός V

⁴ Ἀββᾶ Θεωνᾶ] Ἀββᾶς Θεωνᾶς V] ὅτι add V ⁵ πόλεως] πόλεων V

⁶ ἀναπαύση] ἀναπαύσει V ⁷ εἶπόν] εἶπέ V ⁸ τοὺς Ἰσραηλίτας] τὸν Ἰσραήλ V

⁹ ἔφη] ἔφη πρὸς αὐτόν S ¹⁰ ὑμῶν] ἡ-V

¹¹ κατανύσσετε V] κατανύσσεται S] ὑπονύσσετε Is 58.3

¹² ἐνάτην] ἐνάτην V ¹³ ἔστι] ἔνι 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.”

N.741

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

βρωμάτων καὶ τινὰ κακολογῆς ἢ κατακρίνης ἢ μνησικακῆς ἢ πονηροῦς λογισμοὺς δέχεσαι ἢ κατ' ἔννοιαν ἐπιθυμεῖς¹ τι τοιοῦτον, πολὺ συμφέρει σοὶ τὴν ἡμέραν πέμπτον ἐσθίειν καὶ τούτων φείσασθαι ἢ μὴ γευσάμενον ἐκείνων ἐμφορῆσθαι.² Τίς γὰρ ὠφέλεια βρωμάτων ἀπέχεσθαι πάσης δὲ ἄλλης ἐπιθυμίας ἐμφορεῖσθαι; Οὐκ οἶδας ὅτι πᾶς ὁ τὴν ἐπιθυμίαν αὐτοῦ πληρῶν κατ' ἔννοιαν καὶ ἐκτός τῶν ἕξωθεν βρωμάτων ἤδη κεκόρεσται καὶ μεθύει; Ἄλλ' εἰ θέλεις ἐγκρατεύσασθαι καὶ νηστεῦσαι, ἴνα ἡ νηστεία σου [f. 328v^a] δεκτὴ ᾖ τῷ Θεῷ, πρὸ πάντων φύλαξαι νηστεύειν ἀπὸ παντός ῥήματος πονηροῦ, ἀπὸ πάσης καταλαλιᾶς καὶ κατακρίσεως καὶ ἀπὸ ἀκοῆς πονηρᾶς, καὶ καθάρισόν σου τὴν καρδίαν ἀπὸ παντός μολυσμοῦ σαρκὸς καὶ πνεύματος καὶ πάσης μνησικακίας καὶ αἰσχροκερδεῖας. Καὶ ἐν ἡμέρᾳ ἧ νηστεύεις, ἀρκέσθητι ἄρτω καὶ ὕδατι καὶ λαχάνοις εὐχαριστῶν τῷ Θεῷ, συμψηφίσας δὲ τὴν δαπάνην τοῦ ἀρίστου οὐ ἔμελλες ἐσθίειν κατ' ἐκείνην τὴν ἡμέραν, δὸς ἀδελφῷ πτωχῷ ἐπιξενουμένῳ ἢ χήρᾳ καὶ ὀρφανῷ, ἴνα³ [f. 293r V] εἰληφῶς καὶ ἐμπλήσας τὴν ἑαυτοῦ ψυχὴν εὔξεται ὑπὲρ σοῦ πρὸς Κύριον. Δάμασόν σου τὸ σῶμα ἐν πλήθει μετανοιῶν καὶ ἀγρυπνιῶν ἐν κρυπτῇ μελέτῃ⁴ καθήμενος δὲ ἀφύπνωσον· ἔασον δὲ καὶ τὰ μαλακία καὶ ἐπιλαβοῦ τὰς σπιρίδας. Ἡ γὰρ νεότης, ἐὰν μὴ διὰ πολλοῦ κόπου καὶ μόχθου,⁵ νηστείας καὶ ἀγρυπνίας, χαμαικοιτίας τε καὶ ξηροφαγίας ἑαυτὴν παιδαγωγήσῃ, οὐ δύναται ἐκ τοῦ τῆς πορνείας ἀποδράσαι δαίμονος. Διὰ τοῦτο καὶ οἱ πατέρες ἡμῶν τοὺς [f. 328v^b] νέους οὐκ ἐθέσπισαν ἐν κελλίῳ καὶ ἡσυχαστηρίοις τόποις καθέζεσθαι ἀλλ' ἐν κοινοβίοις, καὶ οὐ μαλακὰ ἀλλὰ ῥακῶδη⁶ καὶ τραχεῖα φοροῦντας καὶ ἐν πάσῃ ἀσφαλείᾳ κρατεῖσθαι ὑπὸ τῶν προεστῶτων. Ἡ γὰρ ἀργία καὶ ἡ ἄνεσις καὶ τὸ ἐσθίειν δις τῆς ἡμέρας καὶ ὁ ὕπνος οὐ μόνον τὸν τῆς πορνείας δαίμονα ἀλλὰ καὶ τὸν τῆς ἀκηδίας καὶ τὸν τῆς κενοδοξίας καὶ ὑπερηφανίας ἡμῖν ἐπιφέρειν εἰώθασιν.

742. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Τί ποιήσω, ἀββᾶ, ὅτι ὅταν ἴδω τινὰ ἀμαρτάνοντα μισῶ αὐτόν, καὶ ἐὰν ἀκούσω περὶ ἀδελφοῦ ἀμελοῦς κατα⁷ κρίνω αὐτόν καὶ ἀπόλλω μου τὴν ψυχὴν; Καὶ εἶπεν ὁ γέρον· Ὅταν ἀκούσης τι τοιοῦτον, ἀποπήδα ταχέως ἀπὸ τοῦ λογισμοῦ τούτου καὶ τρέχε ἐπὶ τὴν ἔννοιαν τῆς ἡμέρας ἐκείνης τῆς φοβερᾶς καὶ ἀναλογίζου παρὰ σεαυτῷ τὸ βῆμα τὸ φρικῶδες, τὸν δικαστὴν τὸν ἀδέκαστον, τοὺς ποταμοὺς τοῦ πυρός, τοὺς πρὸ τοῦ βήματος ἐκείνου συρομένους καὶ

¹ ἐπιθυμεῖς]-ῆς V ² ἐμφορῆσθαι]-εἶσθαι V ³ ἴνα] ὁ add V ⁴ μελέτα V

⁵ μόχθου] καὶ add V ⁶ ῥακκῶδη V

⁷ μισῶ αὐτόν, καὶ ἐὰν ἀκούσω περὶ ἀδελφοῦ ἀμελοῦς κατα-] 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 be 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 *hēsychia*, 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

σφοδρότατον¹ κοχλάζοντας² τῆ φλογί [f. 329r^a], τὰς ἠκονημένας ῥομφαίας, τὰς ἀποτόμους τιμωρίας, τὴν κόλασιν τὴν οὐκ ἔχουσιν τέλος, τὸν ζῶφον³ τὸν ἀφεγγῆ, τὸ σκότος τὸ ἐξώτερον, τὸν σκώληκα τὸν ἰσθόλον, τὰ δεσμὰ τὰ ἄλυτα, τὸν βρυγμὸν τῶν ὀδόντων καὶ τὸν κλαυθμὸν τὸν ἀπαραμύθητον.⁴ Ταῦτα τοίνυν ἐννοεῖ καὶ τοὺς ἀφύκτους ἐλέγχους. Οὐδὲ γὰρ κατηγώρων δεῖται ἐκεῖνος ὁ δικαστής, οὐδὲ μαρτύρων, οὐδὲ ἀποδείξεων, οὐδὲ ἐλέγχων, ἀλλ' ὡς ἐπράχθη παρ' ἡμῶν οὕτως⁵ ἔλθοι εἰς μέσον καὶ πρὸ τῶν ὀφθαλμῶν τῶν πεπλημμεληκῶτων στήσεται.⁶ Τότε οὐδεὶς ὁ⁷ ἐκπορευόμενος καὶ ἐξαρπάζων τῆς τιμωρίας, οὐ πατήρ, οὐχ⁸ υἱός, οὐ θυγάτηρ, οὐ μήτηρ, οὐκ ἄλλος τις συγγενής, οὐ γείτων, οὐ φίλος, οὐ συνήγορος, οὐ χρημάτων δόσις, οὐ πλοῦτου περιουσία, οὐ δυναστεία, ἀλλὰ ταῦτα πάντα ὡσπερ κόνις ἐκ ποδῶν ἐλαύνεται.⁹ Μόνος ὁ¹⁰ κρινόμενος ἀποτίσει τῶν αὐτῶ πεπραγμένων καὶ¹¹ ἢ τὴν ἐλευθεροῦσαν ἢ τὴν καταδικάζουσαν [f. 329r^b] ὑπομείνη ψῆφον. Τότε οὐδεὶς ὑπὲρ ὧν ἄλλος ἐπλημμέλησε κρίνεται, ἀλλ' ὑπὲρ ὧν ἕκαστος. Ταῦτα οὖν εἰδῶς, ὧ τέκνον,¹² μηδένα κατάκρινε καὶ ἔση ἀτάραχος μηδεμίαν πτώσιν φοβούμενος.

743. Εἶπε γέρων· Μικρὸν ἀψίνθιον ἀφανίζει κεράμιον μέλιτος καὶ ἁμαρτία σωματικὴ τῆς βασιλείας τῶν οὐρανῶν ἀπελαύνει καὶ τῆ γεέννη τοῦ πυρὸς παραπέμπει. Φεῦγε, ὧ ταπεινὲ μοναχέ, τὴν¹³ σωματικὴν ἁμαρτίαν.¹⁴

744. Ἀνερχομένων ἡμῶν ἀπὸ τῆς Γεθσημανῆς ἐν τῷ ὄρει τῶν Ἐλαιῶν, μοναστήριόν ἐστι τοῦ ἀββᾶ Ἀβραμίου. Ἐν τούτῳ τῷ μοναστηρίῳ ἦν¹⁵ ἡγούμενος ὁ ἀββᾶς Ἰωάννης ὁ Κιζικηνός.¹⁶ Ἠρωτήσαμεν οὖν αὐτὸν ἐν [f. 294r V] μιᾷ λέγοντες· Πῶς κτᾶται τις, ἀββᾶ, ἀρετὴν; Καὶ ἀπεκρίθη ὁ γέρων λέγων· Ἐὰν θέλῃ τις ἀρετὴν κτήσασθαι, ἐὰν μὴ μισήσῃ τὴν ἀντιδιάμετρον αὐτῆς κακίαν, οὐ δύναται αὐτὴν κτήσασθαι. Ἐὰν οὖν θέλῃς ἔχειν τὸ πένθος αἰεὶ, μίσησον τὸν γέλωτα. Θέλεις ταπεινώσῃς ἔχειν, μίσησον [f. 329r^a] τὴν¹⁷ ὑπερηφανίαν. Εἰ¹⁸ θέλεις ἐγκρατὴς εἶναι, μίσησον τὴν λαιμαργίαν, εἰ¹⁹ θέλεις σωφρονεῖν, μίσησον τὴν λαγνεῖαν. Θέλεις ἀκτῆμων εἶναι, μίσησον τὴν φιλαργυρίαν. Ὁ θέλων οἰκεῖν τὴν ἔρημον μισεῖ τὰς πόλεις διὰ τὰ σκάνδαλα. Ὁ θέλων ἡσυχίαν ἔχειν μισεῖ τὴν παρρησίαν.

¹ σφοδρότατον] σφοδρότερον V ² κοχλάζοντας V ³ ζῶφον V

⁴ ἀπαραμύθητον V] ἀπαραμύθητον S ⁵ παρ' ἡμῶν οὕτως] τι V ⁶ στήσεται] om V

⁷ ὁ] om V ⁸ οὐχ corr] οὐχ' S & V ⁹ ἐλαύνεται] καὶ add V ¹⁰ ὁ] om V

¹¹ καὶ] om V ¹² ὧ τέκνον] om V ¹³ τὴν] om V

¹⁴ ἁμαρτίαν] ὡς πῦρ, ἵνα μὴ ὑπὸ ταύτης καταφλεχθῆς add *Synagoge* ¹⁵ ἦν] ἐστὶν V

¹⁶ Κιζικηνός V ¹⁷ τὴν] om V ¹⁸ Εἰ] om V ¹⁹ εἰ] om V

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.”

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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 *hêsychia*, let him hate unrestricted speech. He who would be as a stranger, let him hate ostentation. The one who desires to master

Ὁ θέλων ξένος εἶναι μισεῖ τὸ φανητιᾶν. Ὁ θέλων ἐγκρατῆς γενέσθαι τῆς ὀργῆς μισεῖ τὸ μετὰ πολλῶν διάγειν. Ὁ θέλων ἀμνησικακος εἶναι μισεῖ τὰς λοιδορίας. Ὁ θέλων ἀπερίσπαστος εἶναι κατὰ μόνας μείνη. Ὁ θέλων κρατῆσαι γλώσσης φραξάτω τὰ ὦτα αὐτοῦ μὴ ἀκούειν πολλά. Ὁ θέλων τὸν φόβον τοῦ Θεοῦ ἔχειν ἀεὶ μισήσει τὴν σωματικὴν ἀνάπαυσιν καὶ¹ ἀγαπήσει τὴν θλίψιν καὶ τὴν στενοχωρίαν.

745. Ἀδελφὸς ἠρώτησε γέροντα λέγων· Πάτερ, πῶς λέγουσι τινὲς ὅτι βλέπουσιν² ἀποκαλύψεις καὶ ὀπτασίας ἀγγέλων; Καὶ εἶπεν ὁ γέρον· Μάκαριός ἐστι, τέκνον, ὁ βλέ[*f.* 329v^b]πων τὰς αὐτοῦ ἀμαρτίας πάντοτε, διότι ὁ τοιοῦτος πάντοτε νήφει. Καὶ εἶπεν αὐτῷ ὁ ἀδελφός· Ἐγώ, πάτερ, εἶδον πρὸ ἡμερῶν ἀδελφόν τινα ἐκβαλόντα δαίμονα ἀπὸ ἀδελφοῦ. Καὶ εἶπεν αὐτῷ ὁ γέρον· Οὐ θέλω δαίμονα³ ἐκβάλειν⁴ καὶ πάθη ἰάσαι,⁵ ἀλλὰ θέλω καὶ παρακαλῶ τὸν Θεὸν ἵνα μὴ εἰσέλθῃ εἰς ἐμὲ δαίμων, ἵνα καθάρισω ἑμαυτὸν ἀπὸ ἀκαθάρτων λογισμῶν, καὶ ἰδοῦ μέγας γέγονα. Ἐὰν γάρ τις καθάρισῃ τὴν ἑαυτοῦ καρδίαν ἀπὸ ἀκαθάρτων λογισμῶν καὶ ἀόκνως ἐπιτελέσῃ τὰς ὥρας καὶ τὴν ἀκολουθίαν τοῦ κανόνος αὐτοῦ, δηλονότι σὺν τοῖς σημειωφόροις⁶ πατράσι, τῆς βασιλείας τῶν οὐρανῶν ἀξιωθήσεται.

746. Διηγῆσατο ἡμῖν ὁ ἀββᾶς Μηνᾶς ὡς ὅτι καθημένου μου ποτὲ ἐν τῷ κελλίῳ μου, ἦλθε πρὸς με [*f.* 330r^a] ἀδελφὸς ἀπὸ ξένης παρακαλῶν με καὶ λέγων· Λάβε με πρὸς τὸν ἀββᾶν Μακάριον. Καὶ ἀναστὰς ἐπορεύθην μετ' αὐτοῦ πρὸς τὸν γέροντα. Καὶ ποιήσας ἡμῖν εὐχὴν ἐκαθέσθημεν καὶ λέγει ὁ ἀδελφός τῷ γέροντι· Πάτερ, ἔχω τριάκοντα ἔτη μὴ φαγῶν κρέας καὶ ἄρτι πολεμοῦμαι εἰς αὐτό. Καὶ λέγει αὐτῷ ὁ γέρον· Μὴ μοι εἴπῃς, τέκνον, ὅτι τριάκοντα ἔτη ἔχεις μὴ φαγῶν κρέας, ἀλλὰ τοῦτό με πληροφορήσον, τέκνον, καὶ εἰπέ μοι τὴν ἀλήθειαν.⁷ Πόσας ἡμέρας ἔχεις ὅτι οὐ κατελάλησας⁸ τὸν ἀδελφόν σου, οὐ⁹ κατέκρινας τὸν πλησίον σου καὶ οὐκ ἐξῆλθε λόγος ἀργὸς ἀπὸ τοῦ στόματός σου; Καὶ βαλὼν μετάνοιαν ὁ ἀδελφὸς λέγει· Εὗξαι με, πάτερ, ἵνα βάλω ἀρχήν.

¹ καὶ om V ² λέγουσι τινὲς ὅτι βλέπουσιν | τινὲς βλέπουσιν V ³ δαίμονα | δαίμονας V

⁴ ἐκβάλειν cogit | ἐκβάλοι codd ⁵ ἰάσαι | ἰασασθαι V ⁶ σημειωφόροις V

⁷ ἀλήθειαν | τὸ add V ⁸ οὐ κατελάλησας | οὐκ ἐκατελάλησας V ⁹ οὐ | οὐτε 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. Ἀδελφὸς ἠρώτησε τὸν ἄββᾶν Σισόην λέγων· Τί ποιήσω; Πῶς σωθῶ; Πῶς εὐαρεστήσω τῷ Θεῷ; Καὶ εἶπεν αὐτῷ ὁ γέρων· Εἰ βούλει εὐαρεστήσαι τῷ Θεῷ, ἔκστηθι κόσμου, ἀπόστηθι τῆς γῆς, ἄφες τὴν κτίσιν καὶ πρὸς τὸν κτίστην μετὰ [f. 330r^b] βηθι καὶ διὰ προσευχῆς καὶ πένθους σύναψον ἑαυτὸν τῷ Θεῷ καὶ εὐρήσεις καὶ ἐν τῷ νῦν αἰῶνι καὶ ἐν τῷ μέλλοντι ἀνάπασιν.

748. Ὁ αὐτὸς εἶπεν· Εἰσὶ τινὲς ἐν ἀμελείᾳ τὰς ἑαυτῶν ἡμέρας δαπανῶντες καὶ λόγῳ μὲν καὶ λογισμῷ [f.295r V] ζητοῦσι σωθῆναι, ἔργῳ δὲ οὐκ ἐπιτηδεύουσιν, ἀλλὰ τοὺς μὲν βίους τῶν πατέρων ἀναγινώσκουσι, τὴν δὲ ταπεινῶσιν αὐτῶν καὶ ἀκτημοσύνην, εὐχὴν τε καὶ ἀγρυπνίαν, ἐγκράτειαν τε καὶ ἡσυχίαν, χαμαικοιτίαν¹ καὶ γονυκλισίαν οὐ μιμοῦνται, ἀλλὰ ψευδοποιοῦσι τοὺς τῶν πατέρων βίους τῇ αὐτῶν οἰήσει, ἀδύνατον λέγοντες τινὰ τοιαῦτα ὑπομεῖναι, μὴ λογιζόμενοι ὅτι ὅπου ὁ Θεὸς κατοικεῖ διὰ τῆς τοῦ θεοῦ βαπτίσματος² χάριτος καὶ τῆς τῶν ἐντολῶν ἐργασίας ὑπὲρ φύσιν τὰ πράγματα καὶ τὰ χαρίσματα γίνεται.

749. Παρέβαλομεν ἐγὼ καὶ ὁ σοφιστὴς Σωφρόνιος τῷ ἄββᾶ Ἰωσήφ εἰς τὸ Ἔνατον, ὁ δὲ γέρων ἀσμένως μετὰ πάσης προθυμίας ὠμίλει ἡμῖν [f. 330n^a], ἦν δὲ ὁ γέρων πάση ἀρετῇ κεκοσμημένος, ἔχων πείραν καὶ τῆς ἕξω παιδείας. Ἡμῶν δὲ καθεζομένων καὶ ὀμιλούντων περὶ ψυχωφελῶν πραγμάτων, ἰδοὺ φιλόχριστός τις ἔλθων ἀπὸ Ἀιλᾶ δίδωσι τῷ γέροντι νομίσματα τρία λέγων· Δέξαι ταῦτα, πάτερ τίμιε, ὅπως εὕξη ὑπὲρ τοῦ πλοίου μου, ὅτι ἐνεθηκίασα καὶ ἀπέλυσσα αὐτὸ εἰς Αἰθιοπίαν. Ὁ δὲ γέρων οὐδ' ὄλως προσέσχεν αὐτῷ. Ὁ δὲ κύριος Σωφρόνιος λέγει τῷ γέροντι· Δέξαι αὐτά, πάτερ, καὶ δὸς ἀδελφῷ χρήζοντι. Καὶ λέγει ὁ γέρων· Διπλῆ αἰσχύνη ἐστί, τέκνον, ἵνα λάβω ἄπερ μὴ χρήζω καὶ ἰδίαις χερσὶ θερίσω ἀλλοτρίας ἀκάνθας. Εἴθε τὰς τῆς ἰδίας³ ψυχῆς μου⁴ θερίσω ἀκάνθας.⁵ Γέγραπται γάρ· Ἐὰν σπείρης τὰ σὰ σπεῖρον, τὰ γὰρ ἀλλότρια ζιζανίων πικρότερα. Καὶ μάλιστα, τέκνον, ὅτι οὐδὲ⁶ περὶ ψυχῆς ἢ αἰτησις. Καὶ λέγει αὐτῷ· Τί οὖν ὅσα ποιεῖ ἄνθρωπος ἐλεημοσύνην οὐ λογίζεται αὐτὰ ὁ Θεός; Καὶ λέγει μοι [f. 330n^b] ὁ γέρων· Τέκνον, πολλαί εἰσι διαφοραὶ καὶ ἐπὶ τοῦ σκοποῦ τῆς ἐλεημοσύνης. Ἔστι γάρ τις ποιῶν ἐλεημοσύνην διὰ τὸ εὐλογηθῆναι τὸν οἶκον αὐτοῦ καὶ ὁ Θεὸς εὐλογεῖ τὸν οἶκον αὐτοῦ. Ἄλλος ποιεῖ

¹ χαμαικοιτίαν] τε add V ² βαπτίσματος] καὶ add V ³ ἰδίας S] ἑμῆς V

⁴ μου om V ⁵ ἀκάνθας om V ⁶ οὐδὲ S] οὐκέτι V

N.747

A brother asked Abba Sisoës: "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, *hēsychia*, 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 πλοῖον αὐτοῦ καὶ ὁ Θεὸς ἐλεεῖ τὸ πλοῖον αὐτοῦ.¹ Ἄλλος ποιεῖ ἐλεημοσύνην διὰ τὰ τέκνα αὐτοῦ καὶ ὁ Θεὸς φυλάττει τὰ τέκνα αὐτοῦ. Ἄλλος ποιεῖ διὰ τὸ δοξασθῆναι καὶ ὁ Θεὸς δοξάζει αὐτόν. Καὶ οὐκ ἄθετεῖ ὁ Θεὸς τινά, ἀλλ' ὁ θέλει ἕκαστος παρέχει αὐτῶ, ὅταν μὴ βλάπτηται ἐκ τούτου ἢ ψυχὴ αὐτοῦ. Ἄλλ' οὗτοι πάντες ἀπέχουσι τῶν μισθῶν² αὐτῶν, οὐδὲν γὰρ ἀπέθεντο ἑαυτοῖς παρὰ τῶ Θεῶ, ἐπειδὴ καὶ ὁ σκοπὸς τῆς ἐλεημοσύνης οὐκ ἦν διὰ τὴν τῆς ψυχῆς ὠφέλειαν. Ἐποίησας ἐλεημοσύνην διὰ τὸ εὐλογηθῆναι τὸν οἶκόν σου; ὁ Θεὸς εὐλόγησε τὸν οἶκόν σου. Ἐποίησας διὰ τὸ πλοῖον; ὁ Θεὸς ἔσωσε τὸ πλοῖόν σου.³ Ἐποίησας διὰ τὰ τέκνα; ὁ Θεὸς ἔσωσε τὰ τέκνα. Ἐποίησας διὰ τὸ δοξασθῆναι; ὁ Θεὸς ἐδόξασέ σε [f. 331^a]. Τί οὖν σοι χρεωστῆ ποίησον γοῦν διὰ τὴν ψυχὴν σου καὶ σώζεται ἡ ψυχὴ σου. Γέγραπται γάρ· Δώη σοι Κύριος κατὰ τὴν καρδίαν σου. Εἰσὶ γὰρ πολλοὶ πλοῦσιοι καὶ δοκοῦντες ποιεῖν ἐλεημοσύνην παροργίζουσι τὸν Θεόν. Καὶ λέγομεν αὐτῶ· Σαφήνισον ἡμῖν τὸν λόγον, πάτερ. Ὁ δὲ ἔφη·⁴ Ὁ μὲν Θεὸς προσέταξε τὰς ἀπαρχὰς τῶν γεννημάτων, σίτου καὶ κριθῆς καὶ χεδρόπων,⁵ οἴνου τε καὶ ἐλαίου, ἐραίας καὶ ὀπώρας, καὶ ἀπὸ ἀνθρώπων τὰ πρωτότοκα καὶ ἀπὸ τῶν κτηνῶν τῶν καθαρῶν, ὥστε μὴ ἔχειν αὐτὰ μῶμον, τουτέστι μὴ εἶναι ὠτότμητον ἢ κολοβόκερκον⁶ καὶ ἀπὸ τῶν καρπῶν τὰ διάφορα προσφέρειν Θεῶ ὑπὲρ ἀφέσεως ἀμαρτιῶν. Οἱ δὲ πλοῦσιοι τὸ ἐναντίον ποιοῦσι· τὰ μέντοι χρήσιμα κατεσθίουσι, τὰ δὲ ἄχρηστα τοῖς πτωχοῖς διαδιδόασι, τὸν μὲν διάφορον οἶνον πίνουσι, τὸν δὲ ὀξίζοντα χήραις καὶ ὀρφανοῖς παρέχουσι. Ἰνατὶ ἀρακῶδη⁷ καὶ πολὺρραφα τοῖς πένησι δι[f. 331^b]δόντες ὀπώραν βεβρωμένην καὶ σεσηπιῦιαν ῥογεύοντες καὶ τὸν Κάϊν μιμούμενοι, οἷς καὶ⁸ ἀπρόσδεκτα γίνεται⁹ τῶ Θεῶ τὰ ὑπὲρ αὐτῶν¹⁰ προσφερόμενα. Καὶ ἕαν τις τῶν πλουσίων ἔχη υἱοῦς καὶ θυγατέρας εὐμόρφους καὶ ὠραιοτάτους¹¹ περὶ προίκας καὶ γάμους καὶ νεωτέρους εὐειδεῖς καὶ πλουσίους τὸν ὀφθαλμὸν περιάγει τε καὶ περισκοπεῖ,¹² ὡς πανταχόθεν¹³ φροντίδα ποιοῦμενος, εἰ δὲ κέκτηται υἱὸν ἢ θυγατέρα¹⁴ λειψόμελον¹⁵ ἢ ἰσχνόσωμον, εἰ μὲν ἄρρεν εἰς μοναστήριον εὐτρεπίζει, εἰ δὲ θῆλυ εἰς παρθενῶνα αὐτὴν¹⁶

¹ Ἄλλος ποιεῖ ἐλεημοσύνην διὰ τὸ πλοῖον αὐτοῦ καὶ ὁ Θεὸς ἐλεεῖ τὸ πλοῖον αὐτοῦ post δοξάζειν αὐτόν trsp V

² τῶν μισθῶν S] τὸν μισθὸν V ³ σου post ἔσωσε trsp V ⁴ ἔφη S] φησιν V

⁵ χεδρόπων S] χεδροπῶν V (LSJ): τὰ χεδροπά = leguminous fruits, pulse; gen. χεδρόπων ὀ (χεδροπῶν)

⁶ κολοβόκερκον S] κολοβόκερων V (LSJ): κολοβόκερκον,-ον = with a docked tail

⁷ ἀρακῶδη corr (according to LSJ)] ἀρακκῶδη V S ⁸ οἷς καὶ om V

⁹ γίνεται S] γίνονται V ¹⁰ τῶ Θεῶ τὰ ὑπὲρ αὐτῶν S] τὰ ὑπ' αὐτῶν Θεῶ V

¹¹ ὠραιοτάτους S] ὠραιοτάτας V ¹² περιάγει τε καὶ περισκοπεῖ S] σκοπεύων περιάγει V

¹³ ὡς πανταχόθεν om V ¹⁴ θυγατέρα] μονόφθαλμον ἢ add V

¹⁵ λειψόμελον S] λειψόσωμον V ¹⁶ αὐτὴν 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

έτοιμάζει. Ἐχρῆν οὖν τοὺς τοιοῦτους εἰδέναι καὶ διαλογίζεσθαι νηφόντως ὅτι ἀνθρώπους θνητοὺς καὶ φθαρτοὺς τιμᾶν βουλόμενοι τῶν πρωτείων καὶ τῶν ἐξαιρέτων αὐτοῖς παραχωροῦμεν κάκεινα προσάγειν σπουδάζομεν ἅ μάλιστα πάντων αὐτοῖς τιμιώτερα εἶναι δοκεῖ, Θεῶ δὲ πῶς οὐκ ἐχρῆν τὰ τιμιώτερα καὶ ἐξαιρέτα προσάγειν; Φαίνεται γὰρ ὁ Θεὸς καὶ [f. 331v^a] αὐτὴν τὴν διάθεσιν τὴν διὰ τῶν λόγων καὶ οἶον¹ εὐχαριστίαν ἀπαιτῶν οὐχ ὡς τῶν ῥημάτων χρήζων, ἀλλ' ἵνα ἡμᾶς παιδείου εὐγνώμονας εἶναι καὶ τὰ ἐκπορευόμενα διὰ τῶν χειλέων ἡμῶν μὴ ἀθετεῖν, ἦγουν τὰ ἅπερ συνεταξάμεθα ἢ ὠρίσαμεν δοῦναι Θεῶ μετὰ πολλῆς σπουδῆς καὶ προθυμίας φόβου τε καὶ πόθου διδόναι. Ὡσπερ γὰρ καὶ ἡ τοῦ Νῶε θυσία κνῖσα καὶ καπνὸς ὑπάρχων,² ὁσμὴ εὐωδίας ἐνώπιον Κυρίου προσηνέχθη ὡς³ γέγραπται καὶ ὡσφράνθη, φησί,⁴ Κύριος ὁ Θεὸς⁵ ὁσμὴν εὐωδίας, οὕτω⁶ καὶ ἡ τῶν πονηρῶν ἀνδρῶν καρποφορία καὶ θυσία καὶ τὰ δῶρα βδέλυγμα Κυρίῳ λογισθήσεται. Ἄκουε γὰρ τοῦ Προφήτου πρὸς Ἰουδαίους λέγοντος καίτοι λαὸς αὐτοῦ ὑπάρχοντας⁷ τότε τὸ θυμίαμα ὑμῶν⁸ βδέλυγμά μοι ἐστὶ καὶ γὰρ ἡ τῶν προσαγόντων πονηρία τὸ θυμίαμα τὸ εὐῶδες εἰς βδέλυγμα ὀφθῆναι παρεσκεύασε. Χρῆ [f. 331v^b] οὖν πάντα ἀνθρωπον τὸν⁹ θέλοντα σωθῆναι οὐ μόνον τὰς εὐχὰς καὶ ἐλεημοσύνας ἐν ἀπλότῃ καὶ πάσῃ προθυμίᾳ ἐπιτελεῖν, ἀλλὰ καὶ ἅ προσφέρειν μέλλει τῷ Θεῶ¹⁰ τιμιώτερα πάντων ἔχειν¹¹ καὶ ἐνδοξότερα,¹² ἵνα μὴ ἡ προσευχὴ ἡμῶν εἰς κόλπρον ἡμῶν¹³ μετ' αἰσχύνῃς ἀποστραφῆ καὶ ἡ θυσία ἡμῶν¹⁴ ἐπίμωμος εὐρεθῆσα ἀπρόσδεκτος γένηται καὶ οἱ καρποὶ ἡμῶν¹⁵ σεσηπότες καὶ ἄχρηστοι ὡς τὰ τοῦ Κάιν δῶρα λογισθήσεται.¹⁶

Ἡμεῖς δὲ πάλιν ἠρωτήσαμεν αὐτόν· Ἄρα βλάπτεται ἡ ψυχὴ ἐκ τῆς τοῦ λογισμοῦ συνδυάσεως; Ὁ δὲ φησὶν.¹⁷ Ἐὰν ἐκ τῶν αἰσchrῶν καὶ ἀκαθάρτων οὐ βλάπτεται¹⁸ οὔτε ἐκ τῶν ἀγαθῶν καὶ καθαρῶν καὶ εὐσεβῶν καὶ φιλοθέων ὠφελεῖται. Ὡς γὰρ ταῦτα ὠφελοῦσιν, οὕτως καὶ ἐκεῖνα βλάπτουσι. Κἂν γὰρ μυρίας εἰρήνης ἕξωθεν ἀπολαύωμεν καὶ θεραπείας, ἔνδοθεν δὲ τίκτεται ἡμῖν¹⁹ ἐκ τῆς τῶν λογισμῶν [f. 332r^a] παραχῆς ζάλη καὶ θόρυβος οὐδὲν ὄφελος τῆς ἕξωθεν εἰρήνης. Ὡσπερ οὐδὲ πόλεως, κἂν μυρία τεῖχη καὶ περιχαρακώματα περιβέβληται ἐκ

¹ καὶ οἶον om V ² ὑπάρχων S] ὑπάρχουσα V ³ ὡς S] οὕτως V ⁴ φησί om V

⁵ ὁ Θεὸς om V ⁶ οὕτω S] οὕτως V ⁷ ὑπάρχοντας S]-ες V

⁸ ὑμῶν S] ἡμῶν? V ⁹ τὸν om V ¹⁰ Θεῶ] τὰ add V ¹¹ πάντων ἔχειν om V

¹² ἐνδοξότερα] προσενεγκεῖν add V ¹³ ἡμῶν S] ὑμῶν V ¹⁴ ἡμῶν S] ὑμῶν V

¹⁵ ἡμῶν S] ὑμῶν V ¹⁶ δῶρα λογισθήσεται S] λογισθήσεται δῶρα tisp V

¹⁷ Ὁ δὲ φησὶν S] Καὶ εἶπεν V ¹⁸ βλάπτεται S] βλάπτῃται V ¹⁹ ἡμῖν S] ὑμῖν V

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 [*logismoï*] 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

τῶν ἔνδοθεν ἐνοικούντων τὴν προδοσίαν ὑπομενούσης.¹ Ἐὰν γὰρ φυλαξώμεθα² ἑαυτοὺς ἀπὸ συγκαταθέσεως³ αἰσχροῦν λογισμῶν, μεγάλα καὶ ὑπέρογκα ἡμῖν ἐπηγγείλατο⁴ ὁ δεσπότης καὶ ὑπερβαίνοντα τὸν ἡμέτερον⁵ λογισμόν, τῆς βασιλείας λέγω τὴν ἀπόλαυσιν, τῶν ἀπορρήτων ἀγαθῶν τὴν μετουσίαν, τὴν μετὰ ἀγγέλων διαγωγὴν, τὴν τῆς γέννησης ἀπαλλαγὴν, ταῦτα καὶ τὰ τούτοις ὁμοία τε καὶ παραπλήσια πέρασ οὐκ ἐπίσταται, τέλος οὐκ ἐπιδέχεται, μεταβολὴν οὐκ οἶδε, πάγια καὶ ἀκίνητα ὄντα.

Θεωρῶν δὲ ἡμᾶς ὁ γέρων περὶ τῶν ὑπ' αὐτοῦ λεχθέντων ἀμφισβητοῦντας, ἀναστὰς ἔμπροσθεν ἡμῶν καὶ ἄρας τὸ ὄμμα εἰς τὸν οὐρανόν [f. 332r^b], εἰς ἐπήκοον ἡμῶν ἔφη· Ἰησοῦ Χριστέ⁶ ὁ Θεὸς ἡμῶν ὁ ποιήσας τὸν οὐρανόν καὶ τὴν γῆν καὶ τὴν θάλασσαν, ὁ λυτρωτὴς καὶ σωτὴρ τῶν ψυχῶν ἡμῶν, ἐὰν εἰσὶ τὰ ὑπ' ἐμοῦ πρὸς τοὺς ἀδελφούς εἰρημένα ψευδῆ, ἀβλαβῆς μινάτω ἢ πέτρα αὕτη, εἰ δὲ εἰσὶν ἀλήθεια,⁷ διαρραγῆτω. Καὶ σὺν τῷ λόγῳ ἐρράγη ἡ πέτρα εἰς πέντε τμήματα – ἦν δὲ ἡ πέτρα κόμμα κίονος ἔχον⁸ πήχεις⁹ τέσσαρας. Ἡμεῖς δὲ θαυμάσαντες καὶ ὠφεληθέντες ἐξήλθομεν. Καὶ προπέμπων ἡμᾶς ὁ γέρων ἔφη· Τέκνα, τῷ ἐρχομένῳ σαββάτῳ ἔλθετε πρὸς με, χρεωποιοῦμαι¹⁰ γὰρ ὑμᾶς. Καὶ ἐλθόντες τῷ σαββάτῳ ὥραν τρίτην εὔρομεν αὐτὸν τελειωθέντα. Καὶ θάψαντες αὐτὸν ἀνεχωρήσαμεν εὐχαριστοῦντες τῷ Θεῷ τῷ ἀξιῶσαντι ἡμᾶς κηδεῦσαι τοιοῦτον ἅγιον.

750. Ἀδελφὸς παρέβαλε τῷ ἀββᾶ Βίκτορι τῷ ἡσυ[f. 332v^a]χαστῆ εἰς τὴν λαύραν Ἐλιαγοῦ καὶ λέγει αὐτῷ· Τί ποιήσω, πάτερ, ὅτι κατακυριεύει μου τὸ πάθος τῆς ὀλιγωρίας; Ἀπεκρίθη ὁ γέρων· Ἄρρωστία ψυχῆς ἐστίν. Ὡσπερ οἱ ὀφθαλμιῶντες ἐπειδὴ πάσχουσι μᾶλλον πλεῖον φῶς δοκοῦσι βλέπειν, οἱ δὲ ὑγιαίνοντες ὀλίγον, οὕτως καὶ οἱ ὀλιγόψυχοι ὑπὸ μικρὰς ὀλιγωρίας ταχέως ἐξάπτονται καὶ νομίζουσι πολλὴν εἶναι τὴν ὀλιγωρίαν, οἱ δὲ ὑγιαίνοντες τὴν ψυχὴν μᾶλλον ἐν τοῖς πειρασμοῖς χαίρουσι.

751. Διηγῆσάτο τις τῶν πατέρων ὅτι ἐν Θεσσαλονικίῃ ὑπῆρχεν ἀσκητήριον παρθένων. Μία δὲ ἐξ αὐτῶν κατ' ἐνέργειαν τοῦ¹¹ ἔχθρου¹² ἐπολεμήθη ἐξελεθῆν τοῦ μοναστηρίου. Ἐξελθοῦσα δὲ ἔπεσε πορνεία¹² ὑπὸ τοῦ χλευάσαντος αὐτὴν δαίμονος εἰς τὴν ἔξοδον καὶ εἰς τοῦτο

¹ ὑπομενούσης S] ὑπομένειν V ² φυλαξώμεθα S] φυλάξωμεν V

³ συγκαταθέσεως S] συνκαταθέσεως V ⁴ ἡμῖν ἐπηγγείλατο S] ἐπηγγείλατο ἡμῖν τισρ V

⁵ ἡμέτερον om V ⁶ Χριστέ om V ⁷ ἀλήθεια S] ἀληθῆ V ⁸ ἔχον S] ἔχων V

⁹ πήχεις V] πήχυς S ¹⁰ χρεωποιοῦμαι corr] χρεοποιοῦμαι V S ¹¹ τοῦ κοινοῦ add V

¹² πορνεία S] εἰς πορνείαν V

and attention on the outside, yet disturbance and distress are being brought forth within from the disorder of the *logismoï*; 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 *logismoï*, 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 immovable.”

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 *hēsychia* 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 1450xa, *de silentio*

One of the fathers reported: “In Thessaloniki there used to be a monastery [*askêtêrion*] of virgins, one of whom was forced by the working of the enemy to come out of the monastery [*monastêrion*]. When she came out

πεσοῦσα ἐποίησεν ἱκανὸν χρόνον ἐν τῇ πορνείᾳ. Καὶ μεταμεληθεῖσα ὑπὸ τοῦ ἀγαθοῦ Θεοῦ τοῦ συνεργή[*f. 332v^b*]σαντος αὐτῇ εἰς τὴν μετάνοιαν, ἐλθοῦσα εἰς τὸ κοινόβιον αὐτῆς ἐφ' ᾧ μετενόησε, πεσοῦσα πρὸ τοῦ πυλῶνος ἐτελεύτησε. Καὶ ἀπεκαλύφθη τινὶ τῶν ἁγίων ὁ θάνατος αὐτῆς καὶ εἶδε τοὺς ἁγίους ἀγγέλους παραλαβεῖν ἐλθόντας¹ τὴν ψυχὴν αὐτῆς καὶ δαίμονας παρεπομένους αὐτοῖς. Καὶ ὁρᾷ διάλογον γενόμενον μεταξὺ αὐτῶν τῶν μὲν ἁγίων ἀγγέλων λεγόντων ὅτι ἐν μετanoiᾳ ἦλθε, τῶν δὲ δαιμόνων λεγόντων ὅτι ἡμῖν δουλεύει τοσοῦτον χρόνον καὶ ἡμετέρα² ἐστίν. Ἐπὶ πολὺ οὖν διαλεγόμενων αὐτῶν περὶ τούτων ἔλεγον οἱ δαίμονες ὅτι οὐδὲ ἔφθασεν ἐλθεῖν εἰς τὸ κοινόβιον,³ πῶς οὖν λέγετε ὅτι μετενόησεν; Ἀπεκρίθησαν οἱ ἄγγελοι καὶ εἶπαν⁴ ὅτι ἐξότε εἶδεν ὁ Θεὸς τὴν πρόθεσιν αὐτῆς εἰς τοῦτο κλίνας, προσεδέξατο αὐτῆς τὴν μετάνοιαν. Καὶ τῆς μὲν μετanoiᾶς αὐτῆς μὲν⁵ ἦν κυρία διὰ τοῦ σκοποῦ οὗ προέθετο, τῆς δὲ ζωῆς ὁ πάντων δεσπότης [*f. 333r^a*] καὶ Κύριος. Ἐν τούτοις οὖν καταισχυθέντες ὑπεχώρησαν οἱ δαίμονες. Ὁ δὲ τὴν ἀποκάλυψιν ἑωρακῶς ἅγιος γέρων ὁ καὶ ἐπίσκοπος διηγῆσατο αὐτά, φησὶν, ἐν ᾧ καὶ ἡμεῖς ἠκούσαμεν καὶ⁶ ἀπηγγείλαμεν ὑμῖν. Τοῦτο οὖν εἰδότες, ἀδελφοί, πρῶτον ἀσφαλίσωμεθα ἑαυτοὺς μετὰ τῆς βοηθείας τοῦ Θεοῦ μὴ ἐνδιδόναι τοῖς λογισμοῖς ἐν μηδενὶ ἁμαρτήματι, ἀλλ' ἀντιλέγωμεν καὶ ἀντιπολεμῶμεν μάλιστα δὲ περὶ τοῦ μὴ ἐξελεῖν τοῦ ἰδίου μοναστηρίου. Οἴδαμεν γὰρ πόθεν ἀναχωροῦμεν, εἰς τί δὲ μέλλομεν πίπτειν ἀναχωροῦντες ἀγνοοῦμεν.

752. Ὁ μακάριος Σέριδος ἔχων κοινόβιον εἰς Θαυαθᾶ εἶχεν ἀγαπητὸν τινὰ Αἰγύπτιον οἰκοῦντα ἐν Ἀσκάλωνι ἔχοντα καὶ μαθητὴν. Συνέβη δὲ αὐτῷ χειμῶνος ὄντος πέμψαι τὸν μαθητὴν αὐτοῦ μετὰ γραμμάτων πρὸς τὸν ἀββᾶν Σέριδον ἐπὶ τῷ ἐνεγκεῖν⁷ αὐτῷ σκυτάλην χαρτίων.⁸ Ἐρχομένου δὲ τοῦ νεωτέρου [*f. 333r^b*] ἀπὸ Ἀσκάλωνος ἔτυχε γενέσθαι ὄμβρον πολύν, ὥστε καὶ τὸν ποταμὸν Θύαθον⁹ ἐλθεῖν ἀγριώτερον. Ὅτε δὲ ἔδωκε τὰ γράμματα τῷ ἀββᾷ Σεριδῶ βροχὴ ἦν καὶ λέγει αὐτῷ ὁ νεώτερος· Δός μοι τὰ χαρτία, ἀββᾶ, ἵνα ἀπέλθω. Ὁ δὲ εἶπεν αὐτῷ¹⁰· Βροχὴ ἐστὶ καὶ ποῦ ἔχεις ἄρτι ἀπελθεῖν; Καὶ λέγει αὐτῷ ὁ νεώτερος· Ἐντολὴν ἔχω καὶ οὐ δύναμαι μεῖναι. Ὡς δὲ ἐπέμενεν ὀχλῶν αὐτῷ, δέδωκεν αὐτῷ τὰ χαρτία καὶ λαβὼν παράθεσιν καὶ εὐχὴν ἐκ τοῦ ἀββᾶ ἀπῆλθε. Λέγει οὖν ὁ ἀββᾶς τοῖς συμπαροῦσιν αὐτῶν, ἐν οἷς ἦν ὁ ἀββᾶς

¹ παραλαβεῖν ἐλθόντας S | ἐλθόντας παραλαβεῖν *trsp* V ² ἡμετέρα S | ἡμῶν V

³ ἐλθεῖν εἰς τὸ κοινόβιον S | εἰς τὸ κοινόβιον ἐλθεῖν *trsp* V ⁴ εἶπαν S | εἶπον V

⁵ μὲν *om* V ⁶ ἡμεῖς ἠκούσαμεν καὶ *om* V ⁷ ἐνεγκεῖν S | ἐνέγκαι V

⁸ χαρτίων S | χάρτων V ⁹ Θύαθον S | Θύσθον V

¹⁰ Ὁ δὲ εἶπεν αὐτῷ S | Αὐτὸς 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," he said: "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.

N.752

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,

Θεόδωρος¹ τῶν ὄντων σὺν ἡμῖν· Ἀπέλθωμεν² καὶ³ ἴδωμεν τί ποιεῖ εἰς τὸν ποταμόν, – ἐπέκειτο γὰρ καὶ ἡ βροχή. Ὡς δὲ ἔφθασεν εἰς αὐτόν, ἀπελθὼν μακρὰν ἕξ αὐτῶν ἀπεδύσατο τὰ ἱμάτια καὶ ἐντυλίξας τὰ χαρτία εἰς τὰ ἱμάτια⁴ αὐτοῦ καὶ βαλὼν ἐπάνω τῆς κεφαλῆς καὶ δήσας εἶπεν αὐτοῖς· Εὐξασθε ὑπὲρ ἐμοῦ καὶ ρίπτει ἑαυτὸν εἰς τὸν [f. 333v^a] ποταμόν. Ὡς δὲ ἐπληροφόρησεν ὁ ἀββᾶς Σέριδος τοὺς συνόντας, οὐδὲν ἄλλο προσεδόκουν⁵ εἰ μὴ πέμψαι εἰς τὴν θάλασσαν καὶ εὐρεῖν τὸ λείψανον αὐτοῦ. Ὁ δὲ ἔμενε πυκτεῶν καὶ ἀντιβαίνων τῇ φορᾷ τοῦ ὕδατος καὶ μακρὰν που κατασυρεῖς ἔφθασεν εἰς τὸ ἄλλο πέραν τοῦ ποταμοῦ. Καὶ θαυμάσαντες τὴν ὑπακοὴν αὐτοῦ τὴν μέχρι θανάτου ἐδοξάσαμεν τὸν Θεόν. Αὕτη ἐστὶν ἡ ὑπακοὴ ἣν λέγουσιν οἱ πατέρες ἀδιάκριτον, ἥτις πολλὴν παρρησίαν δίδωσι τῷ καταξιωθέντι αὐτῆς ἐνώπιον τοῦ Θεοῦ. Καταξιώσει δὲ καὶ ἡμᾶς τῆς αὐτῆς χάριτος, ἵνα ἀμερίμνως καὶ εἰρηνικῶς παρελθόντες τὰς ἡμέρας ἡμῶν εὐρωμεν ἔλεος μετὰ τῶν πατέρων ἡμῶν ἐνώπιον τοῦ Θεοῦ.

753. Ἐλεγέ τις τῶν πατέρων διὰ τὴν ταπεινοφροσύνην παραβολὴν, ὅτι αἱ κέδροι εἶπαν⁶ τοῖς⁷ καλάμοις· Πῶς ὑμεῖς ἀσθενεῖς ὄντες καὶ ἀδύναμοι, οὐ κλάσθε⁸ ἐν [f. 333v^b] τῷ χειμῶνι, ἡμεῖς δὲ τηλικαῦται οὔσαι συντριβόμεθα, ἔστι δὲ⁹ ὅτε καὶ ἐκριζούμεθα; Καὶ ἀπεκρίθησαν οἱ¹⁰ καλάμοι λέγοντες¹¹ Ἡμεῖς ὅταν ἔλθῃ ὁ χειμῶν καὶ φυσήσωσιν οἱ σκληροὶ ἄνεμοι, κλινόμεθα μετὰ τοῦ ἀνέμου ὧδε ἢ ὧδε καὶ διὰ τοῦτο οὐ κλανόμεθα,¹² ὑμεῖς δὲ ἀνθιστάμενοι τοῖς ἀνέμοις κινδυνεύετε. Τοῦτο δὲ ἔλεγεν ὁ γέρων ὅτι δεῖ παραχωρεῖν ὅταν λόγος ὑβρεως γένηται ἢ ἀφορμὴ δοσοληψίας ἢ ἄλλο τι τῶν τοιούτων καὶ διδόναι τόπον τῇ ὀργῇ καὶ μὴ ἐναντιοῦσθαι καὶ πίπτειν εἰς ἀτόπους λογισμοὺς καὶ πράγματα κατὰ τὸ εἰρημένον τῷ ἁγίῳ¹³ ἀποστόλῳ· Δότε τόπον τῇ ὀργῇ.

754. Εἶπε πάλιν· Οἱ ἅγιοι¹⁴ ἔχοντες τὸν Χριστὸν ἐν ἑαυτοῖς καὶ τὰ ὧδε κληρονομοῦσι διὰ τῆς ἀπαθείας καὶ τὰ ἐκεῖ, ἐπειδὴ καὶ τὰ ὧδε καὶ τὰ ἐκεῖ τοῦ Χριστοῦ ἐστίν, ἦγουν ὁ ἔχων αὐτὸν ἔχει καὶ αὐτὸν καὶ τὰ αὐτοῦ. Ὁ γὰρ ἔχων τὰ πάθη, κἄν τὸν κόσμον ὅλον ἔχη οὐ [f. 334r^a] δὲν ἔχει, εἰ μὴ τὰ πάθη κυριεύοντα αὐτοῦ.

755. Εἶπε γέρων· Γνωθὶ τῇ πείρᾳ τὸν ἀγαθὸν βίον καὶ μὴ φοβηθῆς ὡς ἀδύνατον.

¹ Θεόδωρος S | Δωρόθεος V ² Ἀπέλθωμεν S]-ομεν V ³ καὶ om V

⁴ καὶ ἐντυλίξας τὰ χαρτία εἰς τὰ ἱμάτια om V ⁵ προσεδόκουν S | προσεδόκων V

⁶ εἶπαν S | εἶπον V ⁷ τοῖς S | ταῖς V (LSJ: ὁ καλάμος) ⁸ κλάσθε S | κλάσθαι V

⁹ δὲ om V ¹⁰ οἱ S | αἱ V ¹¹ λέγοντες om V

¹² κλανόμεθα] sic codd; κλώμεθα?

¹³ ἁγίῳ om V ¹⁴ ἅγιοι] οἱ add 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 downstream 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. Εἶπε πάλιν· Μὴ θαυμάσης εἰ ἄνθρωπος ὢν ἄγγελος γενέσθαι δυνήσῃ. Πρόκειται γὰρ ἰσαγγελος δόξα καὶ ταύτην ὁ ἄγωνοθέτης τοῖς ἀγωνιζομένοις ἐπαγγέλλεται.

757. Εἶπε πάλιν ὁ γέρων· Οὐδὲν οὕτω τοὺς μοναχοὺς προσάγει Θεῶ¹ ὡς ἢ τὸ εὐσχημον καὶ εὐπάρεδρον τῷ Κυρίῳ ἀπερίσπαστον παρέχουσα² ἢ καλὴ καὶ σεμνὴ καὶ φιλόθεος ἀγνεία, καθάπερ μεμαρτύρηκεν αὐτῇ τὸ πανάγιον Πνεῦμα διὰ τοῦ φωστῆρος Παύλου.

758. Ὁ ἀββᾶς Παμβῶ ἀπέστειλε τὸν μαθητὴν αὐτοῦ ἐν Ἀλεξανδρείᾳ τῇ πόλει πρὸς τὸ πωλῆσαι τὸ ἐργόχειρον αὐτοῦ. Ποιήσας δὲ ἡμέρας δέκα ἕξ ἐν τῇ πόλει, ὡς ἔλεγεν ἡμῖν, τὰς νύκτας ἐκάθευδεν ἐν τῷ νάρθηκι³ ἐν τῷ ναῶ τοῦ ἁγίου Μάρκου. Καὶ ἰδὼν τὴν ἀκολουθίαν τῆς καθο[f. 334r^b]λικῆς ἐκκλησίας ἀνέκαμψε πρὸς τὸν γέροντα. Ἔμαθε δὲ καὶ τροπάρια. Λέγει οὖν αὐτῷ ὁ γέρων· Ὅρῳ σε,⁴ ὦ τέκνον, τεταραγμένον. Μὴ τι⁵ πειρασμός σοι συνέβη ἐν τῇ πόλει; Λέγει ὁ ἀδελφός τῷ γέροντι· Φύσει, ἀββᾶ, ἐν ἀμελείᾳ δαπανῶμεν τὰς ἡμέρας ἡμῶν ἐν τῇ ἐρήμῳ ταύτῃ καὶ οὔτε κανόνας οὔτε τροπάρια μανθάνομεν. Ἀπελθόντος γὰρ μου ἐν Ἀλεξανδρείᾳ εἶδον τὰ τάγματα τῆς ἐκκλησίας πῶς ψάλλουσι καὶ ἐν λύπῃ γέγονα πολλῇ, διατι⁶ ἡμεῖς οὐ ψάλλομεν κανόνας καὶ τροπάρια. Λέγει οὖν αὐτῷ ὁ γέρων· Οὐαὶ ἡμῖν, τέκνον, ὅτι ἔφθασαν αἱ ἡμέραι ἐν αἷς καταλείψουσιν οἱ μοναχοὶ τὴν στερεὰν τροφήν τὴν διὰ τοῦ ἁγίου Πνεύματος ρηθεῖσαν καὶ ἐξακολουθήσουσιν⁷ ἄσματα καὶ ἤχους. Ποῖα γὰρ κατάνυξις, ποῖα δάκρυα τίκτονται ἐκ τῶν τροπαρίων; Ποῖα κατάνυξις τῷ μοναχῷ ὅτε ἐν ἐκκλησίᾳ ἢ ἐν κελλίῳ ἴσταται [f. 334v^a] καὶ ὑποῖ τὴν φωνὴν αὐτοῦ ὡς οἱ βόες; Εἰ γὰρ ἐνώπιον Θεοῦ παριστάμεθα, ἐν πολλῇ κατανύξει ὀφείλομεν ἴστασθαι καὶ οὐχὶ ἐν μετεωρισμῷ. Καὶ γὰρ οὐκ ἐξηλθον οἱ μοναχοὶ ἐν τῇ ἐρήμῳ ταύτῃ ἵνα παρίστωνται τῷ Θεῷ καὶ μετεωρίζονται⁸ καὶ μελωδῶσιν ἄσματα καὶ ρυθμίζωσιν⁹ ἤχους καὶ σεῖωσι¹⁰ χεῖρας καὶ μεταβαίνωσι¹¹ τοῖς ποσίν,¹² ἀλλ' ὀφείλομεν ἐν φόβῳ πολλῷ καὶ ἐν τρόμῳ, δάκρυσί τε καὶ στεναγμοῖς, μετὰ εὐλαβείας καὶ εὐκατανύκτου καὶ μετρίας καὶ¹³ ταπεινῆς φωνῆς τὰς¹⁴ προσευχὰς τῷ Θεῷ προσφέρειν. Ἴδου γὰρ λέγω σοι,¹⁵ τέκνον, ὅτι ἐλεύσονται ἡμέραι ὅτε φθεροῦσιν¹⁶ οἱ χριστιανοὶ

¹ τοὺς μοναχοὺς προσάγει Θεῶ S] προσάγει τῷ Θεῷ τοὺς μοναχοὺς V

² παρέχουσα S] ἔχουσα V ³ νάρθηκι] τῆς ἐκκλησίας add V

⁴ ὁρῳ σε] there is a correction in the margin but it is difficult to read ⁵ τι S] τις V

⁶ διατι] καὶ add V ⁷ ἐξακολουθήσουσιν S]-σωσιν V ⁸ μετεωρίζονται S]-ονται V

⁹ ρυθμίζωσιν S]-ουσιν V ¹⁰ σεῖωσι S]-ουσι V ¹¹ μεταβαίνωσι S]-ουσι V

¹² τοῖς ποσίν S] πόδας V ¹³ καὶ om V ¹⁴ τὰς om V ¹⁵ λέγω σοι S] λέγουσι V

¹⁶ φθεροῦσιν S] φθείρουσιν V

N.756

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."

N.757

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.]

N.758 BHG 2329b, *apophthegma de cantu monachorum*

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 βίβλους τῶν ἁγίων εὐαγγελίων καὶ τῶν ἁγίων ἀποστόλων καὶ τῶν θεσπεσίων προφητῶν λειαινόντες¹ τὰς ἁγίας Γραφὰς καὶ γράφοντες τροπάρια καὶ ἑλληνικούς λόγους καὶ χυθήσεται ὁ νοῦς εἰς τροπάρια καὶ εἰς τοὺς λόγους τῶν Ἑλλήνων. Διὰ τοῦτο οἱ πατέρες [f. 334v^b] ἡμῶν εἰρήκασιν ἵνα μὴ γράφωσιν οἱ ἐν τῇ ἐρήμῳ ταύτῃ ὄντες καλλιγράφοι τοὺς βίους καὶ λόγους τῶν ἁγίων πατέρων ἐν βεμβράνοις ἀλλ' ἐν χαρτώοις. Μέλλει γὰρ ἡ ἐρχομένη γενεὰ λειαίνειν τοὺς βίους τῶν ἁγίων πατέρων καὶ γράφειν κατὰ τὸ θέλημα αὐτῶν. Καὶ εἶπεν αὐτῷ ὁ ἀδελφός· Τί οὖν ἀλλαχθήσονται τὰ ἔθη καὶ αἱ παραδόσεις τῶν χριστιανῶν καὶ οὐκ ἔσονται ἱερεῖς ἐν τῇ ἐκκλησίᾳ, ἵνα ταῦτα γένηται; Καὶ εἶπεν ὁ γέρων· Ἐν τοῖς τοιοῦτοις καιροῖς ψυγήσεται ἡ ἀγάπη τῶν πολλῶν καὶ ἔσται θλίψις οὐκ ὀλίγη, ἐθνῶν ἐπιδρομαί, λαῶν κινήσεις,² βασιλέων ἀκαταστασία, ἀρχόντων ἀταξία, ἱερέων σπατάλη, μοναζόντων ἀμέλεια. Ἔσονται οἱ ἡγούμενοι καταφρονοῦντες τῆς ἑαυτῶν σωτηρίας καὶ τοῦ ποιμνίου, πρόθυμοι πάντες καὶ σπουδαῖοι εἰς τὰς τραπέζας καὶ μαχιμάριοι,³ ὀκηροὶ εἰς τὰς εὐχάς,⁴ ἔτοιμοι εἰς⁵ καταλαλιάς, πρόχειροὶ τοῦ κατακρίνειν, [f. 335r^a] βίους γερόντων καὶ λόγους μῆτε μιμούμενοι μῆτε ἀκούοντες,⁶ ἀλλὰ μᾶλλον ληροῦντες λέγουσιν ὅτι εἰ ἡμεν ἐν ταῖς ἡμέραις αὐτῶν ἡγωνισάμεθα ἄν⁷ καὶ ἡμεῖς. Οἱ δὲ ἐπίσκοποι τῶν καιρῶν ἐκείνων ἔσονται αἰδούμενοι πρόσωπα δυνατῶν, κρίνοντες τὰς κρίσεις ἐν δώροις μὴ ἐν κρίματι τῶν πτωχῶν ὑπερασπίζοντες,⁸ θλίβοντες χήρας, καταφρονοῦντες⁹ ὀρφανῶν. Εἰσελεύσεται δὲ καὶ εἰς τὸν λαὸν ἀπιστία, ἀσωτία, μίσος, ἔχθρα, ζῆλος, ἐριθεία,¹⁰ κλοπαί, κῶμοι, μέθαι, μοιχεῖαι, πορνεῖαι, φόνοι, διαρπαγαί. Καὶ εἶπεν ὁ ἀδελφός· Τί οὖν ποιήσει τις ἐν τοῖς τοιοῦτοις καιροῖς καὶ χρόνοις; Καὶ εἶπεν ὁ γέρων· Τέκνον, ἐν ταῖς τοιαύταις ἡμέραις σῶζῃ ὁ σῶζων τὴν ἑαυτοῦ ψυχὴν καὶ μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

759. Εἶπεν ὁ ἀββᾶς Ἀντώνιος· Οὐδέποτε ἐστὶν ἄνθρωπος καλός, κἂν θελήσῃ εἶναι καλός, ἐὰν μὴ ὁ Θεὸς οἱ [f. 335r^b] κήσῃ ἐν αὐτῷ. Οὐδεὶς γὰρ ἀγαθός, εἰ μὴ εἴς¹¹ ὁ Θεός.

¹ λειαινόντες S] λειαινόντες V (LSJ: λειαινῶ and λειαινῶ) ² κινήσεις S] κινήσις V

³ μαχιμάριοι S] μαχημάριοι V ⁴ εὐχάς] και add V ⁵ εἰς] τὰς add V

⁶ μῆτε μιμούμενοι μῆτε ἀκούοντες V S^{pc}] μῆτε ἀκούοντες μῆτε μιμούμενοι S^{ac} ⁷ ἄν om V

⁸ μὴ ἐν κρίματι τῶν πτωχῶν ὑπερασπίζοντες S] μὴ ὑπερασπίζοντες τῶν πτωχῶν ἐν κρίματι V

⁹ καταφρονοῦντες S] καταπνοῦντες V

¹⁰ ἐριθεία corr] ἐριθία S] ἐριθεία V (LSJ: ἡ ἐριθεία=selfish or factious ambition)

¹¹ εἰς] ἀγαθός add V

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 in this desert 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, adulteries, 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].

N.759

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 ἀδικούμενος ἐκουσίως καὶ συγχωρῶν τῷ πλησίον κατὰ φύσιν ἐστὶ τοῦ Ἰησοῦ, ὁ δὲ μὴδὲ ἀδικῶν μὴδὲ ἀδικούμενος κατὰ φύσιν ἐστὶ τοῦ Ἀδάμ, ὁ δὲ ἀδικῶν ἢ τόκους ἀπαιτῶν ἢ κακοπραγμονῶν κατὰ τὴν τοῦ διαβόλου ἐστὶ.¹

761. Περὶ τῆς ἀλώσεως τῆς Ἱερουσαλήμ²

Ἐν τῇ λαύρᾳ τῆς Ἑπταστόμου ὡς ἀπὸ σταδίων δεκαπέντε τῆς λαύρας τοῦ ἁγίου πατρὸς ἡμῶν Σάβα ἦν τις ἀναχωρητῆς θαυμαστός ὀνόματι Ἰωάννης σὺν τῷ ἰδίῳ μαθητῇ καθεζόμενος. Ὁ δὲ μαθητῆς θεωρῶν τὴν ταραχὴν καὶ τὴν θλίψιν τὴν γινομένην καθ' ἡμέραν ὑπὸ τῶν Περσῶν, τῆς ἁγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλεως ὡς ἔμελλε γίνεσθαι παρεκάλει τὸν αὐτοῦ πατέρα λέγων· Ἐπειδὴ πέπεισμαι, πάτερ, ὅτι ὅσα ὁ Θεὸς μέλλει ποιεῖν οὐ μὴ ἀποκρύψῃ ἀπὸ σοῦ, δέομαί σου εἰπέ μοι εἰ παρα [f. 335v^a]λειφθῆναι³ μέλλει ἢ πόλις. Ὁ δὲ γέρον λέγει αὐτῷ· Πόθεν ἐγὼ ἐπίσταμαι περὶ τούτου ἄνθρωπος ἀμαρτωλὸς ὑπάρχων;⁴ Ὁ δὲ μαθητῆς ἐπέμενε παρακαλῶν μαθεῖν θέλων. Τότε δακρύσας ὁ γέρον λέγει· Ἐπειδὴ θεωρῶ σε ἐμπόνως, ὦ τέκνον,⁵ μαθεῖν θέλοντα⁶ περὶ τούτου, ἐγὼ σοι ἐρῶ ὅσα ὁ Θεὸς ἔδειξέ μοι. Πρὸ τῶν πέντε ἡμερῶν τούτων ἡμῖν ἀδολεσχωῦν περὶ τούτου καὶ θεωρῶ ἑμαυτὸν ἀρπαγέντα ἔμπροσθεν τοῦ ἁγίου Κρανίου καὶ πᾶς ὁ λαὸς σὺν ὄλῳ τῷ κλήρῳ ἔκραζον τὸ Κύριε ἐλέησον. Ἀτενίσας δὲ θεωρῶ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν προσηλωμένον τῷ σταυρῷ καὶ τὴν παναγίαν Θεοτόκον τὴν δέσποιναν⁷ τοῦ κόσμου δυσωποῦσαν ὑπὲρ τοῦ λαοῦ. Ὁ δὲ ἀπεστρέφετο τὸν λαὸν λέγων· Οὐ μὴ ἐπακούσω αὐτῶν, ἐβεβήλωσαν γὰρ τὸ θυσιαστήριόν μου. Μετὰ δὲ τὸ κράξαι⁸ τὸ Κύριε ἐλέησον σὺν δάκρυσιν καὶ στεναγμοῖς ἀπήλαμεν⁹ ἐν τῷ ναῷ τοῦ ἁγίου [f. 335v^b] Κωνσταντίνου. Κράζοντες κἀκεῖσε τὸ Κύριε ἐλέησον συνεισηλθον δὲ κἀγὼ μετὰ τοῦ ἱερατείου, ἦγουν τοῦ κλήρου ἐν τῷ ἱερῷ. Ἐμοῦ δὲ ἀπελθόντος προσκυνῆσαι ἐν τῷ τόπῳ ἐν ᾧ ἠῦρηνται¹⁰ τὰ τίμια ξύλα τοῦ ζωοποιοῦ σταυροῦ ὁρῶ βόρβορον ἐξερχόμενον εἰς τὸν ναόν. Ἦσαν δὲ ἐκεῖ δύο γέροντες ἱεροπρεπεῖς παριστάμενοι καὶ λέγω αὐτοῖς· Οὐ φοβεῖσθε τὸν Θεὸν ὅτι οὐδὲ εὐξασθαι δυνάμεθα ἐκ τοῦ βορβόρου; Πόθεν ἢ δυσωδία ἐνταῦθα κεῖται; Οἱ δὲ λέγουσιν· Ἐκ τῶν ἀνομιῶν τῶν κληρικῶν τοῦ τόπου τούτου. Ἐγὼ δὲ εἶπον πρὸς αὐτούς· Καὶ οὐ δύνασθε αὐτὸ καθαρίσαι ὅπως συγχωρηθῶμεν εὐξασθαι; Οἱ δὲ

¹ ἐστὶ S] ἐστὶν V] φύσιν add V ² Tit. om V ³ παραλειφθῆναι V] παραληφθῆναι S

⁴ ὑπάρχων S] ὦν V ⁵ ὦ τέκνον om V ⁶ θέλοντα S] θέλων τὰ V

⁷ δέσποιναν S] δέσποινα V ⁸ κράξαι] ἡμᾶς add V ⁹ ἀπήλαμεν]-ομεν V

¹⁰ ἠῦρηνται] εὐ-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."

λέγουσι.¹ Πίστευε, ἀδελφέ, οὐ μὴ καθαρισθῶσι τὰ ὄδε εἰ μὴ διὰ πυρός. Καὶ ἕως τούτου ἡ ὀπτασία. Ταῦτα οὖν εἰπὼν ὁ γέρον ἑκράδυσσε λέγει τῷ μαθητῇ αὐτοῦ· Καὶ τοῦτό σοι λέγω, τέκνον, ὅτι ἐξῆλθεν ἀπόφασις ἵνα ἐγὼ ἀποκεφαλίσθω.² Καὶ πολλὰ παρεκάλεσα τὸν Θεὸν ἵνα συγχωρηθῆ μοι καὶ ἀπεκάλυψέ μοι ὅτι πάντως γενέσθαι ἔχει καὶ Αὐτὸς μόνος ἐπίσταται ὅτι οὐδέποτε ἐξέχεον αἷμα ἐπὶ τῆς γῆς. Καὶ ταῦτα αὐτῶν λαλούντων ἰδοὺ οἱ βάρβαροι ἦλθον ἐπ' αὐτῶν καὶ ὁ μὲν μαθητῆς δειλιάσας ἔφυγεν, τὸν δὲ γέροντα κρατήσαντες ἀνείλον καὶ δρομαῖοι ἀνεχώρησαν. Ὁ δὲ μαθητῆς ἔλθων καὶ ἰδὼν τὸν γέροντα αὐτοῦ τεθνεῶτα ἐδάκρυσεν πικρῶς καὶ λαβῶν ἐκήδευσεν αὐτὸν μετὰ τῶν πατέρων.

761bis [= V f. 301r]. Ὁ θαυμασίος Ἰωάννης ὁ Σαβαΐτης διηγήσατο· Καθεζομένου μου ποτέ, φησίν, ἐν ἀκροτάτῃ ἐρήμῳ παρεκάλεσέ μοι τις ἀδελφὸς ἐκ τοῦ μοναστηρίου ἐπισκέψεως χάριν. Ἠρώτων οὖν αὐτὸν πῶς ἔχουσιν οἱ πατέρες καὶ ἔλεγε μοι· Καλῶς διὰ τῶν εὐχῶν ὑμῶν. Ἠρώτησα οὖν αὐτὸν περὶ ἐνὸς ἀδελφοῦ κακὴν φήμην καὶ ὄνομα ἔχοντος καὶ λέγει μοι καὶ αὐτός· Πίστευσον, πάτερ, οὐπω ἀπηλλάχην τῆς φήμης ἐκείνης. Τοῦτο οὖν ἀκούσας ἐγὼ εἶπον· Οὐφ! καὶ σὺν τῷ εἰπεῖν με οὐφ! καταφέρομαι ὡς ἐν ἐκστάσει ὕπνω καὶ θεωρῶ ἑμαυτὸν ἔμπροσθε τοῦ ἀγίου Κρανίου ἰστάμενον καὶ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν μέσῳ τῶν δύο ληστῶν ἐσταυρωμένον. Ὁρμησα οὖν τοῦ προσκυνῆσαι καὶ πλησιάσας αὐτῷ [lacuna?] ὡς τοῦτο ἐθεάσατο ἐπέτρεψε μεγάλη τῇ φωνῇ τοῖς παρεστῶσιν αὐτῷ ἀγίοις ἀγγέλοις λέγων αὐτοῖς· Βάλλετε αὐτὸν ἔξω ὅτι ἀντίχριστός μου ἐστί. Πρὶν γὰρ ἐγὼ κρίνω, αὐτὸς κατέκρινε τὸν ἀδελφὸν αὐτοῦ. Διωκομένου οὖν μου, ὡς ἦλθον ἐξελεῖν τὴν θύραν, ἐκρατήθη τὸ παλλίον μου ἀσφαλισθείσης αὐτῆς καὶ ἔασας αὐτὸ ἐκείσε εὐθέως διὑπνίσθη. Καὶ λέγω τῷ παραβαλόντι μοι· Πονηρὰ ἡ ἡμέρα [Petropolitanus 38i, f. iv^a] αὕτη ἐμοί. Καὶ λέγει μοι³· Τίνος ἔνεκα,⁴ πάτερ; Καὶ τότε διηγήσαμην αὐτῷ τὰ ὄραθέντα μοι καὶ εἶπα⁵· Τὸ παλλίον μου ἡ σκέπη τοῦ Θεοῦ ἡ ἐπ' ἐμοί ἦν καὶ ἐστερήθη αὐτῆς. Καὶ ἐκ τῆς ἡμέρας ἐκείνης ὡς ἐπὶ Κυρίου τῆς δόξης ἑπτὰ χρόνους ἐποίησα πελαζόμενος εἰς τὰς ἐρήμους, μήτε ἄρτου γευόμενος, μήτε ὑπὸ στέγην εἰσελθὼν, μήτε ἀνθρώπῳ συντυχῶν, ἕως οὗ ἐθεασάμην ὁμοίως τὸν Κύριόν μου ἐπιτρέψαντα ἀποδοθῆναι μοι τὸ παλλίον μου. Ἡμεῖς δὲ ταῦτα περὶ τοῦ θαυμασίου Ἰωάννου ἀκούσαντες εἶπομεν ὅτι εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἀμαρτωλὸς ποῦ φανεῖται;

¹ λέγουσι S]-σιν V

² S, f. 336r^a lacuna starts from this point. The missing text has been added using Vat. gr. 1599 and Petropolitanus 38i, f. iv^{a-b}; the latter is one of the missing folia of Sinai 448.

³ μοι] καὶ αὐτός V ⁴ ἔνεκα] ἔνεκεν V ⁵ εἶπα] εἶπον V

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].

761ter (= V f. 301v). Θεοφίλου ἀρχιεπισκόπου Ἀλεξανδρείας περὶ τῆς ἁγίας προσφορᾶς¹

Ἔλεγον περὶ τινος ἀδελφοῦ ὅτι γενομένης συνάξεως ἐν καιρῷ κυριακῆς ἀνέστη κατὰ τὸ ἔθος ἔλθειν εἰς τὴν ἐκκλησίαν καὶ ἐχλεύασεν αὐτὸν ὁ διάβολος λέγων αὐτῷ·² Ποῦ ἀ[Ρετροπολιτανὸς 381, f. 1v^b]πέρχῃ εἰς τὴν ἐκκλησίαν ἵνα μεταλάβῃ³ ἄρτου καὶ οἴνου καὶ εἴπουσιν⁴ οἱ ἄνθρωποι ὅτι σῶμα καὶ αἷμα τοῦ Κυρίου ἐστί; Μὴ χλευάζου. Ὁ δὲ ἀδελφὸς ἐπέστη τῷ λογισμῷ καὶ οὐκ ἀπήλθε κατὰ τὸ ἔθος ἐν τῇ ἐκκλησίᾳ. Τῶν δὲ λοιπῶν ἀδελφῶν⁵ ἐκδεχομένων τὸν ἀδελφὸν – οὕτως γὰρ ἦν τὸ ἔθος τῆς ἐπισήμου κυριακῆς – οὐ γὰρ ἐποίουν τὴν σύναξιν ἕως οὗ πάντες ἦλθον. Ἐπιμενόντων δὲ αὐτῶν ἐπὶ πλείω καὶ ἐκείνου μὴ ἐρχομένου, ἀναστάντες ἔρχονται πρὸς αὐτὸν λέγοντες· Ἄρα μὴ ἀσθενεῖ⁶ ἢ ἀπέθανεν; ὡς δὲ ἦλθον εἰς τὸ κελλίον τοῦ ἀδελφοῦ ἐπυνθάνοντο λέγοντες· Διὰ τί οὐκ ἦλθες εἰς τὴν ἐκκλησίαν, ἀδελφέ; Ὁ δὲ ἀδελφὸς ἠσχύνητο ἀπαγγεῖλαι αὐτοῖς. Ἐπιγνόντες⁷ δὲ οἱ ἀδελφοὶ τὴν τοῦ διαβόλου κακοβουλίαν καὶ τέχνην αὐτοῦ⁸ εἶναι, ἔβαλλον⁹ αὐτῷ μετάνοιαν ἵνα αὐτοῖς ὁμολογήσῃ¹⁰ τὴν τοῦ διαβόλου κακοτεχνίαν. Ὁ δὲ ἀπήγγειλεν¹¹ αὐτοῖς λέγων· Συγχωρήσατέ μοι, πατέρες, ὅτι ἀνέστην κατὰ τὸ ἔθος ἔλθειν εἰς τὴν ἐκκλησίαν καὶ εἶπέν μοι ὁ λογισμὸς ὅτι οὐκ ἔστι σῶμα καὶ αἷμα τὸ ὑπάγεις μεταλαβεῖν ἀλλὰ ἄρτος καὶ οἶνος. Εἰ οὖν θέλετε ἵνα ἔλθω μεθ' ὑμῶν εἰς τὴν ἐκκλησίαν, θεραπεύσατέ μου τὸν λογισμὸν περὶ τῆς ἁγίας προσφορᾶς. Οἱ δὲ εἶπον αὐτῷ· Ἐλθέ μεθ' ἡμῶν εἰς τὴν ἐκκλησίαν καὶ ἡμεῖς παρακαλοῦμεν τὸν Θεὸν ἵνα σοι δεῖξη τὴν θεῖαν δύναμιν κατερχομένην. Καὶ ἀναστὰς ἦλθε μετ' αὐτῶν εἰς τὴν ἐκκλησίαν καὶ γενομένης μεγάλης ἰκεσίας πρὸς τὸν Θεὸν περὶ τοῦ ἀδελφοῦ οὕτως ἤρξαντο ἐπιτελεῖν τὴν σύναξιν τῆς λειτουργίας στήσαντες τὸν ἀδελφὸν ἐν μέσῳ τῆς ἐκκλησίας καὶ μέχρις οὗ ἀπέλυσεν ἡ ἐκκλησία οὐκ ἔπαυσεν ὁ ἀδελφὸς δάκρυσιν καταβρέχων τὴν ὄψιν αὐτοῦ. Μετὰ δὲ τὴν σύναξιν προσκαλεσάμενοι τὸν ἀδελφὸν ἠρώτων αὐτὸν λέγοντες· Εἴ τι σοι ἔδειξεν ὁ Θεὸς ἀπάγγειλον ἡμῖν ἵνα καὶ ἡμεῖς ὠφεληθῶμεν. Ὁ δὲ μετὰ πολλῶν δακρύων χαίρων ἅμα καὶ τρέμων ἤρξατο λέγειν ὅτι ὅτε ἀνεγνώσθη ἡ τῶν ἀποστόλων διδασχὴ καὶ ἀνήλθεν ὁ διάκονος ἀναγνῶναι τὸ ἅγιον εὐαγγέλιον εἶδον ἐγὼ τὴν στέγην τῆς ἐκκλησίας ἀνεωγμένην καὶ τὸν οὐρανὸν φαίνοντα καὶ ἐκλαλοῦντος τοῦ ἀγίου εὐαγγελίου ὡς πῦρ ἐγένετο ὁ διάκονος ὁ ἐστηκὼς εἰς τὸ

¹ προσφορᾶς] ἀναφορᾶς V ² αὐτῷ] ὅτι add V ³ μεταλάβῃ]-ης V

⁴ εἴπουσιν]-ωσιν V ⁵ Τῶν δὲ λοιπῶν ἀδελφῶν] Τῶν δὲ ἀδελφῶν τῶν λοιπῶν τισρ V

⁶ ἀσθενεῖ]-ῆ V ⁷ Ἐπιγνόντες]-γνῶντες V ⁸ αὐτοῦ] τοῦτο add V

⁹ ἔβαλλον] ἔβαλον V ¹⁰ ὁμολογήσῃ] ἀπαγγείλλη V ¹¹ ἀπήγγειλεν] ἀπήγγειλλεν V

N.761ter 18.48 BHG 1448c, *visio de eucharistica oblatione*

Theophilos, archbishop of Alexandria, on the Holy Sacrifice

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

ἀναλογεῖον. Καὶ εἶδον πάλιν τὴν γῆν ἀνεωχθεῖσαν ἐν τῷ ἁγίῳ θυσιαστηρίῳ καὶ οἱ κατέχοντες τὴν τῶν θείων μυστηρίων δωρεὰν ἱερεῖς μετὰ φόβου ἴσταντο. Εἶδον δὲ πάλιν τοὺς οὐρανοὺς ἀνεωγμένους καὶ κατερχόμενον πῦρ καὶ μετὰ τὸ πῦρ πλήθος ἀγγέλων καὶ ἐν μέσῳ αὐτῶν ἄλλα δύο πρόσωπα ἐνάρετα ἃ οὐκ ἔνι τὰ κάλλη αὐτῶν διηγήσασθαι· ἦν γὰρ τὸ φέγγος αὐτῶν ὡσεὶ ἀστραπή ἢ ἐν τῇ βροντῇ γινομένη. Καὶ οἱ μὲν ἄγγελοι ἐστάθησαν κύκλῳ τῆς ἁγίας τραπέζης καὶ παιδίον μέσον αὐτῶν. Ὡς δὲ προσήγγισαν οἱ ἱερεῖς κλάσαι τοὺς ἄρτους τῆς προθέσεως εἶδον ἐγὼ τὰ δύο πρόσωπα ἐπάνω τῆς τραπέζης πῶς ἐκράτησαν τὰς χεῖρας καὶ τοὺς πόδας τοῦ παιδίου καὶ κατέχοντες μάχαιραν ἔσφαξαν τὸ παιδίον καὶ ἐξεκένωσαν τὸ αἷμα αὐτοῦ εἰς ποτήριον ὃ ἦν κείμενον ἐπάνω τῆς ἁγίας τραπέζης καὶ κατακόψαντες τὸ σῶμα αὐτοῦ ἔθηκαν ἐπάνω τῶν ἄρτων καὶ ἐγένοντο οἱ ἄρτοι σῶμα. Καὶ ἐμνήσθην τοῦ ἀποστόλου λέγοντος· Καὶ γὰρ τὸ Πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη Χριστός. Ὡς δὲ προσήγγισαν οἱ ἀδελφοὶ μεταλαβεῖν τῆς ἁγίας προσφορᾶς ἐπεδίδοτο σῶμα καὶ ὅτε ἐπεκαλοῦντο λέγοντες Ἀμὴν ἐγένετο πάλιν ἄρτος εἰς τὰς χεῖρας αὐτῶν. Ὡς δὲ προσήγγισα τοῦ μεταλαβεῖν ἐγὼ τῆς ἁγίας προσφορᾶς ἐπεδόθη μοι σῶμα καὶ οὐκ ἠδυνάμην αὐτοῦ μεταλαβεῖν καὶ ἤκουσα φωνῆς λεγούσης εἰς τὰ ὦτα μου· Ἄνθρωπε, διατί οὐ μεταλαμβάνεις; Οὐκ ἔστι τοῦτο ὃ ἐζήτηεις; Κἀγὼ ἰδὼν εἶπον· Ἰλεώς μοι γενοῦ, Κύριε, σῶμα οὐ δύναμαι μεταλαβεῖν καὶ ἄλλα πλείονα εἶπέν μοι· Εἰ οὖν ἠδύνατο ἄνθρωπος σῶμα μεταλαβεῖν, σῶμα Θεοῦ ἠύρισκετο, καθὼς σὺ εὔρες. Ἄλλ' οὐ δύναται φαγεῖν σῶμα καὶ διὰ τοῦτο ὁ Κύριος καὶ Θεὸς ἡμῶν ἔταξεν ἄρτους τῆς προθέσεως. ὥσπερ ἐξ ἀρχῆς ὁ Ἀδάμ διὰ τῶν χειρῶν τοῦ Θεοῦ ἐγένετο σὰρξ καὶ ἐνεφύσησεν αὐτῷ ὁ Θεὸς πνοὴν ζωῆς καὶ ἡ μὲν σὰρξ ἐχωρίσθη εἰς τὴν γῆν τὸ δὲ πνεῦμα ἔμεινεν, οὕτως καὶ ὁ Χριστὸς δίδει τὴν ἑαυτοῦ σάρκα σὺν τῷ Ἁγίῳ Πνεύματι καὶ ἡ μὲν σὰρξ σπανίζεται εἰς τοὺς οὐρανοὺς τὸ δὲ σῶμα ἴσταται εἰς τὰς καρδίας ἡμῶν.¹ Εἰ τοίνυν² ἐπίστευσας, μετάλαβε. Καὶ³ εἶπα⁴ Πιστεῦω, Κύριε. Καὶ τοῦτο εἰπόντος μου⁵ ἐγένετο⁶ σῶμα ὃ⁷ ἐν τῇ χειρὶ μου ἄρτος καὶ εὐχαριστήσας τῷ Θεῷ μετέλαβον τῆς ἁγίας προσφορᾶς. Ὡς δὲ ἡ σύναξις προέκοψε καὶ ἦλθον οἱ ἱερεῖς ἐπὶ τὸ αὐτό, εἶδον πάλιν τὴν στέγην τῆς ἐκκλησίας ἀνεωγμένην καὶ τὰς θείας δυνάμεις ἀνυψουμένης⁸ εἰς τοὺς οὐρανοὺς. Καὶ ταῦτα ἀκούσαντες οἱ ἀδελφοὶ καὶ πολλὴν κατάνυξιν λαβόντες τῆς τῶν ἁγίων

¹ δίδει τὴν ἑαυτοῦ σάρκα σὺν τῷ Ἁγίῳ Πνεύματι καὶ ἡ μὲν σὰρξ σπανίζεται εἰς τοὺς οὐρανοὺς τὸ δὲ σῶμα ἴσταται εἰς τὰς καρδίας ἡμῶν V] ὡς ἄρτος δὲ δαπανώμενος εἰς οὐρανοὺς μὲν τῆς σαρκὸς ἀνιούσης ἐμπιεζομένης δὲ τῇ καρδίᾳ τῆς χάριτος S

² τοίνυν S] οὖν V ³ Καὶ] ἐγὼ add V ⁴ εἶπα S] εἶπον V ⁵ μου post τοῦτο trsp V

⁶ ἐγένετο] τὸ add V ⁷ ὃ S] ὃ V] εἶχον add V ⁸ ἀνυψουμένης S] ὑψουμένης V

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 personages 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

μυστηρίων δωρεᾶς, ἀνεχώρησαν ἕκαστος εἰς τὰ κελλία αὐτῶν¹ δοξάζοντες τὸν Θεόν. Ἀμήν.

762. Περὶ Εὐλογίου²

Διηγήσαντο ἡμῖν οἱ μαθηταὶ τοῦ ἀββᾶ Εὐλογίου ὅτι ὅτε ἀπέστειλεν³ ἡμᾶς ὁ γέρων εἰς Ἀλεξάνδρειαν πρὸς τὸ πωλῆσαι τὸ ἐργόχειρον, ἐδίδου ἡμῖν [f. 336r^b] ἐντολὰς ἵνα πλειῶ⁴ τρεῖς ἡμέρας μὴ ποιήσωμεν. Εἰ δὲ πλειῶ⁵ τῶν τριῶν ἡμερῶν ποιήσητε, φησί, ἀθῶως εἰμὶ ἐγὼ ἀπὸ τῆς ἀμαρτίας ὑμῶν. Ἡμεῖς δὲ ἠρωτήσαμεν αὐτὸν πῶς οἱ μοναχοὶ οἱ ἐν ταῖς πόλεσι καὶ κώμαις μετὰ τῶν κοσμικῶν νύκτα καὶ ἡμέραν⁶ συναναστρεφόμενοι οὐ βλάπτονται. Ἀνοιξας⁷ δὲ τὸ ἀψευδέστατον στόμα αὐτοῦ ὁ γέρων λέγει πρὸς ἡμᾶς· Πιστεῦσατέ μοι, τέκνα, ἀφ' οὗ ἐμόνασα, ἐποίησα τριάκοντα ὀκτῶ ἔτη μὴ ἐξελθῶν τῆς Σκήτεως. Καὶ μετὰ τὸ τέλος τῶν τριάκοντα ὀκτῶ⁸ ἔτων ἀπῆλθον μετὰ τοῦ ἀββᾶ Δανιήλ πρὸς τὸν πάπαν Εὐσέβιον ἐν Ἀλεξανδρείᾳ διὰ χρεῖαν τινὰ καὶ εἰσελθόντων ἡμῶν ἐν Ἀλεξανδρείᾳ ἐθεασάμεθα πολλοὺς μοναχοὺς καὶ ἐθεώρουν τοὺς μὲν ἐξ αὐτῶν ὑπὸ κοράκων ραπιζομένους, τοὺς δὲ γυναῖκας γυμνάς ἀγκαλιζομένας αὐτοὺς καὶ εἰς τὸ οὖς αὐτῶν ὀμιλούσας. Τοὺς [f. 336v^a] δὲ ὑπὸ παιδαρίων ἀρρένων καὶ αὐτοὺς γυμνοὺς κοσίζοντας αὐτοὺς καὶ κόπρον ἀνθρώπειον⁹ χρίοντας αὐτοὺς. Καὶ τοὺς μὲν κρέα¹⁰ καὶ οἶνον καὶ σίκερα¹¹ προσοσφραίνοντας αὐτούς,¹² ἐνίου δὲ ἔβλεπον ὅτι κατέχοντες μάχαιραν ἀπίοντες κατέκοπτον σάρκας ἀνθρώπων καὶ ἐδίδου τοῖς μοναχοῖς πρὸς τὸ φαγεῖν. Καὶ ἔγνω ὅτι ἕκαστος τῶν μοναχῶν οἷω πάθει προσπαλαίει τοιοῦτοι δαίμονες ὀψικεύουσι καὶ προσομιλοῦσιν αὐτῷ κατὰ διάνοιαν. Καὶ διὰ τοῦτο, ἀδελφοί, οὐ θέλω ὑμᾶς χρονίσει ἐν πόλει, ἵνα μὴ ὑπὸ τοιοῦτων λογισμῶν, μάλλον δὲ δαιμόνων, ὀχληθῆτε.

763. Τίς τῶν πατέρων περιώρισεν ἑαυτὸν πρὸ χρόνου τὴν ἁγίαν τεσσαρακοστὴν τῶν ἁγίων νηστειῶν. Ὁ δὲ διάβολος ὁ ἀεὶ τοὺς ἀγωνιζομένους φθονῶν ἐπλήρωσεν ὄλον τὸ σπήλαιον αὐτοῦ ἀπὸ τοῦ ἐδάφους ἕως τῆς στέγης κορίδων καὶ τὸ ὕδωρ καὶ τὸν ἄρτον καὶ πάντα τὰ αὐτοῦ ὥστε μὴ ὀρᾶσθαι τὸ σύνολον¹³ δά[f. 336v^b]κτυλον τοῦ σπηλαίου γυμνόν. Ὑπομείνας οὖν οὗτος ὁ γενναῖος τὸν πειρασμὸν ἔλεγεν ὅτι ἐάν με δεῖ

¹ αὐτῶν S] ἑαυτῶν V ² Tit. Περὶ Εὐλογίου V S ³ ἀπέστειλεν S] ἀπέστειλεν V

⁴ πλειῶ S] πλειῶν V ⁵ πλειῶ S] πλέον V ⁶ ἡμέραν V] ἡμέρα S

⁷ Ἀνοιξας V^{pc} S] Ἀνούξας V^{ac} ⁸ τριάκοντα ὀκτῶ S] λη' V

⁹ ἀνθρώπειον S] ἀνθρωπιεῖαν V (LSJ: ἡ κόπρος thus ἀνθρωπιεῖαν is the correct form)

¹⁰ κρέα S] κρέας V ¹¹ LSJ: τὸ σίκερα = fermented liquor, strong drink

¹² αὐτούς S (looks like the scribe wrote αὐτὺς)] αὐτοῖς V^{ac}] ἑαυτοῖς V^{pc} ¹³ τὸ σύνολον om V

sin from the gift of the holy mysteries, the brothers withdrew, each one to his own cell, glorifying God. Amen

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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-breadth 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 ἕως τῆς ἀγίας ἑορτῆς. Τῇ δὲ τρίτῃ ἑβδομάδι τῶν ἀγίων νηστειῶν ἰδοὺ ὄρα ἀπὸ πρῶτας πλήθος ἀδιήγητον μυρμηκῶν τελείων εἰσερχομένων ἐν τῷ σπηλαίῳ ἐπ' ἀπωλεία τῶν κορίδων καὶ καθάπερ ἐπὶ πολέμου ἐν τῷ ἐξωτέρῳ ἐκβαλόντες¹ πάσας ἐφόνευσαν καὶ βαστάσαντες τοῦ σπηλαίου ἐξήγαγον. Διὸ καλὴ ἡ τῶν πειρασμῶν ὑπομονὴ εἰς ἀγαθὸν γὰρ πέρασ πάντως ἔρχεται.

764. Τοῦ ἀββᾶ Ἡσαΐου²

Διηγῆσατο ἡμῖν ὁ ἀββᾶς Ἡσαΐας ὅτι καθεζομένου μου ποτὲ πλησίον τοῦ ἀββᾶ Μακαρίου ἦλθον ἑπτὰ ἀδελφοὶ ἀπὸ Ἀλεξανδρείας πειράζοντες αὐτὸν καὶ φασίν· Εἰπέ ἡμῖν, πάτερ, πῶς σωθῶμεν; Λαβῶν³ ἐγὼ πτύχιον⁴ καὶ καθεσθείς κατιδίαν ἔγραφον τὰ ἐκπορευόμενα διὰ τῶν [f. 337r^a] χειλέων αὐτοῦ. Ὁ δὲ γέρον στενάξας καὶ ἀνοίξας τὸ πεφωτισμένον στόμα αὐτοῦ εἶπεν· Ὡ ἀδελφοί, πῶς⁵ ἕκαστος ἡμῶν οἶδε πῶς σώζεται, ἀλλ' οὐ θέλομεν σωθῆναι. Οἱ δὲ εἶπαν⁶ πρὸς αὐτόν· Πολλὰ θέλομεν σωθῆναι καὶ οὐκ ἐῴσιν ἡμᾶς οἱ πονηροὶ λογισμοί. Τί ποιήσομεν;⁷ Ὁ δὲ γέρον εἶπεν· Εἰ μοναχοὶ ἐστέ, διατί γυρεύετε μετὰ τῶν κοσμικῶν ἢ πλησιάζετε ὅπου μένει κοσμικός; Οἱ ἀποταξάμενοι τῷ κόσμῳ καὶ φορέσαντες τὸ ἅγιον σχῆμα καὶ εἰσὶν ἀνά μέσον κοσμικῶν ἑαυτοὺς φρεναπατῶσιν. Οἱ τοιοῦτοι⁸ εἰς μάτην κοπιῶσι.⁹ Τί γὰρ κερδήσουσιν¹⁰ ἀπὸ τῶν κοσμικῶν,¹¹ εἰ μὴ σαρκικὴν ἀνάπαυσιν; Ὅπου δὲ ἔστι σαρκικὴ ἀνάπαυσις ἐκεῖ οὐ δύναται¹² φόβος Θεοῦ οἰκῆσαι, μάλιστα δὲ ἐν μοναχῷ. Διατί μοναχός; Ὅτι μόνος πρὸς Θεὸν νύκτα καὶ ἡμέραν¹³ ὀμιλεῖ. Ὁ δὲ μοναχός ὁ μετὰ κοσμικῶν ποιῶν πλεῖ[f. 337r^b]ον ἡμέραν ἤτοι γε τὸ πλεῖον¹⁴ δύο διὰ τὸ μὴ δύνασθαι ζῆν ἄνευ τῆς χρείας αὐτοῦ¹⁵ διὰ τὸ τὸ ἐργόχειρον αὐτοῦ πωλῆσαι καὶ ἐπάραι τὰς χρείας αὐτοῦ καὶ ὑποστρέψας¹⁶ μετανοῆσαι γνησίως διὰ τὰς δύο ἡμέρας ἃς ἐποίησεν ἐν τῇ πόλει πωλῶν τὸ ἐργόχειρον αὐτοῦ. Οὐδὲν ὠφελήθη μοναχός ὁ μετὰ κοσμικῶν διατριβῶν. Ταύτας τὰς ἀρετὰς κερδαίνει πρὸ πάντων ὅτε

¹ ἐκβαλόντες S] ἐκβαλλόντες V ² Tit. Τοῦ ἀββᾶ Ἡσαΐου S] Ἡσαΐου V

³ Λαβῶν] δὲ add V ⁴ πτύχιον V] πτυχιον S (LSJ: πτύχιον = folding tablet)

⁵ πῶς om V ⁶ εἶπαν S] εἶπον V ⁷ ποιήσομεν S]-ωμεν V ⁸ τοιοῦτοι] καὶ add V

⁹ κοπιῶσι S] ὁ κόπος αὐτῶν V ¹⁰ κερδήσουσιν S]-σωσιν V

¹¹ ἀπὸ τῶν κοσμικῶν S] ἐκ τούτων κοσμικῶν V ¹² ἐκεῖ οὐ δύναται S] οὐ δύναται ἐκεῖ τισρ V

¹³ ἡμέραν V] ἡμέρα S (S: νύκτα καὶ ἡμέρα)

¹⁴ πλεῖον S] πλεῖστον V; ὁ δὲ μοναχός ὁ μετὰ κοσμικῶν διάγων, ἢ ποιῶν μετ' αὐτῶν πλεῖον ἡμέρας, ἢ τὸ πολὺ δύο, καὶ τοῦτο διὰ τὴν ἀναγκαίαν χρείαν καὶ τὸ μὴ δύνασθαι ζῆν ἄλλως ἤτοι διὰ τὸ πωλῆσαι τὸ ἐργόχειρον αὐτοῦ, καὶ ὑποστρέψαι μετὰ σπουδῆς, εἴτα μετανοῆσαι κ.τ.λ. Synag.

¹⁵ αὐτοῦ] ἢ add V ¹⁶ ὑποστρέψας] ὑποστρέψαι V] καὶ add V

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.

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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,

εἰσέλθη· ἡ ἀρχὴ αὐτοῦ ὑπάρχει οὕτως· ἐγκράτεια¹ γλώσσης καὶ νηστεύων καὶ ταπεινῶν ἑαυτὸν ἕως οὗ γνωρισθῆ καὶ ἐκβῆ φήμη² αὐτοῦ, ὅτι ὁ δεῖνα ὁ μοναχὸς δοῦλος τοῦ Θεοῦ ὑπάρχει καὶ εὐθέως ὑποβάλλει αὐτῷ ὁ σατανᾶς τοὺς κοσμικοὺς φέρειν αὐτῷ ἅπασαν χρεῖαν ἀπὸ τε οἴνου καὶ ἐλαίου καὶ χρυσίου³ καὶ παντὸς εἴδους καὶ λέγοντες·⁴ Ὁ ἅγιος, ὁ ἅγιος. Καὶ ὡς ἔθος ἐστι τῇ κενοδοξίᾳ, ἀκούων τὸ ἅγιος φυσιοῦται ὁ ταπεινὸς μοναχὸς [f. 337v^a] καὶ⁵ ἄρχεται καθέζεσθαι μετ' αὐτῶν ἐσθίων καὶ πίνων καὶ ἀναπαυόμενος. Ἐπειτα δὲ ἀνιστάμενος ἐν τῇ ψαλμωδίᾳ ὑποῖ τὴν φωνὴν αὐτοῦ ἕως οὗ εἴπωσιν οἱ κοσμικοί·⁶ Ὁ δεῖνα ὁ μοναχὸς ψάλλει καὶ ἀγρυπνεῖ, ἕως οὗ ἐπαινέσωσιν αὐτὸν καὶ πάλιν κενοδοξῶν ἐπαίρεται καὶ ὑποῦται καὶ εὐθέως ἀπέρχεται ἢ ταπεινώσιν ἐξ αὐτοῦ. Καὶ ἐάν τις εἴπῃ αὐτῷ λόγον τραχύν, ἀποκρίνεται αὐτῷ χεῖρω.⁷ Ἐπειτα δὲ θεωρῶν τοὺς κοσμικοὺς νύκτα καὶ ἡμέραν⁸ τοξεύει αὐτὸν ὁ διάβολος εἰς γυναῖκας καὶ παιδία καὶ μέριμναν τοῦ βίου καὶ ὀχλεῖται, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐν τῷ εὐαγγελίῳ εἶρηκεν ὅτι πᾶς ὁ ἐμβλέψας γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν, ἥδη ἐμοίχευσε αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. Εἰ δὲ καὶ μύθους λογιζόμεθα ταῦτα, ἀκούσωμεν τοῦ Κυρίου λέγοντος· Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται οἱ δὲ λό[. 337v^b]γοι μου οὐ μὴ παρέλθωσιν. Ἐπειτα δὲ ἐπιχειρεῖ τοῦ σωρεύειν τὰς χρεῖας τοῦ ἐνιαυτοῦ, ἔπειτα δὲ⁹ διπλασιάζει¹⁰ τοῦ ἐπισωρεύειν¹¹ χρυσίον καὶ ἀσημιν,¹² ἕως οὗ ἐγχαλάσωσιν αὐτὸν οἱ δαίμονες εἰς τὴν ρίζαν τῆς φιλαργυρίας. Κἄν τις φέρῃ αὐτῷ μικρὸν τι ἀποστρέφει αὐτὸ λέγων· Οὐ δέχομαι αὐτό, οὐ λαμβάνω γὰρ¹³ τίποτε. Ἐπειτα¹⁴ ἐάν τις φέρῃ αὐτῷ χρυσίον ἢ ἄσημον ἢ ἰμάτιον¹⁵ ἢ τι τὸ ἀρέσκον αὐτῷ, εὐθέως μετὰ χαρᾶς δέχεται καὶ παρατίθησι¹⁶ τράπεζαν λαμπρὰν καὶ ἄρχεται τοῦ ἐσθίειν καὶ ὁ πτωχός, μᾶλλον δὲ ὁ Χριστός, ἕξω τῆς θύρας κρούει καὶ οὐδεὶς ὁ συνιών, οὐδεὶς ὁ ἀκρώμενος. Πρὸς τούτους εἶρηκεν ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ὅτι εὐκοπώτερόν ἐστι κάμηλον διὰ τρυμαλιᾶς ραφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ἄλλ' ἴσως ἐροῦμεν¹⁷ ὅτι οὐκ ἐσμὲν πλούσιοι,¹⁸ ὅτι¹⁹ οὐ χρήζω τινὰ²⁰ πλούσιος ὑπάρχων²¹ [f. 338r^a] ἀλλὰ πολλάκις δῆθεν λέγομεν ὅτι οὐκ ἀδικῶ τινὰ καὶ²² ἐκ τοῦ ἐργοχείρου μου καὶ ἐξ ὧν πέμπει ὁ Θεὸς ἕξω. Εἵπατέ μοι, πατέρες, οἱ

¹ ἐγκράτεια S] ἐγκρατής V ² φήμη corr] φήμι S] ἡ φήμη V ³ καὶ χρυσίου om V

⁴ λέγοντες S] λέγουσιν V ⁵ καὶ] εὐθέως add V ⁶ κοσμικοί] ὅτι add V

⁷ χεῖρω S] χείρων V ⁸ ἡμέραν V] ἡμέρα S (S: νύκτα καὶ ἡμέρα) ⁹ δὲ om V

¹⁰ διπλασιάζει] καὶ ἐπιχειρεῖ add V ¹¹ ἐπισωρεύειν S] σωρεύειν V

¹² ἀσημιν S] ἄσημον V ¹³ γὰρ post οὐ trsp V ¹⁴ Ἐπειτα S] εἶτα V

¹⁵ ἰμάτιον S] ἰμάτια V ¹⁶ παρατίθησι S] τιθεῖ V ¹⁷ ἐροῦμεν S] λέγομεν V

¹⁸ πλούσιοι] ἢ add V ¹⁹ ὅτι S] ὅτε V ²⁰ τινὰ S] τινὸς V

²¹ ὑπάρχων S] ὑπάρχω V ²² καὶ om V

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

ἄγγελοι ἐν τοῖς οὐρανοῖς χρυσίον καὶ ἄσημον σωρεύουσιν ἢ δόξαν Θεοῦ; Καὶ ἡμεῖς, ἀδελφοί, διατί ἐλάβομεν τὸ σχῆμα, ἵνα χρήματα σωρεύωμεν καὶ ὕλας ἢ ἵνα γενώμεθα ἄγγελοι; Ἡ ἀγνοεῖτε ὅτι τὸ τάγμα τὸ περὶ ἐκ τῶν οὐρανῶν ἐκ τῶν μοναχῶν¹ τελειοῦται; Λοιπὸν, ἀδελφοί, διατί ἀπεταξάμεθα τῷ κόσμῳ; Καὶ εἰ ἀπεταξάμεθα τῷ κόσμῳ,² διατί πάλιν χαννωθέντας ἔστρεψεν ἡμᾶς ὁ διάβολος ἐκ τῆς ὁδοῦ τῆς ταπεινώσεως; Ἡ οὐκ οἴδατε ὅτι οἶνος καὶ γυναικες καὶ χρυσίον καὶ σαρκικὴ ἀνάπαυσις καὶ τὸ πελάζεσθαι ἀνὰ μέσον κοσμικῶν, ταῦτα πάντα χωρίζουσιν ἡμᾶς ἀπὸ Θεοῦ; *Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία.* Ὅσον ἀπέ[*f.* 338r^b]χει ὁ οὐρανὸς ἀπὸ τῆς γῆς, τοσοῦτον ἀπέχει φιλαργυρος μοναχὸς ἀπὸ τῆς δόξης τοῦ Θεοῦ. Ἔτι γε μήν, οὐκ ἔστι κακία ὑπὲρ κακίας φιλαργύρου μοναχοῦ. Μοναχὸς συντυγχάνων ὀμιλίας κοσμικᾶς ὁ τοιοῦτος εὐχὰς χρήζει πολλὰς ἔχειν ἀγίων πατέρων. Ἡ οὐκ ἀκούομεν τοῦ μακαρίου Ἰωάννου λέγοντος· *Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ.* Ἐάν τις ἀγαπᾷ τὸν κόσμον οὐκ ἔστιν ἡ ἀγάπη τοῦ Θεοῦ ἐν αὐτῷ. Ἰάκωβος δὲ πάλιν ὁμοίως· *Εἴ τις δοκεῖ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται.* Φύγωμεν ἡμεῖς, ἀδελφοί, ἀπὸ τοῦ κόσμου ὡσπερ φεύγει τις ἀπὸ ὄφως. Ὁ γὰρ ὄφις ὅπου δ' ἂν κρούση μόλις ὑγιαίνει, οὕτως καὶ ἡμεῖς ἐὰν θέλωμεν εἶναι μοναχοί, φύγωμεν ἐκ τοῦ κόσμου. Συμφέρον ἐστίν, ἀδελφοί μου, ἕνα πόλεμον ἔχειν καὶ μὴ πολλοὺς καὶ ἀναριθμήτους. Εἵπατέ μοι, πατέρες καὶ ἀδελφοί, οἱ πατέρες [*f.* 338v^a] ἡμῶν ποῦ ἐκτήσαντο τὰς ἀρετὰς · εἰς τὸν κόσμον ἢ εἰς τὴν ἔρημον; Λοιπὸν ἡμεῖς πῶς βουλόμεθα κτήσασθαι ἀρετὴν ἐν τῷ κόσμῳ ὄντες; Ἐάν μὴ πεινάσωμεν, ἐὰν μὴ διψήσωμεν, ἐὰν μὴ ριγῆσωμεν,³ ἐὰν μὴ μετὰ θηρίων οἰκήσωμεν καὶ τῷ σώματι ἀποθάνωμεν, πῶς ζήσομεν τῇ ψυχῇ; πῶς βουλόμεθα τὴν βασιλείαν τῶν οὐρανῶν κληρονομήσαι ἀνὰ μέσον τῶν κοσμικῶν ὄντες;⁴ Ἐμβλέσωμεν εἰς τὴν βασιλείαν τῶν ἀνθρώπων,⁵ ὅτι ἐὰν μὴ πολεμήσῃ ὁ στρατιώτης καὶ νικήσῃ καὶ μετὰ ταῦτα δώσει χρήματα, οὐκ ἐπαίρει τὴν ἀξίαν, πόσῳ μᾶλλον ἡμεῖς τρώγοντες καὶ πίνοντες καὶ μέσον⁶ τῶν κοσμικῶν ὄντες βουλόμεθα κληρονομήσαι τὴν τῶν οὐρανῶν βασιλείαν. Μὴ ὑποβάλλῃ ἡμᾶς⁷ ὁ διάβολος λογισμοὺς πονηροῦς λέγων οὕτως ὅτι ἄς σωρεύω ἵνα ποιῶ καὶ μισθοὺς ὅτι ὁ μὴ θέλων ἀπὸ κόδρας ποιῆσαι [*f.* 338vb] ἔλεος οὐδὲ ἀπὸ χιλίων δηναρίων. Μὴ, ἀδελφοί μου, ταῦτα κοσμικῶν εἰσίν; Οὐ θέλει ὁ Θεὸς ἡμᾶς τοὺς μοναχοὺς χρυσίον ἔχειν⁸

¹ τῶν μοναχῶν S] τοὺς μοναχοὺς V ² Καὶ εἰ ἀπεταξάμεθα τῷ κόσμῳ om V

³ ριγῆσωμεν S] ριγάσωμεν V (LSJ): ριγῶ-ω = to be cold, shiver, ριγέω-ω = shudder or bristle with fear or horror)

⁴ ὄντες S] ὑπάρχοντες V ⁵ ἀνθρώπων V] οὐρανῶν S ⁶ μέσον S] ἀναμέσον V

⁷ ἡμᾶς S] ἡμῖν V ⁸ χρυσίον ἔχειν S] ἔχειν χρυσίον tisp V

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 ἄσημον καὶ ἱματισμὸν καὶ ὕλας. Ὁ Κύριος ἐνετείλατο λέγων· Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας καὶ ὁ πατήρ ἡμῶν ὁ οὐράνιος τρέφει αὐτά. Μοναχὸς ὁ ἔχων χρυσίον καὶ¹ ἀργύριον καὶ² ὕλας οὐ πιστεύει ὅτι ὁ Θεὸς δύναται θρέψαι αὐτόν. Εἰ ἄρτον³ οὐ δύναται παρασχεῖν ἡμῖν οὐδὲ τὴν βασιλείαν αὐτοῦ δοῦναι ἡμῖν. Τοῦτο δὲ γινώσκω, ὅτι ὅτε ἔχω πρᾶγμα καὶ φέρει μοι ἄλλος ἐξ αὐτοῦ μάλιστα κοσμικός, ἐκεῖνο ἐξ ἐνεργείας τοῦ διαβόλου ὑπάρχει. Ἐὰν δὲ μὴ ἔχω καὶ ζητήσω ἅπας καὶ δις τότε γινώσκων ὁ Θεὸς ὅτι χρῆζω, φέρει μοι⁴ ὡς⁵ τῷ⁶ Δανιήλ ἐν τῷ⁷ λάκκῳ τῶν λεόντων· εἰ δὲ οὐ χρῆζω, ἀλλ' ἔχω χρυσίον καὶ ἄσημον καὶ ὕλας καὶ οὐκ ἐκβάλλω, ἀλλὰ περι[f. 339r^a]μένω ἵνα φέρῃ τις τὴν χρεῖαν μου, συγκοινωνός⁸ τότε γίνομαι Ἰούδα τοῦ Ἰσκαριώτου ὅστις ἀφῆκε τὴν χάριν τὴν δοθεῖσαν αὐτῷ καὶ πρὸς τὴν ἐπιθυμίαν τῆς φιλαργυρίας ἔδραμεν, ὅθεν ὁ μακάριος ἀπόστολος τοῦτο γινώσκων οὐ μόνον ρίζαν πάντων τῶν κακῶν ταύτην⁹ εἶρηκεν, ἀλλὰ καὶ εἰδωλολατρίαν¹⁰ αὐτὴν ἐκάλεσεν. Θεωρήσωμεν τοίνυν πρὸς πόσῃ κακίαν ἢ νόσος αὕτη τὸν μοναχὸν παρασύρει ὡς καὶ εἰς εἰδωλολατρίαν¹¹ ἐμβάλλειν αὐτόν. Ἀπέστη γὰρ ὁ φιλάργυρος μοναχὸς ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ καὶ εἰδωλα ἀνθρώπων γεγλυμμένα,¹² ἡγουν τὸ χρυσίον¹³ προσκυνεῖ. Ὡ φιλαργυρία, ἡ χωρίζουσα τὸν μοναχὸν ἀπὸ τῆς δόξης τοῦ Θεοῦ. Ὡ φιλαργυρία δεινὴ καὶ πικρά, ἡ χωρίζουσα τὸν μοναχὸν ἀπὸ τοῦ τάγματος¹⁴ τῶν ἀγγέλων. Ὡ φιλαργυρία, ρίζα πάντων τῶν κακῶν, ἡ ποιοῦσα τὸν μοναχὸν πάντα μεριμνᾶν, ἕως οὔ ποιήσῃ αὐτὸν καταλιπεῖν τὴν ἀρχὴν τῶν [f. 339r^b] οὐρανῶν κολληθῆναι τοῖς ἄρχουσι τῆς γῆς. Ὡ φιλαργυρία πάσης κακίας χορηγέ, ἡ ἐξακονοῦσα τὴν γλώσσαν τοῦ μοναχοῦ εἰς ὕβριν καὶ ὀνειδισμούς καὶ ταραχὰς ἕως οὔ ποιήσῃ αὐτὸν κρίναι δίκας κοσμικῶν. Οὐαὶ ἐκεῖνῳ τῷ μοναχῷ τῷ διδόντι παρρησίαν τῷ δαίμονι τῆς φιλαργυρίας. Οὐαὶ τῷ μοναχῷ τῷ φιλαργύρῳ διότι κατέλιπε τὴν ἐντολὴν τοῦ Σωτῆρος τοῦ εἰπόντος· *Μὴ κτήσησθε¹⁵ χρυσὸν μήτε¹⁶ ἄργυρον*. Ἀλλὰ πολλάκις ὑποβάλλει αὐτῷ ὁ δαίμων λογισμὸν τοιοῦτον· Ἀνάστα ποίησον ἀγρυπνίαν καὶ αὐριον κάλεσον ἀδελφούς καὶ ποίησον ἀγάπην. Εἴτα ἀπέρχεται ὁ δαίμων πρὸς τοὺς κληθέντας λέγων· Ἄρατε τὰς χρεῖας ὑμῶν μεθ' ὑμῶν. Τότε λέγει· Τὸν κανόνα οὐ παραλύω· ποιῶ καὶ¹⁷ τρίτην καὶ τὴν ἕκτην καὶ τὴν ἑνάτην, μὴ εἰδὼς ὅτι οὐ πᾶς ὁ λέγων Κύριε, Κύριε

¹ καὶ S] ἢ V ² καὶ S] ἢ V ³ ἄρτον S] ἄρα τοῦτο V ⁴ μοι om V

⁵ ὡς S] ὡσπερ V ⁶ τῷ S] τὸν V ⁷ τῷ om V ⁸ συγκοινωνός S] συνκοινωνός V

⁹ ταύτην S] αὐτὴν V ¹⁰ εἰδωλολατρίαν S]-εἰαν V ¹¹ εἰδωλολατρίαν S]-εἰαν V

¹² γεγλυμμένα согг] γεγλυμμένα S] ἐγγεγλυμμένα V (v. γλύφω-γέγλυμαι)

¹³ τὸ χρυσίον S] τῷ χρυσίῳ V ¹⁴ τοῦ τάγματος S] τὸ τᾶγμα V

¹⁵ κτήσησθε S] κτήσασθε V ¹⁶ μήτε S] ἢ V ¹⁷ καὶ] τὴν add V

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

εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. Καί· τί γὰρ βλάψει μοι¹ τὸ [f. 339v^a] χρυσίον ἢ τὸ ἀργύριον ἢ ἡ ὕλη μὴ, εἰδὼς ὅτι ὅπου χρυσὸς καὶ ἄργυρος καὶ ὕλαι ἐκεῖ παρρησία δαιμόνων καὶ ἀπώλεια ψυχῆς καὶ σώματος. Ἐκεῖ οὐαὶ διαπαντός πῶς εἰσελεύσεται κατάνυξις εἰς φιλάργυρον μοναχόν. Ἄφεις γὰρ τὸ θέλημα τοῦ ποιήσαντος αὐτόν² καλοῦντος πρὸς ζωὴν αἰώνιον, τὸ χρυσίον σέβεται καὶ περιπτύσσεται, πῶς εἰσελεύσεται εἰς τοιοῦτον ἄνδρα κατάνυξις; Ἄλλὰ καὶ πολλάκις ὑποβάλλει αὐτῷ ὁ διάβολος δάκρυα καὶ στεναγμούς καὶ ποιεῖ αὐτόν τύψαι τὸ στήθος λέγων αὐτῷ· Ἰδοὺ ἔδωκέ σε ὁ Θεὸς χρυσίον καὶ ἄσημον καὶ κατάνυξιν, ἵνα ὄλως μὴ ἐκβάλῃ³ τὴν ρίζαν τῆς φιλαργυρίας ἐξ αὐτοῦ.

Ἔω ἀδελφοί μου ἀγαπητοί, πῶς ἡμεῖς οἱ μοναχοὶ ἔχομεν χρυσίον καὶ ἀργύριον καὶ ἱματισμόν⁴ καὶ ὕλας καὶ ἀκμὴν οὐ παυόμεθα τοῦ σωρεῦν καὶ ὁ πτωχός, μᾶλλον δὲ ὁ Χριστός, ἀσθενῶν καὶ πεινῶν καὶ διψῶν καὶ ῥιγῶν καὶ οὐδὲν τοιοῦτον εἰργά[f. 339vb]σασθε εἰς αὐτόν. Τί ἀπολογησόμεθα, ἀδελφοί, τῷ δεσπότη Χριστῷ ὅτι ἀποταξάμενοι τῷ κόσμῳ πάλιν εἰς αὐτόν γυρεύομεν καὶ κλονούμεθα ὑπὲρ τοῦ σχήματος ὅτι ἀγγελικὸν ὑπάρχει καὶ ἐποίησαμεν αὐτό⁵ ἡμεῖς βιωτικὸν ὑπὲρ τοῦ χρυσοῦ, ὅτι εἶχον καὶ οὐκ ἐδίδουν⁶ ἐπὶ πάντων ἵν' ὄλως ἐπαινεθῶσι. Μὴ, ἀδελφοί μου ἀγαπητοί. Φύγωμεν ἐκ τοῦ κόσμου. Βία ἐστὶ τοῦ σωθῆναι καί⁷ ἐν τῇ ἐρήμῳ καὶ πῶς ἡμεῖς ἀνὰ μέσον οὕτως⁸ τῶν κοσμικῶν ἐσόμεθα πάντως οὐ σωθησόμεθα μάλιστα τοῦ Κυρίου λέγοντος ὅτι ὅστις οὐκ ἀποτάσσεται τῷ κόσμῳ⁹ καὶ πᾶσι τοῖς αὐτοῦ,¹⁰ ἔτι δὲ καὶ τῇ ἑαυτοῦ ψυχῇ¹¹ καὶ ἄρη τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθήσει ὀπίσω μου οὐκ ἔστι μοι ἄξιος. Ζῶ γὰρ ἐγώ, λέγει Κύριος. Ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε. Ὅρατε, ἀδελφοί μου ἀγαπητοί, πόσον ὄφελος ἐστὶ τὸ φεῦγειν τὰς συντυχίας τῶν βιωτικῶν; Λυσιτελεῖ γὰρ καὶ [f. 340i^a] ἡμῖν καὶ αὐτοῖς ἢ οὖν ὁμιλία αὐτῶν ἐστὶ περὶ πράσεως καὶ ἀγορασίας¹² καὶ γυναικῶν καὶ τέκνων καὶ κτηνῶν καὶ ἡ τοιαύτη συντυχία τὸν λογισμὸν ἀπὸ τοῦ¹³ Θεοῦ χωρίζει.¹⁴ Τὸ συνεσθίειν δέ¹⁵ καὶ πίνειν μετ' αὐτῶν πόσον βλάβος φέρει. Οὐ γὰρ ὅτι ἀκάθαρτοι εἰσὶ ταῦτα λέγω, μὴ γένοιτο, ἀλλ' ὅτι αὐτοὶ ἐσθίουσιν ἅπαξ καὶ δις τῆς ἡμέρας πάντα τὰ ἐδώδιμα καὶ τὰ θύματα, ἡμεῖς

¹ μοι S] με V ² αὐτόν] καὶ add V ³ ἐκβάλῃ S]-λλη V

⁴ ἱματισμόν S] ἱματισμούς V ⁵ αὐτό V] αὐτόν S

⁶ ἐδίδουν] εἰ δὲ καὶ πολλάκις ἐδίδουν add V ⁷ καὶ om V

⁸ ἀνὰ μέσον οὕτως S] οὕτως ἀναμέσον tisp V ⁹ τῷ κόσμῳ S] τὸν κόσμον V

¹⁰ πᾶσι τοῖς αὐτοῦ S] τὰ ἐν αὐτῷ V ¹¹ τῇ ἑαυτοῦ ψυχῇ S] τὴν ἑαυτοῦ ψυχὴν V

¹² ἀγορασίας S] ἀγορᾶς V (LSJ: ἡ ἀγορασία = purchase) ¹³ τοῦ om V

¹⁴ χωρίζει] Καὶ εἰ ἡ ὁμιλία αὐτῶν μόνον τὸν λογισμὸν ἀπὸ Θεοῦ χωρίζει add V ¹⁵ δὲ om V

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

δὲ τούτων ἀπεχόμεθα, τῶν τε ἐδωδίων, φημί, καὶ θυμάτων¹ ἐσθίομεν δὲ καὶ ἅπας τῆς ἡμέρας. Ἐὰν γὰρ ἴδωσιν ἡμᾶς ἐσθίοντας τὸ αὐτάρκες, εὐθέως κατακρίνουσιν ἡμᾶς καὶ λέγουσιν· Ἴδου καὶ οἱ μοναχοὶ χορτάζουσι καὶ οὐκ ἐνθυμοῦνται ὅτι καὶ ἡμεῖς σάρκα περικείμεθα ὡς καὶ αὐτοὶ καί, ἐὰν πάλιν ἴδωσιν ἡμᾶς ἐγκρατευομένους² ἐν τοῖς βρώμασιν, αὐθις κρίνουσιν ἡμᾶς λέγοντες· Ἴδου ἀνθρωπάρεσκοι καὶ ἀπόλλουσι τὰς ψυχὰς αὐτῶν δι' ἡμᾶς. Ἐὰν δὲ πάλιν ἴδωσιν ἡμᾶς [f. 340r^b] ἀνίπτοις χερσὶν ἐσθίοντας ἢ τὴν ἐσθῆτα ῥυπαρὴν ἔχοντας αὐθις λέγουσιν· Ἴδου ἀκαλία. Ἐὰν δὲ πάλιν ἴδωσιν ἡμᾶς νενιμμέναις χερσὶν ἐσθίοντας λέγουσιν· Ἴδου καὶ οἱ μοναχοὶ παστρεύονται καὶ οὕτως³ ἀπόλλουσιν ἑαυτοὺς δι' ἡμᾶς καὶ γινόμεθα ἡμεῖς ἔνοχοι καὶ αἰτία τῆς ἀπωλείας αὐτῶν.

Φεύγοντες φύγωμεν τὰς τραπέζας αὐτῶν. Ζητήσωμεν μᾶλλον τὸν φόγον αὐτῶν καὶ μὴ τοὺς ἐπαίνους· ὁ γὰρ ἔπαινος αὐτῶν κολάσεως ἔπαινος⁴ ὑπάρχει, ὁ δὲ φόγος αὐτῶν στεφάνων πρόξενος. Τί μοι ὄφελος ἵνα ἀνθρώποις⁵ ἀρέσω καὶ παροργίσω Κύριον τὸν Θεόν μου καὶ μάρτυς ὁ ἀπόστολος Παῦλος. Φησὶ γάρ· *Εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐ ἂν ἦμην*. Οὐκοῦν εὐξώμεθα ἐνώπιον Κυρίου λέγοντες· Ἰησοῦ ὁ Θεὸς ἡμῶν ῥῦσαι καὶ ἐξελοῦ ἡμᾶς ἐκ τοῦ ἐπαίνου καὶ φόγου αὐτῶν καὶ μηδὲν ἐπιτελέσωμεν πρὸς τὸ ἀρέσαι αὐτοῖς. Ὁ γὰρ ἔπαινος αὐτῶν οὐ δυνήσεται ἡμᾶς εἰσενεγκεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν [f. 340v^a]. Οὔτε πάλιν ὁ λόγος αὐτῶν ἰσχύει ἀποκλεῖσαι ἡμῖν τὴν αἰώνιον ζωὴν. Γινώμεν, ἀδελφοί μου ἀγαπητοὶ καὶ εὐλογημένοι, ὅτι⁶ ὑπὲρ ἀργοῦ λόγου λόγον δώσομεν Κυρίῳ τῷ Θεῷ ἡμῶν, ᾧ ἢ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

765.

Ἐρ· Ποίας ἀρετὰς κτησάμενος ἄνθρωπος δύναται σωθῆναι;

Ἀπ· Τέσσαρες εἰσὶν ἀρεταὶ προσκείμεναι τῷ ἀνθρώπῳ· ἡ νηστεία,⁷ ἡ προσευχή,⁸ τὸ ἐργόχειρον καὶ ἡ τοῦ σώματος σωφροσύνη. Ταύταις ταῖς ἀρεταῖς ἀνταγωνισάμενος ὁ σατανᾶς ἐξέβαλε τὸν Ἀδὰμ ἐκ τοῦ παραδείσου διὰ βρώματος περυνίσας αὐτόν καὶ κατασχίνας καὶ⁹ φυγαδέυσας¹⁰ τοῦ κρυβῆναι καὶ μὴ ἐλθεῖν ἔμπροσθε τοῦ Θεοῦ, μήποτε προσκυνήσαντος τοῦ Ἀδὰμ ἔμπροσθε¹¹ τοῦ Θεοῦ συγχωρηθῆ αὐτῷ τὸ ἀμάρτημα. Ὡς δὲ ἐξεβλήθη ὁ Ἀδὰμ ἐκ τοῦ παραδείσου ἔμελλεν ὁ διάβολος διὰ τῆς ἀργίας εἰς ἑτέραν ἀμαρτίαν¹² [f. 340v^b] κατακρημνίσαι τῆς ἀπογνώσεως πρὸς

¹ καὶ τὰ θύματα, ἡμεῖς δὲ τούτων ἀπεχόμεθα, τῶν τε ἐδωδίων, φημί, καὶ θυμάτων om V

² ἐγκρατευομένους S]-ωμένους V ³ οὕτως om V ⁴ ἔπαινος S] πρόξενος V

⁵ ἀνθρώποις V] ἀνθρώπους S ⁶ ὅτι] καὶ add V ⁷ νηστεία] καὶ add V

⁸ προσευχή] καὶ add V ⁹ καὶ om V ¹⁰ φυγαδέυσας S] ἐφυγάδευσε V

¹¹ ἔμπροσθε S]-εν V ¹² ἀμαρτίαν] αὐτὸν 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."

N.765

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

ἑαυτὸν προσδοκῶν αὐτὸν κατέχειν. Ὁ δὲ¹ δεσπότης εἰδὼς τοῦ διαβόλου τὴν κακοτεχνίαν ἔδωκε τῷ Ἀδὰμ ἔργον λέγων· Ἐργάζου τὴν γῆν ἐξ ἧς ἐλήφθης, ἵνα ὁ Ἀδὰμ φροντίζων τοῦ ἔργου τὰς τοῦ διαβόλου κακοτεχνίας ἀποβάλληται.

Ἀγωνίζεται οὖν ὁ διάβολος κατὰ τῆς νηστείας, κατὰ τῆς εὐχῆς καὶ² τοῦ ἐργοχείρου· τὸ γὰρ ἐργόχειρον τὴν πολλὴν αὐτοῦ κακοτεχνίαν ἐκκόπτει. Ἀγωνίζεται δὲ καὶ κατὰ τῆς ἐναρέτου σωφροσύνης. Ἐάν τις ἀξιωθῆ τῆς τῶν τεσσάρων τούτων ἀρετῶν³ ἐργασίας, καὶ πασῶν τῶν ἀρετῶν κυριεύει.⁴

¹ δὲ] φιλάνθρωπος add V

² καὶ S] κατὰ V ³ ἀρετῶν om V

⁴ κυριεύει] S: ἐτελειώθη ἡ βίβλος αὕτη μηνὶ Ἰουνίῳ 1θ' ἡμέρα β' ἰνδικτιῶνος β' ἔτους ςφιβ (= 1004) γραφεῖσα διὰ χειρὸς Λέοντος ταπεινοῦ καὶ ἁμαρτωλοῦ ἔ... διὰ τὸν θεὸν ὑπὲρ τοῦ ... οἱ ἀναγινώσκοντες.[f. 341r] τὸ παρὸν πατερικὸν ἤφερον ὁ ἐν ἱερομονάχοις κύριος **Κλήμης ὁ Κρήτης** ἀπὸ τὴν **Ραιθοῦ** καὶ τὸ ἐματαστάχωσε ὅτι ἦτον πολλὰ χαλασμένοι ἐπὶ ἔτους ζρμε (= 7145 i.e. 1636/7) καὶ ἐτελιώθη τὸ στάχυμα Ἰαννουαρίῳ μηνί. Καὶ ὡσάν σφαλήση τὸ μοναστήρι καὶ θέλουσιν νὰ τὸ πάρουσι ἐκεῖ διὰ νὰ διαβάξουσιν συγχωρεμένοι νὰ τὸ πάρουσιν. (μονοκόνδυλο) Κοσμάς Ἰωά...[f. 341v] αὐτῶ ὑπάρχει τοῦ ἀγίου ὁραίστου του ὄντος ἐκ τῆς νίσου Κύπρου

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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